

THE MISSIONARY HERALD.

THE BIBLE IN GOVERNMENT SCHOOLS IN INDIA.

“THE question of Government allowing the Bible to be taught in its schools has at last been fairly raised in India. Hitherto confined to the platforms of missionary meetings and the somewhat unattractive pages of missionary periodicals in England, its discussion is now transferred to India. We enter upon it knowing that almost all missionaries in India, whether ‘Voluntaries’ or Churchmen, agree that it cannot be done, and that if it could, it ought not to be attempted. We take it up with the certainty that it will be impossible to persuade the religious public of England that they are wrong in agitating it. We write with the painful conviction that the so-called neutrality policy of the Government of India is unsatisfactory, anti-Christian, impolitic, and deserving of all the reprehension cast upon it, while on this one point it happens to be right in fact, however absurd and unworthy the reasons may be by which it defends its position.

“Several months ago Lord Palmerston informed a deputation of gentlemen interested in Indian missions, that there was no objection to Government teachers giving instruction in the Bible to such pupils as chose to attend after school hours. The Church Missionary Society immediately wrote out, urging the masters in the State schools to put this to the test. Mr. Martin, Principal of the College at Berhampore, at once did so. He might have confined himself to inviting his students to meet at his house periodically for Bible-reading and exposition. But he wished to hold his Bible class in the College, and addressed the Lieutenant-Governor of Bengal on the subject. With a degree of timidity which we should not have expected from Mr. Grant, he sent up the letter to the Government of India without remark. It was returned to him for an expression of his opinion. He has now written a Minute on the subject, and the whole question awaits, and probably will long await, the decision of the Supreme Government. His Minute is accompanied by a long and able letter from the Rev. Dr. Kay, Principal of the Bishop’s College, and Secretary of the Church Propagation Society. Both arrive at the same conclusion, though starting from very different premises, and treating the question in a very different spirit. Mr. Grant writes such a Minute as Pyrrho might have penned, or as the most eclectic of Hindoo Vedantists would endorse. Dr. Kay, meeting as a High Churchman on the same ground as the ‘lowest’ dissenting ‘Voluntary,’ writes as befits one called on to deal with eternal principles. But both come to the same conclusion. Mr. Grant thinks ‘the wise and just answer to Mr. Martin’s application is, that he is at perfect liberty to hold such a class as he wishes to hold in his own house or elsewhere out of College; but as Government schools and colleges are not intended for any but secular education, and do not undertake and could not regulate theological instruction, his class of theology must not be held in the Berhampore College.’ Dr. Kay is of opinion that ‘both the consistency of Govern-

ment and the satisfaction of the teacher himself, would be better consulted if the class met elsewhere.' Here then the important question is definitely settled—that the Government teacher need not cease to be a Christian. Nay, he may be a more active missionary than any of those whose profession it is to be so. Entering into the closest relationship with his pupils, winning their affections and exciting their respect, he may in his own house, in the public streets, in the mission church, or anywhere but in the school-room, preach and teach the truths of Christianity with a power and an influence that none but a parent possesses. To have gained even this is a great point. No longer will Christian men be prevented, as they sometimes have been, from entering the 'godless' educational service. No longer will Christian men in that service be tormented, as we know they have been, by the conflict between what they felt to be their duty to God, and that which they supposed their official superiors required of them. With God's blessing Mr. Martin ought to do more good than all the missionaries who have ever laboured in Berhampore. We rejoice to know that Mr. Cowell, the first man in the educational service since Arnold died, and Professor of History in the Calcutta College, is ready to begin his private class for Jewish and Bible History at once. It will be a blot on the educational department in all the Presidencies if these two stand alone.

"But this will not satisfy the extreme party, represented by the Committee of the Church Missionary Society. They wish the Bible to be taught *in the school*. We shall not commit Mr. Grant's mistake of reasoning as to its impossibility. We shall not show how it would necessarily follow that the Moulvie must be also allowed to teach his Koran, the Brahmin his Purans, the Vedantist—as actually happened in the Jessore school—the pantheism of his Veds, the Roman Catholic his Mariolatry, and the Socinian his Mohammedanism; for to all these and some other classes do Government teachers belong. We shall not draw the usual parallel between the state of things in Ireland and in India on this question. We hold that if the Bible is true, if the Government of India believe it to be so, they are bound to acknowledge it in the face of the world as Queen Victoria did in her Proclamation; to prove it by the lives and the efforts of all their servants; to urge it by all means of moral suasion, and to avoid rigidly the slightest suspicion of fostering idolatry and superstition. In England the conflict lies between sect and sect, all of whose members acknowledge Christ and enjoy the civilization of the Gospel. In India the contest is not between distorted views of the same great truth, but between truth and error, civilisation and barbarism. If it can be proved satisfactorily that it is right for Government, and would bring about the desired result, to set up the standard of a Christian crusade, to preach as Mohammed did, to shut out of all offices of State all non-Christians, as Constantine tried to do, to risk our empire that the truth may spread, then we are bound to do it. Let us do our duty and carry out God's will, if we leave India to-morrow. But is it our duty? Is it God's will? Would such a policy result in conversion? Let the Christian fanatic study the life of Constantine even as painted by that flatterer, Eusebius, and then answer. No, utterly condemning Mr. Grant's premises, we agree in his conclusion. As we cannot use the sword like a Mussulman, neither would we employ the Bible as the priest his holy water, or the Mussulman and the Pharisee their circumcision. It is the boast of Christianity that it is a belief, that it is of the heart,

that it does not consist in 'the washing of cups and pots, and of brazen vessels and tables.' The Bible does not act as a charm, nor does it appeal merely to the intellect. Though it has been the study of Christendom for ages, the lives of how few has it affected, how few have really believed its report! We remember those of whom it was said, 'the Word did not profit them, not being mixed with faith in them that heard it.' Yet taught as a class book in every school, by idolators, atheists, and Mohammedans, of every hue of belief and life, what would the Bible become, what good would it accomplish?

"What, then, is the Shaftesbury party to do, if this, their great battle-cry, be taken away, or if it be rendered unnecessary by the permission accorded to all Government teachers to proselytise as much as they can? Stir up the Church to pour in missionaries to India who will plant their Bible schools by the doors of the secular colleges. Agitate till they convince the Home authorities that the Indian Government will get out of the religious difficulty only by ceasing its connection with special schools and colleges altogether; that it has no call to become a school-master as it now is; but should devote the thousands it wastes on incompetent Directors of Public Instruction, and Professors who compile class books containing the filth of the French school of English writers, to Grants-in-Aid, which will assist all who give a good secular education. Demand that Hinduism be ignored; that the State cease to abdicate its functions; to shut up its Courts, its Councils, and its Treasuries, and send its Lieutenant-Governors to poojahs, in honour of false gods. Petition that the insult to Christianity be wiped out by rescinding the cowardly order which forbids its ministers and missionaries to teach in or inspect Government schools. Protest against the intolerance of the Home authorities, who would not assist the missionaries to teach the Santals, lest the Hindoos, by whom they are surrounded, might catch the plague of Christianity; and against the folly which maintains a mosque in Calcutta, under the name of a madrissa, for the hatching of treason and the propagation of Mohammedanism. This one point of Hindoo holidays, and that greater question of the severance of all connection between Government and special colleges, and the committing of English education to private enterprise, that the money now spent may be devoted as in England to Grants-in-Aid, are real and need to be attacked. There are giants enough to be slain. Let the puritans of England no longer beat the air."—*Friend of India*.

FOREIGN INTELLIGENCE.

HAITI.

