

THE MISSIONARY HERALD.

SEVENTIETH REPORT.

THE Report which the Committee of the Baptist Missionary Society have, in accordance with salutary custom, as well as the constitution of the Society, to lay before the members on this, their Seventieth anniversary, may be regarded on the whole as a most cheering one. For although there are some shades to the picture, as in all human efforts there must be, yet the Committee have to speak of continued progress in the missions abroad, of increasing agency in the field, and of enlarged liberality on the part of the friends of the institution, owing to the blessing of Him by whose grace alone any increase can come.

A brief comparison between the condition of the mission in 1852 and in 1862, must awaken gratitude to God, and stimulate to renewed exertion in His cause. The truth of the apostolic declaration has been fully realized that in due season we shall reap if we faint not. In the year 1852, the Society sustained in its various fields of missionary labour in India, Ceylon, the West Indies (including Jamaica), Africa, and France, forty-five missionary brethren, and one hundred and fourteen natives as preachers and pastors over native communities. These have increased in 1862 to sixty-six missionaries, and one hundred and forty-eight native preachers and pastors, and China has been adopted by the Society as an additional sphere of exertion. The number of members in the churches at the former date was 5069. This has now advanced to 5800. It is gratifying to note how large a part of this increase is in India. In 1852 there were 1564 persons in membership in that part of our mission: in 1862, they have increased to 2049, an indication of the accelerated rate which we cannot doubt, with God's blessing, will continue in the years to come.

During the year just closed, eight brethren, Messrs. Johnson, Peacock, Monod, Pigott, Edwards, Etherington, Waldoek, and Laughton, have been added to the missionary staff; five of them devoted to Christ's service in the East, one in Africa, one in France, while Mr. Laughton for the present continues his studies in this country. One missionary, the Rev. T. Rose, named in the last Report as having reached his station early in the year, has returned, and has retired from missionary work; another, the Rev. V. Bouhon, as this Report was preparing, has been compelled, by the incompatibility of his constitution with the heat of a tropical clime, to come to Europe, but we trust only to be employed in another part of the mission. Sickness has fallen heavily on a few of the brethren who remain at their posts, but death has in no case borne any away. The Rev. J. Anderson has returned to England for a brief sojourn, in accordance with an arrangement made with him at the time of his engagement seven years ago; but during the present year we hope that nearly all the brethren now absent from their stations, will be able to resume their labours. The

Rev. J. C. Page, and the Rev. G. Rouse, arrived safely in Calcutta in February, and are now engaged, the one at his old station in Barisal, the other at Sewry in Birbhoom. These fluctuations in the agency employed are inevitable; but they are, on the whole, fewer this year than for some years past.

WEST INDIES.

The removal of Mr. Gamble from Savana Grande into San Fernando, in the island of Trinidad, proposed last year, has been accomplished, and a room opened for public worship. A small church has been formed, and a fair attendance at public worship on the Lord's day secured. It is, however, highly desirable that a suitable chapel should as soon as possible be erected, and towards this object Mr. Gamble is earnestly directing his attention. In the out stations there has been one change through death in the native pastorate; while at Montserrat a very interesting movement has begun, resembling in character the revival scenes of Jamaica. The chapel is crowded with deeply affected worshippers. This also is the case at the settlement called Fifth Company, where the congregations are larger than ever known before.

In Port of Spain, amid some depression from the falling away of a few, the work of God appears to be making progress: not only is good being done among the native-born population, but the Chinese and Indian coolies receive instruction from members of the church of the same races. A box of Scriptures in the languages of India has been forwarded to Mr. Law from Calcutta, and the books find a ready circulation among the Hindu strangers in Trinidad.

The Bahama Islands continue to render their tribute of saved men to the Redeemer. Upwards of one hundred persons have put on Christ, and united themselves to the churches. Under the general supervision of the missionaries, Messrs. Davey and Littlewood, the churches have continued to enjoy, without cost to the Society, the services of native pastors, with the exception of Turk's Islands, where the destruction of the trade in salt (the only produce of the islands), owing to the American war, has entailed great suffering on the people, and is constraining many to migrate to more fertile spots. Here the Committee have been obliged to render pecuniary aid. At Rum Cay and at Grand Cay, two native brethren have been ordained; one of them, Mr. D. Kerr, only waits the return of the Rev. W. K. Rycroft, to proceed to St. Domingo, where, notwithstanding the Spanish domination, the prospects of Christian evangelization are most hopeful. At Nassau so great is the number pressing to hear the gospel, that Mr. Davey is compelled seriously to entertain the question of enlarging his capacious chapel.

As already intimated, the extension of the mission in Hayti has received a sudden check by the failure of the health of Mr. Bouhon. In other respects the year has been one of much blessing. The church in Jacmel has received an accession of eleven persons, and a very interesting amount of inquiry exists as to the nature of the gospel among the inhabitants of the town. The government of President Geffrard is gradually effecting the most beneficial changes; and though exposed to conspiracies on the part of the adherents of the late ruler Soulouque, it is rooting itself in the affections of the people. The Committee cannot but regret the interruption which has taken place in their plans, for in the region beyond the capital there exist small isolated bodies of persons, some of them immigrants from North America, earnestly desirous of missionary instruction.

JAMAICA.

