

# THE MISSIONARY HERALD.

## FOREIGN INTELLIGENCE.

### INDIA.

#### DINAGEPORE.

ABOUT the middle of last year the native preacher, Paul Rutton, left the service of the Society, obtaining a lucrative situation in Government employ, as deputy-superintendent of the Dinagepore gaol, which usually contains a thousand convicts. Here he has the entire control and responsibility of the account department. We much regret his loss to the mission, as he has for fourteen years very faithfully and successfully served the cause of Christ. In reference to the progress of the Gospel, Mr. McKenna writes that one of the members has entered upon the work at Sadamahl, where he will be supported by local funds. He will teach a school in the week for the benefit particularly of the Christian children, and hold two services on the Lord's-day. We trust this attempt to revive an interest in the Gospel at Sadamahl will be successful. At Dinagepore, a boys' school has been commenced. Mr. McKenna adds, "I am rejoiced to say, that all our people, whether of the church or congregation, *do* well. One of our members, who has removed to a lucrative appointment at Rungpore, endeavours to supply, as far as the nominal Christian community is concerned, the task of a paid preacher. He tells me that one individual wishes to make a profession of faith in the Redeemer."

The unhealthiness of the season led Mr. McKenna in September to visit Darjeeling. Of this place he writes:—

"Darjeeling, whither I am bound,—very much nearer and of more easy access than Calcutta—has within the last year, to all intents and purposes, become a sub-station of this mission. Several of our church are there, still more of our people, besides other native Christians, and large numbers of Bengalees, who hear not the Gospel from one year's end to the other. There is no Bengalee or Hindustani-speaking missionary there—the brother who is there confining his labours to the hill-men. This scattering of our people on all sides is a result of the

mutiny (they seek better wages), and would—as I still believe it will be in a few instances—have been an incalculable blessing—as in the case of the early churches—to the surrounding country, had not the education and early training of our native Christians been so sadly neglected as it has been. The European residents of the station, unexpectedly, and unsolicited, have come forward to defray our expenses up and down; but I know not their names, for they have purposely withheld them."

We trust that the change so kindly and liberally provided for our missionary brother will be beneficial, and restore him and his beloved partner to perfect health.

#### SEWRY.

From our aged and esteemed missionary, Mr. Williamson, we have received the following information. On July 28th he writes:—

"The work of God has been carried on with undiminished energy, except what respects my own personal efforts, for I am not able to walk so far, nor to speak so long as formerly. I had the pleasure of baptising a young man last Lord's-day, who seems a pious and steady youth. There is some prospect, too, of more con-

ing forward by and by. The Gospel is listened to by undiminished numbers, and, I think, with more serious attention and conviction of the truth of Christianity than formerly, accompanied with less and less faith in their own religious systems."

The defection and separation from the mission of Mr. Craig has led the Committee to decide that the Rev. D. J. Ellis shall go to the assistance of Mr. Williamson. After referring to the painful event, Mr. Williamson proceeds to say, under date of November 6th:—

"Our labours at the station and its vicinity throughout the hot weather and rains have been conducted, as usual, without much apparent success, though, doubtless, more good has been done than we can apprise you of. Christian knowledge is evidently increasing among the natives around us. Many are convinced of the truth of Christianity, a considerable number have given up the practice of idolatry, and some about us tell us that they believe in Christ, and pray in his name. Our time for itinerating having commenced, we are preparing for setting out on more distant excursions.

"Our schools are fewer than they were, in consequence of the falling off of subscriptions, occasioned chiefly, I believe, by the establishment of Government schools, both English and Bengalee. We have now only two, one boys', and one girls' school, taught by Christians only. They are attended by Hindoo and Christian children, and a few Mohammedan, who not only learn to read, write, and cypher, but study grammar, geography, and history, &c., together with the Bible and religious books and tracts. The boys' school is conducted by a well-informed and pious native Chris-

tian, and the girls' gratuitously by one of our daughters. The children and youths, therefore, who attend them, not only acquire useful knowledge, but learn, by the blessing of God, to fear and keep his commandments, and to love and trust in the Lord Jesus Christ.

"Nearly all our native Christians attend the means of grace, especially on Lord's-days, and their conduct has been generally becoming the Gospel. Two persons have been baptized here, and one at Cutwa. We hope they will continue to walk in Christ, as they have received him. Others have applied for baptism, whom we wish to wait some time longer.

"The Cutwa station, to which Mr. Craig was appointed, is still without a European missionary, and I have been thinking of sending Koilas, one of our native preachers, there, until it can be better supplied. He will, I think, be useful at that station by his preaching to the heathen; and by his exhortations and example, through God's blessing, will edify the church, stirring up the native preachers, and Christians generally, to the due discharge of their profession and duties."

#### CALCUTTA.

From recent letters we learn that the Rev. J. Sale, with Mrs. Sale, Mrs. Lewis, and their children, were about, on the 15th of January, to sail in the *Newcastle* for England. May these dear friends be graciously preserved throughout the voyage on which they have ere this entered. The *Malabar*, with its missionary band, arrived in Calcutta on the 20th of December. From the letters of the missionaries, the Revs. D. J. Ellis, T. Rose, and F. T. Reed, we learn that the voyage was a very rapid and agreeable one; that under the kind instruction of the Rev. J. Mullens and Mrs. Mullens, considerable progress was made in the acquisition of Bengali and Hindustani, and that the missionaries were usefully employed in various Christian labours among the passengers and crew. Our space will not allow extracts from the interesting accounts of the voyage given us by our young brethren, especially from the long letter of Mr. Ellis. They have entered heartily on their life's work. At our last advices, Mr. and Mr. Rose were already on their way to Agra; Mr. and Mrs. Ellis had left Calcutta for Sewry; while Mr. and Mrs. Reed were awaiting the arrival of Mr. Martin, from Barisal, to convey them to their destination.

During three or four months of the year, Mr. Sale has been engaged in an inquiry, as a commissioner, into the indigo planting system of Bengal. For several years past much discussion has been going on with regard to the relations of the ryot with the planter. In 1856, some church missionaries of Kishnaghur made very serious accusations of cruelty and oppression against the indigo planters

in the Bengal Missionary Conference, which led to much controversy at the time, but without any beneficial result, or even the substantiation of the charges put forward. More recently, the measures of the local government stirred up the ryots to resistance, which was only prevented from breaking out into open war against all indigo factories and their proprietors by the measures taken by the Legislative Council.

A commission was also appointed to make a thorough investigation into the whole question; and to secure a tribunal of an impartial character, in which the various parties interested should be represented, it was formed of two eminent civilians, a native land proprietor, an indigo planter, and a missionary. The report of this body has been presented. It is not, however, unanimous in its recommendations, and now awaits the action of the general Government. The subject, to a considerable extent, is one of missionary interest. In Kishnaghur, Jessore, and Nuddea, the missionaries have much intercourse both with planters and cultivators, and not unfrequently are appealed to by both parties to allay the dissensions which have continually arisen. The following extracts from a letter of Mr. Sale, dated September 8, 1860, will put our readers into possession of the main features of the case.

"The work of the commission extended over about three and a half months. I was absent from Calcutta only two Sundays, which I spent at Kishnaghur. My visit to that station gave me an opportunity of very pleasant intercourse with our brethren of the Church Mission there. I was much gratified with what little I had time to see of their work.

"I believe I sat in commission rather over fifty days, and I trust I was of some use in helping to bring out the truth. We gave our report to the lieutenant-governor on the 27th August."

"The essence of our report is, that the cultivation is declared by the ryot to be unprofitable and irksome; that its unprofitableness is admitted by the planters themselves, and that the want of profit will of itself account for the alleged unjust use of the zemindaree powers by the planters, the constant need of irksome supervision by the factory servants, and the constant endea-

vour to get out of the obligation to cultivate under which the ryot is said to have placed himself—either by taking advances (which is apparently very much less common than people have been led to suppose), or by generally taking up a sort of hereditary obligation, thought to arise out of advances given the former holders of their lands—or by sullen acquiescence under the influence of fear; or perhaps, in some few cases, a more cheerful consent in view of what the planters call 'collateral advantages' afforded to the ryots."

"The indigo-growing portion of the Bengal peasantry deserve much credit for the patience with which they have gone on so long fulfilling, or trying to fulfil, their part of a most unfair contract, and for the wonderful moderation with which they have acted, now that a concurrence of events has led them to make an effort to relieve themselves from the heavy burden they have borne so long."