It is some time since we brought before our readers any intelligence from this island; but which, the accompanying letter from the Rev. W. H. Webley so well supplies. Long has the island been a prey to anarchy, to venality in the highest offices, and to a savage despotism. The rule of President Geffrard is a contrast to all this. In a noble manner he pursues his great object—the well-being of his country, though continually in peril of life from conspiracies fostered by the men who prefer disorder, as thereby they personally gain. It

will be seen that the president favours every effort to enlighten and civilize the people. And the need of it is great. But a short time since there was discovered in a retired spot in the mountains a bust of Nelson, which the superstitious people had set up as an object of worship, and to which they brought daily offerings and gifts. Even the concordat referred to by our missionary is an effort to remedy a great evil. Hitherto the priests have been perfectly lawless, owning no ecclesiastical superior, and addicting themselves to avarice, rapine, and licentiousness. To put a stop to these offences, the president has sought the assistance of the Pope of Rome, whose power hitherto has not been recognised, owing to the jealousy of all former governments of foreign interference. For missionary purposes the island is now open to us. The former restrictions on missionary movements do not exist. The Wesleyans have several important stations, and with the exception of a small mission of our American brethren in Port-au-Prince, they, with ourselves, are the only evangelical labourers in the island. The Wesleyan Society does not intend to enlarge its mission, and at present we have but one missionary in this great country. As the committee has resolved to strengthen the mission, we trust that in a short time, one or more brethren will be found to enter upon this work of faith and labour of love.

Mr. Webley's letter is addressed to Mr. Underhill, and, as will be seen, refers to his recent visit to the island.

"With respect to the Government, all has been going on of late at almost telegraphic speed. Since you left, schools have been established almost by wholesale, in towns, and villages, and mountains; and, if my memory serves me, more than forty thousand children, male and female, are now receiving gratuitous education from the Government. Emigrants, too, are pouring into the country in large numbers from Canada, and from the Southern States of America; and already a fine colony has been set on foot at St. Marc. These, with their tools, implements, buildings, machines, and mode of living, will introduce into the country an amount of civilisation which will make the Haytiens literally stare. Two fountains have also been erected and opened since you left at Port-au-Prince; the pay of all Government officials has also been increased; whilst, I believe, two instalments of the debt with France have been paid. As yet, it is true, we have no railways, no telegraphs; nor perhaps are we likely to have them for some time. Yet public improvements are being made, public works are being carried on, and public buildings are being erected. The public funds, therefore, are being usefully employed in spite of an immense amount of venality that still goes on, and which it seems impossible to put a stop to. So far so good. Yet in one respect this Government has gone ahead too fast to please us. I refer to a *concordat* which has just been concluded with Rome. We are therefore to have the country inundated with Jesuit priests; and what the result will be it is impossible to foresee. That we must leave with Him who overrules all events for our good and for His own glory. I can safely say that this is the only respect in which I have felt dissatisfied with the present Government. An archbishop, two bishops, a host of priests, a complete hierarchy of Jesuits,—all that, I must confess, is ominous of evil for Protestants and Protestant missions.

"I am somewhat stronger than when you were here, though still weak and easily fatigued. I do hope that now you are at home, and all your reports will be laid before the Committee, no time will be lost in doing what is intended to be done for Hayti. A brother missionary and a schoolmistress should come out at once. Only let us have some right-minded, holy, devoted men of God, and that as soon as possible. This seems all the more necessary just now, as the people are so ready to hear the Gospel, and so many places are now accessible to our ministrations.

"Our new agency, that of our Scripture readers, is doing wonders for us; and our Wesleyan brethren would gladly employ similar means of getting at the people, but they have not agents.

"On Friday next, if all be well, I hope to baptize six more new converts from the mountains—three men with their wives, to whom Lolo's unpretending efforts have been blessed. These make twenty-four or twenty-six persons to whom this young man has been useful since he joined the Church. Eliacino, too, has been as hard and zealously at work as her position would admit of. Her husband, a devout, good, zealous man, has mainly taken her place. They have conjointly established a Sunday mid-day prayer-meeting, which is well attended, and which is drawing down upon us immense untold

blessings; and her husband has been made a deacon in the church. Eliacine, with all her failings, and of course she has many, is, I think, one of the most holy, heavenly-minded women I ever met with. She has a heart overflowing with love to Christ, and love to souls; always seems in an ecstasy of joy, and lives more in heaven than on earth. A short time back she gave herself to prayer for the observance of the Sabbath in Hayti, and passed whole nights in prayer for that end. The result is that last Sunday the Sabbath was observed throughout the length and breadth of the land. No markets, no traffic, not a shop open. Oh, blessed, thrice blessed be God!"

To explain the subsequent interesting statements it is necessary to say that, soon after the accession of President Geffrard to the supreme power, he established a large number of primary schools. Of the school established in Jaemel, M. Diana Ramsey, a member of the church, and formerly assistant to Miss Harris, though a Protestant, was elected governess. It will be seen that she has in no way compromised her faith in Christ, nor hesitated to use her influence for the highest interests of the children committed to her charge.

"Diana's school may almost be considered as a mission school, and therefore it will not be out of place to give you a few particulars respecting it. She has still a large school, and is being abundantly blessed in it. One of her assistant teachers, once a very bigoted Catholic, seems now hopefully converted to God. Several of the children, too, appear to be brought to a knowledge of the truth. They have refused the Romish catechism in a body, and Diana, although she never taught it, but allowed it to be taught, is somewhat in a fix about it. The children will have the Bible, and nothing but the Bible; and the parents uphold the children in the decision. We shall see how the priest and the Government will eventually act. One thing is certain, and that is that good seed is being sown in these children's hearts, and that more or less fruit will ultimately spring up. Diana is a good, praying woman, and has the salvation of the children very near her heart."

As the result of these labours and the many prayers of the church, the word of God has been much blessed; twelve persons have been baptized, and eight more are coming forward. In the church there is more zeal, more union, more love, and more spirituality. The congregation has also increased. In the surrounding mountains, in every direction, there are men and women who bear testimony to the grace of God. "Send us, oh, send us help!" says the missionary. "We can no longer get on alone; God is preparing this field of labour in such a way as to convince you that you must send more labourers into it."

REVIVAL IN JAMAICA.

WE are sure that our readers will rejoice to have as many details as can be given of the remarkable movement, the commencement of which was announced in our last "Herald." It is with gratitude to God we report its gradual spread, and that while some of the most striking physical features continue to appear, yet that in a short time they subside, and generally give place to a more sober, yet solemn and earnest, seeking after the Lord. The Rev. J. M. Philippo, writing on December 25th, thus refers to the subject:—

"You have probably heard before now that the Revival, for which we as ministers and churches here have been so long praying and labouring, has at length been realized in numerous districts of the island. On its occurrence in Manchester and Clarendon some weeks ago, I went down to these parishes to the assistance of Brother Claydon, and there had sufficient evidence that the work was of God. Since then it has, though at present in a more moderate manner as to its external manifestations, found its way to Spanish Town; so that our places of worship are thronged, and services are continued in them, I may almost say, from morning until night of every day of the week. Intelligence of the rapid extent and wonderful concomitants of this awakening are reaching us by every post. On this south side of the island it has extended itself from Savannah-la-Mar to Old Harbour, I may say to Spanish Town; and on the north, from Bethel Town and Mount Carey onwards through Montego Bay, Falmouth, Stewart Town, Brown's Town, to St. Ann's Bay. It is spreading and rolling onwards like a mighty river, and will, no doubt, cover the

whole island. The results, as in Ireland and elsewhere, are not altogether unmingled with evil; but wherever the movement has been under the guidance of pious and de-

As may be supposed, our excellent brother is almost worn out with fatigue and want of rest. Yet he calls upon his time and Christian labours are unceasing.

CLARENDON.