Although the churches planted by the missionaries of the Society in Jamaica, continue in all respects to remain independent of it in their organization, and to support at their own charge the institutions of the gospel, the events which contribute to their prosperity, or which bring clouds and darkness upon them, must ever be to the friends of the Society of the deepest interest. In the last Report the Committee briefly indicated the nature of that remarkable movement which awakened in multitudes convictions of sin, and a deep anxiety to know the way of salvation. At that time, very few, if any, had been admitted to the churches, for although a material increase was then reported in the number of members in the associated churches, the persons whose minds were under religious impressions had been introduced to the inquirers' classes only. During the year the agitation and first excitement have been allowed to pass away, and the opportunity for discrimination has been wisely employed. The results are seen in the returns that the Committee have just received from the Baptist Union of Jamaica, and which exhibit a most remarkable display of the power of divine grace. The evils which attracted so much attention, the "bodily prostrations" with which so many were seized, have been corrected. Very few persons who were the subjects of these extravagant emotions have proved sincere, while the salutary lesson has been learnt by the people that they profit nothing, and are by no means the signs of true conversion.

The manifestation of the presence and blessing of God has been experienced in various degrees by the churches. A few speak of continued apathy, of a want of liberality, of a mere external work; but by far the larger number of churches tell with gratitude the story of grace. Some reports show that the members have been greatly quickened, while at other stations the dews of heaven have fallen chiefly on inquirers, or on those who were dead in sins. One pastor writes: "Increased spirituality has pervaded the church, and continued solemnity has been manifested at our meetings." Another says: "Faith, hope, and charity have their home amongst us, and exhibit their harmonious action in the varied departments of Christian duty and benevolent effort." Says another: "We have prosperity, and everything looks cheering." And one, taking a wider view of the effects of the movement, says: "Although there is still much evil prevailing, there is a marked improvement in the state of the general population. Our hopes of the awakening have been realized. We believe that the spiritual character of the church has been both improved and elevated."

The following extract from the Report of the Union sets before us the statistical results. "Taking all the reports together, and making all allowances for existing drawbacks, we cannot but employ the language of God's people in ancient days, 'The Lord hath done great things for us, whereof we are glad.' Returns of 59 out of the 61 churches in the Union, show the following result, viz. :—

" Additions by Baptism	3757	
" " Restoration	1570	
" " Received	136	
		5463
Losses by Death	339	
" " Exclusion	508	
" " Dismissal	68	

"Losses by Withdrawal and erasures from Church Books	126	
		<u>1041</u>
Net Increase		<u>4422</u>
"Number of Members	20,026	
" " Inquirers	6,058	

"These returns show, so far as the churches in the Union are concerned, what is the result of the awakening. There have been baptized during the year 3,757, and 6,058 inquirers are reported up to the 31st December, 1861, giving a total of 9815 persons who have been or still are inquirers. Deduct 1794 individuals, who were on the inquirers' lists before the 31st December, 1860, and then we can point to 8,021 persons, who, after a trial of several months, are the hopeful results of the awakening. Looking at the net increase, it is with much gratitude we can report that it is larger than the churches have had during any one year since the commencement of the mission in Jamaica. Not unto us, not unto us, but unto Thy name, O Lord, be all the glory!"

Such is a brief record of this wonderful work of grace among the churches of the Union alone. There are some twenty other Baptist churches, which also have more or less participated in the outpouring of divine mercy. To these should be added a more than equal number of persons who have joined other denominations of Christians; and the estimate that 25,000 individuals have become the subjects of religion during the movement, is probably not far from the truth. "So mightily grew the word of God and prevailed."

The Institution at Calabar has continued during the year in full operation, not fewer than nineteen young men having enjoyed its advantages. Of these, nine were preparing for the work of teaching in day-schools, and five were theological students. Three of the students have entered on stations of usefulness as pastors of churches. There are now twenty native brethren in the ministry as pastors of Baptist churches, besides some others who act as occasional preachers and assistants. These, added to the European brethren, constitute a body of pastors larger in number than the churches have enjoyed at any former period in the history of the mission in the island. The Committee have only to add that during the year, they have assisted two brethren under the rules laid down on the return of the deputation, and paid the passage to Jamaica of the Rev. J. Kingdon and his wife. Mr. Kingdon settled almost immediately on his arrival at Waldensia, and the Rev. T. Lea, has accepted a unanimous and earnest invitation to the pastorate of the church in Falmouth.

AFRICA.

At the Annual Meeting last year the Treasurer was enabled to announce that the Spanish Government had consented to grant the sum of £1,500, as compensation for the Society's losses on the exclusion of the missionaries from Fernando Po. After a further delay of some months, the money was at length paid, the Spanish government explaining that they laid no claim to the sovereignty of any portion of the continent except Point St. John, a cape opposite to the island of Corisco. As the English government has continued hitherto to maintain its establishment in Fernando Po, the inhabitants of Clarence, whose livelihood almost

entirely depends on the shipping that resorts to its harbour, have not availed themselves of the settlement in Amboises Bay to the extent that was expected; their promises induced the missionary to purchase the land, and lay out a township for their residence. The Committee are, however, not without some hope that the object contemplated will yet be secured. Recently the Cameroons mountain has been explored by the government botanist and Her Majesty's consul, and a spot has been discovered eminently adapted for a sanatorium for the crews of the cruising squadron. It is also understood that it is likely a trial will be made of the fitness of Amboises Bay, with its islands, for a coaling station. In this case the people of Clarence will be induced to settle at Victoria, and will then enjoy that freedom to worship God which the Spanish authorities continue to deny them.