#### COLINGAH.

The native church in this quarter of Calcutta, under the pastoral guidance of Goolzar Shah, continues to make laudable efforts to extend the Gospel, and to support the means of grace. Though the majority of the members are very poor, there are ten who regularly contribute to the church fund. The monthly expenditure, including the assistance rendered to the blind, lame, and infirm members, is about sixteen rupees a month. In the month of December, the pastor had the pleasure of baptizing a young man employed as a draftsman in the Revenue Survey Office. The church was much satisfied as regards the sincerity of his faith and repentance. There are some hopeful candidates for baptism. One of them is a simple and sincere Madras man, who will probably be soon baptized. For some time past, Goolzar Shah has been engaged on the preparation of a Scripture text-book, which will be of much use among native Christians of all denominations. It is now passing through the press.

Owing to his regular duties in a Government office, our native brother has not much time to devote to evangelistic labours abroad. But his account of a day's excursion on the river Hooghly is so interesting, that we cannot withhold it from our readers, in his own words.

"It was the 29th of October last—a memorable day to me—that I spent the day on the river with my family. Ramdoes accompanied us. We took a boat near the Kidderpore Ghat, intending to go to Oolooberia, and preach the Gospel to the multitude there, but the tide being soon against us we returned from little beyond the Botanical Garden, and went northward. At about three o'clock we arrived near the Cossipore Ghat; the river there was somewhat rough."

"On landing at the Ghat we met with four monster-looking *mohuntas*, who were sitting there, and some other men with them. I approached them and asked what they do there—and how many of them live there. One of them replied very coolly and respectfully (which I did not expect), that five of them live there to offer sacrifices, and to worship the several idols placed there. I asked them the names of those gods whom they worship, and he named fifteen or sixteen of them. I then took the opportunity to tell him, that among the gods he named, I did not find the name of the true God, who is our Creator and Preserver; but he began to tell me a long story, with a view to prove that those idols are the true God, appeared in the world in different shapes, and at different periods. I allowed him to speak a little, and afterwards I mildly refuted his arguments, and pointed out to him the nature and attributes of the true God, and

the holy Incarnation of his Son Jesus. On hearing me speak reasonably, and to their consciences, they appeared somewhat surprised, and expressed a desire to hear more, and requested me and Ramdoes to take our seats. I was then much encouraged by God's blessing, and I explained to them a part of our Lord's Sermon on the Mount, his miracles, and his sufferings for sinners; the doctrine of justification by faith, and of the last day of judgment. On hearing these, they and some of our boatmen who were also there became very serious. I observed then that the Spirit of God moved about among us. I asked them what they intended to do, whether they would any longer worship those idols, and sin more against the true God, or whether they would return to him through the Lord Jesus Christ, and be saved. They all confessed that the idols are nothing, and that it is necessary for them to worship the true God, but did not say much. One or two of them were very sad; it appeared that there were some struggles going on in their minds. At last I asked them to join with me in prayer to the true and merciful God,—they consented, and I prayed. I cannot express the joy I had that day in finding these men so attentive to hear about the welfare of their souls. Little before evening, however, we left them with reluctance. I wish I could go and see them now and then."

## CHINA.

OUR last communications from the missionaries at Shanghai inform us that peace had been proclaimed, and they were anxiously considering the best mode of reaching the interior, and the best place in which to commence their missionary labours. Mr. Hall was contemplating a visit to the district of Shantung, to the north of Shanghai, while Mr. Kloekers was engaged with another missionary in exploring the Yang-tse-kiang river, and working his way, if possible, into the districts occupied by the revolutionary forces. In a letter dated July 12th, we have from Mr. Kloekers an account of a previous trip, from which we proceed to extract some interesting particulars. Mrs. Kloekers accompanied him. A boat was hired with five compartments, propelled usually by oars, by the wind only when it is fully behind them. It makes way but slowly through the narrow channels in the paddy and corn-fields, making at the most twenty-five or thirty miles a-day. At the first stopping-place, ten miles from Shanghai, the people crowded around to look curiously at the foreign lady. They, however, listened attentively to an address from the words "God so loved the world," &c. At Yong-Kong the missionary preached three or four times, and then hastened to the important city of Bing-hoo. On their arrival, the boat was speedily surrounded by a curious crowd, who were astonished at the rapid writing of Mrs. K., as not one of a thousand among Chinese ladies has any skill in penmanship. She wrote for them the beautiful words of John iii. 16, and then Mr. K. addressed the people on its suitability to their spiritual wants. Mr. Kloekers thus describes a visit he paid to a pagoda and fort.

"The temple behind which the pagoda is built is getting old and dilapidated, at least some of the inward parts, though filled with gigantic idols. As soon as one enters the first hall, a shrine is seen in the middle, in which an image is placed, called Moo-doo, a corpulent and disproportionate creation, made of wood and clay, heavily gilded. It has rather an insane look, yet smiles upon you with characteristic benevolence. On both sides are found two immensely large images facing the opposite two.

"Behind the image called Mee-doo, and back to back, is another, called Wong-ling-kwan. These six are represented as guarding the doorway to the abode of the great hero and teacher of gods and men, as he is styled. From this place we went along an overgrown footpath, through an open space; and in front of us was the temple or real abode of Buddha, sitting on a lotus-leaf, and surrounded by a large number of images of his disciples, or Buddhasatwas. At the right-hand side of the entrance (the temple faces the south, as do all the temples and public offices in China) we saw a large bell hanging in a proportionate framework, and a little left of it a piece of wood about two feet long, horizontally suspended, which was brought into motion with another piece of rope, in such a way as to strike the bell and make a deafening noise, the object of which was to call the attention of some believer who had died, to the dress which was suspended in the bell, and which the relatives desire him to accept at their hands at the time when it is to be offered. This time seems to be about thirty days after they commence to call his attention to it, which is done without intermission day or night. Others say that the dress itself represents the man who died, and that his soul dwells in it. This being the case, the noise of the bell will, according to their opinion, bring this spirit into a trance, or, what is the same, the Buddhist heaven or Nirwana. A third idea also entertained is, that it is an announcement to the gods of the death of that man who is represented by the dress, or whose soul dwells in it, and asks for admission

among a higher class of beings, or at least a higher rank among men, according to their belief in the transmigration of souls. All this seems to be consistent with Buddhism in China; but my feelings made me shudder, and compassionate this people. I first made use of the opportunity of preaching to some twenty persons about the love of our Saviour, and our hope in him in life and death; and then went up into the pagoda, to have a view of the surrounding country. How pleasing it was! Bing-hoo was lying to the north of us, everywhere decorated with trees. The country far and near seemed only one large field covered with wheat, which at this time was full grown and blossoming. The trees which studded the country here and there had something enchanting about them; they were in such good harmony with the whole, especially those bamboos and weeping-willows, the first of which stretched their branches so invitingly out to take rest under their united shadows, and the latter so seemingly unwilling to let them go who once had been laid there in the shades of death. Round those spots you would see a piece of land in the distance, newly ploughed, and looking as black as its nature allowed; and from some little unseen channel you might observe the water pouring upon it, as if in deep mourning, and weeping around the tomb of some old acquaintance who had been buried there. Then very far towards the north of us, and a little nearer towards the east, we saw what I have seen some poets call, 'small pillars of the earth,' the hills of Yong-kong and Chusan; and my imagination became alive about the three thousand Buddhist priests who are said to live at Poo-too and their numerous temples, who feed the souls of the millions hereabouts with a pantheism which ends in atheism, and gives no happiness in life, nor hope in the fearful moment of death, when plunging off into an unknown eternity.

"We hastened once more into the temple, where I preached to some few that had come together, and then towards the boat, to go into the city to preach and distribute tracts and Bibles."

Visiting several places, preaching wherever practicable, Mr. Kloekers reached Kaen-poo, where he hoped to hire rooms in a temple to preach in during the summer months. In this he failed from the unwillingness of the owners. "But," he says, "in the city of Kaen-poo itself I had a very large number of hearers in the large temple which lies between the north and west gates of the city. I also preached once in the streets, and once in a small temple along the wayside." In the evening he proceeded to Hay-een.

"The first thing we heard here was that Woo-sih had fallen into the hands of the Revolutionists, who, from being nearly

starved to death within the walls of Nanking, had got there a quantity of food, which was counted to be enough for fifteen years.

Our boatmen, no wonder, were greatly distressed on hearing this report; for all their relations lived near Woo-sih, and their elder brother, having just left Shanghai to visit them and bring them some support, had most probably fallen into their hands on the way.

