

# THE MISSIONARY HERALD.

---

## MISSIONARY SUCCESSES IN THE SANDWICH ISLANDS.

THERE are few of our readers who have perused the voyages of Captain Cook, and the story of his discovery of the Sandwich Islands, that have not felt a deep interest in the romantic narrative. In his relations, savage life appears to have its charms; and it is not until wider knowledge is obtained, that it is understood how deep is the degradation and wretched the lot of men ignorant of the first elements of civilized life, and crushed by a cruel and sanguinary creed.

The Sandwich islanders were idolaters. They were savages, addicted to every vice, and swayed by every gust of passion. Though living in a salubrious clime, and occupying the most fertile soil, they were idle, thriftless, and poor. The visits of foreign ships engaged in the whale trade, or pursuing the gains of commerce, brought only darker licentiousness and virulent disease. If any benefit was derived from such adventurers, it may be found in the gradual loosening of the superstitious terrors which bound the minds of the people; by which the way of the evangelist was somewhat prepared.

It was in the year 1820, that three American missionaries commenced their labours on the three principal islands, with the permission of the young king Liholiho. From various causes they found the people in a wonderfully prepared state to receive their message. A strange revolution had occurred immediately after the death of the well known Tamehameha. The national idols had been destroyed, the temples burned, the priesthood, tabus, and human sacrifices, abolished. But although all this had occurred, the moral, intellectual, and social desolation was none the less profound and universal. Society was in ruins, and could not exist at a lower point. The language was unwritten. There were neither books nor schools. The nation was composed of thieves, drunkards, and debauchees. The people were slaves to the king and the chiefs, to whose lawless will the lives and property of all were subject. There was every prospect of the speedy extinction of a race so sunk in vice and misery.

Yet among these people has taken place one of the most striking triumphs of modern missionary enterprise. With admirable patience and perseverance, the missionaries of the American Board of Commissioners have laboured, and the Hawaiian nation now stands forth as a christian people. This result has not been gained without great difficulty, nor without many discouragements. The vile passions of sailors at one time threatened the very existence of the people. At another, the war ships, both of France and England, threatened their independence. In 1840, Romish priests were forcibly settled in the islands by the government of Louis Philippe, and they continue to this day their endeavours to counteract the labours of their Protestant forerunners.

Notwithstanding these opposing forces, the work of God has been successfully prosecuted, and missionary exertions have resolved themselves into the ordinary labours of the church in christian lands. Not that the Hawaiian people are civilized in the European sense of that term. They may not even be able unaided to secure the full results of the progress made. But a "nation may be christian," to use the language of the American Board, "while its intellect is but partially developed, and its municipal and civil institutions are in their infancy." The arts and sciences may be at present only in their germ, and yet a people may be in possession of those elements of christian civilization that entitle them to recognition among the settled and more advanced governments of mankind.

In the following language the Board describes the present condition of the Hawaiian people. "All the religion they now have claims the christian name. A fourth part of the inhabitants are members in regular standing of Protestant christian churches.\* The nation recognizes the obligations of the Sabbath. Houses for christian worship are built by the people, and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure connection with the world, before our christian mission, that the people have a strong remaining tendency to licentiousness, which the gospel will scarcely remove till a more general necessity exists for industry and remaining at home. The weakness of the nation is here. But christian marriage is enjoined and regulated by the laws, and the number of licenses taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars (£10,000). The Bible, translated by the labours of eight missionaries, was in the hands of the people before 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language, on the 7th January, 1822, there have been issued nearly 200 millions of pages."

"The very first article in the Constitution, promulgated by the king and chiefs in 1840, declares 'that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of His word;' and that 'all the laws of the islands shall be in consistency with God's law.' What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the library of the Board. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution, with secure titles, among the people, are in constant progress."

Many of these results in civil government have been brought about

---

\* This of course includes *infants*, the Board being a Pædobaptist body, and the only missions in the islands being Pædobaptist.

under the direction of men who, once missionaries of the Board, have been encouraged to accept office under the native government, and in order thereto have relinquished their connection with the mission. At the present time, we believe, Americans are at the head of all the state departments excepting one, and the Board has encouraged the children of mission families permanently to settle in the country. Gradually the Board has lessened its pecuniary grants, and in a few years it is expected that pecuniary assistance will become entirely unnecessary. "Here then," our American brethren say, "let us as a Board of Foreign Missions, in the name of the community for which we act, proclaim with shoutings of grace, grace! that the people of the Sandwich Islands are a christian nation, and may rightfully claim a place among the Protestant christian nations of the earth!"

### AMBOISES BAY AND ITS PROSPECTS.

It will be remembered that in selecting this spot for a new settlement, on the exclusion of the missionaries from Fernando Po, Mr. Saker was guided not only by the convenience of the harbour, its good anchorage, and the level tract of land on the sea-shore, but also by the salubrity of the spot, open to the healthful breezes of the great Atlantic and the land zephyrs from the lofty mountain of Cameroons. It was fully expected, too, that the people of Clarence would fulfil their first purpose, and remove from a place where liberty of conscience and of worship was denied them. It also seemed not improbable that the English government would make the place a coaling station, obviously undesirable as it is that the English squadron on the coast, should be dependent for succour on the good offices of another nation.

Hitherto these expectations have only partially been fulfilled. As the course of trade has continued to fix its head-quarters at Clarence, the people are disinclined to leave the place where their property and livelihood have been made; few have as yet come over to the mainland. Nor has the English government yet availed itself of the numerous advantages the Bay of Amboises presents.

So far, however, as health is concerned, the new settlement has answered every expectation; and the missionaries resort to it from time to time to recruit their exhausted energies. The Rev. J. Pinnock is the resident missionary. The entire number of inhabitants is at present 82, of whom about one-half are children, connected with the families of the brethren. About twenty are natives of the neighbourhood of Bimbia, and seven are Kroo labourers. The day-school contains 25 children, and the Sunday-school 40. Between 50 and 60 persons are in the habit of attending public worship, some of whom are natives from the mountains.

