

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

WE have again to record with gratitude the goodness of God in connexion with the Annual Meetings of the Society. Notwithstanding somewhat un congenial weather, and the absorbing interest connected with the opening of the "Exhibition of the Industry of all Nations," the services were well attended, and the spirit in which they were sustained was earnest, impressive, and devout.

On Thursday morning, April 24, a Prayer Meeting was held in the Library of the Mission House. The Rev. G. H. DAVIS, of Bristol, presided, and prayer was offered by the Revs. JOHN BRANCH, of Waterloo Road, W. GOODMAN, of Andover, W. P. WILLIAMS, of the Baptist Irish Society, SOLOMON LEONARD, Esq., of Clifton, and the Chairman.

In the evening, at Surrey Chapel, after prayer by the Rev. JAMES SPRIGG of Westbury Leigh, the Rev. JAMES HAMILTON, D.D., of the Scotch Free Church, Regent Square, preached from Ecclesiastes xii. 13, "Fear God, and keep his commandments: for this is the whole duty of man." The Rev. JAMES WEBB, of Ipswich, concluded the service with prayer.

On Lord's day, April 27th, Sermons were preached on behalf of the Mission in the various chapels of the denomination in London and its suburbs. Afternoon services were held in several districts, specially for Sunday schools and young persons.

On Tuesday, April 29th, the Annual Meeting of the Members of the Society was held in the Library of the Mission House, HENRY KEELSALL, Esq., of Rochdale, in the chair.

The Rev. F. TRESTRAIL gave out a hymn, and the Hon. and Rev. B. W. NOEL engaged in prayer.

A Minute of the Committee, relating to the nomination and choice of Committee for the year ensuing, having been read, on the motion of the Rev. J. H. HINTON, seconded by the Rev. CHARLES STOVEL, it was resolved :—

That the plan proposed by the Committee be adopted on the present occasion.

On the motion of the Rev. J. SPRIGG, of Westbury Leigh, seconded by the Rev. SAMUEL BROWN of Loughton; resolved unanimously :—

That the thanks of the meeting be presented to W. B. GURNEY, Esq., and S. M. PETO, Esq., M.P., for their past services as Treasurers, and that they be respectfully requested to continue them for the ensuing year.

On the motion of the Rev. J. H. HINTON, seconded by the Rev. T. FINCH, of Harlow; resolved unanimously :—

That the Rev. F. TRESTRAIL, and E. B. UNDERHILL, Esq., be respectfully requested to continue their services as Secretaries.

On the motion of E. B. UNDERHILL, Esq., seconded by the Rev. F. TRESTRAIL, resolved :—

That CHARLES BURLS, Esq., WILLIAM BOWSER, Esq., and R. W. COOKE, Esq., be Auditors for the year ensuing.

The Meeting proceeded to the nomination of the Committee, and the names were ordered to be printed for the use of the members present.

The Minutes of the last General Meeting were then read.

The Secretaries laid upon the table the Reports of the Committee, and of the Treasurers, for the past year.

On the motion of W. H. WATSON, Esq., seconded by the Rev. C. STOVEL, it was resolved :—

That the Reports of the Committee and Treasurers be now read.

On the motion of the Rev. J. H. HINTON, seconded by the Rev. C. STOVEL, it was resolved :—

That the Reports now read be adopted, laid before the Public Meeting at Exeter Hall, and printed under the direction of the Committee.

The Special Report of the Committee on certain changes in the constitution of the Society being laid on the table and read, it was resolved, on the motion of the Rev. J. H. HINTON, seconded by Rev. E. S. PRYCE :—

That the Report be received.

On the motion of the Rev. C. M. BIRRELL, seconded by the Rev. C. E. BIRT, it was resolved :—

That the Special Report be adopted.

On the motion of J. L. PHILLIPS, Esq., of Melksham, seconded by the Rev. J. H. HINTON, it was resolved that the following resolution, recommended in the Special Report of the Committee, be adopted as the resolution of this meeting :—

That no alteration in the constitution of the Society shall be made without twelve months' notice having been given at a previous Annual General Meeting.

The notice of motion given by the Rev. W. ROBINSON, of Kettering, having been called for, it was moved by Rev. W. ROBINSON, and seconded by Rev. F. W. GORCH, of Bristol :—

That the words after "ballot," in the fourth General Rule of the Society's Plan and Regulations be left out.

On the motion being put, it was negatived.

On the motion of the Rev. C. J. MIDDLEDITCH, of Frome, seconded by the Rev. T. F. NEWMAN, of Shortwood, it was resolved :—

That a Special Committee, consisting of the following gentlemen, be appointed to inquire whether it be possible, without impairing the efficiency of the Society, to reduce the expenditure of the Home management, and to report thereon—J. H. ALLEN, Esq., J. L. PHILLIPS, Esq., W. H. WATSON, Esq., Revs. W. BROCK, J. WEBB, C. J. MIDDLEDITCH, T. F. NEWMAN.

The voting papers being collected, and scrutineers appointed to examine them, the following names were afterwards brought up, as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. J. J. DAVIES . . .	Luton.
JOSEPH H. ALLEN, Esq.	London.	Rev. SAMUEL GREEN. . .	London.
Rev. JOSEPH ANGUS, M.A.	London.	Rev. WILLIAM GROSER . . .	London.
Rev. CHARLES M. BIRRELL . . .	Liverpool.	Rev. JOHN H. HINTON, M.A. . .	London.
Rev. CALEB E. BIRT, M.A. . .	Wantage.	Rev. JAMES HOBY, D.D. . .	London.
Rev. WILLIAM B. BOWES . . .	London.	Rev. DANIEL KATTERNS . . .	Hackney.
Rev. SAMUEL BRAWN . . .	Loughton.	Rev. JOHN LEECHMAN, M.A. . .	Hammersmith
Rev. WILLIAM BROCK . . .	London.	SOLOMON LEONARD, Esq. . .	Bristol.
Rev. FRANCIS A. COX, D.D., LL.D.	London.	JAMES LOW, Esq. . .	London.

Rev. C. J. MIDDLEDITCH . . .	Frome.	Rev. JOSHUA RUSSELL . . .	Greenwich.
Rev. WILLIAM H. MURCH, D.D. .	London.	Rev. ISRAEL M. SOULB . . .	Battersea.
Rev. JAMES P. MURSELL . . .	Leicester.	Rev. EDWARD STEANE, D.D. .	Camberwell.
Rev. ISAAC NEW	Birmingham.	GEORGE STEVENSON, Esq. . .	Blackheath.
Rev. THOMAS F. NEWMAN . . .	Shortwood.	Rev. CHARLES STOVEL . . .	London.
Hon. & Rev. BAPTIST W. NOEL, M.A.	London.	Rev. F. TUCKER, B.A. . . .	Manchester.
THOMAS PEWTRESS, Esq. . . .	London.	W. H. WATSON, Esq.	London.
JOHN L. PHILLIPS, Esq.	Melkham.	Rev. JAMES WEBB	Ipswich.
Rev. WILLIAM ROBINSON . . .	Kettering.	Rev. THOMAS WINTER	Bristol.

On Wednesday, April 30th, the Annual Aggregate Meeting of the Society was held at Exeter Hall. We are happy to be able to furnish in the present number of the Herald a full and accurate report of the very interesting addresses which were delivered on the occasion.

In consequence of the disarrangement of the usual order of the services by the opening of the Great Exhibition on Thursday, the 1st of May, it was deemed advisable to dispense with the usual morning sermon, for which Dr. STEANE had been announced as the preacher, and the services closed with a Sermon at the Poultry Chapel, by the Rev. Dr. Cox, of Hackney, addressed to Young Men, from 1 John v. 18: "And we know that we are of God, and the whole world lieth in wickedness."

PUBLIC ANNUAL MEETING,

WEDNESDAY, APRIL 30.

The Chair having been taken by GEORGE GOODMAN, Esq., the Mayor of Leeds, the Rev. W. F. BURCHELL, of Rochdale, opened the proceedings by giving out a hymn and engaging in prayer.

The CHAIRMAN then rose and said: It has pleased the great Head of the church again to permit us to assemble together, to unite our best efforts and most fervent prayers for the success of the great and important mission in which we are engaged. In looking upon the past, there are indeed some causes for sorrow. Some of our friends have been taken away by death, and others have been incapacitated for labour; yet at the same time there is great reason to rejoice that the cause still exists unimpaired. In relation to the great and most important field of India, which now embraces so large a portion of our empire, it is peculiarly gratifying to think that very considerable success has crowned the efforts of the missionaries. The spirit of caste is being destroyed, and multitudes of minds are evidently preparing for the reception of the gospel of Christ. I am sure you will agree with me that we need to increase rather than relax our endeavours for the evangelization of the great continent of India. We also find another important field of labour in the West Indies. In one of those islands (Jamaica) it has pleased Almighty God, in his inscrutable providence, to take off by disease a large amount of the population. At the same time, it is most gratifying to know, that the lives of the faithful and devoted men who labour there have been preserved, and that they were enabled to render great and important services to the people during the terrible crisis. While we unite in thanking

the great Head of the church for his preserving mercies, let us also join in the prayer, that their lives may be yet spared, and that the calamity with which that island has been visited, may be the means of rousing the people from the lethargy into which too many of them have long been sunk, and call them to increased exertions for the further diffusion of Christianity among the population. We also observe that in other fields the baptist missionaries have been successful; and there is every reason to believe that the mission will continue to receive the blessing of God, and go on and prosper, founded, as it is, upon the pure word of God, and the unadulterated principles of Christianity. If it please the great Head of the church to impart to all the missionaries the spirit and temper of their Master, that they may go forth with zeal in their endeavours to further his honour and glory, who can doubt of their success? May we not all join in the prayer, that every individual concerned in the great work may have more spirituality, devotedness, and zeal, in seeking the accomplishment of that which they have in view. The times in which God, in his providence, has cast our lot, are peculiarly advantageous for the promotion of missionary objects. It has pleased him, in his mercy, to vouchsafe to this country blessings of a most important kind, and to bestow upon us advantages and privileges which other nations do not enjoy. Let us improve these advantages, and make them all subservient

to the great interests of Christianity, and, as far as possible, the means of stimulating us to an increased activity in the missionary field. I hope, friends, you will not in any degree relax your efforts, but do even more than ever to carry on this important work. The people who have not yet heard the sound of the gospel are ready to receive it, they are waiting for it; and it depends in a great measure upon the Christians of this land, how far the evangelization and enlightenment of the nations yet sitting in darkness shall be achieved. The present are the most eventful times that ever passed over our country, and most favourable to our aims. We enjoy facilities for international communication, of which our fathers knew nothing. Twenty-five years have made an immense difference in this respect; we are able now to communicate rapidly with the most distant parts of the world; and I trust that we shall not be backward in employing these advantages to the promotion of our great undertaking. Let there be a spirit of earnest prayer spreading and prevailing amongst us; let us be animated by a spirit of fervour in our devotion to the noble cause; and then the principles and blessings of the gospel will be more extensively diffused among ourselves, and in every part of the earth. Let us ever remember that it is by the blessing of God alone we can succeed. "Paul may plant, and Apollos may water, but God must give the increase." And if our supplications are accompanied with a spirit of true devotedness, we have no reason to doubt that all which has been promised shall be accomplished, and that "the ends of the earth shall see the salvation of our God."

The Rev. FREDERICK TRESTRAIL, one of the secretaries then read the Report, for which our readers are referred to the May number of the Herald.

SAMUEL MORTON PETO, Esq., M.P., one of the Treasurers, submitted the cash account, from which it appeared that the receipts for the year amounted to £19,064 18s. 5d.; payments, £18,459 0s. 8d.; balance due to treasurer, £5,751 11s. 4d. There had been received for the West India Cholera Fund, 2,151 6s. 1d. In reference to this fund Mr. Peto said, that nothing could have been more gratifying to the committee than the willing and hearty response which had been made on behalf of the Jamaica churches during the time of the cholera. That island, he was sure, must ever be an object of the deepest interest; morally, because it is the embodiment of the national protest against the accursed and Satanic system of slavery; religiously, because it had been the scene of the brightest success in connection with their society. It must be very cheering to the friends of the society to see their honoured and venerable treasurer, Mr. Gurney, present on that occasion; and in his own name, and in the name of his brethren, he asked the

meeting for their continued, earnest, and persevering prayer that his valuable life might be spared for the good of that society and the universal church, for a long time to come.

One of the secretaries then informed the meeting, that Dr. Duff and the Rev. Joseph John Freeman had been expected to speak, and by their presence represent the Free Church and London Missionary Societies; but unavoidable circumstances—in the latter case severe affliction—had prevented their attendance. To supply their lack of service the Rev. J. H. Hinton and the Rev. G. H. Davis had been applied to, and they at once kindly acceded to the request. In justice to those gentlemen he thought this fact ought to be stated.