"After breakfast, and some kind of service among ourselves, I went out to distribute some tracts and a few Bibles till dinner-time. Then I preached in a temple to a congregation of perhaps more than three hundred people. Some listened attentively, and asked interesting questions, from which it appeared that Christianity seemed to them something more than political Confucianism and idolatrous Buddhism and Taouism. One of them, speaking out very freely in this way, was even attacked by

some person in the crowd, and interrogated in such a manner as to place him in a dilemma. He decided in favour of Christianity, whether because he was forced to it by his own reasoning, or to please me, or because he believed it from the heart, I do not know; but, at any rate, he spoke about our faith and doctrine in such an intelligent way as to make me think, 'Thou art not far from the kingdom of God,' or, at least, that Christianity must have been so well and plainly preached to him and the people around him, as to leave them entirely without excuse. Arriving at the boat, a large crowd arrived there with me, and, like our blessed Saviour, I went into it, and preached for about half-an-hour to the multitude, who seemed eager for the bread of life."

As the country was becoming much excited from the advance of the revolutionary army, and the boatmen would no longer remain, the missionary and his wife returned to Shanghai. Mr. Kloekers makes the following reflections on their trip.

"I found the disposition of the people, in general, as favourable to the reception of missionaries among them as ever I found them before in times of peace. We did not meet with any real molestation, though certainly fear and unbelief might have brought us sometimes in trouble. Small provocations, perhaps with the intention to test one's religious sentiments by actions thus provoked, or, at least, the courage and boldness for which foreigners are famous among the Chinese, are sometimes given; but, if met in the proper way, do more good than harm, and promise that Christianity will have a fair trial when once peace shall have been re-established.

"We have good reason to hope, leaving

everything else out of the question, that many will soon be prepared for a public profession of our faith, who are now kept away from it by fear; for it is undeniable that a deep impression has been made upon the minds of the people in the past, and that, for many, only a little sunshine is required, the seed having fallen in a good ground, well watered by the tears which God's providence forces from their humbled souls. Indeed, the field seems to me to be now quickly ripening for the harvest, and, if so, the harvest truly will be plentiful, and the labourers comparatively few. My brother, let us therefore earnestly pray the Lord of the harvest, that he will send forth more labourers into his harvest."

Mr. Hall has not, meanwhile, been inactive in Shanghai, round which city, in the month of September, the rebels had encamped. Among the Chinese he has preached much, and among our own countrymen, soldiers and sailors, he has found an important sphere of usefulness. We hope, however, shortly to hear that our brethren will be freely embracing the opportunities which the peace will give them to enter the interior of the land.

Since the above was in type we have received the sad news that Mrs. Kloekers has entered into rest. This painful event took place on the 16th of December last. Her illness seems to have commenced during the anxieties attendant on the attack of Shanghai by the rebels. She, however, recovered sufficiently to allow Mr. Kloekers to proceed, early in November, on his contemplated visit to Nanking, the seat of the rebel power: Unexpectedly returning on the 2nd December, he found Mrs. Kloekers seriously ill, from a premature confinement. Medical attention failed to arrest the disorder. In "perfect peace" she fled to the Saviour that she loved. Her missionary course has been but a brief one, yet long enough to display unusual energy and devotedness. She threw her whole soul into the work of the Lord, and it hath pleased him to call her to an early reward.

## THE REVIVAL IN JAMAICA.

THIS important movement continues to spread its influence over the island. By our late advices we learn that it has taken possession of St. Ann's parish, is winning its way to the eastward, and coming with power on the stations at Oracabessa and Port Maria. Before presenting our readers with extracts from these letters, we insert the following remarks from one of the leading newspapers of the island, the *Jamaica Guardian*, of January 23rd. Its tribute to the general value and results of the movement is important :—

“Notwithstanding the cavilling which was at one time raised against the remarkable religious movement which is at the present time spreading in different parts of the island, we are happy to learn that the good fruits of this awakening are multiplying on all sides. Every post brings us letters from correspondents in the several districts in which the Revival influence has developed itself, conveying the most gratifying intelligence as to the effects which this extraordinary visitation is working in the moral reformation of the people. Drunkards have been reclaimed; and in many places the rum shops—those fountains of vice and crime—have been almost deserted. Hundreds upon hundreds of the people who were formerly living in concubinage, have forsaken that mode of life and sought a better union, sanctioned by the holy rite of matrimony. Parties who have never for years past been seen in the house of prayer, are now found among the most devout worshippers of their Maker, and the most eager and attentive hearers of the word of life. The disgusting revelries of the dancing-booth are seen and heard no more; and some of the most abandoned of characters—outcasts of society, and accounted irreclaimable—wrought upon by a power which hardly the most sceptical will venture to deny is divine, have abandoned their vicious courses, cast off their sinful and degrading habits, and entered upon a new and hopeful career. From the first we anticipated that good, great good, would result from the movement; and when it was assailed, we felt it to be our duty to defend it; but we must confess that we did not expect that the good wrought would have been upon so large a scale as that in which it now presents itself to our sight. Let us hope, however, that these gracious effects will develop themselves in even yet larger proportions, and that ere the movement shall subside, Jamaica will become morally regenerate. Every friend and lover of this country and her people will rejoice at a visitation like this, which promises to work such great things for the land, in purging it of those elements of evil which were fast eating into the vitals of society—in purifying the moral atmosphere, still largely impregnated with those foul exhalations with which the stagnant and corrupt pool of slavery had loaded and poisoned the air. Surely the extravagances attending the movement may be overlooked in view of the substantial benefits to society which will be sure to arise in the establishment of a healthier tone of morality throughout the land.

“Still we would not attempt to defend extravagances. Some of those physical symptoms and developments which are classed under this designation are not, properly speaking, extravagances. They are certainly extraordinary bodily manifestations, made under the workings of religious excitement, and for which there is no accounting upon any hypothesis short of the theory of a direct Divine influence upon the mind of the individual who is for the time being their subject. But where there is no wildness, no fury, no violence, we can hardly say there is extravagance, in the sense in which some persons would apply the term to the subjects of the Revival movement. But that there have been extravagances, properly so called, connected with this awakening, we cannot deny; and these, we repeat, we shall not attempt to defend. Considering, however, the extent of area over which the Revival has already spread, and the large number who have been, in one way or another, brought under its influence, these outbreaks have not been more numerous than might be expected; more especially when the very excitable nature of our people is taken into account. At the same time, the less there is of them the better; and ministers cannot be too careful in guiding this movement, to prevent as much as possible the unseemly manifestations we speak of, which cannot fail to mar to some extent the gracious effects flowing from the awakening.”

## BROWN'S TOWN.

From the letter of our esteemed brother, the Rev. J. Clark, it will be seen that a considerable amount of the extravagances alluded to above has appeared in this district. The villages in the mountains of St. Ann's have, for some years past, been more or less infected with the follies of obeahism; and it is no

wonder that, in the midst of so much excitement, it should put forth renewed strength. The deputation saw in the prison of St. Ann's a man charged with this crime—for the practice of obeah is a crime by the laws of the colony—whose countenance and manner were of the most sinister kind; and they were informed of persons who were pining away under the influence of the fears excited by the frauds of the obeah and myal-men. We have no doubt that the increasing education of the people will in time destroy the vile imposture, while we trust that it will not be allowed to mar the good work which is progressing with so much blessing and power. Mr. Clark, writing January 18th, says:—

“About the close of November, the Lord poured out his Spirit on the congregations at Brown's Town and Bethany. Hundreds were awakened, were anxious to be saved from the wrath to come, and to obtain eternal life. In the course of a few days upwards of 200 persons came to me either to inquire ‘What they must do?’ or to tell of God's mercy in pardoning their sins, and speaking peace to their souls.

“Satan, however, was not willing thus easily to lose his prey. He soon transformed himself into an angel of light, and as he could not subdue the excitement, he attempted to direct it, and by cunning craftiness to draw away the minds of the people from Christ.

“You have heard of the superstitious dread of obeahism amongst our people. Few are able entirely to divest their minds of it. Hence, many who are called myal-men have reaped a rich harvest from their credulity. Some of these men have been going amongst them, declaring that they are sent by God, and with texts of Scripture on their lips, have declared that obeah has been buried in their houses, at their gates, in the chapels, and under the pulpits; and attended by large crowds in a state of intense excitement, singing hymns, have dug holes in the ground to take up the object which they either contrived to place there previously, or (as they were in some cases detected) taking it stealthily out of their bosoms, or dropping out of their sleeves, and making their dupes believe that it had been placed there by one of the neighbours against whom their wrath had in this way been directed. Then some of the persons who have been ‘stricken’ have declared that while in that state the Spirit made known to them that certain individuals had, by obeahism or poison, murdered others, or were living in some secret sin; and hundreds have believed them, thus causing strife, contention, and every evil work.