While on a recent visit, Mrs. Saker thus refers to them in a letter to Lady Peto:—"You will be pleased to hear that some of the poor dark natives near this place are not only listening to the gospel when taken to their towns, but are attending the services in our little chapel. Many who had never heard the name of Jesus are listening to the offers of salvation through a crucified Saviour. It is not unusual to hear them exclaim aloud, or talk to each other on the subject to which they are listening."

Mr. Smith thus describes the impression made upon his mind during a recent visit to Victoria:—"It is a delightful spot, very beautiful for situation. The little town appears to be rising very slowly. There are several good houses on the estate, and a vast number of people in the mountains around. I made a journey to one of the fishing towns some distance off, in company with our esteemed and loved brother Johnson. After we had climbed over the rocks, and journeyed through the bush three parts of the way, a light

tornado overlook us, and wetted us not a little. We pressed on to the town close by, and were well repaid for anything we suffered. We had a good meeting in King George's house, the people listening attentively to the good news.

"You would have smiled if you had seen the inside of the Palace of King George, as Mr. Johnson called it. It consisted of one large room, with a few feet partitioned off for a bed-room, a mud floor, three or four stands for drying fish, with wood fires underneath. There are as many drying tables as the king has principal wives. A number of black earthen pots for cooking, completed the utensils in the room. I counted seven goats that live and sleep in the house, and a pig is no uncommon member of the family circle. Three wives and a number of children made up the household present on our visit."

Early in December, Mr. Mann, a well-known botanist, engaged by government, came to explore the Cameroons mountain. He left on the 13th for the last town on the mountain, there to await the English Consul. On his arrival with the Spanish Judge of Fernando Po on the 19th, Mr. Saker accompanied them. Mr. Saker gives the following brief but interesting notice of the proceedings of the party :—

"While in the mountain disputes came up among the natives, and we thought it desirable to leave them, and encamp in the wilderness. We did so; then ascending, we arrived on the higher plateau of the mountain, where is found the only spring we saw. There the encampment is now formed. It is 7000 feet high, a glorious sky, a dry air, in fact, an English home, and no great obstacles in the ascent, but what with a little patient toil will be overcome. Why should we not have a sanatorium there? I staid some days in that pure air, but was obliged to leave it.

"The descent to Victoria took me ten hours, walking five hours each day, leaving at mid-day, and arriving at half-past nine next morning; and this following only the hunter's path, over rocks and trees, mountains and vales. I return to the mountain in a few days to enjoy its fresh air, and to make such investigation as will enable me to make distinct propositions, both to you and our government. It may possibly take a week, but I hope great good from it."

It was Mr. Mann's intention to pass Christmas Day on the peak of the mountain, which is upwards of 13,000 feet above the sea, and to spend three or four months in his exploration of the district. The Consul, we learn, is greatly pleased with Victoria. He thinks that for health there is no place like it on the coast of Africa; and now that the British government possesses Lagos, he strongly urges that they should make Mount Henry, which is the first ascent above Victoria, a sanatorium. He regards it as an excellent site for an hospital. Should these considerations lead the British government to make Amboises Bay the anchorage-ground of the store-ship they are fitting out for the accommodation of the squadron on this portion of the coast, Victoria would immediately attract the hesitating people at Clarence, and become, as Mr. Saker hoped it would become, the centre of civilization and Gospel light for this part of the continent.

---

## MISSIONARY PROSPECTS IN JESSORE.

It will be remembered that about three years ago a very promising movement towards the reception of the Gospel manifested itself in the north-west portion of the district of Jessore. It is always difficult to fathom the motives of the Hindu, and the Bengali especially has the reputation of being the most astute of mankind. This movement took place amongst the lowest caste, the Muchees, or shoemaker caste, and for a time bid fair to be attended by gratifying results. One or two villages were accordingly fixed upon for the erection of small native chapels, and several native preachers were engaged and located in various parts of the district. The most important of these villages were Jhinger-gatcha, Boneyalli, and Simlea. The first was rather the centre of operations,

as at the time Mr. Anderson resided there; but it became the chief residence of the native preachers, three of whom itinerate in the country around from this point. At Boneyalli, however, a small church was formed. Four families only remain as the fruit of the movement. Others have gone back to heathenism, while still more have been attracted by the largesses of the Roman Catholic priest, who has recently taken up his abode in Jessore.

At Simlea five or six persons were baptized: but mercenary motives appear to have swayed them. With the exception of two, they have embraced the offers of the Roman Catholic priest. It is of course impossible for our missionary to follow such a course, and for a time it is probable that the work of God will be greatly impeded.

Many of the native Christians formerly resident at Satheria have removed to Begumpore, where some twenty-five persons hold fast the profession of the Gospel. In reference to these, Mr. Hobbs says:—"Most of them are an ornament to the Christian profession. They are mostly weavers, and earn a scanty livelihood by their industry. A school has recently been started, conducted by a converted Brahmin, and numbers about 30 children. On the whole there remain about 42 persons in this portion of Jessore in the fellowship of the Church."

In these present results we have an illustration of what may be expected to be the course of events in India for some years. Hopes will suddenly be raised, only to be as suddenly cast down. Beyond question the minds of the people are more or less disturbed. Confidence in their idols is in many places shaken to its foundation, and we must expect them to be swayed in various directions, as the manifold influences now at work in India affect them. The following remarks of Mr. Hobbs deserve to be well pondered:—

