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SUPPLEMENT  
TO THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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DECEMBER, 1844.

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AN ACCOUNT  
OF THE  
JUBILEE MEETINGS  
OF THE  
LONDON MISSIONARY SOCIETY,  
AT  
CALCUTTA;  
WITH A  
BRIEF STATEMENT OF THE MEETINGS  
AT  
CHINSURAH, BERHAMPORE, BENARES, MIRZAPORE  
AND MADRAS.  
TOGETHER WITH A  
LIST OF THE CALCUTTA SUBSCRIBERS  
TO THE  
JUBILEE FUND.

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1844.

## JUBILEE MEETINGS

OF THE

LONDON MISSIONARY SOCIETY IN CALCUTTA.

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A series of deeply interesting services have been held during the last fortnight, in connection with the London Missionary Society's Missions, in commemoration of the Jubilee of the Society. We shall now endeavor to afford our readers, and the friends of the society a full report of the proceedings of the whole of the meetings. We sincerely hope and pray that the perusal of the various statements and appeals, may excite in all devout thankfulness to God, and increased devotedness to, and liberality in, the cause of Missions. We are indebted to the Rev. Messrs. Hill and Morton, for much aid in reporting their addresses, and for the remainder of the reports chiefly to a friend, who kindly undertook to take notes of the proceedings, and to whom as well as to the gentlemen named and all who have aided us in the work we now tender our best thanks.

On Sabbath day, the 15th of September, the Sabbath previous to the Jubilee, the Rev. T. Boaz preached two sermons, preparatory to the series of services on which the friends of the Mission were about to enter ; in the morning from Nehemiah v. 15 :—“ *So did not I because of the fear of God.*” The importance of acting from christian principle in all our alms-givings and labors for Christ, were illustrated and enforced from this passage. On the evening of the same day, Mr. Boaz preached from Psalm lxxii. 19 :—the Christian's desire for the diffusion of the glory of Christ, was the subject of discourse.

On Tuesday evening, the 17th of September, the Sabbath-school scholars, their teachers, the young people attached to the congregation of the Union Chapel and others interested in the Jubilee, assembled at the Union Chapel House ; they

were entertained by the friends of the Mission with tea, after which they assembled in the chapel. The Rev. T. Boaz opened the services by reading the 8th Psalm and prayer, after which he briefly explained the object of the meeting. The children united in singing one of Dr. Watts's hymns, commencing,

“Lord I ascribe it to thy grace, &c.”

The Rev A. F. Lacroix then addressed the juvenile audience on the importance of the work of missions, the state of the heathen, and the happy results of mission labor during the last 49 years. Mr. Lacroix's deeply interesting and well adapted discourse, was listened to by his youthful audience with intense interest. The children then united in singing,

“Hosanna to king David's Son.”

The Rev. T. Smith, of the Free Church Mission, further addressed the young people. He endeavored to carry their minds back to the period when Missions were first commenced, and to describe the feelings of those who first took an interest in these matters in the father-land. He then endeavored to carry them on for 50 years, and to place before them the bright scenes which would then, in all probability, present themselves to christian contemplation. He urged on all the deep responsibility they were under to seek salvation for themselves, lest the heathen, converted under God's blessing by Missionary effort, should rise up in judgment to condemn them. The children united in singing the hymn—

“Lord how delightful 'tis to see,” &c.

And the Rev. T. Boaz exhorted them to attend to what they had heard, and endeavoured to enlist their youthful services in collecting for the Jubilee fund. At the close of the meeting many of the young people came forward to solicit Jubilee subscription Books—they all appeared deeply interested in the good work. This was, on the acknowledgment of all, one of the most interesting and spirited meetings of the whole series.

On Wednesday evening, the 18th September, the friends of the mission assembled at the Union Chapel for special prayer that the Divine blessing might rest upon all the meetings connected with the Jubilee throughout the world, and upon all the labors of the Society in every part of the world.

The object of the meeting was explained by the Rev. T. Boaz. The services opened by singing the expressive hymn, commencing—

“ Oh God our help in ages past.”

After which prayer was offered up to the Lord the Head of the Church, for his blessing, by the Rev. Messrs. Paterson, Brooks, Parker, and Mullens. Suitable portions of Scripture were read, and hymns appropriate to the occasion, were sung during the intervals of prayer. We can say of this meeting—

“ We have been there and still would go,

'Tis like a little heaven below,

At once they sing, at once they pray,

They hear of heaven and learn the way.”

The meeting was well attended and full of solemn interest.

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On the Sabbath, September 22, two Sermons were preached on the occasion of the Jubilee at the Union Chapel, in the morning by the Rev. T. Boaz, in the evening by the Rev. Micaiah Hill, of Berhampore. In both services, gratitude for past mercies, humility for past defects and failings, as well as deep devotedness to the cause of God for the future were inculcated, and we trust felt by all present.

The Sermon in the morning was founded on John iv. 35, 36— and pointed out the application of the sentiment in the text to the present condition of the world :—the agency employed by God in carrying on this work, with the spirit in which the agents toil :—and finally the success with which God is pleased to crown their efforts. The sermon was well arranged, clearly thought out, and, above all, marked by deep solemnity throughout. The topics discussed were most appropriately illustrated by a reference to those facts in the world's history, to which, both in ancient and modern times, the words of our Lord might especially be deemed applicable, particularly the times when Christianity was first established :—when it was revived after the night of the middle ages : when it came forth with fresh power under the 1st and 2nd Charles :—and when (50 years ago) its attention was once more drawn to its Missionary character. We trust that those who listened to these truths may feel encouraged to greater diligence in the Lord's cause and to more fervent prayer.

minently forward: meetings were held in London once a fortnight and (omitting the intervening steps) on the 22nd September following, the London Missionary Society was established. From this period we commence our review of the Lord's mercy and grace to us as a Society. Which may include—

1. Operations in the Heathen world.
2. The different sister Societies originated either mediately or immediately by the example and assistance of the Society.
3. The reflex benefits which the Society has rendered to the Churches at home, to civilization, commerce, literature and science.

The South Seas became the first sphere of the Society's operations.

There is a charm to the savage in exhibitions of art and details of civilization, so also in details of savage life, how horrible, how disgusting soever the picture, there is something which rivets the attention and deeply affects the minds of civilized nations. Perhaps under the guidance of infinite wisdom this latter fact led the Directors to contemplate their first Mission to the islands in the South Seas, feeling that a people sunk lower in the scale of morals and therefore more to be pitied, could not be discovered, God also intending to show that the deepest grained vice in human form could be removed by the blood of the atonement, might, for aught we know, guide their minds thither, that he might convince his people by the regeneration of the most desperate, that all things are possible with Him, and that the everlasting Gospel is the power of God unto salvation to all that believe.

On the first Anniversary the Society resolved to send, if possible, 30 Missionaries to these Islands. The ship *Duff* was purchased for £5000, an insurance effected at 1 penny per cent. and on the 10th August, 30 Missionaries, as the Society had contemplated, with their families, sailed for their destination.

Encouraged by a propitious voyage, and the favourable reception of these Missionaries among the Natives, in 1798, two years after the departure of the first, 10 married Missionaries and their families, with 19 unmarried, were sent as a reinforcement. However, in the providence of God, whose footsteps are in the mighty deep, these were captured by a French privateer and never reached their sphere of labour, and in the mean time intelligence reached the Directors that the ferocity of the islanders had compelled those located at Tahiti to escape to New South Wales. Thus their efforts were partly suspended, and hope and fear alternately rose as the prospect of success or appearance of failure preponderated. Some of the scattered Missionaries commenced the work of evangelization, in New South Wales and some came

home,—one only was honored to return to Tahiti. To these sad results succeeded the intelligence that from Tongataboo the Missionaries had escaped only with their lives, one only remained behind his brethren; would to God he had not, or that others had possessed courage to tarry with him. Solitary and left to the reasonings of a carnal mind, instead of dying as a martyr, he assumed the garb of the Natives and followed a chief to his wars. In the midst of all these discouragements God was only humbling and proving his people. He had designs of mercy in store for these wretched islanders. The South Sea Mission, though branded as Utopian, was preserved by Almighty power and supported by the prayers, the faith and the perseverance of his servants. By the last report, we have in the Georgian Islands 10 stations, in the Society Islands 4, in the Hervey Islands 9, in the Austral Islands 5, in the Paumotee Islands 5, Navigators' Islands 4, New Hebrides 5, and in the Loyalty Islands 4,—46 stations. The results I need not tell you, they are matters of history. Their languages have been reduced to system, the scriptures translated, School-books prepared and printed; whole Islands have been added to Christendom; souls have been converted; Churches organized; the bloody Morais have been thrown down, the idols burnt and otherwise destroyed, and the man-eater of the South Pacific sits at the Saviour's feet clothed and in his right mind.

Need I add that Tahiti has recently become the object of our deep solicitude; that when Satan could not by his naked savages tear down the standard of the cross; that when by the pollutions of ignorant men and shameless women he could not defile the glories of the cross, and that when after repeated attempts by drunkenness, imported from England and America, he failed to arrest the progress of the Cross, that he has sent the emissaries of the Pope to poison the fountain of life. But our hope is in Emmanuel, under whose protection Tahiti remains. Alas! Alas! yet why do I exclaim alas? thank God the present race of Jesuits have but little courage to face man in a state of nature or they might anticipate the future conquests with which we trust God still designs to crown our efforts. No, my brethren, Eromanga, the bloody Eromanga, where Williams and Harris fell, has no attractions for them; they will wait until the Gospel has civilized, and where the gospel has beaten the battle axe into a ploughshare and the spear into a pruning-hook, and men learn war no more; thither they will go, yet not thither unless protected by French guns, to dwell and instruct men in a system of Idolatry more offensive to heaven than that which they have discarded, because falsely bearing the arms of the Saviour, and by which the name of Christ is dishonoured. But brethren these are the last times; the triumph of this wicked one shall

be short ; the days of the Man of Sin are numbered ; the Lord shall destroy him with the breath of his mouth ; and Tahiti shall be free.

The next feature of our Society's operations, viz. the Mission to the East, will show us something of the spirit with which the founders of the Society were imbued.

They regarded the world as the field, and the command of Christ to teach all nations as making no reservation in their own favour, but as binding equally upon all who possessed the requisite qualifications for Missionary service ; their zeal did not expend itself in urging others to contribute of their substance until they themselves had become the largest donors, nor did they send men to take possession of the enemy's country without praying and striving to share themselves in the perils and labors of this undertaking.

In 1796, the year after the Society was formed, the Directors applied to the East Indian Directory, and were refused, the following year in the hope of being more successful with the newly chosen Directors of the East India Company, they renewed their application for permission to send Missionaries to Bengal, two of whom would be Directors, devoting their lives and property to the service ; a third would have been the late venerable Ewing of Glasgow ; the fourth Mr. Haldane, the proceeds by sale of whose estate of Avithric, he would give to the Mission. Their design was frustrated, for at that period, says their report, " both the old and new Directors of the East India Company were determined not merely to preserve but to sanction the practices of heathenism in India." The contemplated Mission to this country was to be composed of more than 30 persons, and it must be evident, had such a number attempted by circuitous routes and in detached parties to steal an entrance into India, that they would have been sent back by the Government. Although by the refusal of Government their operations were suspended and their proposal to commence on so broad a basis laid aside for a time, yet the Society never lost sight of Bengal, and in 1798 Mr. Forsyth entered India, and with a view to the education of native youth sat himself down to the study of the language ; he appears to have been a man of singularly self-denying habits, he would walk from Chinsurah to Calcutta to preach on the Sabbath, a heap of stones in a godown formed his bed, and that he might not draw upon the Society for funds, was satisfied with the plainest food. This priority in point of time, his urgent calls upon the Society for additional help, and his advice to the Directors as to the best means of introducing Missionaries into India, entitle him to be considered as the pioneer of our Missionaries in Bengal. He was succeeded by Mr. May, subsequently by Messrs. Townly, Keith, Harle, Thompson, Bankhead, Trawin and others whose names are familiar to you. Of those we

have specified, with two exceptions, all died here with their faces to the foe. In the interim Missions had been established in Ceylon and Burmah, at Surat and in Peninsular India. Our stations at the present time are, in Northern India 6, Surat 1, in Peninsular India 11, in all 18.

Our Missions in India share in common with other Societies in the obstructions which they meet from climate, manners, habits, cast and degradation of character among the native community; their success has neither corresponded with the expectations of the Missionaries nor with the sanguine anticipations of those who sent them, yet like the men of Gideon, though faint, they are pursuing, and with the grace of God, as they fall in the contest their places will be occupied by those who will continue their labors.

In Bengal the translation of the Scriptures having been so vigorously prosecuted by our Baptist Brethren, has not received that attention from our Missionaries as at Benares, Guzerat and in Peninsular India. They have confined themselves more to the direct preaching of the Gospel than to other departments of Missionary labor, and whether from exposure in so doing, their death has been hastened we are not prepared to say: but our loss has perhaps been *larger* than that sustained by any other Society.

Much has been justly and deservedly said of Smith, who fell at Demarara and Williams at Eromanga: yet when comparisons are made, it ought not to be forgotten that Missionaries in India have to meet steadily and calmly, without the stimulus and honor of martyrdom, the stern approach of diseases which hitherto have been ten-fold more fatal to life than the club of the *savage*.

The moral regeneration of India is an object of such magnitude, and one that will result in so large a revenue of praise to the Redeemer, that opposition from Satan in all and every form might be anticipated—that opposition has been endured. yet the work is gradually advancing. We desire to be thankful that our Missionaries share in the honor of rearing the standard of the cross on this continent, share in the labor of dispelling the darkness of ages, in breaking the fetters of cast, dispersing the delusions of superstition, educating the ignorant and proclaiming the Jubilee of the Gospel, and oh! when the shout of emancipation from 150 millions of Hindus, Parsees, Mussulmans and other tribes shall rise from India we will ascribe eternal praises to the Lamb that sitteth upon the throne for permitting us to be employed in so sacred a cause.

Our Mission to *China*, the first attempted by any Evangelical body of Christians, was commenced in 1807. Morrison was directed to make the translation of the Scriptures the grand object of his attention. After the completion of the New Testament, Mr. Milne assisted him in the translation of

the Bible. Other Missionaries followed to strengthen the Mission; and as the jealousy of the government precluded them from entering into China they were located at Malacca, Singapore, Penang and Java, where they labored among the Chinese residing at those *places*.

The Chinese Bible was a large book, two copies of it were a sufficient load for a porter, and not therefore with facility to be introduced into the empire, it being a book proscribed by the authorities.

The necessity of reducing the cost and size by substituting smaller and metallic types for wooden blocks was felt and lamented, yet to set up a press with metallic types required an outlay of £30,000.—The Bible Society was not prepared for such an expenditure, and the public sympathy, though encircling the world, had not funds to meet such a demand without neglecting other countries. Under such circumstances though the Bible had been translated it had not been given to China. Despair however had not found a place in Dr. Morrison's vocabulary. He laid a dying injunction upon our patient persevering brother Dyer never to cease in his attempts till the Bible could be given to China.—Their disembodied spirits have met in heaven, and Dyer could tell Morrison that God had spared his life till a press with a font of metallic type adequate to the whole Bible could be set up for 100 instead of £30,000—that the Bible could be produced sufficiently small for purposes of transmission into, and for domestic use in, China, yea more that God had so far opened the Gates of Brass as to admit the Scriptures, and even in some cities to allow the Evangelist to enter with them. "Send now prosperity, O Lord, we beseech thee, send now prosperity, and make the empire of China thine own."

"The same year in which our Mission to Bengal commenced, saw our first Missionaries enter *Africa*. At that time Edinburgh and Glasgow had each its own separate independent Society, and each sent two Missionaries to be associated with ours. They were directed to the Foulah country, but the disturbed state of the tribes rendered it prudent to proceed in other directions, two to the Bahamas, two to Free Port and two to the Bullam shore. Also in the same year or beginning of the next, Dr. Vanderkemp, Mr. Kitcherer and two English Missionaries sailed for the Cape to commence a mission in *Caf-fraria*. There we have met with disappointments and success, the latter always preponderating. Obstacles from the authorities and the Colonists have retarded but not arrested the onward march of truth. Tribes, savage and wild have been brought to the obedience of the faith. Those who were the terror of the colony, whom no proscriptions could deter, whose vigilance was rarely eluded, and whose thirst for revenge could not be allayed, bowed to the authority of Christ.

There civilization advances, the slave drinks at the fountain of freedom; languages clicking and harsh, as well as other soft and mellifluous, have submitted to the rules of grammar; the Botschuana reads the word of God instead of laying his ear to the book that he may hear it speak; the Gospel has been embraced, schools established, and Churches formed, vast regions have been explored, *Terra incognita* become familiar to our Missionaries, new tribes discovered, and the desires of our Brethren will, we believe, be ungratified so long as one tribe remains unvisited and unblessed by the Gospel.

In connexion with Africa, *Madagascar* should be reviewed. Our Society, at an early period of its history, intended a Mission to this Island, but information and facilities were long in being obtained. Preparatory to such an object, a Mission was sent to Mauritius or Isle of France, concerning the inhabitants of which a traveller said, "The blacks are the slaves of the whites, and the whites are the slaves of the devil." At length two married Missionaries obtained an entrance into Madagascar, but were confined by the despotic Government to the pestiferous coast. There disease took the lives which barbarism had spared. Mr. Jones whilst lying at the verge of the grave, and contemplating it as the house speedily appointed to receive him, saw the spirit of his brother Missionary pass by him, then that of his wife, and next that of his colleague's widow, and after a period when he rose from his couch of affliction he found himself the only remaining individual of the Mission—and yet there he stood firmly at his post awaiting a re-inforcement of others who would not count their lives dear unto them. The work of civilization had began. Schools were not only established but attendance enforced by authority. The Scriptures were translated and Churches had been formed. When an incarnation of all that is vicious and cruel in the person of the present ruler seized the reins of Government and commenced a persecution (without pity or remorse) of the followers of Christ.

That persecution has continued for 8 years. In the year 1842 five martyrs were added to the number of those who had been slain for the testimony of Jesus. Now, if a tree be known by its fruits, and if constancy in suffering for Christ even unto death be any test of Christian faith, then hath God given in that island faithful witnesses like unto those recorded in Scripture, not one among them has apostatised, has denied the Lord that bought them. For wise purposes, perhaps to prove us still more, God has called to his rest the only man left among the Madagascar Missionaries who possessed the courage to hover around the coast and attempt to rescue or succour our persecuted Brethren and Sisters in Christ, (Mr. Johns), but shall the reign of violence continue for ever? Hath God forgotten his infant Church! Hath he planted a vineyard

and then left it for the wild boar to tread it down ! Far from us be thoughts so dishonoring to Him, rather is he not laying deep and broad and cementing with the blood of his martyrs the foundations of a temple which shall fill with his glory the island of Madagascar.

In the 5th year of the Society's operations a mission was sent to an Island opposite to *Newfoundland*. In the next year one to Quebec and Montreal. Our connexion has ceased with those missions which probably laid the foundation of the Evangelical Churches in British America. We are still united with them by sympathy, prayer and purpose, though their immediate care now devolves on the Colonial Society.

In 1806 our Society commenced a mission to the Jews, which was continued for some years in London and Poland. A Society embracing this object, and under the management of members of the established Church leaves our Society more at liberty to preach unto the Gentiles.

In 1807. Our West Indian Missions began at Demarara, in 1808 we occupied Tobago, in 1809 Trinidad, in 1813 Berbice, and subsequently Jamaica. In the emancipation and evangelization of the slaves in the west, the only martyr to the cause was our brother Smith, whose death gave an accelerated impulse to the movement until it became irresistible, and now whilst the luxury of freedom is enjoyed by 800,000 of the descendants of Ham, churches and schools, and hamlets and villages and towns are rising on every hand. Knowledge is sought with avidity, education advancing. Pure and undefiled religion is spreading and benevolence and charity, and the spirit of Christianity so largely diffused that the expenses of our West Indian missions are reduced to a fraction ; should the Spirit of God continue to rest on those parts, the inhabitants at their own cost will probably take no inconsiderable share in the evangelization of the world. The Free States of America are so politically bound together with the slave states, that perhaps without a disruption in the Government they may never be able to effect the freedom of the slaves. Our emancipated negroes are not so bound, and may perhaps be the destined agents to urge onward the tide of freedom to their sable brethren in North and South America.

In 1809, a mission was established in the Mediterranean among the Greeks, and I think still continues, the system of opposition of the Greek Church (the twin sister of papacy, and less violent in her measures only because she lacks the ability of the Roman Church) has borne heavily on the efforts of our brethren there, and will continue to do so until the Lord send deliverance and appear on behalf of his servants.

We have noticed that our Directors regarded the world as the field. We shall now see that they could pity the countries where error had choked up the Word of the kingdom as

well as those in which the gospel had never been planted. So early as 1800, the Society directed its attention to France. Here the Revolution had thrown up from the great deep of Popish superstition and the troubled waters of political strife, the mire and scum of infidelity which had spread a moral pestilence throughout Europe, and had overthrown Papal authority in France.

The political condition of the two countries prevented English Missionaries from residing in France; a correspondence carried on through the circuitous routes of Holland and Germany, and the employment of the press, the then great engine of infidelity formed our first efforts. An essay on the Divine authority of the New Testament, an edition of the French Testament, the Assembly's Catechism and Tracts in French and Italian, were printed, published and circulated in France.

On the first alteration in the political relations of the two countries, a deputation visited France, and the Rev. Mr. Tracy engaged as our agent; since that period almost down to the present we have voted annually £1000 to the spread of Divine Truth in France. That Mission now stands without our assistance, and the preaching of the gospel and evangelical education are advancing the cause of the Redeemer.

Such, Brethren, is a rapid glance at our Society's direct operations, which embrace every quarter of the world, and to which we have directed your attention in obedience, to the word of God, "Thou shalt remember all the way which the Lord thy God hath led thee."

