

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

THE Annual Meetings of the present season have been among the most successful for many years. They were unusually well attended, and the fine weather throughout contributed to their enjoyment. They commenced, as usual, with the Annual Prayer Meeting, which was held, by the kind permission of the Hon. and Rev. B. W. Noel, M.A., in John Street Chapel. The Rev. J. Russell presided; and in his brief address gave a review of the path by which the providence of God has led His people into the prosecution of Missionary work.

In the evening of the next day, Friday, April 20th, the Rev. J. G. Owen, of Rhyl, preached the Annual Welsh Sermon in Eldon Street Chapel.

On the Lord's Day, April 22nd, Missionary Sermons were preached, morning and evening, in eighty-six chapels of the Metropolitan District, and forty-one Juvenile Services were held in the afternoon.

The General Meeting of Members and Subscribers was held on Tuesday, the 24th April, in John Street Chapel, and was attended by a larger number of friends than usual. Besides the ordinary business of the meeting, an important alteration in the Constitution, proposed by the Rev. B. Davies, of Greenwich, and two amendments upon it, were fully discussed. In the result, the following alteration of the present rule relating to members was almost unanimously adopted, on the motion of the Rev. W. Landels, seconded by the Rev. Charles H. Spurgeon:—

“The following persons shall be considered members of the society—viz., Pastors of Churches making an annual contribution; ministers who collect annually; and all Christian persons concurring in the objects of the society who are donors of ten pounds or upwards, or subscribers of ten shillings and sixpence annually to its funds.”

This long-agitated question, we may hope, has now received a satisfactory solution, and one that will be conducive to the future well-being of the Society. The Treasurer and Secretaries were re-elected, and the following

gentlemen, on the scrutiny of the balloting papers, were found to have been chosen to serve on the Committee for the present year :—

Aldis, Rev. J., Reading.
 Bailhache, Rev. C., Islington.
 Birrell, Rev. C. M., Liverpool.
 Bloomfield, Rev. J., London.
 Brown, Rev. H. S., Liverpool.
 Brown, Rev. J. J., Birmingham.
 Brown, Rev. J. T., Northampton.
 Burchell, Rev. W. F., Blackpool.
 Chown, Rev. J. P., Bradford.
 Edwards, Rev. E., Chard.
 Evans, Rev. B., D.D., Scarborough.
 Foster, Michael, Esq., Huntingdon.
 Foster, G. E., Esq., Cambridge.
 Goodall, A. B., Esq., Hackney.
 Gotch, Rev. F. W., LL.D., Bristol.
 Gould, Rev. G., Norwich.
 Green, Rev. S. G., B.A., Bradford.
 Harvey, Jas., Esq., Hampstead.
 Haycroft, Rev. N., M.A., Bristol.
 Hobson, Rev. J., London.
 Howieson, Rev. W., Walworth.
 Jones, Rev. D., B.A., Brixton.
 Jones, Rev. H., Llangollen.
 Katterns, Rev. D., Hackney.

Kirtland, Rev. C., London.
 Landels, Rev. W., London.
 Lewis, Rev. W. G., London.
 Maclaren, Rev. A., B.A., Manchester.
 Manning, Rev. S., London.
 Martin, Rev. J., B.A., Nottingham.
 Middleditch, Rev. C. J., Blockley.
 Millard, Rev. J. H., B.A., Huntingdon.
 Mursell, Rev. J. P., Leicester.
 Mursell, Rev. J., Kettering.
 Page, Rev. T. C., Plymouth.
 Paterson, Rev. J., D.D., Glasgow.
 Pattison, S. R., Esq., London.
 Price, Rev. T., Ph.D., Aberdare.
 Robinson, Rev. W., Cambridge.
 Smith, W. L., Esq., St. Albans.
 Spurgeon, Rev. J. A., London.
 Templeton, J., Esq., F.R.G.S., London.
 Tresidder, J. E., Esq., London.
 Tucker, Rev. F., B.A., London.
 Vince, Rev. C., Birmingham.
 Walters, Rev. W., Newcastle.
 Webb, Rev. J., Ipswich.
 Wheeler, Rev. T. A., Bristol.

The Annual Morning Sermon was preached in the Walworth Road Chapel, by the Rev. Wm. Walters, of Newcastle. The text was the Commission of Our Lord, Mark xvi. 15—the preacher enforcing its obligation on all disciples of the Saviour. The Evening Sermon was preached by the Rev. R. W. Dale, M.A., of Birmingham, in Bloomsbury Chapel. The text was John xv. 15. The preacher enlarged on the relation in which believers stand to their Lord, and the sympathy which, being His friends, we must exercise in all His work. As these sermons have appeared in the pages of the *Baptist Magazine*, our readers can enjoy their perusal at length.

The Public Meeting at Exeter Hall was held on the 26th, W. E. Baxter, Esq., M.P., occupying the chair. The meeting, at which the attendance was larger than it has been for many years, was addressed by the Chairman, the Revs. R. Robinson, of the London Mission, E. G. Gange, of Landport, R. Robinson, of Dacca, J. P. Chown, of Bradford, and J. Aldis, of Reading. From their excellent addresses we extract the following :—

CHANGE OF FEELING WITH REGARD TO MISSIONS.

There was a time when most men, even in this Christian country, regarded Christian Missions as an enterprise at once hopeless and absurd; and you know very well that our forefathers had to spend their breath in proving that there was any meaning at all in the words of the Saviour, "Go ye unto the nations and preach the Gospel unto every creature. I am with you always, even to the end of

the world." You recollect the ridicule, the obloquy heaped upon the heads of our leaders in their enterprise, not only by the vain and frivolous men of the world, but by philosophers, politicians, and some of the leading statesmen of the day. The jeering is now in a lower tone, for with all their dislike and distrust—and there is much dislike as well as distrust—still they cannot shut their eyes to the importance of what really has been doing, when they have seen one after another of the islands of the Pacific throwing away their idols, to be baptized in the name of the Lord; the churches we have formed, and which are flourishing far away on the West Coast of Africa; and that what has defied the power of warriors, merchants, and statesmen, namely—the awakening of the mind of our fellow subjects in India has been slowly, but surely and certainly effected by the more humble missionary efforts.—*W. E. Baxter, Esq.*

ADVERSARIES HAVE CHANGED THEIR GROUND.

But do not suppose adversaries have abandoned the field of battle; nothing of the kind. They have only changed their ground, and their charge now is not that the missionaries have effected nothing, but that they are a set of pestilent fanatics who have effected a great deal too much. We had last year a Select Committee of the House of Commons upon British Settlements on the West Coast of Africa, and certain evidence was laid before us to prove two very remarkable things—two propositions which, I dare say, will extremely surprise this audience. The first was, that Mohamedanism is the great converting and enlightening power of the world; and the second, that all the agents of all the Missionary Societies—for to do these gentlemen justice they made no distinction—on that Coast were very bad men, and very much disliked. The first and most important witness on behalf of these tales was a certain gentleman, of whom probably some of you have heard, Captain Richard Burton, one of the few Englishmen who has been in Mecca, and who, they say, is very much enamoured of at least one Mussulman institution, which shall be nameless here. But, unfortunately for testimony of this kind, and for its patrons on the Committee—for I am sorry to say it had patrons on the Committee of the House of Commons—there was a man in London at the time whose words even the veriest scoffer did not dare to doubt, and who knew more about Africa than any living man. I proposed that the Committee should call for Dr. Livingstone, and never shall I forget those few sentences, full of force and logical power, in which he shook their baseless fabrics down. The evidence extended over several pages, but I think I can condense it for the benefit of this audience into two questions and answers. The first question—"In your African travels, did you find much proof of the progressive power of Mahomedanism?" Reply—"In all my African wanderings in the interior I met but two Mahomedans, and they were both very bad men." Second question—"Is it true that the missionaries of the West Coast are very much disliked, and if so, why?" Reply—"It is true, and the reason is plain and obvious. Their holy lives are a standing rebuke to the immorality of the surrounding people." And that plain answer, to use rather a vulgar expression, "shut up" the Committee.—*W. E. Baxter, Esq.*

MAN'S WRATH MADE TO PRAISE GOD.

What a consolation, ladies and gentlemen, it is to know that there is a God above us who makes the wrath of man to praise Him. We, as a nation, have shamefully neglected the social and religious interests of our great empire of Hindostan, and God, in mutiny and massacre, recalled us to a sense of duty. Our friends in the United States had permitted themselves to palliate the evils of negro slavery—had allowed that evil institution to rot as a cancer or a gangrene into the very vitals of the community, and their punishment came in battles and bloodshed the most dreadful that history records. May it not be very much the same in the case of Jamaica? We, for a long series of years, had permitted that island to be governed, or rather, as your report has stated, to be mis-

governed by a set of men so incompetent that they have actually for the first time—I believe it is the first instance of the kind on record—they have actually committed political suicide. Everything was going to rack and ruin under their management, and how could we expect the descendants of the overseers who governed by means of the lash to dispense equal justice? But God's hand is moved in a mysterious way, and as the blood of the martyrs has been so often the seed of the Church, may it not be the case that the blood shed at Morant Bay will prove the seed of Jamaica's future prosperity?—*W. E. Baxter, Esq.*

REMINISCENCES.

Permit me to say it is not inappropriate that I should stand here to-day, inasmuch as my missionary zeal, which I pray God may never evaporate, was enkindled by attending some of your earlier missionary meetings. My sainted mother, who received her baptism at the hands of your own Abraham Booth, used to take me as a child, and as a youth, to those early missionary meetings. And I shall never forget one memorable Sabbath afternoon, when I accompanied her to Prescott-street, hearing one who had not then succeeded in obtaining the ear of your church. I mean the lion-hearted Knibb. I remember how, on one occasion, after his breathing thoughts had been expressed in his own burning words, Stovel ascended the pulpit stairs, and then and there, as Mr. Gladstone would say, burnt his boats and broke down his bridges, for he committed himself heart and soul to the cause, saying, *Nulla vestigia retrorsum*—no step backwards. And you, it appears to me, have been acting upon that principle with regard to your missions generally, and with regard to Jamaica in particular. About Jamaica I will only say this morning in passing what we most earnestly desire with you and with all the Christians and philanthropists in the country, that as the British nation has long since been generous to Jamaica, she will now be just, and when that is secure, and the island is under a good constitution, then I am satisfied I shall have to rejoice over the social and political progress in Jamaica, as well as over her spiritual prospects.—*Rev. R. Robinson.*

MORE MISSIONARIES WANTED.

Look at China, for instance. The fishes there are so numerous, that we really must do as the disciples of old did when they called to their followers to come to help them, for if they did not, the net would break and the miraculous draught would not be secured. If we were to take all the evangelical ministers out of England, out of the continent of Europe, and out of the continent of America, and place them in China, we could give them a congregation of 4,000 souls each. But if the world is open the labourers are still few, and your report tells you "death has thinned the ranks, and the committee can name only one accepted candidate for Mission service—a fact more to be deplored than any which they have to record." We want men in connection with the London Missionary Society, and I know that the Church Missionary Society are calling out for more men. We want men of kindred spirit to Milne, who, when he came before the committee was asked if he would go to China, not as a missionary, but as a servant to the Mission, replied, "When the Lord's house is building, to be a hewer of wood and a drawer of water is too great an honour for me." We want men of kindred spirit with Henry Martin, who, when told that his constitution would not stand the climate of India, and that possibly he might live seven years in China, said, "I will go. How much a man may do in seven years!" We want men of a kindred spirit to George Whitfield, who said, "I want to exist as one of Christ's bees, but I seem to be such a drone that I deserve to be driven out of the hive." We want men of a kindred spirit to the great Apostle of the Gentiles, who said, "My hearty desire and prayer to God for Israel is, that they may be saved;" and we want men having in them the mind that was in Christ Jesus, the great, first, and chief Missionary, who said, "I have a baptism to be baptized with, and am

straitened until it be accomplished." If we get such men as these there is indeed a fair prospect of the world being brought to Christ.—*Rev. R. Robinson.*

MUCH HAS BEEN DONE.