"The prospects of success in this division of the district I believe to be hopeful. The Divine Word has been so extensively declared, and tracts and gospels so widely distributed, that I do not think many can say they know absolutely nothing of Christianity. Nor are we being left entirely without witness that the Gospel retains its original converting power. During the last few months a Brahmin, a Khaist, and a Muchee have renounced their former faith; and there is indubitable evidence presented on every hand that if caste were but annihilated, the receivers of Christianity would be many. I was powerfully impressed by a conversation I had with a young anglicized Brahmin at Kholmah a short time since. After listening to his frivolous objections to Christianity for some time, I said to him, 'Now you know very well that all you have been saying is mere useless talk; you don't believe it yourself. If you would speak honestly, you would say very different words. Why do you attempt to perpetuate a religion which you must know is vain, and speak against one which you know to be so good? Notwithstanding your opposition, and the opposition of thousands like you, Hindooism will be surely overthrown, and that probably before another hundred years has passed away.' Assuming a more serious aspect, he said, 'Sahib, I will speak honestly what I think. Your religion is a very excellent one; I should like to see it adopted; and I feel sure that before long it will be embraced by thousands. Through your much preaching and book-giving, the minds of the people are becoming very unsettled; and if one day any of our leading men should become Christians, I cannot tell you how many would follow their example. Although my religion is different from yours, nevertheless I give you this advice, *try and make the people more unsettled still*. Go to the marts, go into the bazaars, and the villages, give many books, and then I think you will not have to wait 100 years for your religion to become the chief religion of this country; I should think 20 years would be a much nearer guess.' Making all due allowance for the flattery which Hindoos almost universally are addicted to, still I think such a testimony is not without its value. It confirms me in the conviction that has sprung up in my mind, that, on the one hand, the people of England set far too high a value upon the visible results of mission work in India, and far too low a value upon that immense preparatory work which seems to be gathering within its capacious self the various elements of future

glorious success. That this much-desired success may be soon realized, however, one thing at present is absolutely necessary, viz., *the efficient superintendence of the native churches by European missionaries*. That the future evangelization of this great country will be accomplished by agents of societies in England is preposterous to imagine; nevertheless, at the present time, the native preachers, with the exception of here and there one, are utterly unequal to the task."

Anxious as we may be to multiply native preachers, they yet partake of the infirmities of their race; and although it has pleased God to raise up many consistent Christians, who have laboured with perseverance and success, yet there has not appeared among them that power, self-reliance, and spontaneous zeal, which, when they appear, will probably be the sign that the day of India's regeneration has come. Let it be the earnest prayer of the Church of God, that He will call forth fit and devoted men to act as evangelists among their fellow-countrymen.

---

## NATIVE CONVERTS IN DELHI.

BY THE REV. D. P. BROADWAY.

WAHID-UD-DEEN is a well educated young man, and belongs to an influential Mahomedan family. Some of his relations are now holding responsible appointments under our Government; he has also been high in the service of the King of Gwalior, under the direction of British officers.

It appears he was led to a knowledge of the Lord by reading the gospel and some other religious publications, which he met with accidentally, and in order to carry out his wishes resigned his situation, finding it would be utterly impossible to do so, and have any peace or comfort, under a heathen government. He came to Delhi which is his native town, and soon after called on me, and stated his wishes. I instructed him for some time, and after having satisfied myself as far as possible, respecting the sincerity of his pretensions, I baptized and admitted him into the church.

I think he had anticipated his friends would look upon him, and allow him to live in the house, and enjoy all comforts as usual after he had become a Christian, and was not a little surprised to find, as soon as the step he had taken was known, his mother who was exceedingly fond of him, and would sacrifice anything, even life, on his account if necessary, to be the foremost in commencing hostilities against him: she did not only treat him cruelly herself, but induced his brothers, and other heads of the family to expel him from the house; he was obliged to take shelter under a tree in the courtyard, where his food was sent him in a most disreputable manner. He attended the services regularly, and was often with me, but did not mention his sufferings, till one of my assistants heard them from a person living in his neighbourhood, and informed me. I made him take a house near my residence, and employed him as a teacher in my school, where he continued to work steadily, till the amalgamation of the schools in the different districts with the view of forming a central one, and finding too many directors, and the institution not likely to flourish, he relaxed attention, and eventually gave it up altogether.

In the famine he also suffered severely for a long period, having no means of his own at command, and no assistance from us, he was often without food for two or three days at a time. I was informed of it, but waited to see if he would complain or regret the step he had taken, and finding he did not, I noticed him again, and gave him an appointment in the Relief Asylum in my charge.

But one trial more, which surpassed the rest, happened to him last of all. His mother continued to keep up communication with his wife, but it seems her feelings had been so bitterly enhanced against him, that she was determined to ruin him at any cost, and she induced his own nephew to seduce her, and then made the matter public. This distracted him so fearfully, that I was afraid he would never get over the blow; however by the blessing of God, I succeeded in reconciling him to his wife, but I am sorry to say, the woman never recovered the fall; she continued going from bad to worse till she left him, and is now living in the street not far from him as a harlot.

I am glad to say, notwithstanding all he has been made to suffer since he has embraced Christianity, hitherto he has gone on well, but at the same time, I would add, that Mahommedans are a very fickle race of people, and so very, very deep in all their proceedings, that they are not easily known. I trust however, that the Lord who has sustained him so long, will continue to do so to the end.

SOLOMON ELIAS was originally a Jew, and comes from a very rich and influential family. He was brought to the knowledge of the Lord Jesus Christ, in endeavouring to reclaim a young friend who had embraced the Christian religion, and as far as I can learn, had succeeded in his efforts to a very great extent; but in the mean time curiosity induced him to read the books which had led to his young friend's conversion, and their contents so fastened upon his mind, that he felt quite bewildered and unhappy. In order to rid himself of those feelings, he travelled to Madras, and other places, and tried to divert himself in various ways, even by indulging inebriety and other concomitant practices; still he could not find peace; at last he resolved to follow the Lord, which he found rendered him happy; he felt as if a mighty weight which was pressing him down was at once removed. He went round to Cawnpore, and stayed with some Missionaries of the Propagation Society, but being aware that there were churches not adhering closely in their form of worship and so forth to the gospel, with which he was now tolerably well acquainted, he was determined not to join any rashly, and finding such to be the case here he left, and went to Allahabad and stayed with some Presbyterian Missionaries, and not feeling satisfied he left them also, and went to Benares, and in his rambles he met with Bro. Heinig, who kindly took him in; here he found all the simplicity he sought for, and resolved to join the church.