The Rev. WILLIAM LANDELS, of Birmingham, moved the first resolution:

"That this meeting devoutly acknowledges the goodness of Almighty God in sustaining the Baptist Missionary Society through another year. And while, on the one hand, it laments the decease of some devoted missionaries who occupied posts of great importance in the field of labour—the want of suitable brethren prepared to take the places of those who have been called to their rest—and the inadequacy of means to extend the Society's operations—it has, on the other hand, to rejoice in the continued liberality of the churches—in the spirit of concord and love which has characterized the deliberations of the Society—and in the general expression of sympathy and goodwill towards it on the part of its friends and supporters at large."

If, said Mr. L., you perceive from my voice and manner how much I am agitated, it need excite in you no surprise. After all I have heard of you, citizens of London, I do not wonder at my agitation, but at my presumption in venturing to appear before you. You will bear with me, if I tell you that your reputation as hearers is sufficient to make any one tremble who is called to address you. I have been told that the London people will not hear this, will not hear that, and will not hear the other, until I fancy you must be like the creditors of the insolvent debtor who would not hear anything, not even themselves. When such a man, whom some of his acquaintances regard as a veritable prodigy, is said to have failed because he mistook your taste; and another, who is quite an oracle in his own neighbourhood, is said to have broken down under the weight of your disapprobation, it would not have surprised me, if, in prospect of this meeting, I had been haunted with the fear of failures and breakings down even in my dreams. And now that the trial has come, I congratulate myself that I have courage to meet it thus far. I am willing to hope, however, after all is said, that you have to some extent, been falsely accused. If in any thing you are distinguished from the inhabitants of the provinces, it ought, from your position, to be your superior intelligence and good sense. No man is intelligent who is ignorant of himself. And if you know

yourselves, many of you must be conscious that you would find it a serious trial to stand here and address this audience. Accordingly from your superior intelligence I reckon with confidence on your kind attention and sympathy. The resolution which I have read embraces such a variety of topics, that were I to make even the briefest reference to them all, I should occupy much more of your time than your patience, however great, will allow. I shall therefore confine my remarks to one or two of the more prominent particulars. It points us to facts of a somewhat opposite nature. It speaks of trials as well as encouragements, of difficulties as well as success. This may be unpleasant, but it should not discourage us. Were it otherwise it would not be in harmony with existing things. The earth presents to our view the barren desert, the frowning rock, and the yawning chasm, as well as the fertile plain and the hill with its crown of foliage. The shade mingles with the sunshine, and the storm disturbs the calm. In God's dealings with men judgment is mingled with mercy. And we should not be cast down if in missionary operations, as in all other things, there be not only something to rejoice in, but also to mourn over. We are hastening to a land where the sunshine will be cloudless and the calm unbroken. And a time is approaching when, as regards the progress of his cause, God's smiling face will no more be hid behind his frowning providence. But that time is not yet. We are now in a chequered scene where difficulties will exist so long as there is work for us to do. And instead of being discouraged because the pleasant, in your report, is blended with the painful, the fact should only stimulate to more vigorous and determined effort. But to proceed in order. The resolution commences with an expression of gratitude to God for his goodness in sustaining the mission during the year. And there is no feeling, I apprehend, with which you can so properly contemplate the results of the Society's labours. Your report speaks of souls saved, and we know something of their value. We know that all the Society's income for the year, that all the income it has realised from its commencement till now, that all the gold in the universe cannot be placed in the balance with one. The gold shall be consumed in the final conflagration. The soul with its faculties and capabilities shall outlive it. Those heavens shall pass away with a great noise. This earth be wrapped in flames.

"That sun is but a spark a fire,
A transient meteor in the sky,
The soul, immortal as its sire,
Shall never die."

The soul can rise above the sun, and the sun's sun, and all worlds, and say, "I am greater than you all. With all your magnitude and glory, you are only lumps of clay. I am reason, feeling, thought. I can take advantage of the pre-

sent, recall the memory of the past, pierce the veil of the future. I can stoop to admire the minutest of God's works, and rise to adore his most glorious perfections." And oh! when you consider that the souls your Society has been instrumental in saving, instead of spending their time in the degradation and wretchedness of heathenism, and their eternity amid the agonies of hell, will, with constantly expanding faculties, meditate on God's works, engage in his service, enjoy his presence, and swell his praises through eternity, can you conceive of any amount of labour for which these results would not present a return sufficient to excite the liveliest gratitude! Has he reason to rejoice whose pound in one year yields him ten, whose ten becomes a thousand, whose thousand is converted into a valuable estate, whose estate expands into a kingdom? And have not you reason for thankfulness, when the few thousands you have spent have issued in what is more precious than worlds, immortal souls, that would have pined in wretchedness, made eternally sources of enjoyment to themselves, to you, and the universe, and to Him who sits upon the throne? It is true, life has been spent as well as money and strength. Your labourers have fallen in the field. But we should not forget to ask, where have the fallen gone? Their bodies moulder in the dust, or "the sea has wrapped its garment of green round their noble heads," but their spirits are before the throne. Their death, though a loss to us, is no disaster to them. They rest from their labours. They have sheathed the sword, and they wear the palm. They have laid down the cross, and received the crown. Their coronation is no calamity. Their exaltation is not defeat. And although their lives have been prematurely closed, who will venture to say that they have not lived well? We have learned to measure lives not by moments, but by deeds; and when we think of what they have done, we pronounce theirs better spent than if they had been prolonged to old age in inglorious idleness. Men of the world, who measure success by pecuniary profit, may regard them as failures, but in our estimation they have served a better purpose than if thousands of broad acres had rewarded their toil. Though cut down in the flower of his days, does not William Knibb think his life better spent, labouring for the salvation and pleading the cause of the slave, than if he had lived in respectability in his native place, and died in a good old age lamented by a respectable circle of friends? Do not the men who have fallen in Africa think it better to have died in attempting its evangelization than to have lived on without making the attempt? Is not their memory a greater blessing to us than their presence would have been had they so lived? Who among us would forego the benefit we have derived from their self-denying and heroic

example? Are not their names household words? Do not your children lisp them? Is not their fragrance sweet? Does not the very mention of them thrill your public assemblies, and elicit their warmest applause? And do not they shed a lustre over your denomination which shall remain so long as zeal and devotedness, and self-denial and heroism, command the admiration of men and receive the approbation of God? They are not lost to the cause for which they lived and died. They have left a hallowed influence behind them which we would not willingly lose. We have reason for gratitude even in them, and should thank God on their behalf. In speaking of your reasons for gratitude it should not be forgotten that the result of your Society's labours has been an augmentation of the Saviour's mediatorial reward. It is a delightful thought that over the souls saved by your instrumentality he has rejoiced with exceeding joy. He observed the first motions of their spiritual life. The first accents of gladness or devotion which fell from their lips ascended to his ear. The joy of their hearts when the burden of guilt was removed touched a sympathetic cord in his, and he saw with complacency of the travail of his soul. In them he is realizing the prospect which he had in contemplation when, for the joy set before him, he endured the cross and despised the shame. Not only is his benevolence gratified in their well being; but, as the trophies of his grace, they are monuments to his honour, gems in his mediatorial crown. And, oh! if we loved him as we ought, we should esteem the smallest honour reflected on him an ample return for any service we are able to render. And whatever may be our estimate of it now, this I know, that, when we shall see it in the light of eternity, and as it now appears to those missionaries who have entered on their reward, we shall think it better, infinitely better, than to have been famed for eminence in the walks of literature, for scientific discovery, or for the conquest of a kingdom or a world, to have added just one such gem to the diadem which sparkles on the Saviour's brow. For perhaps the highest luxury which a soul can know is to enjoy a heaven whose inhabitants it has multiplied, and thus augmented the joy and begemmed the crown of its King. It is impossible for a Christian to contemplate these results without gratitude. Comparing them with your expenditure, I am constrained to thank God for the return he has given. And do you not unite with me in the sentiment? You have already testified that gratitude is the prevailing feeling in this assembly. And since consistency is necessary to render even gratitude comely, I expect you will give expression to the feeling in corresponding action. Being practical men, you will not allow it to evaporate without embodying it in some practical form. It will manifest itself in your

future effort, not by the maintenance of present operations, but by their increase and extension. Am I right in this expectation? Does the history of the past warrant me to cherish it? You have passed a resolution similar to that now before you year after year, and as the proof of your sincerity there should have been a growing increase in your contributions. And yet, if I mistake not, the reverse has been the case. The report very modestly states, as if the paper blushed under the statement, that the Society's income is less this year than last. Is not this a strange fact in connection with labours for the results of which you are thankful? When the result of an undertaking excites your gratitude, you are ready, if your means will allow, to embark to a greater extent in any similar enterprise. To the property so invested, that it yields you a return for which you are thankful, you are always willing to add. And why should it be otherwise here? Is it that the field has been so exhausted by previous returns that less must be expected in future? That cannot be while India sits in darkness, while the millions of China are unsaved, while Africa groans in her chains and is deluged with her blood. Is it that your means have become so limited as to necessitate a decrease in your subscriptions? Admit that many of the members of our churches are less wealthy than they were, and that the calls on their liberality are more numerous. It would nevertheless be flattery unbecoming in me to offer and in you to receive, were I to insinuate that the supporters of the Society are doing all they can. Its report contains some princely contributions, which are honourable to the donors; and, considering that the éclat and excitement at one time connected with missions do not now exist, and that they depend for support on the Christian principle of our churches, the annual income of the Society is very gratifying on the whole. At the same time it is not censorious to state, what is well known to be true, that there are few of its friends whose contributions render it necessary that they should make sacrifices or exercise self-denial. Is it the case generally that luxuries have been curtailed, or comforts sacrificed? Have domestic establishments become less expensive? Are dwellings less splendidly furnished? Do your tables groan beneath a lighter load? Do your wine-cellar show a scantier supply? Have pleasure-trips become less common? Or are costly amusements less frequently indulged in? I would not presume to give rules in these things for others; but I may say, without offence, that my religion requires me to exercise self-denial, and that until I deny myself of luxuries, and even of comforts for the advancement of the cause of God, I have not reached that point at which I may be said to do what I can. And since the supporters of this Society are not denying themselves that they may have

wherewith to maintain and extend its operations, I submit that we are not doing all we can, and that the expression of gratitude contained in this resolution, in which you have already acquiesced, will not be consistent unless followed by increased contributions and labours. We have lately heard much of our difficulties, and my resolution takes particular notice of them. I am glad it does so, as it affords me an opportunity of expressing my conviction that we do not make the use of them which we might and ought. In all that beset us I do not see one which is insurmountable or fitted to produce despondency. They are only a part of the discipline by which God is fitting us for the work we have to do. If we meet them with a brave heart, we may from the sharpest thorn pluck the flower of hope. The steepest hill we have to climb will only expose us to a bracing atmosphere more conducive to health and strength. From the darkest cloud which hangs over us we may draw those electric sparks which will inspire us with new life. "Soldiers," said Napoleon, "when they do not fear death, drive it into the enemy's ranks." Christians, when they do not fear difficulties, make them the stepping stones to victory. Only let the trials of the mission, as they ought, stir you up, and stir up all its friends to make greater efforts to meet and to master them, and I venture to say the result of these greater efforts will lead you to bless God that ever these trials were sent. This part of the resolution, I presume, has special reference to Africa, and, if I be not trespassing too long on your time I should wish to say a word or two on its behalf. I am aware that some are of opinion the African mission should be discontinued, and I cannot tell you how much I have been rejoiced to learn that the Committee could not see it their duty to abandon that field. Such a step could not have been taken with credit to the Society. For consider what you would be doing. You would not be simply choosing between two fields, only one of which you were able to occupy, and rejecting the least promising; you would be forsaking a field on which you have already entered, and which urgently requires your help. And not only so, but you would be leaving unprotected, untended, and abandoned to all the influences of heathenism, the church which has already been planted there. And how would that become the followers of Fuller and Pearce, and Carey, and Marshman, and Knibb? Would it not be an unmistakable proof of degeneracy, a sad contrast to the devotedness of our fathers? It would wither your greenest laurels. It would be a blot on your hitherto unsullied fame. It would be inscribing cowardice on the banner which has always been borne by the brave, were you thus to abandon a field which the Saviour has not only called you to cultivate, but in which he has been