Meanwhile missionary labour in all its branches has successfully been pursued. Some additions have been made to the churches. The entire New Testament, translated by Mr. Saker into Dualla, has been completed at press, and portions of the Old Testament begun. A station has been opened by Mr. Diboll at Acqua Town, where he has gone to reside, and shortly Mr. Smith will proceed still further into the interior. At Victoria, Mr. Pinnock has laboured with a measure of success, some of the natives of the mountain seeking religious instruction, and the children of the settlement receiving at his hands much scriptural instruction. The Committee have also had the pleasure of strengthening the mission by accepting the useful services of Mr. Peacock.

INDIA.

The Committee are happy to report that in this great country the work of evangelization goes steadily forward. More than 200 baptisms testify that the Gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen, in some cases accompanied with incidents of a very interesting kind. Thus, at Tambulda, near the Mutlah river, where there exists a church of twenty-six members, having a native convert as pastor, and another as an evangelist, an entire household of six persons has been baptized. The heads of this family are two brothers, persons of some property, which they have been not unwilling to spend in the cause of the Saviour. They have erected two chapels, one on their own premises for Sabbath worship, the other in the bazaar for the proclamation of the Gospel to the heathen. In addition, they have given 100 rupees for the general purposes of the mission. The change that has taken place in their character is most decided, and the report of their liberality is acting very beneficially on their fellow Christians. From Barisal, Jessore, and Dacca encouraging reports have likewise come to hand; one missionary remarking that the numerous offers of the people to become Christians for the hope of temporal gain, at least evinces the rapidity with which caste is losing its hold upon them.

The mission in Delhi presents an aspect of a more mingled character, for while sixty-six persons have been baptized, seventy-five have been excluded from the churches. In explanation of this, the missionaries say that some unknown to them had never entirely renounced their old heathen habits, while others had expected to benefit in their temporal circumstances. Being disappointed, they joined themselves again to idols. Such defections are not new in India, and are not unexpected. It is always difficult to fathom

the motives of the people, and to determine on the sincerity of the profession they make. The discipline rendered necessary has, however, in many cases been most salutary. Some were restored, and others more diligently gave themselves to the observance of the precepts of Christ. Both on nominal Christians and the heathen an impression has been produced, that the religion of Christ requires holiness in its followers. One intelligent Hindu was heard to say that to be a Christian is to be holy, and that therefore it is no easy matter to become a true disciple of Jesus. "Nor," said he, "do the Padre Sahibs care for any who are not prepared to forsake their evil habits, for they exclude those who live in sin." On the other hand, some have cheerfully and patiently endured persecution, and the loss of friends and property, for the sake of the Gospel. One convert, a landowner, was deprived of his house, and some of his own fields, was forbidden the use of water to irrigate his lands, and compelled for some time to live with his family in the open air, sheltered only by a tree. Yet, strong in faith, he nobly endured, and devotes more than half his time to the preaching of the Gospel to his fellow-countrymen. For the better instruction of the people, the missionaries hold frequent conferences with the native preachers, and have been encouraged to commence a class, consisting of nine young men, in which to train some of the converts for the ministry.

ITINERACIES.

The year has been peculiarly marked by the frequency and extent of the itineracies of the brethren. These have presented many very encouraging features. In the north of the district of Meerut, where the Committee have resolved to establish a mission, 500 persons are reported as having openly renounced idolatry. Hundreds more were halting between two opinions, and an earnest desire was expressed for a missionary to instruct them in the doctrines of Christianity. For many miles around Agra the missionaries, with their native helpers, have preached the Gospel, visiting towns, villages, fairs, and markets, and finding everywhere a welcome. "Thousands upon thousands," says Mr. Gregson, "have listened to the Word of Life; some, indeed, scoffingly, many with indifference, but by no means a few with devout and rapt attention." In these journeys an unusually large number of scriptures and tracts have been *sold*, the brethren thinking that to sell the books, at however small a price, is better than an indiscriminate distribution. Besides the regular preaching among the inhabitants of Benares, and the tens of thousands of pilgrims who resort to this sacred spot, Mr. Heinig visited the great mela at Allahabad, while Mr. Parsons spent more than four months in travelling, a portion of the time in Oude. At one place the missionary was cheered by the assistance of a native brother, whose conversion was the fruit, through grace, of the labours of a former year. Similarly one of the brethren at Monghyr has spent seven months in scattering widely the heavenly seed. The districts around Gya, Sewry, and Dinagepore have also heard the message of peace. The labours of the brethren in Jessore and Barisal have been, as usual, abundant; and our indefatigable missionary, Mr. Bion, of Dacca, has with most encouraging acceptance pursued his arduous course of itinerant labour. "Where can I find this Jesus Christ?" was the pleasant inquiry of one who heard him. Said some Brahmins in another place, "Do not give up your visits in these parts, for the people begin now to think and to understand about the religion of Christ, and

our hold on them is completely gone." At the market of Jadespore the people said, "You upset the whole country with your preaching, and the distribution of your books. Many have gone mad by thinking over what they have heard of this new religion." One pleasing instance was met with of the effect of the direct preaching of the gospel, though it may be hidden from the eyes of the missionary. A young Hindu heard the missionary preach at Bowal some years ago, and received a bible. The word of God impressed him, and on his return home he began to read the scriptures. Conviction seized him that Christ is the only Saviour, and fearing persecution, he left his home for Calcutta or Serampore. At Khoodnah, on the way, he met another of our missionaries, and going to the native preacher, he made several salaams to the bible, which he kept carefully wrapt in cloth, and said, "I heard a Padre Sahib preach in Bowal. I got this book, and now wish to become a Christian." After a time of probation, he was baptized, and is said to have remarkably increased in knowledge, and to walk worthy of the gospel of Christ. Thus is the name of the Lord Jesus Christ glorified.