It is a mistake to say we have done but little, for with the money at our command, and the agents we have employed, the wonder is that so much has been accomplished. A feeble power we are truly, but a feeble power may do mighty things; as when the steam hammer falls and crushes a block of granite at the will of a little boy, and that has been just the case in regard to the work we have undertaken. The other day I had in my hand a letter sent to us by Mr. Laws, our missionary in Savage Island—an island thus named by Captain Cooke because of the peculiar barbarism of the people, and Mr. Laws tells us how, in that island to which he went only a few years since, the people to a large extent are "prepared of the Lord." Some native teachers had been left on the island, and as the result of their labours all the idols were utterly abolished, and now in that Savage Island there are 1,700 members of the Christian Church, and last year, he says, he admitted nearly 300, and there are 400 candidates waiting to be received. And they had sent in that letter no less than £324 for the Missionary Society, £124 of it being for the missionary ship, and the rest for general purposes; and they tell me that in addition to that, the people have raised £100 for the purchase of books.—*Rev. R. Robinson.*

WHAT GOD HAS DONE IN MADAGASCAR.

Look at Madagascar, what has God done there? Mr. Ellis has recently returned home from that island, and I heard him the other day give us a beautiful illustration of what the Gospel is doing there. He told us that when he went first he was not allowed to go to the capital, but he remained on the coast, and was not allowed to reach; and while he was on the coast people came to see him, and while he took their likenesses as a photographer, he had on the table a specimen edition of the Bible, and people came and asked about the pictures, and he had to reply to the questions, and it was astonishing what amount of religious instruction he could give them without preaching; but sometimes in the midnight hour a number of the native teachers and pastors, on whose head a price had been fixed, came to him to ask questions about the meaning of the Divine Word, and he said that one night after they had thus conversed about Christian love, the eldest of them said, "Mr. Ellis, we must sing." "Sing!" said he, "surely you forget there are spies about, and it is as much as your life is worth." They went on with the conversation, and at last joy abounded, and they said, "Sing we must." He again reminded them of the danger, and they said, "We will sing in a whisper;" and on their bended knees they sang a hymn to the tune of the Sicilian Mariners. "But I could not sing," said Mr. Ellis, "I could only weep." But on this last visit from which he has just returned, when he was allowed to go up to the capital, the persecution having terminated, as he approached the capital he saw in the distance a number of persons attired in the usual white robe of the country. They were evidently waiting for him, and when he came near them he found these very men whom he had met at midnight, and as he approached them they divided into two columns, one marching on one side of him, and the other on the other; and they sang with a loud voice, as if rejoicing that they were not afraid to sing now the same hymn and the same tune that they sang before, and in very different circumstances.—*Rev. R. Robinson.*

THE PAST AND THE FUTURE OF MISSIONS.

The Christian world looked at first on the missionary enterprise as England looked on the first iron-clad, and on the first Armstrong gun—they were experiments. But missionary enterprise is no longer an experiment, it is a glorious

reality. What had the preaching of the Gospel done? Why it had done everything that was good, and undone what was bad. It had spread civilization over many lands; it had changed men who once were cruel and bloodthirsty, and made them humane and tender-hearted; it had enlightened the dark places of the earth, and made them bright and glorious elysiums; it had made its way against the passions of the multitude and the influence of the priests, against the ridicule of sceptics and the reasoning of sages, against the axe and the stake, and in its onward march false gods without number had been thrown down, heathen temples had been demolished, and on their sites Christian sanctuaries had been erected to the praise and glory of God. All this had the Gospel done. Aye and more, for the preaching of the Gospel had saved the souls of millions of men. But the past was to be eclipsed by the future. The glorious retrospect sank into insignificance when they looked to the more glorious prospect. The position of the heathen at present was that of God's people in Egyptian bondage. Satan was their Pharaoh who beat the people down. But the day of their deliverance drew nigh; the first-born had been slain, not the first-born of Israel, but the first-born of God. The blood had been sprinkled, the blood of the covenant, and by and by a voice would be heard speaking unto the heathen, and they would be saved in numbers that no man could number. Then the Saviour would see of the travail of His soul and be satisfied, and then, and not till then, should they know the success that God had granted to their missionary work.—*Rev. E. G. Gange.*

THE MISSIONARIES.

They were not likely to forget the men who had entered their rest; they were not likely to forget easily such names as Carey, John Williams, William Knibb, and many others who had followed them; their names were household words, and were enshrined in their hearts. But while these men had passed from the scene, they rejoiced to know that God had raised up others to perform their work, to stand in the gap that death had left in the ranks, and to lead the soldiers of Christ to death or to victory. It was a great comfort, also, to think that the mantle of our Elijahs had fallen on our Elishas. The missionaries of to-day were worthy successors of their predecessors. They admired their statesmen, who were the champions of freedom; they admired also their temperance advocates, who waged war against the great sin of the age; they admired their Sunday-school teachers, who Sabbath after Sabbath trained little ones in the fear of the Lord; but language failed to furnish him with expressions forcible enough to express with sufficient force the extent of the admiration they felt for their missionaries—men who cut asunder ten thousand ties, who severed affection's dearest bonds, who bade farewell to their native land, who encountered the perils of the stormy deep, and took up their abode in a far-off country, where they often lived without society and without friends. But not without reward, for they had their reward in a conscience void of offence, and in the consciousness of pleasing God now, and by and by of receiving His approbation, when He should say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*Rev. E. G. Gange.*

THE MISSIONARY AT WORK.

When the missionary went to a village it might be that the native teacher had invariably been ill-treated, or had received by no means a friendly welcome. However, the missionary, without heeding this, went on shore and walked down the main street, and took his stand, it might be, by the side of one of the Hindoo temples. The people came round him, for they were curious to know, first, with what object he had come. Soon, however, they discerned what it was, for there had been preaching there before, and a good deal of fun intermixed with it, and they felt certain they would have a repetition of former scenes. The native teacher began, and he would tell the people how God loved the world, and how those who believed on the Saviour would not perish, but would have everlasting

life. One of the crowd would say, "Have you ever seen God?" "No." "How do you know that there is a God?" "Have you ever seen your own eyes?" "Yes, I have." "How?" "Why, in a looking-glass." "Then you did not see your eyes, but only a reflection of them. In the same way we see a reflection of God." The preaching then went on, and there was a running fire of questioning and ridicule all through. The teacher would ask the people if they did not feel the burden of sin, and tell them that Christ would take that burden off them, and a man would say, "I wish you could take off the burden of the income-tax," and the teacher would respond, "If you feel that, what will you feel when the devil's income-tax is put on you?" And so the preaching by the native teacher was ended, and the missionary took his turn. There would then be a good deal of expectation among the people for this reason, that they had no doubt the missionary would break down in trying to speak their language, and they had great contempt for a man who could not address them well in their own language. But the missionary proceeded with no declamation, no oratorical flourish, no attacks on their gods, or system of idol worship. But he told them a parable, and then there would be a hush through the crowd.—*Rev. R. Robinson.*

THE MISSIONARY'S PARABLE.

He told them that a man had two sons, and one of them, the younger, refused to remain any longer under his father's roof, but ran away from home, and that he travelled from town to town, and from village to village, and from district to district, but he could get no employment, and there was no one to offer him a shelter or a home; and at last he was constrained to go into the jungle, and there, sick and ready to die, he laid down under the shade of some tree, and lived on the berries which the jungle afforded, and of the water which he drank out of a pool. But in the meantime the father's breast was full of sympathy and pity for the misguided son, and he sent forth his elder brother to look for him and bring him back to the old home, and the elder brother went in various directions until at last he went into the jungle and found him under the tree, and he entreated him to come back. But the younger brother saw many impediments and feared to go. But at last the difficulties were overcome, and the younger brother went back with the elder to the home and their father, who joyfully received them. The missionary would then go on to show that the Father was God, and that the elder brother was Jesus, who had come to seek and to save that which was lost. And so the message of life was delivered, and by the time the missionary had done the man who had asked the questions, and had been foremost in the criticism would follow him to the boat, and ask him to furnish him with a book that would tell him all about the elder brother.—*Rev. R. Robinson.*

INFLUENCE OF THE GOSPEL ON THE EDUCATED CLASSES IN BENGAL.

One of the most interesting features in connection with the propagation of Christian truth in Bengal was the power which Christianity already had, and the increasing influence which it exercised upon the educated classes of the people as well as upon that of the rising generation, who were receiving their education in the Government schools and colleges, and the missionary institutions that were scattered all over the land. Some of these people cared for no religion whatever, and regarded faith as simply an expression of the superstitious feeling of the human mind, and compromised with the Hindooism of their fathers, simply because it took no cognisance of the immoralities which they loved. Some of them had broken through the bonds of caste, and to a certain extent had been excommunicated from all orthodox Hindoo society. But there were many others who did not feel themselves equal to this martyrdom, and could not yet forsake all for that which nevertheless they regarded as the truth; arguing that if they did so they lose all opportunity of influencing for good the society in which they moved. He need not

tell them what were the religious sentiments of many of the people to whom he had referred. Having given up the ancient and only inspired books of the Hindoos, they took refuge in natural religion, and having abandoned that, they tried to find shelter on the rock of intuitional consciousness. They had established societies in many of the villages connected with a central association in Calcutta, from which they derived not only much of their literature, but a great many of their institutions. They knew, to a great extent, what Christianity was; but many of them had no love for the moral purity which it enjoined, though there were those among them respecting whom they had great hope,—men who seemed to be struggling out of darkness into the light—a light which they hoped, by God's grace, they would ultimately reach.—*Rev. R. Robinson.*

THE YOUNG BRAHMIN.

There was a young man in the city where he lived who came into contact with Christian truth about a year ago. He attended the chapel, and having learned something about Jesus Christ, obtained a copy of the Holy Scriptures, and studied it attentively. That young man told him (the speaker) that though he was called a Brahmin, and had been one, he now professed to be a Christian. Since then he had been to his native village, and each time had gathered together the young men of the place and taught them the lessons of Christianity. He applied for a lot of Bibles for the use of this class, and told him afterwards that there were two or three young men of his acquaintance, who, he felt sure, had learned to love Jesus Christ, and believe in Him as their Saviour. Not long ago he received a letter from him, in which he detailed the character of the work he was carrying on, and how on a recent visit he had half-a-dozen of his friends at his house, and had explained to them the Scriptures, and how he had had a conversation with a pundit who lived in the village. He also referred to the general state of Hindoo society, and stated that a certain person of his acquaintance had given up caste, and had been cooking a fowl for his dinner, although a fowl was interdicted among the Hindoos. The old orthodox Hindoos were very much opposed to the new Brahminist movement, and finding that it was spreading among the people had made a covenant that they would excommunicate from caste, and from all its amenities, any man who refused to accept of their test of orthodoxy, and bring offerings to the idol-gods, just as they would any man who was found attending the preaching of the Gospel. It might be asked why this young man was not a professed Christian? He answered, he was not a professed Christian in the sense of having been baptized; but for all that, in the society in which he moved, and amongst all his friends and relatives, he was known universally as a Christian, and so long as he did not openly profess Christianity by baptism, they were not called upon by the rules and institutions of Hindoo society officially to excommunicate him, though they would be constrained to do it the moment that he was baptized; and thus he was still enabled to influence them to the extent of his ability, and to bear his living testimony among them of the power of the truth as it was in Jesus.—*Rev. R. Robinson.*

THINK OF THE MISSIONARIES.