pleased to bless you with success. I cannot help indulging the hope that, if the African mission be persevered in and properly sustained, it will yet prove the brightest gem in your crown. In proportion to the difficulties of the work will be the lustre reflected by success. Corresponding to the sacrifices you make will be the value of the return you receive. No page in your history will be more glorious than that which tells how, in Africa, you laboured in faith when sight failed you, under the cloud when sunshine was gone, and amid difficulties which seemed to preclude all hope of success, when disease thinned your ranks, driving some disabled from the field, and repeating its assaults on others, who remained to wrestle with it, until life failed under the too protracted struggle. But what friend of the Society would not blush to read the page which told how, after a great expenditure of money, and labour, and life, Africa was abandoned, though God had not left you without tokens of his favour. But there is a higher motive. Africa appeals to the compassion with which you should ever regard suffering humanity. I recollect seeing, in Mr. Moffat's narrative, a representation of that land, in the form of a young African, with bended knee, and clasped hands, and eyes raised to heaven, praying, "Thy kingdom come." That is her prayer now. You may not hear it articulated, but by all her wants, and by all her woes, by her desolate homes, by their blood-drenched soil, by the quivering hearts of her oppressed and down-trodden sons, she prays, "Thy kingdom come." Nor is this prayer addressed to Heaven alone. As the custodiers of the gospel she appeals to us. From all her coasts she stretches out her hands for help, and pleads with us by all her wrongs. One crested wave rolls her prayer onward to another, and the winds of heaven take it up, and waft it to our shores. And ever is the cry sounding in our ears, "Come over and help me." And will you, after you have once sent her the remedy for all her sufferings, and she has tasted it, and given proof of her readiness to receive it, will you cruelly extinguish the hopes you have excited, by snatching the cup from her lips? In the name of this great assembly, I say, No, by the memory of our fathers. No, by the sufferings of that unhappy land. No, because of the claims and example of Him who has bought us with his blood. I do not forget the pestilential nature of the climate, or the number of labourers you have lost. But neither do I forget that men brave all its dangers for the purposes of commerce; and I cannot, for the honour of the denomination, suppose that there are not men among us who will do so for the purpose of saving souls. Other missionaries are there, and surely ours will not be the only ones to shrink from the post of danger! If admiration for the heroic has not quite departed,—if we

admire the three hundred Greeks, who at Thermopylae died in defence of their country's liberty,—if there be a charm in the names of “the patriot Tell and the Bruce of Bannockburn,” surely in a cause so much nobler there will be found some among us not unwilling to imitate their example. If Williams, and Judson, and Carey, and Knibb, are names revered by us, because in the discharge of their duty they braved difficulties and dangers and death, shall none rise up to emulate their spirit and tread in their steps? I fear not for the men, if the Society be supplied with the means. Increased funds would enable her to take greater care of the lives of her agents. One would not need to labour unassisted and alone, until he sank beneath the too heavy burden. A more numerous staff would admit of lighter labour, and more frequent temporary changes for the recruit of health. Or labourers might be found in other lands better fitted than Englishmen to withstand the influences of the climate. I care not how it is done, if it be done. I plead not for one measure more than another; but I do feel concerned that the Society should not disgrace itself in the estimation of its friends and the public, by withdrawing its agents from Africa. And the best way to prevent it is for this meeting, and others throughout the country, and the members of our churches generally, so to increase their contributions toward this particular mission, as to tell the Committee unmistakably, that it must not and shall not be abandoned.

Rev. G. H. DAVIS of Bristol.—Mr. Chairman: If the eloquent friend who has just sat down deemed it necessary to propitiate the audience, how much more must I do so, who knew not till the afternoon of yesterday that I should be called on to-day to plead in behalf of this holy cause. The shortness of time given for preparation compels me to cast myself on the candid forbearance of the meeting and of my brethren, which their fraternal sympathies will not fail to extend. The only reason why I should have been selected for the task of seconding the resolution, is the official connexion which I hold with one of your largest auxiliaries, and one which for many years has given you a warm and confiding support. Bristol received its missionary spirit from the learned yet child-like Ryland. He was one of those who agreed with the strong-hearted and strong-handed Fuller to hold the rope when the adventurous Carey determined to descend to an untried region of darkness. And now that not only one, but many have gone down, and are toiling in faith, and it requires a corresponding increase in the numbers of those who hold the rope above, we, the successors of our sainted fathers, would be unworthy of our place, did we not put out all our energies to fulfil the trust committed to us, and were we not ready on every call to speak as well

as to act. I am happy that in this unexpected service I occupy the place of a brother of the presbyterian church, the Rev. Dr. Duff. Not that I have his information to impart, but that I delight to cherish and to express the unity of spirit which exists amongst all those who call upon the name of the Lord Jesus in sincerity and truth. Oh! sir, it is delightful to contemplate the rich grace of our glorious King. To Him, the differences we magnify so mightily, and make mountains of division, are as nothing. These elevations may prevent us from seeing one another, but from His place on high, he sees all alike, and dispenses his Spirit wherever truth is proclaimed. How is this unity cemented in our common striving for the faith of the gospel! In our missionary operations it is seen that we are one in aim, in effort, in spirit. I only utter your sentiments when I pray that the best of Heaven's blessings may descend upon the ministers, and missionaries, and members of the free church of Scotland. I only utter the words of Dr. Duff, and the whole presbyterian church, when I say, “May the baptist mission, which has been hitherto so signally honoured of heaven, yet more and more abound in the tokens of the approving smile of our great King.” The resolution laments the decease of some devoted missionaries. Every year we have to repeat this sorrow; but we weep not for the dead. Who can regret, for Thompson's sake, his removal from the sights and sounds of fell idolatry, with which his righteous soul was daily vexed amid the crowds of Delhi, to the presence and the joy of his Lord? Who can regret that Tinson's gentle spirit has been taken from the weariness of a dissolving body, and the tempest of plague that has swept over Jamaica, to his reward? Nay, who can regret even the tragic end of the well-tried Dawson, when we remember he has fallen asleep in Jesus, and wife and children sleep with him? Oh! it is a sad tale! Have we not sometimes, as the storm has howled about our dwellings, thought how the gallant ship was bearing its rich freight homewards, and how the joyous hearts of our brother and his wife anticipated a happy meeting with long-left friends, and how, at evening, as the sun set in the far west, they told their little ones of all the wonders of Old England. But amidst the dying sun-blaze a black spot is seen. Suddenly it enlarges, and covers the heavens with a thick robe of mourning. The practised mariner prepares for the hurricane. Every stitch of canvas is furled; every rope hauled taut; the hatches are closed; the helm lashed. Meanwhile the sea heaves convulsively, as if preparing for some deed of horror. The huge drops patter, then the quick cross-lightning flashes, and all heaven's artillery pours out its deep discharge. Onward comes the spirit of the storm! That gallant ship is its prey! It seems to dance and roar around it! It heaves the mountain

masses against the hapless sides of the straining vessel. There were wild screamings on board, and frantic farewells, and muttered horrors, and whispered prayers. Suddenly the waters separate! Down, down she sinks; and Dawson, and his wife, and his children, are added to the treasures of the deep. Yet we weep not for them. There is another household in the skies. The sea must give them back. Yes,

"To thee the love of woman has gone down,
Dark flow thy tides o'er manhood's noble head,
O'er youth's bright locks, and beauty's flowery crown,
Yet must thou hear a voice—Restore the dead.
Heaven shall reclaim its precious things from thee;
Restore the dead—thou sea!"

But while we lament not for the dead, must we not deplore the high interests that suffer in the East and West, from the removal of such fit instruments for the Master's use? Must we not lament the want of suitable men, of which the resolution reminds us? Suitable men! what varied qualifications are necessary for an able missionary of the present day. He must be a man in whom earthly ambitions are all crucified, and yet a man capable of taking the highest place to which an honourable ambition could aspire. He must be capable of acquiring language with facility, of understanding and contending against the subtle philosophies of the East, whether Brahminical or Bhuddist, and of meeting successfully the theology of the Koran, and the subtle sophistries of Rome. He must be skilled to adapt the forms in which he presents saving truth to every variety of human temperament and civilization. He must be one, therefore, able to occupy with honour the professor's chair, or the pastor's pulpit at home, and yet one who can willingly abandon all spheres of usefulness here, and descend to the ignorance and stolidity of the lowest of the heathen; a man who can labour under accumulated difficulties, hoping against hope, and calmly waiting for his reward at his Lord's coming. Is this too high a stamp of man? Brethren, remember we have now competitors in the field of no common order. We have had them in Africa, and we shall have them yet again. We have them in Trinidad and Haiti; we may expect them of a loftier grade. We have them in India, and we shall have them more abundantly. They are men trained to ascetic habits from infancy; men, accustomed to implicit obedience, and ready to go, at the bidding of a superior, to the ends of the earth; men, having present interests to achieve in the enlargement of their spiritual corporations; men, acquainted with all European tongues and controversies, skilled in all the weaknesses of the human heart, ready to meet idolaters more than half way, subtle, unscrupulous; men, acting in company, and

not alone. And I ask you, whether, unless you have the highest order of missionaries your churches can furnish, you are in a position to meet such competitors as these? Remember the qualifications of the man whom the Lord selected as the first missionary to the Gentiles. He passed by the affectionate John, the noble Peter, and he chose the learned scholar, the profound logician, the skilled controversialist. And how did Paul himself act when sent upon his mission? Did he consider the office of elder as one demanding higher gifts than his own? Did he therefore deem it necessary to continue with the elegant Greeks or lordly Romans, as their pastor, and deem it sufficient to send some novice in the word to the heathen? Nay, brethren, he chose the pastors from the converts, while he went himself to the barbarians of Spain and Gaul, and, if the tradition be true, even of Britain, separated from the whole earth. Sir, until the first men which our churches possess are willing to go, not by units but by tens and by hundreds, and until the churches are willing to make the sacrifice and send them, we shall never have attained the suitable agency which the case demands. And which one of us ought not to be prepared to go? Were the Lord Christ to descend amongst us, shining as the sun in his strength, and say to one, "Go, from that happy people, that united church, that spacious chapel. Go, you to China, and you to Africa, and you to the West." Which one of us would say, "I pray thee have me excused?" No, at such a command we should be ready to take the wings of the morning, and fly to the uttermost ends of the earth, assured that there his presence would uphold. Does not our Lord still speak to us in his word, and in his providence? His word describes the suitable men, and his providence points out the needing places. Let us listen to him thus speaking. Carey heard and went. Would that our Careys were multiplied a thousand fold! Sir, suitable men can only be obtained by the churches rising to a higher state of spirituality and devotedness than we at present enjoy. And such a higher state will not only furnish us with men, but with adequate means. We should then learn that Christians are not required to make the same show as worldlings in the same rank of society; that as Christians, we must be illustrious not for our equipages, furniture, and luxuries, but for our liberality and devotedness. We should no longer satisfy ourselves with what custom demands, but be willing to make sacrifices for our Lord. Is there any thing in this too high, to which we cannot attain? Are we not kings and priests to our God? and, if kings, can we not afford to trample on earth's pomps and vanities? and, if priests, what other robes should adorn us but those of righteousness and love? Is there

any thing more in this than we are pledged to in our baptism? Did we not then declare we were dead to the world, and from thenceforth would walk in the newness of the divine life of Christ? Did we not pledge ourselves to the triune Jehovah to be His, not only for celestial enjoyment, but for earthly service? Oh! that we were all aroused to remember the vows of our espousals, that we lived as in the sight of our loving Lord, as in the prospect of the heavenly recompence! Then, what treasures would be poured into the church! How would she arise and astonish the world with the splendour of her devotedness. Not a summer would pass without many a vessel reaching distant lands freighted with messengers of mercy. Not a city or a village of all the mourning world into which the rays of truth would not penetrate. Come, then, beloved brethren, and thrust the men into the vineyard. Say to the anxious committee, "Here are funds, you must send them." Remember the words of awful gladness, "God loveth a cheerful giver." Come with your silver and your gold, your prayers and your consecration. Come, as soldiers of the cross, ready to spill your life's blood in the warfare of your King. Then shall the gospel be preached over the whole earth; the elect shall be gathered from the north, and the south, the east, and the west. The clouds shall divide, and the King shall appear in his glory; and to each of us shall be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Rev. J. MAKEPACK from Saugor, India, moved the second resolution :—

"That, from the Report now read, this meeting has heard with the liveliest feelings of gratitude and joy, of the increasing facilities for diffusing the gospel in all parts of the mission field, and more particularly in India, whose vast population appears more than ever accessible to the missionary, and the power of whose priesthood, once so formidable, is evidently on the wane. And it would call on the disciples of Christ to present continued and earnest prayer for the copious effusion of the Holy Spirit on the churches and their officers at home, on the missionaries and their converts abroad, that this Society and all kindred institutions may rejoice in a more abundant blessing on their varied labours."