But if we obey the injunction of the text to remember *all* the way, we must view the Society from another point of observation, that is we must glance at the sister Societies which, whether mediately or immediately sprung from its spirit, its labors, its example.

And here I design not to enumerate the auxiliary Societies which have been produced by its efforts, such as the one of which we assembled here form a part, viz. the Bengal Auxiliary Missionary Society, nor those Missions which our Parent Society originated, and which are now able to stand without assistance; but those which have taken up a distinct and independent course of operation, and are coadjutors or sister-Societies to our own. The correspondence of our Society with Evangelical Ministers in Holland called up their sympathies for the heathen, and in December 1797, at Rotterdam, the Netherlands Missionary Society was formed. Its missionaries were first sent to us for support and superintendance, to it we were indebted for Vanderkemp, Kitcherer and others. Its missionaries subsequently, though supported by their own Society, labored in the same fields with our own. But now they occupy different spheres of action. To it you will be

ns pleased to hear, as we are to announce, we are indebted for our dear brother Lacroix.

The correspondence of our Society with Ministers in America, and its example originated on the 1st November, 1797, at New York, a Missionary Society on the same principles as our own. Our Directors exclaim in their next report, "America has caught the Holy flame," but they add, "the zeal of America for a century to come will find full scope among its native Indians." Sanguine as our Directors were, they neither knew the elasticity nor resources of the American Churches: America in less than half a century has planned and commenced the gigantic scheme to encircle the world with a belt of missions from which, as from a mighty river, streams may branch off to the very poles of the earth.

At this period existed among evangelical ministers, and embracing several thousand members scattered throughout Switzerland, Holland, Germany, Prussia, Denmark and Sweden a Society of correspondence for mutual edification. These had their attention by the correspondence and example of our Society, directed to the Heathen, and hence arose a Missionary Society whose head-quarters is Basle, and from which many of our German Brethren now engaged by the Church Missionary Society emanated, and whose own Missionaries are now zealously laboring in Southern India. In the glance at our Mission to France, we noticed that our Society had published the New Testament in French; whilst that was in circulation the British and Foreign Bible Society started into existence, and happy indeed are we that the multiplication and distribution of the Sacred Scriptures have thus been placed under a different board of management, or our Society must have sunk under the accumulated burden of an institution which has expended two millions sterling in the distribution of the Scriptures alone.

From our Society the Church of England Missionary Society emanated; its founders were among our Patrons and Directors and Members. It originated not from class interests, from sectarian bigotry, rivalry, or jealousy, but simply from a hope that by a separation, additional assistance could be obtained, a larger sympathy among the members of the established Church for the Heathen be elicited, and larger spheres occupied by such a movement. Its founders were right. Our funds, our friends, our missionaries suffered no diminution. All the blessings therefore accruing to the perishing Heathen from the Church Missionary Society are clear gain to the cause of Christ. How different soever the phases which their local committees and auxiliaries in foreign lands may sometimes present towards each other;—how opposed soever may sometimes be the temper displayed by their agents towards each other; these two Societies have

never differed at home. To the present day their Secretaries periodically meet for consultation. May the great Head of the Church preserve that union till man shall have no reason to say unto his fellow-man, "Know the Lord:" but all shall know him from the least unto the greatest.

In our review of the blessings which God has vouchsafed to the Society, we must consider the reflex benefits which it has conferred on the Churches at home. A religious periodical which was started only two years before the origin of our Society, speaking of the period says, "It was one of thrilling and awful interest. The French revolutionists had reached their maturity in crime. The infidelity of continental Europe had spread its pestilence to our native shores, profligacy of manners lamentably prevailed, while the several denominations of professing Christians were far from occupying that position of commanding influence which the crisis so imperatively demanded."

It is a maxim the truth of which few will deny, that to resuscitate a bed-ridden paralytic Church and purge out the old leaven is a far more arduous undertaking than to commence a new one. Now observe Brethren, the majority of Churches, whether in the establishment or out of it, were in this condition; they were destitute of that aggressive principle essential to the extension of the truth until the Spirit of Missions which is the Spirit of God had breathed into them invigorating life. The Spirit of Missions bid them look on an apostate world, and when they began to feel and pray for Heathens abroad they discerned that they had Heathens living around them who required their prayers, their pity, their exertions.—Prayer Meetings were better attended, the neighbourhood and villages visited, new congregations were collected, and new Churches founded. In 20 years the Congregational Churches were largely multiplied, and the Jubilee of our Society looks for its support upon double the number of Churches than at its origin were in existence. Thus has the Saviour's kingdom been extending in England, and thus is it prepared for a larger range of Missionary enterprise.

Scotland also caught the aggressive movement, an advance was made into the empire of Heathenism, a charge sounded against ignorance and state usurpation at home, and in this, the year of our Jubilee, we welcome the Free Church of Scotland with its noble missions to a participation in our sympathies and prayers; and when the place shall become unable to bear our united flocks we will divide with her the land, and say as Abraham did to Lot, "If thou goest to the right we will go to the left."

The continent of Europe has also received these reflex influences, so far back as 1800 (and matters have not retrograded since). Our Directors in their 6th report say—"The cause of

God, we have reason to hope, gains ground on the continent. A new impulse has been given to the disciples of Christ, which they have also traced to the same source, and a spirit of prayer is there connected with ardent desires and zealous endeavours to promote and extend the kingdom of Christ. Brethren, the Neology of Germany must fall before the weapons of prayer and zealous endeavours to promote the kingdom of God, they are held apparently by the hands of mortal erring man, but in reality they are wielded by the omnipotence of God.

We omit that which on another day might with propriety be brought before us, the bearing of the Society upon the interests of commerce, civilization, literature and science.

“Thou shalt remember all the way which the Lord thy God hath led thee to humble thee and prove thee.” The Lord by a variety of dispensations humbles and proves his people. He has proved the sincerity of our Society, on the one hand, by encouragements in giving them large success, on the other hand, by suspending and in some cases frustrating their designs. On this occasion he carries in safety and gives a favourable reception to a band of missionaries, and on that occasion he leads a similar number into captivity, from whence when rescued they return to their homes and abandon the work. He humbles us when he takes away our beloved fellow-laborers on whom we may have placed so much reliance as to dishonor Him who is the Author of all success, and has proved us by closing against us doors of usefulness for a series of years until many began to fear lest his time for visiting this or that country had not arrived. He has humbled, yea he has proved us, by permitting persecution to suspend our operations in Madagascar, and driving our Brethren from the scene of their labors. He has humbled us in straitening our resources and preventing us from strengthening many of our old positions; yes, he has humbled us, for many on whom we had hopes, whose preparation for the work and qualifications pointed them out for future usefulness have not lived out half their days, and their widows and children have accumulated on our hands. He has humbled us, for now that he has opened the gates of China (an event for which we have longed and prayed during 40 years) we cannot for want of means (men we have in abundance) send out help at all adequate to the wants of that vast empire. He has humbled us, for whereas it was the nature of the Jewish Jubilee that the debtor should be absolved from all his responsibilities, we must beg and intreat for pecuniary assistance to defray the debts which we have incurred. Our Jubilee is not therefore one of unmixed joy, our condition resembles that of the emancipated Jews when rebuilding the temple, the youths shouted for joy as its foundations were laid; but the elders who had seen the glory of the

former temple wept aloud till they knew not which exceeded. Let us not, however, indulge in sorrow to the exclusion of holy gratitude and joy on this occasion. We address ourselves to those who have been accustomed to give liberally, who are willing to give liberally, and who would be pained did we say we cannot and will not accept your liberality.

A collection will be made to liberate the Society from debt. We must not reverse the order of things and have the Society to be incarcerated for debt on this the year of its Jubilee. Friends and Brethren, do on this occasion as you have been accustomed to do, act like yourselves, and then we will convey to England the gratifying intelligence that in Calcutta, the Jubilee was observed with holy, consistent, joy. We must not shame the founders of our Society, rather we must not dishonor God by proving ourselves unworthy of the trust which He, by their instrumentality, has committed unto us, either by refusing to take up the mantle they have left behind them or by doubting that their God will be with us as he was with them, no, we will not doubt, for this God is our God, and he will be our guide even unto death."

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On the evening of the same day, the Rev. J. H. Parker preached at Cooley Bazar on behalf of the Jubilee Fund, from Mark xvi. 15, 16—"Go ye into all the world."

1. The Commission here given by the Saviour, to go and preach the Gospel, stated and explained.

2. The extent of this commission;—embracing, as the objects of its benevolence, the whole world—every country, every human being.—"Christ died for all," that all might live.

3. To whom was this commission entrusted?—Not merely to the eleven apostles, nor to the few others who might have heard him; but to all his followers in every age, if one age could not or would not do it, the next must take it up. Thus through ages of past neglect, it comes down to us. *Ours* is the command; *ours* the promise connected with it.

4. The results of the faithful execution of this commission. 1. Those who reject it when thus offered them, must be hopelessly and for ever lost. Solemn warning to those called Christians, who know the truth, but receive it not. 2. All who embrace the Gospel and trust in Jesus shall be saved. These, not a "few," Luke xiii. 23; but "a great multitude whom no man can number," &c. Rev. vii. 9.

The collection amounted to upwards of 100 Co.'s Rs.

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*The public Meeting in commemoration of the Jubilee of the London Missionary Society was held in the Union Chapel on Wednesday evening, the 25th September, 1844.*

The service commenced at  $\frac{1}{4}$  to 7 with the hymn "Blow ye the trumpet, blow."

Rev. J. Campbell read appropriate portions of scripture and offered up a suitable prayer.

A. Grant, Esq., was then invited to take the chair. He opened the business by referring pertinently but briefly to the early history of the Society which had now entered on its 50th year.

Rev. W. Morton being called upon, proposed the 1st Resolution, which was as follows :

Moved by Rev. W. Morton, London Mission, Seconded by M. Wylie, Esq., Free Church.

*First.* "Jehovah commanded his ancient people at various stages of their history to pause and review all the way in which he had led them—they obeyed and were benefitted by the survey.

The friends of the London Missionary Society, in imitation of the ancient Church, would at this the commemoration of the Jubilee of the Society's formation, pause and review the goodness of God displayed to the Society, and through it to the world during the last forty-nine years."

[The following is the substance of the speech of the Rev. W. Morton, delivered altogether extemporaneously, with exception only of the *figured* statements, and the mere heads of the propositions illustrated. It is believed, however, to be as accurately as possible such as it was spoken; a few passages only have been added which were *intended* to be spoken, but, owing to the stint of time allowed for any one speaker, passed over.]

*Mr. Chairman and respected Friends—*

The command referred to is in Deut. viii. 2, &c. "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no, &c." The dealings of God in providence are to be frequently reviewed and deeply pondered—at once to excite our gratitude for his unspeakable and unceasing mercies, and to move us to penitence and humiliation on account of our sins, our unworthiness, our unprofitableness in his cause and service. Thus, as in every Christian exercise, there is a mixture of holy pleasure and godly sorrow, becoming and indeed inevitably attending on, beings of such mixed character as we are, and in a state of such great imperfection as is this probationary life on earth.

The present celebration is, however, specially a *joyful* one, and is therefore termed a Jubilee.

The Jubilee was originally a Jewish festival, occurring at the end of every nine and forty years, as directed in the 25th of Leviticus. Every fiftieth year was to the ancient people of Israel a time of peculiar rejoicing; for then inheritances and possessions, sold or alienated through misfortune, returned to their original proprietors—all debts and mortgages were cancelled—bond servants became free, and nothing but joy

and gladness every where prevailed. Many very important political and social advantages, doubtless, were secured by these regulations, but which it is not our present purpose to enumerate. The Jubilee service was afterwards imitated by the Romish church in a very superstitious way, greatly injurious to the purity of its members, by a vast concourse assembling in Rome to receive a plenary indulgence for all sins at the lying lips of a poor sinful man like themselves; the return on their part being that which *he* chiefly aimed at, the replenishment of his coffers by means of their gifts, the *purchase* of a pardon so impiously promised and bestowed. Latterly the imitation has been put to a better use by Protestant Christians, in the periodical celebration of a devout service both of thankful commemoration of God's grace and goodness, and of renewed consecration to his holy cause. Such a service is the present: nine and forty years has the London Missionary Society existed; and now entering its fiftieth year, it resolves to celebrate throughout the world, into every most important and accessible portion of which it has extended its operations, a solemn exercise of grateful recognition and joyful praise.

It has fallen to my lot to bring before you, dear friends, the prominent details of those events in the history of the London Missionary Society which have marked the past forty-nine years as one of the most important in the history of the Church of Christ from Apostolic days till now. My chief difficulty will be selection and condensation. Bear with me if I fail to be as succinct as you might desire. And as a Jubilee occurs but once in the lives of most, I may be pardoned for hoping and requesting you will exercise a kindly patience should I seem tedious to you. I will throw my thoughts into a series of propositions to be successively confirmed and illustrated. And—

1. First, The history of the last 49 years illustrates, in the most striking manner, the *innate energy* and *vitality* of Christian Truth. Christianity has often been obscured by the unfaithfulness of its professors; its power has for a while, a long while even, been dormant, and to human view appeared extinct. Evangelical truth has ceased to be enforced, faith has been dead, the love of many waxed cold, devotion and holiness given place to a deplorable *worldliness* of spirit and relaxation of morals; witnesses for God have witnessed "in sackcloth and ashes;" the world has been unconcerned, Satan rejoiced, the angels and good men mourned, and a spirit of universal slumber fallen upon and benumbed the professing church. So it was at various periods from the first example of that most baneful of all events in the church's history, its subjection to a *state* influence, sure to generate a worldly spirit and to introduce, in successive stages, formality, ambition,

covetousness, relaxation of discipline, the cessation of faithful preaching and sound doctrine, and all manner of degeneracy. So it was in the dark periods preceding the Reformation; so it was at the Restoration so called, but which should rather be termed *the destruction*—for such it was—when error and licentiousness well nigh put out the light of truth and purity in our father-land. In nothing was the ancient and distinctive character of Christianity more departed from than in the loss of its Missionary Spirit, its zeal for self-extension, for the salvation of fellow-men and the honor of our Divine Saviour. At length, as at other periods of revival, so in that at the close of the last century, when an eminently new era in the history of the world commenced, the Church of Christ having recovered, in some measure, from the united effects of persecuting laws and of that general relaxation of manners introduced by the flagitious Court of Charles II—after many long and severe struggles for its very existence, yet having been enabled to keep the lamp of truth burning, and to defend it from many an envious blast,—began first to be zealous for the souls of fellow-men at home; and when large extension had been given to it there, by an instinct, so to speak, of its own heavenly nature, began then to be the subject of inward, at first almost unconscious and undefined, emotions of love to the world at large. In 1791 the Baptist body first honoured their Lord by putting forth that effort for heathen evangelization which was the morning star of the glorious day of grace in whose blessed light we are now rejoicing. Who has not heard of Carey and Marshman and Ward, and of their persevering and indefatigable achievements? achievements that will go down the stream of Time, carrying their undying names to nations yet unborn. In 1793, the monthly Missionary Prayer Meeting for the spread of the Gospel was instituted among the Independent body at Warwick, on the 27th June, and £5 5s. collected for Missionary purposes! Then followed a letter by Dr. Bogue of Gosport to Christian Professors, in 1794; and on the 4th November following the first concerted preparatory meeting was held in London. In January 1795 an address to *ministers* of the body was resolved upon, which led to the first general meeting on the 22nd, 23rd, and 24th of September, 1795. On the 10th of August, 1797, all preparatory steps having been taken and information acquired, plans matured, collections made and resolutions formed, the Missionary ship *Duff* sailed from the Port of London, like another ark bearing the renewal of spiritual and moral life to the Islands of the South Seas; it was freighted with no fewer than 30 Missionaries, besides wives and children.

In these events we have, then, a blessed illustration and proof of the inherent vitality of Christianity; that it is undy-

ing, like its risen Author ; immortal as truth and holiness, and unchangeable as the Divine purpose of mercy to mankind. No false religion has ever recovered itself after having once fallen into a condition of obscurity and weakness. The curious speculations, the gorgeous rites, the complicated ceremonies, of Assyrians, Chaldeans, Persians, Phœnicians, Egyptians, Greeks, Romans, Mexicans, and Peruvians, all have disappeared from the face of the earth. Based on falsehood, nurtured in sin, and fostered by state power alone, they have never been able to revive after a collapse; they are extinct to rise no more. And so is Hinduism perishing, and so have perished the Fetish and Obi of the West Indian Negroes, as had previously the gigantic and awful superstructures of many other forms of false, impure, cruel and abominable superstition. If Popery has ever here and there revived, it has been either by virtue of that small portion of truth and Christian excellence which it holds amid its mass of defiling and corrupting evils, or because "that which letteth will let until it be taken out of the way;" until "the great day of the wrath of the Lamb is come, and he cast the great harlot of abominations" into the deep dark bed of endless torment and perdition. Thus has modern Missionary enterprise established the *eternal* life of our Divine and Holy Christianity.

2. The next great principle illustrated is *the reflex operation* of Christian faith, love and zeal, upon its own spiritual life and happiness and vigour. No sooner did the spirit of Missions grow warm in its bosom, than the whole body of the church felt the genial heat expanding, purifying and strengthening it in every member. No sooner did Christian men begin to honor their risen Lord, and to remember his command to "go into all the world, and preach the Gospel of salvation to every creature," than the Spirit from on high was poured out copiously upon them. They waxed forthwith valiant, active and full of glorious excellency; languid piety kindled into a holy glow of devotion; pastors and people, and church with church, vied in every exercise of faith, charity and hope. Prayer became earnest, preaching lively, discipline stricter; the cords of union were drawn tighter every where; the spirit of the Gospel, like a holy electricity of divine power, ran from heart to heart, and effort after effort of benevolence and piety followed in rapid succession. The ingenuity of Christian thought once set in action by the impulse of Christian feeling, was exhaustless in contrivances of mercy and zeal. Bible Societies, Tract Societies, School Societies, Anti-Slavery Societies, Peace Societies, charitable Institutions, in endless forms of piety and goodness, spread themselves over the land; and while seeking to bless the heathen we were doubly, fifty, a hundred fold more blest ourselves! Since the year this Society was founded, the In-

dependent Churches alone have just doubled in number, and far more than doubled in strength, zeal, piety, intelligence and liberality.

Such, then, is Christianity and such its natural, inevitable efficiency and expansive power. Would you be honoured of God, be enriched in knowledge, faith, love, and joy? then be liberal, be pitiful after your power, yea and beyond your power; and be sure the windows of heaven will be opened, the fountain beneath the throne of God will be unsealed, and streams of peace, holiness and bliss pour down in endless abundance on your individual souls, our churches, and our race!

3. The next point illustrated by the history of Missions during the last 49 years, is that apostolic declaration that "the Gospel of Christ is the *power of God* unto salvation to every one that believeth;" the grand instrument in the amelioration of the human condition every where and in every thing. But to bring out this point I must separate its different items of proof and illustration.

And 1st—When the London Missionary Society began its godlike labours of mercy and faith, what was the state of the world? In Europe, if we except our own country, all the nations were, for the most part, either the willing victims of the man of sin, ignorant, degenerate, demoralized—or, in so called Protestant countries, asleep if not dead in indifference and worldliness—or, as in France and its dependancies, overrun by an appalling infidelity and atheism, the child and the parent at once of a gigantic ungodliness and immorality that bid fair to destroy every vestige of truth, virtue and piety from the face of the land. As to Heathen countries, save a few feeble attempts to teach Christianity among the aboriginal tribes of North America, and the few scattered missions of the Roman Catholics in China and elsewhere, over the wide waste of Heathendom there was not a solitary candle burning to guide into the ways of eternal peace, and the six or seven hundred millions of the human family were rushing on, with fearful rapidity, into the gulf of eternal misery!

The Islands of the South Seas were visited by the heralds of Jesus. The discoverer and traveller *had* been there, the dealer had been there, the scientific astronomer had been there, yet had nothing been done for them. Perpetual wars, infanticide almost incredible in amount, licentiousness nearly unparalleled, rudeness and indolence and famine, were rapidly extinguishing the very race; so that Pomare truly said, without exaggeration, to the Missionaries—"had you delayed a few years more to visit us, you would have found these islands without inhabitants; we were melting away like wax before the fire," devouring and being devoured, murdering and being murdered, corrupting and being corrupted. But after 50

years what is now their condition? See whole islands nominally Christianized, and multitudes actually converted to God; a population, industrious, peaceful, and increasing, cultivating their lands, extending their commerce, arts, and manufactures; taught almost universally to read and to write, possessed of regular and righteous Government, laws and police; respecting the sabbath, and assembling for divine worship by thousands on thousands. No more wars and massacres, no more bloody sacrifices and infanticides, no more allowed and cherished licentiousness, no more nakedness and filth, no more famine and wholesale misery. Surely, then, the Missionaries have indeed been a blessing to them, and well may we rejoice and be glad in remembering the way the Lord hath led them!

2dly. Look at the West Indies—a million of our fellow-creatures not raised above the beasts that perish, harnessed (as I have *seen* them with my own eyes,) like mules and oxen to carts, and kenneling like dogs—without morals, without common decency, without one thought of God, their own souls, or a dread eternity—fed and bid to breed like cattle—a very mockery, an awful mockery of humanity—brutalized, scourged, neglected by fellow-men as inferior creatures—they ate and drank, toiled and then died; but oh! the fearful future! Look at them now, since the Missionaries went among them—and the London Missionary Society has had a glorious share in the holy and noble work of patient charity—Churches of one, two, five hundred and 1000 members, of men and women not only free, enlightened and civilized—industrious, cheerful and happy—but ardent in holy zeal, faith and love; Christians nowhere exceeded for simplicity, devotion, spiritual life, liberality, activity. Surely this is a triumph of Christ, demanding our most grateful jubilation!