SERAMPORE.

Of the important Institution at Serampore, the Committee have to report very favourably, both as to the efficiency with which it is conducted, the beneficial results which flow from it, and the large number of youth who come under daily instruction. Not that the immediate fruit is seen in the conversion of souls. Of this the instances are few. Yet the instruction imparted in this and in similar institutions, is exhibiting its influence in the waning of the power of superstition, in the spread of divine truth, and in the awakening of the long dormant energies of the Hindu mind. Great numbers of the rising men of Bengal, who are now entering upon situations of trust and honour, educated under missionary influence, openly deride and abandon the religion of their fathers, and are seeking in many ways some surer resting-place for the soul. Speculation on the highest topics of human thought are everywhere rife; and we see the strange anomaly of European scepticism, resorted to as the last hope of unbelief, battling in the native mind with the truths of the gospel. Of the immediate effects on their scholars in the College the missionaries thus write: "It has been no unusual thing in our senior classes to witness a very general and intelligent interest in a direct personal appeal of some quarter of an hour at the end of a scriptural lesson, such as God often blesses in bible class instruction at home. Many gain a correct apprehension of the need and way of salvation, which abides with them through life. We have sometimes been cheered in learning from old scholars that the habit of reading the scriptures and prayer are retained by them after they have left us; and in some instances we have heard of old fellow-scholars meeting for such purposes, when they could do so in secret. During the last year, at the great social festival of the Hindus, a very considerable excitement was created amongst some of the wealthier families of the neighbourhood, through some of our scholars belonging to these families refusing to do honour to the idols usually worshipped. For a time a rival institution was talked of, and the youths were taken from school. Mammon, however, prevailed over Durgah, and the youths returned."

SIGNS OF CHRIST'S KINGDOM AT HAND.

It is told us by ecclesiastical historians, that the triumphs of the first

preachers of the gospel, were prepared by the changes which had long been in progress before their mission began. The old popular religions had been shaken by the attacks of unbelief, and robbed of their authority. A spirit of inquiry was abroad, and a craving awakened after the simpler beliefs of earlier days. Philosophy had become effete, or a mere play of words, and an eclectic system was originated to supply the place of the old dead theories. The extension of the Roman empire, and its peaceful state, facilitated intercourse; and the toleration of its laws gave free scope for the foundation of a new faith. Greek literature was widely diffused, and afforded a language every way suited for the communication of new and divine truth, while it opened a wider range of knowledge than any other tongue could afford. The spread of Judaism in the chief cities of the empire had led to the expectation of the speedy advent of a new and purer creed. "Our Saviour," says the great Neander, "referred to the signs of the times as witnessing of Him,—and, in like manner, this contemplation will disclose to us, in the movements of the intellectual world then going on, the signs which heralded the new and great epoch in the history of the world."

In a very remarkable manner these signs are visible in India at the present day. The testimony given above, and abundance more might be adduced, proves that the idol systems of India are shaken, and that Shiva and Krishna do not possess that hold upon the affections of the people they once had. Every large town, especially every Presidency town, presents a considerable number of inquiring minds, who have shaken themselves free of the prevalent beliefs, while the origin and spread of the doctrines of the Bramho Somaj into all parts of the land, exhibit the desire that has been awakened for a religion free from the folly and puerilities of Hinduism, and expressive of the high hopes of man. The old philosophies of India are dead, and are only preserved from utter neglect by the pecuniary rewards given by government to the students of the Sanscrit schools. The paramount authority of England in all parts of Hindustan, and the perfect toleration enjoyed, give full and unimpeded scope to the energies of Christ's disciples, while the diffusion of the English language is everywhere not only pouring out stores of knowledge and science upon the land, but quickening in a wonderful way the minds of those who acquire it. And finally, throughout many portions of the country the expectation prevails of the speedy overthrow of idolatry, and the victory of Christ, while the Scriptures are translated and ready for universal distribution. No one can compare the state of the heathen world at the time of the advent of Christ, and that of India at the present moment, and not be struck at the correspondence of the signs of the "coming in His kingdom of Him whose heralds they are." Are they not the shooting forth of the buds and leaves, which indicate "that the kingdom of God is nigh at hand?"

CHINA.