In speaking to the resolution which I have now the honour of submitting to the attention of this audience, I shall, of course, be expected to confine my remarks almost exclusively to that portion of the missionary field in which, for several years, I have been privileged to labour. I have a vast field to travel over, and can therefore allude but cursorily to the several topics which may be pressed upon your consideration. India is one of the most remarkable regions on the surface of the globe. Its geographical area is equal in extent to that of all the kingdoms and states of Europe, Russia alone excepted. You may travel about 2,000 miles in one direct line from Calcutta to the boundary line of the newly acquired territory of Peshawar.

As it respects its physical aspect, it may well be regarded as an "epitome of the entire world." In the temperature of its atmosphere, and the productions of its soil, you have the diversities of the torrid, the temperate, and the polar regions. Its population may be estimated at between 150 and 200 millions, or about one-sixth of the family of man. You there behold humanity on a gigantic and colossal scale, in multitudinous aspects and relations. Wherever the Christian missionary and the traveller go, India's myriads teem about them on the right hand and on the left. They throng its cities and towns, or swarm among its numberless hamlets and villages, or roam without any fixed habitation along its well-nigh illimitable plains. They congregate in every valley, and crowd on every river. They dwell on the mountain-height, or lie embosomed amid the wildest of nature's fastnesses. They are found too, in those regions of dense forest and jungle, where European life cannot exist, and where pestilential vapours are pent up, producing foul and fatal disease. And surely when we survey this mighty aggregate of physical and spiritual existence, with its myriad destinies of weal or woe, we must be constrained to confess, that whatever be the claims of other lands, India is a land for the evangelization of which British churches should develop their amplest resources, and exert their mightiest powers. Look now at India's necessities. It is on record that when the memorable William Pearce was leaving India, a beloved Armenian brother handed to him a copy of Rennell's Indian Atlas saying, "Pray show this large map of Hindostan to the committee, and tell them that they and British Christians in general must surely have forgotten how large India is, or how few missionaries they have sent to labour for its salvation." There are districts as large as some of the kingdoms of Europe, which as yet have not been supplied with a missionary. We read that in the Mysore territory are 33,000 villages and towns, of which only four possess a missionary of the cross. In the Saugor and Nerbudda territory, from which I come, it is estimated that there are nearly two millions of human beings, and yet myself and a solitary native assistant were the only parties who sought to proclaim among the natives the unsearchable riches of Christ. From an estimate made by Mr. Mack, of Serampore, in 1841, it was found that the personal labours of all the missionaries connected with the different societies affected only four out of the thirty millions dwelling in Bengal. The men that go out are scarcely adequate to the filling up of vacancies as they occur, to say nothing of occupying fresh and inviting scenes of labour. So far from being able to enter upon new spheres, we can with difficulty maintain our position in spots where there has already

been a vast amount of expenditure and toil. Withholding all reference to Calcutta and its appendages, there were, previous to my departure, in Bengal and Upper India fifteen stations connected with our mission, eleven of which were dependent upon single lives. Each one of these was every moment in jeopardy, whilst some were fast verging towards decay, if not to utter extinction. Since that period one of these has become vacant, owing to the demise of the Rev. J. T. Thompson, of Delhi; whilst in respect to stations younger brethren are labouring, it is certain, that, in a climate like that of India, where health and life are so precarious, any one of these, perchance the most important, may become suddenly destitute, to the grievous damage of our cause. And here permit me to say that, to allow your missionaries to labour on foreign shores isolated and alone, is to act cruelly to them, contrary to the dictates of common prudence, and the directions of the Redeemer—and in a manner detrimental to the permanent diffusion of the truth. It may happen, that in some districts, owing to long-continued efforts, Christianity may begin to gain the mastery; but, if successful endeavour be not sustained, and the missionary be left to his own unaided resources, until his mental and physical energies being overtasked, he fall a prey to the spoiler, then labours, arduous and unremitting, which, if effectively sustained, would have issued in blessed and substantial results, become comparatively as “the chaff of the summer threshing-floor, which is driven before the wind.” Such a work of deterioration is now going forward, and though India never presented so promising an aspect as a sphere of evangelistic labour, yet are many of our Society’s stations woefully deficient in the numerical strength of its agents. If I may be allowed to make a digression, I would for one moment refer to the case of the heathen at large. Computing the population of the globe at 800 millions, it is stated that of these we have Roman catholics 80 millions, protestants 70 millions, members of the Greek church 50 millions, Jews in unbelief 5 millions, Mohammedans 140 millions, pagans 155 millions. Thus we have 600 millions of Mohammedans and pagans, and if we distribute among these the agents of the different societies, we have one protestant missionary to about every 428,000. Now, there are some who respond to our appeals by referring us to the spiritual exigencies of home—the heathen-like population of home. To those who would unduly enforce the claims of home, I would reply, “Ye know not what ye say.” Look to our own denomination. In the year 1840 there were in England and Wales 1520 baptist churches; whilst, according to a previous census, the population amounted to about fourteen millions, that is,

there was one baptist church to about every 9,500 persons; to say nothing of the independents, the different sections of the methodist community, and the evangelical portion of the establishment. To say nothing of these, with their diversified and effective instrumentalities, there was one baptist church with all its appliances for good to every 9,500 persons, whilst we had but one protestant missionary with a handful of helpers to every 428,000. I ask, as has been asked before, “Is our foreign agency in any appreciable degree proportionate to the agency employed at home? Is it right to neglect continents abroad until every street at home be evangelized? Is it scriptural to multiply indefinitely the means of grace for yourselves, until spiritual things assume the character of a luxurious feast, whilst multitudes abroad possess not one bible and hear not one preacher?” Returning to India, I would refer to the successes that have been achieved by the instrumentality of your own and other missionary institutions. Your agents have given to the people a language capable of setting forth divine truth, and by their translations in the several dialects of Hindostan, have given wide-spread utterance to the oracles of God. Since the commencement of our Society, about one million copies of the word of God have issued from our mission presses at Serampore and Calcutta. Nor have the labours of our brethren in this department been confined to India, but have extended far beyond its furthest confines, into the very heart and metropolis of European Turkey. The Armenian New Testament, edited by our brother Aratoon and printed at the baptist mission press in Calcutta, has been highly appreciated by the protestant Armenians of Constantinople, and copies have been readily purchased. Then, as it respects the grand spiritual issues at which we are aiming. If the fifty or sixty years which have elapsed since the commencement of our mission be divided into periods of ten years each, we shall find the following to be the number of professed conversions among the natives in connexion with all the missionary societies in the one province of Bengal. In the first ten years 26; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,045; whilst during the present ten years they are going on at the rate of between 2,000 and 3,000. And let it be observed that in this estimate we take no account whatsoever of additions to the churches from among the European and East Indian residents. It has been most truthfully remarked, that if not one solitary native had been converted unto God through the instrumentality of our Societies, yet Britain has been amply compensated for all the sums she has expended on our Indian missions in the conversion of her own sons! Men have gone forth from

this land dissolute and abandoned in their lives—they have crossed the pathway of the missionary—he has arrested and confronted them with the word of the ever-living God—they have heard, they have feared, they have believed, and become consistent and honourable professors of the faith which once they despised. In the years 1845-46-47, the additions to the baptist churches in Bengal equalled fully half of all the accessions made to the various mission churches within the limits of that presidency; whilst if we contrast the spiritual results realized in England with those realized in India during 1849-50, we shall find that while the additions in England afforded an average of somewhat less than three per church, the additions in India afforded an average of fully eight! Let this fact have all the weight that is due to the great and gladdening truth. Consider on the one hand the numerical feebleness of your agents, the narrowness of their resources, and the stupendous difficulties with which they have to contend, and then consider, on the other hand, the unexampled facilities you possess for the widest diffusion of the truth—facilities which have not been paralleled, and may never be surpassed, in any era of the world. In the face of such facts, instead of men complaining of the unproductiveness of the Indian field, they should rather be abashed at the inadequacy of their own endeavours, and the paucity of their own accessions. It becomes us also, to notice the doings and successes of kindred institutions. The idea must be perfectly Utopian and illusory, that any denomination whatsoever possesses resources of men and means adequate to the full and entire evangelization of India. In my deputation tours, however, I have heard that when the anniversaries of particular Societies have been celebrated, an exclusive reference has been made to the labours of their agents, as though no other society were employing agents in the field! What! are we not embarked in one common enterprise—are we not animated by one common hope? Are we not serving one common Master? Are we not tending towards one common immortality and home? Away then for ever from among us with all such exclusiveness and jealousy, as becometh saints; let us cherish the most generous catholicity of spirit, and let the labours and the triumphs of every evangelical institution be carefully recorded in the annals of the universal church. And therefore I say, look at the successes of the Church Missionary Society—the London, Wesleyan, and Free Church Missionary Societies. (The reverend gentleman here entered into a few details regarding the operations of the two former.) And now, looking at the results of the labours of these great evangelical institutions, I would say that just as the bud is to the blossom, and the blossom to the fruit, and the first

flush of our eastern sunrise to the burning splendours of the meridian, so are these accessions to our churches but the earnest and first-fruits of that glorious ingathering from all lands, when the church, awakening from her present dormancy and repose, shall exclaim with admiration and surprise, "Who hath begotten me these? and whence come these that fly as clouds and as doves to their windows?" Sir, there is no fear for the final and universal triumph of Christianity in India. True, the famous Jesuit missionary, Abbé Dubois, after labouring long to effectuate the conversion of the people, at length abandoned the task as hopeless, declaring that the "vast population of India is doomed to perdition by Heaven's immutable decrees;" but, who that knows anything of Romish missions in the east, is not aware that his failure was owing to the viciousness of his own system and mode of evangelism, and not to any fault or failing in Christianity. Its adaptation to the moral exigencies of our race, and its power to illumine and to save, have been thoroughly vindicated on the continent of India. It has been unequivocally proved that there is nothing in the character, or the condition, or the creed of any among its numerous tribes that presents an insurmountable obstacle to its advancement and success. Before its potent influence the Maulavi has abandoned his Koran, and the pundit his Shastres; the pilgrim his wanderings, and the devotee his asceticism; the aboriginal his devil-worship, and the wizard his enchantments; the bather in the sacred stream of Ganges has sought the washing of a holier baptism; and the Brahmin—the twice born of heaven, casting from his person the symbol of his creed, has assumed the "badge of discipleship" into a nobler and purer faith. You must not, however, estimate the amount of our success by the recorded number of individual conversions. There are hundreds, it is said thousands, of what are termed the "unrevealed disciples" of the Lord Jesus. Owing to the diabolical institute of caste, so soon as a man embraces Christianity he becomes at once an outcast from his family and his home. His wife will no longer regard him as her husband, nor his children acknowledge him as their parent. He is cast beggared and bankrupt on the world. Now, there are many who have not the moral courage to brave the fiery storm of persecution with which they would inevitably be assailed. (To illustrate the difficulties which young native converts in India have to encounter, Mr. Makepeace instanced the touching case of a young intelligent Brahmin who was baptized at Saugur, previous to Mr. M.'s departure from India, and had been consigned to the care of the Rev. J. Parsons, of Monghyr, with a view to his being trained up as an evangelist to his countrymen. Mr.