3rdly. Look at Africa, at the Hottentots, held to be no better than dogs by the Dutch boors, and fierce as they; their bodies covered with filth in which you could bury your fingers, their minds encrusted with scales of ignorance impenetrable, their hearts hard as the nether mill-stone, their lives one perpetual scene of misery and abomination—and now? the Hottentots are *men, Christians*, worship *our* God, *our* Father; love and adore *our* Saviour; think, feel, believe, love as *we* do; read the Bible, sing holy hymns, live lives of peace, industry and virtue; die the death of the righteous, and joining the ranks of angels and the blest sing the eternal song—"to Him that washed us from our sins in his own blood, be glory and honour, for ever and ever!" The foregoing might suffice for specimens; we have not time to enlarge. Have we not sufficiently proved that the Gospel is indeed the power of God and the grand instrument in his hands of raising, enlightening sanctifying and blessing fallen man?

4thly. Yet must I ask you to look for a moment on

Madagascar. Have we not there, too, a bright and blessed, example of the power of the Gospel? There our Missionaries Jones, Johns, and Freeman laboured, and there, the seed they sowed sprang up and has yielded a harvest than which none more precious, if more abundant, has been reaped on Missionary soil. There all that is merciless and murderous and most barbarous in persecution, all the ferocious power of a savage queen, goaded by savage councillors, and full of a malignity of purpose that has never wavered, have been for years employed in efforts to kill Christianity in killing its professors, but have not succeeded. Martyr after Martyr has meekly bowed the head and died for the truth and love of Jesus; not rushing, be it remembered, with a mistaken enthusiasm to a death deemed glorious in the eyes of men, but preserving life as long as possible in the use of all prudence and circumspection; yet when the alternative is death or apostacy, not hesitating for a moment, boldly but meekly avowing their faith in Jesus, and sealing the testimony with their blood! Men and women equally courageous, equally devout, equally consistent to the end; not *one* has shrunk back, not *one* has, in a moment of weakness or fear, succumbed or sought by a false pretence to avert the threatened death. No, all have been, from the first, at once patient and firm, determined yet quiet and meek. What power is it then, that so sustained them? is it not the same that bore up the Martyrs of the first ages under similar terrors, cruelties and death? Yes, and be assured as then so now, the blood of the Martyrs shall be the seed of the church.

4. The next principle I would refer to is the formation and development of *human character* in Missionary history. Civil history has its heroes, warriors, statesmen, poets, philosophers; but, without either the wish or the right to discredit the many examples it has recorded of conspicuous intellect, valour, patriotism, and other virtues, I am bold to say that it is not possible in the whole range of history to quote nobler specimens of all that is great in talent, energy, benevolence, and goodness than are furnished in the London Missionary Society's annals of the last fifty years. Need I distinguish, among a host of others less known to man but not less known to the all-seeing God, the names of Vanderkemp, Morrison, Williams, Moffat and Johns? Vanderkemp, a refined gentleman, an accomplished scholar, a man of large and commanding intellect; yet, smitten with the love of his kind and burning with zeal for Christ, abandoning without a regret the amenities, refinements and enjoyments of polished and learned society to dwell in the Kraal of the filthy and savage Hottentot, endure the toils and hardships of the burning soil of Africa, and contend with men more ferocious than its lions and hyænas—and persisting in such a course to

the end of a lengthened life, amid disappointments and trials of every sort; learning the unutterable *click* of the savage and harmonizing it to the expression of the message of eternal mercy—his sole wish and hope and effort “to pluck some as brands from the burning.” I declare, Sir, such an instance is alone sufficient to give Christianity credit with any sane mind for the most ennobling of influences. Then look at Morrison—who from twenty-seven to fifty-four years of age, twenty-seven years of life, pursued one consistent course of indefatigable toil; almost always alone, uncheered but by the presence of God and the hope of ultimate success; turning aside, not for a moment, to the right hand or to the left—conquering the driest and most difficult of languages, accumulating immense stores for future labourers, compiling a Dictionary that cost £10,000 to print, a Grammar and other admirable works; rendering (assisted latterly by Milne) *the whole Scriptures of truth* into the language of more than one-third of the human race—and then taking possession of China in his grave at last! I knew Morrison—I loved him when I was a youth of 16; I studied with him, prayed with him, ate and drank with him—he married my sister—I witnessed his hourly life, I knew his interior man, so to speak—and I declare that among the great and the good of all ages, the many I have known, the many more of whom I have read—and many, too, of far mightier intellect and higher attainments,—I never knew, and could not point in the page of history, to one more deserving to stand high on a pedestal of immemorial fame among the sons of men. He gave every energy he possessed, all the course of his entire adult life, his heart, his property, his strength, his days and his nights to his glorious, self-denying and holy work. “His record is on high and his memorial is with his God.”

And for Moffat, the undaunted, the chivalrous, the ever-active; fit alike to strike the anvil, or wield the rod of empire; to teach the savage of the desert or to dwell in the courts of princes; with a perpetual flow of the milk of human kindness in his bosom, and his heart glowing with all the holiest and loftiest aspirations of a Christian, the child of God:—for Williams, too, the Apostle and *Martyr* of the South Seas; with ingenuity and contrivance all but exhaustless, a heart as warm and a hand as strong as ever belonged to man; as simple as a child and as energetic as a hero—and Johns, the persevering friend of Madagascar, who has but just fallen with his armour on—for these and a host of others, time would fail me to tell of half their virtues, half their deeds. But they were Christian Missionaries; the Gospel formed them such as they were; they gloriously illustrated the grace they taught the heathen, and “behold they live for evermore!” Sir, that is no ignoble cause which moved, that no mere human power which formed, these great and holy men—and we may

well rejoice in a faith thus illustrated, and say *deliberately* with holy Paul himself "I am *not* ashamed of the Gospel of Christ!"

But to pass now from illustrating great principles—for I must hasten to a conclusion,—let me beg your attention to a few statistics of the period closed by this Jubilee. What has the London Missionary Society accomplished hitherto by its Missionary agencies?

1. It has compiled numerous Dictionaries and Grammars, with other necessary works of preparatory labour, in many difficult languages, some barbarous and uncouth, others refined, comprehensive and philosophical. This is no petty labour. The great Scaliger, in his exaggerating verse, speaks of the Lexicographer's toil as fit to be assigned as the severest of punishments to the most flagitious offenders against Society. Nay, Martyn, no mean scholar, who took first-class honours at Cambridge, declared the acquisition of the Sanskrit to be one of the highest tasks to which the human intellect could be subjected. Yet that, together with the turkey-cock-like gobble of the Hottentot, the soft and mellifluous Tahitian and other Polynesian dialects, the Malagash, the Bechuana and the Bushman, the Malay, the Javanese, the Cingalese, the Burman, and the Chinese with its 80,000 appalling hieroglyphics, the Canarese, the Bengáli, the Malayalim and the Tamul, the Mongol and others, have been acquired by our Missionaries, have been either first reduced to system or made accessible to us in Grammars and Dictionaries on European models; numerous books, too, have been composed in them all; and thus perennial fountains of knowledge have been opened up to six or seven hundred millions of the human race!

2. The Sacred Scriptures have been translated into many or all of these and other tongues. What shall I say to this accomplishment of Missionary industry and talent? Here the whole daylight of heavenly glory and truth and love has at once been made to arise upon the millions of mankind, a sun of truth that shall never set "till all the ransomed sons of God, be saved to sin no more." Think—to select one sole example—think of China with its 360 millions of human beings, on whom superstition has preyed and Satan trampled for 4,000 years or more; 360 millions! 12 times the population of France, or more than 13 times that of all the British Islands! Think of China receiving the Scriptures of Truth at last in their own surprizing characters!

I remember having myself seen a picture (at Halstead in Essex,) which may somewhat humourously illustrate this part of my subject. It represented a great candlestick on a high table, with a very large and thick taper or candle, (such as you see on Roman Catholic altars,) in it, lighted. Around it were seated a number of grave Reformers, Luther, Melancthon, Zuinglius, &c. They and others were severally lighting, at that

central candle, other smaller ones, which many persons were carrying off in different directions, north, south, east and west.

This symbolical scene had formed, I found, a frontispiece to an early edition of a Dutch or German Bible. The great candle was intended to represent the original Scriptures—the smaller tapers the various translations therefrom into the vernaculars of Europe, French, German, English, Italian, &c. made by or under the auspices of the Reformers; and the persons who bore them off were the preachers of the Gospel, who at the time of the blessed Reformation carried the light of heavenly truth everywhere amongst the people, preaching to them in their *own native tongues*. To satirize the strenuous but, happily, fruitless efforts of the Papacy and its agents to put down the Reformation by impeding the spread of the Scriptures, there appeared behind the Reformers, in various positions, a whole conclave of cardinals, headed by the Pope with his triple tiara and pastoral crook; with a long *tail* of shaven Priests and Monks of all orders—Capuchins, Franciscans, Dominicans, and what not—all with angry and anxious countenances and swollen cheeks, puffing and blowing with might and main to blow the candle out! whilst some of the most risibly disposed of the Reformers were laughing ready to burst at their eager but impotent efforts; which, after long trial, proving in vain, as it should seem, they at length desisted, crying out in utter despair—as the labels issuing from their mouths imported—“we can’t blow the candle out; we can’t blow the candle out!”

Now, Sir, what a glorious candle was that which Morrison lighted up when he gave the Scriptures in their own written characters to a third of the human race? Were this only all that the London Missionary Society had been favoured to accomplish, it were enough to immortalize it, and to give it a place in the inmost heart of every lover of his kind. But not in China only, in almost every region of the earth are the streams of heavenly light and purity and joy and life now circulating; refreshing, cheering, fructifying, and training myriads for immortality. Not less valuable, though for relatively small populations, yet still absolutely great, the Tahitian translation of our venerable Nott, the Rarotongan of Williams, the Bechuana of Moffat, the Canarese of Hands and his noble coadjutors, and many others too tedious to enumerate? And, thank God! these candles *are* burning bright and clear and steady, shedding floods of light through the obscurity of ages and generations, and dissipating the mists of ignorance, superstition and falsehood that have so long enveloped the nations—aye and all the Popes and Cardinals and Priests and Friars of Rome or of Puseyism, aided by all the Bráhmins and Bonzes and Talpains and Fetishmen of every race and every clime, and by all the Devils in hell to boot, will never be able to blow them out!

3. Consider, too, what has been done for education. Schools have been established in every Missionary station, wherein thousands on thousands are daily receiving the inappreciable blessings of mental and moral instruction. Why, Sir, the wild savage in the heart of Africa now comes a hundred miles with a sheep, his only money, on his back, to buy a spelling book! a hymn book, or a Gospel! men, women, children, kings, chiefs and slaves, side by side learn a, b, c or k, kha, ga or click clack cluck, as it may be, and soon learn to read, in their own dialects to which they were born "the wonderful work of God's redeeming love to man!" Three hundred and fifty thousand children have been taught both for time and for immortality! Ah, this is a ground of Jubilation indeed!

4. But more than this, sinners have been brought to the feet of Jesus; sighs and tears and bursting sobs of penitence have been witnessed; prayers for pardon, supplications for purifying grace have been offered; then songs of exultation and praise, hymns of joy and gladness have succeeded: the shores of the South Seas, the wild wastes of Africa, aye even the jungles of India have resounded with them. The savage has been tamed, the ferocious murderer become a lover of his fellow-man: An Africaner who had slain his thousands, fiercer than the lion of his native wilds, has become as meek and humble as a lamb, and preached the Gospel that had transformed *him* to the subjects he had once oppressed, to the terrible foe he had used to meet in deadly struggle! The licentious and sophisticated Hindu, the proud brahmin, the abject súdra and páriáh, the thoughtless and yet bloody Tahitian, the scornful Chinese, the scouling Malay, the degraded Negro, and Caffre, the Calmuck, and the Mongol, the Páhári, the Mug, the Bengáli and the Bechuana, all have been enlightened, convinced, awakened, sanctified and saved among the number of God's redeemed. Thousands now swell the songs of heaven, and thousands more are echoing its holy and joyous chorus now in this blessed time of Jubilee, the Jubilee of the great ransom from sin and satan, of the opening of the prison doors of God's justice to them that were bound, the proclamation of the acceptable year of the Lord to the miserable and the perishing.

5. Again, concomitant with Christianity has been the growth and spread of civilization, industry, social liberty; of emancipation to the slave, mercy to the orphan and the widow; of the extension of knowledge generally, of commerce, and of wholesome government. Philosophy laughed to scorn the attempt to spread Christianity among savages! It cried—civilize them first and teach them afterwards to cultivate their fields, to build houses, to be industrious, clean, decent; then let them have the Missionary, if you will; but till then your labour is all in vain? But ah! the foolishness of God is wiser

than man, and the weak things of God stronger than man ; it pleased God by the *foolishness* of preaching not only to *save* them that believe," but to educate and civilize them too ! In learning that they were men, the sons of God, immortal and accountable beings—in feeling that they were sinners, in experiencing the power of truth producing repentance, faith, hope, love of God and holiness—they started at once into a new existence as well physical and mental as moral and religious : they had now new wants, new desires, new motives, new occupations ; the godly man could no longer be a filthy man, a lazy man, a rude and barbarous man ; he must be dressed decently and housed comfortably ; he must read and get knowledge ; he must try to save others also ; he must aid the Missionary cause ; if he has not money he must give money's worth ; he cannot rest till he has brought his contribution ; to acquire it he must be industrious and toil. He finds new powers developing themselves daily, new principles are at work within him ; he is just, temperate, merciful ; he loves his wife and children, cherishes and defends them ; he can no longer make ruthless war or pillage his neighbour's property. It is easy to see what follows in the train of all this, and how astonished our worldly philosopher is to find that while he has been *theorizing*, the Missionary, a better Baconian than he and a greater philosopher after all, has been *acting* ; and now, whether it be among the kralls of the Bushmen, in New Latakoo or on the Gold Coast, in New Zealand, Rarotonga or Owhyhee, at Tamatave, in the Bahámas, or among the Mugs or Karens, or wherever else you please, all the virtues and blessings of civilized, educated and Christianized society go together in constant and mutually supporting union. This is another triumph of Christianity ; *it* is thus gloriously shewn to be the true civilizer and the Missionary the best benefactor and the speediest improver of his kind !

6. Nor must we overlook other effects of Christianization, in the cessation of wars, massacres and abhorrent usages entailing a continual waste of human life—in the security against want and famine raised by industry and the spread of the arts of life—in the improvement of Governments, and the erection of barriers of law against crime and injustice—in the encouragements held out to commerce, and the development of the resources of various countries and peoples—and in many other kindred advantages illustrated by the history of the Missions of the last forty-nine years.

7. And now, if you ask what has been the re-action of Missionary labours on *us* as a nation ? May I not say—have they not secured the blessing of God upon us as a people ? have they not opened up new channels for our commerce, created new demands for our manufactures, and given us an influence immeasurably greater than we could by any other means

ever have been permitted to acquire? Why has God selected Britain to be the Queen of the Seas, and the umpire of nations, the merchant of the world, the manufacturer for half the globe? Is it not manifest that it is because we have *truth* in greater purity than any other nation of Europe, our churches more life, zeal and liberality, and because our Missionaries press to the holy work of evangelization? Think you if it were otherwise, and we grew cold in this work of mercy, this dispensation of heaven committed to us, that "woe would not be unto us, if we preached not the Gospel?" Would it not be an easy thing to Him "who sitteth on the circle of the earth and the nations before him are as grasshoppers," to push us aside from our high position, to abate our pride, to turn the canker upon our riches, and to assign to us a fate like that of Tyre and Carthage, of Egypt and Chaldea, of Greece and Rome, of Constantinople and Venice, and raise up another nation in our stead? assuredly it would; and a most certain truth it is, that our *Missions* are not only our highest honour, but our national health and our security also.

8. And now to conclude, with a statistical summary of all that the London Missionary Society has attempted. After close enquiry and drawing a general average, the following may be given as the careful result of its labours, &c. :—

In fifty years it has raised about two millions of direct contributions, giving an annual income of £40,000—(its first collection having been some £5 odd!) It has sent forth 1000 European Missionaries, while its Mission Churches have produced at least 1800 or 2000 *native* assistant Missionaries. In its schools have been taught some 350,000 scholars, besides orphans and others altogether maintained, instructed and provided for. It has had Printing Presses, increasing till they amount now to fifteen, perpetually pouring forth pure waters of mental and moral nourishment, refreshment and fertilization. It occupies at the present time 400 stations, in which are 170 European and 543 Native Assistant Missionaries all vigorously engaged, and 43,000 scholars daily instructed! It has raised 115 Churches of Christian men and women, in which are actually above 13,000 communicants; and has probably brought salvation to not fewer than 200,000 immortal souls, an average of 500 each year! besides multitudes of our own countrymen converted, under the ministrations of its Missionaries, in this and other countries. Surely this is a great return, amply sufficient to excite our devoutest thankfulness to Almighty God, and to render this a Jubilee indeed!

Nay, even on a worldly calculation, I am bold to aver that the two millions of pounds sterling expended have brought a large return through a thousand different channels of national advantage and commercial prosperity. Are we poorer than we were fifty years ago? Nay are we not rather increased

*many-fold in wealth, power and influence? And has it not been large advantage to have opened up such ways for the exertion of Christian zeal and love, and called forth so much of blessed charity "twice blessed, in that it gives and that it takes?" Have not our Missionaries ennobled our country, too, and developed some of the finest specimens of sanctified humanity that ever walked the earth? Glory be to God, for ever and for ever! "Not unto us, not unto us, O Lord! but unto thy name give glory, for thy mercy and for thy truth's sake."*

In India our Missions have been less immediately productive of palpable results than in many other countries. But in India the obstacles to be overcome have been greater, more numerous, and more obstinate than any elsewhere met with. And, as I believe with Mr. Guizot, that the human family has yet a long long period of ages before it for its improvement—long just in the proportion of the different stages of its advance hitherto—so I fully believe in no country in the world will the triumphs of Christianity be more glorious than in India, precisely in the ratio of its deep degeneracy and impenitence hitherto.

The modern science of Geology is both itself an instance and abundant in proofs of the steady advance of God's vast designs. Millions of ages was this globe of earth in preparation, under his prospective wisdom and kindness, for the abode of man—for whose service its coal, metal and other mineral deposits were laid, in the secret silence of slow formation; and then, by the breaking up of its crust, exposed to view or rendered easily accessible to his industry. 4000 years was God's wise and gracious Providence ripening human society, and training human expectation for the revelation of his Son "in the fulness of time;" meanwhile making manifest the impotency of man's wisdom, so to hide pride from a creature "whose breath in his nostrils." 2000 years has Christianity been working its way—slowly often but surely—among the sons of men, stronger and clearer and holier now than ever. Slow, too, has been the progress of language, of law, of art, of science, of constitutional government, of peace, of humanity; slow but steady, sure, and constant; meanwhile nations have arisen and disappeared—heroes have been forgotten for other heroes—superstitions once rampant have passed into utter oblivion—errors of every form and theories of every phase have flourished and been forgotten—but Christianity advances yet—renews its strength at every effort, shines brighter after every obscurity; like the glorious sun struggling with the damps and mists and fogs of early morning, but ready to burst in all its native radiance on a dark and cold and desolate earth; enlightening and warming, giving life and fruitfulness, and spreading joy and cheerfulness through its vast extent! Let us hail the rising sun of righteousness—let us,

in this blessed time of Jubilee, say with believing hearts, and sing with glad and happy lips—

“Jesus shall reign where'er the sun  
Does his successive journeys run ;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more !”

Before I conclude, I beg leave to refer to the embarrassments of the London Missionary Society ; embarrassments created by the constantly enlarging sphere of its operations on the one hand, and by the commercial and manufacturing depression in our native country on the other. The accumulated deficiencies of the last few years amount to no less a sum than £25,000 ; which, if it be not liquidated at once, will unavoidably entail the necessity of a large withdrawal of labour from Missionary fields already long cultivated and now whitening unto harvest, and prevent the entering into others just opening and inviting the toil of faith and mercy. Shall, then, a Society so largely owned and blessed of God, which has already done so much in the holiest and best of causes, be crippled for lack of £25,000 ? a sum which a very slight effort of Christian benevolence could most readily raise. We look to the friends of Christianity to cheer our hearts and their own at this Jubilee season, by putting forth a little more of merciful zeal and liberality in behalf of the Society. Nor ought it to be overlooked that *this* Society is based on the wide platform of our common Christianity—that it is *not* a Society which aims at sending Episcopacy or Independancy or Presbyterianism, or any other ism whatever to the nations ; but only and simply to impart to perishing sinners “ the glorious gospel of the blessed God,” the tidings of a great salvation ; so that in giving it your aid, *no* sectional views are compromised or in the slightest degree affected. We rejoice from our hearts in the success, and wish it a hundred fold greater than it yet is, of every Evangelical Missionary Society ; the Baptist Missionary Society, the General Baptist Missionary Society, the Wesleyan Society, the Society of the Church of Scotland, and of the Free Presbyterian Church, the Church Missionary Society—all have our cordial sympathy and an interest in our constant prayers for their increasing prosperity and success. But *we* stand on wider ground yet, and have a claim upon the liberality of Christian men of *all* sectional churches, in as much as we propagate, as a society, *no* peculiar form of ecclesiastical regime or Church government whatever. We seek only to enlighten and to convert—to the parties converted themselves, in conjunction with their respective Missionary pastors, we leave it (as we think the Scriptures leave it,) to adopt whatever platform of discipline they may judge most for edification ; *we never inter-*

*fere* with that indefeasible right. On this broad ground, then, we ask the contributions of all who love the Lord Jesus Christ and seek the salvation of fellow sinners. Who is there, having 10 or 50 or 100 rupees at his command, that *could* withhold it from a Society so constituted, and so laborious, and so blessed of our common God and Saviour, now in the season of its distress? Who would not cheerfully lay his Jubilee offerings on this altar of mercy and piety united? A converted Hottentot once said at a meeting in London.—“What a pity, what a sin it is, that you who have for so many years enjoyed in great abundance the heavenly bread, should keep it all to yourselves, and not spare one little crumb to the millions of the poor heathen! You may depend upon it that you should not have the less for yourselves by giving some to them, but that the Lord Jesus would bless you and give you the more.” Yes, most assuredly. Ah! let us then send, not our *crumbs* merely, but plentiful portions of the bread of life to *those that perish of hunger* and no man giveth unto them or *careth for their souls*; Oh dear friends, let us haste and give it to them *ere they die!*

M. Wylie, Esq. felt unfeigned pleasure in seconding the resolution, but as much of the evening had already passed he was unwilling to encroach on the time of the Meeting. He would merely remark with reference to the call of God to his people to review the past way in which he had led them, that the main purpose of it was to humble them. And truly when we in imitation of their example, review the days gone by and look back on the history of the past, we might well be humbled. It was impossible to contemplate the working of grace even in the best of men, and not to marvel that God should have accomplished such great things through the instrumentality of even the greatest of them all, and certainly there was no one there, and not one of the greatest christians who might not feel surprized that God had made *any* use of him, who might not adopt the language of the hymn—

“ Alas from such a heart as mine,  
What can I bring Him forth?  
My best is stained and dyed with sin,  
My all is nothing worth.”