I think it quite possible that there are many amongst us by whom the *Missionary Herald* is not read and pondered as it deserves to be, so as to feed the fire and fan the flame of the missionary spirit, that, for want of such influences, may have lost the fervour of its first love. I fear our missionary prayer meetings are not always what they might be; the times when the report from some one of our brethren, like that of brother Thom-son, from Africa, during the past year, should stir like a trumpet blast, and call us to self-sacrifice and labour, in which, while we were endeavouring to send a blessing abroad we should be sure to be more abundantly blessed at home; and this is what we need to animate our souls and stimulate our faith and zeal. Look at the mission work during the past year, and

think of our brethren preaching the word; one, like Ezekiel of old, mourning over the valley of dry bones so broad and deep, and calling upon the Spirit, who shall breathe divine life into them and raise them up an "exceeding great army" to do battle for the Lord; another, like John the Baptist, going forth into the wilderness and calling the multitudes to repentance and to be baptized of him confessing their sins; another, like Paul at Athens, his spirit stirred within him as he sees the whole city given up to idolatry, and making known the only true God and Jesus Christ, whom He has sent; and this has been done by brethren, some of whose names leap up to our lips in a moment, but must not be mentioned, lest we should be unjust to others equally worthy; and as we think of them it calls for prayer that they may be sustained in spirit and character; for generous support, that while they are giving themselves, we may feel it a privilege to give that by which they shall be sustained, and needed means placed at their disposal.—*Rev. J. P. Chown.*

THE CRY FROM THE HEATHEN.

The appeal has come to us during the past year, as it has in years preceding, for more labourers to be sent out to take possession of the openings God has given us. It is still as true as it ever was that

"From many an ancient river, and many a palmy plain,
'They call us to deliver their land from error's chain."

Every part of the mission field, to say nothing of other parts unoccupied, is a Macedonia, from which the cry is sounding in our ears, "Come and help us." We all remember the procession of the gladiators as they passed before the Emperor and said, "Hail, Emperor, dying men salute thee;" what a procession it is we see in heathen lands of immortal souls passing down to darkness, and as they do so it is as though they turned to us and said, "Hail, Church of Christ, dying millions call upon thee for that life without which we are wretched, for that Gospel without which we are lost for ever." Especially, too, as they are of our own flesh and blood. It was a noble instinct that leaped up in the mother's bosom as she caught up the unknown bleeding child who had been crushed under the wheels of the passing carriage, and that replied when they said, "It is not yours," "No, but he is somebody's child;" and shall we look upon the millions that are being crushed under the wheels of the car of idolatry by which they are being destroyed, and especially when they are our brothers, and not fly to their rescue? If the heathen poet could say that there was nothing that pertained to mankind that did not pertain to him, surely we, the disciples of Him who wept over Jerusalem, and died to deliver us from destruction, ought to feel that such as these have a claim upon our deepest concern, and that nothing is to be considered as done so long as we have left anything undone by which we could seek their salvation.—*Rev. J. P. Chown.*

"THE LORD OF HOSTS IS WITH US."

Our Society may be young and feeble in contrast with the hoary and mighty giant powers with which it has to grapple. So was it with the shepherd youth and giant in olden time; but David said, "I come in the Name of the Lord!" and the giant was slain. I was reading the other day of a Christian man who was travelling over the spot where the battle was supposed to have been fought, and he said he went down to the brook and gathered some of the smooth stones; and I thought, would that we could do the same, go to the brook of the Divine doctrines, the brook of spiritual power, and gather such stones as are to be found there, and no power on earth could withstand us. We may feel that our brethren out in the missionary field are but a few compared with their enemies, who are as grasshoppers for multitudes, and their weapons may be such as worldly wisdom would never have appointed, but so was it in the days of Gideon, and only let them be as we believe they are, the men that lap, and their wrath be the sword of the

Lord and of Gideon, and their adversaries shall be destroyed by Him in whom they trust, and the victory be as certain as the conflict. It is here we may be made to feel sometimes that we have the fashion and philosophy of this world set against us; so was it when Oliver Cromwell gathered his Ironsides around him, but their trust was in God; and "the Lord of Hosts" was their battle-cry, inspired by which they made the proud Cavaliers lick the dust before those whom they despised, but by whom they were conquered nevertheless. So was it with William Carey when he entered upon his work; and in his noble words he struck the keynote for every missionary utterance to the end of time. We are to attempt and expect great things from God, who has promised that "the whole earth shall be full of His glory, as the waters cover the sea."—*Rev. J. P. Chown.*

LIBERALITY AND PRAYER.

This spirit must be shown, too, in our more enlarged consecration of the means God has given us by which the work shall be sustained and extended. There are those who, in this respect, have not come up to the help of the Lord against the mighty, and they must be gathered in to the work. There are others who give, but only now as they did twenty years since, when their means were far less ample, and not as God has prospered them. There are others who give, but they know it is not as it should be to Him who gave Himself for us and though He was rich, for our sakes became poor. There are none of us who give as we shall wish we had done, when we are standing in His presence. Let it be then as it shall be when the Church has attained to a higher standard—let generosity come and lay her gift upon the altar, and say "Of thine own have we given thee, O God;" then let prayer come and clasp her hands, and offer her prayer over the gift, "Thy kingdom come," and then shall there spring up amongst us such a joy as till then we shall never know, as "to Him shall be given of the gold of Sheba, prayer also shall be made for Him continually, and daily shall He be praised." This points us to the next thing,—there must be more earnest and united prayer. Prayer for the heathen themselves, that they may be prepared to receive the truth, and that the good seed may be cast into a soil prepared for its reception. Prayer for our brethren that they may be sustained and blessed in their work, that the pleasure of the Lord may prosper in their hands, that, with something of their Saviour's joy, they may see of the travail of their souls and be satisfied. Prayer for the converts and native preachers, that they may be lights in the midst of the darkness, living epistles read and known of all men, messengers who shall help to bear abroad the glad tidings they have received. Let there be this, and the divine glory is pledged to the blessing that can never fail, whose power shall fill the earth with salvation, and fill all eternity with praise and joy. Hasten it, O Lord, in thine own time, we pray.—*Rev. J. P. Chown.*

THE LESSON FROM JAMAICA.

Let us learn that if we devote ourselves to God's work, though man for a time may shut the door yet God will ultimately open it for us. I have been asked again and again how it happens that, seeing there are so many native Baptists in Morant Bay and the neighbourhood, and that they had from the first welcomed our missionaries and furnished a large number of converts, we have had no stations in that particular region? It may not be known to many, but I have looked into the matter, and find that two-and-thirty years ago our now sainted brother, Burton, went to Morant Bay, preached the Word, gathered a congregation, and started the whole enterprise under the most hopeful and promising circumstances. Subsequent to the outbreak in 1832, he was arrested and thrown into prison. A lady of whom he had hired premises was also arrested and punished, and a gentleman passing by the name of Rector Cook was one of the most active of those who insisted that our brother should there and then depart,

leaving that particular field of labour destitute of the blessings of the Baptist missionary. We have waited four-and-thirty years; the sons of this gentleman and himself have recently appeared upon the stage; one was, unhappily, immolated; the gentleman himself was indebted for his life to the care and supervision of a poor black man; and now, under circumstances the most favourable and promising, the brethren of different societies inviting us, and promises of different kinds offering, and those in authority suggesting that we should undertake the work, we are about to enter in. Is not the lesson very manifest? Do God's work, and if man shuts the door God in his own time will open it for you.—*Rev. J. Aldis.*

INFIDELITY AND THE NEGRO.

Another lesson is, that we should appreciate more highly than I fear we have done the immense preference of deep personal religion to intellectual culture bordering upon the domain of scepticism; for we have been taught the true nature of scepticism and of infidelity in connection with the events that have recently taken place. One of the saddest features of the time is, indeed, the prevalence of a kind of infidelity. It is not the most outspoken; it does not denounce religion; it professes to pay condescending compliments to the name of Jesus; but still those who hold it hold that the Bible is a clumsy fiction, and that faith in it is a drivelling delusion. They have proclaimed that the whole negro population is but the development of the ape, and evidently sigh for the time when all the sons of Ham shall be reduced to a state of bondage. "By their fruits ye shall know them." These men have demonstrated to us two things; first, that infidelity is essentially a tyrannical thing, with no real love of liberty, either of thought or conscience, and that it is essentially a cruel thing, as far from reverence of right as from love of mercy; and that it combines the iron hand and the brazen brow, and the strong heart, from which we would all recoil. But, on the other hand, they have also demonstrated that the only true source of humanity was personal religion; that if a man does not fear God he is not likely to regard man; that if he learns to love God he will learn to love his brother also; that if you would know the true doctrine concerning the Divine brotherhood, you must go to Him who expounded the true doctrine concerning the Divine Father; and that we must get into sympathy with Him who calls us friends; and then we should be the friends of man, because we are the friends of God.—*Rev. J. Aldis.*

THE OFFICERS OF THE SOCIETY.

Another lesson we have to learn is concerning our officers, and the worth we should attach to them. There has been one name most unmistakeably and wonderfully prominent in connection with this business—the name of my honoured friend Dr. Underhill. (Loud cheering, and waving of hats and handkerchiefs.) I think in these days one of the best means by which you can ascertain a man's power is to ascertain the measure in which he is abused. Certainly we cannot contend that Dr. Underhill is the best abused man in Europe, but decidedly he has lately been the best abused man in England. Well, we thank God that our eyes have been opened, and that we have been led to see more fully and more distinctly how much God has conferred upon us in the person of our Secretary. We did honour and esteem him; we did accord to him our confidence and our love, but we did not know that he had been working so gravely, so wisely, and so successfully; we did not know that he had manifested a heart so tender in its sympathy, and so tenacious in its purpose on behalf of our coloured brethren. We should not have known all this but for these circumstances, and now that we do know it, we thank God for him, and take courage in connection with our work, and seeing that we have such a man to lead us in the way we do him honour to-day in this hall.—*Rev. J. Aldis.*

WILLIAM KNIBB.

That name has been, in a great variety of ways, brought forward in connection with this business. They have shown no tenderness for the living, no reverence for the dead. They have been unawed alike by the virtues of his devoted life, and by the sadness of his early grave. They have tried to trail his name in obloquy and scorn before the British public; they have denounced him as an abettor of sedition and murder. Charges which the most passionate hostility abandoned more than thirty years ago, have been reproduced as though they were certain history. Things altogether incredible in connection with such a life as his have been affirmed. Those who did not even know his name, whether it was "Knibb," or "Knibbs," were as confident of his crimes as if they had witnessed them with their own eyes. Thus beloved, when we have the whole of this matter flung directly in our face, I feel that this meeting would be essentially a defective meeting if we did not take up, in however few words, yet with the utmost earnestness and spirit, the question which we now have before us. We have a duty to discharge, we will not shrink from it. We have an honour to enjoy; we are not likely to be weaned away from it. Knibb's name stands inseparably connected with our work, and is almost inseparable from the associations of this hall. This platform once resounded to the clanking of the chains and of the slave collar as he hurled them indignantly to the ground. This hall has again and again re-echoed to the sounds of his manly eloquence, and all connected with him is dear to us and shall be dear. I could wish that the venerable and gifted biographer of William Knibb occupied my position now. Many of us, however, knew him personally, and every one who knew him loved and revered him too. His was one of the noblest characters. Barely has there been witnessed a more elevated Christian life. His were the single eye and the pure heart; the courage of the lion, and the tenderness of a woman; the piety of the saint, and the consecration of an Apostle. He expended the energies of his life, and braved death itself to promote the best, the highest interest of the black population. He found them friendless slaves and degraded savages, and he left them Christian brethren. He paused at no sacrifice; he shrank from no peril. He unfurled the banner of emancipation, and rushed into the stormy strife when maledictions and denunciations fell thick as hail and fierce as lightning. He braved all; he bore all, and he won the victory! In his heart the passion never died; in his life the effort never wavered, from that restless night when tossing on his bed, he said to a younger companion, "I can neither dream nor sleep till I know what is to be done on the morrow for my poor people in Jamaica:" till that later rest when on a fevered bed he turned to his daughters and said, "My girls, you will soon be fatherless, but take care of your mother," and then the last sands of his life ebbed away to the repeated words, "All is well! All is well!" Well! Yes, it shall be well with those for whom he prayed, with those for whom he laboured, with those for whom he died.—*Rev. J. Aldis.*

THE LESSON FOR THE YOUNG.