The districts in which the Rev. W. Claydon labours, are to the west of Spanish Town, and have long needed the revival which is now taking place. Referring to his former letter, he says:—

“You will be rejoiced to learn that the great work which God has begun amongst us, and of which I informed you last mail, has continued to spread its gracious influence, till it is bidding fair to deluge the whole island. Every station under my care has received a large measure of the Divine outpouring, till, apparently, seriousness is impressed upon almost every soul. During the past month I have spoken to about 500 persons who profess to be anxious for their souls’ salvation, and who have united with one or other of our churches as inquirers. Many of these have passed through all the stages that characterise this Revival:—prostration, alarming conviction, and the enjoyment of peace from a sense of pardon through a Saviour’s blood. A large number, however, are only awakened to an anxious concern for their souls; but of many of these I hope well. My intercourse with them you will conceive must have been of a very limited character—in many instances a few words only. This Revival has been to us like a tempest passing over, and, with one blast, purifying the atmosphere, and calling into new life a thousand beauties over the Christian landscape. The fearful excitement with which this great work commences lasts only a few days, and invariably subsides into a calm, cheerful attention to every religious duty. Its influence penetrates every class; deacons and members are aroused to activity; inquirers, whose indifference to Christian ordinances I had long deplored, are now anxiously seeking admission to the Church; newly-awakened sinners are entreating that they may speedily put on Christ by a public profession; hundreds, nay, thousands, who have totally neglected all the externals of religion, are now crowding the House of God, till on Sabbaths we cannot accommodate the multitude that flock to the house of prayer; and evening prayer-meetings, held every night during the week, are very frequently literally crowded. Many of those who stood aloof, and even scoffed at the work, have been subdued by its irresistible power, and are now among the most active in extending its influence. Some who carefully

voted ministers of the Gospel, the fruits are such as demonstrate them the production of the softening, converting, almighty operation of the Spirit of the Lord of Hosts.”

avoided every meeting, and laboured to shut themselves out from its spirit, have yet been visited in their houses, upon their beds, in their grounds, and while journeying to distant places; so that fear has fallen upon every mind.

“The confessions of sin, both on the part of professors, as well as non-professors, has been such as to make one blush for humanity, to say nothing of Christianity; it is only due, however, to our people to say, that the members who have confessed to secret sins are comparatively few.

“There have been several instances of second convictions, that is, after they professed to find peace. When this has happened, it has either been some sins were not confessed, or that they had fallen into some slight evil since their conversion—as anger, the sin I discovered—evidently showing the conscience to be very tender.

“In some few instances we have been perplexed by individuals under conviction confessing the sins of other people, under the strong impression that the Spirit revealed them to their minds. This has the germ of a fearful evil, and needs the utmost wisdom and caution, for many of our people believe it; and the only method of disabusing their minds is to trace the matter to its source, which I have invariably found to be a rumour of the sin which the convicted and confessing party had heard before the time of the Revival.

“I believe I told you in my last that those convinced have shown the greatest abhorrence of sin. Goods obtained dishonestly, or that had been the wages of iniquity, or employed for purposes of wickedness, have been freely destroyed. In some instances this has been carried to extravagance, extending to the goods and chattels of their neighbours; however, when this has happened, in their calmer moments they have replaced the goods.

“The advantages of our schools have been strongly manifested during this visitation. As you are aware, it is chiefly among the young who have passed through our schools, but who have been lost sight of for years. Now they are brought to turn from their wickedness, the knowledge they

display of the 'Word of God; is truly astonishing; and the correctness with which they quote, and the propriety of selection, would indicate a matured growth in Christian experience. Much of this may be ascribed to the 'Work of the Spirit;' but it is evidently the Spirit working by his own truth previously lodged in the memory, for the elder converts do not display this acquaintance with the Word.

"There is one peculiarity about this Revival that I am at a loss to account for. While the new converts will pray with a fervour and earnestness that thrills one's soul, and exhort with a power sufficient to melt the heart of the most obdurate, and expatiate most eloquently upon the excellency of the Saviour,—there is a degree of incoherency about it all. They will frequently break off in the midst of the most earnest petitions to God, and commence a powerful exhortation to sinners, and from this proceed to discourse on a Saviour's love. This is a feature of the Revival, for members who used to pray consecutively enough before the Revival, if affected

by it at all, become subject to the same peculiarity.

"The rapid extension of this work may be accounted for by the purely apostolic conduct of the new converts. As soon as they obtain their own pardon they go everywhere preaching the Word, individually, as the 'woman of Samaria,' and Philip to Nathanael,—and also in companies from chapel to chapel, village to village, till the whole neighbourhood is impressed.

"The work increases every day. The people are moving to erect seven village class houses; and twelve miles from Porue, in the Manchester Mountains, a large village, and very populous, seven miles from any place of worship, the people are sending to me every week to commence a school and preaching among them. I have been up twice, but the cry is repeated, 'Help, help;' and what can I do? From the character of this movement I am strongly convinced that now is the time, God's own time, for giving a higher tone to the piety of our churches."

The labour entailed by the outpourings of Divine grace are, as may be supposed, most severe; and our excellent brother most earnestly pleads for help. For the last few weeks he has held three services a-day, and travelled an average of twenty miles a-day, and that under a tropical sun. At least five hundred persons have joined the inquirers' classes, and still they multiply.

WESTMORELAND.

The stations of the Rev. J. Clarke are partly in the plain of this fertile and sugar-producing district, and partly in the mountains which surround it. Writing from one of his mountain stations, called Sutcliffe Mount, Mr. Clarke says, under date of December 10th:—

"Mrs. Clarke, myself, and daughter, are blessed with our usual health, and are in the midst of such work as I never before saw or heard of in my thirty-one years' acquaintance with Jamaica. My engagements are from morning to night; and to-day, after six meetings yesterday, I have conversed with fifty-two persons respecting their state, all of whom desire Christian baptism, and say they repent of sin, and believe in Jesus. Two members came early to confess their sins, and to express sorrow with much weeping and grief, though their sin had been committed two years ago, and was known previous to this Revival to themselves and to God only. In September my inquirers stood at fifty-five, and only twenty-two of these had appeared to be in earnest. Now, I number 425, and have restored twelve backsliders, and have baptized fifteen, who gave evidence of what seemed to us to be a true conversion to God. We are examining others for baptism, and in a few weeks hope to baptize more. Thirty-five couples have come to

me for marriage, and each week brings others who see the evils of their former mode of life. The chapels, and other places of worship, are crowded; and some prostrations, similar to those in Ireland and Scotland, take place; but I have never been interrupted in the public services by any excesses, and have seen only a very few of those who fell to the ground. Some, however, have lost their reason, and a few pretend to have received revelations from the Spirit. One of these was, that I was to be the teacher of the person, and my wife was to take and bring up her child. Several have been dumb for a few days, and great numbers still show strong convulsive action of the chest. We discourage all we think wrong, and direct that which we think is in accordance with the word of God. The confessions of sin are the most remarkable features of the case. These seem involuntary, yet true; and the strong feeling exists in the person at the time, that unless all is truthfully confessed, nothing will be forgiven."

LUCEA.

Crossing the mountains to the north side of the island, we arrive at the stations of the Rev. W. Teall, who has furnished us with the following account of the movement in that district. His letter is dated November 19th.

"I will try to give you some account of what we have witnessed in the last ten or eleven days.

"On Friday evening, the 9th instant, we were holding the United Revival Prayer-meeting in our chapel. There was a large attendance, and a solemn feeling seemed to pervade the assembly. J. S. Trench, Esq., C.P., was presiding, and the meeting had been going on for about half-an-hour when the Rev. Warrand Carlile entered the chapel, and was followed by a considerable number of the people from Brownsville, where the work of God had been going on for some days previously. The rush of people in a state of great excitement quite alarmed us, and we feared a breach of the peace; but we soon found that a holy power possessed many of those who had lately become the subjects of Divine grace. These spread themselves among the people in and around the chapel, and such pleading and entreaty for souls I never in my life witnessed. The meeting lasted all night, and I should think that at least one hundred persons were powerfully affected with a sense of their sin and danger. The cries of some of the convicted were truly heart-rending. There were not a few who obtained grace to believe in Jesus as their Saviour; and the change which took place in their appearance was truly astonishing. While under conviction, their features were fearful to look upon; but when a sense of pardon was realized, they looked almost angelic.