Yet while they should be humbled, it was equally scriptural to rejoice at what had in fact been done. Mr. Morton had already alluded to the origin of the London Missionary Society, which, when contrasted with its present condition, forms a fit subject for admiring contemplation.

He was the more forcibly reminded of it from seeing the daughter of one of the Founders present at the Meeting who had told him of the extreme discouragements and difficulties of the Society's small beginnings. It was certainly a remarkable picture that was presented to the mind, when we thought of

a few poor christians who, like their Master, were the despised and rejected of men, meeting to carry on this Society at Mr. Hardcastle's Counting-house,\* in London, and then of the famed physician Dr. Vanderkemp, who at that time was preaching infidelity in Holland, and then of villages of slaves and barbarians in South Africa. Little did these good men then think that God had purposed by their means, to send that infidel physician (then a converted man) to preach to the poor Africans, and to cause that moral wilderness to rejoice and blossom as the rose.

He would not allude to any other of the numerous points of interest in the history of the London Missionary Society. Doubtless they would form a study for time and for all eternity, and more perhaps in eternity, than in time, for then they would be better known and understood.—He would only observe in conclusion that we lived in eventful days when the gospel had for the first time, been preached to all nations. However men might differ about the precise mode of Christ's coming, yet they all agreed that this was an extraordinary period to which the finger of prophecy distinctly pointed. This would be more clearly known, he believed, before another Jubilee came round, if indeed the world should last so long. At any rate, there could be no doubt that great changes were at hand. It was impossible for it to be otherwise, now that the mighty leaven of the Gospel had been cast in among all nations.

Moved by the Rev. Mr. Denham, Baptist Mission, Seconded by the Rev. A. F. Lacroix, London Missionary Society.

*Secondly.* "An impartial and scriptural review of the past, in connection either with public or private life, must invariably induce in the minds of the people of God feelings of deep humiliation. The errors, failures, sorrows, trials, losses and sins of the time that has past must ever lead to the feelings experienced by the ancient prophet, when he cried, "I am a man of unclean lips," &c. &c.

The friends of the London Society would pray the Spirit of God that He may induce in them deep humiliation for the past, combined with greater devotedness for the future."

Owing to the lateness of the hour, the Rev. Gentleman spoke but little. He regretted the absence, from indisposition, of Dr. Yates, who was expected to address the meeting. He could not help remarking on the interesting co-incidence that this was the year of the Jewish Jubilee. There were many reasons for humiliation on our part; the Resolution enumerated them; and he would leave it to Mr. Lacroix to enforce the sentiments it contained.

This Resolution was seconded by the Rev. A. F. Lacroix, who observed that on an occasion like the present, being the com-

\* The office of a pious merchant where the first meeting of the founders of the Society was held.

mencement of the fiftieth year of the existence of the London Missionary Society, after reviewing all the Lord's dealings with it, as detailed by Mr. Morton, and all the trials which it has experienced, it becomes us to be deeply humbled for our sins and short-comings. Mr. Lacroix had purposed entering at some length into the nature and operations of the society, but he now resolved to limit himself to the subject of humiliation which he thought well suited to a Jubilee occasion, and well adapted to make us better christians and more effective agents. He would, with this view, draw the attention of the Meeting to the points suggested in the Resolution. And first, in respect to the trials which the Society has experienced; all Societies and men are subject to numerous trials and disappointments; this is to be expected from the very nature of things, and we cannot therefore consider the trials which have befallen us to be tokens of God's disapproval. The society has had numerous calumniators both in private and public. He would not repeat all that had been said and written against it. Suffice it to say, that it had suffered much from this source. It has had its trials in deficiency of funds. It has also had to resign stations of much promise and usefulness. Mr. Lacroix spoke of the Mission in Siberia, where, after much labor, the Scriptures had been translated and Schools planted, and where every thing bid fair for success. There however bigotry—not pagan bigotry, but the intolerance of the Greek Church—was roused and, through its influence, the Czar of Russia was prevailed upon to order the dissolution of the Mission. The devoted Missionaries returned to England, where they still remain like faithful labourers waiting a call from the Lord of the harvest. Who would have thought that Satan would have so worked in the heart of one who, to use a Scripture phrase, might have been a nursing father to the Church, and induce him thus ruthlessly, the act of a moment, to destroy the unremitting labor of 15 or 16 years in the inhospitable regions of Siberia—yet such was the case.

Mr. Morton had already alluded to the deeply affecting incidents that had transpired in Madagascar. In another quarter too (Tahiti) has the so-called Catholic Church begun to mar the labour of years. These certainly are severe trials. Then, again, the Society has suffered considerably from the untimely death of their Missionaries. In Bengal alone, many had perished, young men full of life and promise, all of whom he had personally known, and whose names were seen recorded on the tablets in the Chapel.

Another trial arose from the little progress made, more especially in India, where large sums have been expended and many laborers sent, without producing any thing like a visibly commensurate result.—He could enumerate many more trials, but he would content himself by asking whether these were

not quite sufficient to produce the deepest humility? But some might doubt the propriety of this conclusion, and ask why we should humble ourselves for what we could not effect? To such Mr. Lacroix would reply that gold is never put into the furnace, but to be purified of its dross:—the blessed angels are never thus tried for they are holy; it is only the sinful children of Adam who need to be purified from their sins, and it is thus that God chastens Societies of men as well as individuals. These trials however are not punishments;—they are but the reproofs of a loving Father, let us therefore take courage, remembering that “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” If we had not received chastening, we should not have been his children; but as we have suffered, we humbly believe that the Lord has merciful designs towards us.

But we have yet more cogent reasons for humiliation. Are we not wanting in devotion and zeal? We are not the Christians we should be if we fall short of the standard Christ has given us; if we do not, out of regard for him and perishing men, do all that we can and more than we have yet attempted. Mr. Lacroix recollected having once heard an affecting instance of gratitude in a poor negro whose master had been incarcerated in the King’s Bench Prison, and for whose subsistence the poor negro toiled night and day for a whole year. How many instances are there recorded in English History of nobles who gave up possessions and privileges and spent their life’s blood in the cause of their suffering Sovereign, and in the histories of Civil wars throughout the world, instances are not wanting of noble disinterestedness and devoted attachments. Is loyalty due only to man? Shall not we shew our gratitude to God who hath redeemed us; by similar devotion?

He remembered an interesting incident which is related in Major Denham’s Travels in Africa. His Arab guide had frequently urged on his master the necessity of his being converted to what he considered the true faith. On his arriving at the residence of his guide, and his sister learning that the Arab had failed in his endeavors with the Major, she broke through the customs of the country respecting females, and after offering the hospitalities of the house, earnestly entreated him to save his soul by adopting the Moslem faith. Is not such conduct a sufficient reproof to our supineness and want of zeal? There is a Latin proverb that says we may and ought learn from our enemies,—may we therefore learn a lesson of devotion in the cause of Christian Missions from the example of this deluded, though sincere, follower of the false prophet.

Again, are we not wanting in compassion to our fellow-creatures? Do we not forget the great commandment “love thy neighbour as thyself?” Were we to see our fellow-crea-

tures suffering from want of food or medicine, how readily would we help them, and how honest would be our indignation against those who refused or neglected to assist. Mr. Lacroix related an occurrence of which he had been an eyewitness at Chinsurah. A poor native who had accidentally fallen into the river, the current running rapidly at the time, struggled hard for life and called out to a boat that was crossing at the very time, within 40 yards of the drowning man, yet so deaf were the boatmen to the cry, that they would not go that length out of their course to save the poor fellow who soon sunk never more to rise;—these hard-hearted boatmen on reaching Chinsurah, were taken before the Magistrate, who, unable to punish them legally, dismissed the wretches with a slight castigation. Now, how naturally indignant do we feel at such a recital; but before expressing our feelings, let us remember Nathan's reproof to king David, "thou art the man!" Have we never been guilty of similar cruelty? do we not daily see thousands of the ignorant heathen passing rapidly down the stream of time, borne along helpless into an unfathomable eternity, and have we made any efforts to save them? Let our consciences answer before God.

Do we, as Christians, set a good example before the natives? All Christians are or should be Missionaries. All cannot preach, but all might teach by the more effectual lesson of a good example. Mr. Lacroix remembered having heard from the excellent Mr. Christopher Smith, that on his asking the Missionary of a station in India how he could best assist the cause of Christianity, was told that the most effectual aid he could give was to induce the authorities under his influence to live better lives, for their conduct had brought great scandal on the Christian name. Such is the value of example! Some suppose that the natives do not observe our manners and conduct, but they are really most acute observers. He recollected on a recent occasion entering a public office where one of the native clerks enquired how it was two gentlemen who were named, were more kind and affable than others. Mr. Lacroix knew the gentlemen to whom allusion was made, and felt sincere pleasure in replying that it was because they were Christians indeed.

Again, how have we as Christians prayed for the progress of the Gospel? The three first petitions of the Lord's prayer, were not inserted without an object. All bore on this subject. Do we then pray as we should, for the glorious coming of the kingdom of God? Many, if not all, pray occasionally, or probably throw in the subject as an appendix to their daily petitions, but this is not effectual fervent prayer. Such praying might be called galvanic,—a forced effort wanting life and spirit. Considering the magnitude of the objects we desire to see consummated, we should pray as Abraham prayed for Sodom,

as Moses prayed during the battle with the Amalekites. Christ himself was induced to turn from his object of preaching to the Jews, to answer the earnest prayer of the Syrophenician (a heathen) woman; and he will assuredly answer our fervent prayers based on the promises of the word of God, for the conversion of men and the establishment of the kingdom of righteousness in the earth.

Finally, have we been sufficiently liberal? Are we not stewards of God's bounties? Though all contribute, do we give of our substance or merely of our superfluities? Mr. Lacroix, during his late visit to Europe, had seen poor peasants whose income did not exceed £3 or £4 per annum, bring contributions of 5, 6, and 7 shillings for the mission cause, —this is true liberality. On one occasion particularly, when delivering his last lecture at Geneva, a poor orange woman, who was literally clothed in rags, insisted on his receiving two five franc pieces (about 7 Rupees) as her mite towards the object of preaching the Gospel in India. Such instances require no comment. May we do likewise!

In conclusion, one object of the Jewish Jubilee, was to bring into proper order all that had gone into confusion during the past 49 years. We have been already reminded of a few particulars wherein we have erred or grown disorderly; let us then profit by experience. Wounds cannot be healed until they are deeply probed, let us thus submit to searching self-examination and go forward with renewed energy, dig deeper furrows with the Gospel plough, and look to the Lord for a blessing.

In these wretched days of bigotry, some might hold back and even dissuade others from joining in the work. Such should be warned how they despise what the Lord has blessed, and God has blessed the L. M. Society. Let us therefore do all that we can in our day and generation. Though Mr. Lacroix laid no claim to prophetic skill, he felt convinced that by the next Jubilee, the Hall in which they met, and other churches would be crowded with Hindus who shall commemorate the event and bless God for this and similar Institutions.

At the end of Mr. Lacroix's speech, a collection was made, the congregation singing the two first and the last verses of the hymn, "When I survey the wondrous cross."

Moved by Rev. A. Duff, D. D. Free Church Mission,  
Seconded by Rev. M. Hill, London Missionary Society.

*Thirdly.* "An intelligent survey and perception of all God's dealings with the church will be invariably accompanied with scriptural chastening and grateful joy. The Lord hath done great things for us, will be the language of all God's people in all ages.

'This is the language which the supporters and friends of the London Missionary Society, in common with those of other kindred institutions would indulge in at the present time, in review of all the tokens of God's favor to the London Society and other similar institutions during the last forty-nine years.'

Dr. Duff thought it injudicious to prolong the service by any lengthened remarks, seeing that the time already occupied and the oppressiveness of the weather had concurred to produce a feeling of weariness in many.

Mr. Lacroix had spoken on the causes we have for humiliation; but there was another side of the picture, and it devolved on him to shew the reasons we have for gratitude and joy.

We are exhorted to "rejoice in the Lord always," and it is worthy of remark that the chief theme of rejoicing set forth in the Bible, is the conversion of souls. We have heard that through the means of the London Missionary Society God has been pleased to reclaim many souls and to abolish idolatry in various places; and if there be joy "joy in heaven over one sinner that repenteth" how great must be the rapture of that joy which can exult over 200,000 souls born to glory.

The Jubilee was observed among the Jews by the remission of debts, the release of prisoners and the restitution of property. How happy this emblem of the Christian dispensation,—of "the day which the Lord has made!"

According to the reckoning of the Jews, the Lord Jesus Christ began his public ministry in the year of Jubilee, when standing in the synagogue at Nazareth he opened the book and preached from the passage which occurs in Isaiah's lofty strain sung 700 years before the Christian era, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

How glorious the liberty wherewith Christ makes his people free; how enormous the debt from which we are absolved; how vast the possessions to which we are restored!

But a grander Jubilee is yet to come,—the time for the restitution of all things when Christ shall reign universal Lord, the Prince of Peace, the King of Righteousness. To this the prophecy still points, and at this eventful period shall be kept the Jubilee of consummated grace, of a replenished Paradise, and of a renovated Universe!

Rev. M. Hill in seconding the Resolution moved by Dr. Duff, could not think of detaining the meeting when the eloquent Doctor himself thought he could no further interest the audience.

The service was closed with prayer by the Rev. T. Boaz.

The benediction being pronounced the choir sung the beautiful hymn by Montgomery, "Hark! the song of Jubilee."

The collections made on the Sabbath and at the meeting amounted to Rupees 2500.

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On the morning of Sabbath, the 29th September, the Rev. T. Boaz concluded the public English services connected with the Jubilee, by preaching on the glorious consummation of all Missionary efforts, in the rest, enjoyment and glory of heaven, from Rev. xxii. 5.

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On Monday evening, the 30th Sept. the Missionaries of the London Society, together with the Missionaries and other friends who had taken part in the Jubilee services, met at the house of, and were entertained by, A. Grant, Esq.

The Rev. A. Duff, D. D. spoke on the wise and efficient expenditure of Missionary funds when contrasted with the mode in which the princely fortunes of many British noblemen were disposed of. This was adduced as a satisfactory reply to the taunt of some that a vast amount of money had been unwisely spent in Mission work. Think of the schools established, the works produced, the number of souls saved, and the blessings of civilization introduced by this Society with £40,000 per annum, and contrast it with the same amount expended in other ways, and where has the same sum been so wisely, benevolently and beneficially expended.

The Rev. W. Morton spoke of the catholicity of the Society, and the delightful influence it had had on the operations of the church in past times. He also touched upon the general operations of the Society, and the great good it had been the means of accomplishing in the world.

The Rev. T. Boaz touched upon the following points: what a contrast in their condition and circumstances to those of the first Missionaries—they had scarcely a friend or a home, now, by the blessing of God Missionaries have the hearts and houses and treasuries of many Christian laymen opened to them and at their disposal. These gentlemen in many, if not in all instances, owe, under God, their conversion to the labors of Missionaries,

Another theme for gratitude was the great good which had been effected in scholastic and translational efforts, but above all, the many heathens who had been called out of darkness into marvellous light during the last 50 years in India, this should also be a theme of heart-felt gratitude to God.

Mr. B. dwelt briefly on the importance of Female education in the East, a subject beset with many difficulties, but one which he trusted would be more maturely and prayerfully considered with a determination to take it up more systematically and influentially than it had heretofore been done.

M. Wylie, Esq., briefly addressed the friends on the

rapid changes which were taking place in the state of the World and the Church, and of the prospect of vast and material changes within a very short period in the whole structure of Society; the importance of self-devotedness was urged upon all as a duty and privilege.

This was a most delightful Christian meeting. Ministers, Missionaries, and laymen, of almost every name, all gathered in delightful oneness and harmony in the most social manner dilating upon and discussing themes on which all were fully united, and which all could cheerfully and cordially engage in putting into practice. Would that all the Church could ever be as was this happy company.

**MEETING OF THE NATIVE CHRISTIANS.**—On Thursday, the 3d Inst. the Native Christian converts connected with the Churches of the London Mission, in and around Calcutta, met at the Society's Institution, Bhowanipur.

The large school-room was well filled, and the congregation presented an appearance highly gratifying to the Christian. To see so large a number of our fellow-creatures brought under the blessed influence of the Gospel, clothed, in their right minds, and sitting at the feet of Jesus, in hope of life eternal, this was surely a sight that must kindle in every well regulated mind, feelings of intelligent and holy joy, and so it did in us. We could have wished that those who think and speak lightly of Mission labor and its fruits had been there to witness this pleasing sight. Nor was it the people *en masse* that gratified us, the marked difference in appearance, dress, and demeanor of those who had been under the influence of education, as well as Christian principle and habit over their less favored brethren, afforded matter for hope to all engaged in laying deep the foundations of the Church of Christ in Bengal. Let the Bengali once be brought under the influence of the corrective and elevating principles of Christian truth, and he will be as effective for all the purposes of the Gospel as any of the sons of the East.

The service commenced by singing a hymn in Bengali. The Rev. W. Morton read the second chapter of the Acts of the Apostles, and offered up a suitable prayer. The Rev. J. Paterson, gave an address on the Society's Missions in the South Seas, Africa, Madagascar, and India, after which another hymn was sung, and the Rev. A. F. Lacroix, addressed the people—on their duties as Christians in a heathen country; another hymn was then sung and a collection amounting to about 25 Co.'s Rs. was made in aid of the Jubilee Fund. The Native teacher Rámchandra closed the interesting service with prayer. The Rev. J. Campbell, and the Native Christian brethren Kuli Prasanno Banerjea, Joseph and Braja took part

in the service. We were glad to see several Christian friends connected with the Union Chapel present on the occasion.

The last public service connected with the Jubilee of the London Missionary Society, in Calcutta, was held on Tuesday Evening last, October 8th: when the Collectors to the Jubilee Fund, with the young people of the congregation and Sabbath School, met at the Union Chapel House, to give in to the Secretary the sums they had collected. After tea, which was kindly provided by Christian friends, forty-five Collectors, the majority of whom were young persons, presented their Subscription-books and the money they had gathered, amounting to upwards of 3000 Rs.—They then assembled in the Chapel. After singing and prayer, the Rev. T. Boaz, in a lively address, which seemed to be much enjoyed by his youthful hearers, observed, that as men who had a good character generally endeavored to maintain it, so they should strive to keep up the regard felt for them on account of their recent zealous efforts to do good to the heathen. He pointed out the reasons which should induce his young friends to continue those labours with earnestness, especially urging upon them, that however small their attempts might be in the cause of the Saviour, nothing was done in vain, and that God would approve and bless every thing which sincerely sought to advance his praise. He then proposed that for the better carrying out of plans that had this object in view, they should form themselves into a Juvenile Missionary Society, and invited them to enrol themselves as collectors.—After again offering praise and prayer, the Rev. J. Mullens addressed the meeting on the spirit in which their proposed labours in the future should be carried on, and the proper motives from which they should spring. The service concluded with singing and prayer, after which eighteen young persons gave in their names as collectors for the new Society.

Thus has closed, in the Providence of God, the series of public services held in Calcutta to celebrate this Jubilee. We doubt not that we express the opinion of our Christian brethren here when we say, that God has bestowed on us a season of great gladness—a season of holy solemn worship, that his presence has been much experienced, and that his consolations and encouragements have not been small. Upon all these services may His blessing richly rest, and may the profit which they have been calculated, under His help, to bestow, abide with those who have attended them for many years. Imperfections and failings there have been many, for the offerings were presented by erring men; yet these we trust He will pardon, who “knoweth our frame” and who “remembereth that we are dust.” While we call to mind with much

gratitude the deep interest which our Christian brethren and friends generally have felt on the occasion, and the liberality they have displayed, we consider it a matter of special congratulation that the young have taken so large a part in the engagements of this happy time, and have been so active in promoting its objects. This has been a new thing in North India, but it gives the hope of solid good in days to come. If it be true that "the child is father of the man"—then may we justly expect that those who have displayed such interest in this cause of Missions, and are anxious to continue their exertions, may prove steady and zealous supporters of it when they have grown up to be men. We would say then to our brethren, "Rejoice greatly," "The joy of the Lord is your strength!" Yet, "let us not be high-minded but fear." "Watch and be sober." Great blessings ever bring with them great responsibilities: and he who would be "exalted" must first be "humble." May these and all other lessons learnt from past defects, as well as from past mercies, be duly weighed and fully practised: that so while we are grateful we may also be meek. The future is now before us, a future pregnant with no trifling events, and foretold by no unmeaning shadows. In this future may the London Missionary Society be an instrument of far greater good than it has been in the past. May all its agencies, employed under Heavenly guidance and sanctioned by the Redeemer's favour, be the means of enlightening and purifying the lands where they are put forth! May its Missionaries, above all, be men of large and generous hearts, full of Christian love, of Christian union, utterly wanting in that selfishness which seeks to promote mere party interests: and may they shew both by their example and their words, that they, as well as their Society, belong not to one division of the church, but to all—and that they call no man Master—except the Lord whom they serve!