I was then on the eve of entering the ranks of the mission, therefore Bro. Heinig made him over to me. On being received and sent to Monghir I took him with me, and after being kept under probation for some time, he was baptized and admitted into the church by Bro. Lawrence. Our great difficulty was to find suitable employment for him. We made a teacher of him, but his foreign accent unfitted him for the work. I had occasion to go to Calcutta, and took him with me, with the view of getting him into the City Mission as a preacher to his own people, which was the only thing he then seemed fit for; but as my stay there was short, I was obliged to leave him with my friends to do the needful for him. On their failing in their attempts on his behalf, he returned to me, and I induced Mr. Toogood the magistrate, who was friendly with him, to put him into the police; here he was getting on well, and I advised him to take a wife, but by and by his employer left for England, and the person who succeeded him seems not to have had any regard for Christians, and he was dismissed to make room for some favourite Mussulman. After this occurrence he followed me to Agra, and from thence to Delhi, and as I was in want of an assistant preacher, I took him on; he is a very forcible speaker, and being able to read and speak Arabic and Persian, and also being pretty well acquainted with the Koran, makes a very useful missionary among the Mussulmans.

I am glad to say, upon the whole he seems to be a very exemplary Christian. During his stay in Calcutta he was severely tried; his aged mother and sisters, and other friends dear to him, made every possible effort to reclaim him, and though the inducement to give up his faith was strong, as he had no home, and was penniless, depending entirely upon the bounty of his new Christian

brethren, still he continued firm. The only failing I find in him is, he cannot stand much fatigue, which I think is owing to the way in which he has been brought up, in the midst of plenty and ease; and when hard pressed, he is inclined to shew the natural weakness of his nation by grumbling and so forth, but the smallest reference to any of those passages which shew the evils such conduct brought upon them, silences and puts him down at once without any further trouble. I have invariably put a passage before him, when he came to me grumbling, and evidently in a bad humour, and it has then and there had the desired effect.

---

#### PROCEEDINGS OF THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY WITH REGARD TO MR. ALEXANDER INNES.

The Committee of the Baptist Missionary Society, having had their attention called to certain statements affecting their proceedings with regard to Mr. Alexander Innes, a short time since engaged as a missionary on the coast of Africa, lay before their friends and constituents the following facts :—

Mr. Alexander Innes was accepted as a missionary on the 8th of June, 1858, for service on the west coast of Africa. On the 8th February, 1859, he took leave of the Committee, and sailed with Mrs. Innes for the Cameroons, on the 24th of the same month. In May they heard of his arrival.

Shortly after his arrival differences arose between Mr. Innes and Mr. Saker, and at length, in the month of September, a voluminous correspondence which had taken place between them was received by the Committee. This correspondence, as transmitted by both parties, with papers and documents from the other missionaries and the natives, was immediately printed, and sent to every member of the Committee. At the Quarterly Meeting of the Committee, held on the 12th of October, when the members from the country, as well as those resident in London, were present, very prolonged consideration was given to the correspondence, which resulted in a unanimous resolution to recall Mr. Innes forthwith, to give in person his explanations. Mr. Innes accordingly arrived in this country in the month of February, 1860.

Shortly after his coming, on the 29th February, Mr. Innes had an interview of more than three hours' duration with a Sub-Committee, previously appointed to confer with him, and consisting of the following gentlemen :—The Revs. W. Brock, C. Stovel, T. A. Wheeler, George Stevenson, Esq., Thos. Pewtress, Esq., and Mr. W. Heaton.

The whole of the above correspondence and papers, with some others subsequently received, was placed in their hands. There was also present Capt. Babington, a gentleman who had traded to the Cameroons for more than eight years, staying there six and eight months at a time, and well acquainted with Mr. Saker and his proceedings.

With great patience and care the allegations of Mr. Innes were fully examined; and the Sub-Committee finally and unanimously resolved, that the resolution of the Committee recalling Mr. Innes required no modification, and they strongly recommended the Committee to terminate the connection of Mr. Innes with the Society at the earliest possible



period. At the same time, they recommended the Committee to assure Mr. Saker in the strongest terms, of their earnest sympathy with him in his trials, and their continued confidence in his devotedness, integrity, and zeal.

At the meeting of the Committee on the 6th March, the recommendations of the Sub-Committee were discussed and approved; and at their meeting in the following week the Secretary reported, that he had finally settled all pecuniary claims with Mr. Innes, and that his connection with the Society was brought to a close.

In a note dated Dec. 3rd, 1860, Mr. Innes says:

“I deeply regret that ever such a painful state of things should have occurred. May God in his great mercy overrule it for good! To me the consequences have been exceedingly painful. As the question is now brought to a conclusion, and as the most part of what has been said upon it, on both sides, was during a time of great excitement, will you have the kindness to inform me if the Committee will consent to destroy the whole correspondence?”

Since then, however, Mr. Innes has seen fit to revive, not only his allegations against Mr. Saker, but to include the Committee in his condemnation. So far as the action of the Committee towards Mr. Innes is concerned, the facts given above are a sufficient explanation. But Mr. Innes has sought support for his statements in a letter from the Rev. John Clarke, of Savanna La Mar, formerly of the African Mission, and a portion of which he has published. Respecting this the Committee are in correspondence with Mr. Clarke.

In making this brief statement, the Committee have had the sole purpose in view of removing misapprehensions, and of showing that no step has been taken without ample investigation.

Signed on behalf of the Committee,

S. MORTON PETO,	<i>Treasurer.</i>
FRED. TRESTRILL,	} <i>Secretaries.</i>
EDW. B. UNDERHILL.	

---

## A MISSIONARY'S APPEAL.

BY THE REV. CHARLES CARTER.

I deeply regret that you find it so difficult to meet with suitable men for the mission field. I had hoped that ere the time came for me to leave, some good, earnest brother, yearning for the salvation of souls, would have been well up in the language, and fairly at work. I shall be absolutely of no use after the work on hand is finished; and I will still hope and pray that I shall see a fellow-labourer at home in the work before I leave. There is no lack of Britons in Ceylon, who have come to obtain for themselves the bread that perisheth. Indeed the labour market for such is quite overstocked, and there is some distress in consequence. And yet it is difficult to pick up a solitary man of the right kind, who will come to communicate to the perishing the bread of life! What is it that deters Christian men, who preach the Gospel in England, from going forth into all the world to preach it to the heathen? Ought any amount of difficulty or danger to deter? But, in fact, there are, in Ceylon at least, scarcely more difficulties, and certainly not so much danger, as a home missionary encounters in his work. Is the mission field to be left destitute? Is the work of the Lord to stop? Will no man come up to the help of the Lord? Will no man stand forth and say, “Here am I, send

me?" Is there no one who will count it a privilege and joy to lay what he deems dear as a sacrifice at the feet of Jesus? What could we do were the outpouring of the Spirit, for which we profess to be praying, to come upon the people? We should be overwhelmed, and crushed into our graves, unless the same outpouring came also upon the people of God, and turning them into *other men*, brought them over to help us. Let the church prove its desire for the conversion of the world, by providing liberally the money and the *men* to accomplish the work which the Holy Spirit will then give them to do.