The lesson is to our young people, to our sons and daughters, who shall come after us. It is to you, one and all, emphatically to you. Remember, that neither wealth, nor learning, nor honour, nor ease, is the great goal of human life; that he is the richest who is the most generous; he is the wisest who is the most holy; he is the noblest who can stoop the lowest, and yet not think that he is stooping; and he is the most to be admired and loved who in every way is the most Christ-like. To have an open hand for the needy; to have a sympathizing heart for the wretched; to speak a word for the oppressed, and the scorned, and the hated, when the hissing is universal and the maledictions are loud and deep; to abide by the despised and outcast when there is nothing left of the earthly to help and to comfort them; still to be firm and brave through all changes, spite of all opposition, and notwithstanding all difficulties, though a scornful scepticism, a flippant indifference, a world's fashion and a world's respectability may sweep in a resist-

less flood in one direction; to give to the poor, the despised, and the oppressed; it is for you, young men, to do this with a true and loving heart, and not by constraint. Do it, long as life shall last, and feel that you cannot die except holding that position and breathing that spirit; and if you do this we are victorious, God is honoured, Christianity is vindicated, and humanity is saved.—*Rev. J. Aldis.*

The very interesting Services of the season were closed with an excellent gathering of our young friends at Upton Chapel, Lambeth-road, at which our long-tried and esteemed friend, W. H. Watson, Esq., took the chair. The speeches were at once instructive and animating.

May we not hope that the zeal which has been stimulated, the aspirations awakened, and the prayers offered at the throne of the Heavenly grace, will this year bear much fruit in the enlarged prosperity of the Society, and the extension of the Redeemer's kingdom!

INCIDENTS IN A PREACHING TOUR.

BY THE REV. J. SUPPER, OF DACCA.

ONE very cheering incident I met with on this inela, it was when distributing tracts and scriptures. Among the many people who eagerly stretched out their hands to grasp a tract or a gospel, there stood a very genteel-looking man, evidently one who had some wealth: he had come when we began preaching, and had listened with great attention to some six speeches; but he did not stretch out his hand for a book. At last I asked him, "Cannot you read?" "Yes, Sahib." "Then you shall also have a book," and reaching to him a copy of the Acts, which, at a glance, he perceived, he replied that he had got it, and knew it well. At once I offered him the gospel of Luke. "I have got it." The gospel of Matthew, to which he replied the same, saying, "I have got the whole New Testament; Please give these books to those people, but afterwards I must have a few words with you, Sahib." The books were soon distributed, and, weary and hungry, we walked off to our boat, when he followed, saying, "Sahib, what is the last act of a man who believes in Christ, but is still a Hindoo, if he wants to become a Christian?" In exchanging a few sentences with each other, I perceived that he fully knew in his mind that Christ could save us, but that prayer to God, with the heart, was unknown to him. I, therefore, advised him to lay his whole case before the Lord, in fervent and earnest prayer. "How is that done, Sahib?" I replied, "If you were very poor, and had neither money nor a cloth to cover yourself with, nor anything to eat; but you knew a rich man, close by, who takes great pleasure in helping people—what would you do?" "Ah! I might go to him," he answered. "So do the same. Tell the Lord your case, and be certain that he will help you." I then told him to spend some of his time with our native preachers, which he did. He was with them in the night till eleven and twelve o'clock, sang with them, and joined them in their prayer. I need scarcely say that there was talk also about baptism; with regard to which he expressed a hope that he might be the subject of it, but with some others in their village, when they had some more certainty about it.

On the following morning we preached all again in the large bazaar of Nursingdee, which was full of Baboos, some of whom made some objections to which we replied. In going to the boat, the man, who the day before had asked for a tract, coming to my boat in a dinghy, came again, and loudly avowed himself before many a

believer in our religion. Taking him with me to my boat, I had a conversation with him for about three hours, and found him a very fit subject for baptism, but he himself wants to wait still longer—saying, that they (he and some others with him) had much to suffer on account of their belief in Christ, from some tyrannical Gommasta, the underling of their Zemindar, and it could not be now that they became formally Christians. This man is a goldsmith. At the end of our conversation came two more Hindoos, who are both merchants. They also are nearly Christians, but for fear of others hesitate to confess Christ. I need scarcely say that I tried to encourage them much. They believe that if they become formally Christians their trade will at once stop. I felt much for them, for they really seemed to be very upright people.

In the evening we went to the goldsmith's house. He waited for us on shore to show us the way; many people saw it, for which he apparently little cared. When we were there many of the neighbours came, and amongst them were many women, who came to see my wife and child, and, at the same time, I suppose, to see what was going on. There were so many that we had quite a congregation. Joy Narain, therefore, addressed them first. I ought to have said that the goldsmith himself commenced the meeting, by way of introduction, which at once reminded me of the custom of having a chairman. This time it was a Hindoo, and I afterwards. I gave them a brief description of what is written in the Bible, and earnestly entreated them to flee to Christ for forgiveness of sins. To all we said they listened with undivided attention. It was night when we left. On the following morning we went to some other large market, and, after going about in the neighbourhood and daily preaching the gospel, we returned once more to Nursingdee, sending for the goldsmith, who soon made his appearance. I again gave him much advice, and made him a present of a Bible, he being unable to pay for it. I requested him to read it with others also, which he said that he would have done without my mentioning it to him. This man is shunned by many. No one will dine with him. He keeps the Lord's day, and told me that on account of his adherence to Christianity he is often called a fool, though he has very good sense. He has learned by heart several tracts that are written in rhyme, and which, to his mind, recur as freely as some remember Milton. At last we left, partly rejoicing for the success the gospel of Christ has amongst this benighted nation; but on the other hand, being painfully grieved at perceiving how difficult it is for a man to come out and, without reserve, to embrace Christianity.

EXTRACTS FROM A MISSIONARY'S JOURNAL.

BY THE REV. J. PARSONS, OF DELHI.

MAY 21st, 1865, *Sabbath*.—Conducted Divine service this morning at Poorana Killa, one of our nearest outstations. Attendance but small, though I never had a more attentive congregation. Noticed marks of fervent piety in Bālkishéu, and considerable improvement in others, especially in the women. Bālkishéu, though comparatively illiterate, is rather an original poet. His effusions in times past, like those of many ancient bards, were simply *oral* compositions, as he could neither read nor write: but recently he has, I believe, been attempting to write off an ode or two, having been induced to learn Hindoo in hoary age from a wish to read the Word of God for himself. As redeeming love seems now to be his principal theme, I think it not unlikely that I may shortly trouble him for one of his most recent productions, with a view of putting it into an English dress, and presenting it to our friends at home, that they too may see in what strains India's outcasts sing Immanuel's praises when once "Christ is formed in their hearts, the hope of glory."

THE SHOEMAKER POET.

May 29th, 1865.—Have been favoured to-day with a visit from Juggooa, one of our native Christians of the shoemaker class, who is a member of the church at Pahâr Gunge, but is now residing in the town of Bullubgurh. Here he works at his trade, teaches a number of persons to read gratuitously, and without a single brother Christian to comfort and encourage him, "lets his light shine before men," and points those around him to the Lamb of God. Juggooa is not only a good man and faithful to his Saviour and Lord, but he is also rather an able disputant, a tolerable preacher, and a man well versed in the Scriptures of truth. He is now taking a few writing-boards back with him, that he may teach his more advanced pupils to write Hindoo, and also a grant from the Mission of Hindoo Gospels, that those who can read may be furnished with the right kind of reading. Juggooa is, moreover, a poet, somewhat superior in versification, though not in originality, to Bâlkishéu before alluded to; and whilst his hands are employed in making shoes, his mind is occupied in composing Hindoo hymns. Here is a free translation and imitation of one which he has just brought me:—

Alas! how mankind all over the earth
Have wandered in error and sinned from their birth;
But Jesus's name gives truth and repose—
Removes all our sin and salvation bestows.

Let youth in its strength, and old age on its prop,
With confidence into the Saviour's arms drop;
For Jesus's name gives hope and repose—
Removes all our sin and salvation bestows.

Oh, sinner, forget not this Saviour above,
Who died on the cross through the might of His love.
'Tis Jesus's name gives peace and repose—
Removes all our guilt and salvation bestows.

Look up to the God who created us all,
And Him through Jesus thy Father call;
For Jesus's name gives trust and repose—
Removes all our sin and salvation bestows.

Thy life is fast waning, and over thy head
The shadow of Death's dark wings is spread:
But Jesus's name gives fearless repose—
Removes all our sin and salvation bestows.

Then call, guilty sinner, on Jesus to save,
Who has come to conduct thee o'er sin's yielding wave;
For Jesus's name gives endless repose—
Removes all our sin and salvation bestows.

A DAY'S WORK.

June 2nd, 1865.—On visiting the school this morning, several of the boys in the first class told me that they no longer believed in the efficacy of the rites of Hindooism, especially had they altogether given up the idea that ablution in the Ganges and Jumna could take away sin. Preached at Khâree Bowlee this evening. Here and there signs of remorse, anxiety, hope and joy, were easily traceable on the countenances of different individuals in the crowd. A few, however, scoffed, sneered, and turned carelessly away. Conducted a prayer-meeting afterwards at Farashkhawah. About eighty men and women present, besides women and children, all of them unbaptized.

HOME PROCEEDINGS.

During the past month Missionary meetings have been held at Cornwall Road Chapel, Notting Hill, at various places in the northern part of Northamptonshire, in Bristol, and its vicinity, attended as a deputation by Dr. Underhill. Mr. Bion assisted at Cornwall Road Chapel, where a new Auxiliary has been formed. In the other places the Rev. John Gregson accompanied Dr. Underhill. The Rev. James Mursell, of Kettering, also gave his valuable services in Bristol. The Rev. Robert Robinson has been engaged in Northamptonshire and at Rickmansworth; the Rev. W. H. Gamble at Luton and Norwich; and the Rev. C. B. Lewis, also at Norwich. Mr. Bion also spent a week among circle of churches around Cheddar, in Somersetshire.

We have to announce the safe arrival, in this country, of the Rev. Joseph G. Gregson and family, from India, after a very quick passage. Mr. Gregson returns home solely on account of his health, which, it would appear, will not allow him to labour in a tropical climate.

We shall hope in our next number, to give some particulars of the last days of our revered friend, the widow of the late William Knibb. She entered on her rest, after an illness of some duration, on the 1st April.