The future, then, is before us. The dawn is past, and we are pressing on to the vigorous toils and earnest engagements of the day. Sleep must be laid aside. "They that sleep, sleep in the night," and this is the brightness and life of morning. The time of youth has been spent—with its inexperience, its haste, its neglect of consequences. We are called now to the solid labours, the coolness, the judgment of riper manhood. The spring time has flown by; the blossoms of hope are setting—and the fruit is young: but "the summer is nigh, with its showers and its warmth to prepare it for the ripeness of autumn. The exhortation of the apostle becomes then appropriate. "Be steadfast, abounding in the work of the Lord." "Other men have laboured, and we are entering into their labours." In all the solemn services now held, nothing has been more softening to the heart, or spoken a louder call for future diligence than

the memory of the faithful dead. Of these, how many who bore the burden and heat of the day, and who bore it patiently, have, during the past 50 years, left behind them a fragrant name. May we not indulge the thought that they have been present with us in our rejoicing, though unseen? May, the good they did, now handed down to this age, be faithfully transmitted to ages that follow! and, as time rolls on, may knowledge spread, may error be exposed, may souls more numerous than the drops of the morning be brought into the Church of the "Lord of all," and in God's own time, may all nations be led to His holy mountain, be joyful in His house of prayer, and together celebrate the Jubilee of once lost, but then redeemed man!

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THE MONTHLY MISSIONARY PRAYER MEETING CONNECTED WITH THE LONDON MISSIONARY SOCIETY was held at the Union Chapel, on Wednesday the 9th instant. The address was delivered by the Rev. J. H. Parker—subject, the feelings with which we should look upon the next fifty years of Mission labour, and the views we shall entertain in the retrospect of our share of labour in the work at the bar of God and for ever. This sentiment was made the ground of some very striking and appropriate appeals to Christian people, to use all the power in their possession to ameliorate the religious condition of the world. Much good might be effected and much evil averted by our example and labours. Let not our power to do good be unused, for when we cease to do well, we begin to sanction, if not to do, evil. In this war there can be no neutrality, when we cease to labour and be otherwise faithful, the enemy cometh in like a flood.

The Rev. T. Boaz offered some remarks appropriate to the occasion, as perhaps the last of the services in which mention would be made of the late, to all concerned, deeply interesting Jubilee services. The mind appeared ever to be reverting to the subject, and it was good that it should, it was a season few if any would enjoy again, and one from which all ought to bless God for the past and take courage for the future.

The devotional services were engaged in by the Rev. Messrs. Boaz and Mullens. This was indeed a meeting of which those present could say "it was good to be there."

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LONDON MISSIONARY SOCIETY'S  
**JUBILEE MEETINGS IN THE MUFASSAL.**

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**CHINSURAH.**—The Jubilee Meetings of the Society were commemorated at Chinsurah in the following manner:—

On Wednesday, the 24th of September, the pupils of the Chinsurah Free Schools and a few friends, took tea together. Being too many to be accommodated in one room, they were divided into two parties, and were addressed separately. They united in singing a hymn and in the offering up of prayer. The little children were addressed before the young people, after tea.

On the evening of the 25th September divine service was held in the Society's Chapel, after prayer, by Messrs. Barber and Twimlow, members of the church; a sketch of the history of the Missions in Bengal during the last fifty years was given by the Rev. J. Bradbury.

Collection after the address. . . . .	21	1	0
Children of the Free Schools. . . . .	12	0	0
Contents of Mrs. Bryne's Mission Box, . . . . .	4	14	3
G. Herklotts, Esq. . . . .	100	0	0
Mr. Barber and family, . . . . .	20	0	0
J. G. Beauland, Esq. . . . .	16	0	0
W. Twimlow, Esq. . . . .	5	0	0
Rev. J. Bradbury, . . . . .	25	0	0

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Co.'s Rs. 197 15 3

**BERHAMPORE.**—Our Correspondent at Berhampore informs us that on Sabbath, the 22nd of October, two sermons were preached on the occasion of the Society's Jubilee by the Rev. T. Lessel.

In the morning in Bengálí, to the Native Christians, and in the evening in English at the Society's Chapel. On both occasions Mr. L. selected as the basis of his discourse, Psalm lxxii. 19. The topics dwelt upon by the preacher were:—

1. The glory of God, especially as seen in the face of Christ. 2. A view of its progress to its ultimate diffusion and triumph over all the earth. 3. The human agency employed by God in this great work,—noticing the religious institutions of the day, and especially the London Society, with a brief view of its rise, progress and operations in the world.

The collections in the Bengálí congregation amounted to 15 Co.'s Rs. a large sum considering their numbers and pecuniary means. It was, however, our correspondent says,

a cheerful gift; the orphans and little ones most willingly adding to the Fund out of their mites. No collection was made at the English chapel owing to a recent call upon the members for the erection of a chapel at Kagra Bazar. This chapel will be given to the Society as the Jubilee gift of the Berhampore station. May it be the birth-place of many souls. Donations to the amount of Co.'s Rs. 60 have been forwarded from the station to the Fund in Calcutta.

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**BENARES.**—The brethren at this station have commemorated the Jubilee in the following manner:—

On Sabbath, the 22nd Sept., two sermons were preached. In the morning the Rev. W. Buyers preached to a large and attentive native audience, from Acts xiv. 27. Mr. B. gave a brief history of the rise progress, and present state of the London Society.

In the afternoon, the Rev. J. Kennedy, preached from Haggai ii. chap. and the latter clause of the 19th verse. The preacher dwelt upon the greatness of the Mission work—the obstacles to its progress, the danger of discouragement, the wisdom of, and success in, entire devotedness to Christ in this work.

On the evening of Monday, the 23rd Sept., a special Meeting was held, when the Missionaries and some of the Native brethren addressed the audience, endeavouring to stir each other up to love and good works.

The Jubilee at Benares has been celebrated entirely amongst the native community.

The amount collected at the services towards the Jubilee Fund, is 73 Rs. 12 annas.

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**MIRZAPUR.**—On the morning of Sabbath, the 22nd September, two services were held at this station. In the morning the Rev. J. H. Budden addressed the English congregation on the history and progress of the Society. Mr. M. Wollaston spoke to the Native Christians at the same time and on the same subject. In the afternoon Mr. Budden entered more at length into the Society's history and labors, to a native audience.

The collections towards the Jubilee Fund, amounted to 226 Co.'s Rs.

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## MADRAS.

### JUBILEE OF THE LONDON MISSIONARY SOCIETY.

In accordance with previous announcement, the celebration of this interesting event commenced on Sunday last, when two preparatory sermons were preached at *Davidson Street Chapel*, in the morning by the Rev. W. Porter, and in the evening by the Rev. E. Lewis. The attendance was good at both services; in the even-

ing overflowing. The sermons were admirably adapted to the occasion, and were listened to with the deepest interest.

In the morning, the text selected by the preacher was the latter clause of the 23rd verse of the xxiii. chapter of the Book of Numbers; "according to this time it shall be said of Jacob and of Israel, What hath God wrought!" During the sermon Mr. Porter made some touching allusions to the honoured fathers of the Society, and the zeal and heartiness with which they entered upon the great work of Christian missions. He alluded to the fundamental principle upon which the Society was established, viz. that of Christian union with all who hold the essentials of truth and godliness without reference to forms or modes of Church government; and successfully combatted the idea that is entertained by many, that because the institution is now principally supported by Congregational Dissenters, therefore, it is a Congregational Society, and the fundamental principle has been long abandoned. To say nothing of other bodies who formerly supported this Society having withdrawn and formed themselves into separate denominational Societies, thereby leaving its management principally in the hands of Congregationalists, it was shewn that the fundamental principle continued to be recognized, from the fact of many of its Missionaries being Presbyterians, and its Directors being composed of Episcopalians and others as well as Congregationalists. In connexion with this subject a striking anecdote was mentioned relative to a sermon preached at the establishment of the Parent Society by the late Doctor Bogue, which, as some of our readers may not have heard it, we here record. Dr. Bogue was preaching to an overflowing assembly at Tottenham Court Road Chapel, a mighty edifice capable of seating between three and four thousand people, when in the midst of his discourse he stated that they were assembled that evening at the funeral of *bigotry*, and he hoped it would be buried so deep as never to rise again. Such was the effect produced by this happy allusion on the immense congregation that they could scarcely refrain from audibly testifying the joy which they experienced. An account of this circumstance that we recollect reading some years ago, says, that many of the assembly actually rose from their seats under the influence of the hallowed excitement prevailing.

The preacher then alluded to the operations of the Society in various parts of the world, and considered some of the aspects under which they might be regarded. References were also made to the character of the agents employed; and with but very few exceptions, to the uniform consistency and piety of their conduct. The martyred Williams was spoken of as a pattern for all Missionaries. Though a man of but humble talents, he had by his deep piety, fervent zeal, and enterprising spirit, shown himself to be a second Paul in labours for the good of perishing men. Mr. Porter concluded a truly pastoral discourse by a faithful appeal to the hearts and consciences of his hearers, in connexion with their duty as respects the cause of Missions. Not only *Davidson Street* Chapel, but the number of immortal souls, many now in glory, who could bear witness to it as being the scene of their spiritual birth, were the results of the labours of the *London Missionary Society*. From their midst, Missionaries had gone forth to the heathen, and as a Mission church and congregation they were

bound by the most solemn obligations to give their hearts, their prayers, their labours, and their contributions, to carry on this good work. The appeal could not but speak home, surrounded as the congregation were with the evidences of what the Society had done.

In the evening, the Rev. E. Lewis preached from the 14th verse of the second chapter of the second Epistle to the Corinthians; "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." From these words the preacher first shewed in what respects the Gospel might be regarded as a triumph, and then considered its triumphant universality. A powerful and eloquent appeal closed a discourse, that was listened to throughout with the most marked attention.

On Monday evening, a special public prayer meeting was held, at which about a hundred persons were present. Suitable prayers were offered by the Rev. Messrs. Leitch, Winslow, Lewis, and Porter; and short but suitable addresses delivered by the Rev. Messrs. Winslow and Lewis.

On Tuesday evening, an assembly of young people was convened, amounting to about two hundred, besides many adults, to listen to a discourse from the Rev. Mr. Scudder, son of the excellent and devoted Dr. Scudder, so well known to many of our readers, who addressed his audience from the 1st verse of the xii. chapter, of the book of Ecclesiastes; "Remember now thy Creator in the days of thy youth." Not having been present on this occasion, we are unable to say any thing from personal knowledge of the discourse delivered. We have however been informed that both in matter and spirit it was such as might have been expected from the son of a man so full of zeal and love as the father of the preacher.

We now come to the public meeting held on Wednesday evening, when the Chapel was full to overflowing, many friends from other congregations in this great city attending to unite in "blowing the silver trumpets" on this interesting occasion. At six o'clock, the service commenced with singing, after which prayer was offered by the Rev. E. Lewis. A. I. Cherry, Esq. then took the chair, and called upon the Rev. A. Leitch to read the "succinct account of the proceedings of the Society for the last forty nine years," which had been announced as prefatory to the speeches that were to be delivered. This most interesting document Mr. Leitch proceeded to read; but as it will no doubt ere long appear before the public in another form, and as any attempt at an abstract would utterly fail, we can give it but a passing notice. Many of the facts which it contained were most judiciously selected, as tending to present a correct view of the Society's labours. After referring to the circumstances which led to its establishment, its earlier missions to the South Seas, to Sierra Leone, Southern Africa, and to India, and tracing its arrangements for subsequent and more important operations, Mr. Leitch proceeded to describe what had actually been effected, in connexion with India, China, Southern Africa, the South Seas, and Madagascar.

In reference to India, the document called upon the assembly to hang their harps upon the willows, and lamented, that with the exception of a gleam or two of sunshine, all was clouds and darkness.

The missionaries, though bearing precious seed, went forth weeping. It had been seed time for many years and was so still. There was however no reason for despair: the harvest would come: if not in their time, future missionaries would be privileged to come again with rejoicing, bringing their sheaves with them. Such, in substance, was the account given of results as to India.

In China, a wide and effectual door had been opened; Morrison had given the Bible to one third of the human race. A few instances of conversion had crowned the labours of the missionaries. great was their hope as to China.

But it was in the South Seas, Southern Africa, and the West Indies, that the triumphs of the Gospel in connexion with the *London Missionary Society* were most apparent. But we have neither time nor space to enter into any thing like particulars. We cannot however forbear recording a most interesting fact, *viz.* that some of the West Indian congregations entirely support themselves and pastors. It is expected that in two or three years this branch of the Mission will not only be independent of the Society as it regards pecuniary support, but be able, as an auxiliary to the Parent institution, to send Missionaries thence to Africa. Truly, as was observed, the curse pronounced upon Ham and his descendants has been turned into a blessing.

The document proceeded with some touching allusions to Madagascar. Persecution, so far from preventing the spread of Christianity in the island had sustained it, as there were as many Christians now there as before this trial of their faith. Several devoted converts had fallen beneath the spear because they would not renounce the truth. The blood of the martyrs was the seed of the church.

Some appropriate remarks closed an account which rivetted the attention of the meeting, and was in all respects suitable to the occasion.

The following resolutions were then moved, seconded, and unanimously adopted.

I. "That this meeting, reviewing the History of the London Missionary Society from its commencement, records its deep sense of the Society's great and important operations in various parts of the world, and ascribes glory to God for all the success with which he has been pleased to crown the labours of its agents."

*Moved by the Rev. Joseph Roberts,*

*Seconded by Rev. W. Porter.*

II. "That this Meeting unites with the Directors of the London Missionary Society in pressing with renewed urgency upon the Friends and Supporters of the Society in India the important claims of the Heathen, and cordially responds to their appeal to make special efforts to assist them in the promotion of the four following objects:

To enable the Society to enlarge and prosecute its Missions more vigorously, especially in the East.

To extend the blessings of Christian Education among the young in heathen countries.

To raise up a devoted and well educated Native Ministry; and

To augment the funds for widows and orphans thereby relieving the Society from the necessity of making appeals to the public for individual cases."

*Moved by the Rev. M. Winslow, A. M.*

*Seconded by the Rev. W. Thompson.*

“That this Meeting expresses its cordial regards for all Evangelical Missionary Institutions, and wishes for them, in common with itself, a more abundant effusion of the Holy Spirit on all their Missionaries, that their future prosperity may in every respect be more abundant than the past.”

*Moved by the Rev. J. Anderson,*

*Seconded by the Rev. F. D. W. Ward, A. M.*

In moving the first resolution, the Rev. J. Roberts expressed his deep attachment to the *London Missionary Society*. He had been brought up in the midst of its friends, and well recollected the first occasion on which his attention was directed to the cause of Christian missions. He was then eight years of age, and it was the letter of Kircherer from South Africa, read by his father, accompanied by portraits of the first three converts, Mary, Martha, and John, that excited his interest. He loved the *London Missionary Society* because the Gospel was faithfully preached by its Missionaries. They declared to the heathen salvation by faith in Christ alone. They were a true Church of Christ. It was utterly impossible that there should be a monopoly of the Gospel by any one body of men. They might be divided as to *name*, but they were *one* in Christ Jesus. The speaker then referred more especially to the occasion which had called them together. It was a Jubilee; which was generally a season of joy. And this *was* a season of joy; for the Lord had done great things in connexion with the *London Missionary Society*. But it was also a season for *reflection*; and a time to mourn over their many deficiencies. It was good also to speak of their trials. Smith of Demerara had died in imprisonment, in the Missionary enterprise. Williams had suffered martyrdom. And more recently, John Smith of Madras—blessed be his memory—had gone down to the depths of the ocean, leaving behind him the sweet savour of one who had laboured much in the cause of Christ. The mystery of Providence in these matters was great. But was it their duty to question the Divine wisdom, and demand the reason *why*? The Judge of all the earth must do right. Mr. Roberts then referred to the triumphs of the Gospel in South Africa, and after a few remarks on this topic observed, that he could not altogether coincide with the document that had been read with regard to *India*. He thought that a great work had been accomplished in this country. The seed had not merely been sown, but in many parts had actually sprung up and was bringing forth fruit. A great light had been shed upon the country; and what can put it out! Why invite clouds and darkness to hover around a Jubilee! Then again, China presented much cause for thanksgiving. It is true that Morrison had, in human estimation, found too early a grave; but he had done a great work, which would last as long as the sun and moon endure. As for the South Sea islands, while he would speak of them as a Briton he would also speak of them as a Christian. Popery was now at work in those beautiful, those fairy spots, to destroy what had been effected by the labours of this and other evangelical Societies. He felt on this subject as a man; but he desired that his feelings should be chastened by the recollection that he was a Christian. He therefore looked to God for help. To whom should all the

honour of past success be given? To man? No; but to God. They had not sufficiently honoured God in this respect; and were not yet brought to total distrust in self. The excellent speaker concluded with a few practical remarks on Christian union.

The Rev. W. Porter, in seconding the resolution, would not occupy the time of the meeting, but simply request for the speakers who were to follow him, a *patient hearing*. This was a special occasion, and demanded corresponding feelings on their part.

The Rev. M. Winslow, A. M., in moving the second resolution, spoke of the claims of the *London Missionary Society* upon the Christian public. Reference was then made to the institution of the Jubilee among the Jews. On these interesting occasions, the ancient people of God were commanded to *rest* from their labours; and the season was altogether one of joy and rejoicing. In the present case—as might be gathered from the resolution he had read—Christians were not called upon to *rest* as the Jews were, but to more prayer, liberality, and effort, in the great cause of Missions. Interesting allusions were then made to the two voyages of the ship *Duff*; and it was shewn how the plans of God's servants were thwarted that they might be convinced that success depended wholly on the Divine blessing. The *London Missionary Society* stood forth as an example of what God can do. The South Sea Islands furnished a striking testimony of this. Oh! how rejoiced were the early Missionaries at these scenes of later triumphs when they beheld a man first praying in the bush! There were but few men to go forth in the infancy of the Society's existence, but these few were praying men. The speaker believed that in the present day there was but one Missionary living of those who first went out in the *Duff* to the South Sea Islands; and if he might be allowed the expression, this venerable man was a miniature of the Society itself. The *London Missionary Society* came next to that of the Baptists, who were first in the field; and had been greatly honoured by the Divine blessing on its labours.

Mr. Winslow then referred to the statement in the "succinct account," that as it regards India, all was dark and dreary. He could not adopt the mournful song of his excellent brother. He had been upwards of a quarter of a century in India, and from experience could testify that they ought not to weep—except for their own deficiencies—on the present occasion. The signs of the times were much more favourable than they were even ten years ago. Not only was there a great work of preparation going forward, but numerous saving results could be pointed to. He cordially agreed with his friend and brother Mr. Roberts, that the present day was anything but one of clouds, and that it should not lead to despondency. He would remind his hearers of the joys attending the Jubilee of the Jews. On ordinary occasions the priests alone were to blow the silver trumpets, but on occasions of Jubilee, *all the people* were to sound the silver trumpets with them. Let the friends of Missions then rejoice and be glad; and sympathizing with the Missionaries in their labours and sorrows, their tribulations and successes, look forward to the day when there shall be a general Jubilee, by the kingdoms of this world becoming the kingdoms of our God and of his Christ.

The Rev. W. Thompson of Bellary seconded the resolution, and in his appropriate remarks dwelt principally on the subject of

native education. The natives had established many schools for the education of their children. They were now to be found in every town and principal village throughout India. But should education be left therefore in the hands of the natives? An affirmative reply must depend on the character of the schools to which he had referred; and of these, he must say, that they were unable to form the youthful mind even to discharge correctly the ordinary duties of life. Education then could not be left in their hands. Might not then the work be safely entrusted to Government, which has its Seminaries and its High School and its University? He thought not. He was of opinion that no education could be sound that was not based on Christian principles, and that which excluded the Scriptures could not rest on this foundation. That education was of the right stamp which was not to be compromised by any pledge of neutrality as to Christianity. He would have a Christian School, of a superior kind, established in every large town in India, partly English and partly vernacular, and subordinate vernacular schools in every village. He would not stop in the matter of education at any thing short of this. Nor let it be supposed that the heathen would oppose it. Obstacles in this respect are not now what they were some years ago; not even what they were when he first landed in India about eight years ago. Mr. Thompson then referred to the statement of Mr. Leitch regarding the aspect of Missionary work in India, and said that he felt inclined, from experience and observation, to believe that it had been coloured with too dark a shade. There was much to brighten the prospect, and cheer the heart of the Missionary. We regret that we are unable to furnish other than so imperfect an abstract of Mr. Thompson's excellent speech.