---

### MISSIONARY MOVEMENTS.

**DELHI.**—The missionaries have experienced great discouragement in the falling away of many who some time since put on a profession of Christ. Their exclusion from the church appears, however, to have produced salutary impressions both on others and on the heathen. The Government has given 5000 rupees as compensation for the old chapel which has been removed. A site is being looked for to erect another. Mr. Evans has received sufficient means for the support of nine students for two years, and about 400 rupees for the necessary buildings. He commenced the class on the 1st of January.

**HOWRAH.**—Mr. Morgan has returned to his station in good health, and was preparing to itinerate in the district he has so often visited.

**DACCA.**—Through the ministry of the Rev. R. Robinson, several soldiers in H.M.'s 19th Regiment have been brought into the fold of Christ. One young man has exhibited such marks of adaptation for missionary work, that the brethren have resolved to purchase his discharge, and to send him to Serampore College for two years to prepare him for it. His Christian comrades propose to supply him, during the two years, with the needful funds. Mr. Robinson has just returned from a missionary tour in Sylhet.

**JESSORE.**—The Rev. J. H. Anderson and Mrs. Anderson set sail from Calcutta on the 21st of Dec. From a letter posted at Madras, after being seven days at sea, we learn that the voyage had proved so far a very agreeable and healthful one. Mr. Johnson had gone to spend some time in one of the villages in the Sunderbunds, where a few native Christians reside, in order to preach in the district about.

**CEYLON.**—Mr. Ranasinghe continues to labour at Gampola with some prospects of success. He preaches far and wide in the district, and opposition decreases.

**AFRICA, CAMEROONS.**—Mr. Saker is now printing his version of the Minor Prophets in Dualla, and has also a new Vocabulary in type. Mr. Diboll was about to remove to Aqua, but the chiefs of other villages were anxious to secure his labours at their towns.

**VICTORIA.**—At an examination of the school children by Mr. Pinnock, about 40 in number, it was found that good progress had been made in reading and spelling.

**BIMBIA.**—Mr. Fuller had visited Bimbia, and baptized one person. One Sabbath was most happily spent in preaching to the people, and in commemorating the Saviour's death. During the three weeks of his stay, he found the people ready to hear the Word, while the little church was refreshed and aroused.

**TRINIDAD.**—Mr. Gamble writes that at Montserrat he has been permitted to baptize five persons. The roads are in so bad a state as to render his journeys to the country churches both dangerous and extremely fatiguing.

**JAMAICA, MOUNT CAREY.**—Mr. Hewett informs us that the church at Shortwood has elected Mr. Facey, a Calabar student, for their pastor. The Rev. J. Kingdon has accepted the invitation of the churches at Waldensia and

Unity, and is now settled over them. The additions to the churches under Mr. Hewett's care, during last year, amounted to 514 persons.

PORT MARIA.—We record with deep regret the decease of the excellent pastor of this church, the Rev. D. Day, on the 14th January last, after only a short illness. He has been a faithful and useful labourer in the Lord's vineyard for nearly twenty-five years. The brethren anxiously ask, "How is the gap to be filled up?" The meeting of the Jamaica Baptist Union was fixed for the 12th February at Lucea.

---

## HOME PROCEEDINGS.

During the past month the Rev. J. Sale has attended meetings at Hitchin, Staines, and Waltham Abbey, accompanied by the Rev. S. Green. The Rev. W. K. Rycroft, has gone through Herefordshire and West Gloucestershire, and part of Radnorshire. Mr. Sale started for Scotland early in the month, where he will be joined by Rev. F. Trestrail. The meeting at Poplar was attended by Mr. Underhill and Mr. Heaton.

We particularly request the attention of our friends to the following important notices:—

### NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

### TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all monies should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore, informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

### ANNUAL SERVICES.

We have sincere pleasure in stating that the following arrangements have been made in regard to the Annual Services. At the Prayer Meeting to be held in the Mission House Library, April 24th, the Rev. C. J. Middleditch, will preside. The Lord's Day Sermons, throughout the metropolis, will be preached on the 27th April. The Subscribers' Meeting will be held at the Mission House, on Tuesday the 29th, at ten o'clock.

In consequence of the opening of the Great Exhibition being fixed for Thursday, May 1st, on the morning of which day, the Annual Meeting would be held, the Committee have deemed it advisable to omit the usual Annual Morning Sermon, and hold the Annual Meeting instead, on Wednesday the 30th of April, at Exeter Hall, chair to be taken at 11 o'clock, and Ed. Baines, Esq., M.P., has kindly consented to preside. The Revs. Dr. Vaughan, E. White, Arthur Mursell, and W. H. Watson, Esq., have engaged to be present to advocate the claims of the Society on that occasion.

The Annual Evening Sermon will be preached at the Metropolitan Tabernacle, on the Evening of April 30th, by the Rev. S. G. Green, B.A., Resident Tutor of Rawdon College, Yorkshire. May the earnest prayers of the friends of Missions be offered for God's blessing on these various services!

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, 1862, to February 20, 1862.

