

THE MISSIONARY HERALD.

THE ANNUAL SERVICES.

THE annual services of the present year will be looked back upon with gratitude and pleasure. Throughout, a very hearty and intelligent interest was shown in the great work of the Church ; and the attendance at the various meetings and services was equal to that of any previous season. The collections at present received from the metropolitan congregations are in excess of last year.

It will be unnecessary to enter into the detail of the services which were held. With a rare exception the programme prepared by the Committee was fully carried out, and the Committee are very largely indebted to the brethren who took part in them, both for their efficient labours and for the interest which gathered round the great purpose of our gatherings.

Both the annual sermons were eminently suited to the occasion. From the text, Hebrews xiii. 7 & 8, the Rev. D. Thomas urged on the attention of his crowded audience, the duty of every Christian to aim at the excellences and usefulness of the greatest saints and heroes who have adorned the Church by their virtues in ages past. The modern Church ought not to be satisfied with the low ideal of Christian life and service which characterizes it. The zeal and noble deeds of ancient days might and ought to be reproduced. For the support is the same ; the grace and strength of Christ are the same ; and we have the same resources in the power of the Lord Jesus. From Luke xxiv. verses 44 to 49, Dr. Culross expatiated on the obligation of the command, still binding on the Church, to spread the Gospel in heathen lands, and also pointed out the directions which the Lord has given as to the mode of doing it, and the subjects to be brought before the minds of the heathen by the messengers of Christ. It will thus be seen that these two

excellent discourses were highly adapted to the occasion. We trust that the sacred impressions produced will bear much fruit in the years to come.

The Annual Public Meeting in Exeter Hall was for the third time held in the evening. The good attendance, and the uniform success of these evening meetings, establish the wisdom of the change from the morning. The meeting of the present year, was not behind in interest that of either of the two previous years; and the addresses will well repay subsequent reading, in the quiet of the study. This is particularly the case with the speech of Dr. Landels. We regret that our space will allow only brief extracts from the addresses delivered.

Joseph Tritton, Esq., speaking for the first time from the chair, as treasurer of the Society, addressed the meeting as follows:—

My Christian Friends,—There are two suggestions which I will venture to make at the commencement of our meeting, because I think that if acted upon they will conduce to its efficiency and promote its success. The first is, that we should all of us invoke among us and upon us the power of that Divine presence of which it is written, “Where the presence of the Lord is there is liberty.” For then there shall be enlargement of utterance to those who speak, and the opening of heart and mind in those who hear, and generous impulses in those who contribute, and it may be—God grant it may!—unaccustomed consecration in many who have hitherto thought but lightly of the claims of His service in which we are engaged, and have forborne to come to the help of the Lord in the diffusion of the Gospel of His grace. The other suggestion which I beg leave to make is this—That we should keep in view as far as possible the great object which has brought us together; which involves on the one hand the spiritual necessities of the nations, and on the other hand the spiritual resources of the Church—necessities so great, so extensive, so urgent, that we fail to compass their measure, but resources that have in them so much of the very fulness of heaven, that they must be adequate to the evangelization of the earth. Unchanged in its nature no less than in its title, accompanied by all holy influences where proclaimed with all high fidelity, east and west, north and south, in every place and in all time, the Gospel of our Lord and Saviour Jesus Christ in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need, with the energies of the Holy Ghost. With this there is victory; without this, with anything else than this, with anything else instead of this, there is defeat.

Foremost then, as to time, as is our missionary anniversary, and not behind-hand as to sympathy in our missionary feeling with all our co-workers, to our brethren in the kingdom and patience of our Lord Jesus Christ we give Christian salutation to-night, and say from this platform, “Grace, mercy, and peace, with the success of salvation, attend your way.”

THE PAST YEAR.

With ourselves, the year which has just closed has been like most of its predecessors, I suppose—a year of shadows and of sunshine. Not to speak of the care and labour and anxiety inseparable from the conduct of the affairs of an Institution like this, you are aware, from the report which has been circulated, that the sorrows of death has compassed us about, from that portion of the island of Hayti, where for nearly twenty-four years we have been permitted to

carry on missionary operations—that island swept by revolution and torn by the ravages of war—our two missionary brethren, Mr. Webley and Mr. Baumann, have been taken home to their rest. To their scattered converts, such is the present aspect of the Mission in that island, we can only say, “Behold your house is left unto you desolate.” But while the house is left desolate and the occupants are gone, we would not fail to remember that the seed is yet in the soil, and that in God’s good time it will spring up and bear fruit. The sunshine has brightened upon us in the continued sympathy of our friends through the land, practically and most generously expressed; in the most harmonious and pleasant action of our committee through the year; in aid received or yet to be received from very unexpected quarters; and in that recent movement far away in India in respect of the independence of the Native Churches—a movement most valuable in itself, and especially so as embodying the right results of missionary action, and bearing, as it were, a practical testimony to missionary devotedness and zeal. With such faith far off there in that field, should there be no corresponding strength and fervour and elevation in our faith at home? One other fact I may add as among the gratifying incidents of the year. Our determined efforts have been successful, I trust at no cost to the real spiritual well-being of the Society, to bring our expenditure well within our income; so that to-night it is my good fortune to announce to you that we close the year by carrying over something like £1,000 towards the extinction of our debt. Thus far, then, in many respects have we experienced the good hand of our God upon us; and while there may be shadows more and yet deeper than those to which I have referred lying before us, yet with all godly confidence we would venture to anticipate His benediction and His grace still. At any rate, to-night, my Christian friends, gratefully and rejoicingly, let us thank God and take courage. Inspired by the sacred memories of the past, constricted by the solemn responsibilities of the present, and hailed forward, onward, upward, by the chastened expectations of the future, why speak we of shadows? Our temple gate is towards the rising sun.

The Rev. Samuel Martin, of Westminster, was the first speaker. He commenced his observations with a serious and devout appeal to the consciences of his hearers to seek an interest in the work of Christ, and then proceeded to speak on the one want of the Society:—

Now, dear brethren, let it be carefully noted that you are not in want of men to conduct the affairs of your Society; you are not in want of a man honourable and useful to sustain the office of treasurer, or to fulfil the duties of secretary. Nor are you lacking for men who can fulfil the responsible duties of Directors. If the report reflect at all, and I am quite sure that it does this—the character of those who are agreed upon it, and who have issued it,—I am sure that your officers and your secretaries are upright, honest, truthful, earnest, devoted, consecrated men. They have not prepared a report with the view of pleasing you—keeping back the shadows, to refer to the words of our chairman in opening this meeting—keeping back all reference to the shadows, and only speaking of the sunshine. But, as far as I can see by the Report, they have put the entire case of the Society before you. I say that men who have courage to do this, who do this in the simple, earnest way in which it is effected in the Report before us, are men who are worthy of our utmost confidence. You are not in want of men, then, to manage and direct the affairs of your institution. Nor are you in want of candidates for the missionary office. It touched my whole soul to read in this report that you had put candidates on one side for want of money. And I am sure there is not a Christian in this assembly who would desire that such a fact as that should remain unrecognized at this meeting. Only think of the tremendous responsibilities

involved in saying to some one who may be God's elect, God's chosen for this work of preaching the Gospel even in India, "We cannot send you, because we have not the means." As far as I can judge by the Report, you are not in want of candidates for the office of missionary. Nor have you to mourn the lack of competent translators of the Scriptures. I have been very much struck with these passages in the Report which put before us the steady progress of this department of your labour. You seem to have some most competent and earnest men. You have not to mourn, I may observe further, any great diminution in the staff of workers by reason of death. Four have been taken from you, but this is not a considerable number. You must moreover, remember that the works of these brethren follow them. So far as your success is concerned, certainly, I do not see that you have any special cause to complain of failure. The entire Mission field is very often depressing and discouraging; but I cannot see that in your case you have more reason to be anxious than your brethren in other Christian communities. Your one want, as far as I understand your position, is the lack of funds. Now, this seems to be a very low and material thing to talk about, but let us look at things as they really are. Your one want seems to me to be lack of funds.

HOW ARE FUNDS TO BE PROVIDED.

Now, I observe that you are endeavouring to supply that need, first by training the young to give, and wonderful is the work which the young, in connection with this Society, have wrought—I was astonished to find that they had raised £7,000 of your income—and you are also endeavouring to make the Native Churches, as far as possible, independent of the Society. But you require more than this. And you seem to me to require two things; first, the wealth of the rich. I do not think that the wealth of the rich Christians has come as yet into the treasury of the Lord. Do not misunderstand me. I do not think the wealth of the rich Christians has come as yet into the treasury of the Lord. Suppose a man have forty or fifty thousand a year; suppose he give ten thousand a year; that is not his wealth coming in—that is a contribution from his wealth, not his abundance coming in. I look forward to the time when men who have fifty or sixty thousand a year will try to live upon five thousand, and give to our missionary societies the remaining fifty-five thousand. That would be somewhat in proportion with the offering that their poorer brethren make. A man, for example, with four or five hundred a year, cannot give ten pounds to a benevolent or religious object, without making a suit of clothes last a little longer, or without wearing a hat for a year and a half instead of nine months, or doing something of this kind. Now, a man who gives a portion of his abundance never can be conscious of the luxury of giving. He does not feel to give, he does not feel that he parts with anything. There is nothing like self-denial or self-sacrifice in the offering; and I say again, that what we want for the treasury of the Lord is the wealth of wealthy Christians.

WHY FUNDS ARE NOT FORTHCOMING.

And if I were asked what is the cause of deficient resources in the case of our missionary societies, I should say—what perhaps might seem to surprise and distress some in this assembly—I should say, "Scepticism on Missionary topics among professing Christians." I have thought of this very much lately, and I have been sad at heart about it. I think there is great scepticism among professing Christians on the subjects that are connected with our missionary enterprise. Look, for example, at the state of the heathen. Do we believe God's representations of idolatry and of idolaters? Do we believe them? That marvellously clever book, "The Religions of the World," has, I think, done much to spread this scepticism with reference to the evil that is in the world. It has been sup-

posed that there is some root of the matter in false religions, and the tendency of all that has been to make us think lightly of these false religions, and to suppose that an idolater may, after all, be worshipping the one living and true God. Oh ! my brethren, there is but one Being who knows perfectly the state of our human nature and the condition of mankind. He cannot err, He cannot exaggerate, and He speaks out most fully upon this subject. Let us go back to the Bible, and let us hear what God says concerning the condition of the nations that do not know Him, and the nations that do not worship Him, and let us receive with a willing heart that testimony. And have we not further become sceptical as to the sufficiency of Jesus Christ, and as to the Gospel being the power of God unto salvation ? Now, in common with very many of my fellow Christians, I wait—indeed we all wait—for the coming of our Saviour. We love His appearing, we delight in His appearing, we delight in the thought of it. We say, day after day, “Come, Lord Jesus, come quickly.” But the coming of the Lord Jesus, and the probable *near* coming of the Lord Jesus, does not abrogate the commission to go into all the world and preach the Gospel to every creature. We have no right to wait until the second coming of the Saviour, with the expectation that that coming will do what ought to have been done by the Church of Christ in the years preceding that coming. If Jesus were to be coming to-morrow, it would be our duty to be here, as we are here this evening, considering whether, between this hour and the hour of His advent on the coming day, we might not be the means of bringing some fellow-sinner to repentance.