The third resolution was moved by the Rev. J. Anderson, who, in a truly appropriate address, spoke to its purport and advocated the Catholicity of its spirit. The present was an occasion for joy and rejoicing; one on which a loaf of bread, a flagon of wine, and a good piece of flesh, should be the portion of each of the people. From his two fathers in the Missionary work who had preceded him, he begged most affectionately to differ as it regarded the amount of Mission success in India. The saving results bore no proportion—speaking after the manner of men—to the labour and funds expended, and the health and life lost in the service. They were literally *sowing in tears*. It was very natural that his revered elders in the work, after so much of clouds and darkness, should gladly hail every gleam of sunshine that enlightened the surrounding gloom; but for himself, accustomed as he had been in his native land to clouds and storms, and the chill blasts of the wintry air, he was not surprised to find that he could not discover so much sun as his venerable friends had been able to do. After years of toil, Oh! how gladdening must be these rays of light about them. Let them all take courage. God was at the helm of affairs; and if His Spirit blessed them, they must succeed. Nothing had afforded him greater pleasure than the perusal of Moffat's work on Southern Africa. In this distinguished Missionary they beheld one of the really great men of the earth, willing to descend, out of sympathy for souls and love to Christ, even to the A. B. C. of Missionary labour. There was something surpassingly grand in this. They saw in this stooping to be all things to the meanest of

men, the bud, the germ of that subsequent harvest of souls which the excellent Moffat had been privileged to gather in : there was nothing in the world to be surpassed by the fact of great men thus descending. Peter the Great was an example. He worked as a ship-builder in the dock-yard of Plymouth, in order that he might be able to instruct his subjects in the art of ship-building, and thus compete with Great Britain for naval precedence. His reign in consequence was a most fortunate and illustrious one. Look again at Williams. All the world proclaimed him to be a true Missionary. The speaker was glad to know that an extensive native ministry in India was likely shortly to be raised up. The Bangalore College, under the superintendence of a most faithful and judicious Missionary of this Society who had grown grey in its service, demanded their prayerful support. They had all met with trials and afflictions in their work, but these things were those through which they were to pass in order to purify them. It was after a long night of affliction to try the faith of the fathers of the Society, that the sun shone upon the South Sea islands. Oh ! they needed afflictions, both Missionaries and other Christians, in order to fit them for receiving a blessing. He believed that Missionaries especially ought to expect to pass through the fiery furnace of trial. Good old John Wesley used to say that when any thing was wrong in the congregations, he felt confident that something was also wrong in the preachers. The people should therefore pray for Missionaries. Mr. Anderson concluded one of the best and most effective speeches we ever heard from him, by eloquently enforcing the duty of submission to the Divine will, and of prayer for the out-pouring of the Holy Spirit.

The Rev. F. D. Ward, A. M., in a few appropriate remarks, seconded the resolution. After thanks to the Chairman, the doxology was sung, and the benediction pronounced by the Rev. W. Porter, when the meeting terminated. It was a hallowed occasion, and will long be had in remembrance. The amount collected after the sermons on Sunday, and at the public meeting on Wednesday, was about three hundred and twenty-five rupees; though we believe that several sums have since been given to the Jubilee fund.—*Madras Record, Sept. 28.*

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### BANGALORE.

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On Sunday evening last (22d) the Mission Chapel was filled to overflowing, and the Rev. Mr. Crisp delivered a very appropriate Sermon, highly suitable to the occasion, exhibiting various traits of the success that had attended the labours of the Society during the last fifty years, and describing the many different spheres in which the pious labourers were now zealously pursuing their sacred callings.

From the statements set forth, the success of the Missionary Societies appears to be no longer a matter of speculation, but of fact. Whoever reflects upon the peculiar force of superstition in this country must allow that there are barriers the most difficult to surmount, and that it must require means more than human to convince the Natives of the Divine truth of Christianity. In the

course of the sermon on Sunday evening much was said of the success of the Missions in South Africa, in that part of it which is under British authority, and in parts contiguous where such influence extends; confidence and security are substituted for terror and disgust, and the minds of the Africans seem to be gradually giving way to the reception of the truths of the Gospel. The transition to India is not difficult, and it may without exuberance of zeal be anticipated. The objects of the Society were fully stated, and a powerful appeal made to all on its behalf.—*Ibid.*

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# CONTRIBUTIONS

TO THE

## JUBILEE FUND.

Collected in Cash, after Sermon by the Rev. T. Boaz, ..	234	10	0
Ditto ditto by the Rev. M. Hill, .. .. .	179	12	0
Ditto ditto at Public Meeting, .. .. .	271	11	6
Tickets at the above services, .. .. .	1,254	0	0
Union Chapel Sacramental Collection, .. .. .	86	0	0
Collected has at Cooly Bazar, after Sermon by the Rev. J. H. Parker, .. .. .	31	6	0
Contributed by the Native Churches:—			
Krishnapore, .. .. .	7	13	0
Rammakalchoke and Gungri, .. .. .	12	7	0
Bhowanipur, .. .. .	19	8	0
	39	12	0
Pupils in the Christian Institution, Bhowanipur, ..	18	0	0
Subscriptions by collecting Books, .. .. .	6062	11	0
	8,177	14	6
Total in Calcutta, .. .. .			

### MOFUSSIL.

#### Chinsurah.

Collection after the address, .. .. .	21	1	0
Children of the Free Schools, .. .. .	12	0	0
Contents of Mrs. Bryne's Mission Box, .. .. .	4	14	3
G. Herklotts, Esq. .. .. .	100	0	0
Mr. Barber and family, .. .. .	20	0	0
J. G. Beanland, Esq. .. .. .	16	0	0
W. Twimlow, Esq. .. .. .	5	0	0
Rev. J. Bradbury, .. .. .	25	0	0
	197	15	3

#### Berhampur.

Native Christians and Church, .. .. .	15	0	0
Mr. G. Gogerly, .. .. .	20	0	0
Mr. S. J. Hill, .. .. .	20	0	0
Mrs. Hill, .. .. .	5	0	0
	60	0	0

Benares, .. .. .	100	0	0
Mirzapore. .. .. .	200	0	0
	300	0	0

Total in Northern India, .. .. .	8,735	13	9
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The following Tickets were received at the Public Services :—

J. C. Stewart, Esq. . .	..	..	100	0	0
R. T. Allan, Esq. ..	..	..	150	0	0
Alexander, Esq. ..	..	..	100	0	0
A. Bedford, Esq. ..	..	..	40	0	0
W. Dunlop, Esq. ..	..	..	32	0	0
Captain Boothby, ..	..	..	32	0	0
Dr. Clarke, ..	..	..	50	0	0
Union Chapel Fund, ..	..	..	100	0	0
Rev. T. Boaz, ..	..	..	100	0	0
Bengal Auxiliary, ..	..	..	100	0	0
F. Broadhead, Esq. ..	..	..	70	0	0
J. Rowe, Esq. .. ..	..	..	32	0	0
M. Cockburn, Esq. ..	..	..	20	0	0
M. Cockburn, Jr. Esq. ..	..	..	8	0	0
J. Andrews, Esq. ..	..	..	24	0	0
J. K. Heron, Esq. . .	..	..	25	0	0
H. Andrews, Esq. ..	..	..	10	0	0
Captain W. Dicey, . .	..	..	20	0	0
Mr. Murdoch, . . .	..	..	20	0	0
Mr. Rawlins, ..	..	..	12	0	0
Mr. Davies, . .	..	..	20	0	0
Miss Wincot, ..	..	..	10	0	0
Mrs. Lacroix, ..	..	..	5	0	0
H. Knowles, Esq. ..	..	..	6	0	0
J. Wells, Esq. ..	..	..	20	0	0
20 Hare Street, ..	..	..	10	0	0
J. C. ..	..	..	2	0	0
M. D. ..	..	..	3	0	0
Mr. Sweetland, ..	..	..	3	0	0
„ G. Smith, ..	..	..	8	0	0
„ J. Calder, ..	..	..	5	0	0
„ E. Gray, ..	..	..	10	0	0
„ J. McKellar, ..	..	..	5	0	0
„ Lindeman, ..	..	..	1	0	0
„ A. J. Smith, ..	..	..	15	0	0
Miss Cearnnes, ..	..	..	5	0	0
Mr. Barham, ..	..	..	5	0	0
Mr. E. D'Cruz, ..	..	..	16	0	0
Mr. J. Gordon, . .	..	..	1	0	0
Mrs. Clarke, ..	..	..	5	0	0
Mr. Carrow, ..	..	..	2	0	0
Mr. T. Black, ..	..	..	4	0	0
Miss Rice, ..	..	..	1	0	0
Mrs. Bellew, ..	..	..	4	0	0
Mr. B. Smith, ..	..	..	4	0	0
„ Cook, ..	..	..	1	0	0
„ Cornelius, ..	..	..	1	0	0
„ Scott, ..	..	..	1	0	0
Mrs. Kenyon, ..	..	..	2	0	0
„ Wiguelin, ..	..	..	5	0	0
Miss Sheil, ..	..	..	1	0	0
„ James, ..	..	..	2	0	0
Carry over, ..	..	..	1,228	0	0

	Brought over,	..	1,228	0	0
Mrs. Ravenscroft,	..	..	2	0	0
Mrs. Hart,	..	..	2	0	0
Mr. J. Jacob,	..	..	2	0	0
„ E. J. Lazarus,	..	..	1	0	0
„ D. H. Chill,	..	..	1	0	0
„ Burrows,	..	..	1	0	0
„ E. B. Mendies,	..	..	1	0	0
„ MacKenzie,	..	..	4	0	0
„ B. Kerr,	..	..	1	0	0
„ E. Wilkinson,	..	..	1	0	0
„ T. Bartlett,	..	..	10	0	0
					<hr/> 1,254 0 0

## SUBSCRIPTION BOOKS, COLLECTED BY

Mrs. Aitken.					
G. Beatson, Esq.	..	..	20	0	0
Mr. C. Lancaster	..	..	5	0	0
A Friend,	..	..	1	0	0
Mr. W. Harrison,	..	..	5	0	0
„ L. Gomez,	..	..	5	0	0
„ E. George,	..	..	1	0	0
Mrs. M. E. Robinson,	..	..	1	0	0
Fra. E.	..	..	2	0	0
Chunder,	..	..	2	0	0
J. A. H. a friend,	..	..	6	0	0
E. a friend,	..	..	2	0	0
Mr. C. Anquetil,	..	..	2	0	0
H. K.	..	..	4	0	0
J. W. G.	..	..	2	0	0
K. A.	..	..	7	0	0
O. H. A.	..	..	7	0	0
A. E. A.	..	..	7	0	0
A. A. B.	..	..	1	0	0
					<hr/> 80 0 0
Mrs. H. Andrews.					
J. W. H. B.	..	..	5	0	0
A Friend, H. M. S.	..	..	1	0	0
A Friend,	..	..	1	0	0
A Friend,	..	..	5	0	0
A. D'C.	..	..	5	0	0
Mr. G. H. Poole,	..	..	5	0	0
Dr. J. G. Vos,	..	..	16	0	0
Mrs. M.	..	..	3	0	0
J. W. N.	..	..	4	0	0
A Friend,	..	..	1	0	0
A Friend, ..	..	..	2	0	0
W. B.	..	..	2	0	0
A Friend, ..	..	..	1	0	0
A. D. C. C.	..	..	5	0	0
A. B.	..	..	2	0	0
A Friend,	..	..	1	0	0
A. F.	..	..	1	0	0
					<hr/> 60 0 0
Carry over,	..	..	60	0	0

	Brought over,	..	60	0	0
Mr. R. J. Rose,	..	..	5	0	0
M. A. W.	..	..	1	0	0
P. F...	..	..	1	0	0
Mr. W. Stacey,	..	..	5	0	0
M. J. W.	..	..	4	0	0
A Friend,..	..	..	2	0	0
Ditto,	..	..	2	0	0
D. M. ..	..	..	2	0	0
Mrs. F.	..	..	8	0	0
Mrs. Moffat,	..	..	1	0	0
M. S. H.	..	..	3	0	0
M. A. F. ..	..	..	1	0	0
A Friend to the Jubilee Fund,	..	..	2	0	0
C. J. M.	..	..	1	0	0
C. M.	..	..	2	0	0
			<hr/>		
			100	0	0
Master George Andrews.					
Herbert Bolst,	..	..	0	1	0
Master A. R. Francis,	..	..	0	1	0
„ C. W. Francis,	..	..	0	1	0
„ C. C. Francis,	..	..	0	1	0
Mr. H. Andrews, ..	..	..	1	0	0
H. F. Andrews,	..	..	0	1	0
Miss E. Bolst, ..	..	..	0	2	0
Master H. Bolst,..	..	..	0	1	0
„ C. Bolst, ..	..	..	0	1	0
„ Alfred C. Bolst,	..	..	0	1	0
J. A. ..	..	..	0	8	0
E. R. Wittenbaker,	..	..	0	1	0
E. B. Wittenbaker,	..	..	0	1	0
I. S. B. and S. M. B.	..	..	0	8	0
M. E. B. and A. C. B.	..	..	0	8	0
Grandmama, ..	..	..	0	2	0
R. A. Andrews,	..	..	0	1	0
W. H. Davidson,	..	..	0	1	0
A Friend, ..	..	..	0	8	0
Maria Wood,	..	..	0	1	3
Lucy Wood, ..	..	..	0	1	3
Charles Wood,	..	..	0	1	6
Pigeons, &c. sold,	..	..	0	14	6
L. F. Macleod,	..	..	1	0	0
शिवरत्न लाल	..	..	0	1	0
Ramchand Sircar,	..	..	0	4	0
Arthur D. Smart,	..	..	0	2	0
Eliza C. Smart,	..	..	0	2	0
Charlotte Smart,..	..	..	0	1	0
Eleanor C. Smart,	..	..	0	1	0
Hannah B. Smart,	..	..	0	1	0
G. A. C. and H. E.	..	..	0	4	0
Ganga Dhur Dutt,	..	..	0	4	0
Sarah Botelho,	..	..	0	2	0
Samuel Botelho, ..	..	..	0	4	0
			<hr/>		
Carry over,	..	..	7	12	6

Brought over,	..	7	12	6	
Joseph Botelho,	..	0	3	0	
Charles J. M.	..	1	0	0	
More pigeons, &c. sold,	..	0	14	9	
My Bearer,	..	0	1	9	
					<hr/>
					10 0 0
Master H. Andrews.					
A. J. L. Andrews,	..	0	1	0	
P. Andrews,	..	0	1	0	
E. S. Chalke,	..	0	1	0	
S. C. Chalke,	..	0	1	0	
R. A. Andrews,	..	0	1	0	
M. White,	..	0	1	0	
A. Ross,	..	0	1	0	
Bella Kerr,	..	0	1	0	
Madeline Kerr,	..	0	1	0	
Helen Kerr,	..	0	1	0	
Grace Crofter,	..	0	1	0	
Alexander Dozey,	..	0	1	0	
H. Cockburn,	..	0	1	0	
K. Cockburn,	..	0	2	0	
W. Cockburn	..	0	1	0	
A. B. B.	..	1	0	0	
James Cockburn,	..	0	1	0	
L. B. Cockburn,	..	0	1	0	
J. Cockburn,	..	0	1	0	
C. H. Macleod,	..	0	2	0	
Maria Bolst,	..	0	1	0	
Henry Bolst	..	0	1	0	
Mr. H. Andrews,	..	1	0	0	
G. A. Andrews,	..	0	1	0	
Master F. Bolst,	..	0	1	0	
„ D. Bolst,	..	0	1	0	
Miss E. Bolst,	..	0	1	0	
„ J. Bolst,	..	0	2	0	
G. Bolst,	..	0	1	0	
J. A.	..	0	8	0	
A. T. B.	..	1	0	0	
G. C. Wittenbaker,	..	0	1	0	
R. B. Wittenbaker,	..	0	1	0	
Miss M. Johnson,	..	0	2	0	
„ L. Vaughan,	..	0	2	0	
Ellen Smyth,	..	0	2	0	
M. Lindeman,	..	0	2	0	
L. Lindeman,	..	0	2	0	
A Friend,	..	0	2	0	
E. C. Jones,	..	0	2	0	
Emma Cook,	..	0	2	0	
Sarah Paul,	..	0	2	0	
R. C. W.	..	0	2	0	
A Friend,	..	0	8	0	
O. P. Q.	..	1	0	0	
Esther,	..	0	4	0	
					<hr/>
Carry over,	..	8	8	0	

Brought over, .. .. .	8	8	0
Two little girls, .. .. .	0	3	0
* * * * .. .. .	0	1	0
George Flashman, .. .. .	0	2	0
Esther Wilson, .. .. .	0	2	0
Lucy Wilson, .. .. .	0	2	0
Agnes Wilson, .. .. .	0	2	0
A hen, .. .. .	0	1	0
W. A. McDonald, .. .. .	1	0	0
E. A. Clark, .. .. .	0	1	0
D. S. Clark, .. .. .	0	1	0
A. S. Clark, .. .. .	0	1	0
E. M. Clark, .. .. .	0	1	0
Pigeons, &c. sold, .. .. .	0	14	6
शिवरामु लाल .. .. .	0	1	0
Ramchand Sircar, .. .. .	0	4	0
Emily Coombs, .. .. .	0	1	0
A. F. G. .. .. .	0	1	0
Clementina Williams, .. .. .	0	1	0
A. L. G. .. .. .	0	2	0
Two Sisters .. .. .	0	2	0
A. S. G. .. .. .	0	1	0
Gonga Dhur Dutt, .. .. .	0	4	0
A Friend, .. .. .	0	4	0
Grandmama, .. .. .	0	3	6
Mr. W. Burrows, .. .. .	1	0	0
	<hr/>		
		14	0 0
Miss Mary Bailey.			
Φιλος, .. .. .	1	0	0
A Friend, .. .. .	4	0	0
E. T. .. .. .	1	0	0
B. R. C. K. .. .. .	1	0	0
Amicus, .. .. .	2	0	0
B. L. .. .. .	4	0	0
E. B. .. .. .	12	0	0
	<hr/>		
		25	0 0
Mrs. Baldwin.			
A Friend, .. .. .	1	0	0
C. K. .. .. .	1	0	0
A Friend, .. .. .	1	0	0
Mrs. M. .. .. .	2	0	0
A. E. .. .. .	4	0	0
L. B. .. .. .	4	0	0
C. L. H. .. .. .	5	0	0
J. J. W. .. .. .	1	0	0
A Wanderer, .. .. .	2	0	0
E. N. .. .. .	1	0	0
J. H. .. .. .	1	0	0
M. C. .. .. .	2	0	0
A Friend to the Poor, .. .. .	10	0	0
J. S. .. .. .	2	0	0
M. C. .. .. .	2	0	0
A Friend, .. .. .	2	0	0
	<hr/>		
Carry over, .. .. .	41	0	0

	Brought over,	..	41	0	0
R. W. A.	..	..	5	0	0
M. R.	..	..	1	0	0
Mr. R. W. Buckland,	..	..	5	0	0
A Friend,	..	..	2	0	0
Ditto,	..	..	1	0	0
			<hr/>		
			55	0	0
Miss Bartlett.					
J. B.	..	..	50	0	0
S. McL.	..	..	5	0	0
M. C.	..	..	5	0	0
Mrs. J. Bartlett,	..	..	20	0	0
E. S.	..	..	5	0	0
H. C.	..	..	3	0	0
Stn. B.	..	..	10	0	0
E. Wood.	..	..	5	0	0
A. D. B.	..	..	2	0	0
A Friend,	..	..	3	0	0
Ditto,	..	..	1	0	0
J. H.	..	..	50	0	0
C. H.	..	..	5	0	0
Mr. J. Wall,	..	..	5	0	0
E. B.	..	..	2	0	0
M. D. T.	..	..	2	0	0
J. S. Bartlett,	..	..	4	0	0
M. M.	..	..	5	0	0
T. B.	..	..	3	0	0
M. W.	..	..	5	0	0
J. T.	..	..	3	0	0
A Friend,	..	..	6	0	0
J. P. M.	..	..	2	0	0
H. W.	..	..	2	0	0
E. K.	..	..	10	0	0
H. C.	..	..	2	0	0
S.	..	..	2	0	0
S. N.	..	..	4	0	0
N. W.	..	..	4	0	0
			<hr/>		
			225	0	0
Miss M. E. Bartlett.					
J. B. and S. E. B.	..	..	1	0	0
J. S. B.	..	..	0	4	0
S. M. B.	..	..	0	4	0
A. C. B.	..	..	0	4	0
M. E. B.	..	..	2	4	0
M. M.	..	..	1	4	0
Miss Cumming,	..	..	4	0	0
Mrs. W. Wood,	..	..	0	4	0
A Friend,	..	..	3	0	0
Miss Reid,	..	..	1	0	0
L. B. Rose,	..	..	1	0	0
E. Kerr,	..	..	1	0	0
C. C. J. and L. C. J.	..	..	1	0	0
			<hr/>		
	Carry over, ..	..	16	8	0

	Brought over,	..	16	8	0
E. B. and M. B.	..	..	1	0	0
J. H. Hollingbury,..	..	..	0	4	0
J. C. Hollingbury,..	..	..	0	4	0
E. S.	..	..	0	4	0
S. A. C.	..	..	0	4	0
J. E. W.	..	..	0	4	0
H. S. K.	...	..	0	4	0
L. A. K.	...	..	0	4	0
C. J. V.	...	..	0	4	0
J. M. J. H.	..	..	1	2	0
E. G.	..	..	0	2	0
J. P. C.	...	..	0	4	0
J. S.	...	..	0	2	0
T. E. S.	...	..	0	2	0
A. S.	...	..	0	2	0
A. G.	...	..	0	4	0
E. G.	...	..	0	4	0
W. G.	...	..	0	2	0
H. F. D'C.	...	..	0	4	0
A Friend,	...	..	0	4	0
Miss A. Andrews,	..	..	0	4	0
Miss P. Andrews,	...	..	0	4	0
A. B. C. D.	...	..	0	4	0
G. S.	...	..	0	4	0
Mrs. Reynier,	...	...	0	4	0
W. R. Reynier,	...	...	0	2	0
Rachel,	...	...	0	2	0
Reginald,	...	...	0	2	0
Janet,	..	...	0	2	0
Vivian,	...	..	0	2	0
Elmira,	...	...	0	2	0
A Friend,	...	...	1	4	0
J. W. C.	..	..	0	2	0
G. F. A.	..	..	0	4	0
A. G. F.	..	..	0	2	0
M. C. A. S.	..	..	0	2	0
C. S. and M. S.	..	..	0	8	0
O. R. S. and J. J. S.	..	...	0	4	0
E. H. S. and E. M. S.	..	..	0	4	0
H. F. A.	..	..	0	1	0
G. A. A.	..	..	0	1	0
R. A. A.	..	..	0	1	0
E. C. C.	..	..	0	4	0
S. R.	..	..	1	0	0
M. E. B.	..	..	1	3	0
J. S. Bartlett,	..	..	2	0	0
			<hr/>		
			32	0	0
Mr. Bedell.					
M. S.	..	..	5	0	0
J. M.	..	..	3	0	0
W. H.	..	..	3	0	0
G. B. T.	..	..	1	0	0
			<hr/>		
			12	0	0