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

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>		Brixton, Salem Chpl.—		<b>BERKSHIRE.</b>	
For S. Blackmore, Esq.,		Coll. Moity for W. & O.	3 0 0	Abingdon—	
in last month's list of		Brompton, Onslow Chpl.—		Collection at Fyfield,	
Subscriptions and Do-		Collection, Moity ..	9 17 6	for W. & O. ....	0 5 8
nations read—		Contributions .....	5 10 0	Newbury—	
Rev. S. Blackmore, Ear-		Camden Road—		Collection for W. & O.	1 10 0
disland.		Contribs. on account	46 0 11	Sunningdale—	
Abethell, R., Esq. ....	1 1 0	Dalston, Queen's Rd.—		Collection .....	2 13 4
Anderson, W., Esq. ....	1 1 0	Contribs. by Y. M. M.		Do., for W. & O. ....	0 9 6
Benham, J. L., Esq. ....	4 4 0	A., for N.P., 1861	0 16 0	Contributions .....	2 6 8
Carthew, P., Esq. ....	5 0 0	Sunday School, by do.		Do., for N. P. ....	2 7 10
Edwards, Mrs. E. ....	1 1 0	for Africa .....	0 10 0	Wallingford—	
Evans, Rev. W. W. ....	0 10 6	Devonshire Sq.—		Contribs. for N. P. ..	1 0 0
Francis, Mrs. John ....	1 1 0	Coll., Moity for W. & O.	3 10 0		
Gover, W., Esq. ....	1 1 0			Windsor—	
Gurney, Thomas, Esq. ....	5 5 0	Eldon St., Welsh—		Anniversary Services.	5 15 11
Gurney, Mrs. Thos. ....	1 1 0	Collections .....	1 13 1	Collection for W. & O.	2 0 4
Haddon, Mr. J. ....	1 1 0	Contributions .....	3 14 3	Contributions .....	23 14 3
Hewett, Rev. J. H. ....	0 10 6			Do., S. School ...	4 6 8
Maliphant, G., Esq. ....	1 1 0	Less Irish and Bible			
Marshman, J. C., Esq.	2 2 0	Translation Societs.	2 0 0	Less expenses ....	0 13 2
Martin, Marcus, Esq.,					
for China .....	2 0 0		3 7 4		35 4 0
Noel, Hon. and Rev. B.		Hackney, Mare St.—			
W., M.A., for China ..	1 0 0	Collection for W. & O.	12 9 7	<b>BUCKINGHAMSHIRE.</b>	
Olney, Messrs., and Son	1 1 0	Hammersmith—		Aston Clinton—	
Outliwaite, J., Esq. ....	1 1 0	Contribs. on account	24 5 2	Collection for W. & O.	1 1
Pewtress, T., Esq. ....	2 2 0	Harlington—		Chenies—	
Ponther, Mrs. ....	1 1 0	Contributions .....	10 3 0	Contributions .....	6 10 3
Stevenson, Mrs., Black-		John Street—		Colnbrook—	
heath .....	1 1 0	Contribs., S. Schl., by		Collection for W. & O.	1 1 6
Smith, E., Esq. ....	1 1 0	Y.M.M.A. ....	14 10 3	Contributions .....	2 3 3
Wheeler, D., Esq. ....	1 1 0	Maze Pond—		Great Marlow—	
		Collection for W. & O.	5 0 0	Contribs. for N. P. ..	1 19 10
		Regent's Park—			
<b>DONATIONS.</b>		Collection for W. & O.	16 17 0	Great Missenden—	
"A Favoured Sinner" ..	10 0 0	Contribs., S. School,		Collections .....	3 10 0
Do., for China .....	10 0 0	additional, by Y. M.		Contribution .....	0 10 0
Do., for Africa .....	10 0 0	M. A. ....	0 4 0	Do., for N. P. ....	1 17 7
Do., for W. & O. ....	5 0 0	Rockingham Row—			
"A Friend at B.B.," for		Contribs., S. School,			
China, by Rev. J.		for China, by Y. M.			
Dawson .....	1 0 0	M. A. ....	0 13 1	Less expenses ....	0 4 6
"C. V.," for India .....	5 0 0	Soho Street—			
Farran, Major .....	1 0 0	Contribs., S. School,			
H. G. D. ....	0 10 0	for Boys' and Girls'		High Wycombe, Union Chpl.—	
Johnson, Mr. W., Cam-		School, Kottaville,		Collection for W. & O.	1 11 0
bridge .....	14 0 0	Ceylon, by Y.M.M.A.	10 10 0		
Langley, Mr., for China,		Spencer Place—		Little Kingshill—	
by Y.M.M.A. ....	1 1 0	Collection for W. & O.	0 10 0	Collections .....	4 1 0
"L. C.," Limehouse, for				Do., Juvenile. ....	2 15 3
Rev. J. C. Page's Chpls.	0 12 0	<b>BEDFORDSHIRE.</b>		Do., Monthly Prayer	
Wilson, Mr. John,		Blunham—		Meeting .....	1 8 3
Shrewsbury .....	2 0 0	Collection for W. & O.	0 5 0		
Young Men's Missionary		Cranfield—		Less expenses ....	8 4 6
Assoc., 18, Wood St.	5 10 0	Contributions for N.P.	0 12 9		0 4 6
		Keysoe—			8 0 0
		Collection for Rev. W.			
<b>LEGACIES.</b>		K. Rycroft's Chpls. ..	1 0 0	<b>CAMBRIDGESHIRE.</b>	
The late Mr. Tho. Clarke,		Contribution for do. ..	1 0 0	Burwell—	
of Apollo Buildings,		Luton—		Collection for W. & O.	0 11 3
Walworth, £300 in 3		Contribs. for N. P. ..	1 10 8	Contributions for N.P.	0 13 4
p.c. Consols.		Ridgmount—			
The late Mrs. Hunt, of		Contributions .....	1 1 6		
Ashby-de-la-Zouch ..	19 19 0	Do., for W. & O. ....	1 0 0	Less expenses ....	1 4 7
The late Walter Kirk-		Do., for N. P. ....	1 10 0		0 0 3
wick, Esq., of Ber-		Risely—			
wick-on-Tweed .....	10 0 0	Collection for W. & O.	0 13 10		1 4 4
		Sandy—		Cambridgeshire Auxiliary—	
<b>LONDON AND MIDDLESEX.</b>		Collection for W. & O.	0 12 3	Contributions on acct.	
Brentford Park Chapel—		Thurleigh—		by G. E. Foster, Esq.	88 13 0
Collection for W. & O.	1 8 1	Collection for W. & O.	0 8 0	Collection for W. & O.	3 0 0
Blackfriars, Church St.—		Contributions for N.P.	1 6 7	Contribs. for N. P. ..	1 11 10
Collection for W. & O.	4 2 6				