The hopes expressed in the last Report that the mission of the Society in that great country might be established in Nankin, have been disappointed. The second visit made by Mr. Kloekers at the close of the year, though at the time favourable, has been rendered useless by the determination of the rebel chief, to admit of no missionary labour conflicting with his impious claim to Divine authority. The Committee are, therefore, constrained to turn their attention to the northern districts of

the empire, still under the imperial authority at Pekin. Mr. Hall is settled at Chefoo in Shantung, where he has opened a chapel, and is actively engaged in circulating in various forms the good tidings of salvation. A convert whom he baptized in Shanghai, is studying under his care for missionary labour, and it is probable that before long, Mr. Klockers will contribute his efficient services to the diffusion of the gospel in this part of China. Amid the hopeless anarchy which prevails, from the feebleness of the Imperial administration, and the irruptions of armed bands of rebels in all parts of the empire, missionary labour must for some time be carried on with peril to life. The Committee commend their brethren to the prayers of the Lord's people.

FRANCE.

It remains only to notice, and that briefly, the work of the Mission in France. Towards the close of the year, Mr. Jenkins received a fellow-helper in Mr. A. W. Monod, son of the late eminent Adolphe Monod, of Paris. This has led to the extension of itinerating labour, while the regular ministrations of the gospel in Morlaix and the three sub-stations, have not been interrupted. Seven persons have been baptized during the year, and the little church of thirty-four members has enjoyed peace and the blessing of the Most High. The work of colportage has vigorously been carried on, and upwards of 800 volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides 127 volumes of other religious works. Notwithstanding priestly opposition, the itinerant teaching continues to prosper. It never was so firmly established, nor so extensive and efficient as now. At Tremel, where a chapel is in course of erection, the number of learners has risen from 44 to 92, chiefly through the zeal and faithfulness of a pious mother and her son. "The dawn of the gospel," says Mr. Jenkins, "sheds its precious light on Brittany. The different parts of the evangelizing labour are active, blessed, and prosperous. People are awaking, gladness is expressed at the place of worship, at Tremel, individuals come for the New Testament, Romish priestcraft loses its prestige and influence, while our means and hopes of doing good are increasing. The Lord blesses his gospel of salvation, and he will not abandon those who put their trust in Him."

THE FINANCES.

In their last Report the Committee recorded their gratitude to Almighty God, who had graciously inclined the hearts of His servants to acts of unwonted liberality. For notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for General Purposes were £2,853 in advance of those of the previous year. They have the satisfaction of reporting a further increase of £1,081 for the present year; the total receipts under this head being £19,952 17s. 4d.

Without doubt the increase in both years has mainly arisen from larger legacies and donations than usual. But as it is found, if a number of years be taken as the basis of calculation, that the income derived from these sources is nearly as regular as that which flows from the ordinary receipts, the Committee conclude, taking the contributions as an indication of the prevalence of the missionary spirit in the churches, that the Society never had a deeper hold on their affections and confidence than at the present moment. They therefore renew their earnest entreaty to their friends to sustain the Society's labours in ever-increasing efficiency.

While adverting to pecuniary affairs, the Committee cannot pass over in silence the loss which in common with the church at Leicester, and a large circle of Christian friends, they have sustained in the decease of the late Chas. B. Robinson, Esq., a gentleman of high Christian character, and large-hearted benevolence. Early last year he gave a donation of £1,000, and since his removal they learn, that besides liberal bequests to various denominational institutions, he has left to the Society a further sum of £2,500, and though they made no attempt at the time to ascertain what the donor wished to conceal, they have reason to believe that the recent gift of £2,000, under the name of "a Thank-offering," came from the same munificent hand. No one could be more averse to undue eulogy than our departed friend; but the Committee state these facts simply as an act of justice to his memory, and in the hope that his example may stimulate other Christians to a liberality commensurate with their means.

There has been a diminution in the contributions for Native Preachers to the amount of £150. As this fund is chiefly supported by the young, it may be that they have diverted some of their liberality into other channels. In the Widows and Orphans' Fund, there was last year a considerable falling off, owing to the extraordinary severity of the weather throughout the country on the day that the sacramental collection is usually made. This year it has not only recovered again, but exceeded the amount given in any former year, being within a trifle of £700. The smaller and poorer churches continue to evince the warmest interest in this yearly appeal to their sympathy.

The contributions to the Translation Fund, especially from the Bible Translation Society, are also in advance of previous years; the Committee of this institution having voted £1650 in aid of the versions now being printed in India, Ceylon, and Africa. As the Committee continue to press forward this important part of their labours, they are thankful to receive such effective aid; and it is alike due to themselves and to the Executive of that Society, to take this opportunity of warmly commending it to the continued support of the friends of the Baptist Mission, and of those who sympathise with the catholic principles on which it is founded, and which it seeks to vindicate and maintain.

The Committee have further the pleasure of stating that after repeated efforts and negotiations, carried on for some years, they have at last obtained £1,500, as compensation from the Spanish Government for the property seized by them at Fernando Po; in addition to £200 paid to the Rev. A. Saker, about five years ago. For this termination to a long and painful dispute, the Society is mainly indebted to Earl Russell and Mr. Layard, for whose unremitting attention to this business, the Committee are glad to have the present opportunity of publicly expressing their thanks. The entire income of the Society, for the present year, from all sources, is £33,151 4s. 10d., the largest income the Society has ever received, with the exception of the Jubilee year.