"On Saturday morning, at six o'clock, I closed the meeting, and dismissed the people. I then went up the Hill [to his house], to get a little rest; but I had scarcely thrown myself on the bed, when I heard the most distressing cries in the chapel, and hastening down, I found some fifteen or twenty of the poor abandoned girls of the street all in the utmost distress. Their confessions of sin and cries for mercy were such as I never expected to have heard. The chapel was speedily refilled with the people of the town and neighbourhood, all apparently the subjects of deep seriousness. I ran up the Hill to get a cup of coffee, and when I returned to the chapel I found that a shopkeeper of the town had sent a barrel of biscuits for the people. A baker sent ten shillings' worth of bread and a large basin of butter. This was a most timely supply; for many of the people were faint from hunger. A most gracious work proceeded all day till

four o'clock, p.m., when I dismissed the meeting, requesting the people to go home to rest, and refresh themselves for the Sabbath approaching.

"On Lord's-day, the 11th, we began as usual with a prayer-meeting at six o'clock; but instead of having from seven to twelve persons, we had upwards of a hundred, and they continued to increase till the meeting closed. At half-past nine I found the chapel thoroughly filled, and some five hundred persons outside who could not obtain even standing room inside. We have had no occasion to fit up the galleries till now, so that the people could only occupy them by standing along the sills and sitting astride the joists. I was assisted during the day by persons of all denominations, and a most powerful awakening took place. The services did not close till Monday morning at daylight.

"On Monday I went and bought boards to floor off the galleries, and properly seat them. The number of sittings added during the past week is about 700. The carpenters have work by day, and all night the work of grace has gone on. I went out into the town and got £10 in the course of an hour towards the work.

"On Tuesday evening the united meeting was held in the Kirk, and I received a note from some one, asking the meeting to remember poor Green Island, which was yet unvisited. At six o'clock on Wednesday morning I started for Green Island, and when I got there I found everything very unpromising. A most wicked place has Green Island been. But the people from Lucea began to pour into the town, singing as they entered, 'Repent, sinners! repent!' Our chapel, as you know, is in ruins, but we have a booth in which we worship. The whole premises were filled with people, and the Lord made bare his arm among them. We then proceeded over the sands to Old Green Island, and had a meeting in the open air, when about six persons were converted. Again we returned to the mission premises, and had fully 1,500 persons there and in the street. The service was maintained all night, and I think about fifty were deeply affected. At daylight I rode to Rock Spring Estate, and held a meeting, when twelve persons fell down under conviction of sin. I then passed on to Kendall, and held another meeting. Then on to Mount Moriah, and down to Lucea. I now felt really unwell,

and was obliged to go to bed, although 1,500 people were waiting for me at Lucea. I had had only one night's rest for a week, and that day I had ridden twenty miles, and attended three large and exciting meetings, and had eaten nothing. However, I enjoyed a comfortable rest, and on Friday I felt as well as usual.

"On Saturday I returned to Green Island, to attend to the usual services. Yesterday the congregation numbered not far short of 1,000, nearly all of them sitting on the ground exposed to the sun. How I should rejoice if I had the means to restore the chapel! £200 is the estimated cost. During the service yesterday morning seven persons fell down; and at the close forty-two young persons enrolled themselves as inquirers.

"I came to Lucea for the evening service. Brother Murray (Wesleyan) occupied the pulpit, and fully 2,000 were in and around the chapel. I must not now prolong my letter. I am continually interrupted by persons coming to me about their souls. I will just note the following points:—

"1. Instead of universal indifference, we see a general spirit of seriousness.

"2. Hundreds of persons have been powerfully affected with a sense of their sin and danger.

The deputation on visiting Lucea found that, for several years, the people had been endeavouring to finish their chapel, and that but a short time before the front and the frame of the galleries had been put up. This great movement demands the early completion of the structure, and we shall be happy to convey to our brother any donations that friends may forward for that purpose.

BROWN'S TOWN.

Passing over the intervening parishes where indeed God is also manifesting his power, but the details of which have not reached us, we come to the parish of St. Ann's, in which our esteemed brother, the Rev. J. Clark, is labouring. He thus writes, under date of December 6th:—

"It is only a fortnight since the work began here, but it has been a glorious one. We have had scenes such as were never before witnessed; they have been like heaven upon earth. But there has also been much to fill one with anxiety and sorrow. A few persons have been excited almost to delirium, and are charging people of blameless lives with horrible crimes, such as murder, Obcahism, &c., declaring that in their stricken state they saw the deceased individuals, who revealed the cause and the circumstances of their death, or that the Spirit had told them. And many are inclined to believe these fancies as revelations from heaven. A few also have manifested zeal without knowledge. But what is the chaff to the wheat? These are Satan's devices to hinder the work of God. That *the* work is of God no

"3. Many of these have repented and believed in Jesus, and are now rejoicing in the Lord.

"4. Deep concern felt by converts for the salvation of others, and especially of their own family. Walking many miles to seek out their relations, to urge them to be reconciled to God.

"5. Pride of colour has been destroyed, or at least lost sight of for the time. I have seen what I could hardly have believed possible if I had not actually witnessed it. I have had my heart overjoyed to see females of fair colour hanging on the necks of their black sisters, weeping over them, even kissing them whilst they have, as in Christ's stead, besought them to repent of sin and be reconciled to God.

"6. Great numbers of persons who have been living together without being married, are hastening to put away the reproach of fornication by being legally united.

"7. Rum shops are abandoned. The retailers acknowledge that during last week, though the town was full of people day and night, their sales were *nil*.

"8. All the places of worship are insufficient to receive the thronging multitudes who now feel anxious to serve the Lord."

Christian can doubt. It has reached to the very depths of the soul of the true converts and penitent backsliders; and they have told of what God has done for them, and prayed with an earnestness for mercy so as to convince everyone that the Spirit of the Lord was working on their consciences and hearts.

"By their fruits ye shall know them." And already we see fruit abounding, and trust it will be abiding. Great numbers who have been living in open concubinage, have abandoned their sin, and are having the bans of marriage published. Drunkards have become sober men, and the very rum-shops are deserted. Husbands and wives who have been separated, are returning to each other. Enemies are reconciled, and are walking in peace and love. They crowd at the prayer-meetings; they

walk many miles to attend the evening services, at which we often have a thousand people. The countenances of those who have obtained pardon beam with joy.

"May God carry on the work he has begun, and permit us to realize the hopes

we once so fondly cherished, but which were so utterly disappointed, of seeing the great mass of the population of this island brought up to the glorious liberty of the children of God."

ST. ANN'S BAY.

We cannot better close these extracts than by giving the following *resumé* of the movement by the Rev. B. Millard, with some remarks on the state of his own station. He writes December 4th, 1860.