Mrs. Bedford.			
Captain J. Rogers, ..	..	..	25 0 0
J. M. Vos, Esq. ..	..	..	20 0 0
Mr. Bedford, ..	..	..	20 0 0
Dr. J. G. Vos, ..	..	..	16 0 0
Mrs. Edward Hinder	..	..	10 0 0
F. Broadhead, Esq...	..	..	10 0 0
Mr. C. B. Wallis, ..	..	..	10 0 0
Mr. C. G. Birch, ..	..	..	10 0 0
Mr. J. H. Fowler, ..	..	..	10 0 0
Mr. H. Cook, ..	..	..	10 0 0
J. B. ..	..	..	10 0 0
A. R. ..	..	..	10 0 0
G. F. R. ..	..	..	10 0 0
Mrs. E. Bartlett, ..	..	..	8 0 0
Mr. James Reynier,..	..	..	8 0 0
Mr. W. R. Stout, ..	..	..	8 0 0
Mr. A. P. Sandeman.	..	..	6 0 0
Thomas Palmer, Esq.	..	..	5 0 0
W. ..	..	..	5 0 0
Mrs. C. J. Harrison, ..	..	..	4 0 0
Mr. J. B. Filby, ..	..	..	4 0 0
F. T. ..	..	..	3 0 0
Mr. H. Meyer, ..	..	..	1 0 0
			<hr/>
			223 0 0
Miss Julia Bellew.			
A Friend to India, ..	..	..	5 0 0
Ditto, ..	..	..	2 0 0
Mr. C. Rogers. ..	..	..	2 0 0
„ C. Balston, ..	..	..	1 0 0
„ D. E. Wright, ..	..	..	1 0 0
„ Edwin Wall, ..	..	..	1 0 0
			<hr/>
			12 0 0
Rev. T. Boaz.			
The Right Hon. Sir Henry Hardinge, }			600 0 0
Governor General,..	..	..	
F. Millett, Esq., ..	..	..	300 0 0
J. W. Alexander, Esq. ..	..	..	50 0 0
James Norman, Esq. ..	..	..	20 0 0
J. C. Stewart, Esq... ..	..	..	20 0 0
J. Lewis, Esq. ..	..	..	50 0 0
J. Lyall, Esq. ..	..	..	20 0 0
W. H. Belli, Esq. ..	..	..	20 0 0
Captain Doveton, ..	..	..	20 0 0
E. Deedis, Esq. ..	..	..	50 0 0
Major Gen. Sir Geo. Pollock,	..	..	100 0 0
H. Dear, Esq. ..	..	..	29 0 0
R. O'Dowda, Esq. ..	..	..	20 0 0
C. Morley, Esq. ..	..	..	20 0 0
A. Friend T. L. ..	..	..	50 0 0
Major Wheeler, ..	..	..	100 0 0
G. Edmonstone, Esq. ..	..	..	50 0 0
			<hr/>
Carry over, ..	..	..	1519 0 0

Brought over,	..	..	1519	00	00
J. K. Heron, Esq. . .	..	..	50	00	00
Major General Tapp,	..	..	50	00	00
John Cowie, Esq. . .	..	..	20	00	00
Lieut. Col. Parsons,	..	..	100	00	00
T. C. Morton, Esq.,	..	..	25	00	00
H. Moore, Esq.	..	..	25	00	00
T. Brae, Esq.	..	..	25	00	00
					<u>1814 00</u>
F. Broadhead, Esq.					
A Friend by F. B. ..	..	..	10	00	00
Mrs. Bentley,	..	..	4	00	00
Mr. J. Childs,	..	..	5	00	00
Mr. D. McPherson,	..	..	10	00	00
M. E. Harris,	..	..	6	00	00
A. R.	..	..	1	00	00
A. D. J.	..	..	4	00	00
					<u>40 00</u>
Mrs. Campbell.					
James Hill, Esq.	..	..	20	00	00
Miss A. Hill,	..	..	10	00	00
„ L. Hill,	..	..	5	00	00
D. Mackey, Esq.	..	..	16	00	00
D. McDonald, Esq.	..	..	10	00	00
Rev. J. Campbell,	..	..	30	00	00
Mrs. Campbell,	..	..	20	00	00
Rev. J. Mullens,	..	..	50	00	00
Mrs. Irvine,	..	..	20	00	00
L. Stuart Palmer, Esq.	..	..	16	00	00
John Smith, Esq.	..	..	5	00	00
G. Udny, Esq.	..	..	50	00	00
Rev. W. S. Mackay,	..	..	10	00	00
Mrs. A. J. Sturmer,	..	..	10	00	00
J. Hawkins, Esq.	..	..	50	00	00
H. Knowles, Esq.	..	..	10	00	00
J. B. Biss, Esq.	..	..	10	00	00
Macleod Wylie, Esq.	..	..	10	00	00
W. Bracken, Esq.	..	..	10	00	00
G. C.	..	..	10	00	00
J. C. Owen, Esq.	..	..	16	00	00
Rev. T. Boaz,	..	..	100	00	00
A friend, R. B.	..	..	50	00	00
Babu Srinath Mukarji,	..	..	8	00	00
J. Muller, Esq.	..	..	20	00	00
					<u>566 00</u>
Miss Clarke.					
Mrs. Ogilvie,	..	..	2	00	00
„ Phillips,	..	..	2	00	00
Miss E. S. Gardiner,	..	..	2	00	00
Mr. J. H. Driver,	..	..	2	00	00
Mr. J. Ridge,	..	..	2	00	00
B. S. C.	..	..	2	00	00
					<u>12 00</u>
Carry over, ..	..	..	12	00	00

Brought over, ..	12 0 0	
Mr. W. B. Todd, ..	2 0 0	
Mr. D. W. Madge, ..	2 0 0	
„ T. W. Wood, ..	2 0 0	
Mrs. Bletchinden, ..	5 0 0	
Miss Rochford, ..	5 0 0	
Miss H. M. Gardiner, ..	5 0 0	
Mr. M. S. Templeton, ..	5 0 0	
Mr. McNair, ..	5 0 0	
Mr. W. G. Rose, ..	10 0 0	
Mr. Joseph Hayes, ..	10 0 0	
A. M. and F. Orleans ..	5 0 0	
	<hr/>	68 0 0
Mr. D. Clarke.		
Mr. P. G. Oxborough, ..	10 0 0	
„ R. Verboon, ..	5 0 0	
D. S. S. ..	4 0 0	
E. T. ..	2 0 0	
Mr. D. Clarke, ..	25 0 0	
Mr. H. P. Haddon, ..	2 0 0	
	<hr/>	48 0 0
Mr. John H. Cockburn.		
Mr. J. H. Cockburn, ..	12 0 0	
„ J. Mackenzie, ..	12 0 0	
A Friend, ..	5 0 0	
Mr. Geo. W. Kellan, ..	10 0 0	
„ J. A. Kerr, ..	5 0 0	
„ W. Kerr, ..	4 0 0	
„ G. Wood, ..	10 0 0	
„ W. Turner, ..	16 0 0	
W. W. ..	2 0 0	
A Friend, ..	30 0 0	
	<hr/>	106 0 0
Miss Louisa Cockburn.		
D. W. Urquhart, Esq. ..	16 0 0	
W. Smith, Esq. ..	5 0 0	
	<hr/>	21 0 0
Master H. Cockburn.		
M. Cockburn, Esq. ..	0 8 0	
Mrs. Cockburn. ..	0 4 0	
Miss L. and S. Cockburn, ..	0 8 0	
Master J. Cockburn, ..	0 4 0	
„ H. Cockburn, ..	0 4 0	
„ W. Cockburn, ..	0 4 0	
Mr. F. S. Cockburn, ..	0 4 0	
„ J. H. Cockburn, ..	1 0 0	
Miss C. Cockburn, ..	0 4 0	
„ J. Cockburn, ..	0 4 0	
„ L. B. Cockburn, ..	0 4 0	
M. Francis, ..	0 4 0	
C. Francis, ..	0 4 0	
A. R. Francis, ..	0 4 0	
	<hr/>	
Carry over, ..	4 12 0	

Brought over, ..	4 12 0	
C. W. Francis, ..	0 4 0	
A Friend, ..	1 0 0	
J. Andrews, ..	0 4 0	
Ditto, ..	0 4 0	
A. Andrews, ..	0 4 0	
P. Andrews, ..	0 4 0	
H. Andrews, ..	0 4 0	
G. Andrews, ..	0 4 0	
Ross Andrews, ..	0 4 0	
S. E., M. A., and T. S. Bartlett, ..	1 0 0	
J. Mackenzie, Esq. ..	1 0 0	
A Friend, ..	0 8 0	
Mr. Cockburn, Jr. ..	0 4 0	
Mrs. Cockburn, Jr. ..	0 4 0	
Little Mary and Grandmama, ..	0 8 0	
	<hr/>	11 4 0
Miss Catharine Cockburn.		
M. Cockburn, Esq. ..	0 4 0	
Mrs. Cockburn, ..	0 4 0	
Miss Julia Cockburn, ..	0 4 0	
„ Laura Cockburn, ..	0 4 0	
„ Caroline Heritage, ..	0 4 0	
A Friend, ..	0 4 0	
Mr. J. H. Cockburn, ..	0 8 0	
„ H. Andrews, ..	0 4 0	
James Cockburn, ..	0 4 0	
A Friend, ..	0 1 0	
L. Cockburn, ..	0 1 0	
Maria Wood, ..	0 1 0	
Lucy Wood, ..	0 1 0	
Charles Wood, ..	0 1 0	
Mr. Wm. McVicars. ..	0 8 0	
Four Children of Mrs. W.'s, ..	0 4 0	
Mrs. McLeod, ..	1 0 0	
M. E. Bartlett, ..	0 4 0	
J. S. Bartlett, ..	0 4 0	
C. Cockburn, ..	0 4 0	
H. Cockburn, ..	0 4 0	
W. Cockburn, ..	0 4 0	
Mr. J. Mackenzie, ..	0 8 0	
	<hr/>	6 5 0
Miss Julia Cockburn,		
M. Cockburn, Esq. ..	0 4 0	
Mrs. Cockburn, ..	0 4 0	
Miss C. Cockburn, ..	0 4 0	
„ Julia Cockburn, ..	0 4 3	
„ Laura Cockburn, ..	0 4 0	
A Friend, ..	2 0 0	
James Cockburn, ..	0 4 0	
Henry Cockburn, ..	0 4 0	
Walter Cockburn, ..	0 4 0	
	<hr/>	
Carry over, ..	4 0 3	

	Brought over,	..	..	4	0	3	
N. B.		..	..	1	0	0	
J. and M. Bartlett,		..	..	0	8	0	
L. C.		..	..	0	1	0	
				<hr/>			5 0 3
Miss Laura Cockburn.							
Mrs. Cockburn,	..	..		0	4	0	
Mr. Cockburn,	..	..		0	4	0	
Master James Cockburn,	..	..		0	1	0	
„ Henry Cockburn,	..	..		0	1	0	
„ Walter Cockburn,	..	..		0	1	0	
Miss Catharine Cockburn,	..	..		0	1	0	
„ Julia Cockburn,	..	..		0	1	0	
„ Laura Cockburn,	..	..		0	1	0	
Mr. and Mrs. Poole and family,	..	..		1	0	0	
Eliza Sarah,	..	..		0	2	0	
Sophia Caroline,	..	..		0	2	0	
Mr. S. Cockburn, Jr.	..	..		0	4	0	
A Friend,	..	..		0	4	0	
Miss M. E. Bartlett,	..	..		0	4	0	
Master J. S. Bartlett,	..	..		0	4	0	
				<hr/>			3 2 0
Mr. Cornabie, Cooly Bazar.							
Mr. F. A. Cornabie,	..	..		5	0	0	
Mrs. P. Wickham,	..	..		2	0	0	
Mrs. E. Waddel,	..	..		2	0	0	
Mrs. M. La Vallette,	..	..		1	0	0	
Master B. Cornabie,	..	..		1	0	0	
„ R. Cornabie,	..	..		1	0	0	
Miss L. V. Cornabie,	..	..		1	0	0	
Master W. Cornabie,	..	..		1	0	0	
Mr. Thurlow,	..	..		1	0	0	
Mr. King,	..	..		1	0	0	
„ Parker,	..	..		3	0	0	
„ Bernard,	..	..		1	0	0	
„ W. Little,	..	..		5	0	0	
„ B. Bracket,	..	..		5	0	0	
Captain E. Onslow,	..	..		10	0	0	
Master J. Little,	..	..		0	8	0	
				<hr/>			40 8 0
Miss Mary Davenport.							
“ For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not.”							
C. L. J.	..	..		1	0	0	
C. E. M.	..	..		0	8	0	
Rev. W. W. Evans,	..	..		1	0	0	
Mrs. D. Shein,	..	..		2	0	0	
Mrs. Austin,	..	..		1	0	0	
Mrs. R. W. Chill,	..	..		1	0	0	
Miss Christie,	..	..		1	0	0	
Miss Gonsalves,	..	..		0	8	0	
				<hr/>			
Carry over,	..	..		8	0	0	

Brought over,	..	8 0 0
Miss E. Gonsalves,	..	0 2 0
Miss Polly Canan,	..	0 4 0
Misses Davenport,	..	0 8 0
হানদী বাই	..	0 1 0
M. Chill,	..	0 8 0
C. O. Davenport,	..	0 4 0
C. Ganes,	..	1 0 0
H. B. Goodall,	..	1 0 0
W. Counsell,	..	0 5 0
P. Hochey	..	0 8 0
Miss M. Holton,	..	1 0 0
Mr. F. Nolon,	..	1 0 0
„ C. Lavandier,	..	2 0 0
Mrs. J. B. Jones,	..	1 0 0
Mrs. Snadden,	..	1 0 0
Mrs. Mc. Greor,	..	1 0 0
— S. Chill,	..	3 0 0
Mr. H. Rebeiro,	..	0 2 0
„ N. P. Hasson,	..	1 0 0
„ Frank Mendes,	..	0 8 0
Mrs. Stephen,	..	1 0 0
Mrs. Lavallette,	..	1 0 0
Miss E. D'Souza,	..	1 0 0
Miss H. Hanput,	..	1 0 0
Master A. Hanput,	..	0 4 0
Mrs. P. Brantz,	..	1 0 0
Mr. E. Martindell,	..	0 8 0
D. P. B.	..	0 4 0
A. C. G.	..	1 0 0
Mr. J. Canan,	..	1 0 0
R.	..	0 1 6
A Friend,	..	1 0 0

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 33 3 6

**Mr. J. A. Gibbons, Baptist Mission Press.**

Mr. J. A. Gibbons,..	..	5 0 0
„ T. F. Cummins,	..	3 0 0
„ Joachim D'Cruz,	..	3 0 0
„ F. D'Silva,	..	1 0 0
„ S. Chapman,	..	2 0 0
„ H. Wilson,	..	3 0 0
„ G. Livingston,	..	2 0 0
Babu Mahindy Lal,	..	2 0 0
A Roman Catholic,	..	2 0 0

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 23 0 0

**Mrs. Grant.**

Mrs. Porteous,	..	5 0 0
James Grant, Esq. Asst. Surgeon,	..	20 0 0
Mrs. A Grant,	..	20 0 0
A Friend,	..	5 0 0

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 50 0 0

## Misses Sophia and Ellen Harris.

Miss S. J. Hay,	..	..	0	8	0
„ R. Hay,	..	..	0	8	0
Master John Hay,	..	..	0	8	0
A good boy,	..	..	0	8	0
Miss H. Avietick,	..	..	0	2	0
A well-wisher,	..	..	0	4	0
Master E. Harris,	..	..	0	1	0
„ M. Belitios,	..	..	0	1	0
A Friend,	..	..	0	4	0
Miss H. A. Harris,	..	..	1	0	0
Mrs. Harris,	..	..	1	0	0
Miss A. Harris,	..	..	0	8	0
A Friend,	..	..	1	0	0
Sarah Belitios,	..	..	0	1	0
Grace Belitios,	..	..	0	1	0
A Well-wisher,	..	..	0	4	0
W. H. G.	..	..	2	0	0
F. M.	..	..	2	0	0
Q. V.	..	..	0	8	0
P. A.	..	..	0	8	0
A Friend,	..	..	2	0	0
P. A. M.	..	..	0	1	0
G. Harris,	..	..	0	1	0
Caroline Edwards.	..	..	0	1	0
Miss Z. Aratoon,	..	..	1	0	0
Miss E. Manuk,	..	..	1	0	0
A Friend,	..	..	0	12	0
P. Q.	..	..	0	2	0
Miss H. Avietick,	..	..	1	0	0
A Friend,	..	..	1	0	0
R. B. R.	..	..	1	0	0
A Friend,	..	..	0	6	0

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 20 1 0

## Miss Sarah Hay.

A Friend,	..	..	1	0	0
Miss Sophia Harris,	..	..	0	2	0
Master W. Paterson,	..	..	1	0	0
Jessie Hay,	..	..	1	0	0
Sarah J. Hay,	..	..	0	8	0
M. J.	..	..	0	8	0
Miss S. Bartlett,	..	..	0	4	0
„ Addy ditto,	..	..	0	4	0
„ Mary ditto,	..	..	0	4	0
J. S. Bartlett,	..	..	0	4	0
A Friend,	..	..	0	1	0
A Friend.	..	..	1	0	0
Miss Hannah Bell,	..	..	0	2	0
„ Eliza Bell,	..	..	0	2	0
W. Bell,	..	..	0	4	0
Miss C. Edwards,	..	..	0	1	0
„ A. Edwards,	..	..	0	1	0

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 Carry over, .. .. 6 13 0

Brought over,	..	6 13 0	
Miss E. Voulinlayge,	.. ..	0 1 0	
„ H. Greenway,	.. ..	0 2 0	
A Friend,	.. ..	0 2 0	
Miss Jessie L. Paterson,	.. ..	1 0 0	
„ A. Smith,	.. ..	0 4 0	
Master J. Smith,	.. ..	0 4 0	
Miss Annie Andrews,	.. ..	0 4 0	
Mrs. Judah,	.. ..	1 0 0	
Rev. J. Mullens,	.. ..	5 0 0	
A Friend	.. ..	0 1 0	
Ditto,	.. ..	0 2 0	
Ditto,	.. ..	0 1 0	
Ditto,	.. ..	0 8 0	
Ditto,	.. ..	0 1 0	
Ditto,	.. ..	0 8 0	
Ditto,	.. ..	0 1 0	
Ditto,	.. ..	0 1 0	
J. K.	.. ..	0 4 0	
Miss Heritage,	.. ..	0 8 0	
		<hr/>	17 1 0
Miss Rebecca Hay.			
Mrs. Johnston,	.. ..	0 8 0	
„ Thorp,	.. ..	1 4 0	
Miss Ellen Harris,	.. ..	0 1 0	
„ Jessie Hay,	.. ..	1 0 0	
„ Rebecca Hay,	.. ..	1 0 0	
A Friend,	.. ..	0 2 0	
M. J.	.. ..	0 8 0	
Miss Bartlett,	.. ..	0 4 0	
„ Addy and M. Bartlett,	.. ..	0 8 0	
Mr. J. S. Bartlett,	.. ..	0 4 0	
Rev. J. Campbell,	.. ..	0 8 0	
Mr. H. Bell,	.. ..	0 4 0	
„ E. Bell,	.. ..	0 4 0	
Casa Wappy,	.. ..	1 0 0	
Miss A. Smith,	.. ..	0 4 0	
Master John Smith,	.. ..	0 4 0	
A Friend,	.. ..	0 1 0	
Miss Phebe Andrews,	.. ..	0 4 0	
Mrs. Judah,	.. ..	1 0 0	
Rev. J. Mullens,	.. ..	5 0 0	
A Friend,	.. ..	0 8 0	
Miss Heritage,	.. ..	0 8 0	
Rev. T. Boaz,	.. ..	0 8 0	
A Friend,	.. ..	0 1 0	
Another Friend,	.. ..	0 1 0	
A Friend,	.. ..	0 2 0	
		<hr/>	16 0 0
Master John Hay.			
A Friend,	.. ..	1 0 0	
Eliza Sarah,	.. ..	0 8 0	
		<hr/>	
Carry over,	.. ..	1 8 0	

Brought over,	..	1 8 0
Sophia Caroline,	..	0 8 0
F. T.	..	1 0 0
A young friend,	..	0 4 0
Theophila,	..	0 2 0
Archippus,	..	3 0 0
Hume,	..	0 2 0
Frederic,	..	0 4 0
A Friend,	..	0 1 0
Ditto,	..	0 1 0
F. Mendes,	..	0 1 0
E. Bolst,	..	0 2 0
D. Harris,	..	0 4 0
Miss E. Wells,	..	0 4 0
Miss H. Wells,	..	0 4 0
Miss C. Wells,	..	2 0 0
Master J. Wells,	..	1 0 0
„ W. Wells,	..	0 8 0
M. G.	..	0 8 0
James W. Rowe,	..	4 0 0
E. Higgins,	..	0 2 0
F. Edwards,	..	0 2 0
A. G.	..	1 0 0
Jessie Hay,	..	1 0 0
Mrs. Judah,	..	1 0 0
Rev. T. Boaz,	..	1 0 0
Maria Wood,	..	0 2 0
Lucy Wood,	..	0 1 0
Charlie Wood,	..	0 1 0
A Friend,	..	0 1 0
Jane Sarah,	..	0 1 0
Master J. Hay,	..	1 0 0
Sarah D'Silva,	..	0 2 0
J. W.	..	0 1 0
Kali Kumar,	..	0 2 0
M. W.,	..	0 2 0
.....	..	0 1 3
Flora,	..	0 0 6
R. B.	..	0 8 0
A Friend,	..	0 8 0