In the Society's Expenditure there has been an increase in almost every department of Foreign labour, mainly arising, however, from the increase of missionaries to India, Western Africa, Haiti, and Brittany, and the large number of returned invalid missionaries now in Europe. With the exception of Mr. and Mrs. Anderson, who have only just arrived, all these brethren are expected to return during the present

year. It must not be supposed, however, that the charges under this head are expended without an adequate return. Missionaries at home render most important services in visiting the churches throughout the country. They do a work which none can do so well; for they can tell what they have seen. Their presence at public meetings, and in the families of friends produces the happiest effects in stimulating zeal, and in exciting a more fervent interest in the Mission generally; while towards the actual workers in the field, who become thus personally known, feelings are awakened, which often ripen into enduring friendships. Thus the members of the Society at home, and its agents abroad, become more thoroughly one, both in spirit and in purpose.

In the discharge of their duty the Committee have exercised the strictest economy. During the past year the working expenses have undergone a fresh examination, by a Sub-Committee appointed especially for that purpose, and they have not been able to recommend any changes whereby a reduction could be effected, except in the charges for publications. These expenses have, perhaps, been brought to the lowest point compatible with efficiency. They are less by £330 than they were in 1850; so that with a considerably augmented income, and by consequence an augmented amount of labour in conducting the Society's affairs, they are managed at a smaller cost!

Of the China Fund, to meet prospective payments, there yet remain in the Treasurer's hands £1,178; and the Committee notice with great satisfaction the continued liberality of the churches towards this comparatively new branch of the Society's missions. They trust that ere long, the strife and confusion which have unhappily prevailed in that vast empire, may be replaced by order and peace; and that the missionary of the Cross may have ready and peaceful access to its people, and be able to carry on his work, free from the risk and danger to which he is now so frequently exposed.

The total expenditure for the past year has been £32,743 2s. 3d. The difference between the sum expended and that received, added to the balance of last year, make up a balance in the Treasurer's hands of £3,707 14s. 7d., against which there are liabilities on account of acceptances not yet due, and balances of China and Famine Funds; which not only absorb this balance, but exceed it by £367 4s. 5d. This amount is, however, abundantly provided for by the monies which have come in since the accounts were closed, for the very first item in the new account is a residuary legacy realized from the estate of the late Rev. W. Nicholls, of Collingham, of £1,183.

This review of the Society's labours combined with the gradual increase of the funds for carrying on the work, and the more numerous and more hopeful character of the offers for mission service, furnish the most ample encouragement to renew and increase our efforts to save a fallen world. It cannot be denied that the history of missionary societies alike illustrates and confirms the fact which the word of God so unequivocally asserts, that all other instrumentalities than those which He appoints are utterly powerless to effect any vital change in the human heart—that no Saviour but Christ the Lord can satisfy that deep sense of helplessness and want which is universally felt—that nothing brings peace to a guilty conscience but faith in His precious blood and atoning sacrifice. Surely a work which supplies every day fresh illustrations of these truths, which has now

established its claim to be reckoned among the means appointed by God to rescue a guilty race from the deadly grasp of the great Destroyer, should be regarded by His servants as the greatest work in the world, and should be supported by them with unflinching courage and unflinching faith. Let Christian people, the truest and best friends of fallen man, remember that on them lies the solemn responsibility of sounding out the word of this salvation, inasmuch as they, and they alone, are qualified to do it. While God is pouring out His blessing on all kindred institutions, and the sounds of thanksgiving and praise are heard among them, and they, like ourselves, are not only enabled to hold the ground already won, but are achieving fresh conquests, and while men, well qualified and eager to go forth to the conflict, are waiting the signal to depart,—let it never be said that the members of this Society, which, though not the greatest, is nevertheless, the eldest of them all, are less concerned about its success than were its Fathers and Founders!

The churches of Christ, in these realms, are astir to commemorate the act of a band of godly ministers who, in times of great laxity and temptation, were faithful to the claims of conscience. Let us, too, by the proceedings of this day, commemorate the deeds of men not less worthy of our admiration and love—men, who, by the grace of God, awoke the Church of Christ from her long and fatal repose,—men, who opened up channels through which the water of life might flow to the perishing heathen—men, who by the grandeur of their design, and the greatness of their deeds, have established a claim to everlasting renown. Let us keep this example before our eyes—let us seek to obtain the same measure of devotion and self-sacrifice by which they were distinguished, and to exercise the same simple, but commanding faith in the doctrines and promises of God's most holy word by which they were animated. In this way we shall best glorify God in them, and understand the grandeur of the maxim on which they founded their enterprise—**EXPECT GREAT THINGS FROM GOD, AND ATTEMPT GREAT THINGS FOR GOD.**

A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

(Continued from our last.)

9th.—We left Futiaabad early, and having made a halt at a small village for breakfast, we proceeded on to a town called Pinhat. Here we found a fine shady garden in which to pitch our tent, and a populous bazaar to preach in.

We immediately commenced work, and soon had a large congregation of people around us, most of whom heard well—so well, indeed, that the devil could bear it no longer. He therefore stirred up the prejudices of three pundits present, who successively made bold and blustering attacks upon our doctrine, and who were repulsed repeatedly with apparent confusion and chagrin. The devil, as usual, over-reached himself—and the opposition which was designed, if possible, to silence and shame us and the gospel,—served only to collect for us a larger number of people, and to rivet more closely their attention to the word preached. The people heard with interest the word of life,—laughed at the defeated pundits—and purchased from us several copies of gospels and some tracts. We were not a little cheered, and after preaching for fully two hours, we returned to our tents with thankful hearts.