Mr. Elisha Robinson followed, in an interesting speech, on a topic not often referred to in missionary addresses, viz., the influence of the social and political condition of a people on the spread of the Gospel among them :—

We are paying too little attention to the political and social condition of those nations to whom we were sending the Gospel. How little do we know of the character of the Government sent out by the Crown and the Parliament to rule over these territories ! How little of the social position and material wants, or of the moral and mental condition of the people ! While we neglect not their spiritual condition, we ought to acquaint ourselves with their moral and social condition. It is our duty to see that the laws which were enacted by their rulers are consistent with the truths of the Gospel. Take the case of Jamaica. Let them refer to the report of 1865 and compare it with the report of 1869, and they would see how good government, material welfare, and spiritual prosperity were identical one with another. In 1865 the people in Jamaica were, materially, in a state of great distress, owing to drought, the high price of clothing, scarcity of work, and decreased circulation of money ; politically, they were badly treated by their rulers, were heavily taxed, and deprived of their political rights, and their spiritual state was one of general declension, The Baptist churches in the island were becoming diminished in number. All this was before the disturbances. In the report for 1869 the material, political, and spiritual condition of the island was thus spoken of :—“With the improvement that has taken place in the general condition of the people there has also, been some addition to their contributions for the support of the means of grace.” “It is gratifying to state that, under the present Government, there is every prospect of order being established, of justice being fairly administered, and of a wise legislation directed to further the interests of all classes.” “For the first time since the reaction consequent on the so-called revival of 1860, the Churches associated in the Baptist Union of Jamaica report a considerable increase of members, both communicants and inquirers.” Did not this contrast show, that concurrently with good government, there was both material and political improvement ? And did it not suggest to us, that we ought to exercise greater vigilance over the Government proceedings of our rulers, in countries inhabited by millions who were ruled by us ?

The Rev. A. G. Brown, of Stepney, moved the second resolution in an interesting and eloquent speech. After speaking of the great importance of self-reliance amongst Native converts, he proceeded to remark on the value of a Native ministry:—

He was convinced that the Word of God would come with more power to an Indian ear when it dropped from an Indian lip, and that Native preachers must necessarily occupy a vantage ground denied to others. One of the wonders of the Pentecostal morning was this, "We have heard every man in his own tongue wherein we were born." It was this which heralded in the Pentecostal blessing, that when the strangers who were at Jerusalem were gathered together, they heard not a foreign tongue, but a tongue which awoke the deepest echoes of their own hearts. Although his missionary brethren might have never so much knowledge of the language, he still ventured to think that there was no particular miracle as on the day of Pentecost, worked on their behalf; therefore the Native preacher, acquainted with all the idioms of the language, must stand a better chance of reaching not only the ears, but the convictions of his hearers.

HOW NATIVE INDEPENDENT CHURCHES SHOULD BE HELPED.

The weaning process referred to in the resolution should be of a tender, sympathetic nature. By all means let the Native churches learn to walk alone, but be extremely gentle in putting them on their feet. The weaning of this Parent Society must not be like the weaning of some mothers, who left their children to cry over their absence till they got used to it. It should be such a weaning as that described in Deuteronomy, "As a eagle fluttereth over her nest and taketh abroad her young." After having borne them upward on her wings, she left them for a little while to flap their own tiny wings, but was always ready underneath with outstretched wing to catch them, should they fall. So let this Society by all means teach its young Indian eaglets how to fly, but at the same time let the parent bird keep her eye fixed on every Church, with her kind wings outstretched underneath, waiting to receive the young eaglet should it be still too weak to support its own weight.

ENCOURAGEMENT.

The resolution went on to say that, encouraged by past success, the Committee looked for further help. The word "encouraged" pleased him immensely. "Encouraged by success," not prompted. There they had the right word. The motive power which promoted and kept in action missionary enterprise was not success. We wanted a higher motive than that. The motive power that set every will in motion was this command of our Lord, "Goye into all the world, and preach the Gospel to every creature." It might sound strange, yet it was his firm conviction, even if the report had to record that there was scarcely a single conversion, that the incumbent duty of sending out heralds of the Cross would remain as great as ever. It was the Lord's command, not success, which must prompt the effort. At the same time we were right in being encouraged by success. All honour to the man who, taking off his coat, plunged into yonder river, and dragged to shore his half-drowned companion. But equal honour belonged to the man if, despite every effort, he failed to save him. It was the motive—it was the effort we admired, not the success which might attend it.

THE PROSPECTS OF MISSIONARY LABOUR.

Although it was their seventy-seventh meeting, this Society, like all missionary societies, was as yet in its infancy. The eastern horizon had as yet only been

made to flush rosy with the rising sun of Mission work. That sun had yet to travel in its strength until all the ends of the earth were bathed in its golden light. The young Samson of Mission work had at present only slain a lion or two in the vineyards of Timnath; he had yet to put his arms round the main columns of heathendom, and bowing himself with his might, bring the whole fabric to the ground. He ventured to predict that until that fabric fell, and until the last of God's elect was gathered in, missionary societies never would and never could become defunct. Often had he sat in the centre of that hall and listened with pleasure to the matchless oratorio of Handel—the *Messiah*. There was something that made the pulse beat more quickly, and the brow flush, when they had heard the matchless tenor sing, "Prepare ye the way of the Lord." Had not hope been kindled when they had heard, "Every valley shall be exalted, and every hill shall be brought low"? And there had been a glow of enthusiasm when the chorus had sounded forth, "The glory of the Lord shall be revealed, and all flesh shall see it together." They had sorrowed when they had heard "He was despised and rejected of men." And after a pause there came that mighty chorus, drowning all music but its own, "Hallelujah, hallelujah, hallelujah! for the Lord God Omnipotent reigneth! The kingdoms of this world have become the kingdom of our Lord and of His Christ." This Missionary Society, and every other missionary society, had yet to sing its hallelujah chorus. They still said, "Prepare ye the way of the Lord." They ventured in the language of prophecy to say, "Every valley shall be exalted." But, happy thought, every hour brought that day nearer where one universal anthem would roll in waves of music through space, and those waves would break on the heavenly shore, and archangel and angel would join with God's saints in singing. "Hallelujah, hallelujah; the Lord God Omnipotent reigneth! The kingdoms of this world shall become the kingdom of our Lord and of His Christ."

The closing speech was delivered by the Rev. Dr. Landels, and we are sorry that our space will not allow us to give his admirable address in full. After remarking on the paper which had been prepared and read at Bristol last autumn, as pointing out the direction in which some reforms in our missionary plans may be made, he described the true nature of the missionary life, and the class of men that were now required. Such changes did not imply failure in the past:—

No friend of Missions can for one moment admit that they have failed. Partial failure there may have been. But, taken as a whole, the results, according to the testimony of the most unbiassed witnesses, are enough to make us exclaim, "What hath God wrought!" Among all the wonders of modern times, we know of nothing which can equal them. Your railroads and your telegraphs, your extended commerce and improved implements of war, your literary productions and your scientific discoveries—none of them will bear comparison with the results achieved by modern Christian missions. Even the preparatory work they have accomplished entitles them to rank as benefactors of humanity with or beyond the foremost practical philosophers or social reformers of our time. While others have been talking, the missionary has been at work, and tribes and nations supplied with a written language, whose means of communication, when the missionary found them, consisted of little more than a few uncouth guttural sounds; and children who would have been left to run about and grow up in naked barbarism, brought into school, and taught to read and write; and the translation of the Bible into almost every known language, and of other books into not a few, and the lore of the Western World introduced to the teeming populations of the East,

and the geographical and other discoveries of which the world may yet hope to reap the fruits—are the results of his prayerful toil. As for converts, they are numbered by thousands and tens of thousands; and, though they are not always in point of morals all that could be desired, but resemble in this respect the converts of primitive times—for evil habits are not conquered nor the standard of morality raised to its proper elevation in a day, even where a new principle of life has been implanted—they nevertheless present a marked contrast to their heathen neighbours, and to what they were in their heathenish state; and in some instances—the martyrs of Madagascar and others—they have evinced some of the noblest qualities by which humanity is adorned. These converts have been gained in all countries where Christianity has been tried—from the snows of Greenland to the burning plains of Africa and the baking islands of the Southern Sea. Among all classes, too, they have gained—high and low, rich and poor, learned and illiterate. In some instances—as in the South Sea Islands—the converts have been so numerous, that whole nations have become Christian—not all really so any more than at home, but nominally so, inasmuch as Christian laws have taken the place of ancient heathen customs, and Christian worship has been substituted for idolatrous ceremonies, and schools and churches now stud the landscape, and the people who not long ago were torturing and devouring each other have learned to read and write to an extent which might put some portions of our own population to the blush, and are earning their livelihood by engaging in industrial pursuits, and altogether are advancing in a civilization which faintly resembles, and may yet possibly equal your own. Why, apart from Christianity, there is nothing to compare with it in the history of human things.

STILL ROOM FOR IMPROVEMENT.

But while we cannot talk of failure, wise men desire to have their successes perfected, and we are free to admit that ours is susceptible of improvement. If any of you have read the remarkable letter from the Rev. James Smith, of Delhi, which appeared in the *HERALD* a few months ago, you will have seen how plainly and positively he states that Native Christians in India are dependent on the missionary for support and employment to an extent which interferes with their manliness, and makes some of the heathen question their sincerity. Even the paper which I have in my hand reflects on their liberality. Not only our Missions—I make the statement, it may surprise some of you, it almost appalled me,—not only our Missions, but all Christian Missions in India, have failed to evoke a spirit of liberality in the converts whom they have gathered. Few of them manifest anything like an active, warm, self-sacrificing love for Christ. They contrast in this respect with the converts of nearly every country under heaven. Hindoos, Mahomedans, contribute liberally to the support of their teachers and temples. Converts to Christianity, even under recently improved circumstances, when many of them have attained to ease and affluence, contribute, alas! alas! next to nothing. Just think of that. The blame of that does not rest with the missionaries—it is not supposed to rest with the missionary—but partly with the system which has kept the missionary too much apart from the people among whom he labours; and, whatever may be its cause, I hold that the mere fact itself is a most humbling one, and that it is high time for us to begin to inquire both into the cause and into the remedy. If it be, as this paper suggests, that the Natives have not had before them sufficient examples illustrative of the self-sacrifice which becomes the Christian, of the labour, amid hunger, and thirst, and privations, and persecutions of every kind; if that be the cause, why, then I say, the sooner we look for missionaries who will go among the people, and, living among them, will supply them daily with such illustrative examples, the better it will be for us, and the better for the world. Now, understand these remarks cast no reflection on the character of missionaries, but on the system which keeps the missionaries so much apart from the people. A due regard to the welfare of his family, necessarily

keeps the married missionary in a state of isolation from the heathen around. He may be as self-denying as a Paul, but living away from the people whom he seeks to win, they have few opportunities of witnessing the exercise of that heroic virtue; and the power of a good example is dependent on its being seen.