"You will rejoice to hear that a very remarkable awakening, both among saints and sinners, is now felt in many of the churches. In Westmoreland, Hanover, St. James', Clarendon, Manchester, and part of St. Ann's, the spirit of the Lord is working mightily. Some portion of our island's vile press is ridiculing the work—representing it as the work of the evil one. A few who do not go with a corrupt press are afraid of it. But the majority of ministers and Christians regard it as the work of the Lord. You remember, perhaps, that our Union issued a circular to our brethren. This I sent to *all* the Baptist ministers throughout the island; and I have reason to know that in most cases the suggestions were acted upon. Many prayers were offered; much effort was made; many longed earnestly to see Zion blessed. The Lord has heard our prayers in some portions of the vineyard. The awakening, however, did not take place first among Baptists. I believe it first originated among the Moravians at New Carmel, in Westmoreland, where Mr. Lichtenthaler is located. There multitudes cried for mercy. Physical demonstrations, similar to those in Ireland, were made. The excitement became intense. Characters the most abandoned were now overwhelmed with a sense of their sins. Young and old cried anxiously for mercy. Sins long concealed were at once confessed. Immorality was abandoned, and multitudes sought and found pardon and peace. Our people, I believe, were prepared by our united and general action in April and May, and in some cases during the following months, for spiritual influences. The revival soon spread on to Bethel Town, Mount Carey, Shortwood, Sav.-la-mar, through St. Elizabeth, to Clarendon, thence up the valley to Mount Zion (Br. Johnson's), to Clarksonville, and by this post I hear the Spirit has wrought wondrously in the hearts of sinners at Brown's Town. Churches, chapels, class-houses, are crowded. Marriages are almost without number. Rum shops are well nigh forsaken. Sinners are converted. Saints are alive and at work. Brother Clarke at Sav.-

la-mar, says:—In August I had fifty-five inquirers; I have now 341. Brother Teall gave forty-two inquirers tickets at Green Island; 100 at Lucea, and expects double that number in a few days. Brethren at other stations tell of wondrous things.

"At St. Ann's Bay we have not any of those fearful physical, convulsive, and epileptic movements. We are waiting, working, praying, and hoping. Our congregations are good, and we expect a visit from on high. In April we had a week of prayer-meetings and special services. As I did not see any special revival, we continued to have prayer-meetings three times a week at four o'clock in the morning (Monday, Wednesday, and Friday) throughout the district here and at Ocho Rios. Generally the Monday and Wednesday meetings were the best attended, and from inquiries and reports I found about 400 assembled on an average. We had also services in the evening, when I read extracts from Prime's Power of Prayer, the *Baptist Messenger*, and other publications. As an invariable rule, however, I purposely and rigidly abstained from reading any remarks bearing on the physical developments of the revival, knowing how apt our people are at anything of that kind. So we have been going on, quietly but comfortably, anxious to witness but by no means to *force* a revival. We have baptised twenty persons; restored thirty-two penitent backsliders. Have forty candidates now for baptism, and about twenty in the penitent class. Our leaders have been working, I try to keep them active; they have visited all the villages. My Sabbath school visitors have also had very interesting meetings throughout the district—in fifty different localities—with the young, urging them to give their hearts to Jesus; and our deacons have also had their share of work.

"We are hoping to see sinners converted in large numbers, and shall continue in prayer till the Lord hear our cry, and send his spirit on this portion of Zion, so that his people shall rejoice and sinners turn to the Lord."

In laying before our readers these letters, we have not withheld any facts, whether painful or pleasing, which may throw light on this striking movement. That under strong emotions and powerful convictions, some extravagant things should be said and done seems inevitable among a people so excitable and, as yet, uninstructed as the negro. Still the painful bears but a small proportion to the pleasing, while those who witness the effects unhesitatingly ascribe the good to the Spirit of God. May our brethren, with their deacons and leaders, have abundant grace given them to guide the people, and the result be seen in manifold true conversions to God, increased purity of life, and zeal in the cause of Christ.

APPEAL FOR JAMAICA.

To the above interesting documents we are happy to append the following appeal for means to sustain a very useful and accessible class of labourers for the emergency arising from this religious awakening. We cheerfully commend it to the kind sympathy and liberality of our friends.

DEAR FRIENDS,—You are already acquainted with the recent manifestations of God's power and mercy in Jamaica. Places of worship in different parts of the island are too small to accommodate the numbers who flock together to worship God. The ministers of the Gospel, always too few, are now completely overwhelmed with their multiplied and multiplying labours. No means at present exist in this country for sending forth additional labourers into that interesting field. Something must, however, be done, rightly to direct the many thousands who are anxiously asking what they must do to be saved. The latest communications show that upwards of 20,000 are deeply anxious respecting their salvation. There is in the island a class of black and coloured men, deacons and leaders, qualified to read and explain the Word of God, and to aid the ministers of the Gospel in their present arduous duties. These persons are, however, dependent on their daily earnings for the support of themselves and their families. They cannot, therefore, be engaged in this kind of service altogether without pecuniary aid. Still, this outlay would be but small, compared with the importance of the work itself. Twenty or twenty-five pounds each would, it is believed, meet the necessity of the case. The number employed ought not to be less than fifty. It is proposed that the engagement itself should be but temporary—say for twelve months—so that no permanent charge would be incurred; but such an agency employed for that time would be of vast service. The agents employed will be carefully selected by the Baptist Missionary Society already existing in Jamaica. One thousand pounds wisely expended now will be of incalculable benefit in the future history of the cause of Christ. We place this appeal before the Christian people of Britain with the fullest confidence. The Church has been earnestly praying for the outpouring of the Holy Spirit. The religious awakening in Jamaica is beyond all doubt the result of that Spirit's work. Where God gives His blessing in answer to prayer, His people surely will not withhold their aid. That which is done should be done promptly. Ministers are sinking beneath the burden of their toils; souls are mourning for want of spiritual counsel. Brethren and sisters in Christ, aid us! Aid us now! Aid us by your prayer and your contributions in behalf of a people whose welfare, both temporal and spiritual, has so often awakened your benevolence and zeal.

It is with the full concurrence of the committee of the Baptist Missionary Society that we make this appeal for temporary aid to meet the present emergency. The secretaries of that society will gladly receive contributions for this purpose. The Rev. C. J. Middleditch, of the Baptist Irish Society, has also kindly consented to act on our behalf, and will forward to Jamaica whatever may be raised for this urgent work.

One of our number, Mr. Henderson, hopes to return in the early part of next month to the sphere of labour which he has long occupied. May he be the bearer of good tidings to the Church of Christ in that land!

We are, dear friends,

Yours in the Gospel of Christ,

J. E. HENDERSON,
EDWARD HEWETT,
THOMAS GOULD.

Baptist Mission House,
33, Moorgate-street, London, E. C., January, 23rd, 1861.

We have much pleasure in subjoining the following letter, received from Benjamin Scott, Esq., Chamberlain of the City of London. We trust others will follow his example of Christian liberality.

"To the Rev. C. J. Middleditch, Secretary, Baptist Irish Society.

"Dear Sir,—I observe that the zeal for God which marked the conduct of the Baptist Irish Society in reference to the recent revival in Ireland has been honoured and rewarded by an abundant outpouring of the Holy Spirit's influence in Jamaica.

"I am not a Baptist, but I can appreciate the labours of those who differ from me on some points of inconsiderable importance; and as I feel convinced from what I have witnessed elsewhere that the money will be well applied I forward you a small cheque towards present exigencies in Jamaica. I have directed some books to be sent to you for the same destination.

"I am, dear Sir, yours very faithfully,

"London, 22nd December, 1860.

"BENJAMIN SCOTT."

HOME PROCEEDINGS.

JAMAICA DEPUTATION.

At the Quarterly Meeting of the Committee, held January 16th, the following important rules, prepared by a Sub-Committee, were laid down to guide the Committee in carrying out the recommendations of the Deputation, and which were adopted by the Committee at a previous meeting in November last. The portions of the Report of the Deputation referred to will be found at pp. 207 and 210 of the December "Herald."

In the Report of the Deputation, adopted by the Committee, the suggestions for facilitating the settlement of English ministers as pastors over churches in the island of Jamaica, are three, namely:—

- I. To provide the cost of passage for the brethren approved by the Committee.
- II. To make some provision for families of such brethren in case of their decease.
- III. To render some assistance should sickness supervene and render a change of climate necessary for the restoration of health.