The Rev. S. Oughton, of Jamaica, informs the Committee, with reference to the resolution inserted in our February number, p. 30, that the Second Bill brought before the Legislature by the Government for the regulation of religious worship, was not the Bill prepared by Mr. Thomas Oughton, at the request of the ministers of Kingston; "that was too liberal to please, and was consequently set aside." The second Bill was prepared on behalf of the Government by Mr. Williams, a barrister, and member of the Assembly, with some alterations and additions suggested by the Kingston ministers, intended to give "increased liberality to the Bill." These "liberal provisions" appear to have been expunged by the Legislative Council, and the Bill was dropped by the Government on reaching the House of Assembly.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 21st to March 31st, 1866.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		Ningpo, by R. Ingham, Esq.	1 0 0	Duncan, Mr.	0 10 0
Allen, J. S., Esq., Old Bond Street	2 0 0	Essex, J. & C.	10 0 0	Watson, Mr. R.	1 0 0
Baker, B., Esq., Tenbridge	2 0 0	Gawthorne, Misses, collected by, for <i>Trinidad</i> ..	1 15 11	Watson, Miss.	0 10 0
Butterworth, W. A., Esq.	2 0 0	Peto, Sir S. M., Bart., M.P., for <i>Grande Ligne Mission, Canada</i> ...	50 0 0	Sums under 10s	0 6 0
Do. for <i>China</i>	1 0 0	Do. for <i>Mr. G. Hubert, Norway</i>	25 0 0	Irvine—	
Do. for <i>W & O</i>	0 10 0	Peto, Miss Edith, for <i>Schools, Africa</i> ..	5 0 0	Barclay, Miss	0 10 0
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David, Mr. E.	0 10 6	Welch, Mrs. Kemp, and <i>Whitchurch, Miss</i> ...	5 0 0		
Hazledine, Mr. S., Highbury New Park	1 1 0	Collected by <i>Rev. W. Sampson, for <i>Johnnigger Chapels and Buildings destroyed by the Cyclone at Serampore</i></i> ..		LEGACY.	
Kirtland, Rev. C.	1 1 0	Edinburgh—		Breed, the late Mr. James, of <i>Sarratt, Herts.</i> by the <i>Rev. T. Smith, of Harrow-on-the-Hill</i> ...	45 0 0
Lechman, Rev. J., LL.D.,	2 0 0	Church at <i>Bristo Street</i> ..	4 1 0		
Phillips, Rev. T., Kensington	0 10 6	Glasgow—		LONDON AND MIDDLESEX.	
Pike, Rev. J. C., Leicester	0 10 6	A <i>Friend</i>	2 0 0	Battersea—	
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£ s. d.			£ s. d.			£ s. d.		
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Contributions	83	2 3	Contributions for Youth			Collec. for W & O	3	0 0
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Contributions	23	10 0	Do. do. for Susan Mary			Chester—		
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Coll. for W & O	5	0 0	BEDFORDSHIRE.			CORNWALL.		
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Collec. for W & O	5	0 0	BUCKINGHAMSHIRE.			DERBYSHIRE.		
Contributions	23	10 6	Chenies—			Chesterfield—		
King's-gate Street—			Collec. for W & O	0	10 0	Collec. for W & O	1	0 0
Contributions, Sunday			Contributions	0	14 9	DEVONSHIRE.		
School, for Rev. J.			Chesham—			Christow—		
Smith's, N. P. Delhi	10	0 0	Contributions	6	15 0	Collec. for W & O	0	5 0
Lower Edmonton Baptist Chapel—			Haddenham—			Devonport, Hope Chapel—		
Contributions	8	11 0	Contributions	5	6 8	Contributions	17	1 6
Do. for China	2	15 8	Little Kingshill—			Do. for T	1	0 0
Maze Pond—			Contributions	7	0 0	Do. for Rev. A. Saker	4	11 4
Contributions	72	14 4	Long Crendon—			Do. for education of		
Do. for China	5	5 6	Contributions	2	5 6	a child under Mrs.		
Do. by Y. M. M. A.	20	18 7	Stoney Stratford—			Anderson, Jessore	5	0 0
Metropolitan Tabernacle—			Contributions	7	0 0	Do. Morice Square and		
Contributions for Mrs.			CAMBRIDGE SHIRE.			Pembroke Street—		
Allen's Native Board-			Cambridge—			Collec. for W & O	3	15 6
ing School, Colombo,			Donation	50	0 0	Contributions, Balance	0	14 6
Ceylon	50	0 0	Do. St. Andrew's Street—			Exeter, Priory Chapel—		
Notting Hill, Cornwall Road—			Collec. for W & O	5	5 0	Contributions	12	8 1
Contributions	2	12 6	Contributions, Balance	23	16 0	Exmouth—		
Norland Chapel—			Do. for Boys' School,			Contribution	5	0 0
Contributions for Rev.			Baris A.	5	18 6	28		
R. Robinson, Dacca	6	0 6	Do. for N P Barisal	13	0 0			
Poplar, Cotton Street—			Do. Eden Chapel—					
Contributions	12	6 2	Contributions	5	0 0			
Regent's Park—								
Contributions	141	13 1						
Tottenham—								
Contributions	34	16 0						
Upt. in Chapel—								
Contributions	2	13 8						
Usbridge—								
Contributions	2	13 6						

	£	s.	d.
Kingsbridge—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	39	8	5
Lifton—			
Contributions.....	1	4	0
Newton Abbot—			
Contributions.....	4	10	7
Plymouth—			
Collec. for <i>W & O</i>	7	0	0
Contributions.....	66	7	1
Do. for <i>Schools, Barisal</i>	4	9	11
Do. for <i>Schools, W. Africa</i>	4	9	11
Do. for <i>Rev. J. C. Page's N.P. Barisal</i>	22	10	4
Do. Sunday School, George Street, for <i>Rev. J. C. Page, Barisal</i>	6	0	0
Stonehouse, Ebenezer—			
Contributions.....	3	12	11
Do. for <i>N.P.</i>	0	4	4
Teignmouth—			
Contributions.....	3	2	0
Tiverton—			
Contributions.....	10	6	6
Do for <i>N.P.</i>	14	0	0
Do. for <i>Teacher, Rain Krishna Kobiraj</i>	5	0	0
Torquay—			
Contributions, Balance ...	1	2	10
Do. for <i>N.P.</i>	2	3	2
Do. for <i>N.P. Dacca</i>	4	10	0
Totnes—			
Contributions.....	2	5	0
Do. for <i>W & O</i>	0	5	0
DORSETSHIRE.			
Weymouth—			
Contributions.....	6	5	0
DURHAM.			
Darlington—			
Contributions.....	35	7	0
Hamsterley—			
Contributions.....	1	16	0
Houghton-le-Spring—			
Contributions.....	1	6	9
South Shields, Barrington St.—			
Contributions.....	18	11	6
Sunderland—			
Contributions, Balance...	2	12	6
West Hartlepool—			
Coll. for <i>W & O</i>	0	10	9
ESSEX.			
Ashdon—			
Contributions.....	6	13	2
Colchester—			
Contributions.....	15	2	7
Do. for <i>T</i>	1	4	0
Harlow—			
Contributions.....	40	17	2
Do. for <i>N.P.</i>	2	3	10
Ilford—			
Contributions.....	3	1	0
Langham—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	71	1	2
Do. for <i>N.P.</i>	2	0	10
Langley—			
Contributions.....	5	7	6
Loughton—			
Contributions.....	27	12	9
Do. for <i>Rev. J. J. Fuller's School, West Africa</i>	0	16	8

	£	s.	d.
Potter Street—			
Collection.....	2	0	0
Rayleigh—			
Contributions.....	7	6	0
Saffron Walden—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	28	12	4
Waltham Abbey—			
Contributions.....	22	1	2

GLOUCESTERSHIRE.

Blakeney—			
Contributions.....	1	7	7
Cheltenham—			
Contributions.....	48	7	10
Do. for <i>N.P.</i>	0	6	0
Do. for <i>Mrs. Allen's School, Ceylon</i>	12	5	0
Do. for <i>Rev. J. Gregson</i>	20	0	0
Chipping Sodbury—			
Contributions.....	5	1	0
Do. for <i>China</i>	1	3	0
Do. for <i>N.P.</i>	1	0	0
Cinderford—			
Collec. for <i>W & O</i>	2	9	0
Do. Ruardean Hill.....	0	3	0
Contributions.....	5	13	6
Coleford—			
Contributions.....	10	6	6

Gloucester—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	21	18	4
Do. for <i>School, Ceylon</i>	8	0	0
Do. for <i>N.P.</i>	6	6	0
Do. for <i>Bethsephel Schl. Jamaica</i>	8	0	0

EAST GLOUCESTERSHIRE.

Arlington			
Collec. for <i>W & O</i>	1	1	10
Contributions.....	6	5	0
Do. for <i>N.P.</i>	0	9	4
Ascott—			
Contributions.....	3	16	11
Bloeky—			
Contributions.....	11	6	0
Bonrton-on-the-Water.			
Contributions.....	17	14	7
Do. for <i>N.P.</i>	1	3	4
Burford—			
Contributions.....	1	17	0
Campden—			
Contributions.....	1	4	10
Cirencester—			
Contributions.....	6	18	3
Do. for <i>N.P.</i>	0	15	7
Cutsdean—			
Collec. for <i>W & O</i>	0	5	0
Contributions.....	6	16	7
Do. for <i>N.P.</i>	0	17	6
Do. Farmcote.....	0	4	0
Do. Ilyde.....	0	6	6
Do. Keinton.....	0	6	0
Do. Snowhill.....	0	7	5
Do. Stanton.....	0	17	0
Lechlade—			
Contributions.....	0	12	3
Maiseyhampton—			
Contributions.....	3	19	0
Milton—			
Collec. for <i>W & O</i>	0	11	7
Contributions.....	12	12	2
Do. for <i>N.P.</i>	0	6	0
Naunton and Guiting—			
Collec. for <i>W & O</i>	1	3	4
Contributions.....	11	1	1
Do. for <i>N.P.</i>	0	15	6

	£	s.	d.
Paxford—			
Contributions.....	0	4	5
Stow-on-the-Wold—			
Collec. for <i>W & O</i>	1	5	5
Contributions.....	6	18	6
Do. for <i>N.P.</i>	1	10	9
Winchcomb—			
Contributions.....	10	19	2
Do. for <i>N.P.</i>	1	19	6
	116	11	4

Less expenses and amount acknowledged before.....	58	0	8
	58	10	8

HAMPSHIRE.

Portsmouth and Portsea			
Auxiliary—			
Contributions.....	2	19	10
Do. St. Paul's Square	15	3	11
Surplus of Collection at do., for <i>W & O</i>	1	2	6
Contributions—Ebenezer Chapel.....	2	13	0
Whitechurch—			
Contributions.....	6	12	1

HEREFORDSHIRE.

Ewias Harold—			
Collection.....	1	4	0
Leominster—			
Collec. for <i>W & O</i>	0	14	0
Contributions.....	10	11	11
Do. for <i>N.P.</i>	0	19	6
Longton—			
Collection.....	0	13	9
Peterchurch—			
Coll. for <i>W & O</i>	1	1	0
Contributions.....	13	16	0

HERTFORDSHIRE.

Bishops Stortford—			
Contributions.....	9	10	0
Boxmoor—			
Contributions.....	10	10	0
Hemel Hempstead—			
Contributions.....	10	17	5
Hitchin—			
Contributions.....	45	9	3
Do. for <i>Italy School</i>	4	0	0
New Mill			
Contributions.....	16	3	2
Tring—			
Contributions.....	2	0	0
St. Albans—			
Contributions.....	23	18	4
Do. for <i>Africa</i>	5	0	0
Ware—			
Contributions.....	2	1	6
Watford—			
Collec. for <i>W & O</i>	3	4	0
Contributions.....	28	2	10
Do. for <i>Hayti</i>	2	0	0

KENT.

Belvidere—			
Contributions.....	2	5	0
Bessel's Green—			
Contributions, Sunday School.....	3	14	2
Borough Green—			
Contribution for <i>Africa</i>	1	1	0
Canterbury—			
Coll. for <i>W & O</i>	1	10	0

	£	s.	d.
Contributions.....	22	12	5
Do. for Africa.....	0	6	6
Do. for N.P.....	0	7	7
Dover, Salem Chapel—			
Contributions.....	7	10	1
Do. for N.P.....	0	13	11
Eythorne—			
Coll. for W & O.....	1	0	0
Contributions.....	15	13	9
Do. for N.P.....	3	6	10
Folkstone, Salem Chapel—			
Coll. for W & O.....	2	5	0
Contributions.....	15	12	6
Goudhurst—			
Contributions.....	5	16	9
Lee—			
Contributions.....	37	16	0
Do. for India.....	2	2	0
Lewisham Road—			
Contributions.....	19	8	2
Margate—			
Contributions.....	35	7	0
Do. for China.....	5	0	0
Do. for Orphan in Rev. W. A. Hobb's School, Jessore ...	10	19	0
Maldstone—			
Coll. for W & O.....	4	0	0
Contributions.....	42	5	2
Ramsgate, Cavendish Chapel—			
Contributions.....	17	1	6
Staplehurst—			
Contributions.....	5	5	0
Tenterden—			
Coll. for W & O.....	1	0	0
Contributions.....	9	12	2
Woolwich, Queen Street—			
Contributions for Rev. W. Teal, Jamaica, by Y. M. M.A.....	7	12	0
Do. Parsons' Hill—			
Contributions by Mis- sion Band.....	3	0	0
Do. Enon Church—			
Contributions, Sunday School.....	1	10	0
LANCAIRESHIRE.			
Ashton-under-Lyne—			
Contributions.....	8	11	6
Bolton, Moor Lane—			
Contributions.....	10	1	8
Bootle—			
Contributions.....	38	10	8
Do. for Schools Ba- hamas.....	5	0	0
Inskip—			
Coll. for W & O.....	0	10	0
Contributions.....	11	10	9
Liverpool, Pembroke Chapel—			
Contributions.....	50	0	0
Do. for Africa.....	15	0	0
Do. Gt. Crosshall Street, Welsh—			
Contributions.....	31	5	0
Manchester—			
Contributions.....	20	6	6
Do. York Street—			
Collec. for W & O.....	2	0	0
Contributions.....	33	17	3
Do. for N.P.....	2	18	2
Do. Grosvenor Street—			
Coll. for W & O.....	3	3	0
Contributions.....	89	17	7
Do. Union Chapel—			
Coll. for W & O.....	14	2	4
Contributions.....	41	2	3
Do. for N.P.....	7	13	1
Do. for Intally.....	14	0	0