“Many also who have been awakened, have been going about in bands, holding meetings—chiefly with the young—night after night, and all night long, inducing them to abstain from nutritious food, and

merely to use cane juice and oranges—thus weakening them in body and mind, and rendering them more susceptible of excitement. They then fancy that the prophecy of God is being fulfilled in them; that the young men shall see visions, and that our sons and daughters shall prophesy; and strange visions many of them have had, and strange prophecies they have uttered. Some of them have become deranged, and have interrupted public worship. And thus the blessed work of several has been hindered and disgraced. Multitudes have been led away from the truth as it is in Jesus, and others have been hardened in their sins.

“But the word of God is not bound. Notwithstanding all these things, it grows and mightily prevails. Some of the most notorious sinners in the neighbourhood have been truly converted; and a wonderful reformation has taken place amongst the people generally. During the last three weeks I have united seventy couples in marriage, most of whom had been living in open sin. Drunkards have become sober men. The quarrelsome are dwelling together in peace and love. Gamblers have burnt their cards and dice. Two obeahmen have destroyed their greegrees, and one of them has become a humble disciple of Jesus, and the other is under concern about his soul. Scarcely a day passes without individuals coming to me to tell of what God has done for their souls, and sometimes ten, twenty, or thirty in a day.

“Thus we have darkness and light contrasting with each other; sin and holiness in conflict; Satan labouring to destroy the work of God; and Christ triumphing over the arch-enemy. One hour our souls are overwhelmed with trouble and depressed by fear; the next we are filled with gratitude, and rejoice in hope of the glory of God.

“I need not ask your thankfulness or prayers. They ascend with ours to the throne of God. The Lord will, I feel assured, carry on this our glorious work; take away the reproach from Zion, and fill her courts with thankfulness, and her gates with praise.”



## SPANISH TOWN.

The Rev. J. M. Phillippo, whose stations are in the chief city and round it, on the south side of the island, has favoured us with the following brief reference to the Revival. His letter is dated January 24th.

"I fully purposed to forward you by this mail some details of occurrences among us in relation to the religious awakenings of which you have already been informed, as well as to excite your interest on behalf of the schools under my direction. Such are the increased and still accumulating claims upon my time and efforts, that I find it to be impossible. The Revival influences have now spread over almost the entire south side of the island, having at length reached Kingston; and the claims upon me tax my strength to a degree that reminds me ominously of declining life. With prayer-meetings, morning and evening, almost without intermission for nine months past, both in town and country, open-air preaching during that time at various places within a circuit of ten miles from Spanish Town, examinations of schools, &c.,—I have been sometimes nearly exhausted. But the past demands upon one's time and strength are nothing compared with what they are at this moment, and are likely to become. The awakening has now come with power all around me: Kitson Town, Caymanas, Passage Fort, Sligoville, and at almost every settlement and class-house throughout the district. Pressing requests are made to me for my services continually from all directions. On Sunday and Monday last I was engaged at Spanish Town to large congregations; on Tuesday at Caymanas, and at a class-house on the Kingston Road, where eighteen persons were stricken down; on Wednesday (yesterday) at Sligoville, where full 100 had been crying out for mercy. This evening I expect to have a service at Orange Grove; on

Friday again at Spanish Town; and probably on Saturday I may be required in some other direction. From Sligoville I returned hither late last evening, and never shall I forget the scene I witnessed there. As I approached the chapel I heard singing, in which all hearts and voices appeared to be engaged. This subsided soon after I entered, and the most perfect stillness prevailed during my address. The convicted were arranged on benches immediately before me, some with countenances beaming with joy and peace, others expressing deep sadness and sorrow of heart. Most of them I found to be young people; some literally children, who had been under instruction at the day and Sabbath schools. Previous to my leaving, some of them prayed with an earnestness and eloquence I never heard excelled; one little girl especially—she could not have been more than ten years of age. Every one seemed melted to tears by the earnestness of her entreaties for the pardon of herself, her parents, brother and sister, and all around her. I witnessed no excitement. Some physical manifestations had occurred, but, I was assured, in a very moderate degree. All was now calm and peaceful. The commencement of the awakening here was on the preceding Sunday, when the chapel was crowded to excess; and meetings have been held night and day ever since—most of the people remaining to the present time almost without food or sleep. They purpose now going in a body to a settlement at some distance, where the people are notorious for their ignorance and wickedness. May God make them abundantly useful to all around!"

## CLARENDON.

In various parts of this large parish the work of God continues to go on, so much so as to render imperative the enlargement of some of the chapels and the erection of new ones. Mr. Claydon is at present greatly in want of £50 to complete a purchase of this sort, and we earnestly commend his appeal to the notice of our friends. His letter is dated Dec. 22, 1860:—

"Our hearts are so full of grateful joy and love for what our heavenly Master is doing among us, we cannot help crying out to all sympathising minds, 'Come, let us magnify the Lord together.' Beside this, I cannot doubt but that many interested in this great and glorious work will ask, Is it abiding? Or is the goodness of those new converts like 'the morning dew, that early passeth away'? Well, I am happy to

say, fearlessly, in *hundreds* of cases there is every evidence that souls have been born to God. Of course, in a half-educated people like ours there is much to correct; and the best need a pastor's anxious care and solicitude: but I repeat what I believe I have stated before, I am more satisfied with the conversion of many new converts than I have been with *any* that I ever received into the Church. At the present time,

with some misgiving of conscience, I am keeping back new converts from baptism while I receive old candidates, of whose conversion I have not such conclusive evidence. The number of newly-impressed souls has, I suppose, now nearly reached its climax. We have a few now and then applying for admission, but nothing like the rush that was experienced a few weeks since. I have not had time yet to purge the lists of those who desire association with us as earnestly seeking the Saviour; but, as far as I can estimate, there will be in the various churches under my care between 600 and 700 souls who are professing anxiety to know and love the Saviour. I almost blush to tell the number, for the question will arise in any thoughtful mind, How can one man guide so many souls? My only reply is, I do what I can, the Church of God is responsible for leaving one man with such a crushing responsibility.

"But to the progress of this Revival. It oft-times assumes a phase that puzzles me, and frequently fills me with the deepest anxiety. As I expected, the devil is busy scattering broadcast the seeds of error: bearing frequently so much the appearance of the genuine plant, that it requires the teachings of the Spirit to detect his hellish subtlety. At other times the cloven foot is so apparent, that a babe in Christ may discern; but where he diffuses palpable error is in villages dark, dark as the wilds of Africa. To follow some of these visionaries, the Spirit of God has raised up 'Virgin Marys.' These I have found to be former slaves (or their descendants) of a Roman Catholic owner. In other places the Spirit of God has revealed to some stricken souls where obeah is laid, and who laid it.

"The Revival is assuming a feature that is perfectly mysterious and inexplicable on the ground of mental or physical philosophy.

"Individuals are stricken down, most of them previous converts; and they lie with their muscles as rigid and their bodies as cold as death, and every sense as scaled as if their spirit had taken its flight, apparently deaf to the voice of every person in an ordinary condition, and unconscious of any physical effort to arouse them; and yet, while in this absent state, if a person in a like condition commences to sing, the whole number prostrate will unite in the hymn and tune in strains of the most seraphic harmony. 'That is collusion,' I fancy some sceptic exclaiming. I have no time to reply, except it be, 'Come and see.' No reasonable man that has tested it can say so. What is remarkable is, that if you set a whole congregation of 700 or 800 people to sing against a few—say nine or ten stricken—they have no power to disturb the harmony of the latter; and when they return to their usual consciousness they declare they were not aware of any attempt to interrupt their singing. Many of the stricken remain in this semi-dormant state forty-eight, sixty, seventy-two, and even as many as eighty-four hours. It is difficult to get from them their feelings while in this state. As far as I have been able to gather, it has been a conflict between the powers of darkness and light. The expressions of the subject have been, 'A struggling with the devil,' and, 'The revelation of Jesus' love to the soul.'

"Our leaders and deacons are invaluable; the sacrifice they make is really incredible; and they earnestly desire to do what is right."