The Deputation in offering these suggestions further say, that it will be necessary "that the committee should require of every church seeking a pastor through its medium to give a full account of its state, of its pecuniary resources, and the reason why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with propriety be sought."

In accordance with these suggestions, your Sub-Committee proceed to offer the following recommendations, as rules to guide the Committee in carrying out the plans proposed, the Committee reserving the application of such rules at their discretion.

I. Any minister applying to be sent to Jamaica should furnish the Committee with the usual testimonials of piety, character, and ability, with a medical certificate as to his state of health and fitness of constitution for a tropical climate.

II. That any church in Jamaica applying to the Committee for assistance in obtaining a minister from England, should furnish the following particulars, namely:—

1. Number of members and inquirers, and ordinary congregation.
2. Total receipts of the church and congregation for the previous three years.
3. Amount of salary given to the former minister.
4. Probable salary for the future.
5. State of repair of the chapel, mission-house and premises.
6. A recommendation from the officers of the Jamaica Baptist Union, or four ministers of the island.
7. Any special observations that may contribute to the information of the Committee.

III. Your Sub-Committee further recommend that an assurance be effected on the lives of such brethren on behalf of the Society, and the premiums be charged to the Widows' and Orphans' Fund.

IV. In cases of sickness needing a change of climate and assistance from the Society, your Sub-Committee recommend the adoption of the rule given in the Society's instructions to missionaries for the brethren sent out under this arrangement, and which is as follows:—

"Should it please God to visit you with sickness, so as to render you incapable of prosecuting your labours, we should not disapprove of a temporary change of climate, provided that step were recommended by the concurring opinion of

medical men, and sanctioned by your missionary brethren ; a voyage to England should not be undertaken without the consent of the Committee, unless the circumstances of the case are very urgent ; and it is proper to state that while your own health is continued to you, we could not sanction a relinquishment of the work on account of the health of other members of your family, excepting in rare instances of obvious and imperative necessity."

V. When the circumstances of the case are very urgent, and time cannot be given without peril of life for previous reference to the Committee, it should suffice to furnish the Committee with proper medical certificates, and the testimony of two or more neighbouring brethren.

VI. With respect to the proposed changes in the term and mode of study of the students in the Institution at Calabar, your Sub-Committee recommend that the secretaries be directed to call the attention of the Calabar Committee to the suggestions of the Deputation, and to report the progress made to this Committee.

DAY SCHOOLS.

With regard to the management of the Fund it is proposed to raise for the support and aid of Day-schools attached to the congregations founded by the Society in the island of Jamaica, your Sub-Committee propose the following rules for the guidance of the Committee.

I. That the managers of the Day-schools desiring assistance from the Fund be required to furnish the secretaries with the particulars of each school calling for aid, in the form of the schedule annexed, and a report of the annual examination, signed by the examiners.

II. That the secretary draw up annually a special report on the state of education and the assisted Day-schools, also a statement of the receipts of the Fund and their appropriation, and circulate it among the friends of education in Jamaica.

III. That the monies so collected be appropriated by the Committee in such amounts as they may deem requisite, on the recommendation of a Sub-Committee to be annually appointed, provided that all schools assisted are open to children of all denominations.

During the past month well-attended meetings have taken place in Pembroke-shire, Shropshire, and at Ross, at which the Rev. F. Trestrail has represented the Society. In Pembroke-shire he was assisted by the Rev. J. C. Page. The Rev. T. Gould, of Jamaica, has kindly visited the Forest of Dean, awaiting Mr. Trestrail at Hereford and Ross. The Rev. J. Wenger, with the Rev. E. Hewett, has attended meetings at Lowestoft and Somersleyton.

We have the pleasure to state that the Committee has engaged the services of Mr. A. Gunning, son of the Rev. A. Gunning, of Weymouth, for the Normal School department of the Calabar Institution. The esteemed president will not only rejoice at the assistance he will thus receive, but will find in Mr. Gunning a valuable coadjutor.

The Rev. J. E. Henderson is expected to sail for Jamaica by the packet of the 2nd inst. He leaves earlier than was anticipated, in order to render assistance to the pastors in the overwhelming labours brought upon them by the revival.

PUBLIC MEETING.

A Public Meeting will be held at Willis's Rooms, on the 20th February, to receive from the Deputation to Jamaica, Edward B. Underhill, Esq., and the Rev. J. T. Brown, a report of their visit, and especially an account of the results of emancipation in the West Indies. The Chair will be taken at twelve o'clock precisely.

Tickets of admission may be had at the Baptist Mission House, 33, Moorgate Street. Fuller particulars will appear in the daily papers.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 30, Oct. 30 ; Saker, H., Sept. 29, Oct. 30, one letter, no date, received Jan. 14.	VICTORIA, Saker, H., no date, received Jan. 14.
	AMERICA—BOSTON, Anderson, R., Nov. 19.

ASIA—AGRA, Gregson, J., Sept. 27, Oct. 5, one letter, no date, received Dec. 20.
 ALIPORE, Pearce, G., no date.
 BARI SAUL, Martin, T., Nov. 2.
 CALCUTTA, Craig, T. R., Sept. 30; Goolzar Shah, Sept. 22, Oct. 18; Leslie, A., Sept. 22; Lewis, C. B., Sept. 22, Oct. 8, Nov. 2, Dec. 8; Sale, E., Sept. 22; Sale, J., Oct. 8, Nov. 2, Dec. 8.
 CHITOURA, Williams, J., Nov. 1.
 CHURAMONCOTTEE, Hobbs, W. A., Oct. 1.
 COLOMBO, Allen, J., Oct. 29, Nov. 15.
 DACCA, Bion, R., Nov. 5.
 DARJEELING, McKenna, A., Nov. 6, 10; Niebel, C. G., Nov. 10.
 DELHI, Gregson, J., Dec. 20; Parsons, J., Sept. 3, Oct. 10, Dec. 1; Smith, J., Oct. 4, Nov. 3, Dec. 20.
 DINAGEPORE, McKenna, A., Sept. 11.
 HOWRAH, Morgan, T., no date.
 JESSORE, Anderson, J. H., Sept. 6, Nov. 6.
 KANDY, Carter, C., Oct. 27, Nov. 14.
 MADRAS, Claxton, W. A., Oct. 26.
 MEEBUT, Gregson, J., Dec. 18.
 MONGHYR, Gregson, J. G., Nov. 7; Lawrence, J., Nov. 14.
 MUTTRA, Evans, T., Oct. 3.
 PATNA, Kalberer, L. F., Oct. 27.
 SERAMPORE, Dakin, E., Nov. 21; Trafford, J., Dec. 7.
 SEWRY, Williamson, J., Sept. 20, Nov. 6.
 SHANGHAI, Hall, C. J., Sept. 6, Oct. 19, Nov. 21; Kloekers, H. Z., July 12.
 BAHAMAS—CAICOS, Tucker, St. G. D., and others, June 28.
 GRAND CAY, Pardo, F., Sept. 24.