	£	s.	d.
Do. Salford, Great George St.—	2	5	1
Coll. for W & O.....	32	13	3
Contributions.....	12	0	0
Do. for "Joseph" N.P Agra.....	12	0	0
Gorton—			
Contributions.....	0	15	11
596 19 5			
Less expenses and amount acknow- ledged before.....	508	10	5
Sabden—	83	9	0
Contributions for W. Africa.....	49	0	0
Southport—			
Contribs. for W & O.....	3	9	0
Contributions.....	2	2	0
Do. for T.....	1	1	0
Do. for Africa.....	0	10	0
South Lancashire Union—			
Contributions.....	2	17	0
Stretford Union Chapel—			
Contributions.....	11	7	6
Tottlebank—			
Contributions.....	5	9	3
North Lancashire Auxiliary—			
Accrington—			
Coll. for W & O.....	4	0	0
Contributions.....	45	17	2
Bury—			
Collection.....	1	8	0
Blackburn—			
Collection.....	5	11	5
Bacup, Ebenezer Chapel—			
Collection.....	8	0	0
Do. Irwell Terrace—			
Contributions.....	4	5	5
Briercliffe—			
Collection.....	2	10	4
Burnley—			
Contributions.....	6	10	2
Cloughfold—			
Contributions.....	8	9	0
Darwen—			
Coll. for W & O.....	1	10	0
Contributions.....	9	2	6
Goodshaw—			
Contributions.....	6	0	0
Harwood—			
Contributions.....	0	10	6
Haslingden, Pleasant Street—			
Coll. for W & O.....	2	0	0
Contributions.....	13	8	3
Do. Bury Road—			
Contributions.....	25	16	2
Lumb—			
Contributions.....	3	3	6
Nelson—			
Contributions.....	0	8	0
Padiham—			
Collection.....	7	10	7
Ramsbottom—			
Collection.....	6	9	1
Sunnyside—			
Contributions.....	1	5	11
Sabden—			
Contributions.....	6	4	5
Waterbarn—			
Collection.....	3	14	6
Waterfoot—			
Contributions.....	1	16	8
176 11 7			
Less expenses and amount acknow- ledged before.....	150	3	7
26 8 0			

LEICESTERSHIRE.		
	£	s. d.
Arnsby—		
Collec. for W & O.....	2	0
Do. for Hulangama School, Ceylon.....	6	0
Leicester, St. Peter's Lane—		
Contributions.....	4	5
Sutton-in-the-Elms and Cosby—		
Contributions.....	0	10
Do. for N.P.....	0	18
Collec., Cosby.....	1	0

NORFOLK.		
	£	s. d.
East Dereham—		
Collec. for W & O.....	1	2
Norwich, St. Mary's—		
Contributions.....	109	19
Do., St. Clement's—		
Collec. for W & O.....	3	9
Contributions.....	22	9
Do., Sun. Sch., for Or- phan Boy, F. Wheeler Nath, Serampore Col- lege.....	5	0
Swaffham—		
Collections, Moiety ...	10	0
Worstead—		
Contribs. for N.P.....	1	4
Wymondham—		
Collections.....	0	17
154 3 5		
Less Expenses.....	1	9
152 14 5		

NORTHAMPTONSHIRE.		
	£	s. d.
Gretton—		
Contributions.....	2	10
Princes Risborough—		
Contributions.....	6	16

NORTHUMBRLAND.		
	£	s. d.
Bedlington—		
Contributions.....	0	7
Broomley—		
Contributions.....	9	9
Newcastle, Bewick Street—		
Contributions.....	55	19
North Shields—		
Contributions.....	26	13
Do. for S.....	1	10
Newcastle, Rye Hill—		
Collec. for W & O.....	1	10
Contributions.....	17	18
Do. for S.....	1	0
115 6 2		
Less Expenses and amount acknow- ledged before.....	42	0
73 5 8		

NOTTINGHAMSHIRE.		
	£	s. d.
Newark—		
Contributions.....	3	15

OXFORDSHIRE.		
	£	s. d.
Caversham, Amersham Hall—		
Contribs. for Native Orphan School, Agra.....	5	0
Banbury—		
Contributions.....	5	16
Do. for N.P.....	1	0
Hook Norton—		
Collec. for W & O.....	0	18
Contributions.....	6	13
Do. for N.P.....	1	4

£ s. d.		SUFFOLK.		£ s. d.		Lewes—	
RETLANDSHIRE.		Aldborough—				Collec. for W & O..... 2 2 0	
Oakham—		Collec. for W & O.....		1 2 4		Contributions..... 5 6 2	
Contributions.....	2 2 8	Contributions.....		4 5 10			
Do. for China.....	4 0 0					WARWICKSHIRE.	
SHROPSHIRE.		Bardwell—				Alcester—	
Maesbrook—		Contributions.....		3 3 0		Coll. for W & O..... 1 0 0	
Contributions.....	3 17 0	Bradfield—				Contributions..... 1 0 0	
Contributions.....	3 17 0	Contributions.....		0 16 10		Harbury, Southam—	
Oswestry—		Bures—				Contributions..... 0 10 0	
Collec. for W & O.....	2 0 0	Contributions.....		7 11 0		Leamington—	
Contributions.....	20 15 10	Bury St. Edmund's—				Contributions..... 2 6 0	
Do. for W & O.....	1 0 9	Contributions.....		29 16 8		Rugby—	
		Do. for China.....		0 10 0		Coll. for W & O..... 0 16 0	
SOMERSETSHIRE.		Clare—				Contributions..... 5 17 0	
Bath, Kensington Chapel—		Contributions.....		2 10 6		Warwick—	
Contributions.....	27 3 0	Eye—				Contributions..... 4 13 9	
Do. Somerset Street—		Contributions.....		14 5 4			
Contributions.....	5 9 4	Fransden—				WESTMORELAND.	
Do. Ebenezer Chapel	3 0 0	Collec. for W & O.....		0 13 6		Kendal—	
Do. Twerton.....	3 12 0	Contributions.....		1 12 7		Contributions..... 5 13 11	
Bristol—		Horham—					
Contributions.....	20 9 0	Contributions.....		4 15 0		WILTSHIRE.	
Do. for N P.....	3 12 6	Ipswich, Stoke Green—				Bradford-on-Avon—	
Paulson—		Contributions.....		55 12 3		Coll. for W & O..... 0 14 8	
Contributions.....	9 4 3	Do. for <i>addit onal</i>				Contributions..... 5 14 0	
Do. for N P.....	3 2 10	N P for Rev. W. A.				Corsham—	
Taunton—		Hobbs, Jesson &.....		14 10 0		Contributions..... 7 0 8	
Contributions.....	18 16 8	Do., Turret Green—				Hungerford, Farleigh—	
Wellington—		Contributions.....		49 18 8		Collection..... 3 10 0	
Contributions.....	10 6 8	Do. for N P.....		0 13 0		Limply Stoke—	
Do. for N P.....	2 16 11	Do., Burlington Chapel—				Contributions..... 0 8 0	
Wells—		Contributions.....		4 0 0		Kington Langley—	
Contributions.....	9 14 2	Orley—				Contributions..... 3 18 8	
Wilton—		Contributions.....		5 3 1		Do. for N P..... 0 2 6	
Contributions for N P	1 1 7	Rattlesden—				Shrewton, Zion Chapel—	
Yeovil—		Contributions.....		2 10 0		Contributions..... 4 0 0	
Contributions.....	18 7 3	Sudbury—				Swindon—	
Do. Sun. School, for		Collec. for W & O.....		1 0 6		Coll. for W & O..... 1 16 0	
education of boy,		Contributions.....		6 6 0		Contributions..... 3 0 0	
Richard James, in		Walton—				Trewbridge, &c.—	
Mrs. Kerry's Sch.,		Contributions.....		1 16 8		Contributions..... 2 8 8	
Intally.....	5 0 0	Less expenses and		206 6 11		Do. for N P..... 0 5 4	
		amount acknow-				Do. for China..... 0 15 0	
		ledged before.....		112 2 8		Whitbourne—	
STAFFORDSHIRE.						Contributions..... 2 7 0	
Bilston—				94 4 3		WORCESTERSHIRE.	
Collec. for W & O.....	0 13 4	SURREY.				Evesham—	
Contributions.....	6 6 8	Kington—				Contributions, Balance 1 5 2	
Brettell Lane—		Collec. for W & O.....		3 0 0		Pershore, Broad Street—	
Contributions.....	11 2 0	Contributions.....		24 11 6		Coll. for W & O..... 1 2 6	
Coseley, Darkhouse Chapel—		Norwood—				Contributions for N P 0 17 7	
Contributions.....	12 13 11	Contributions.....		52 10 8			
Do. for N P.....	0 8 5					YORKSHIRE.	
Do., Ebenezer—		SUSSEX.				Armley—	
Contributions.....	12 16 4	Battle—				Collection..... 1 0 3	
Do., Providence Chapel—		Collec. for W & O.....		1 12 0		Barnsley—	
Contributions.....	15 16 2	Contributions.....		8 2 0		Coll. for W & O..... 1 7 9	
Tipton, Princes End—		Do. for N P.....		1 17 6		Contributions..... 7 0 4	
Collec. for W & O.....	0 17 9	Brighton—				Bishop Burton—	
Contributions.....	5 11 6	Collec., Public Meeting		3 9 5		Coll. for W & O..... 0 10 0	
Wednesbury—		Do. Town Hall—				Contributions..... 7 13 7	
Contributions.....	3 0 4	Coll. for W & O.....		1 0 0		Do. for N P..... 1 2 5	
West Bromwich—		Do. Queen square—				Beverly—	
Contributions.....	5 6 5	Coll. for W & O.....		1 0 0		Coll. for W & O..... 2 16 2	
		Contributions.....		10 6 4		Contributions..... 24 13 1	
		Do. for N P.....		1 1 0		Do. for N P..... 2 2 9	
		Do. Hastings, Wellington square—				Bradford, Weigate—	
		Coll. for W & O.....		1 10 0		Contributions..... 56 11 0	
		Contributions.....		13 4 7		Do. for N P Luke	
		Do. for N P.....		1 12 11		Dethi..... 35 0 0	
		Hastings, Wellington square—				Do. St. Chapel—	
		Coll. for W & O.....		4 5 2		Contributions..... 54 1 10	
		Contributions.....		39 6 11		Do. for <i>Serangoore</i> 1 0 0	
		Do. for N P.....		3 3 6		Do. for N P Thakoor	
		Do. for China.....		0 10 6		Duss Agra..... 12 0 0	
Hanley, New Street—							
Contributions.....	10 3 6						
Wolverhampton—							
Contributions.....	6 1 6						