#### MONTEGO BAY.

Returning to the north side of the island, we are happy to announce the safe arrival of the Rev. J. Reid among his people, after a pleasant voyage of thirty-six days, on the 22nd of January. The early departure of the mail after his arrival did not allow him to write fully as to the state of the work in Montego Bay; but he mentions incidentally that the large chapel, which will hold nearly 2,000 people, is quite full on the Lord's-day, and that the Bass Grove Chapel is likewise crowded.

#### ANNOTTO BAY.

Immediately on the arrival of Mr. Jones at his station he was smitten down by fever, and for several weeks was totally unable to recommence his labours. He is now tolerably well, and making active preparation to commence the reconstruction of the chapel. The Revival had not reached his station; but he mentions that the congregations were overflowing, and many backsliders were seeking restoration to fellowship. He adds, "I feel truly thankful that the Committee have adopted your recommendations respecting Jamaica, believing, as I do, that they will tend to the substantial good of the Mission in this land."

## FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Diboll, J., Dec. 26, 28; Saker, A., Dec. 30, 31; Smith, R., Dec. 27.
- ASIA—AGRA, Evans, R. H., Jan. 4; Gregson, J., Dec. 27.
- BARISAUL, Martin, T., Dec. 31.
- BENARES, Heing, H., Jan. 3; Parsons, J., Dec. 31.
- CALCUTTA, Ellis, R. J., Dec. 22; Kerry, G., Jan. 8; Leslie, A., Jan. 8; Lewis, C. B., Jan. 8; Rose, T., Dec. 21.
- CHITOURA, Williams, J., Dec. 31.
- CHURAMONKATTA, Hobbs, W. A., Jan. 6.
- COLOMBO, Allen, J., Jan. 14.
- DACCA, Robinson, R., Jan. 4.
- HOWRAH, Morgan, T., December.
- INTALLY, Reed, T. T., Dec. 22, Jan. 6.
- MADRAS, Stevens, G., and Thomas, W., Dec. 24.
- POONAH, Cassidy, H. P., Jan. 11.
- RANGOON, Craig, T. R., Dec. 14.
- SHANGHAI, Hall, C. J., Dec. 4, 22; Kloekers, H. Z., Dec. 22.
- BAHAMAS—INAGUA, Littlewood, W., Dec. 31.
- NASSAU, Davey, J., Jan. 18.
- TURK'S ISLAND, Arthur, J., Dec. 24.
- FRANCE—MORLAIX, Jenkins, J., Jan. 22, Feb. 14.
- PARIS, Casalis, E., Jan. 30; Monod, F., Feb. 14.
- HAITI—JACMEL, Webley, W. H., Jan. 10.
- PUERTO PLATA, Rycroft, W. K., Dec. 27.
- JAMAICA—ANNOTTO BAY, Jones, S., Jan. 23.
- BROWN'S TOWN, Clark, J., Jan. 18.
- CALABAR, East, D. J., Jan. 5, 7, 8, 11.
- FOUR PATHS, Claydon, W., Dec. 22.
- MONTEGO BAY, Reid, J., Jan. 23.
- ORANGE GROVE, Philippo, J. M., Jan. 24.
- PRUSSIA—FRANKFORT, Baumann, W., Jan. 26; Bonnet, L., Feb. 1; Davies, G. P., Feb. 1.
- TRINIDAD—Law, J., Jan. 23.
- SAVANNAH GRANDE, Gamble, W. H., Jan. 17.

## HOME PROCEEDINGS.

DURING the past month, the Rev. J. C. Page has attended meetings at Stratford-on-Avon, with Warwick and Leamington the week previous. He is now engaged in Scotland with the Rev. F. Trestrail. Mr. Underhill preached missionary sermons at Hitchin and Biggleswade, where also meetings have been held, attended by the Rev. E. Hewett, and Mr. Trestrail. Mr. Underhill has also taken part with Mr. Wenger in a missionary meeting at Walworth. The Rev. E. Hewett has also been engaged at Kingston and Poplar.

It is with pleasure we announce the safe arrival at Cameroons, on the 20th of December, of the Revs. A. Saker, J. Diboll, and R. Smith, in the *Wanderer*, Captain Milbourn, after a very safe and pleasant voyage in their little bark. They found the brethren all well, and the mission quietly proceeding on its course. It is understood that many of the inhabitants of Clarence are anxious to remove to Victoria as soon as possible. Disease has been very fatal among them.

The Committee have engaged, for one year, the services of Mr. J. R. Phillips, late of the City Mission, for the purpose of organization, associations, and auxiliaries where none exist, or resuscitating them when they have fallen into decay. We bespeak for Mr. Phillips the kind and cordial assistance of the ministers and churches to whom he may come in the discharge of a duty so important to the increase of our funds, under the enlarging demands upon them.

We particularly request the attention of our readers to the two important notices below.

## NOMINATIONS FOR THE COMMITTEE.

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

## TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all moneys should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore,

informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

ANNUAL SERVICES.

The following arrangements have been completed for the Anniversary Services of the Society. At the Prayer Meeting on the 18th of April, the Rev. Dr. Angus will preside. The Lord's-day sermons throughout the metropolis will take place on the 21st of April. The Subscribers' Meeting will be held on Tuesday, the 22nd. The Annual Sermons will be preached on the 25th; that in the morning, by the Rev. H. Dowson, of Bradford, at Bloomsbury Chapel; that in the evening, by the Rev. C. H. Spurgeon, at the New Tabernacle. The Annual Meeting at Exeter Hall will be held on the 24th, Sir S. Morton Peto, Bart., M.P., the Treasurer, in the Chair. We earnestly invite the prayers of the friends of missions, that these meetings may be sanctified by the Spirit of grace and truth.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from January 21, to February 20, 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.	Devonshire Square—	£ s. d.		£ s. d.		
<b>ANNUAL SUBSCRIPTIONS.</b>						
Blackmore, Rev. S., Eardisland	1 1 0	Collection, (part), for W. & O.	3 10 0	Sunningdale— Collection	1 10 0	
Casson, Mr. M. William, Thatcham	1 0 0	Edmonton, Lower, Rev. I. Dosey— Coll., for W. & O.	1 4 6	Do., for W. & O.	0 11 0	
Cartew, Peter, Esq.	5 0 0	Hackney, Hampden Chapel— Collection	3 5 0	Contributions	2 6 6	
Francis, Mr. John	1 1 0	Do., for W. & O.	2 6 6	Do., for N.P.	1 5 6	
Hewett, Rev. J. H.	0 10 6	Hammersmith— On account	13 8 1	Wokingham— Collection, for W. & O.	5 0 0	
Martin, Marcus, Esq., for China	2 0 0	Harrow-on-the-Hill— Collection, for W. & O.	0 12 0	<b>BUCKINGHAMSHIRE.</b>		
Noel, Hon. and Rev. B. W., M.A., for do.	1 0 0	Higgate— Collection, for W. & O.	0 10 0	Fenny Stratford— Collection, for W. & O.	0 16 0	
Pengilly, Rev. B.	0 10 6	Kensington, Hornton Street— Collection	4 6 0	Marlow, Great— Contribs., for N.P.	1 7 9	
Smith, Mr. Robert	1 1 0	Contribution	1 1 0	Missenden, Great— Contribs., for N.P.	2 7 3	
<b>DONATIONS.</b>						
A Friend, for India	0 10 0	Keppel Street— Contribution	1 1 0	<b>CORNWALL.</b>		
"A Sinner Saved by Grace," for W. & O.	5 5 0	Lewisiam Road— Collection, for W. & O.	3 12 0	Redruth— Collection, for W. & O.	0 15 0	
Bible Translation Socy., for T.	300 0 0	Maze Pond— Collection, for W. & O.	5 1 6	Saltash— Collection	6 3 0	
Blackmore, Rev. S., Eardisland, for China	1 1 0	Westbourne Grove— S. Schl., by Y. M. M. A., for Rev. J. E. Hen- derson, Jamaica	3 0 0	Do., for W. & O.	1 5 0	
Bowen, Annie, by, for N.P.	0 2 7	<b>BEDFORDSHIRES.</b>			Contributions	1 8 10
Johnson, Mr. W.	5 1 3	Blunham— Collection, for W. & O.	0 5 2	Do., for N.P.	0 9 6	
Morley's, Messrs. J. and R., Young Men.	1 3 0	Luton, Old Meeting— Collection, for W. & O.	1 10 0	Less expenses	9 6 4	
Stevenson, Mrs. George, for Legacy Duty	20 0 0	Sandy— Collection, for W. & O.	0 13 6		0 3 6	
V. O. W.	1 0 0	Shefford— Contributions, for N.P.	0 13 5	<b>DERBYSHIRE.</b>		
<b>LEGACY.</b>						
Haigh, Mrs., late of Step's Mill	45 0 0	Thurleigh— Contributions, for N.P.	1 1 2	Derby— Contribs., by Mrs. Spurgeon	5 19 4	
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>						
Brentford, Park Chapel— Collection, for W. & O.	1 15 2	<b>BERKSHIRE.</b>			<b>DEVONSHIRE.</b>	
Brixton Hill, Salem Chapel— Contribs., for W. & O.	5 0 0	Ashmore Green— Collection, for W. & O.	0 2 6	Bideford— Collection, for W. & O.	1 1 0	
Camden Road— Contributions	32 11 7	Colnbrook— Contributions	2 7 7	Contribs., for N.P.	1 6 11	
Sunday School	2 11 0	Windsor— Collections	6 2 5	Iffracombe— Collection, for W. & O.	0 16 0	
Church Street— Collection, for W. & O.	5 12 7	Do., for W. & O.	1 16 0	Contribution, for do.	0 10 0	
Dalston, Queen's Road— Collection, for W. & O.	5 0 0	Contributions	20 16 0	Instow— Collection, for W. & O.	1 0 0	
Contribs., for Orphan child, Africa	1 0 0	Do., Sunday School	7 14 8	Contribs., for N.P.	0 10 0	
		Less expenses	38 9 1	North Devon, Aux- iliary, by Rev. S. Shoobridge	45 0 0	
			0 7 6	Stoke Gabriel— Collection, for W. & O.	0 10 0	
			38 1 8			