THE COST OF MISSIONARIES.

There is another very potent reason for the change proposed, in the expense at which the present system is necessarily carried on. I am not one of those who think our missionaries overpaid, nor would I seek to economise the resources of the Society by the simple process of underpaying and starving your agents. Self-denial is an excellent quality in anyone, but it is not a quality which any one can compel another to practise. Everyone should observe it himself; no one may enforce it on another. It loses all its value when practised by compulsion. To be virtuously observed, it must be observed voluntarily. Hence, so long as you send out married missionaries, I hold you are bound to provide a comfortable maintenance both for themselves and their families, and not churlishly but generously to treat their widows and orphans after their removal. For who has such a claim on the liberality of the churches as the widows and orphans of those who have sacrificed life in their service? It has pained me many a time to find that their touching applications could not be more liberally responded to. But the more I have felt this, the more irresistibly has the conviction been forced upon me—by our inability to meet these demands as they should be met—that as a mere matter of economy we must find agents who shall go out unencumbered by family claims. The sum required for the support of married missionaries points to the same conclusion. Each missionary in India costs the Society, on the average, £385 per annum for the support of himself and family. In China they are said to cost still more. That is not all. The present rate of payment in India, according to the carefully formed estimate of Mr. Wenger, will require to be augmented to about twenty-five per cent., making the average cost of each married missionary to the Society, for his personal and family expense alone, £480 per annum. Then there is the expense of placing these missionaries in the field. A missionary and his wife cost the Society for outfit and passage to India about £270, and all that is necessarily spent before you have any practical proof of his fitness for the work, or his capability of enduring the climate. It may be—it has happened—that the failure of his own or his wife's health in the course of a year or two, before he has been able to acquire the language or do any missionary work, will necessitate the return of both, with perhaps a child or two to boot. Within the last ten years a missionary and his wife sent to the other side of the world, after remaining a year or two in the field, were compelled to return, and their going and coming and other expenses cost the Society little less than £2,000, and, of course, the missionary work done was, from the nature of the case, next to nothing.

THE MARRIAGE OF MISSIONARIES.

I am not unaware of the difficulties which beset the question, or of the differences of opinion which it excites; but a good many of us are deeply imbued with the conviction that a man who is not willing for the sake of the cause of Christ to forego his marriage for a few years, is not the fittest man to become a missionary to the heathen. Why, our ministers at home have to delay their marriage for years, some of them; professional men, owing to their circumstances, have to do the same thing; even business men, with whom money often comes in so fast, and is so profusely spent, have to do the same thing; and I do not quite understand why it should be a great hardship in the case of the missionary. A member of our Committee the other day very forcibly said that as a matter of fact the consideration had a very powerful

influence on the students at college, that in case of being accepted as a missionary, they could marry immediately on leaving college, whereas if they settled at home they would have had to wait for years. Now, in all seriousness, I do not think a missionary society should hold out such a temptation; and as the last committee in its recent acceptance of missionaries took a step in the right direction, I can only hope the present committee may be disposed and encouraged by our friends outside to make it the rule—room, of course, being made for all necessary exceptions—that a period of probation sufficient to test fitness for work and for climate shall precede the marriage of those whom we send out. This will economize the funds of the Society; it will enable the missionary, when he comes to his field of labour, to give undistracted attention—undistracted, that is, by the cares of a family or by a lot of Native servants—to the study of the language. It will greatly conduce to the comfort of the young wife if, instead of going out and landing in a foreign country, in a delicate state of health, and having a home to seek, she shall go out afterwards to the home which her husband has previously prepared for her.

THE MISSIONARIES REQUIRED.

But the proposal of the paper goes farther than this. Without abolishing married missionaries, it suggests the desirableness of the rougher work—the pioneering work—of missionaries, being done by men free from all family ties, who, unincumbered with settled home and a troublesome lot of Native servants, shall go out two and two, *roughing* it among the people of the land, living with them as much as possible, labouring for their own support, if necessary, and trying all means of bringing the Gospel into contact with the Heathen mind; enforcing its claim by that example of self-denial which is so desirable. This is the most radical of all the proposals in the paper. Some of our friends are greatly shocked at it. They seem to think that the world cannot be *respectably* converted unless it be through the agency of married missionaries. There were palmy days in our Society when no missionary was allowed to go unmarried—when the reverend Secretary undertook to provide, if the missionary were not already supplied, a suitable woman for a wife, and to arrange all the preliminaries to the mutual satisfaction of the happy pair. Perhaps there was reason for it, for have we not all read how our Lord, when He sent out missionaries to go into the villages and towns to preach the Gospel, charged them strictly not to go without their wives; and is it not written in the Acts of the Apostles, how the great missionary who did most to propagate the Gospel in the Gentile world always led about a sister and a wife? We have but to live in order to learn. It is just possible the discovery may be made that Paul never set out on a missionary journey without taking a wife with him. However, be this as it may, brethren, this paper does not propose, as I have said, to do away with married missionaries, but only to supplement them by a class of earnest men, whose wife, sister, brother, father, mother, friend, shall be the great work to which they have consecrated their lives; and let me say, without any disparagement to missionaries in the field—men whom from my soul I honour—I do feel convinced that if ever the world is to be converted, it will not be only by quiet estimable family men who settle themselves down in their own residences, and involve themselves in all kind of domestic entanglements, teaching a few children, preaching the Gospel to a few natives who come to hear occasionally, going out as often, perhaps, as they can, all circumstances considered, on a preaching tour, when, according to recent information, they get only the scum of the population to listen to them, and then only for a few minutes at a time, but by the ardent-souled enthusiastic men with whom preaching is a passion which they cannot restrain, who, whether they be supported by a committee or unsupported by a committee, will say, “Woe is me if I preach not the Gospel!”—who will forego all domestic comforts—who will keep themselves aloof from family ties, and, taking their lives in their hands, ready to suffer or to die for the sake of the Lord

Jesus, will go forth whithersoever His providence may direct their steps, preaching among the Gentiles the unsearchable riches of Christ, who will not settle down when a few converts have gathered around them and become the pastors of the churches they have formed; but, taking as their motto, "Amplius, amplius" (further, still further), will continue, till life's latest hour, to propagate the Gospel in the regions beyond—men who will find their play and their pleasure as well as their work, in the purpose to which they have devoted their lives, who in reference to the work of Missions, will say, "Come life, come death, this one thing I do." It will be seen that, as this paper suggests, such work will only be undertaken by self-denying and heroic men.

AN APPEAL.

Let me say, in conclusion, that I believe in the raising up of such a class of men by God is to be found the remedy of our evils. Our state is not satisfactory, let us acknowledge it humbly. Everywhere we hear of crippled resources; old and fertile fields abandoned or but inadequately supplied, new and promising fields which cannot be entered on, agents applying who cannot be accepted, appeals made which are not responded to, burdens of debt, curtailment of effort. And the worst feature of the whole case to me is that some of the leaders are disposed to lose courage. They frown on enthusiasm and counsel prudence. Actually this Mission, begotten by so much faith and prayer, has fallen into the hands of some of us whose hearts are failing us for fear. It has been reported of one greatly honoured brother that he has said we cannot do more because the churches have reached the maximum of giving. Oh, degenerate descendants of an heroic race. Oh, faint-hearted sons of noble sires. Spirit of the olden times, whither hast thou fled? Has not the mantle of the fathers fallen on any of their sons? Is there not one brave of heart and strong of will to summon us to our lofty task? The maximum of giving! Then, brethren, is our present liberality all that Christianity can produce—all it was intended to produce? Are we never more to see that enthusiasm of the early Church when, in the exuberance of their love to Christ, they brought all they had, and consecrated it to the sacred purpose? Was that a mere outburst of youthful zeal which the wisdom of matured age was destined to correct? Did Christianity exhaust itself in producing those earlier types, and has it now become effete? Are we never, never, to see their like again? The maximum of giving! I suppose you are as liberal as most people, and yet, if I were to ask all in this assembly who have made sacrifices for Christ, to hold up their right hand, I wonder how many hands could be honestly held up; and yet it cannot be pretended, surely, that only to serve Him who died for us, with that which costs us nothing, is the proper thing. The maximum of giving! No, sir, we are only approaching the minimum of power and persuasiveness in our appeals. We need to ring a higher note; we need to cultivate in our missionaries and in ourselves the heroic element; we need to stir the heart of the Church by the spectacle of self-sacrifice exhibited by her sons. Believe me, Christianity is capable of producing all that it has before produced, only let us try it. Let us appeal not to the love of ease and the love of comfort, for the world can far outbid you in that; but let us appeal to the constraining influence of the love of Christ and compassion for the souls of men. The prospect of sacrifice, the prospect of hardships endured, the prospect of deeds of daring done for Christ, that will attract the men whom you most require. Only let us make our appeal to them. Let us lift high the standard. Seek to arouse a nobler ambition by gathering round you picked men, men whose nature it is to "scorn delights and live laborious days," men who, in drenching rain and biting frost, and under burning sun, in hunger and thirst, and cold and nakedness, in the teeth of bonds and imprisonment and defeat, who still pursue their life course. Let us have such men as these, They are in the churches, the churches will supply them. I cannot think so meanly

of them as to suppose that they will not; and when they come, the spectacle of their heroism will thrill the hearts of the people of God, and a degree of liberality shall be reached, which shall soon show how far you are now from having reached the maximum of giving. Oh! happy the man whose heart disposes him to accept of and to enter on this path of duty, embracing all its consequences! They may be painful for a time, but ere long the reward will be glorious.

Under the influence of this stirring appeal, the large audience dispersed. The series of services closed with an animating meeting of the Young Men's Missionary Association, at the Metropolitan Tabernacle.

COMMITTEE FOR 1869-70.