	£	s.	d.
Do. for <i>N.P.</i> under <i>Rev. H. Heintz</i>	12	0	0
Do. for <i>Africa</i>	19	16	0
Do. Trinity Chapel—			
Contributions	22	3	0
Do. Hillfield Chapel—			
Contributions	47	5	11
Do. for <i>Rev. Q. N.</i> <i>Thomson, W. Africa</i>	10	0	0
Do. for <i>N.P.</i> under <i>Rev. J. Gregson</i>	10	0	0
Do. for <i>Serampore</i>	1	0	0
Cowling Hill—			
Collections	2	10	0
Halifax, Trinity Road—			
Contributions	28	4	2
Huddersfield—			
C. loc. for <i>W & O.</i>	2	2	6
Contributions	10	14	8
Do. for <i>Female Edu-</i> <i>cation in the East</i>	5	0	0
Gildersome—			
Collection	4	3	0
Hull George Street—			
Contributions	27	2	4
Do. for <i>W & O.</i>	4	0	0
Do. Salthouse Lane—			
Contributions	11	5	0
Keighley—			
Contributions	13	16	0
Leeds, South Parade Chapel—			
Collc. for <i>W & O.</i>	6	18	0
Contributions	18	15	6
Do. York Road	2	1	0
Do. Blenheim Chapel—			
Collc. for <i>W & O.</i>	1	17	0
Contributions	43	6	7
Do. for <i>Rev. Q. N.</i> <i>Thomson, W. Africa</i>	13	7	1
Do. for <i>N.P.</i>	0	19	4
	87	5	0
Less Expenses	7	10	0
	79	15	0
Quarby—			
Contributions	8	12	0
Middlesborough, Albert Street—			
Contributions	5	0	0
Mirfield—			
Contributions	4	0	0
Rawdon—			
Contributions	6	18	6
Salterforth—			
Contributions	1	12	9
Scarnborough—			
Coll. for <i>W & O.</i>	1	15	0
Contributions	31	13	6
Do. for <i>N.P.</i>	3	8	6
Sheffield, Townhead Street—			
Coll. for <i>W & O.</i>	4	0	0
Contributions	41	1	11
Do. Dronfield	4	16	0
Sutton—			
Collections	7	0	0
Wakefield			
Contributions	6	15	4
Do. for <i>Rev. J. H.</i> <i>Anderson, N.P.</i>	12	0	0
Do. <i>Jessore</i>	12	0	0
York—			
Contribution	1	1	0
NORTH WALES.			
ANGLESEA.			
Ainon—			
Contribution	0	2	3

	£	s.	d.
Amlwch—			
Contributions	10	4	6
Do. Bethanib—			
Contributions	0	9	10
Beaumaris—			
Contributions	6	6	3
Belan—			
Contributions	0	15	9
Bodedern—			
Contributions	0	19	6
Brynsiencyn—			
Contributions	2	7	0
Caergellog—			
Contributions	2	1	0
Capel Gwyn—			
Contributions	1	15	6
Capel Newydd—			
Contributions	1	0	0
Cemaes—			
Contributions	1	10	0
Four Mile Bridge—			
Contributions	3	6	0
Gaerwen—			
Contributions	0	17	7
Garregfawr—			
Contributions	0	9	0
Holyhead—			
Contributions	23	7	10
Do. Hebron—			
Contributions	1	4	1
Do. Silb—			
Contributions	4	1	0
Do. New Park Street—			
Contributions	1	12	2
Llanddysant—			
Contributions	1	6	5
Llandeglan—			
Contributions	4	2	6
Llanerchymedd—			
Contributions	0	18	3
Llanfair—			
Contributions	0	16	4
Llanfachraith—			
Contributions	3	12	4
Llangefni—			
Contributions	4	6	6
Llangool—			
Contributions	8	8	7
Menai Bridge—			
Contributions	7	0	8
Newburgh—			
Contributions	2	0	1
Pencarneddau—			
Contributions	0	17	9
Pensara—			
Contributions	1	17	6
Rhosybol—			
Contributions	2	5	7
Rhydwy—			
Contributions	6	4	4
Sardis—			
Contributions	2	11	3
Soar—			
Contributions	4	9	6
Traethoch—			
Contributions	0	8	9
	113	15	7
Less for Local Home Mission, and expenses	43	15	7
	70	0	0
CARMARVONSHIRE.			
Bont Llyf—			
Contributions	2	0	0
Caersalem Morfa Nevin—			
Contributions	2	8	3
Capel y-Beirdd—			
Contributions	2	9	0

	£	s.	d.
Carmarvon—			
Contributions	8	8	0
Ga'n Dolbenmaen—			
Contributions	4	9	0
Gilfach—			
Contributions	1	9	3
Llanabwâlwr—			
Contributions	2	0	0
Llanberis, Sardis—			
Contributions	3	2	2
Llandudno—			
Contributions	9	17	9
Llanllwfi—			
Contributions	3	7	3
Pont Dinorwic—			
Contributions	0	12	0
Pwllheli—			
Contributions	27	7	9
Talyarn—			
Contributions	4	7	3
DENBIGHSHIRE.			
Abergele—			
Contributions	6	0	0
Bontnewydd—			
Contributions	0	10	0
Brymbo Tabernacle—			
Collection for <i>W & O.</i>	0	2	6
Contributions	1	4	0
Do. for <i>S.</i>	1	0	0
Carmel Fron—			
Contributions	1	6	0
Cefnmaur—			
Contributions	4	2	0
Colwyn—			
Contributions	0	19	6
Denbigh—			
Contributions	13	16	2
Glyndyfrdwy—			
Contributions	3	6	3
Llandulas—			
Contributions	1	0	0
Llanddyrog—			
Contributions	0	3	1
Llanefydd—			
Contributions	1	4	1
Llanellidan, Carmel—			
Contributions	2	5	8
Llynfair Dyffryn Clwydd—			
Collection	0	6	8
Llanfair Talhaiarn—			
Collections	1	13	4
Llangollen, Castle Street Welsh Chapel—			
Contributions	3	0	10
Do. English Chapel—			
Contributions	2	3	7
Llanrwst—			
Contributions	3	12	6
Llansannan—			
Contributions	0	11	0
Moelfre—			
Contributions	4	4	8
Moss Salem—			
Coll. for <i>W & O.</i>	0	1	10
Collection	1	5	0
Contributions for <i>N.P.</i>	0	18	8
Noddia Garth—			
Contributions	1	14	0
Pennycaes—			
Contributions	2	11	10
Rhos—			
Contributions	1	17	4
Ruthin—			
Contributions	3	15	2
FLINTSHIRE.			
Axton—			
Collection	0	1	8

	£	s.	d.		£	s.	d.		£	s.	d.
Bagillt—				Tanlan—				Llandyssull, Hebron—			
Contributions.....	0	13	6	Contributions	0	3	6	Contributions	0	15	6
Helygen—				Talywern—				Do., Penybout—			
Contributions.....	1	17	6	Contributions	2	18	9	Collection.....	0	8	0
Holywell—								Do., Ebenczer—			
Contributions.....	6	0	0	SOUTH WALES.			Contributions	0	8	6	
Lixwm—				BRECKNOCKSHIRE.			Llanelly, Bethel—				
Collection	1	3	5	Brecon, Kensington Chapel—			Contributions	13	6	10	
Milwr—				Contributions.....	2	1	8	Do., Greenfold—			
Collections	0	2	7	Do. Wateregate—			Collection for <i>W & O</i>	2	8	3	
Mold—				Contributions for <i>N P</i>	1	2	9	Contributions	28	11	6
Collections	0	6	0	Brymawr, Sion—			Do. for <i>N P</i>	2	0	3	
Penyfron—				Contributions.....	1	5	6	Do., Zion—			
Contributions	0	14	11	Do. Tabor—			Contributions	19	0	7	
Penycelli—				Contributions.....	3	0	8	Llanedy, Sardia—			
Contributions.....	0	9	10	Llanfihangel Nant Bran, Zoar—			Contributions	1	0	10	
Rhuddlan—				Contributions	0	19	6	Liannon, Hermon—			
Contributions	2	1	10	Do. Bethel, Lower Chapel—			Contributions	0	10	10	
MERIONETHSHIRE.				Contributions.....	0	10	0	Llangenech, Salem—			
Bala—				Llangynid—			Collection	2	0	0	
Contributions.....	2	0	0	Contributions	4	6	8	Llangyndeyrn, Bethel—			
Cefnycymer, Salem—				Llangamarch, Salem—			Contributions	9	14	9	
Contributions.....	1	4	0	Contributions	1	0	0	Llwynhendy, Soar—			
Corwen—				Llantwyd, Zion—			Contributions	5	12	8	
Contributions.....	1	5	4	Contributions.....	0	15	0	Myddim, Salem—			
Cynwydd—				Maesyberrllan—			Contributions	10	13	8	
Contributions	1	7	1	Contributions	1	12	3	Penrhyncoch—			
Dolgelely—				Nantyllyn—			Collection.....	0	10	0	
Contributions	5	17	0	Contributions.....	1	16	2	Ponthyryd—			
Llanwchlynn—				Pisgah—			Contributions	1	8	7	
Contributions.....	2	3	0	Contributions	1	10	0	Rehoboth—			
Llansantffraid—				Pontestyl—			Contributions	0	14	6	
Contributions.....	0	8	9	Contributions	3	12	0	Rhyddgaian—			
Pandyr Capel—				CARDIGANSHIRE.			Contributions	1	13	2	
Contributions.....	3	13	1	Aberystwyth—			Rhywllm—				
Do. for <i>N P</i>	0	15	0	Contributions	10	11	0	Contributions	8	16	1
Tre'rddol—				Do., for <i>Rev. J. Evans,</i>			St. Clears, Sion—				
Contributions	1	0	4	<i>Delhi</i>	4	0	0	Collection.....	7	5	6
MONTGOMERYSHIRE.				Cardigan—			Wannycluda—				
Beulah—				Contributions	30	14	3	Collection	0	13	5
Contributions.....	3	10	0	Do., for <i>N P</i>	0	17	11	Whitland Nazareth—			
Caersws—				Jezebel—			Collection for <i>W & O</i>	0	4	6	
Contributions.....	3	0	0	Collections	1	2	0	Contributions	4	7	3
Llanfair Caerinion—				Moriah—			GLAMORGANSHIRE.				
Contributions	6	10	6	Contributions	0	16	6	Aberdare, Calvary—			
Llanllugan—				Penrhyncoch—			Contributions	25	18	9	
Collection	0	6	6	Contributions	3	8	9	Do., Mill Street—			
Llanidloes—				Penyparc—			Contributions	12	13	5	
Contributions	1	15	10	Contributions	5	18	6	Aberavon—			
MONTGOMERYSHIRE.				CARDIGANSHIRE.			Contributions	8	16	0	
Llanfyllin—				Aberdare—			Aberaman Gwawr—				
Contributions	6	1	4	Contributions	3	5	6	Contributions	9	15	11
Do. for <i>N P</i>	0	8	6	Bwlchgwynt—			Abercwmboyc—				
Bethel—				Contributions	1	13	3	Contributions	4	0	10
Contributions.....	4	13	11	Bwlchnewydd—			Aberdulais—				
Pontloggel—				Contributions	1	18	9	Collection.....	0	10	0
Contributions.....	0	6	9	Bethel, near Langzame—			Bethel—				
				Contributions	2	14	2	Contributions	3	4	6
				Caio, Bethel and Salem—			Blaenywem—				
Less Local Home				Contributions	3	3	11	Contributions	25	19	0
Mission and Ex-				Cwmifer—			Blackmill, Parnau—				
penses	5	1	6	Contributions	3	10	0	Contributions	1	0	0
				Cwmdru—			Blaerllecllan—				
				Contributions	2	11	3	Contributions	0	10	0
Newtown—				Elm Park—			Bryntroedgam—				
Contributions	17	2	1	Collections	0	9	0	Contributions	0	3	8
Do. for <i>China</i>	2	0	0	Felinfwm, Sittim—			Caersalem, Ystalyfera—				
Do. for <i>N P</i>	6	4	9	Contributions	4	5	11	Contributions	0	13	0
Do. for <i>Mrs. Allen's</i>				Felinfoel, Adulam—			Caersalem Newydd—				
<i>School, Ceylon</i>	2	0	0	Contributions	12	18	0	Contributions	7	8	2
Ehydfeleu—				Fynnonhenry—			Canton—				
Contributions.....	2	2	0	Contributions	2	0	6	Contributions	1	11	10
Ehydwen Sion—				Hoebel—			Cardiff, Bethany—				
Contributions.....	2	10	3	Contributions.....	1	5	0	Collection for <i>W & O</i>	2	10	0
Do. for <i>N P</i>	1	1	2	Llanfynydd—			Contributions	18	7	2	
Stayslittle—				Collection.....	0	10	4	Cardiff, Salem, Spotland—			
Contributions.....	3	15	3	Llandoverly—			Contributions	7	5	9	
Do. for <i>N P</i>	0	14	9	Contributions	1	13	2	Do. Siloam Doeks—			
				Do., for <i>N P</i>	0	17	8	Contributions	3	15	11