	£	s.	d.		£	s.	d.		£	s.	d.
<b>HAMPSHIRE.</b>											
Upottery—				Beanlien—				Offord—			
Contributions.....	0	10	0	Contribs., for N.P. ...	1	19	8	Contribs., for N.P. ...	0	14	2
Do., for W. & O.	0	5	0	Crookham—				St. Neots, Rev. G. B. Thomas—			
Do., for N.P.	0	5	0	Collection, for W. & O.	0	14	3	Collection, for W. & O.	2	0	0
<b>DORSETSHIRE.</b>											
Bourton—				Contribs., for N.P. ...	0	2	6				
Collection, for W. & O.	0	3	0	Lockerley—				<b>KENT.</b>			
Contribs., for N.P.	0	13	10	Sunday School .....	0	2	0	Ashford—			
Dorchester—				Niton, I. W.—				Collections .....	5	4	3
Collection, for W. & O.	0	10	0	Collection, for W. & O.	0	10	0	Do., for W. & O.	1	0	0
Lyme Regis—				<b>PORTSMOUTH AND PORTSEA AUXILIARY—</b>							
Collection, for W. & O.	0	10	0	Collection, Public Meeting .....	6	2	1	Less expenses .....	7	14	9
<b>DURHAM.</b>											
Sunderland, Bethesda—				Contributions.....	9	5	0		6	18	6
Collection .....	13	4	0	Ebenezer—				Bessels Green—			
Contributions .....	2	0	0	Collections .....	4	10	0	Sund. Schl., for N.P.	1	1	10
Sunday School .....	0	8	0	Sunday School .....	7	0	0	Canterbury—			
<b>ESSEX.</b>											
Earl's Colne—				Kent Street—				Collection, for W. & O.	1	10	4
Collection, for W. & O.	1	0	0	Collection .....	9	3	8	Crayford—			
Harlow—				Contributions .....	4	6	8	Collection, for W. & O.	2	0	0
Contribs., for N.P.	2	16	9	Sunday School .....	4	1	3	Dartford, Zion—			
Langham—				Lake Road—				Sunday School .....	0	15	8
Contribs., for N.P.	4	4	0	Collection .....	4	11	7	Dover, Salem Chapel—			
Loughton—				Contributions .....	0	5	0	Collection .....	7	19	3
Contribs., by Miss Gould .....	4	1	10	Sunday School .....	2	8	6	Do., for W. & O.	1	10	0
Romford—				St. Paul's—				Contributions.....	7	7	10
Contribs., for N.P.	0	11	7	Collection .....	6	12	2	Do., for N.P.	4	1	0
Thorpe-le-Soken—				Sunday School .....	3	10	0		25	13	1
Contribs., for N.P.	1	2	3	Do., Maria-la-bonne	5	8	0	Less expenses.....	0	10	0
Waltham Abbey—									20	8	1
Collection, for W. & O.	0	15	0	Acknowledged before and expenses .....	41	18	0	Eythorn—			
<b>GLOUCESTERSHIRE.</b>											
Arlington—					25	3	11	Collection, for W. & O.	1	0	0
Collection, for W. & O.	1	1	2	Southampton, Portland Chapel—				Contribs., for N.P.	2	13	4
Sunday School .....	0	18	7	Contribs., for N.P.	4	10	0	Folkestone—			
Blakeney—				Yarmouth, I. W.—				Collection .....	6	5	0
Contributions .....	4	4	3	Contributions.....	0	14	0	Do., for W. & O.	2	19	4
Do., for N.P.	0	10	0	<b>HARFORDSHIRE.</b>							
Do., Sunday School, for Schls., Jessors	1	8	7	Fownhope—				Sunday School .....	1	0	10
Coleford—				Collection, for W. & O.	0	6	0	Gravesend—			
Sunday Schl., for N.P.	2	5	0	Contribs., for N.P.	0	11	9	Contributions.....	11	13	7
Eastington, Nuppend—				Hereford—				Smarnden—			
Sunday School, for N.P.	1	9	6	Collection .....	1	13	1	Collections .....	1	7	3
Fairford—				Do. (part), for W. & O.	0	13	4	Contributions .....	1	10	6
Collection, for W. & O.	0	17	0	Contribs., for N.P.	1	2	6	St. Peters—			
Kington—				Do., Sunday School	0	6	0	Collection .....	0	19	3
Collection, for W. & O.	1	0	0					Contributions.....	5	14	10
Do., Lyons Hall.....	0	10	4	Less expenses .....	3	14	11		6	13	1
Contributions .....	12	12	9		0	7	5	Less expenses.....	0	6	0
Less expenses .....	14	3	1	Ledbury—					6	7	1
	0	16	0	Collection, for W. & O.	0	10	0	Toubridge—			
	13	7	1	Leominster—				Contributions, by Miss Baker .....	2	0	0
King's-tailey—				Peterchurch and Dorstone—				Tunbridge Wells—			
Collection, for W. & O.	1	14	0	Contributions .....	14	16	0	Collection, for W. & O.	1	0	0
Lechlade—				Ross—				<b>LANCASHIRE.</b>			
Contribs., for N.P.	0	15	0	Collection, for W. & O.	1	16	6	Blackpool—			
Lydney—				<b>HARTFORDSHIRE.</b>							
Collection .....	5	0	0	Markvate Street—				Collection, for W. & O.	1	0	0
Do., for W. & O.	1	6	0	Contribs., for N.P. ...	0	15	8	Contribs., for N.P. ...	0	5	3
Do., Whitecroft	0	10	0	Hemel Hempstead—				Do., for China	6	0	0
Totbury—				Collection, for W. & O.	2	10	11	Briercliffe—			
Collection, for W. & O.	0	5	0	Sunday Schl., for N.P.	2	3	7	Contribs., for N.P. ...	1	2	6
Uley—				St. Alban's—				Haslingden, Pleasant Street—			
Collection, for W. & O.	0	5	0	Contribs., for N.P. ...	1	13	0	Collection, for W. & O.	2	0	0
Winchcomb—				Do., for Schools, Africa .....	3	10	0	Haslingden, Ebenezer—			
Sunday School .....	0	7	5	<b>HUNTINGDONSHIRE.</b>							
Wootton-under-Edge—				Huntingdon—				Collection, for W. & O.	2	0	0
Collection, &c. ....	4	15	0	Contribs., for N.P. ...	1	3	5	Liverpool, Myrtle Street—			
Do., for W. & O.	1	1	0					Contributions .....	96	5	2
Contributions.....	11	10	6					Do., for W. & O.	2	0	0
								Do., Juveniles, for Rev. W. K. Ryecraft's Schools, Turk's Island	7	10	0