M. stated, that only a few weeks ago he had received from Mr. Parsons a letter to the effect, that when tidings reached the wife of her husband's conversion, so great was her distress, that she flung herself into a tank or well, and thus put an end to her existence.) As it regards the inheriting of property, and the like external obstacles to the full avowal of attachment to Christianity, these are being gradually removed by the government of the country, as is testified by the recent enactment, that no Hindoo, on a change of his creed, shall be disinherited of his ancestral estates. The clearing away of these and similar impediments may be the preparatives of a general movement throughout India in favour of Christianity. The word in which the Almighty has caused us to hope is, that a "nation shall be born in a day." The mighty masses of its people are being slowly but surely pervaded with the elements of divine, regenerating truth. Already "valleys have been exalted, and hills brought low. Crooked things have been made straight, and rough places plain." The fires of sutteeism have been quenched—the horrors of infanticide are no more. Brahminical influence is on the wane. Men are "bursting the bands" of caste "asunder, and casting away its cords from them." The puerilities of Hindu mythology are being scattered to the winds by the inculcation of European science in our missionary educational establishments. Religious tracts are distributed far and wide; whilst the pure doctrines of the gospel are being extensively circulated in the written word, and proclaimed by the living voice. And now we see, by the successive attacks of all evangelical confederated agencies on the stronghold and citadel of heathenism, its imperial battlements already begin to quiver, and ere long they shall topple and fall, and the banner of the cross shall wave in high and matchless supremacy above the ruins of its pride and its power. Reference had been made to Jamaica, and they would pardon an Indian missionary for making still further reference to their operations in that island. All honour to the men who first conducted those operations so efficiently, and for so great a length of time! All honour to Knibb and to others of that devoted and heroic band! Great *eclat* had attached to their operations in Jamaica, and these circumstances, he thought, might have had a tendency to damage or prejudice the interests of the Indian mission. He did not say that it had been so, but that such might have been the case. Look to the number of men that had been employed in Jamaica and that had been employed in India. During the years intervening between 1817 and 1837, twenty-eight missionaries were sent out to Jamaica, and only fourteen to the East Indies. Now, during that period, sixteen of those labouring in India were removed by death, or in some

other way; so that there were positively two less than at the commencement of that period; whilst, from several causes, there was in Jamaica an increase of seventeen. Now, in 1841, what was the population of the West Indies? About a million; and amongst that population 200 missionaries were employed, connected with different evangelical societies. If they went by the doctrine of proportion, they ought to have, in Bengal alone, full 6,000 missionaries. The entire population of Jamaica may be found within a few miles' circle of any of our great cities in India. What wonder, then, if with so great a disparity of means, the successes of the east were out-vied by the more dazzling achievements of the west. Remember that the missionaries there have not had, as those in India, mountains of difficulty through which to tunnel and bore their weary way. No new languages to form or acquire; no translations to make or revise; no adamant barriers of caste to break down; and, so far from being opposed by the inveterate prejudices of the people, they were held in high admiration as the unflinching champions of the negroes' rights, and might everywhere be hailed amid the acclamations and the antheams of the free! The difficulties attendant upon an Indian mission may be lightly esteemed by our churches, but we, the missionaries, can look confidently to Him who "knoweth all things," and who "weigheth the mountains in scales and the hills in a balance." Great success had been realised wheresoever adequate agency had been employed. Only do by India as you have done by Jamaica, and I will answer for it that India will outmatch Jamaica in the magnitude of her conquests and the splendour of her triumphs. Once more I refer especially to India. Remember that we and its people are emphatically brethren,—that we have an identity of origin, being of the same Caucasian family, and this identity is proved by marked physical characteristics, as well as strong affinities of language;—yet more, we are fellow subjects, and, as one sceptre sways, so one fraternal bond should encircle us; and, as there is the same physical impress on the outward man, so should we be anxious that the impress of a common Christianity should be borne on our religious creeds, and stamped on the living spirit! Yet more, consider the debt of gratitude we owe to India, as it respects our commerce and our trade. Think of our indigos and our silks, our sugars and our teas. From the palace of our queen to the cottage of our humblest peasant, we behold memorials of our hitherto unrequited obligations to India. Yet further, the Hindoos are not savage and untutored tribes. They are a cultivated race. Their country was famous for classic history before the birthday of mighty empires that are now no more, and before Britain, this glorious island

home of ours, had received the rudiments of those arts and sciences which have made her more renowned than the "glory of the Chaldees' excellency, the empress of kingdoms, her merchants princes, and her traffickers the honourable of the earth." Go now, and you will see on every hand the tokens of a civilized existence, and you will stand amazed at the striking contrast presented between the moral debasement and the mental culture and external polish of her people. You will be fascinated by their courteous etiquette, their graceful mien, their elegant address. Rhetoric will charm you with its beauties, and poetry with its melodious numbers. Art will display her exquisite decorations; and those wondrous fabrics of fine and delicate texture, the handicraft of their mechanics, proclaim their ingenuity, and attest their skill. You will stand alike delighted and appalled, and will involuntarily inquire, Are not the stories of their superstitions but the wild and baseless fictions of romance? Whence this concord between such high intelligence and such grovelling superstitions? Whence this communion between such light and darkness? But once more, wherefore was India given to Britain, and wherefore is India retained by Britain, notwithstanding Britain's gross and guilty connexion with India's abominable idolatries? This may be a problem which politicians and statesmen may not be able to solve. How was it that the agents of a London mercantile establishment, with scarce any resources of men and means, laid the foundations of an empire, the like of which the world had never seen, and which, though but a dependency of the British crown, is, nevertheless, the third financial power in the world? Look at Clive; himself only a subordinate of that firm, before his elevation to the rank and dignity of the peerage. Wherefore was he permitted with but a mere handful of followers, successfully to oppose and vanquish overwhelming thousands, and finally to lay "thirty millions of Hindoos prostrate at his feet, when not a thousand Englishmen had landed on their shores." How is it that sceptre after sceptre has been shivered in the grasp of native princes, and kingdom after kingdom has vanished away, like snowflakes in the ocean? Surely, surely, the conviction cannot be resisted, that these marvellous triumphs have been achieved, and these mighty kingdoms have been won, in subservency to the designs of Him who will, ere long, make his Son the "Head of the heathen, and higher than the kings of the earth." India has been given to Britain, not to gratify the lust of territorial aggrandizement, nor to fill the coffers of "grasping accumulation,"—not as a new museum to the naturalist, nor as a new laboratory to the chemist,—not as a theatre in which might be displayed the prowess of our armies, or the

genius of our statesmen, or that there heroism might build up her monuments, and science shed forth her splendours; but that through the power of Britain's Christianity she might be enlightened, elevated, and saved. India is Britain's glory. She is so as it respects the extent of her territory, the magnitude of her developed and undeveloped resources, the beauty of her scenery, her manufactures, and her arts; but she has been made subject unto Britain that whatsoever be the lustre of her present attractions, she may be made more glorious through the reception of the "truth as it is in Jesus," even by reason of the "glory that excelleth." Behold, then, these mighty myriads dependent upon your sympathy, and awaiting your aid. With what a weighty trust have we been invested—with what momentous responsibilities are we charged! A dispensation of the gospel has been committed unto us by the fact of our sovereignty over India. To the students of our colleges, and the pastors of our churches, I would repeat, that India presents one of the noblest spheres for the highest exercise of sanctified talent. She claims and she deserves England's best scholarship, and England's most consecrated piety. But, oh! if we prove faithless to the trust reposed in us, then the honour conferred upon us may be accorded unto others; that magnificent empire may be wrested from our grasp, and we must descend in the scale alike of nations and of men, and thenceforth renounce all claim to patriotism as Britons, to humanity as philanthropists, and to fidelity as Christians. Woe betide us when men shrink from engaging in foreign service, and when application after application made, by my esteemed friends the secretaries or myself, prove "for nought and in vain." Men and brethren, shall our appeals be any longer unheeded? Oh, no! In this, the hour and crisis of our mission's exigence and peril, let there be a fresh mustering of your hosts unto the battle; for now you stand adjoined by all that is glorious in the achievements of the past, gladdening in the successes of the present, brilliant in the prospects of the predicted future; by all that is blessed in your existing privilege, magnificent in your promised reward; by all that is valuable in the undying spirit, precious in the Redeemer's blood; by the flight of time, by the nearness of eternity, and the tremendous destinies of a future and unchanging economy to "come," this day, this hour, "to the help of the Lord—to the help of the Lord against the mighty."

The Rev. WILLIAM BROCK, of Bloomsbury Chapel, London, in seconding the resolution, said: Two friends who had addressed them should kindly be set right as to speech-making in Exeter-hall. They might learn from the plaudits just given, that a good speech in Exeter-hall would be listened to; and he thought that his friend (Mr.

Landels) need no longer stand there with fear and trembling, when about to make such a speech. Then their friend, Mr. Makepeace, should be set right. He had spoken as if Exeter-hall had rung with applause whenever, and only whenever, reference had been made to missionary operations in Jamaica. Now this, with submission, was a mistake. Although for two or three years Jamaica was very much in the ascendant, not through any special effort or desire of theirs, but through providential circumstances, yet India, and a missionary from India, had always, and ever would be regarded with the same interest as Jamaica, and the missionary from Jamaica. No matter from what spot the missionary came, he was welcome. He came not as a mere hewer of wood or as a drawer of water, but as an officer and fieldman, who had the courage to stand forward in the time of danger, when others retreated from their post. He was the messenger of God—a messenger from the churches of Christ. The resolution referred to India and Africa, and one of their Treasurers had reminded him of a circumstance which had occurred with reference to a captain who had returned from Fernando Po. He was told that a great many years in Africa had not seemed much to diminish his health, and was asked how he thought it was that the missionaries who went thither, died so shortly after their arrival. "Why," said he, "your missionaries need not die so soon; but they seem to consider their life or death a secondary thing." That was the testimony of the Governor of Fernando Po. The population of India was very vast. Every sixth child born into the world, was born in India. Every sixth orphan found in the world, was found in India. Every sixth bride—not so happy as many of those present were,—but every sixth bride was wedded in India, and every sixth man that died, died in India. In India there was one-sixth of the whole world's population, and these under the sovereignty of the queen of Great Britain,—a queen such as there had never been, since the world began. It seemed to him that Providence was making her pre-eminent and prominent in every respect. With reference to India, everything about her was vast. Her plains were great continents—her hills were stupendous—her mountains literally cloud-capped—her shrubs were trees—her forests were impassable frontiers—her rivulets were rivers—her reptiles were enormous, and her very stones were precious gems. Thus everything was great about her; and her idolatry was also great, presenting in all its aspects, a formidable front, ramified in its foundations, and daring and desperate in its opposition, appearing as if it defied all attempts at approach. And there they met with their old ubiquitous adversary of the truth of Christianity—Romanism! If it were

a question between Christianity and Hindooism, Rome would take part with the Hindoo system in preference to Christianity. Bishops and priests, to the number of 800 or 900, were found there, making common cause, where occasion arose, with the Mohammedan and the Hindoo against the word of God. Mecca scorned the gospel, but the papist was for extirpating it, root and branch, from the land. But, as the resolution stated, the power of the priesthood in India was on the wane. He believed that to be the case everywhere. No matter what form it assumed. Long had it been an incubus on the operations of the missionary in India. But now it was reported to be on the wane. The Hindoos were actually publishing monthly volumes against Christianity; but they were doing this on the condition that the "Christians" were not to see the books. The priest would say, "You are not to let the Christian missionary see the books, or let him have any idea that such a work is in circulation." And why? Because they felt sure, that if it were known, the volume could no longer stand against the efforts of the Christian missionary to overturn it. Thus there was a conflict in India going on between truth and error, between right and wrong. Yet, long as this conflict might continue to go on, there could be no ultimate doubt as to what the result would be. Remember the changes that had taken place in India. What changes had India seen since the time of Clive and Carey, Chamberlain and Warren Hastings! Distinctions of caste were now broken down, and political and intellectual advances had been made. It was not certain that Christianity would take the place of heathenism. They might have to witness, in the rejection of idolatry, the substitution of infidelity. There was prevailing already all through British India,—not perhaps on account of the secular education that had been given, but certainly in connection with it,—a most pestilential pantheism. The philosophical system of Voltaire was there in most vigorous action, and the results were likely to be bad in the extreme. There, in many places, everything was deemed to be good, whatever might be its tendency or its origin. This was pantheism; and pantheism and idolatry prevailed everywhere in India. In the midst of these difficulties, let them remember the language of the resolution, and its recommendation, that they should pray continually, and pray earnestly, and supplicate the divine blessing on the churches and their officers at home, and for their converts abroad, that this Society, and all kindred institutions, may rejoice in a more abundant blessing on their varied labours. As indicative of hope he would read some stanzas which were sung in Hindostan, showing the opinions there entertained of the Christian missionaries' efforts,—

"Lo! see advance the destined day
 When fall shall every heathen shrine;
 When Brahmim's Shaeter shall decay,
 Mahomed's system shall decline,
 No more shall different sects and castes,
 Each from the rest, like strangers stand;
 Divisions then shall all be past,
 And mankind form one friendly band."

These words, according to Mr. Clarkson, were being sung in India. He would now read to them other lines that were being sung.

"Lo! from the distant West,
 New teachers now arise;
 Fair is their countenance,
 Their words are true and wise.
 The Brahmim's priestly rule,
 Shall cease to hold its sway;
 Idols of wood and stone
 For aye shall pass away."

Such were the signs of the times in India, sufficient to encourage their approach to the divine footstool, and there to plead, as though they were taking hold of the divine omnipotence, for a full manifestation of its power. Be it so, that when they needed the silver and the gold, it was theirs; that when they required agents they were forthcoming. That they had the wealth of the wealthy man, the counsel of the wise man, the experience of the old man! Be it so, that for deliberation and action, they had everything that could render them instrumentally complete, everything which inspired them with expectation of success; unless they had the accompanying power of the Holy Spirit, they would signally fail. He spoke not for the purpose of undervaluing means; but he spoke to encourage the use of them. They were means, and nothing more. They possessed no intrinsic energy, they carried no inherent power; and unless wielded by the power that belongeth unto God, the heathen would be heathen still—India would be in rebellion against God still. They might labour, but in vain; they might spend their strength, but it would be for nought. Hence, if they would have a good society, they must practically recognize their dependence upon God, remembering that there was nothing in the compass of human agency to which they could have recourse; no possible application of power, moral, physical, or intellectual, by which, and of itself, the mind could ever be moved towards God. Would they have their beloved mission so mercifully furnished as it was, with treasurers, secretaries, and committee, with a band of devoted agents, with contributors, would they have this mission, like the statue whose attitude was mere show, and whose array of equipment was productive of no alarm? or would they have it as a combatant braced with energy for the onset? Then must they nerve themselves with dauntless might, and bring down from heaven upon their enterprise that sacred influence whereby it should become more and more successful for the truth upon the earth. In doing this, they were allying

themselves with power, and identifying themselves with Him who must reign. Well might they with Milton breathe their invocation: "Come forth out of thy royal chambers, O prince of all the kings of the earth! put on the visible robes of thine imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calleth thee, and all creatures sigh to be renewed."