£ s. d.		£ s. d.		£ s. d.	
Do. Tabernacle—	27 11 1	Pontypridd Tabernacle—		Michaelstonevedw Tirzah—	
Contributions		Collection for <i>W & O</i>	0 5 2	Contributions	5 9 3
Clydach—		Contributions	7 14 1	Do. for <i>N P</i>	3 0 6
Contributions	1 13 0	Do. for <i>China</i>	2 13 0	Machen—	
Cwmavon—		Reolven, Sardis—		Contributions	3 11 2
Contributions	10 12 6	Contributions	0 18 0	Maesy Cwmwr—	
Cwmbach—		Rhondda—		Contributions	1 2 10
Contributions	8 0 0	Contributions	0 16 0	Nant-y-glo, Hermon—	
Cwmclare—		Rhydfelen—		Contributions	10 2 11
Contributions	4 9 11	Collection	0 16 5	Newbridge, Beulah—	
Cwmtwrch, Beulah—		St. Mellons—		Contributions	7 19 3
Contributions	0 13 0	Contributions	4 14 6	Do. English Chapel—	
Cwmumau—		Do. for <i>N P</i>	2 12 6	Contributions	3 13 0
Contributions	1 13 3	Swansea, Bethesda—		Newport, Charles Street—	
Dinas Landore—		Contributions	37 14 8	Contributions	6 19 9
Contributions	6 19 3	Do. Mount Pleasant—		Do., Pillgwenly—	
Dowlais, Moriah—		Contributions	33 17 5	Contributions	2 5 2
Contributions	16 10 1	Tongwynnias, Aion & Salem—		Do., Stow Hill—	
Do., Hebron—		Contributions	6 13 0	Contributions	2 12 0
Contributions	3 0 1	Do. for <i>N P</i>	2 6 3	Do., Temple—	
Do. Caersalem—		Troedythiw, Carmel—		Contributions	18 4 9
Contributions	12 5 8	Contributions	2 9 9	Pontypool, Tabernacle—	
Do. for <i>China</i>	1 4 4	Twynyrddin—		Contributions	1 9 9
Gadlys—		Contributions	0 19 8	Do. for <i>N P</i>	0 8 3
Contributions	2 18 6	Ynysfelin—		Rhymney Pennel—	
Glyn Neath—		Contributions	1 7 0	Contributions	13 1 0
Contributions	5 16 0	Ynyslywd—		Risca, Moriah—	
Gwauntra, Ararat—		Contributions	12 0 2	Contributions	6 18 6
Contributions	1 8 0	Ystalyfera, Soar—		St. Bride's—	
Hengoed—		Contributions	3 13 6	Contributions	2 2 6
Contributions	6 8 6	Ystrad, Libanus—		Sirhowy, Carmel—	
Hirwaen—		Contributions	2 19 9	Contributions	2 12 2
Contributions	9 1 0	Ystradfydw, Nebo—		Treedagar, Siloh—	
Do. English Chapel—		Contributions	6 7 1	Contributions	17 16 7
Contributions	7 6 6	MONMOUTHSHIRE.			
Landough, Penarth—		Abercarn—		Upper Trosnant—	
Collection	0 13 6	Contributions	5 9 10	Contributions	3 13 3
Lantwit Vardre—		Abersychan, Noddfa—		PEMBROKESHIRE.	
Contributions	1 16 5	Contributions	1 17 6	Beulah—	
Llysfen—		Bassaleg—		Contributions	1 5 8
Contributions	0 19 6	Contributions	8 9 0	Blaerffos—	
Do. for <i>N P</i>	2 15 6	Bethlehem, Llanelly—		Contributions	0 5 0
Maesteg, Bethel, Eng. Chapel—		Contributions	7 14 6	Blaenywaun, Bethesda—	
Contributions	2 1 6	Bedwas—		Contributions	8 14 5
Do. Bethania—		Contributions	2 17 9	Croesgoch and Trevine—	
Contributions	4 5 2	Blaenau Gwent—		Contributions	14 1 2
Mertlhyr, Ebenezer—		Contributions	8 1 6	Caersalem—	
Contributions	16 2 9	Blaenafon, Horeb—		Collection for <i>W & O</i>	0 10 0
Do. Aion—		Contributions	8 2 8	Contributions	7 13 6
Contributions	1 4 0	Do. Ebenezer—		Dinas Cross, Tabor—	
Do. Bethel—		Contributions	8 1 8	Contributions	6 11 5
Collections	2 2 9	Brynhyfryd—		Do. for <i>India</i>	0 19 9
Do. Abercanaid—		Contributions	7 1 8	Do. for <i>China</i>	0 19 10
Contributions	5 4 5	Caersalem, Victoria—		Fisguard—	
Do. Zion Chapel—		Contributions	2 6 7	Contributions	10 18 0
Contributions	13 10 5	Castletown—		Gerizim—	
Do. Carmel Cefncoedcymmer—		Contributions	8 12 4	Contributions	4 3 3
Collection	0 9 9	Do. for <i>N P</i>	5 14 8	Glenahyd—	
Morrison, Zion—		Chepstow—		Contributions	1 17 9
Contributions	3 5 0	Collection for <i>W & O</i>	0 16 4	Haverfordwest, Bethesda—	
Mountain Ash—		Contributions	5 8 1	Contributions	167 11 3
Contributions	20 15 0	Do. for <i>N P</i>	0 16 6	Do., Hill Park—	
Do. Nazareth, Eng. Chapel—		Cwmbran—		Contributions	16 0 5
Contributions	3 15 0	Contributions	2 5 0	Do., Popehill—	
Neath Tabernacle, Eng. Chap.—		Darenfelen—		Contributions	0 6 4
Contributions for <i>N P</i>	3 12 6	Contributions	4 7 0	Do., Bethlehem—	
Do. Bethany—		Ebbw Vale, Nebo—		Contributions	2 2 1
Contributions	9 5 2	Contributions	5 6 0	Jabez—	
Pentycrch—		Do. Providence—		Collection for <i>W & O</i>	0 10 0
Collection	1 9 0	Contributions	1 3 7	Contributions	9 2 3
Penyway—		Goitre, Saron—		Llanfrynach, Hermon—	
Contributions	1 0 0	Contributions	0 12 0	Contributions	1 8 1
Pontaberbugoed—		Kendle, Soar—		Llanглоffan—	
Contributions	3 18 4	Contributions	5 1 9	Contributions	23 14 11
Pontbrenllwyd—		Llanfihangel, Ystrad—		Letterstone—	
Contributions	1 13 0	Contributions	1 10 0	Contributions	5 14 3
Ponthiw, Carmel—		Llanthwy—			
Contributions	0 4 0	Contributions	4 1 0		
Ponthydyfen, Bethel—					
Contributions	2 14 3				

			SCOTLAND.								
£ s. d.						£ s. d.					
Middlemill—			Cupar—			Perth—					
Contributions	13	19	3	Contributions	9	9	6	Contribution	0	10	0
Do Solva	1	8	1	Dundee—				IRELAND.			
Do. Tretio	1	12	8	Contributions for <i>N P</i>				Dublin—			
Moleston—				India	10	5	6	Contribution	3	0	0
Contributions	2	4	3	Edinburgh, Charlotte Chapel—				FOREIGN.			
Monachlogdda, Bethel—				Contribution	2	0	0	AFRICA.			
Contributions	2	5	6	Do. Richmond Court—				Cameroons—			
Newport—				Contributions	4	0	0	Collection after Miss.			
Contributions	7	12	9	Do. Tabernacle—				Meeting by Rev. A.			
Pennuel Rock—				Collection	3	10	3	Saker	4	12	0
Contributions	1	19	11	Glasgow—				Victoria—			
Puncheston—				Collection Public Meet-				Church Contributions			
Contributions	1	2	4	ing, Trades Hall, (less				by Rev. A. Saker ...	3	17	7
St. David's, Sion—				expenses)	6	12	1	INDIA.			
Contributions	7	18	0	Contributions	1	0	0	Allahabad—			
RADNORSHIRE.			Do. Hope Street—					Church Contributions	40	0	0
Bwlchysarnau—			Contributions	131	12	2		Calcutta—			
Contributions	2	16	1	Do. Blackfriars Street—				Contributions Lal Bar-			
Cefnpau—				Contributions	60	0	0	zar Church	55	0	0
Contributions	0	12	6	Do. North Frederick-street—				"Christian Vernacular			
Franksbridge—				Contributions	15	8	9	Education Society,"			
Contributions	2	4	1	Do. for <i>N P</i>	1	18	9	for Rev. J. H. Ander-			
Llandilo—				Do. for <i>China</i>	0	5	0	son	2	8	0
Contributions	1	6	5	Greenock, West Burn-street—				Dunedin, Otago, for <i>N P</i>	13	0	0
Nantgwyn—				Collection for <i>W & O</i>	1	15	0	"A Baptist," by J. Cart-			
Contributions	5	0	0	Contributions	20	6	9	land, Esq.	2	0	0
Newbridge—				Do. for <i>N P</i>	5	6	11	Wood, J., Esq.	1	10	0
Contributions	3	7	0	Irvine—				Jessore—			
Nantwellan—				Contributions	5	0	0	Contribs. by Native			
Contributions	0	14	8	Kilmarnock—				Christians	10	6	0
Paincastle—				Collections	3	1	3	Mongbir—			
Contributions	0	10	6	Paisley—				Church Contributions	60	18	0
Rock—				Contributions	87	4	5				
Collections	1	11	0	Do. for <i>China</i>	10	0	0				
				Do. S. Sch. Storie-st.	3	0	9				

JAMAICA SPECIAL FUND.

Contributions received from March 21st to March 31st, 1866.

£ s. d.		£ s. d.					
Mrs. May, Folkestone, by Mr. John Clark	0	15	0	Canterbury, by Mr. F. R. Bateman	5	3	6
G. W. Alexander, Esq., by Rev. F. Trestrail	100	0	0	Manchester, York Street Chapel, by W. Bickham, Esq.	6	10	0
W. A. Butterworth, Esq., Surbiton	2	0	0	Rev. H. Cusens, Buckhurst Hill, by Rev. S. Brawn, Loughton	0	10	0
Rhyl, by Rev. J. G. Owen	0	5	0	Plymouth, by T. W. Popham, Esq.	0	7	3
Cropper, John, Esq., Liverpool, by Josiah Jones, Esq.	15	0	0	Stour-on-the-Wold, by R. Comely, Esq.	1	3	4
Bootle, by Rev. R. H. Roberts, B.A.	5	0	0	Fellingwin, Shittim, Caernarthenshire, by Rev. H. W. Jones	1	0	0
Norwich, St. Clement's, by J. S. Culman, Esq.	1	4	0				

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Miss Alger, Plymouth, for a box of clothing, &c., for West Africa	Juvenile Missionary Society, Cross Street, Islington, per Mr. W. H. Thornton, for a box of clothing, for Mrs. Fray, Jamaica.
Mrs. Biggs, Devizes, for a box, for Jamaica.	Miss May, per Rev. D. Thompson, Appledore, for box of books, for <i>Calabar Institution</i> .
Mrs. Lillycrop, Windsor, for a box, for Jamaica.	Rev. T. Wiltshire, Plaistow, for a parcel of books, for Rev. G. Milliner, Jamaica.
Rev. E. Merriman, Dorchester, for a box of clothing, for Jamaica.	
Mission Band, at Parson's Hill Chapel, Woolwich, per Rev. W. Woods, for a box of clothing, for Rev. J. Kingdon, Jamaica.	

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