The following are the names of the gentlemen who were elected to serve on the Committee for the present year, at the annual Members' Meeting:—

Bacon, Mr. J. P., Walthamstow.	Lewis, Rev. W. G., Bayswater.
Bailhache, Rev. C., Islington.	McLaren, Rev. A., B.A., Manchester.
Baynes, Mr. W. W., Notting Hill.	Martin, Rev. J., B.A., Nottingham.
Benham, Mr. Jas., London.	Millard, Rev. J. H., B.A., Huntingdon.
Bigwood, Rev. J., Brompton.	Morris, Rev. T. M., Ipswich.
Birrell, Rev. C. M., Liverpool.	Muntz, Mr. G. F., Henley-in-Arden.
Booth, Rev. S. H., Holloway.	Mursell, Rev. J. P., Leicester.
Bowser, Mr. A. T., Hackney.	Mursell, Rev. Jas., Kettering.
Brown, Rev. A. G., Stepney.	Pattison, Mr. S. R., London.
Brown, Rev. J. J., Birmingham.	Peto, Mr. H., London.
Brown, Rev. J. T., Northampton.	Price, Rev. T., Ph. D., Aberdare.
Chown, Rev. J. P., Bradford.	Robinson, Rev. W., Cambridge.
Edwards, Rev. E., Torquay.	Rose, Mr. H., Edinburgh.
Foster, Mr. M., Huntingdon.	Sampson, Rev. W., Folkestone.
Goodall, Mr. A. B., Hackney.	Spurgeon, Rev. J. A., London.
Gould, Rev. G., Norwich.	Stiff, Mr. Jas., Stockwell.
Green, Rev. S. G., B.A., Rawdon.	Templeton, Mr. J., F.R.G.S., London.
Hayercroft, Rev. N., D.D., Leicester.	Tresidder, Mr. J. E., Walworth.
Hepburn, Mr. A. P., Tulse Hill.	Tritton, Mr. J. H., Norwood.
Howieson, Rev. W., Walworth.	Vince, Rev. C., Birmingham.
Humphreys, Rev. G. W., B.A., Wel- lington.	Walters, Rev. W., Newcastle-on-Tyne.
Kirtland, Rev. C., London.	Webb, Rev. J., Bury, Lancashire.
Landels, Rev. W., D.D., Regent's Park.	Wheeler, Rev. T. A., Bristol.
Lewis, Mr. J., Holyhead.	Williams, Rev. C., Southampton.

STATE OF JAMAICA.

In the Report of the present year it is stated that there are symptoms of an improved state of things in Jamaica. It may be interesting to our readers to peruse the following extracts relative thereto from recent letters. They come from the north side of the island. The first is from the Rev. J. E. Henderson, of Montego Bay, and is dated April 23rd :—

“Our Governor has not yet given any sign in relation to his policy in reference to the Church. I had the pleasure of dining with his Excellency yesterday. He was in the town at the inauguration of our new Custos. Mr. Septimus Barrett and the latter gentleman issued invitations to a select number, amongst whom were the dissenting ministers, including a black brother. Thus the world even here moves. All sorts of toasts were given except the Church. His Excellency spoke very hopefully of the future, and there can be no doubt that he is inducing a spirit of hopefulness amongst all classes. Mr. Barrett at first opposed the Governor; but yesterday he not only confessed his error, but expressed his belief that his Excellency would bring us through our difficulties. He referred to our meeting held in the Court-house in 1865, and stated, in the presence of the Governor, that those who denominated the late House of Assembly as a den of thieves were justified in doing so. He was then a member, and gave it as his belief that it was almost impossible for any one to enter that House without becoming a thief, and said that if he had done anything in this world that would help to save his soul, it would be the efforts he had made to destroy the most corrupt Legislative Assembly that had ever existed. Of course there were some who dissented; but a large majority loudly cheered him, and his Excellency appeared highly amused. There is a good deal of sickness in the mission. Brother Clark has been and is very poorly. Brother Kingdon has also been very ill, and my brother is now with me here very ill indeed. We, as a family, are otherwise, through mercy, well. The good work still goes on here, and at Watford Hill I have baptized 40 this year since the annual meeting. How I wish that our place of worship was double the size. Although I have enlarged since you were here, it will now scarcely hold the communicants. What am I to do? We are just now making an effort to pay off the balance of our debt.”

Notwithstanding the many difficulties which encompass the steps of our esteemed brother the Rev. E. Hewett, he is able, nevertheless, to write as follows, under date of April 21st :—

“I am thankful that I am so well and able to do my work. I have now been in this country twenty years, and at these stations twenty years. The best part of my life has been spent here, and I trust not without some good results. Our schools are well attended; our congregations are good, and the communicants increasing in number. We have here more comfort and prosperity than has been the case for the past nine years, and I think this is equally true of the majority of the churches in the Island. I have just returned from a tour of visitation through the Shortwood and Bethel Town mountains, which I hope has been productive of good. I have slept in the negro houses, lived as the people live, visited the rich, encouraged the faithful, and warned the unconverted of the error of their ways. I had the opportunity of preaching the Gospel to eight separate congregations, in the aggregate numbering 3,000 persons, and numbers have promised to come as inquirers after the better things of eternal life. In these visitations I have always much pleasure, though they involve

much personal labour and inconvenience. If more of this class of work could be done, I believe it would be for the benefit of the people and the glory of God. Our last annual meeting, held at Falmouth, was a good one in point of numbers. The report indicated an increase of 477. This was pleasing, because for years we have had a reported decrease. The point is now, I trust, turned, and, with God's blessing, we shall have prosperity.

"Up to the present time our Sir J. P. Grant has given no sign as to his intentions in regard to the Church. He is singularly reticent. In the meantime the work of reduction goes on; one is removed here, another is pensioned there; so it is that within the past three years upwards of twenty clergymen are either dead or gone off the country. Thus the difficulty is in a measure reduced in its proportions. The last change is that of Rector Stone, of St. Elizabeth, who, in consequence of ill health, is to retire on a pension. Mr. Hepburn is removed from Montego Bay to Bath, so that we have only one now in Montego Bay. We are anxiously waiting, and if the principle of disendowment and disestablishment is not clearly and plainly laid down in the coming change, we shall take action. The Church party are using every effort they can to bolster up the old system; by holding conferences, bringing in laymen, and getting up memorials, and the activity and zeal of the clergy, is truly wonderful and very pleasant to witness. Should disendowment occur, I fear a great deal of this would collapse. Ritualism is lifting up its head in Kingston, and silly women are captivated by it.

"There is no doubt things are in a better state in Jamaica, all the croakers to the contrary. All interests are looking up. There is perfect confidence in the administration of the law, and universal peace. The district courts are working well; more money is in circulation; credit is more freely obtained; produce, sugar, rum, coffee, is more valuable, and all the people are in better heart."

The Annual Report of the Schools under the charge of the Rev. W. Dendy, of Salter's Hill, contains the following interesting passages:—

"It is satisfactory to know that the group of schools, whose centre is at Salter's Hill, continues in operation with a fair prospect of an improvement, both in efficiency and in attendance; it is also gratifying to be able to state that these schools still remain under the care and superintendence of the missionary who originated them at various intervals in the course of the last thirty-two years. During this period some thousands of children have had the means of acquiring not only the knowledge which fits them for this life, but also the better knowledge which is able to make them wise unto salvation.

"The island of Jamaica seems at length to have a fair opportunity of vindicating the expediency as well as the justice of that great Act of Emancipation which was passed a generation ago. Under the blessing of a good government—a government not in the interest of a class but of the whole population—trade and agriculture are reviving: the exports are increasing, and abandoned estates are here and there being brought again into cultivation. Whilst this improvement in the commercial position of Jamaica is taking place, there are also signs of a revival of interest in religious matters amongst all bodies of Christians in the island; and whenever this is the case we may pretty confidently anticipate improvement in the condition of the schools also; already indications are not wanting that the dawn of a brighter day has begun. There is, however, one great drawback to regret;—one that has often been alluded to in these annual circulars, and about which the parents have been admonished time after time: it is the apathy of so many of them to the advancement in learning which is now so easily obtainable for their children. There are many still who neglect to send their children to school, or who send them but irregularly; and, as an inevitable consequence, those scholars make but little real progress.

"It will, no doubt, be a work of time to induce parents to see the real advantage of their children in this respect."

In the encouraging facts here stated we rejoice, and trust that as our brethren have been permitted to see their conduct in the past vindicated, even by those once opposed to them, so may it be their happiness to reap the fruit of their zeal and patience in the improved condition of the people, and in the prosperity of the Island.

THE CASE OF KAILASS CHUNDER SEN.

The following narrative will well illustrate the tribulation through which many a Bengali youth must pass to enter the Kingdom of God. It is taken from the Report of the Dacca Mission for the present year :—

“This young man attended the lectures delivered by Mr. Livingstone during the early part of the year. In April he expressed an earnest desire to join the Christians, and wished to be immediately baptized. His baptism was fixed for the 5th of April, but on the 4th he had mysteriously disappeared. Baboo Bykunta Nath Sen, Assistant Deputy Collector, on a visit to Mr. Livingstone, stated, in the presence of Messrs. Bion and Supper, that he had sent the lad away to his mother in Bickrampur. Nothing more was heard or seen of Kailass till the 22nd of October, when he visited Mr. Bion in his boat in Comillah. Mr. Bion did not even recognize him till he told him his name, nor had he the least knowledge of his being in Comillah. Kailass of his own accord narrated to Mr. Bion how he had been enticed away from Dacca, by being told that his mother was dying; how he was kept in Sunaram and Kandapara, and eventually sent to his uncle, Baboo Kali Prasad, in Comillah. His first interview was at noon, and at 4 P.M. he returned and urgently begged Mr. Bion to send him at once to Dacca in his native preacher's boat.

“Mr. Bion advised him to wait and return with him to Dacca, after a day or two, assuring him that nobody would dare to carry him off from his boat; but he begged so hard to be sent on immediately, that Mr. Bion at last consented, and sent him on at 5 P.M.

“At 7 o'clock there was a great noise near Mr. Bion's boat; two boats were hired by Babu Kali Prasad, with about ten to twelve men, which started at once in pursuit of the Native preacher. Before they started they held up their lanterns in order to examine the interior of Mr. Bion's boat, and convinced themselves, we suppose, that Kailass was not concealed there. Some others, armed with sticks, commenced the pursuit by land, inquiring first in the Christian village whether Kailass was there. Mr. Bion gave notice of these proceedings to the magistrate, and a boat was sent off with policemen about nine P.M., but this boat never reached Ram Jibon's, and returned early next day. Mr. Bion now feared the worst, and his fears were more than realized. The Native preacher, Ram Jibon, returned next evening, and the magistrate took his deposition, as well as Mr. Bion's. Babu Ram Jibon's statement was this:—About 11 P.M. he had been hailed by a boat with about twelve men in it, who commanded him to stop and give up Kailass, saying they were thannah people, or, in plain words, were acting under orders from the magistrate. They then forced their way into Ram Jibon's boat and dragged Kailass out of the boat, carrying him off, and disappearing in the direction of Daudecandee.