The collection was then made, and praise and prayer having been offered by the Rev. T. MORRIS, of Southampton,—

The Rev. T. A. WHEELER, of Norwich, moved the third resolution:—

"That this meeting desires to express its deep and sincere sympathy with the pastors and churches in Jamaica in their heavy afflictions, owing to the ravages of the cholera. It notices, however, with grateful surprise, that, amidst the almost universal prevalence of that disease, no minister of Christ has fallen a victim to it; and is rejoiced to hear that this dispensation has been the means of recovering many who had fallen away,—of awakening large numbers to earnest inquiry,—and of greatly augmenting the attendants at public worship. Moreover, this meeting would fain hope that the generous sympathy of British Christians will tend to cheer the brethren and churches in that island, by helping them through some of the difficulties, and enabling them to relieve some of the necessities occasioned by this calamity; affording as it does, a fresh illustration of the value of the Gospel, which would have us 'do good to all men,' but especially unto them who are of the household of faith."

As he listened to the eloquent and glowing descriptions of missionary labours, missionary trials, and missionary success, which had that morning delighted them all, he could not but exclaim to himself, "Poor, unfortunate Jamaica!" Would that one of those dauntless men who have so often pleaded thy cause in this spacious hall were here to speak on thy behalf to-day! Would that it had devolved upon one of thy faithful missionaries to acknowledge the kindness of British churches, shown thee in thy hour of need, and so to tell the whole of thy distress, as to kindle up afresh that generous sympathy which has so often come to thy help! But, alas, it cannot be. His solace was, that the chairman and that large meeting, as heretofore they had done, so now also would heartily respond to the cry of the afflicted for help, and kindly receive the acknowledgment which the speaker gladly made of their liberality towards distant brethren. The very mention of Jamaica always called up conflicting emotions in his mind. Whether they looked at its past or its present position, its civil or religious history, there were few of our possessions which presented such strange contrasts. Seized by us in war, for years it was deemed a possession all but worthless, and only slowly did it become the depot for the immense amount of merchandise destined for consumption on the Spanish main and in the Spanish islands, till eventually it stood forth as the most important European posses-

sion in the West Indies. So far as their missionary labours were concerned, it was the battle-field on which their most glorious victories had been won, their most brilliant successes achieved. There slavery had been overthrown and destroyed. There the day of Pentecost had seemed to return. But, alas! how had the fine gold become dim! He did not say that all was worthless; but we looked upon this beautiful island to see a declining commerce, a desperately embarrassed proprietary, and a plague-smitten people. He did not say that the word of God had lost all its power. God forbid! But instead of rapidly increasing churches rising, from being the nurslings of missionary care, themselves to become the mothers of missionary enterprise, we found them craving and requiring afresh our fostering care; instead of stretching far and wide their branches to cover new districts with their healthful shade, they were busy in pruning the too luxuriant growth of former years; and to crown all, a fearful pestilence, following, doubtless, in its track the course prescribed by the mysterious laws of God, had swept across the island, desolating the churches by its ravages, and leaving them disconsolate and bereaved. The Christian philanthropists of Great Britain had stretched forth their hands nobly to relieve the distress immediately caused by the cholera, which he wished he could more eloquently acknowledge. But he must ask, was that all they meant to do on behalf of their distressed brethren there? He felt that if any of their brethren in the missionary field deserved their sympathy and support, it was their sorely tried missionaries in Jamaica. He would claim on their behalf the earnest prayers and continued help of this society. They had to bear not only the ordinary trials incident to missionary operations, but to eat, in addition, the bitter bread of disappointment. Very many had gone to that island where all things promised success, under the influence of an excitement from which *none of us were free*, when every eye was turned to Jamaica with triumph and delight, and all felt sure that with freedom would come the complete evangelization of the island.—A nation would be born in a day. But all were doomed to disappointment. Consequences which had not been foreseen, but which we now perceive to be the legitimate fruits of the emancipation of a people, have been unfolded, and shown how unfounded were our hopes, how much too sanguine the expectations of our brethren. He was far from entertaining the idea that all the churches in Jamaica needed or wished for support. Many amongst them were still able to help others a little as well as sustain themselves. But it did seem to him that there were some weak stations, and some needy and suffering brethren, towards whom the society would do well to extend a helping hand. And he was sure the commit-

tee only needed to have the necessary funds at their disposal to render such the prompt assistance they required. On behalf of India, on behalf of Africa, and now on behalf of Jamaica, they were urged to redouble their exertions. It would perhaps be asked, "how is this to be done?" Did they imagine that their society had attained its full growth? No, indeed! In its income, its agency, and its success, it was yet but in its infancy, and it rested with them, by their zeal, to nurture it, and to bring it to maturity. If they looked closely to themselves, they might, perhaps, discover some things which had retarded its growth. A spirit of self-gratulation had been too often indulged in. Had there been no boasting of their establishment? no self-laudation on account of their success? Had not their secretaries, their committee, and their missionaries, (and he would say, all honour to them!) yet, had they not been thought more of than He from whom all blessings come? For it is "not by might, nor by power, but by my Spirit, saith the Lord." It seemed as if God, in his dealings with their field of labour, had selected Jamaica as the spot on which they should learn a most important lesson. They had looked for their first success from India, and had expected that a people in some measure refined by civilization, would, with open arms, embrace the truth; but God had sent their first great success amongst the slave population of Jamaica. The chiefs of their band of missionaries were to be found in India; yet, where human discernment had detected nothing more than ordinary ability, God had raised up men of mark, mighty to achieve a people's freedom. No sooner does success, great and signal, attend our labours, than in the intoxication of triumph we at once regard the churches there as important auxiliaries, or as holy rivals in our great missionary enterprises, God sends a blight, the churches become oppressed by the vastness of their machinery, which is at once the memorial of their past success and the proof of their present weakness. We must learn, how difficult soever the lesson, that "God is a jealous God" and "will not give his glory to another, nor his praise unto graven images." If they would take the credit before the work was done, if they would proclaim the victory theirs before the battle was won,—they must be prepared for humiliation and disappointment. They had read that in the bloody fight of Marengo, when the French lines were broken, and the right wing of the army driven in confusion from the field, old Melas, the Austrian commander, retired from the field, rejoicing in his victory,—but rejoicing too soon. For the united genius of Napoleon and Dessaix rolled back the tide of war, snatched his laurels from the too sanguine Austrian, to place them upon a more befitting brow. If, instead of waiting til the battle was fought, they

trumpeted forth their victory, they must not be surprised at mortification and defeat. Was not somewhat of the languor which the society displayed to be attributed to the decline of that spirit of prayer which God had made essential to the success of the Gospel! Nothing in the history of the apostles, and their labours seemed to him more remarkable or more worthy of imitation, than the high opinion they appear to have formed of the value of prayer. When the seven deacons were chosen, it was that the apostles might "give themselves *continually to prayer* and the ministry of the word;" and, throughout their letters to the churches, do we find them entreating the prayers of those to whom they wrote, as if sensible that in the supplications made on their behalf, they possessed a most powerful auxiliary. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." To find men of whose qualification for the work of the ministry there could be no doubt, and the power of whose preaching none would presume to question, thus invoking the aid of the brethren, ought to make them feel, that after all, the most effectual aid they could render to the missionary cause was, to make mention of it always in their prayers. The spirit that led to persevering prayer on its behalf would stimulate to sustained exertion and willing sacrifice, that it might prosper. In his opinion, it was to the young amongst them that they must look for that zeal which would bring up the society to maturity. They spoke of it as *their* society; they gloried in its triumphs as their own, and told the story of its heroes and chieftains with an enthusiasm and delight which seemed to say, we share in their glory. But in what was it *their* society? How did they make good their title to its honours? Honour and fame were to be won, not inherited. Let them beware lest they were guilty of the sickening mockery of living upon the reputation of their forefathers. The immediate progenitors of many had spent their lives on behalf of this cause, and (to all human appearance) had come to a premature grave through their devotion to its interests. At home and in foreign lands it had had its confessors and martyrs, and shame on them,—as the degenerate sons of noble sires,—if they were not animated by the same spirit of lofty daring; nay, if they were not even filled with a holy ambition to surpass all that their fathers had done. He, on behalf of the absent brethren in Jamaica, expressed his warmest gratitude for their liberal help, and implored them never to leave that island, the scene of their noblest struggle, and the grave of their mightiest missionaries, without their sympathy, their succour, and their prayers.

The Rev. J. H. HINROX, of Devonshire Square Chapel, London, then rose to second

the resolution, and spoke to the following effect:—I rise with pleasure to second this motion. I trust, however, that you and the meeting will allow me to do so without dwelling further on its contents. I desire rather to recall the attention of the meeting, ere we separate, to the great missionary work which is before us. We have had our field-day, and we must now return to the battle. At this late period of the proceedings the meeting will doubtless be somewhat choice as to the matter to which they will listen. And I have not found it very easy to determine what I should say. I had thought, by way of diversity, if not of absolute novelty, of preaching a sermon. However, I am not going to preach a sermon. On the contrary, I am going to tell a dream. Yes, Sir, I have had a dream; and it is sufficiently pertinent to the matter before us to induce me to tell it here. At all events I will whisper it into your ear, and take your opinion whether I shall relate it to the meeting. I saw in my dream the Mount Zion, the holy mount, and that there the King of saints was sitting in his glory and his beauty. I saw also that there was around him a vast gathering of the saints of every name, who, animated by a common eagerness, had come to present to him some important request. Their spokesman upon this occasion was Mr. Love-of-ease, and he spoke in substance as follows:—He said that they had, at the King's command, made many attempts to evangelize the world; that they had spent upon this project, in the course of a few years, several millions of money; that they had sacrificed not a few of their sons and their daughters, and had now among them, as the consequence of their exertions, a large number of widows and orphans; that although their efforts had not been totally inefficient, the object was very far from being attained; that even to sustain what was in progress demanded a system of perpetual and somewhat irksome contribution, while some parties had fallen considerably into debt—(here he particularized one society, whose debts amounted to between five and six thousand pounds)—and, finally, that at the rate of time and expense at which the scheme was advancing, to all appearance it would never be accomplished, and certainly the money never could be found for it. Mr. Love-of-ease concluded by expressing the universal desire that the King would take the premises into his consideration, and kindly relieve the saints of this burden, either wholly, by doing the work himself, or by employing angelic ministry, or at all events partially, by accelerating the progress of the work, and by requiring a less laborious and costly instrumentality. When this gentleman had done speaking, I saw in my dream, that the King, although he did not look particularly gratified by the address, was pleased to make a gracious answer, and to assure the assembly that, in consideration

of their desire, he would relieve them, not only in part, but entirely, of the labours of which they complained, by taking the evangelization of the world altogether into his own hands, and effectuating it by a different machinery. I saw in my dream that this announcement gave general satisfaction. The vast assemblage immediately exchanged with one another looks of congratulation, and began to disperse in various groups, among which I overheard such whispers as these: Now we shall be free from our difficulties, and, these incessant missionary contributions being at an end, we shall do easily whatever else may be required. Now I saw in my dream, that not very long after the first gathering, there was a second assemblage of the same persons at the same place, and in the midst of them the same glorious personage, to whom they had now come to present a second request. On this occasion, not Mr. Love-of-ease, but Mr. Broken-heart, was their spokesman. He began by saying that they were all very sorry for their former petition, and that they were indeed filled with shame at the recollection of ever having made it. They felt that they had been very ungrateful in manifesting any unwillingness to labour or to suffer for Him, whose labours and sufferings for them had been so unspeakable. He acknowledged also that they had been greatly disappointed in the working of the new system. They had conceived that repose would have made them happy; but they had found that, without excitement, their spiritual affections had become dormant. They had been confident that their contributions for other objects would have been overflowing, but even this had not come to pass: on the contrary, the refusal of one appeal had checked their liberality towards every other, and now every fund they had was in alarming arrear. The mischief was already great, and it threatened to become rapidly so much greater, that they had resolved to petition for a restoration of the obligations from which the King had formerly relieved them. I saw in my dream that Mr. Broken-heart made this appeal, which was touching in itself, still more touching by frequent sobs, in which many throughout the assembly united. The King, however, did not frown, but (as I saw when I looked at his glorious countenance) smiled most graciously, and replied (as near as I can recollect) in the following terms:—"Since you desire it, the work of evangelizing the world shall be placed in your hands. Go into all the world and preach the gospel to every creature. Lo, I am with you always. Only remember that, since this is at your own request, I have no double reason to reckon on your constancy. It is for your own happiness that I put it to the test; and, believe me, it shall not be unrewarded. Be ye faithful unto death, and I will give you a crown of life. He that overcometh shall sit with me on my throne, even

as I also overcame, and am set down with my Father on his throne." I saw in my dream that, at the conclusion of this address, the people bowed their head and worshipped. They then burst into a song, and said, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." After this, they went every man his way, and I saw them no more.