£ s. d.		£ s. d.		£ s. d.	
Chatteris—		Loughton—		HUNTINGDONSHIRE.	
Collection for W. & O.	0 10 0	Contributions .....	4 1 10	Bluntisham—	
Haddenham—		Thorpe and Walton—		Colln. Public Meeting	
Collection for W. & O.	0 10 0	Collection for W. & O.	0 6 1	Moiety .....	3 16 5
Contribs. for N. P. . . .	0 4 0	Contributions .....	0 9 4	Do., Moiety .....	2 13 5
Melbourne—		Do., for N. P. ....		Contributions .....	20 4 1
Collection for W. & O.	1 13 0			Fenstanton—	
NORTH EAST CAMBRIDGESHIRE.		GLOUCESTERSHIRE.		Contributions, Moiety ..	1 14 7
Barton Mills—		Eastington, Nupend Chpl.—		Contribution Do. ....	5 0 0
Collection .....	4 8 2	Collection for W. & O.	0 5 0	Godmanchester—	
Contributions .....	2 12 0	S. School for N. P. . .	1 6 4	Collection, Moiety ..	0 13 5
Brandon—		Hillsley—		Do. for W. & O., do.	0 5 0
Collection .....	2 5 6	Contribs. for N. P. . .	1 2 3	Contribution, do.	0 1 6
Burwell—		Less Expenses ....		Do., S. School, do.	0 11 11
Collection .....	3 16 0			Hail Weston—	
Isleham—		King Stanley—		Contributions, Moiety ..	1 8 3
Collection .....	4 12 2	Collection for W. & O.	1 5 0	Houghton—	
Contributions .....	1 10 0	Lechlade—		Collection, Moiety ..	1 3 6
Soham—		Contribs. for N. P. . .		Contributions .....	8 11 0
Collection .....	3 2 10	Lydney—		Huntingdon—	
Contributions .....	1 0 0	Contribs. for W. & O. . .	0 18 4	Coll. Pub. Mtg., Moiety	1 17 1
Less expenses ....		HAMPSHIRE.		Do., Do. 8 1 4	
	23 6 8	Ashley—		Do. Tea Mtg., Do.	2 6 3
	0 19 4	S. School .....	0 8 6	Coll. for W. & O., Do.	1 10 0
	22 7 4	Crookham—		Contributions .....	6 9 9
CORNWALL.		Contribs. for N. P. . .	0 8 2	Do., for India .....	20 0 0
Culstock, Metherith—		Lockerley—		Kimbolton—	
Contribs. for N. P. . .	0 10 4	S. School .....	0 6 0	Collection, Moiety ..	3 2 0
Penzance, Clarence St.—		Portsmouth & Portsea Auxly.—		Do. for W. & O., Do.	0 10 0
Collection for W. & O.	1 10 2	Coll. at Pub. Mtg. 6 16 0		Contribution .....	0 2 6
Redruth—		Contributions .....	14 1 0	Do., for China .....	0 2 8
Collection for W. & O.	1 0 0	Do., Ebenezer—		Pertenhall, Moravian Chpl.—	
Donation .....	5 0 0	Collection .....	3 0 0	Contribs. for Rev. W.	
Saltash—		S. School Contribs..	6 8 3	K. Ryecroft's Chapels	0 10 0
Collection .....	2 7 1	Do., Kent Street—		Romsey—	
Do. for W. & O. ....	1 0 0	Collections .....	9 13 5	Collection, Moiety ..	6 0 10
Contributions .....	1 5 5	S. School Contribs..	13 12 0	Do. for W. & O. ....	1 2 3
DEVONSHIRE.		Contributions .....	3 13 3	Contributions .....	4 12 0
Appledore—		Do., Lake Road—		Saint Ives—	
Coll. for W. & O., 1860-1	0 9 2	Collection .....	3 4 4	Coll. Pub. Mtg., Moiety	4 12 9
Contribns. for N. P.,		Do., St. Paul's—		Do., Bapt. Chp., do.	1 11 10
1860-1 .....	0 10 0	Collections .....	8 0 6	Do., Indpt. do., do.	4 0 0
Coll. for W. & O., 1861-2	0 17 0	S. School .....	2 19 0	Do., Bap. S. S., do.	3 11 9
Contribns. for N. P.,		Do., Maria-la-bonne	6 10 0	Do., Indpt. do., do.	5 0 0
1861-2 .....	1 8 1	Contributions .....	1 15 4	Do., Tea Mtng., do.	3 4 6
Contribution .....	0 5 0			Do., Ladies' B'r., do.	17 10 0
Less expenses ....				Do., for W. & O., do.	0 18 3
	3 9 3	Less expenses and		Contributions .....	1 5 0
	0 0 7	acknowledgd. before		Saint Neots—	
	3 8 8	71 17 6		Coll. Pub. Mtg., Moiety	1 10 6
Bideford—		7 11 7		Do., do.	2 18 5
Collection for W. & O.	0 7 6	Romsey—		Do., Roxton ... do.	0 19 9
Bradunch—		Collection .....	3 14 7	Do., Old Meeting S.	
Collection for W. & O.	0 6 6	Do. for W. & O. ....	1 2 6	School, Moiety ..	1 18 5
Exeter, Zoar Chapel—		Contributions .....	3 4 5	Do., for W. & O., do.	1 0 0
S. School Box .....	0 12 8	Do., for N. P. ....	0 19 9	Contributions .....	6 15 6
Contribs. for N. P. . .	0 9 10	Less expenses ....		Spaldwick—	
Ilfracombe—		0 16 0		Collection, Moiety ..	1 15 6
Collection for W. & O.	0 15 7			Do., Woolley, do. . .	0 2 6
Contribution for do. . .	0 10 0			Do., for W. & O., do.	0 5 3
Contribs. for N. P. . .	0 12 4			Contributions .....	1 11 0
Swinbridge—		8 5 3		Warboys—	
Collection for W. & O.	1 0 0	Southampton—		Contribution, Moiety	0 10 0
Torquay—		Carlton Rooms—		Winwick—	
Contribs. on account	20 0 0	Contribs. for N. P.	4 10 0	Coll. for W. & O., do.	0 3 6
DORSETSHIRE.		Do., Portland Chpl.—		Woodhurst—	
Poole—		Contribs. for N. P. . .	0 16 6	Collection, Moiety ..	1 10 4
Collection for W. & O.	1 16 6	HEREFORDSHIRE.		Do. for W. & O., do.	0 5 7
ESSEX.		Collection for W. & O.		Contributions, do.	1 6 3
Earls Colne—		1 12 8		Yelling—	
Collection for W. & O.	1 14 9	HERTFORDSHIRE.		Coll. for W. & O., do.	0 5 0
Harlow—		Hitchin—		167 14 4	
Collection for W. & O.	1 10 0	Contributions .....	32 1 6	Less Moiety of ex-	
Contribs. for N. P. . .	1 14 5	Rickmansworth . . .		penses and ac-	
		Collection for W. & O.	1 0 0	knowldgd before	91 0 4
		Contributions .....	7 9 1	76 14 0	