Thus a second time was this poor lad put out of our reach and influence. The magistrate's order to produce the lad in court was promptly issued, though Mr. Bion and his preacher could not wait to see the result. But during Mr. Bion's absence in the Silhet district, the lad is said to have made the following statement, which we insert *verbatim*, to let the public judge for themselves. How

cleverly Babu Kali Prasad has extricated himself from his unpleasant situation ! This Babu, let it be known, is Deputy Collector of Comillah !

“ Copy of the statement of Kailass Chunder Sen, made before the Officiating Joint Magistrate of Comillah, December 5th, 1868.

“ Kailass Chunder Sen, son of Anund Chunder Sen, age 16 to 17, of Suneram, Bickrampur.

“ I know Mr. Bion. I was going to the Thannah Ghat, when I noticed a pinnace, and Mr. Bion sent a chuprassi to call me. I went on board and he said, ‘ Are you Kailass ? ’ I said, ‘ My name is Kailass.’ He said, ‘ Will you be baptized as a Christian ? ’ I said, ‘ I am not well informed about any religion, and cannot consent.’ He said :— ‘ If you become a Christian, I will give you a lady to wife, and a zemindary of 100 rupees. I said, ‘ I can never consent ; and I see many Christians who have barely enough to eat. Then Ram Jibon shut the door. Bion had said, ‘ Sit here,’ and gone out. Then the people who were about, went away, and Ram Jibon came in, and we had a long talk about Christian doctrines.

“ Presently I said it was getting late, and that I must go ashore. On looking, I perceived were no longer at Comillah ghat. The boat had been worked by a lughee, but I had been so wrapped up in the discussion that I did not perceive it. I said, ‘ How is this ? ’ He said, ‘ I am going to take you to Dacca.’ I said, ‘ I will get out at Muradnuggur, where I have some friends.’ At night I was asleep, and the boat was going along, when I heard my friend, Modun Mohun Sen, call me. I said, ‘ Come here, I am in this boat.’ He came alongside, and I got into his boat, and we went to my home in Bickrampur. Ram Jibon and his people made no objection. There were only two manjees with Modun. It was in Ram Jibon’s boat, when the people (Otooll Sing, Gonesh Patne) went away.”

“ (Sig.) KAILASS CHUNDER SEN.

“ Given in my presence and hearing.

“ (Sig.) K. IRWIN.,

“ *Offg. Jt. Magistrate.*

“ *December 5th, 1868.*”

“ The God whom we serve will, in His own time, vindicate our cause, and in His hands we can safely entrust the matter.”

HOME PROCEEDINGS.

Missionary meetings in May are not usually numerous, but we have to record the services of the Rev. F. Trestrail and others, in Bristol and its vicinity, and at Frome ; those of the Rev. George Kerry at Frome, Putney Chesham and Amersham ; those of the Rev. J. Gregson in Norfolk ; and those of the Rev. J. Parsons in Northamptonshire. Some of these meetings will continue into the present month.

We have to record, with gratitude to God, the safe arrival from India, in the *Shannon*, of Mrs. Sale and her daughter, the Rev. W. A. & Mrs. Hobbs and their family ; and Mrs. Anderson and her children. Mrs. Anderson’s health is painfully low, that of the rest of our friends has been greatly improved by the voyage.

It is important that our friends should know that the next Quarterly Meeting of the Committee will be held on Wednesday, the 14th July.

A YEAR'S ITINERACIES.

It may be interesting to our readers to peruse the following list of itinerant journeys made last year by the Rev. R. Bion and his native assistants. It will be observed over what a wide extent of country the Gospel has been preached by these indefatigable servants of Christ. May the Spirit of Truth be poured out on the people in abundant measure, that these labours may not be in vain:—

“It has been our pleasure and privilege to extend this part of our work. The gospel of Christ has been preached to thousands and tens of thousands all over Eastern Bengal.

“In January, Mr. Bion, Radha Mohun, and Gunga Charan were on a visit to Mymensing and Jumalpore.

“In February, the colporteur made a tour to Dinajpore, being absent more than a month.

“In March and April, Joy Narain, Radha Mohun, and Gopal traversed the southern part of Dacca, visited the mela at Laugalbandh, and proceeded thence up the Megna to Narshingdhee and Bhyrub bazar. Ram Kanto and Ram Charan visited Sunergau; and, joining the above brethren at the mela, remained in its neighbourhood.

“In May, Ram Jibon and Radha Mohun travelled, partly by boat and partly by land, to Comillah and Chittagong, both falling seriously ill at the latter place. Their absence from home being over two months, this tour was a very expensive one.

“Ram Kanto and Gopal made a tour to Sunergau, and proceeded thence to a mela at Rajnuggur over the Padma river.

“In June, Mr. Bion, with Joy Narain and Ram Charan, made a tour to Comillah, being absent nearly a month.

“Ram Kanto and Gopal proceeded up the Megna and eastern part of Mymensing, as far as Durgapur, at the foot of the Garo hills, being out over a month.

“In July and August, Mr. Bion, with Ram Jibon and Ram Kanto, travelled through Bhowal up to Mymensing; another tour for a month being made by Ram Charan and Gopal to Bickrampur.

“In August and September, Joy Narain and Gopal proceeded through the Bunsu river to Jumalpur, Shearpur, and Mymensing.

“In October, Mr. Bion and Ram Jibon visited Comillah a second time, and Joy Narain and Gopal made a separate tour to the same place.

“In November, Mr. Bion visited the Baroni at Munshigunj, with several preachers, and from there the former proceeded to Doyapur.

“In December, Mr. Bion, with Ram Jibon and Ram Kanto, traversed the northern part of the Dacca, preaching all along the Megna and Surma rivers, as far as Chattuck in the Silhet district.”

	£	s.	d.
Blunham	0	12	6
Dunstable	21	19	3
Do. for W. & O.	1	10	0
Do. for N. P.	0	2	3
Leath	3	5	0
Houghton Regis.....	67	0	0
Leighton Buzzard.....	18	14	3
Do. for S.	7	4	0
Do. Heckliffe Road ..	14	5	2
Luton, Bunyan Chapel ..	2	18	3
Do. Wellington Street	3	5	0
Do. for W. & O.	1	7	0

BERKSHIRE.

Abingdon	7	6	3
Do. for W. & O.	1	15	1
Do. for Rev. Q. W. Thomson's Sch. Africa	5	0	0
Do. Eyfield and Cothill	1	11	3
Do. Drayton	0	6	5
Do. do. for W. & O. ...	0	6	5
Faringdon	19	1	4
Do. for W. & O.	1	0	0
Newbury	26	0	0
Do. for W. & O.	2	0	0
Do. Borry's Bank	0	15	7
Do. Hedley	3	3	0
Do. Long Lane	1	13	0
Do. Newtown	0	6	6
Reading, King's Road ...	57	17	2
Do. for China	2	1	0
Do. for Africa	6	19	7
Do. Silver Street Sun-School	0	3	1
Do. West Street Hall	14	9	0
Sunninghill	1	6	4
Do. for W. & O.	0	6	6
Do. for N. P.	0	19	0
Windsor	31	11	4
Do. for W. & O.	2	5	0
Wokingham	36	2	4
Do. for N. P.	0	15	10
Do. Blackwater	17	3	3
Do. Finchampstead ...	0	9	10
Do. Sindlesham	1	6	7

BUCKINGHAMSHIRE.

Chesham	9	14	5
Cuddington	1	14	6
Dinton	0	5	0
Great Brickhill	23	0	0
Do. for N. P.	3	0	0
Great Marlow, Ebenezer Sunday School	0	11	0
Great Missenden	2	0	0
Kingshill	6	0	0
Long Crendon	8	1	6
Princes Risboro'	8	15	3
Loosley Row	0	5	6
Great Kimble	1	1	9
Longwick	0	6	1
Stoney Stratford	9	17	9
Do. for N. P.	1	0	6

CAMBRIDGESHIRE.

Cambridge, St. Andrews Street	119	10	6
Do. for N. P.	13	12	0
Do. for Boys' School, Barisal	5	6	6
Do. Zion Chapel	26	17	0
Do. do. for W. & O. ...	3	9	0
Chesterton	1	0	0
Chiltering	1	12	0

	£	s.	d.
Great Shelford	11	8	8
Do. for N. P.	2	17	0
Swavesey for W. & O. ...	0	12	0
Do. for N. P.	1	3	6
186 19 11			
Less expenses and amount acknowledged before...	150	18	5
27 1 6			

CHESTER.

Birkenhead, Welsh Ch.	14	8	11
Chester.....	1	19	0

CORNWALL.

Falmouth.....	25	12	3
Do. for W. & O.	2	0	0
Do. Mawnam.....	0	7	0
Hayle	2	17	10
Do. for W. & O.	0	5	0
Do. for N. P.	0	3	0
Launceston	2	10	0
Truro	13	8	6
Do. for W. & O.	0	15	0
Do. for N. P.	0	8	0

CUMBERLAND.

Maryport	4	9	0
Whitehaven	9	16	6
Do. for S.	0	10	0
14 15 6			
Less Expenses	0	7	6
14 8 0			

DEVONSHIRE.

Bideford, for W. & O. ...	1	0	0
Devonport, Hope Chapel	24	18	2
Do. for Mr. Saker	4	14	6
Do. for Child under Mrs. Hobbs	5	0	0
Do. for T.	1	0	0
Do. Weston Mill.....	0	15	0
Do. Morice Square, and Devonport Street	3	2	9
Exeter, South Street.....	5	0	0
Do. Priory Street	6	14	3
Kingsbridge	43	19	6
Do. for W. & O.	2	10	0
Do. Salcombe	1	1	0
Do. Marlborough	1	0	0
Lifton	2	4	1
Plymouth, George Street	51	8	0
Do. Weekly Offerings for W. & O.	8	12	6
Do. for China	0	6	6
Do. for N. P.	21	18	7
Do. for T.	0	10	6
Tiverton	24	3	0
Torquay	25	15	9
Do. for N. P., Dacca ..	18	0	0
North Devon Auxiliary, per Mr. Norman, treasurer, Heanton Court ..	50	0	0

DORSETSHIRE.

Weymouth	7	12	0
Wimborne	2	0	0

DUBHAM.