W. B. GURNEY, Esq.—I feel that I might be considered ungrateful, if I did not acknowledge the very kind interest which has been expressed in consequence of my being enabled to appear here again after long-continued affliction. I rejoice in being permitted still to aid the society. I have taken my humble part in conducting its concerns now above thirty years, and have never felt weary in its service, though I have often felt disappointed at the deficiency in its support. The report sets forth that the society is to the extent of £500 less in debt than it was last year. But how has that been occasioned? Not, I regret to say, by an increase of contributions, but by the committee having felt itself compelled to restrict the operations of the society in several important particulars. Letters have been sent to all the stations, calling on the missionaries to reduce their expenditure. And the only way in which that could be done in India, for instance, has been by dismissing their native assistants, on whose labours they have relied for a large amount of their success. The report states that there has been a falling off in the receipt of legacies. I should not regret that, if I could see a proportionate increase in the contributions of Christian friends while living. I like signing receipts for legacies very well, but I do not like the deduction of ten per cent for duty. I wish our friends would not content themselves with giving their money when they cannot any longer use it. I once heard an excellent friend in the north illustrate this by a reference to the apostle's commendation of deeds done in the body, as compared with those done out of the body. "Now," said he, "the deed done in the body, is the giving the money while you live." We should have ample funds for all the openings which Providence presents, if our friends would only adhere to the simple apostolic rule of giving as the Lord hath prospered them. We should no longer see the same names year after year with their one pound one, or five pound five, while their property had increased perhaps five, or ten, or twenty fold. Strange to say, with all this increase of property, there was little or no increase of contributions to the Christian and benevolent institutions of the country.

The Doxology having been sung and the benediction pronounced, the meeting separated.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1851.—Continued from page 80.

LANCASHIRE.		£ s. d.		Geddington—		£ s. d.		OXFORDSHIRE.		£ s. d.	
(Omitted in its proper place.)				Contributions		0 6 9		Bicester—		Contributions	
Manchester, Welsh Church—				Kettering—				Contributions		1 5 0	
Collection		0 16 6		Contributions		15 14 1		OXFORDSHIRE Auxiliary—			
Contributions		1 7 6		Do., Independent		1 0 0		Abingdon—			
NORFOLK.				Congregation		2 7 11		Collections.....		7 15 9	
Buxton—				Do., Sunday School		2 7 11		Do., Drayton		20 8 7	
Collection		2 0 0		Do., for Native		1 8 1		Do., Coxhill		1 0 0	
Do., Sunday School		2 16 2		Preachers		1 8 1		Do., Fyfield		0 13 8	
Dereham, East—				Milton—				Do., Sun. School		1 11 6	
Collection		5 4 0		Dent, Mrs.....		10 0 0		Do., for Female		3 11 0	
Contributions		14 14 4		Ringstead—				Schools in India		12 4 3	
Proceeds of Tea Meet-				Collection		1 13 8		Contributions		5 2 0	
ing		1 3 4		Contributions		5 12 8		Do., for support of		4 0 0	
Dis—				Stanwick—				child at Chitou-			
Collection		5 16 8		Collection		2 0 9		ra		4 0 0	
Do., Juvenile.....		3 11 0		Contributions		3 2 3		Coate—			
Contributions		7 0 4		Do., for Native		0 7 0		Collections at Coate			
Do., for Native				Preachers		0 7 0		Standlake, and			
Preachers		1 13 6		Thrapston—				Buckland		3 9 4	
Do., Sunday School		1 3 0		Collection		5 3 0		Contributions		2 6 8	
Docking—				Contributions		5 17 7		Do., for Jamaica		1 0 0	
Whistler Mrs., by ...		0 16 6		Do., Sunday School		2 8 7		Lechlade—		Collection	
Downham Market—				Do., for Rev. C.		2 10 0		Oxford—			
Collection		1 15 10		Armstrong, Ja-		2 10 0		Collections		13 4 8	
Contributions		2 6 1		maica		2 10 0		Contributions		22 3 8	
Do., Sunday School		0 17 4		Walgrave—				Do., for East India		1 0 0	
Fakenham—				Collections		1 1 6		Do., for West India		5 0 0	
Collection		3 4 0		NORTHUMBERLAND.				Schools		107 1 9	
Do., Sunday School		1 3 8		Broomley—				Less Chadlington Con-		4 4 3	
Contributions		8 16 2		Contributions, for				tributions, paid twice		102 17 6	
Do., Sunday School		1 3 8		West India Cholera				in error last year ...			
Ingham—				Fund		2 0 7		SHROPSHIRE.			
Collection		3 13 2		Hexham—				Maisbrook—		Collection	
Contributions		18 2 10		Contributions, for				Collection		0 13 0	
Do., Sunday School		0 13 4		Native Preachers ...		1 0 0		Oswestry—		Collection	
Lynn—				NORTH OF ENGLAND				Collection		2 12 4	
Collection		7 6 6		AUXILIARY—				Contributions		2 10 0	
Contributions		3 18 2		Broomley—				Do., for Native		0 8 6	
Do., by a Friend ...		2 12 6		Collection		7 3 6		Shiffnal—			
Neatishead—				Do., Broomhaugh		1 0 3		Sunday School, for		1 10 0	
Sunday School		1 0 0		Contributions		1 0 9		Native Preachers ...		1 10 0	
Norwich—				Hamsterley—				Snailbeach—			
St. Mary's—				Collection		1 0 0		Sunday School, for		0 12 6	
Collections		33 14 6		Newcastle, Tuthill Stairs—				Native Preachers ...			
Contributions		74 16 8		Collections		12 0 11		SOMERSETSHIRE.			
Do., for Dove		0 12 0		Contributions		20 1 0		Bath—			
Do., for Africa ...		5 0 0		Do., Juvenile.....		2 1 7		Collections, York St.		14 19 7	
Do., Infant School		0 6 2		Proceeds of Tea		3 14 6		and Somerset St.		5 16 2	
St. Clement's—				Meeting		3 14 6		Do., Twerton		3 14 7	
Collections		14 0 0		North Shields—				Contributions		25 7 8	
Contributions		6 15 9		Collections		6 7 2		Do., Juvenile, York		11 0 1	
Do., Sprowston...		1 0 0		Contributions		7 10 0		Street		60 18 1	
Swaffham—				Do., for Schools...		1 10 0		Acknowledged before		18 0 0	
Collection		3 17 6		Rowley and Shotley—						42 19 1	
Contributions		8 7 5		Collection		1 14 3					
Worstead—				Acknowledged before		65 3 11					
Collection		4 8 11		and expenses (North		25 18 0					
Contributions		6 6 2		Shields)		39 5 11					
260 12 9				NOTTINGHAMSHIRE.							
Acknowledged before		150 0 0		Sutton on Trent—							
110 12 9				Collections.....		2 10 3					
NORTHAMPTONSHIRE.				Contributions		3 17 5					
Aldwinkle—				Do., Sunday Schools		0 12 4					
Collection		1 5 0									
Brayfield—											
Collection, &c.		2 12 0									
Broughton—											
Contributions		0 19 5									
Bythorne—											
Collection		1 7 2									

	£	s.	d.
Bristol—			
Ladies at Broadmead, for Rev. J. Hume, Jamaica	6	15	0
Horsington—			
Contributions	1	0	0
Do., for Native Preachers	0	14	6
STAFFORDSHIRE.			
Hanley—			
Collection, &c.	7	10	0
Sale of fancy articles	2	5	0
Stafford—			
Contributions, for Native Preachers ...	0	10	0
Walsall, Goodall Street— Sunday School, for Native Preachers ...	1	10	0
Walton on Trent— Contributions, by Mr. W. Tomlinson	2	0	0
Willenhall, Lichfield Street— Contributions	1	9	9
SUFFOLK.			
Otley—			
Sunday School, for Native Preachers ...	0	5	0
SURREY.			
Kingston—			
Collections	6	17	5
Contributions	11	0	3
Do., Sunday School	5	15	7
Mitcham—			
Contributions, by Miss E. Ring	1	5	0
Norwood, Upper— Coutton, Mr.	1	0	0
SUSSEX.			
Brighton—			
Contributions	1	7	4
Forest Row— Collection, &c.	4	4	0
Lewes— Contributions	21	5	0
Uckfield— Collection	2	0	10
Contributions	2	10	0
Do., for Translations	1	0	0
WARWICKSHIRE.			
Birmingham—			
Collection, Public Meeting	21	9	8
Do., by Tickets ...	2	19	0
Contributions, Young Ladies, Abbey Place School, for School in Ceylon	5	0	0
Bond Street—			
Collections	16	0	1
Contributions	14	5	11
Do., for Africa ...	0	10	0
Cannon Street—			
Collections	23	8	1
Do., Alvechurch	1	15	4
Do., King's Nor- ton	1	0	4
Do., Shirley St. ...	0	10	9
Contributions	44	2	4
Do., for Africa ...	15	0	0
Do., Sun. Schools	16	17	4
Circus Chapel—			
Collections	12	15	7
Contributions	9	2	6
Do., for Africa ...	0	11	0

	£	s.	d.
Graham Street—			
Collections	17	0	6
Contributions	11	4	5
Heneage Street—			
Collections	13	3	8
Contributions	11	6	0
Do., Sun. Schools	13	6	11
Zion Chapel— Collections	5	0	0
256 9 5			
Acknowledged before	197	7	0
59 2 5			
Leamington	36	13	11
WILTSHIRE.			
Bradford—			
Contributions, for Hault Chapel	7	15	0
Do., Limpley Stoke, for do.	1	16	0
Do., Calne, for do. ...	1	10	0
Bradley, North— Collection	3	9	6
Bratton— Collection	3	7	0
Contributions	14	4	10
Chippenham— Contributions, by Miss Brinkworth	1	6	6
Corsham— Collection, &c.	2	17	0
Contributions	3	15	0
Devizes, High Street— Contributions	12	13	6
Do., Bromham	0	10	0
Do., Juvenile, Park Dale	1	16	0
Melksham— Juvenile Association	11	3	1
WORCESTERSHIRE.			
Bromsgrove— Collection	3	0	9
Contributions	4	9	8
Do., Sunday School	0	16	4
Stourbridge— Sunday School	1	15	0
YORKSHIRE.			
Barnsley— Collections	3	8	3
Beverley— Collections	9	3	0
Do., Skidby	1	0	5
Do., Walkington ...	0	11	0
Contributions	7	6	10
Do., Sunday School	0	8	5
Bishop Burton— Collections	7	4	0
Contributions	7	18	4
Boroughbridge— Contributions, for Native Preachers ...	1	6	0
Bradford— Contributions	39	16	6
Do., for Schools	1	0	6
Do., Juvenile	4	1	5
Do., Sunday School	5	5	4
Stead, Mr. W., for Native Teacher, Africa	10	0	0
Burlington— Collection, &c.	5	9	4
Driffild— Collection	5	15	7
Contributions	1	2	6
Hull— Collection, Public Meeting	15	17	0

	£	s.	d.
Contributions	9	18	0
Do., Juvenile	21	14	5
George Street— Collections	17	2	2
Salthouse Lane— Collections	11	0	0
South Street— Collections	4	13	0
Contributions	2	10	0
Hunmanby— Collection	1	18	2
Contributions	4	18	7
Kilham and Napperton— Collections	2	13	1
Malton— Collection	1	2	0
Contributions	4	10	0
Rotherham— Collections	6	5	0
Sunday School	0	10	6
Scarborough— Collections	18	10	0
Contributions	26	13	2
Do., Sunday School	0	15	0
Do., for West India Cholera Fund, ad- ditional	0	15	0
72 12 8			
Acknowledged before	55	0	0
17 12 8			
Slack Lane— Contributions, for Native Preachers ...	1	0	0
NORTH WALES.			
CARNARVONSHIRE—			
Carnarvon	5	1	0
Llanlyfni— Collection	0	15	0
Contributions	0	15	0
Pontyfnf— Collection	1	0	0
Pwllheli— Collection	2	0	0
Contributions	35	6	8
DENBIGHSHIRE—			
Bontnewydd—			
Collection	0	3	9
Contribution	0	2	6
Brymbo— Collection	0	4	6
Cefn Brychan— Collection	0	14	6
Contributions	1	0	0
Ceven Mawr— Collection	0	18	10
Contributions	0	7	6
Frou, Carmel— Collection	0	6	0
Gefail Rhyd— Collection	0	7	4
Glynceiriog— Collection	4	2	