10th, Lord's Day.—The early part of this afternoon we spent in reading and expounding together in the tent the XVII. chapter of Acts, from which we derived both pleasure and profit. After breakfast we went out to the

Pinhat bazaar to preach, but we did not get nearly as large an audience as we had the evening before. The opposition stirred up turned out rather for the furtherance of the gospel, many having been thus led to come and listen to the truth, who otherwise would not have come near us. This morning, however, our success was only in part, for we sold no books.

Gentle reader, do not startle, and say—"What! missionaries selling books on the Lord's Day, and regretting, too, because it could not be done!" Yes, truly—regretting heartily, that no poor soul was induced to part with an anna for the "pearl of great price," even on a Sabbath. Sorry—not that we lost the anna,—but very sorry that they lost the "pearl," which we could not well give, lest it be thought a thing of no value, and treated with neglect. But we did better on the following Sabbath, as you shall hear again.

At half-past three in the afternoon, we went out again, and were favoured with a large and attentive congregation; sold several tracts and some gospels.

11th.—This morning we visited a village called Baprowlee, about a mile from Pinhat to the west, where we preached under difficulties to some thirty people for an hour or so. Some were inclined to hear, and others were not. One old man of the village was very peevish, if not indeed angry, at our detaining the people from the fields by our preaching. He kept grumbling all the time brethren Williams and Gregson were speaking, and when I began, I preached pointedly to the old man himself, telling him his fields and corn would not accompany him to that world, to the brink of which age seemed to have brought him. The old man softened down, and became so friendly, as to ask us if we would take some milk to drink. We left a tract and a copy of one of the gospels in the village, and returned to our tent. In the afternoon we went for the last time to the Pinhat bazaar. We had pretty fair preaching; we warned the people of their responsibility after hearing the way of eternal life, and told them, should we not meet them again on earth, we should surely meet them at the judgment seat of Christ. Some appeared to feel our appeal, and we left Pinhat not without hope that some good impression had been made.

12th.—This morning we pitched our tent at Bhudrowlee, one march from the Mela. This is a small village, and we had little or no preaching here: one thing, however, is worthy of note. At the place where we were encamped, a small grove outside the village, there was a temple of the goddess Kali. Outside the temple, on little mounds of earth, were posted several minor devtas, or gods, who seemed to be a kind of guard for the goddess. These minor gods were anything but amiable or modest in their appearance, and it happened somehow that during the night, all the gods took to flight but one. From a plunge we heard during the night in a tank close by, we think it probable that the gods being attacked betook themselves into the deep. However, in the morning, only one was to be seen, and he had evidently been struggling with some firmness with a foe, and though he did not follow his fellows into the deep, yet he bore the marks of violent treatment.

13th.—Arrived about 9 a.m., at Bhuteshwar, and found our wonted encamping ground occupied by the elephants of the Rajah of Gwalior, who had come to the Mela on his return from Allahabad, where he had been invested by Lord Canning with the order of the Star of India. We requested the man in charge of the elephants to get them taken to one side, that we might pitch our tent under the tree,—he did so, and at the same time sent word to the Rajah's camp, whence an order came to let the elephants alone, till reference could be made to the Vakeel, who was out with the Maharajah, taking an airing. Fearing we should lose our usual place, and it being about the only shady spot we could get near the temples, we were resolved to stand out to the last; and knowing something of the double-dealing of native subordinate officials, I went personally to ask the King's permission to get his elephants removed out of our way. As he returned from his morning drive, followed by his retinue of courtiers and mounted guard, I stood on an elevation near the royal tent, and while the King was yet on his horse, I thus addressed him in Hindi:—"Peace, O King! I am one of three missionaries, who have come here to preach glad tidings of salvation through Christ

to all people. The spot of ground on which we yearly encamp under yonder tree, being pre-occupied by your Majesty's elephants, and there being room sufficient for them on one side, I have come to ask if your Majesty will graciously command that the elephants be taken away?"

While I spoke he looked on, rather curiously, and then with a nod said, "Very well;" after which I heard him tell his Vakeel to "attend to the wishes of the padri Sahib." I now made for the tree, but before I got there the Vakeel overtook me, and said the elephants could not be removed. I remonstrated, saying the Maharajah himself had given permission, to which he merely replied by saying, "It can't be done, I fear, but go and see." I went, and soon saw, too, that no one was inclined to get the elephants taken away. So I returned to the Vakeel, found him in his tent, and told him no one would make room for us. "Well," said he, "I can't help it."

How this man thus dared to disobey his master I don't know; but it is likely he had received some quiet hint, by which he found that the Maharajah was not over-anxious to accommodate the padri Sahibs. So much for obedience and sincerity in a native court.

We had now to go in search of some other spot on which to pitch our tent; and we found a fine elevated site, which was far more comfortable than the one we had been contending for, though not so near to the temples, where we generally preach. This year, however, we changed our preaching stand, and found we could secure larger congregations at our new place than we could get at the river's side.

As yet the Mela was rather thin, few people, except those connected with the horses that had been brought for sale, having arrived. From among these, however, we had a pretty fair congregation in the afternoon, to begin with; and we sold gospels and tracts, at one anna per gospel, and one pice per tract, to the extent of 2 rupees 4 annas. The people also heard well, and some appeared even to be moved by what we told them of the love of Him who came and died for them. We were cheered by such a good beginning in the Mela.