	£	s.	d.
Darlington	40	10	0
Do. for W. & O.	0	5	6
Houghton le Spring	0	10	10
Middleton Teesdale	9	12	8
Do. for W. & O.	0	12	6
Shotley Bridge	3	7	0
South Shields.....	10	13	0
Do. Ebenezer Chapel ..	1	10	0
West Hartlepool	0	10	0
Do. Tower Street	0	10	6

ESSEX.

Barking, Queen's Road Sunday School	0	16	6
Burnham, for N. P.	1	1	4
Colchester, Eld Lane ...	10	13	4
Harlow	34	11	0
Langham	12	15	6
Do. for W. & O.	1	10	0
Loughton	23	18	8
Saffron Waldea	26	13	8
Do. for W. & O.	2	0	0
Waltham Abbey	4	2	9
Do. for N. P., per Y. M. M. A.	1	0	11

GLOUCESTERSHIRE.

Cheltenham, Cambray Chapel	31	14	8
Do. for W. & O.	2	0	0
Do. for N. P.	2	6	4
Do. Salem Chapel	66	0	6
Do. do. for N. P.	7	8	2
Do. do. for Girls' Native School, Matawooly, Ceylon	6	14	8
Do. Gas Green	2	4	6
Do. Leckhampton.....	0	15	3
Coleford	7	3	8
Do. for N. P.	4	9	8
Fairford, for W. & O. ...	1	0	0
Gloucester	21	11	5
Do. for W. & O.	3	0	0
Do. for N. P.	27	7	2
Do. for Bethlehem School, Jamaica	8	0	0
Do. for Q. W. Thomson, Cameroons	5	0	0
Longhope	6	4	10
Do. for W. & O.	0	9	2
Lydney	8	5	0

EAST GLOUCESTERSHIRE.

Arlington	2	0	4
Blockley	11	12	6
Bourton-on-the-Water ..	22	8	7
Do. for W. & O.	1	0	0
Cirencester	19	10	2
Do. for N. P.	0	15	7
Cutsdean	10	19	7
Do. for W. & O.	0	6	0
Do. for N. P.	0	15	0
Fairford	3	11	4
Maniseyhampton	5	5	2
Do. for Mr. Oncken ..	0	10	0
Naunton and Gutting ...	31	4	11
Do. for W. & O.	1	1	9
Do. for N. P.	1	9	8
Stow-on-the-Wold.....	12	16	0
Do. for W. & O.	1	5	0
Do. for N. P.	1	6	10
Milton	11	7	9
Do. for W. & O.	0	16	0
Do. for N. P.	0	6	8

	£	s.	d.
Winchcomb.....	19	1	0
Do. for <i>N. P.</i>	0	11	6
<hr/>			
Less expenses and amt. acknowledged before .	160	0	9
	82	1	3
	77	19	6

HAMPSHIRE.

Romsey, for <i>N. P.</i>	0	5	0
Southampton, for <i>N. P.</i> <i>Ram Kanto, Dacca</i>	3	10	3
Do. Portland Chapel for <i>W. & O.</i>	4	10	0
Whitchurch.....	6	11	0

HEREFORDSHIRE.

Ewas Harold	0	10	9
Fownhope	9	7	0
Do. for <i>W. & O.</i>	0	8	5
Glasbury	2	11	0
Gorsley	6	3	2
Hereford	21	5	6
Do. for <i>N. P.</i>	2	2	0
Leominster	7	5	0
Do. for <i>W. & O.</i>	0	15	0
Do. for <i>N. P.</i>	3	0	0
Peterchurch	14	2	4
Do. for <i>W. & O.</i>	1	1	0
Do. Ploughfield	3	3	2
Ross	7	9	9
Do. for <i>W. & O.</i>	1	5	0
Skenfrith	0	15	9

HERTFORDSHIRE.

Bishops Stortford.....	6	15	8
Boxmoor	21	17	1
Do. for <i>W. & O.</i>	3	5	0
Hemel Hempstead	9	0	5
Do. Juvenile Association, for support of <i>Orphans at Jessore</i>	6	12	4
Hitchin, Salem Chapel	34	16	3
Do. for <i>N. P.</i>	0	15	0
Do. for <i>Intally School</i>	4	0	0
Markyate Street.....	6	0	11
New Mill	24	0	10
St. Albans	28	14	8
Do. for <i>India</i>	5	0	0
Do. for <i>African Schools</i> Do. for support of a <i>second lad under Rev.</i> <i>R. Smith, Cameroons</i>	3	12	6
	5	0	0
Watford	46	11	3
Do. for <i>W. & O.</i>	3	16	6
Do. for <i>Mrs. Kerry's</i> <i>School, India</i>	0	18	10

HUNTINGDORSHIRE.

Blintniam	19	12	7
Brampton	0	13	6
Buckden	0	6	3
Deau	2	5	0
Denstanton	6	7	0
Godmanchester	0	17	9
Great Staughton	0	6	6
Hail Weston	0	16	7
Houghton	3	5	7
Huntingdon	27	0	0
Do. for <i>W. & O.</i>	1	13	9
Kimbolton	5	13	6

	£	s.	d.
Offord	2	0	0
Perry, for <i>W. & O.</i>	0	4	3
Ramsey	17	13	2
Do. Gt. Whytemotey, for <i>W. & O.</i>	0	15	0
Roxton	1	7	7
St. Ives	27	0	2
Do. for <i>W. & O.</i>	2	11	6
St. Neots	17	13	6
Do. Old Meeting, for <i>W. & O.</i>	1	0	0
Spaldwick	4	7	2
Stukeley	1	5	3
Woodhurst	2	9	7
Do. for <i>W. & O.</i>	0	4	1
Yelling.....	1	1	1

Less expenses and amt. acknowledged before .	148	11	2
	84	0	8
	64	10	6

KENT.

Ashford, Assembly Rooms	2	12	6
Belvidere	2	9	2
Canterbury.....	50	15	9
Do. for <i>W. & O.</i>	4	5	11
Do. for <i>N. P.</i>	0	7	6
Do. for <i>Africa</i>	13	5	10
Dunks Green for <i>Africa</i>	1	9	0
Edenbridge.....	8	16	0
Do. for <i>W. & O.</i>	1	1	0
Eythorne	19	2	6
Do. for <i>W. & O.</i>	1	0	0
Do. for <i>N. P.</i>	8	1	4
Folkestone	8	11	2
Do. for <i>W. & O.</i>	2	10	2
Do. for <i>N. P.</i>	2	10	0
Forest Hill	11	1	10
Gondhurst	8	17	0
Lee	35	16	9
Do. for <i>India</i>	2	2	0
Lewisham Road.....	35	19	9
Maidstone, King Street.....	23	5	10
Do. for <i>W. & O.</i>	3	0	0
Margate	34	11	5
Do. for <i>China</i>	5	5	0
Do. for <i>Orphan in Rev.</i> <i>W. A. Hobbs' School,</i> <i>Jessore</i>	7	10	0
Ramsgate, Cavendish Ch.	23	4	7
Do. for <i>Mrs. Kerry's</i> <i>Native Christian</i> <i>Girls' Boarding Sch.</i>	21	15	8
Sandhurst	14	17	11
Do. for <i>W. & O.</i>	2	0	0
Do. for <i>N. P.</i>	0	8	0
Smarden	3	11	6
Staplehurst	5	10	0
Woolwich, Queen Street, for <i>N. P.</i> per <i>Y.M.M.A.</i>	0	13	1
Do. Parsons Hill	4	10	0

LANCASHIRE.

Ashton-under-Lyne	13	14	3
Coniston, for <i>N. P.</i>	1	17	6
Inskip	11	17	3
Do. for <i>W. & O.</i>	0	10	0
Liverpool, Great Cross- hall Street	4	13	6
Do. Bootle Chapel.....	48	10	0
Do. do. for <i>China</i>	1	10	0
Do. do. for <i>India</i>	1	0	0
Manchester	13	8	7
Do. York Street	26	6	0

	£	s.	d.
Manchester, York Street for <i>W. & O.</i>	2	0	0
Do. do. for <i>N. P.</i>	0	5	0
Do. Grosvenor Street	77	1	3
Do. do. for <i>W. & O.</i>	4	0	0
Do. Union Chapel	403	2	11
Do. do. for <i>W. & O.</i>	12	6	8
Do. do. for <i>N. P.</i>	1	5	10
Do. do. West Gorton Branch, for <i>N. P.</i> <i>Barisal</i>	12	0	0
Do. Harpurhay	20	0	0
Do. Round Chapel, Every Street	5	19	6
Do. Welsh Chapel, Upper Medlock St....	2	8	8
Do. do. for <i>N. P.</i>	0	13	4
Salford, Great George St.	34	16	10
Do. for <i>W. & O.</i>	2	0	3
Do. for <i>N. P.</i>	12	0	0
Stretford, Union Chapel	11	9	3
	641	4	1

Less expenses and amt. acknowledged before	312	12	0
	328	12	1

Preston, Pole Street Sun. School, for <i>N. P.</i>	0	8	2
Southport	2	2	0
Tottlebank	8	9	6
Do. for <i>W. & O.</i>	0	11	8
Do. for <i>N. P.</i>	1	2	2
Wigan, Scarisbrick St....	2	1	2
Do. for <i>N. P.</i>	1	0	0

EAST LANCASHIRE UNION.

Accrington	66	9	1
Do. for <i>W. & O.</i>	4	14	3
Do. for <i>N. P.</i>	2	2	0
Bacup, Ebenezer	10	0	0
Do. for <i>W. & O.</i>	1	0	0
Do. Zion	12	2	2
Do. Irwell Terrace.....	4	1	8
Briercliffe.....	9	10	1
Burnley	17	3	7
Blackburn	18	6	4
Bury	8	14	4
Cloughfield	21	1	5
Darwen	6	14	8
Goodshaw	9	3	6
Do. for <i>W. & O.</i>	0	15	0
Haslingden, Pleasant St.	17	14	5
Do. for <i>W. & O.</i>	2	0	0
Do. Bury Road	20	6	4
Do. do. for <i>W. & O.</i>	1	14	7
Lumb	5	18	6
Do. for <i>W. & O.</i>	0	10	0
Padiham	25	13	8
Ramshotom	15	0	7
Sabden	27	7	2
Do. for <i>W. & O.</i>	1	0	0
Sunnyside	2	3	6
Waterbarn	6	2	0
Waterfoot	2	16	6
	320	5	4

Less expenses and amt. acknowledged before...	283	18	0
	56	7	4

LEICESTERSHIRE.