INAGUA, Littlewood, J., Oct. 20.
 NASSAU, Davey, J., Oct. 26, Nov. 21.
 FRANCE—MORLAIX, Jenkins, J., Dec. 15, Jan. 11.
 HAITI—JACMEL, Webley, W. H., Nov. 10.
 PUERTO PLATA, Rycroft, W. K., Oct. 27, Nov. 1, Dec. 3.
 HONDURAS—BELIZE, Henderson, A., Oct. 16.
 JAMAICA—BROWN'S TOWN, Clark, J., Nov. 6, Dec. 6.
 CALABAR, East, D. J., Sept. 24, Nov. 3, 22.
 FOUR PATHS, Claydon, W., Nov. 7, and one letter no date.
 HAYES, Duckett, A., Nov. 23.
 KINGSTON, Oughton, S., Nov. 1.
 LUCEA, Teall, W., Nov. 19.
 PORT MARIA, Day, D., Oct. 4, Nov. 22, Dec. 8.
 ST. ANN'S BAY, Millard, B., Nov. 23, Dec. 4.
 SAVANNA-LA-MAR, Clarke, J., Sept. 24, Nov. 1.
 SPANISH TOWN, Philippo, J. M., Nov. 8, Dec. 25.
 STEWARTON, Knibb, M., Dec. 7, 21.
 SUTOLIFFE, MOUNT, Clarke, J., Dec. 10.
 WALDENSA, Gould, T., Oct. 22, 23.
 MADEIRA, Diboll, J., Nov. 13; Saker, A., Nov. 15; Milbourne, T. K., Nov. 15.
 PRUSSIA—Dierdorf, Hirsch, E., no date received Dec. 31.
 TRINIDAD—Law, J., Oct. 7.
 PORT OF SPAIN, Gamble, W. H., Oct. 23; Law, J., Dec. 8.
 SAN FERNANDO, Gamble, W. H., Dec. 8, 23.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1860, to January 19, 1861.

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

	£ s. d.		£ s. d.		£ s. d.
ANNUAL SUBSCRIPTIONS.					
Allen, J. H., Esq.	2 2 0	Bloomsbury Chapel, on account	112 13 9	John Street, on acct. by M. Martin, Esq.	60 0 0
Barnes, Mr. R. Y.	1 0 0	Collection, for W. & O.	13 5 0	Lorrimore Road, Walworth—Sunday School	0 17 0
DONATIONS.					
A Friend, at B.B., for China	1 0 0	Camberwell—Collection, for W. & O.	8 6 5	Notting Hill, Norland Chapel—Collection, for W. & O.	1 13 0
A Mother, for India	0 10 0	Camden Road—Collection, for W. & O.	10 3 9	Regent's Park Chapel—Conts., by Y. M. M. A., for Schools, Muttra	18 11 6
Do. for W. & O.	0 2 8	Chelsea, Paradise Chapel—Collections	3 0 0	Rockingham Row, New Kent Road—S. School, Ebenezer, by Y. M. M. A.	0 12 3
Evans, James, Esq., by "Record."	2 0 0	Do., for W. & O.	0 10 0	Salter's Hall—Collection, for W. & O.	4 10 7
"Gratitude."	2 0 0	Eldon Street—Contributions	4 18 2	Shacklewell—Collection, for W. & O.	3 7 4
Strong, Mr., Newington Sundries, by Rev. A. Saker, for Africa	109 3 0	Hammersmith—Collection, for W. & O.	4 18 0	Shouldham Street—Sunday School boxes	1 12 6
Wood, F. J., Esq., LL.D.	20 0 0	Hampstead, Bethel—Collection, for W. & O.	1 6 0	Soho Chapel—S. Schl., by Y. M. M. A. for Kottaville Schl. Ceylon	10 10 0
LONDON AND MIDDLESEX AUXILIARIES.					
Blandford Street—Collection, for W. & O.	1 0 0	Harlington—Collection, for W. & O.	1 0 0		
		Hawley Road—Collection, for W. & O.	1 0 0		
		Islington, Cross Street—Collection, for W. & O.	5 0 0		

£ s. d.		£ s. d.		£ s. d.
Staines—		DOBSETSHIRE.		
Collection	2 12 5	Poole—		Sevenoaks—
Contributions	3 7 0	Collection, for W. & O.	1 10 6	Collection, for W. & O.
		Weymouth—		1 15 0
Less expenses	5 19 5	Collection, for W. & O.	1 10 0	
	0 12 9			LANCASHIRE.
	5 6 8	DURHAM.		Bacup, Ebenezer—
Trinity Street—		Stockton-on-Tees—		Collection, for W. & O.
Collection, for W. & O.	0 10 6	Collection, for W. & O.	0 17 2	1 0 0
Walworth, Lion Street,		ESSEX.		Bolton, Moor Lane—
Balance, by Mrs. W.		Burnham—		Collection, for W. & O.
H. Watson	17 16 3	Collection, for W. & O.	0 15 0	0 15 0
Westbourne Grove—		Harlow—		Liverpool—
Collection, for W. & O.	10 10 0	Collection, for W. & O.	1 10 0	Ladies' Negroes'
		Loughton—		Friend Society,
BEDFORDSHIRE.		Romford, Salem—		for Jamaica Insti-
Bedford, Mill Street—		Collection, for W. & O.	1 0 0	tution
Contribution	0 10 0	GLOUCESTERSHIRE.		10 0 0
Cranfield—		Coleford—		Birkenhead, Grange Lane—
Contributions	0 19 0	Collection	5 15 4	Colln., for W. & O.
Risely—		Do., for W. & O.	1 10 0	7 2 3
Collection, for W. & O.	0 11 0	Contributions	6 3 4	Myrtle Street—
BERKSHIRE.				Colln., for W. & O.
Reading—		Less expenses	13 3 8	0 14 1 9
Collection, for W. & O.	5 0 0		0 5 4	Pembroke Chapel—
				Colln., for W. & O.
Wallingford—				17 11 0
Collections	8 13 4			Ramsbottom—
Contributions	14 19 6			Collection, for W. & O.
Do., for China	4 14 6	Hillsley—		0 18 0
		Collection, for W. & O.	0 7 0	Rochdale, West Street—
		Thornbury—		Collection, for W. & O.
Less expenses	28 7 4	Collection, for W. & O.	0 11 8	3 0 0
	1 2 8	HAMPSHIRE.		Salford, Gt. George St.—
	27 4 8	Broughton—		Collection, for W. & O.
BUCKINGHAMSHIRE.		Collection, for W. & O.	2 0 0	1 10 0
Aston, Clinton—		Shirley—		LEICESTERSHIRE.
Collection, for W. & O.	1 1 0	Collection, for W. & O.	0 5 0	Oadby—
Buckingham—		Wellow, I. W.—		Collection, for W. & O.
Collection, for W. & O.	0 13 6	Collection, for W. & O.	0 14 6	0 15 0
Colnbrook—		HERTFORDSHIRE.		
Collection, for W. & O.	0 16 0	Chipperfield—		LINCOLNSHIRE.
Swanbourne—		Collection, for W. & O.	0 9 1	Great Grimsby—
Collection, for W. & O.	0 4 9	Hitchin—		Collection, for W. & O.
Wraybury—		Collection, for W. & O.	4 13 6	1 10 0
Collection	1 8 9	Contribution	5 0 0	NORFOLK.
Contributions	3 3 9	Markyate Street—		Lynn—
Wycombe, High—		Collection, for W. & O.	0 12 0	Collection, &c.
Collection, for W. & O.	1 12 1	St. Alban's—		Do., for W. & O. ...
CAMBRIDGESHIRE.		Collection, for W. & O.	4 5 0	1 11 4
Cottenham, Old Baptist Church—		Contribs., on account	10 0 0	Contributions
Collection, for W. & O.	1 0 0	HUNTINGDONSHIRE.		4 1 6
Gamlingay—		Great Gidding—		Do., for N.P.
Collection, for W. & O.	1 5 9	Collection, for W. & O.	0 14 0	1 1 0
Haddenham—		Spaldwick—		18 0 10
Collection, for W. & O.	0 15 3	Collection, for W. & O.	0 11 0	Less expenses
CHESHIRE.		KENT.		0 14 10
Stockport—		Birchington—		17 6 0
Collection, for W. & O.	0 15 0	Collection	1 7 0	NETTON.
CORNWALL.		Coxheath, Loose—		Collection
Redruth—		Sunday School, box...	0 7 0	1 3 0
Anon.	1 17 0	Deal—		Collection, for W. & O.
DEVONSHIRE.		Collection	2 18 2	0 7 9
Ashburton—		Do., for W. & O.	1 2 6	Worstead—
Contribs., for N.P.	0 4 9	Contributions	10 3 10	Collection, for W. & O.
Budleigh, Salterton—				2 0 0
Collection, for W. & O.	1 0 0			NORTHAMPTONSHIRE.
Contribs., box	0 4 6			Blisworth—
Devonport, Hope Chapel—				Collection, for W. & O.
Collection, for W. & O.	2 0 0			0 14 6
Contribs., on account	18 0 0			Brington—
Lifton—				Collection, for W. & O.
Collection, for W. & O.	0 3 6			1 0 0
				Hackleton—
				Collection, for W. & O.
				1 0 0
				Harpole—
				Collection, for W. & O.
				0 10 0
				Middleton Cheney—
				Collection, for W. & O.
				1 0 0
				Contributions
				1 3 6
				Northampton, College St.—
				Collection, for W. & O.
				5 5 0
				Pattishall—
				Collection, for W. & O.
				0 10 0
				Ravensthorpe—
				Collection, for W. & O.
				1 0 0
				West Haddon—
				Sund. Schl., for N.P.
				0 8 9
				NORTHUMBERLAND.
				Newcastle-on-Tyne, Bewick
				Street—
				Collection, for W. & O.
				2 17 0