£ s. d.		£ s. d.		£ s. d.	
Contributions for Puerto Plata	5 0 0	Necton—		Shrewsbury, Coleham—	
Do., do., for Sutcliffe Mount Schools, Jamaica	5 0 0	Collection, for W. & O.	0 10 0	Collection .....	3 3 6
Do., do., for Rev. J. Smith's N.P., Delhi	12 10 0	Norfolk Auxiliary, by J. D. Smith, Esq.	86 10 6	Contributions .....	2 12 6
Do., do., for Makawitta School, Ceylon	5 0 0	Norwich, St. Mary's—		Less expenses .....	5 16 0
Liverpool, Pembroke Chapel—		Collection, for W. & O.	13 3 6	0 4 6	5 11 6
Contributions .....	25 0 0	Swaffham—		Shrewsbury—	
Liverpool, Soho Street—		Collection, prayer-meetings .....	2 1 7	Contributions .....	2 15 3
Collection, for W. & O.	1 1 0	Do., for W. & O.	0 14 0	Wellington—	
Manchester—		Contributions .....	8 14 9	Collections .....	7 4 8
Juvenile Society, by Mr. John Johnson	9 7 6	Do., Sunday School, for N.P.	0 12 0	Contributions .....	20 13 6
NORTH LANCASHIRE, Auxiliary, on account, by Mr. L. Whitaker, jun.	9 1 0	Less expenses .....	0 0 4	Less expenses .....	27 18 2
Over Darwen—		Worstead—		20 19 6	26 18 8
Contribs., for W. & O.	1 1 0	Contribs., for N.P.	3 13 1	Whitchurch and Ightfield—	
Do., for N.P.	2 10 8	Less expenses .....	0 0 7	Collections .....	8 6 11
Padiham—			3 12 6	Do., for W. & O. ...	1 9 3
Collection, for W. & O.	1 5 1	<b>NORTHAMPTONSHIRE.</b>		Contributions .....	15 16 10
Sabden—		Brington—		Less expenses .....	25 13 0
Collection, for W. & O.	2 0 0	Contribs., for N.P. ...	1 1 5	0 13 0	25 0 0
Contribs., for N.P. ...	2 0 8	Buckley, Long—		<b>SOMERSETSHIRE.</b>	
<b>LEICESTERSHIRE.</b>		Collection, for W. & O.	0 15 0	Beckington—	
Sheepshed—		Bugbrook—		Contribs., for N.P. ...	1 16 3
Collection, for W. & O.	0 15 0	Collection, for W. & O.	1 0 0	Chard—	
<b>LINCOLNSHIRE.</b>		Bythorne—		Collection, for W. & O.	2 5 0
Horncastle—		Collection, for W. & O.	0 5 10	Cheddar—	
Collection .....	4 16 2	Guildborough—		Contribution .....	5 0 0
Do., for W. & O.	0 10 0	Collection .....	4 4 0	Frome, Sheppard's Barton—	
Contributions .....	6 13 6	Do., for W. & O. ...	1 2 9	Lecture by Rev. T. E. F.	1 0 6
Do., Horsington, for N.P.	1 2 3	Contribution .....	1 0 0	Keynsham—	
Do., Mareham-lefen, for N.P.	1 0 0	Do., for N.P. ....	1 9 4	Collection, for W. & O.	1 0 0
Do., Sunday-school, for N.P.	5 0 0	Helmdon—		Paulton—	
Do., for N.P.	0 17 0	Collection, for W. & O.	0 8 6	Collection, for W. & O.	1 0 0
	19 18 11	Kingsthorpe—		Shepton Mallet—	
Acknowledged before, and expenses .....	10 19 0	Collection, for W. & O.	0 9 0	Contribs., for N.P. ...	1 3 0
	8 19 11	King's Sutton—		Watchet—	
Kirmington—		Contribs., for N.P. ...	1 6 5	Contribs., for N.P.	0 15 3
Contributions .....	3 4 0	Kislingbury—		Less expenses .....	0 0 3
Lincoln—		Collection, for W. & O.	0 5 3	0 15 0	
Collection, for W. & O.	0 16 8	Milton—		Wells—	
<b>NORFOLK.</b>		Collection, for W. & O.	1 6 3	Collection, for W. & O.	1 2 7
Diss—		Northampton, College St.—		Yeovil—	
Collection, for W. & O.	1 0 0	Additional, for W. & O.	0 2 6	Collection .....	5 10 0
Contribs., for N.P. ...	1 0 0	Ringstead—		Contributions .....	7 1 1
	2 0 0	Collection, for W. & O.	0 10 0	Do., for N.P. ....	2 3 2
Less expenses .....	0 0 3	Roads—		<b>STAFFORDSHIRE.</b>	
	1 19 9	Collection, for W. & O.	0 15 0	Burslem—	
Downham—		Contribs., for N.P. ...	0 1 7	Collection, for W. & O.	0 10 0
Collection .....	1 10 0	Thrapston—		Coseley, Providence Chapel—	
Contributions .....	3 5 6	Collection, for W. & O.	0 5 4	Collection, for W. & O.	1 0 0
Do., Sunday School	0 7 0	Weston—		Hanley—	
	5 2 6	Collection, for W. & O.	0 10 6	Collection, for W. & O.	2 1 6
Less expenses .....	0 18 6	C. T., Northamptonshire—		Wolverhampton—	
	4 4 0	For China .....	5 0 0	Collection, for W. & O.	0 15 0
Ellingham, Great—		For India .....	5 0 0	<b>SUFFOLK.</b>	
Collection, for W. & O.	0 15 9	<b>NORTHUMBERLAND.</b>		Aldborough—	
Foulsbam—		Ford Forge—		Contribs., for N.P. ...	3 8 2
Contribs., for N.P. ...	0 9 0	Contributions .....	4 10 6	Bildestone—	
		Do., for W. & O. ...	1 9 6	Collection, for W. & O.	0 9 3
		<b>OXFORDSHIRE.</b>		Bury St. Edmunds—	
		Hock Norton—		Collection, for W. & O.	2 0 0
		Collection, for W. & O.	0 16 0	Eye—	
		Contribs., for N.P. ...	0 8 6	Collection, for W. & O.	1 6 9
		<b>RUTLANDSHIRE.</b>		Contribs., for N.P. ...	2 1 0
		Oakham—			3 7 9
		Contribs., for N.P. ...	0 1 0	Less expenses .....	0 0 6
		<b>SHROPSHIRE.</b>			3 7 3
		Bridgnorth—			
		Collection, for W. & O.	1 10 0		
		Madeley—			
		Contribs., for N.P. ...	0 8 0		

Somerleyton—	£ s. d.
Collection .....	6 12 3
Do., for <i>W. &amp; O.</i>	3 4 1
Contributions .....	1 14 2
Do., for <i>School, All-pore</i>	15 0 0
<b>SURREY.</b>	
Dorman's Lund—	
Collection .....	4 13 0
Contributions .....	1 7 11
Kingsion—	
Collection, for <i>W. &amp; O.</i>	2 0 0
<b>SUSSEX.</b>	
Battle—	
Collection, for <i>W. &amp; O.</i>	1 0 0
Contribs., for <i>N.P.</i> ...	2 5 0
Brighton—	
Contributions .....	16 0 0
Forst Row—	
Collection, for <i>W. &amp; O.</i>	0 5 0
Rye—	
Collection, for <i>W. &amp; O.</i>	1 0 5
<b>WARWICKSHIRE.</b>	
Birmingham—	
Collection, public-meeting .....	17 19 8
Contributions .....	3 1 0
Ann Street—	
Collection .....	4 10 0
Contributions, box .....	0 10 0
Baggott Street—	
Collection .....	2 12 0
Cannon Street—	
Collection .....	24 15 10
Contributions .....	46 11 7
Do., Sunday Schls. ....	13 12 0
Do., for <i>China</i> .....	5 9 0
Do., for <i>N.P.</i> .....	1 17 6
Cirons Chapel—	
Collections .....	14 15 2
Contributions .....	43 19 2
Do., Sunday Schls. ....	10 16 7
Do., for <i>China</i> .....	6 16 2
Do., for <i>N.P.</i> .....	2 3 4
Graham Street—	
Collections .....	37 3 10
Do., for <i>W. &amp; O.</i> .....	10 0 0
Contributions .....	45 4 0
Do., Sunday Schls. ....	23 2 6
Great King Street—	
Contributions .....	6 0 0
Do., for <i>China</i> .....	10 0 0
Harborne Chapel—	
Contributions .....	5 10 1
Do., Sunday Schl. ....	2 4 0
Do., do., Girls, for <i>China</i> .....	1 7 7
Heneage Street—	
Collections .....	10 12 0
Contributions .....	40 11 7
Do., Sunday Schls. ....	14 7 2
Zion Chapel—	
Collections .....	5 0 0
410 11 9	
Acknowledged before, and expenses .....	402 11 9
8 0 0	
Leamington—	
Collections .....	15 11 0
Do., for <i>W. &amp; O.</i> .....	2 10 0
Contributions .....	10 18 0
Do., Sunday Schl. ....	0 9 8
28 8 8	
Less expenses .....	0 17 0
28 11 9	