Leicester, Victoria Road	28	7	6
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LINCOLNSHIRE.		£	s.	d.
Boston	2	14	8	
Do. for <i>N. P.</i>	0	13	7	
Grantham	0	15	6	
Great Grimsby	14	6	0	
Horncastle	5	2	5	
Lincoln, Mint Lane	23	4	1	

NOBFOLK.		£	s.	d.
Norfolk, by Mr. J. J. Colman, Treasurer	201	17	10	
Lowestoft, London Road	5	5	0	
Swaifham, for <i>N. P.</i>	2	4	7	

NORTHAMPTONSHIRE.		£	s.	d.
Clipstone	9	19	0	
Guisborough, for <i>N. P.</i>	1	16	0	

NORTHUMBERLAND.		£	s.	d.
Newcastle-on-Tyne, Berwick Street	51	10	6	
Do. for <i>N. P.</i>	9	15	11	
Do. Rye Hill	18	10	10	
Do. for <i>W. & O.</i>	3	1	0	
Do. for <i>T.</i>	1	0	0	
North Shields	14	18	6	
Do. for <i>N. P.</i>	0	11	0	

NOTTINGHAMSHIRE.		£	s.	d.
Carlton le Moorlaud	2	10	0	
Do. for <i>W. & O.</i>	0	6	0	
Sutton-on-Trent	3	17	7	
Do. for <i>W. & O.</i>	0	12	6	

OXFORDSHIRE.		£	s.	d.
Coate, &c.	1	3	2	
Hook Norton	6	5	1	
Do. for <i>W. & O.</i>	1	5	0	
Do. for <i>N. P.</i>	0	7	6	
Oxford, New Road	5	16	4	
Tbame	1	12	0	

SHROPSHIRE.		£	s.	d.
Maesbrook	1	3	7	
Oswestry	11	15	5	
Do. for <i>W. & O.</i>	1	0	0	
Pontesbury	8	9	3	

SOMERSETSHIRE.		£	s.	d.
Bath, Somerset Street ...	37	7	4	
Do. Ebenezer	6	11	8	
Do. Tverton	3	1	4	
Do. Bathford	0	10	8	

Less expenses and amnt. acknowledged before 27 5 0

Bristol Auxiliary	20	6	0
Do. Buckingham Ch. for <i>W. & O.</i>	15	0	0
Do. King Street for <i>do.</i>	4	17	0
Do. City Road for <i>do.</i>	3	5	0
Burnham	3	0	0
Do. Burnham	1	0	0

Chard	4	0	0
Do. for <i>W. & O.</i>	2	0	0

CHEDDAR AND STATIONS.		£	s.	d.
Cheddar	15	2	9	
Winescombe	15	6	3	
Do. for <i>W. & O.</i>	1	10	0	
Do. for <i>N. P.</i>	2	7	7	
Wedmore	4	19	8	
Do. for <i>W. & O.</i>	0	7	1	
Rooksbridge	3	3	6	
Mark	2	15	8	
Crickham	1	6	9	
Rodney Stoke	1	9	8	
Allerton	0	19	2	

Less expenses and amnts. acknowledged before 46 1 3

3 6 10

Highbridge	1	11	3
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Creek	2	0	0
Taunton	14	1	2
Do. for <i>N. P.</i>	1	10	0
Wellington	16	16	1
Do. for <i>N. P.</i>	2	1	8

36 8 11

0 5 0

36 3 11

STAFFORDSHIRE.		£	s.	d.
Baddeley Edge for <i>W. & O.</i>	0	5	0	
Brettell Lane	7	14	6	
Do. for <i>N. P.</i>	0	14	0	
Coseley, Dark House Ch.	13	4	9	
Do. Providence Chapel	10	12	2	
Hanley, New Street	14	2	6	
Tipton, Zion Chapel, Princes End	18	2	9	
Do. for <i>W. & O.</i>	0	17	0	
Wednesbury	2	3	5	
West Bromwich	3	8	2	
Wolverhampton	11	9	8	

82 13 11

Less expenses and amnt. acknowledged before 34 2 3

48 11 8

SUFFOLK.		£	s.	d.
Aldeburgh	7	2	10	
Do. for <i>W. & O.</i>	0	17	2	
Bury St. Edmunds	28	0	2	
Clare	2	10	6	
Eye	6	16	0	
Framtsden	2	6	1	
Do. for <i>W. & O.</i>	0	10	0	
Ipswich, Stoke Green	32	7	9	
Do. do. for <i>N. P.</i>	8	0	0	
Do. Turret Green	64	17	7	
Do. Burlington Chapel	1	5	0	
Walton	1	19	6	

156 12 7

Less expenses and amnt. acknowledged before 75 10 0

81 2 7

SURREY.		£	s.	d.
Upper Norwood	58	16	10	

SUSSEX.		£	s.	d.
Brighton, Queen Square	38	10	8	
Do. for <i>W. & O.</i>	1	10	0	
Do. for <i>N. P.</i>	0	13	8	
Do. Sussex Street	13	7	2	
Do. for <i>W. & O.</i>	1	0	0	
Do. for <i>N. P.</i>	2	8	0	
Hastings and St. Leonards	38	7	10	
Do. for <i>W. & O.</i>	4	0	10	
Do. for <i>China</i>	1	1	0	
Do. for <i>N. P.</i>	0	12	6	

WARWICKSHIRE.		£	s.	d.
Alcester for <i>W. & O.</i>	0	18	6	
Birmingham	236	2	10	
Henley-in-Arden	7	4	2	

Leamington	7	7	8
Do. Clarendon Chapel	46	13	0
Do. for <i>W. & O.</i>	5	8	3
Do. for <i>Rev. Q. W. Thompson, W. Africa</i>	3	0	0
Do. Warwick Street	19	10	6

81 19 5

Less expenses

0 13 6

Warwick, Castle Hill ... 81 5 11

Do. for *W. & O.*

12 9 6

Do. for *W. & O.*

1 13 6

WESTMORELAND.		£	s.	d.
Kendal	3	2	6	

WILTSHIRE.		£	s.	d.
Bradford-on-Avon, Zion Chapel	10	15	5	
Do. for <i>Delhi</i>	0	5	0	
Calne	4	6	2	
Corsham	8	14	6	
Hungerford, Farleigh	2	17	9	
Melksham	15	0	0	
Semley	10	12	1	
Swindon	9	16	9	
Do. for <i>W. & O.</i>	1	5	2	
Westbury Leigh, for <i>N. P.</i>	1	16	5	

WORCESTERSHIRE.		£	s.	d.
Evesham	1	1	11	
Do. for <i>W. & O.</i>	1	2	0	

YORKSHIRE.		£	s.	d.
Barnsley	5	17	5	
Do. for <i>W. & O.</i>	0	18	2	
Do. for <i>Rev. J. H. Anderson, N. P.</i>	10	0	0	
Beaverley	25	13	2	
Do. for <i>W. & O.</i>	3	10	0	
Do. for <i>N. P.</i>	3	7	10	
Bishop Burton	7	6	5	
Do. for <i>W. & O.</i>	0	12	10	
Do. for <i>N. P.</i>	1	8	9	
Bradford, Westgate	30	0	0	
Do. for <i>W. & O.</i>	7	10	0	

	£	s.	d.
Llanfair Caerainion	6	15	5
Llanfyllin	6	7	4
Do. for <i>N. P.</i>	0	7	8
Do. Bethel	2	18	4
<hr/>			
Less Home Mission and expenses.....	9	13	4
<hr/>			
Llanidloes	5	2	0
Llanlleog	2	10	0
Llanlleysan	0	6	0
Newtown	22	3	0
Do. for <i>China</i>	2	0	0
Talywern, Sion	0	19	2

SOUTH WALES.

BRECKNOCKSHIRE.

Brynawr, Tabor	7	0	0
Llanfangel, Nant Bran, Bethel Lower Chapel... Do. do. Zoar Chapel	0	8	0
Llangydr	1	17	4
Do. for <i>N. P.</i>	0	9	4
Llangamarch, Salem ..	1	0	8
Llanwrtyg, Sion	4	1	6
Maesyrberlan	4	17	3
Nantynn	1	0	7
Pantecillyn	1	0	7
Pontestyll	1	0	0

CARDIGANSHIRE.

Aberystwyth	11	16	9
Cardigan	28	13	5
Do. for <i>N. P.</i>	1	12	8
Eglwysrwr, Ebenezer ...	1	0	0
Liechweidd, Moriah	1	7	8
Penrhyncoch, Horeb ...	1	1	6
Penyparc	3	3	4
Talybont, Tabernacle ...	1	6	0
Verwick, Siloam	3	5	9

CARMARTHENSHIRE.

Aberdâr	2	15	6
Bethel and Salem	1	12	6
Bethel	2	3	6
Salem	0	16	0
Bethlehem Pool, Pembrey	2	19	8
Bethel Plasket	1	17	9
Bwlchgwynn	4	0	0
Bwlchnewydd	2	18	8
Cwindn	2	8	4
Cwmfelin	3	15	0
Cwmisarudd	2	17	10
Elim Park	0	7	6
Ferryside	2	0	0
Horeb	1	13	6
Kidwelly	1	12	0
Lunstephan	1	4	0
Llandilo	2	7	0
Llandoverly	1	15	0
Llandyssul, Ebenezer ...	0	11	4
Do. Hobron	1	3	3
Do. Rehoboth	0	19	6
Do. Penybont	1	0	4
Llanelly, Bethel	11	15	10
Do. Greenfield	35	9	6
Do. for <i>W. & O.</i>	2	7	4
Do. for <i>N. P.</i>	0	18	7
Do. Sion	14	7	6

	£	s.	d.
Llanganog, Ebenezer ...	2	9	0
Llangenech, Salem	2	10	3
Llangyndeyrn	7	10	0
Llannon, Hermon	0	10	0
Llwynhendy, Zoar	7	2	0
Maescaner	1	14	8
Meincian	2	6	2
Mydrim, Salem	9	1	2
Penrhwycoch	0	10	0
Pontardulais, Sardis	1	4	4
Rhydargaeon	1	10	0
St. Clears	6	4	4
Do. Aion	0	17	9
Sittim	5	1	8
Velnoel	13	18	11

GLAMORGANSHIRE.