	£	s.	d.
NORTH OF ENGLAND Auxiliary—			
On account, by Mr. Hy. Angus (including P. W. G., for India, £20)	50	0	0
NOTTINGHAMSHIRE.			
Carlton-le-Moorland—			
Collection, for W. & O.	0	7	0
Collingham—			
Collection, for W. & O.	0	13	0
Grantham—			
Collection	0	11	0
Newark—			
Collection	2	14	6
Contributions	4	4	6
Do., Juvenile	2	15	0
New Basford—			
Collection	5	0	0
Nottingham—			
Collections—			
Circus Street	9	14	9
George Street	10	11	11
Public Meeting	6	10	7
Juvenile	1	16	11
Contributions	99	16	0
Do., for China	5	10	0
Do., Juvenile	0	11	0
Do., Sunday School, Circus Street	3	1	3
Do., do., Derby Rd.	0	6	0
Do., do., George St.	11	0	0
Riddings—			
Collection	1	8	9
Southwell—			
Collections	1	17	7
Do., for W. & O.	0	6	9
Sunday School	0	2	8
Swanwick—			
Collection	1	10	1
Woodborough and Calverton—			
Collection	3	17	0
Contributions	1	18	6
.....	175	4	11
Less expenses	7	2	7
.....	168	2	4
(£10, Juvenile, for Two Orphans in care of Mrs. Anderson, Jes-sore.)			
SOMERSETSHIRE.			
Clifton, Buckingham Chapel—			
Collection, for W. & O.	4	0	0
Hatch—			
Collection, for W. & O.	0	13	0
Montacute—			
Collection, for W. & O.	0	16	0
Paulton—			
Collection	3	13	9
Contributions	8	1	5
Do., Sunday School	1	1	8
.....	12	16	10
Less expenses	0	7	6
.....	12	9	4
Wincanton—			
Collection for W. & O.	0	10	0
Yeovil—			
Collection, for W. & O.	1	12	0
STAFFORDSHIRE.			
Netherton—			
Collection	1	14	2
Contributions	2	15	6
Princes End, Zion—			
Collections	7	2	9
Do., for W. & O.	0	14	9

West Bromwich—	£.	s.	d.
Collection	3	3	0
Contributions	4	4	0
Do., Sunday School	1	10	3
Do., for China	1	0	0
.....	22	4	6
Less expenses	1	9	2
.....	20	15	3
Willenhall, Gomer Street—			
Collection	2	3	6
Contributions	0	3	7
SUFFOLK.			
Aldborough—			
Collection, for W. & O.	0	10	0
Bury St. Edmund's—			
The late Mrs. Cross, of Stansfield Legacy, by Rev. C. Elven	10	0	0
Ipswich, Stoke Chapel—			
Collection, for W. & O.	2	10	0
SURREY.			
Limpsfield, Painshill—			
Collection, for W. & O.	0	6	6
Norwood, Upper—			
Collection, for W. & O.	7	17	2
SUSSEX.			
Brighton—			
Coll., Public Meeting .	7	9	10
Lewes	30	10	0
WARWICKSHIRE.			
Alcester—			
Collection	6	8	0
Contributions	1	9	7
.....	7	17	7
Less expenses	0	5	7
.....	7	12	0
Birmingham—			
Balance, by J. H. Hopkins, Esq.	122	5	3
Lexington—			
Contributions, by Rev. James Clark	3	3	0
Stratford-on-Avon—			
Collection, for W. & O.	1	11	0
Warwick—			
Collection, for W. & O.	1	8	0
WILTSHIRE.			
Calne—			
Collection, for W. & O.	0	10	0
Chippenham—			
Collection, for W. & O.	0	13	9
Damerham and Rockbourne—			
Collection, for W. & O.	0	10	0
Penknapp—			
Collection, for W. & O.	0	5	0
Trowbridge, Pack Street—			
Collection, for W. & O.	2	0	0
WORCESTERSHIRE.			
Malvern—			
Page, Miss	5	0	0
Pershore—			
Collection, for W. & O.	0	16	8
Worcester—			
Collection, for W. & O.	2	0	0
YORKSHIRE.			
Bradford, Westgate—			
Collection, for W. & O.	5	0	0
Burlington—			
Collection, for W. & O.	0	8	2
Farsley—			
Collection, for W. & O.	2	0	0
Hebden Bridge—			
Collection, for W. & O.	1	0	0

Keighley—	£	s.	d.
Collection, for W. & O.	0	8	0
Long Preston—			
Collection, for W. & O.	1	0	0
NORTH WALES.			
CARNARVONSHIRE.			
Rhosirwaen, Bethesda—			
Contribs., for N.P.	0	7	0
DENBIGHSHIRE.			
Ruthin and Pandyroapel, on account	10	0	0
MONTGOMERYSHIRE.			
Talyvern—			
Contribs., for N.P.	0	15	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Carmarthen, Priory Street—			
Collections	14	17	11
Contributions	12	6	6
.....	27	3	11
Less expenses	3	0	0
.....	24	3	11
St. Clear's, Zion			
Collection, &c.	14	0	0
GLAMORGANSHIRE.			
Bridgend, Hope Chapel—			
Collection	1	1	1
Do., for W. & O.	1	0	0
Contributions	3	1	0
Dowlais, Beulah—			
Contribs., for N.P.	0	14	0
Neath, Tabernacle—			
Sunday School (3 yrs.) ..	2	13	6
Swansea, Mount Pleasant—			
Collection, 1860, for W. & O.	2	5	4
Do., 1861, for do.	3	8	6
MONMOUTHSHIRE.			
Abergavenny, Lion Street—			
Collection, for W. & O.	1	4	8
Llanthwy—			
Collection	1	16	2
Do., for W. & O.	1	14	4
Contributions	1	12	6
Newport, Commercial St.—			
Collections	13	14	11
Contributions	15	13	5
Do., Sunday School	6	11	10
.....	36	0	2
Less district expenses ..	2	8	0
.....	33	12	2
Tredegar, Siloh—			
Collections	2	0	3
Contributions	8	15	11
Do., for China	1	0	0
Do., Juvenile	3	3	8
Do., Sunday School	2	4	5
SCOTLAND.			
Glasgow, High John Street—			
Collection, for W. & O.	2	10	0
Greenock, West Burn St.—			
Collection, for W. & O.	1	5	0
Perth, South Street—			
Collection, for W. & O.	1	0	0