(To be continued.)

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 31, 1862.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.

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		New Court—			32 1 4
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Contributions	18 2 4	Do., Juvenile Socy.			1 10 0
Devonshire Square—		for Rev. R. Smith's		Less expenses	0 9 0
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for N.P.	2 10 0	for N.P.	0 5 0	Do., Hedley	1 9 4
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	26 2 2	Contributions	6 10 0	Long Lane	2 0 7
Less expenses	2 2 6	Spencer Place—			35 14 7
	23 19 8	Contributions	3 11 0	Less expenses (2 yrs)	2 17 8
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Sunday School	2 11 11	M.M.A., for Schls,		Reading—	
Edmonton, Lower—		Benares	10 0 0	Contributions	57 14 3
Contributions	2 2 9	Do., by do., for do.,		Do., for China	8 5 0
Do., for China	7 17 9	Jessore	4 8 6	Do., for Africa	1 5 6
Sunday School	1 8 5	Tottenham—		Wokingham—	
Forx and Knot Court—		Collection	2 1 6	Contributions	15 0 0
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M.A.	1 4 1	Sunday School	3 12 2	BUCKINGHAMSHIRE.	
Hackney, Mare Street—		Do., Juvenile Soc.	3 19 8	Aylesbury—	
Contributions	60 7 0	Less expenses	0 17 0	Collection, for China	1 16 10
Do., St Thomas's Hall—			30 18 8	Chesham—	
Contributions	4 6 0		0 17 0	Collections	6 14 3
Hammersmith—		Walworth, Lion Street—		Contributions	10 3 0
Contributions	35 14 9	S. Sch., by Y.M.M.A.,	1 12 9	Do., Sun. School	0 6 7
Do. Juvenile Assoc.	7 11 6	for Sharon, Barisal.		Less expenses	17 3 10
Hayes—		Westbourne Grove—			0 13 6
Contributions	2 4 2	Contributions	81 15 5	Cuddington—	
Islington, Cross Street—		Do., for China	12 13 6	Contributions	5 12 11
Contributions	23 14 9	S. Sch., by Y.M.M.A.,		Drayton Parslow—	
Do., Juvenile Soc.,		for N.P., Delhi	20 0 0	Collection	1 4 0
by Y.M.M.A.	10 0 0	West Brompton, Grove Chpl.—		Great Marlow—	
Do., do., by do., for		Contributions	0 18 4	Collection	1 0 0
Rev. A. Saker's		Wilton Square—		Contributions	1 14 6
School, Africa	10 0 0	Collection	0 5 11	Haddenham—	
Kingsgate Chapel—		BEDFORDSHIRE.		Collection, for China	
Collections	5 0 0	Biggleswade—		Contributions	3 0 3
Do., for W. & O.	1 17 0	Collection	10 7 10	Long Crendon—	
Contributions	5 16 0	Do., for W. & O.	1 0 0	Collections	3 15 0
Do., Senior Bible		Contributions	6 3 0	Mursley—	
Class	1 7 0	Less expenses	17 10 10	Collections	1 0 6
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Sunday School, by Y.			16 8 10	Stoney Stratford—	
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Collections	2 17 0	Cranfield, New Meeting—		Collection, for China	1 10 0
Contributions	31 14 8	Collection for China	1 11 6	Waddesden—	
Do., for China	10 9 0	Contribus. for do.	0 7 0	Contribs. for N. P.	1 10 0
Do., by Y.M.M.A.,		Leighton—		Wycombe, High—	
for School, Ceylon	10 0 0	Collections	9 3 5	Collections	7 5 11
Do., by do., for Rev.		Do., Burcott	0 10 8		
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Do., by do. for N.P.	3 5 4	Contributions	12 5 0		
Do., Box, by do. for		Do., Sunday School	2 17 6		
Rev. J. Diboll	0 10 6	Do., for Schools	3 10 0		
		Less expenses	30 0 5		
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Less expenses	3 1 8		27 13 5		
	60 13 0				

		£	s.	d.			£	s.	d.			£	s.	d.	
Contributions		24	12	10	CHESHIRE.				Contributions		12	15	0		
Do., for China		1	0	0	Birkenhead, Welsh—				Do., S. School		1	11	3		
Do., Sun. School		0	5	10	Collection		1	5	10			73		10	5
Do., Marsh		0	7	0	Contributions		5	14	4	Less expenses		8		0	8
		33	11	7	Do., Sun. School		0	9	1			70		9	0
Less expenses		0	14	0	CORNWALL.										
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Do., for Rev. J. C. Page's N.P.		17	12	9	Looc—					Less expenses		4	15	10	
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Collection		4	6	8	Contributions		0	19	0	Whithaven—					
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Do., Sun. School		0	12	6	Collections		8	9	11	Contributions		8	4	7	
		9	16	3	Contributions		11	18	10	Less expenses		1	9	9	
Less expenses		0	10	0	Redruth—							13		14	6
		9	6	3	Anon.		0	17	0			12		4	9
CAMBRIDGESHIRE.					Do.		0	10	0						
Truro—					Truro—										
Collections		5	18	6	Collections		5	18	6						
Do., for W. & O.		0	15	0	Do., for W. & O.		0	15	0						

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