	£	s.	d.		£	s.	d.		£	s.	d.					
Contributions	0	7	6	GLAMORGANSHIRE—				Proceeds of Lecture... ..	11	10	0					
Do., Sunday School	0	8	4	Aberdare—												
				Collection	2	6	8				132	12	1			
				Contributions	3	2	6	Acknowledged before			122	14	5			
Less expenses	0	3	7	Berthwyd—									9	17	8	
	1	16	5	Collection	0	11	2	Middlemill—								
Glyndyfrdwy—				Collection	0	18	6	Collection	1	4	4					
Collection	0	10	0	Contributions	1	4	0	Do., St. David's.....	0	15	0					
Contributions	2	8	5	Hengoed—				Do., Trelio	0	5	8					
Do., Sunday School	0	12	0	Collection	0	15	10	Contributions	14	1	4					
Llanddulas—				Contributions	1	5	6									
Collection	0	7	6	Hirwaen—												
Contribution	0	2	6	Collections.....	4	0	8	SCOTLAND.								
Llandyrnog—				Contributions	10	15	8	Aberchirder—								
Collection	0	0	10	Neath, Tabernacl				Collection	6	1	6					
Contributions	0	12	9	Collection	1	0	0	Aberdeen, John Street—								
Llanellian—				Newbridge—				Collections	8	11	0					
Collection	1	15	6	Collection	2	16	3	Contributions	4	8	6					
Contributions	0	4	6	Contributions	6	1	3	Auchincloss—								
Llanfair-tal-haearn—				Treforest—				Contributions								
Collection	0	5	0	Collection	1	7	6	Native Preachers	1	0	0					
Llangerniw—				Contributions	0	5	0	Bannochnburn—								
Collection	0	10	6	Ystrad—				Contributions	1	16	0					
Llangollen—				Contributions	0	10	0	Cullen—								
Collection	1	4	8	MONMOUTHSHIRE—				Contribution	0	10	0					
Contributions	4	18	7	Argoed—				Cupar—								
Do., for Native				Collection	1	2	3	Collection	1	15	0					
Preachers.....	0	15	6	Contributions	3	19	6	Contributions	8	2	0					
Do., Sunday School	0	10	0	Bassaleg, Bethel—				Contributions	2	3	0					
Collection	0	5	0	Collection	1	7	0	Dundee—								
Contributions	0	4	7	Contributions	2	15	9	Collection, Meadow								
Llanrwst.....				Beulah—				Side	4	0	0					
Collection	4	1	6	Collection	3	0	5	Do., Seagate	8	0	0					
Llansanan—				Llandewi—				Do., do., Public								
Collection	0	6	0	Collection	1	12	6	Meeting	1	11	4					
Llansilin—				Contributions	1	0	0	Contributions	59	4	0					
Contributions	1	7	5	Magor—				Do., Juvenile.....	2	3	0					
Llyn Meolfre—				Collection	2	7	1	Edinburgh—								
Collection	0	10	0	Nantyglo, Hermon—				Collection, Public								
Pandy's Chapel—				Collection	2	14	4	Meeting, Rev. C.	8	15	4					
Collection	3	6	5	Contributions	2	17	6	Anderson's.....	1	0	0					
Contributions	6	9	6	Newport—				Pringle, Miss, by do.	1	0	0					
Penycae—				Charles Street—				Elder Street—								
Collection	0	16	8	Collection	1	17	0	Collection, Juvenile	45	6	7					
Contributions	0	12	6	Contributions	1	3	0	Do., Meeting	0	11	9					
Do., for Native				Do., Sun. School	0	15	4	Do., Union Prayer	3	5	0					
Preachers	0	10	0	Temple—				Meeting	18	6	11					
Rhos Llanerchrugog—				Collection	2	0	0	Contributions	14	5	7					
Collection	0	2	6	Rhymney, Penuel.....				Do., for Native	15	3	6					
Rnthin—				Collection	0	14	8	Preachers	106	14	8					
Collection, &c.	1	6	1	Contributions	0	10	0	Leith Walk	15	3	6					
Contributions	1	0	0	St. Bride's—				Less expenses								
Do., Sunday School	0	8	6	Collection	0	16	0		106	9	2					
Wrexham				Contributions	0	12	6	Ferryport—								
Collection	8	1	0	St. Mellon's—				Contributions	1	5	3					
				Contribution	0	10	0	Glasgow—								
				Tredegar, English Church—				Contributions	91	3	11					
				Collection	1	16	0	Do., for Translations	10	0	0					
				Contributions	2	2	0	Huntley—								
				Victoria.....				Collection	4	0	6					
				Collection	0	11	0	Irvine—								
				Contributions	2	2	0	Contributions	1	10	0					
								Kirkcaldy—								
								Contributions	4	2	0					
								Montrose—								
								Collection	6	7	3					
								Paisley—								
								Collection, George St.	5	0	0					
								Contributions	4	0	0					
								Perth—								
								Collections.....	8	14	0					
								Contributions, for								
								Female Education								
								in India	2	3	6					

£ s. d.		£ s. d.		£ s. d.	
St. Andrew's—		Contributions, additional, for Native		FOREIGN.	
Collection	3 7 6	Preachers	0 1 2	Ceylon—	
Contributions	1 7 0			Colombo	232 0 4
Do., for Native				Kandy	49 2 2
Preachers	1 1 0			WEST INDIES—	
Stewartfield—				Bahamas	28 7 2
Contributions	2 0 0			Jamaica—	
Stirling—				Salter's Hill—	
Collection, Baptist				Contributions, for	
Chapel	3 10 4			Africa	2 2 0
Do., Secession, John				Do., Juvenile	4 2 2
Street	6 2 5			Trinidad	28 3 6
	10 1 9	IRELAND.			
Less expenses	0 7 9	Conlig—			
	9 14 0	Contributions	0 17 6		
		Dublin—			
		Contributions	1 15 0		
		Do., for Schools	2 0 0		

Received during the month of April, 1851.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Henrietta Street	13 2 5	Malling, West—	
Annual Meeting at Exeter Hall	104 11 2	BEDFORDSHIRE.		Collections	4 15 2
Annual Sermon at Surrey Chapel	33 15 6	Bedford (moiety)	30 2 10	Contributions	5 15 10
Alie Street, Little	7 9 9	BERKSHIRE.		Do., for Native	
Austin Street, Shore-ditch	8 0 10	Newbury—		Preachers	1 7 2
Devonshire Square	24 19 3	Collections	8 7 0	Do., Sunday School	2 5 8
Eagle Street	6 6 8	Contributions	16 3 2		
Hammersmith	10 15 5	Do., Sunday Schools	1 3 4		
Hampstead, Hollybush Hill	2 0 0				14 3 10
Highgate	8 5 8	Acknowledged before and expenses	22 0 4	Less expenses	0 3 6
Hoxton	1 12 6		3 13 2		14 0 4
Islington Green	10 0 0	BUCKINGHAMSHIRE.		LANCASHIRE.	
Islington, South	3 11 2	Chesham—		Chorlton on Medlock, Grosvenor Street—	
Keppel Street	2 13 7	Glover, Mr. and Mrs.	3 3 0	Sunday School	0 7 9
Poplar	6 0 0	Mursley—		NORTHAMPTONSHIRE.	
Prescot Street, Little	11 0 0	Sunday School	0 12 6	Milton—	
Spencer Place	6 18 0	CORNWALL.		Dent, Mrs., for Haiti	
Unicorn Yard	4 14 0	Penzance—		Chapel	1 0 0
Vernon Chapel	4 3 0	Contributions	5 0 0	NORTHUMBERLAND.	
Do., Juvenile and Sunday School	1 12 0	Redruth	1 7 0	Ford Forge—	
Waterloo Road	7 5 4	DORSETSHIRE.		Contributions, for	
Annual Subscriptions.		Wimborne—		Africa	3 0 0
Clarke, Rev. O.	1 1 0	Contributions	0 15 0	SOMERSETSHIRE.	
Mecham, S., Esq.	2 0 0	Do., for Native		Bristol, balance 1850-1	221 14 1
Morrell, C., Esq.	2 2 0	Preachers	0 11 0	King Street—	
Smith, Margaret	0 6 0	GLOUCESTERSHIRE.		Contributions, Miss Gray's Class, for support of "Mary Gray" at Italy	5 0 0
Taylor, Mrs., Whetstone	1 0 0	Thornbury—		Pithay—	
Tucker, B., Esq., Enfield	2 2 0	Collections, &c.	4 1 7	Sunday School, for Ceylon School	8 0 0
Williams, Thomas, Esq., Cowley	10 0 0	Contributions, for Africa	0 10 0		
Donations.		Do., for Native			
Lambert, Mrs.	1 0 0	Preachers	0 10 5	Frome—	
Rawlings, Mrs. D., Contributions by	3 0 0	KENT.		Collections	21 18 6
LONDON AUXILIARIES.		Crayford—		Contributions	50 3 1
Camberwell—		Collection	4 2 6		72 1 7
Contributions, for Italy	1 2 3	Gravesend—		Deduct for Bible Translation Society and expenses	6 9 9
Do., Sunday School, for do.	5 16 9	Collection	10 0 0		65 11 10
Castle Street, Old—		Lee—		STAFFORDSHIRE.	
Sunday School	0 5 0	Collection	4 10 0	Coseley	3 0 0
Devonshire Square—		Lewisham Road—			
Contributions, by a friend	0 12 0	Collection	7 8 6		

SUPFOLK.	£ s. d.	NORTH WALES.	£ s. d.	SCOTLAND.	£ s. d.
Bildestone—		CARNARVONSHIRE—		Aberdeen, Correction Wynd—	
Sunday School	1 14 0	Capel-y-Beird—		Collection	0 2 0
Lowestoft—		Collection	1 2 10	Edinburgh—	
Collection	26 13 6	Contributions	0 7 6	Collection, Bristo St. .	2 17 6
		GRIN—		Contributions	5 3 0
SURREY.		Collection	1 9 2	Do., Sunday School,	
Norwood, Upper—		Contributions	0 9 0	North Leith	0 10 0
Collection	3 1 9			Do., do., Elder	
				Street, for Africa	1 10 0
WILTSHIRE.				o., Mr. and Mrs.	
Devizes—		SOUTH WALES.		D Gordon Stuart...	1 2 0
Collections	15 6 10	CARMARTHENSHIRE—		Insch	0 15 0
Contributions	11 16 10	Llanely—		Kemny—	
Do., Juvenile	10 1 6	Collection	1 6 0	Collection	0 11 0
		Contributions	4 15 0		
	37 5 2			FOREIGN.	
Less expenses	0 17 0			American Bible Union,	
	36 8 2	GLAMORGANSHIRE—		for Translations	204 1 8
Westbury, Penknap—		Neath, English Church—			
Collections	5 13 4	Sunday School	1 2 0		
Contributions	3 9 4				
Westbury Leigh—		MONMOUTHSHIRE—			
Collection	2 14 0	Pontypool, Trostant—			
Contributions	2 13 1	Collection	1 7 8		
Do., Sunday School	1 0 0				
		PENBROKESHIRE—			
YORKSHIRE.		Cilfowyr—			
Sutton, Craven—		Collection	1 18 9		
Contributions, for		Contributions	5 7 11	SUSSEX.	
Native Preachers	2 2 1	Penuel—		Battle—	
		Collection	0 12 0	Contributions, for	
		Contributions	0 12 6	Native Preachers ...	1 5 1

Part of the Contributions acknowledged in the May Herald from New Park Street should have been specified as follows:—

	£ s. d.
New Park Street—	
Juvenile Association, for Mrs. Allen's Boarding School for Native	
Females at Colombo	35 0 0
Mr. James Harvey, to complete the sum required for the support	
of the above school	35 0 0
	70 0 0

The following Contributions have been received for the "West India Cholera Fund" up to May 19th last, in continuation of those acknowledged in the May Herald.

	£ s. d.		£ s. d.		£ s. d.
Bedminster	1 1 0	Evesham	1 1 0	Melbourne	6 0 0
Bristol—		Goodehaw	2 15 9	Shortwood	14 7 5
Stephens, Mr. Isaac,		Lewes	1 0 0	Westbury, Mrs. Cozens	0 5 0
Kingsdown	5 0 0	London—			
Chelsea, Paradise Chapel	2 2 0	John Street (additional)	1 10 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.