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 22 15 9

## Mr. Hendrie.

William Nichal, Esq.	..	10 0 0
W. B.	..	5 0 0
Piano and Organ,	..	3 0 0
Mr. A. P. Sandeman,	..	5 0 0
R.	..	5 0 0
Miss Stacy and Co.	..	10 0 0
A Baptist Friend,	..	10 0 0
Mr. W. Townshend,	..	5 0 0
„ William Finney,	..	1 0 0
C. S. Leckie, Esq.	..	10 0 0

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 Carry over, .. .. 64 0 0

	Brought over, ..	64 0 0	
Mrs. Lay, ..	..	5 0 0	
E. B. ..	..	3 0 0	
Mr. D. Anderson, ..	..	4 0 0	
C. S. F. ..	..	6 0 0	
Thorn, ..	..	4 0 0	
		<hr/>	86 0 0
Miss Heritage.			
Captain W. Dicey, ..	..	4 0 0	
Mrs. Heritage, ..	..	1 0 0	
A Friend, ..	..	0 8 0	
Miss C. Heritage ..	..	1 0 0	
Eliza Sarah Chalk, ..	..	0 8 0	
Sophia Caroline Chalk, ..	..	0 8 0	
M. E. Eales, ..	..	1 0 0	
James Edward Howell, ..	..	0 8 0	
H. F. Maate, ..	..	1 0 0	
J. W. Ross, ..	..	0 8 0	
L. M. Tweedie, ..	..	0 8 0	
E. Russell, ..	..	1 0 0	
A. Broadhead, ..	..	0 4 0	
E. A Smith, ..	..	1 0 0	
A Friend, ..	..	0 8 0	
J. Allan, Esq. ..	..	10 0 0	
Mr. H. Steele, ..	..	8 0 0	
J. C. Owen, Esq. ..	..	1 0 0	
Rev. J. Campbell, ..	..	2 0 0	
Rev. T. Boaz, ..	..	2 0 0	
Mrs. Campbell, ..	..	1 0 0	
Rev. J. Mullens. ..	..	2 0 0	
Mrs. Digney, ..	..	4 0 0	
Mr. McMahon, ..	..	1 0 0	
J. Tyne, ..	..	0 4 0	
		<hr/>	45 0 0
Miss Harriet Howatson,			
E. Pereira, ..	..	1 0 0	
J. Swaris, ..	..	0 1 0	
G. Swaris, ..	..	0 1 0	
C. Augustin, ..	..	0 0 6	
J. R. DaCosta, ..	..	1 0 0	
C. P. Kellner, ..	..	1 0 0	
J. Ridley, ..	..	0 0 6	
W. Tydd, ..	..	0 1 0	
E. D'Cruze, ..	..	0 4 0	
J. W. Hazlewood, ..	..	0 1 0	
G. Read, ..	..	0 1 0	
F. Read, ..	..	0 1 0	
F. S. G. Barber. ..	..	0 1 0	
J. Howatson, ..	..	0 1 0	
H. Oakshot, ..	..	0 0 6	
H. S. ..	..	0 4 0	
H. A. L. H. ..	..	0 4 0	
R. E. H. ..	..	0 2 0	
		<hr/>	
Carry over, ..	..	4 7 6	

	Brought over,	..	4	7	6	
J. A. M. H.	..	..	0	2	0	
J. H.	..	..	0	4	0	
R. W. L.	..	..	0	8	0	
W. W. L.	..	..	0	8	0	
A. M. L.	..	..	0	8	0	
D. S.	..	..	0	2	0	
			<hr/>			
				6	7	6
Miss Eliza Cecilia Jacobs, and Master George S. M. Jacobs.						
Mr. T. Higgs,	..	..	1	0	0	
„ William Little,	..	..	1	0	0	
„ M. J. Horaby,	..	..	1	0	0	
„ G. W. Horaby,	..	..	1	0	0	
Mrs. Fleming,	..	..	1	0	0	
W. Peats,	..	..	1	0	0	
C. Poirel,	..	..	1	0	0	
Mr. and Mrs. Jacobs,	..	..	2	0	0	
George Jacobs,	..	..	1	0	0	
Eliza Jacobs,	..	..	1	0	0	
C. E. Jacobs,	..	..	1	0	0	
R. E. Jacobs,	..	..	1	0	0	
Emily Marian Jacobs,	..	..	1	0	0	
James C. F. Jacobs,	..	..	1	0	0	
Isabella Daniel,	..	..	1	0	0	
Adelaide Hughes,	..	..	1	0	0	
Henry Francis,	..	..	1	0	0	
A friend to the cause,	..	..	1	0	0	
Miss Moran,	..	..	1	0	0	
C. C.	..	..	1	0	0	
W. L. F.	..	..	1	0	0	
T. B. W.	..	..	2	0	0	
			<hr/>			
				24	0	0
Miss L. C. Johnston.						
Messrs. John Teil and Co...	..	..	50	0	0	
J. R. Douglas,	..	..	4	0	0	
D. Phillips,	..	..	5	0	0	
Mr. James Ross,	..	..	5	0	0	
„ John Clarke,	..	..	5	0	0	
C. Johnston,	..	..	5	0	0	
Mr. James Clarke,	..	..	5	0	0	
„ R. T. Barham,	..	..	5	0	0	
„ W. S. Johnsdon,	..	..	5	0	0	
„ W. H. Pringle,	..	..	2	0	0	
E. Johnston,	..	..	10	0	0	
C. C. Johnston,	..	..	10	0	0	
Mr. and Mrs. Ransom,	..	..	5	0	0	
Mr. H. S. Ransom,	..	..	2	0	0	
Miss Lydia Johnston,	..	..	10	0	0	
Mr. J. Ravenscroft,	..	..	3	0	0	
„ D. Ryte,	..	..	2	0	0	
E. H.	..	..	10	0	0	
Mr. C. F. Holmes,	..	..	8	0	0	
Dr. Eveleigh,	..	..	5	0	0	
			<hr/>			
Carry over,	..	..	156	0	0	

	Brought over,	156	0	0
J. C.	.. ..	10	0	0
Mrs. Ryland,	.. ..	5	0	0
R. T. Allan, Esq.	.. ..	50	0	0
Miss C. Allan,	.. ..	10	0	0
James Allan, Esq.	.. ..	20	0	0
G. H.	.. ..	8	0	0
M. Richardson,	.. ..	5	0	0
D. S.	.. ..	5	0	0
Mr. James Nind,	.. ..	2	0	0
„ R. Cline,	.. ..	1	0	0
G. L. D.	.. ..	2	0	0
G. M.	.. ..	16	0	0
Mr. P. Sutherland, <i>junr.</i>	.. ..	5	0	0
W. J. S.	.. ..	5	0	0
A Friend,	.. ..	2	0	0
Mrs. Johnston's Ayah.	.. ..	1	0	0
Mr. A. Dubordieux,	.. ..	2	0	0
J. Rennie, Esq.	.. ..	16	0	0
E. P. Griffiths, Esq.	.. ..	10	0	0
N. P.	.. ..	10	0	0
John Storm, Esq.	.. ..	16	0	0
E. Purier, Esq.	.. ..	10	0	0
J. Gifford, Esq.	.. ..	10	0	0
M. H. S.	.. ..	5	0	0
Winbolt Carter, Esq.	.. ..	10	0	0
J. P. McKilligan, Esq.	.. ..	10	0	0
A. B. Mackintosh, Esq.	.. ..	10	0	0
J. W.	.. ..	5	0	0
Babu Mooty Lal Sil,	.. ..	16	0	0
Mr. D. W. Fraser,	.. ..	5	0	0
„ John Hughes,	.. ..	5	0	0
A Friend,	.. ..	5	0	0
P. L.	.. ..	2	0	0
		<hr/>	450	0 0
Master and Miss Kellner.				
E. R.	.. ..	1	0	0
C. C.	.. ..	1	0	0
G. C.	.. ..	1	0	0
J. S. C.	.. ..	1	0	0
J. P. M.	.. ..	1	0	0
W. P. M.	.. ..	1	0	0
H. F.	.. ..	1	0	0
E. D. F.	.. ..	1	0	0
H. P. E. and J. E. E.	.. ..	1	0	0
F. E.	.. ..	1	0	0
C. L.	.. ..	1	0	0
W. J.	.. ..	1	0	0
		<hr/>	12	0 0
Mrs. Lacroix.				
Mr. and Mrs. Huttman,	.. ..	16	0	0
Alexander Fraser, Esq.	.. ..	32	0	0
Rev. J. H. Parker,	.. ..	20	0	0
Rev. A. F. Lacroix and Mrs. Lacroix,	.. ..	40	0	0
		<hr/>	108	0 0

## Miss Lacroix.

Miss Scotney,	..	..	5	0	0
Miss M. A. E. Herd,	..	..	2	0	0
George, Charlotte and Catherine Brooks,			2	0	0
S. J. C.	..	..	2	0	0
M. E. M.	..	..	4	0	0
K. and J. M. D.	..	..	1	0	0
A Friend,	..	..	1	0	0
M. and S. L.	..	..	1	0	0
A. L. Y. and M. E. Y.	..	..	2	0	0
J. N.	..	..	2	0	0

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 22 0 0

## Mr. Maylark.

Mrs. Maylark,	..	..	2	0	0
Mr. H. W. Maylark,	..	..	2	0	0
Rev. J. Thomas,	..	..	5	0	0
E. B. T.	..	..	2	0	0
H. J. F.	..	..	2	0	0
E. E. K.	..	..	1	0	0
Mr. J. W. Davenhill,	..	..	1	0	0
Mrs. Davenhill,	..	..	1	0	0
Mr. D. W. Judah,	..	..	4	0	0
„ E. Pinto,	..	..	1	0	0
Mr. J. A. Guest,	..	..	2	0	0
Mrs. Murdoch,	..	..	4	0	0
Miss Pickersgill,	..	..	2	0	0
„ Murdoch,	..	..	4	0	0
Little J. B.	..	..	1	0	0
C. Tucker, Esq.	..	..	25	0	0
M. P.	..	..	3	0	0
C. D. M.	..	..	3	0	0
Jn. Wd.	..	..	2	0	0
Mrs. Ellis,	..	..	2	0	0
J. C. Tulloch,	..	..	3	0	0
G. A.	..	..	4	0	0

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 76 0 0

## Rev. W. Morton.

Babu Dwarkanáth Thákur, in aid of					
Education,	..	..	500	0	0
Rustomjee Cowasjee, Esq. ditto,	..	..	250	0	0
J. P. McKilligan, Esq.	..	..	50	0	0
A. Rogers, Esq.	..	..	50	0	0
A. De H. Larpent, Esq.	..	..	50	0	0
John Storm, Esq.	..	..	50	0	0
J. Allan, Esq.	..	..	50	0	0
Rev. W. Morton,	..	..	50	0	0
Mrs. Morton,	..	..	25	0	0
Mr. Bannaud,	..	..	10	0	0
Friends of Temperance at Dum-Dum,			10	8	0

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 1095 8 0

## Mr. Norris,

Mr. Norris,	..	..	4	0	0
Mrs. Hayward,	..	..	5	0	0
Mr. and Mrs. Rooney,	..	..	5	0	0

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 Carry over, .. 14 0 0

	Brought over,	..	14 0 0	
Mr. W.	..	..	2 0 0	
Mr. Hugh,	..	..	1 0 0	
„ Smith,	..	..	1 0 0	
Mrs. Overelt,	..	..	1 0 0	
Mrs. Donnelly,	..	..	1 0 0	
Master Donnelly,	..	..	1 0 0	
Mr. and Mrs. Cox,	..	..	6 0 0	
A Friend,	..	..	2 0 0	
Mrs. C.	..	..	3 0 0	
Mr. H. L. K.	..	..	2 0 0	
Mrs. B.	..	..	1 0 0	
J. D. B.	..	..	6 0 0	
Mrs. Norris's children,	..	..	2 0 0	
Four Children,	..	..	1 0 0	
Mrs. Drew,	..	..	2 0 0	
„ Hornby,	..	..	2 0 0	
Rev. J. H. Parker,	..	..	20 0 0	
Friends unknown,	..	..	6 0 0	
			<hr/>	74 0 0
Mrs. Paterson.				
Mrs. Ewart,	..	..	5 0 0	
Mrs. Denham,	..	..	5 0 0	
A. P.	..	..	5 0 0	
A. S. D.	..	..	5 0 0	
A Friend,	..	..	1 0 0	
E. W.	..	..	5 0 0	
M. T.	..	..	2 0 0	
A Friend,	..	..	5 0 0	
J. Edmond,	..	..	5 0 0	
G. S.	..	..	3 0 0	
Mrs. Hæberlin,	..	..	5 0 0	
M. Wood,	..	..	2 0 0	
C. H.	..	..	1 0 0	
A. Kilby,	..	..	5 0 0	
Marian Remfrey,	..	..	5 0 0	
Mrs. Paterson,	..	..	15 0 0	
Mrs. W. Laing,	..	..	5 0 0	
Rev. G. Small,	..	..	5 0 0	
M. C. H.	..	..	5 0 0	
Mrs. F. W. Russell, Chinsurah,	..	..	20 0 0	
Mrs. Maxton,	..	..	5 0 0	
Miss Wells,	..	..	2 0 0	
Mr. J. Morris,	..	..	5 0 0	
J. C. S.	..	..	5 0 0	
J. H.	..	..	5 0 0	
P. H.	..	..	2 0 0	
Mrs. Wylie,	..	..	5 0 0	
Mrs. Lewis,	..	..	5 0 0	
			<hr/>	143 0 0
Mrs. Paschaud.				
E. H. M. Paschaud,	..	..	4 0 0	
H. E. Paschaud,	..	..	1 0 0	
			<hr/>	
Carry over,	..	..	5 0 0	

	Brought over,	5	0	0	
C. S. Paschaud,	.. ..	0	8	0	
H. L. Paschaud,	.. ..	0	8	0	
A. J. Paschaud,	.. ..	0	8	0	
Walter Paschaud,	.. ..	0	8	0	
George Paschaud,	.. ..	0	8	0	
W. S. Smith,	.. ..	0	4	0	
John Smith,	.. ..	0	4	0	
T. Smith,	.. ..	0	8	0	
C. M. S.	.. ..	0	8	0	
L. S.	.. ..	0	8	0	
T. G. S.	.. ..	1	0	0	
L. M. C.	.. ..	2	0	0	
W. H. G.	.. ..	2	0	0	
G. C. R.	.. ..	1	0	0	
H. N. P.	.. ..	1	0	0	
H. P.	.. ..	0	3	0	
T. B.	.. ..	0	8	0	
C. E. V.	.. ..	0	8	0	
A Friend,	.. ..	2	0	0	
A Well-wisher,	.. ..	2	0	0	
Margaret Smith,	.. ..	1	0	0	
A. C.	.. ..	1	0	0	
		<hr/>	23	11	0
<b>Mr. Ryper, Cooly Bazar.</b>					
Mr. Deare,	.. ..	2	0	0	
„ H. Michel,	.. ..	5	0	0	
„ James C.	.. ..	10	0	0	
„ T. Shirl,	.. ..	2	0	0	
„ W. J. Ryper,	.. ..	2	0	0	
Mrs. Hunt,	.. ..	2	0	0	
Mrs. Lynch,	.. ..	1	0	0	
„ Lockhart.	.. ..	1	0	0	
„ Milles,	.. ..	1	0	0	
		<hr/>	26	0	0
<b>Miss Russell, of Chinsurah.</b>					
F. W. Russell, Esq.	.. ..	10	0	0	
Mrs. Russell,	.. ..	10	0	0	
Miss Eliza G. B. Russell,	.. ..	3	0	0	
Miss Lina Russell,	.. ..	2	0	0	
Mrs. G. P. Leycester,	.. ..	10	0	0	
		<hr/>	35	0	0
<b>Master John Stark.</b>					
Mr. W. B. Thompson,	.. ..	0	2	0	
„ W. W. Laws,	.. ..	1	0	0	
„ R. W. Laws,	.. ..	1	0	0	
„ T. S.	.. ..	1	0	0	
„ H. J. T.	.. ..	1	0	0	
„ F. W. Dormieux,	.. ..	1	0	0	
„ J. M. Matthews,	.. ..	1	0	0	
		<hr/>	6	2	0

<b>Master Patrick Benjamin Stark.</b>			
Alfred Stark,	..	..	0 2 0
Harriet Stark,	..	..	0 2 0
John Stark,	..	..	0 4 0
Walter Stark,	..	..	0 2 0
Lavinia Stark,	..	..	0 4 0
Patrick Stark,	..	..	0 2 0
			<hr/>
			1 0 0
<b>Miss Theophila Twisden.</b>			
Angela,	..	..	5 0 0
Materna,	..	..	1 0 0
Miss Twisden,	..	..	0 4 0
Miss Theophila Twisden,	..	..	0 4 0
Hurroo,	..	..	0 4 0
Clarissima,	..	..	1 0 0
Mr. R. T. Terraneau,	..	..	5 0 0
P.	..	..	2 0 0
T. L.	..	..	2 0 0
Mr. H. Meyer,	..	..	1 0 0
Etwoni,	..	..	0 2 0
Sarah,	..	..	0 2 0
Fanny,	..	..	0 4 0
C.	..	..	0 2 0
Maria and Henry,	..	..	2 0 0
J. C.	..	..	5 0 0
			<hr/>
			25 6 0
<b>Mrs. P. Vangricken.</b>			
Mr. J. McKinnon,	..	..	10 0 0
Mrs. Thomas,	..	..	2 0 0
Mrs. Moffat's Pupils,	..	..	2 0 0
A. U. T.	..	..	0 8 0
Julia James,	..	..	0 4 0
E. R. James,	..	..	0 4 0
M. J.	..	..	0 8 0
P. J. V. G.	..	..	1 0 0
P. V. G.	..	..	2 0 0
S. V. G.	..	..	2 0 0
Miss Jessie McD.	..	..	1 0 0
Mrs. C.	..	..	1 0 0
Miss D.	..	..	2 0 0
Emily and Ellen S.	..	..	2 0 0
Misses C.	..	..	1 0 0
Miss Jane Bowman,	..	..	1 0 0
Miss Horton,	..	..	1 0 0
Mrs. Lloyd,	..	..	2 0 0
Miss Effie Bremner,	..	..	1 0 0
„ Jessie Bremner,	..	..	0 8 0
Charlie Bremner,	..	..	0 8 0
P. H.	..	..	0 8 0
			<hr/>
			34 0 0
<b>Miss H. Vangricken.</b>			
Mrs. Sturgeon,	..	..	1 0 0
Mrs. Vanthart,	..	..	1 0 0
			<hr/>
Carry over,	..	..	2 0 0

		Brought over,	
Mrs. Pratt,	.. ..	0	80
Mrs. Stewart,	.. ..	0	80
A Friend,	.. ..	0	40
Miss H. Vangricken,	.. ..	1	00
Mrs. C. Wells,	.. ..	1	00
D. M. Charteris,	.. ..	3	00
Mrs. Longhurst,	.. ..	0	80
Mrs. Nighland,	.. ..	1	00
Mrs. Murdoch,	.. ..	1	00
Miss A. M. Murdoch,	.. ..	1	00
W. J. Ellis,	.. ..	1	00
Native Christian Orphans, ..	.. ..	0	80
Miss E. Fisk,	.. ..	1	00
A. B. C.	.. ..	0	20
A Friend,	.. ..	0	80
Mrs. E. Templar,	.. ..	0	80
Mrs. T. H. Bayley,	.. ..	0	80
A Friend,	.. ..	1	00
Mrs. King,	.. ..	1	00
Mr. W. G. Templeton,	.. ..	1	00
A Poor man,	.. ..	0	40
G. Adams,	.. ..	0	80
A. Adam,	.. ..	0	80
A Poor man,	.. ..	0	40
S. Vangricken,	.. ..	0	40
M. E. Vangricken,	.. ..	0	80

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## Miss Vanthart.

Mrs. Kellner,	.. ..	2	00
Mrs. Pratt,	.. ..	1	00
Mrs. Hollingbury,	.. ..	1	00
Mrs. Vangricken,	.. ..	1	00
Mr. Botzer,	.. ..	1	00
Miss James,	.. ..	1	00
Mrs. Stewart,	.. ..	0	80
Miss Botzer,	.. ..	0	40
Miss Verploegh,	.. ..	0	40
Mr. T. A. Madge,	.. ..	1	00
A Friend to the cause,	.. ..	2	00
Mrs. Verploegh,	.. ..	1	00
Mrs. T. L. Hart,	.. ..	1	00
Mrs. J. H. Madge,	.. ..	1	00
A Friend,	.. ..	1	00
Mrs. Thomas Sturgeon,	.. ..	0	80
H. V. S.	.. ..	0	80
Mr. D. W. Madge,	.. ..	3	00
Mrs. Fabian,	.. ..	6	00
Mr. G. H. Madge,	.. ..	1	00
Mr. J. G. Middleton,	.. ..	3	00
Miss Vanthart,	.. ..	4	00
Mrs. Madge,	.. ..	2	00

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 35 0 0

Miss Wells.

A Friend,	..	..	0 8 0
J. Dyer,	..	..	0 4 0
J. C. P.	..	..	2 0 0
E. W.,	..	..	2 0 0
J. W.	..	..	<del>1 0 0</del>
A. H.	..	..	1 0 0
C. W.	..	..	1 0 0
C. E. R. W.	..	..	1 0 0
J. R. W.	..	..	0 8 0
W. T. W.	..	..	0 8 0
S. Hay,	..	..	0 8 0
R. Hay,	..	..	0 8 0
J. Hay,	..	..	0 8 0
A Friend,	..	..	2 0 0
Ditto,	..	..	1 0 0

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14 4 0

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Total Subscriptions.