£ s. d.		£ s. d.		£ s. d.	
Treforest, Calvary Chapel—		Ponthir, Sion Chapel—		RADNORSHIRE.	
Contribs. for N. P. ..	0 3 0	Collection for W. & O.	1 11 0	Evenjobb & Gladestry—	
Wauntreodan—		Contribs. for N. P. ..	1 17 4	Evenjobb—	
Collection for W. & O.	0 10 0	Usk—		Collection .....	2 3 8
		Collection .....	1 3 6	Do., for W. & O. ....	0 8 6
		Do., Llangwm .....	1 0 0	Contributions .....	2 8 3
		Contributions .....	1 10 0	Gladestry—	
		Do., S. School .....	0 5 0	Collection .....	1 0 11
				Contributions .....	0 11 1
					7 1 5
				Less expenses .....	0 6 0
					6 15 5
				SCOTLAND.	
MONMOUTHSHIRE.		PEMBROKESHIRE.		Aberdeen—	
Abergavenny, Frogmore Street,		Blancconin—		Contribs. for N. P. ..	1 4 0
Coll. for W. & O. ..	1 0 0	Collection .....	4 7 4	Blair Athole—	
Do., Lion Street—		Do., Golly Branch	0 7 0	Collection for W. & O.	1 1 0
Coll. for W. & O. ..	1 1 2	Contributions .....	3 16 6	Dunfermline—	
Cwmbran—		Do., S. School .....	3 9 2	Contribs. for N. P. ..	1 1 8
Contribs. for N. P. ..	2 0 0	Honeyborough—		Hawick—	
Goltre, Saron Chapel—		Contribs. for N. P. ..	1 9 0	Contrib. S. S. for India	0 6 0
Contribs. for N. P. ..	0 14 6	Popehill—		Do., do., for China	0 6 0
Newport, Commercial St.—		Collection .....	0 12 4	Kirkcaldy Whitescausway—	
Collections .....	13 15 0	Contribs. for N. P. ....	0 18 0	S. School .....	1 12 0
Do., for W. & O. ....	5 0 0			Tobermory—	
Contributions .....	17 13 2			Collection for W. & O.	1 14 9
Do., S. School .....	7 7 2				
	44 0 4				
Less expenses ..	0 12 10				
	43 7 6				

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Dec. 16; Fuller, J. J., Dec. 29; Peacock, E. J., Dec. 30; Saker, A., Nov. 14, & 20, Dec. 30.	AUSTRALIA—CASTLEMAINE, Smith, J., Dec. 23.
VICTORIA, Saker, H., Dec. 25; Smith, R., Nov. 21.	BAHAMAS—GRAND CAY, Littlewood, W., Jan. 8.
ASIA—BARISAUL, Martin, T., Dec. 16.	INAGUA, Littlewood, W., no date, recd. Feb. 14.
CALCUTTA, Hobbs, W. A., Dec. 20; Lewis, C. B., Dec. 23, Jan. 8.	NASSAU, Davey, J., Jan. 13.
COLOMBO, Allen, J., Jan. 13, & 15.	FRANCE—MORLAIX, Jenkins, J., Jan. 28.
DACCA, Robinson, R., Dec. 19.	PARIS, Monod, A. W., Jan. 30, Feb. 17.
DINAGEPORE, McKenna, A., Jan. 1.	HAYTI—JACMEL, Baumann, W., Jan. 25; Webley, W. H., Jan. 10, 18, 25.
HOWRAH, Morgan, T., Dec. 20.	JAMAICA—ANNOTTO BAY, Jones, S., Jan. 7.
KANDY, Carter, C., Dec. 5.	FALMOUTH, Lea, T., Jan. 23 (two letters).
MUTTRA, Evans, T., Dec. 19.	FOUR PATHS, Claydon, W., Jan. 19.
POONAH, Cassidy, H. P., Jan. 1.	MONTEGO BAY, Henderson, A., Jan. 23.
RANGOON, Harris, A., Dec. 14.	MOUNT CAREY, Hewett, E., Jan. 23.
SEWRY, Williamson, J., Dec. 23.	ST. ANN'S BAY, Millard, B., Jan. 22, & 23.
SEANGHAI, Kloeckers, H. Z., Dec. 20.	SPANISH TOWN, Phillippo, J. M., and others Jan. 12.
	TRINIDAD—SAN FERNANDO, Gamble, W. H., Jan. 20.

## ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following:—*

- Friends at St. Albans, for a Box of Clothing, value £8, for Rev. A. Saker, Cameroons, West Africa.  
 Friends at Union Chapel, Luton, for a Case of Straw Bonnets, Hats, &c., value £17 12s. 6d., for Rev. J. C. Page, Barisaul, East India.  
 Mr. Jell, for 12 Numbers of "British Baptist Reporter."  
 Miss Dodd, Norwich, for a Paper Parcel of Children's Clothing, for Rev. J. J. Fuller, Cameroons, West Africa.  
 Mr. Smith, for a Parcel of "Cabinets," and "British Messengers."  
 Joseph Gurney, Esq., for a Parcel of Magazines.  
 "A Friend in Tottenham," for a Box of "Baptist Magazines," &c.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.