Stratford-on-Avon—	£ s. d.
Collection .....	9 3 1
Contributions .....	3 17 8
13 0 9	
Less expenses .....	0 17 0
12 3 9	
<b>WILTSHIRE.</b>	
Bradford—	
Proceeds of Lecture, by Rev. T. E. Fuller	0 19 0
Bratton—	
Proceeds of Lecture, by Rev. T. E. Fuller	0 6 8
Corton—	
Proceeds of Lecture, by Rev. T. E. Fuller	1 10 0
Devizes—	
Collection, for <i>W. &amp; O.</i>	4 5 0
Proceeds of Lecture, by Rev. T. E. Fuller	1 8 0
Downton—	
Collection, for <i>W. &amp; O.</i>	0 12 6
Melksham—	
Collections .....	7 8 0
Do., Broughton ...	0 11 6
Contributions .....	22 6 5
Do., Forest .....	0 4 11
Do., Brauacre .....	0 4 10
30 15 8	
Acknowledged before, and expenses .....	25 5 0
5 10 8	
Penknapp—	
Proceeds of Lecture, by Rev. T. E. Fuller	0 7 6
Salisbury—	
Collection, for <i>W. &amp; O.</i>	2 0 0
Trowbridge—	
Contribs., for <i>N.P.</i> ...	0 5 0
<b>WORCESTERSHIRE.</b>	
Atchlench—	
Collections .....	3 10 0
Do., Dunnington ...	2 0 1
Contributions .....	2 16 0
Evesham—	
Contribution .....	0 10 6
Ships-ton-on-Stour—	
Collection, for <i>W. &amp; O.</i>	0 10 6
Contributions .....	2 4 4
Do., for <i>N.P.</i> .....	1 8 0
<b>YORKSHIRE.</b>	
Barnsley—	
Collection, for <i>W. &amp; O.</i>	0 14 0
Barnoldswick—	
Collections .....	10 0 0
Bradford—	
Collection, 2nd Church, for <i>W. &amp; O.</i> .....	8 14 11
Bramley—	
Collections .....	8 0 5
Do., for <i>W. &amp; O.</i> ...	1 7 0
Contributions .....	19 3 8
Do., for <i>China</i> .....	1 14 8
Do., Juvenile .....	12 11 10
Chapel Fold—	
Collections .....	2 10 0
Doncaster—	
Contribs., for <i>N.P.</i> ...	0 9 8
Earby—	
Collection, for <i>W. &amp; O.</i>	0 10 0
Gildersome—	
Collection, for <i>W. &amp; O.</i>	0 15 0
Hallax, Trinity Road—	
Collection, for <i>W. &amp; O.</i>	1 3 0

Horsforth—	£ s. d.
Collections .....	6 14 0
Do., for <i>W. &amp; O.</i> .....	1 0 0
Hanslet—	
Collections .....	1 14 7
Leeds—	
Collection, Gt. George Street .....	2 10 0
Do., do., for <i>W. &amp; O.</i>	2 7 0
Juvenile Society .....	11 15 0
Collections, South Parade .....	22 1 11
Contributions, do. ....	1 13 8
Juvenile Society, do. ....	57 0 0
Contributions .....	37 7 0
Ossett—	
Collection .....	0 13 0
Pudsey—	
Collection .....	0 13 0
Rawdon—	
Collection, for <i>W. &amp; O.</i>	1 10 0
Rishworth—	
Collection, for <i>W. &amp; O.</i>	1 1 0
Sheffield, Townhead St.—	
Contributions .....	10 0 0
Shipley—	
Collections .....	11 9 0
Contributions .....	15 9 6
Do., Juvenile .....	6 2 6
Sutton—	
Contributions, for <i>N.P.</i>	1 0 0
Wakefield—	
Collection, for <i>W. &amp; O.</i>	0 5 0
260 5 4	
Acknowledged before, and expenses	190 11 1
69 14 3	
<b>NORTH WALES.</b>	
<b>ANGLESEA.</b>	
Amlwch—	
Contributions .....	2 0 0
Capel Newydd—	
Contributions .....	0 4 6
Fontycim—	
Contributions .....	3 3 0
Penysarn—	
Contributions .....	0 6 6
<b>CARNARVONSHIRE.</b>	
Garn Dolbenmaen—	
Contributions .....	1 18 0
<b>DENBIGHSHIRE.</b>	
Fron, Carmel—	
Contribs., for <i>N.P.</i> ...	0 8 8
Glynceiriog—	
Contribs., for <i>N.P.</i> ...	1 6 3
<b>MONTGOMERESHIRE.</b>	
Sarn—	
Contribs., for <i>N.P.</i> ...	2 0 0
<b>SOUTH WALES.</b>	
<b>BRECKNOCKSHIRE.</b>	
Brecon, Kensington—	
Contributions .....	2 16 8
Brynmawr, Calvary—	
Collection, for <i>W. &amp; O.</i>	0 15 0
Crickhowell—	
Collection .....	0 15 0
Llangorse—	
Contribs., for <i>N.P.</i> ...	0 15 6
<b>CARMARTHENSHIRE.</b>	
Llanydybie—	
Contributions .....	3 1 6

£ s. d.		Cwmbran—		£ s. d.		Tabor—		£ s. d.	
Llandyfane, Soar—		Contri., for N.P. ...	1 19 7	Coll., for W. & O. ....	0 10 0	Contri., for N.P. ....	3 16 3		
Collection .....	0 10 0	Lanthewy, Rytherch—							
Contributions .....	1 1 2	Contri., for N.P. ...	1 17 4						
Llanelly, Horeb—		Ponthir—							
Contri., for N.P. ...	0 3 3	Collection, for W. & O. ...	2 0 0			Less expenses .....	4 6 3		
Llanfihangel, Ebenezer—		Contri., for N.P. ...	3 1 1				0 0 8		
Contri., for N.P. ...	1 9 8	Ragland—							
<b>GLAMORGANSHIRE.</b>		Collection .....	0 18 7						
Bridgend, Hope Chapel—		Contribution .....	0 10 0						
Contri., for N.P. ...	0 11 0	Do., Sunday School	0 19 10						
Caerphilly—		<b>Pembrokeshire.</b>							
Collection, for W. & O. ...	1 4 0	Fynnon—							
Collection .....	0 18 0	Contributions .....	14 1 2						
Contributions .....	1 11 6	Harmony—							
Pontilwy, Carmel—		Collection .....	1 0 0			Less expenses .....	0 15 0		
Contributions .....	0 6 0	Contributions .....	4 5 6						
Swansea, York Place—		Narberth—							
Contributions .....	4 11 8	Contributions .....	12 7 10						
Contributions .....	1 6 0	Pembroke—							
Do., Sunday Schools	7 7 0	Collection .....	1 14 0						
		Contributions .....	1 16 3						
	13 4 8	Pembroke Dock, Bethany—							
Less expenses .....	0 10 0	Collection .....	6 6 10						
		Do., Sardis .....	0 7 6						
	12 14 8	Contributions .....	5 2 8						
Ystalyfera—									
Collection .....	0 13 4								
Ystrad, Nebo—									
Contri., for N.P. ...	0 19 0								
<b>MONMOUTHSHIRE.</b>									
Abergavenny, Frogmore St.—									
Collection, for W. & O. ...	2 5 0								
Contribution .....	0 10 0								
Do., for N.P. ....	1 15 2								
Abergavenny, Lion Street—									
Contri., for N.P. ...	1 9 0								
Bassaleg, Bethel—									
Collection .....	2 9 6								
Contributions .....	5 17 2								
Do., Sunday School	4 18 0								
Blaenavon, English—									
Contributions .....	2 18 0								
Blaenavon, Horeb—									
Collection .....	3 1 3								

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pool, from Weekly Of-	0 5 0	ary Society .....	0 2 6	Bideford—	0 10 0
ferings .....	2 2 0	A Friend, Dunstable ..	5 0 0	Angas, Miss .....	0 5 0
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