Calvaria	20	6	0
Ynyslywyd	8	3	7
Gadlys	4	12	10
Llantrissant	0	11	0
Colwinstone	0	8	3
Llanarvan	1	3	0
Paran, Blackmill	1	3	0
Beulah	0	5	0
Darenfelen	3	14	0
Cefcald-y-cwmer	0	7	6
<hr/>			
	40	14	2
Aberdare, Mill Street ...	15	4	0
Aberdare, Cambach	8	11	0
Do. Cwmdare	1	10	3

Aberdare—			
Panpruhwyd	2	9	6
Do. Bethel	2	1	0
Do. Rhos	11	10	3
Do. English Ch.	2	3	6
<hr/>			
	18	4	3

Aberaman	4	11	10
Abercanaid	1	16	4
Aberavon	3	4	7
Bettws	0	12	6
Bethiwydd	2	0	0
Bridgeud, Rnbama	1	14	2
Britton Ferry, Rehoboth	6	2	0
Brynnhyfryd	10	3	8
Bridgeud, Hope Chapel ..	0	5	8
Brithdir	0	5	8
Caerphilly	9	3	7
Caersalem, Newydd	9	10	6
Cardiff, Bethany	19	13	2
Do. Bethel	23	15	0
Cwmawr, Zion	1	7	4
Cwmavon, Fennel	4	15	1
Dinas, Zoar	3	5	0
Dinas, Glandwr	7	0	0
Dowlais, Caersalem	11	2	4
Glyn-Neath, Bethel	5	0	0
Llantwit Major	2	0	0
Maesteg, Salem	3	11	8
Merthyr, Bethel	1	1	6
Do. Ebenezer	7	0	0
Do. Tabernacle	3	4	7
Do. do. for <i>N. P.</i>	0	4	11
Mountain Ash, Nazareth	3	19	4
Neath	4	14	11
Do. for <i>N. P.</i>	2	1	0
Neath, Bethany	10	10	0
Noddfa Treorkie	2	0	0
Penyaal	1	5	0
Penytrich, Fenuel	1	7	2
Do. for <i>N. P.</i>	0	4	0
Pontypridd, Carmel	2	15	7
Pontypridd, Tongrefail ..	5	2	7
Do. do. for <i>N. P.</i>	0	17	6

	£	s.	d.
Rhosalen	0	12	6
Rhydfelen and Lantwit- varden	1	16	6
Rhondda	1	6	1
Rhymney, Deri Tabernacle	0	17	9
Do. do. for <i>N. P.</i>	0	10	0
Swansea, Ravenhill	0	10	0
Do. Bethesda	45	0	0
Do. Mount Pleasant	29	13	6
Do. York Place	15	14	0
Do. do. for <i>N. P.</i>	2	8	2
Taibach	0	9	7
Treherbert Libanus	3	9	1
Troedyrhiw, Carmel	1	13	6
Tondu	0	11	0
Wanntrodan	1	10	0
Do. for <i>N. P.</i>	0	10	0
Ystalyfera, Zoar Chapel ..	4	13	6
Ystalyfera, Caersalem	0	11	1
Ystrad, Rhondda Nebo	1	5	8
Do. for <i>N. P.</i>	2	7	4

Cardiff Tabernacle	32	10	0
Salem Splotland	12	2	9
Cardiff, Siloam Dock	2	15	2
Tongwynlas, Aion	3	0	5
<hr/>			
	50	7	9

Hebron Dowlais	1	4	6
Merthyr Aion	0	12	4
<hr/>			
	1	16	10

MONMOUTHSHIRE.

Newport Temple	18	0	0
Stow Hill	4	4	1
Maindee	2	11	11
Pillgwenilly	1	11	6
Darenfelen	2	13	6
Pwngwyn	6	12	7
Newport, Charles Street	5	14	1
Nantylgo	1	9	6
Llanelly	3	11	9
Abercarn	4	12	1
Two Looks	1	8	6
Moriah Risca	5	13	0
Trosnant, Pontypool	1	16	8
Libanus, Blackbood	2	1	8
Bedwas	2	0	0
Cendle	3	16	6
Liysfaen	2	9	0
<hr/>			
	77	0	10

Less amount remitted before

	9	14	1
<hr/>			
	67	6	9
Nash	1	6	0
Ebbw Vale	1	3	0
Usk	2	14	8
Llanfihangel, Crucorney	0	12	0
Rhymney	0	5	4
Abertillery	4	7	10
Magor	2	0	5

Less Expenses

	13	17	8
<hr/>			
	1	0	0
Abersychan, Noddfa	1	9	0
Argoed	9	6	6
Bargoed	2	5	2
Bassaleg, Bethel	8	8	7
Blaenau, Gwent	6	13	9

		£	s.	d.			£	s.	d.			£	s.	d.			
Blaenavon, Horeb		9	3	2	Dinas Cross, Tabor		2	4	6	SCOTLAND.							
Blaenavon, Ebenezer ...		5	9	9	Do. for India		1	0	9						Aberdeen		4
Brecon English Chapel ..		15	6	0	Do. for China		1	0	9	Berry Orkney, for W. & O. 0		7	2	0			
Caerleon		3	12	6	Fishguard		0	12	4	Dundee		2	0	0			
Castletown		14	15	3	Do. Hermon Chapel ...		8	15	5	Edinburgh, Duncan St. ...		11	15	3			
Ebbw Vale, Providence					Harmony		4	4	0	Do. for N. P.		6	16	3			
Chapel		1	0	0	Haverfordwest		20	5	11	Glasgow		39	5	6			
Ebbw Vale, Nebo Chapel		5	15	6	Middlemül. Salva Tretior		17	15	10	Do. for China		4	6	6			
Llanfihangel, Cruconey		9	19	0	Newport		8	3	4	Do. Blackfriars Street.		36	0	0			
Monmouth		1	0	0	Bethanania		3	0	6	Do. Hope Street		133	18	6			
Newbridge		3	17	8	Blaenywaun & Bethsaida		13	15	7	Do. for N. P.		6	10	0			
Newbridge, Beulah Ch.		6	15	8	Do. for N. P.		2	4	5	Do. North Frederick							
Newport, Charles Street		5	8	4	Gerizim		5	9	9	Street		18	1	2			
New Tredegar, Saron Ch.		0	16	6	Hermon		2	18	5	Do. for N. P.		0	12	0			
Penygarth Tabernacle ...		0	14	6	Rhydylym		10	12	0	Do. for W. & O.		2	6	10			
Rhymney :-					Sardis		0	10	0	Greenock		20	16	7			
Do. Penuel Chapel		8	7	0	St. Davids, Sion		4	0	6	Do. for W. & O.		2	0	0			
Do.		3	8	10	Tenby		9	11	6	Do. for N. P.		4	14	7			
Do. Soar Chapel		1	0	8	RADNORSHIRE.					Irving		4	1	6			
Do. Beulah Chapel		0	15	1						Evenjobb and Gladestry .		3	15	4	Kilmarnock		2
Sirhowy, Carmel		7	3	4	Newbridge and Pysgah ..		3	8	0	Perth		46	10	0			
St. Brides		3	14	7	Presteign and Stansbach		9	19	3	Do. for W. & O.		2	0	0			
Talywern, Pysgah		7	8	6	Do. do. for N. P.		3	3	10	St. Andrews		10	12	6			
Tredegar, Shiloh Ch. ...		15	3	3	Felindre		1	14	1	Do. for N. P.		1	2	2			
Tydee		10	0	0	Maesyrhelem		3	4	6	Tullymet, for N. P.		1	12	6			
PEMBROKESHIRE.					Cefnpawl		1	0	0	Scotland, balance by Rev.							
					Blaenconin and Gilly ...		12	0	5	Bwlchy Sarnan		5	2	6	W. Barker		5
Do. for N. P.		3	4	1	Less Expenses												
Blaenffos		9	7	0											IRELAND.		
Caersalem and Jabez ...		11	5	10						Balance, by Rev. Geo.							
Do. for W. & O.		1	2	0						Kerry		22	12	0			
Do. for N. P.		0	15	0													
Ciltowyr and Ramoth ...		4	13	8													
Croesgoch and Trevine ..		10	0	0													

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Feb. 25, Mar. 11, 29, 31; Pinnock, F., Feb. 25, Mar. 24; Smith, R., Mar. 13, 30; Thompson, Q. W., Feb. 25, Mar. 13; Saker, A., Mar. 30.

AMERICA—OHIO, Carter, C., Mar. 8.

ASIA—CHINA, Chee-foo, Loughton, R. F., Jan. 18, Mar. 6.

INDIA—ALLAHABAD, Bate, J. D., Feb. 10, Mar. 14; Evans, J., Feb. 24.

ALIPORE, Pearce, G., Feb. 15, 16, Mar. 22, April, 13.

BARISAI, Sale, J., Feb. 18.

BENARES, Heinig, H., Mar. 2, 3.

CALCUTTA, Lewis, C. B., Feb. 23, Mar. 6, 9, 23, April 6, 13; Robinson, R., Mar. 22, April 6, Wenger, J., Feb. 22.

CHITOURA, Williams, J., Mar. 15.

COLOMBO—Allen, Mrs., Mar. 8; Pigott, H. R., April 2.

DELHI, Parsons, J., Mar. 8; Anderson, J. H., Mar. 22, April 12.

DACCA, McKenna, A., Mar. 18, 24, April, 7; Bion, H., Feb. 24, April 16.

JESSORE, Ellis, R. J., Feb. 19.

PATNA, Broadway, D. P., Mar. 18.

SEWRY, Allen, J., Mar. 3.

BOMBAY, Hobbs, Mrs., at Sea, May 11.

POONA, Gillott, C. O., Mar. 25.

RIVER HOOGHLY, Dakin, E., Feb. 26.

SERAMPOR, Martin, T., Mar. 22, 23; Thomas J., Mar. 6.

EUROPE—FRANCE—MORLAIX, Jenkins, J., April 3.

ANGERS, Desmidt, F., April 12.

WEST INDIES—BAHAMAS—Nassau, Davey, J., Mar. 6, 25, April 3, May 1; Cox, Mr. J., and others, April 3.

INAGUA, Littlewood, W., May 1.

TRINIDAD, Law, J., Mar. 9.

SAN FERNANDO, Gamble, W. H., Mar. 2, April 5.

HATTI, Dommond, V. R., April 8.

JAMAICA—ANNATTO BAY, Jones, S., April 21.

BROWN'S TOWN, Clark, J., Mar. 10, April 7.

FALMOUTH, Kingdon, J., Mar. 23, April 23.

GORNEY'S MOUNT, Randall, E. C., Mar. 8.

KETTERING, Fray, E., Mar. 9.

KINGSTON, East, D. J., Mar. 9.

MOUNT HERMON, Clarke, J., Mar. 10.

MONTEGO BAY, Dendy, W., Mar. 5, 23; Reid J., Feb. 6, Mar. 23; Hewett, E., April 21; Henderson, J. E., April 23.

ORANGE RIVER, Webley, Mrs. A., April 4, 20.

PORT ANTONIO, Service, J. B., Mar. 16.

SAVANNAH LA MAR, Hutchins, Mrs., Mar. 4.

ST. ANN'S BAY, Millard, B., Mar. 9, 23, April 23.

ST. HELENA, Kerr, R., Mar. 8.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.