

THE MISSIONARY HERALD.

THE REVIVAL IN JAMAICA.

SINCE our last notice of the movement which has excited so much attention both in this island and in the Christian Church of other lands, we have received a mass of correspondence, which it will be impossible to produce in the limited pages of THE MISSIONARY HERALD. The letters already given have furnished a clear view of the nature of the work, and the places through which it has passed, and of the general effects produced. We propose, therefore, now to give a brief epitome only of the information which has reached us. We commence with the western portion of the island, where the power of Divine grace was first manifested.

The Rev. John Clarke, of Savanna-la-Mar, writing in February, informs us, that the great work continued to make progress, and that the painful manifestations had ceased to be common. Once or twice there had been exhibitions of feeling, but never once had he been interrupted at any public service. Where such interruptions have taken place they have been through ignorance and the imprudence of the managers of the meeting. He further states that they have chiefly occurred among the openly wicked and careless ones of former days. Five months have tested the sincerity of the conversion professed by great numbers. "Most have stood true, and some marked and very pleasing changes appear." "By far the greater number give us joy, and others continue to come in." Meetings continue almost every night, and on Lord's-day the places of worship are so crowded as to render an enlargement at Sutcliffe Mount necessary. At Bluefields, eighteen persons have been baptized.

At Fuller's Field, some twelve miles from Savanna-la-Mar, where a young brother from Calabar, Mr. Maxwell, has recently settled, the blessing of God has been largely manifested. On the 10th March, 103 persons were baptized in the Cabaretta river. The crowd was immense. At the chapel there was a fear lest the galleries should fall. More than 250 persons were counted standing outside on the occasion. In the district the good work goes on, and many daily come in for instruction.

At the extreme west of the island, we learn from Mr. Teall, that at Green Island the people have shared largely in the gracious visitation. The Church is revived. Seventy-five inquirers have been enrolled, and the congregations have largely increased. The church, in 1860, reported fifty-nine members; now (April, 1861) it numbers ninety-seven, of whom twenty-five are newly baptized.

On the north side of the island, at Gurney's Mount, and Mount Peto, where Mr. Sibley labours, the work of God is very extensive. Upwards of 500 inquirers and backsliders have been brought in. Mr. Sibley met with a very painful accident, during one of his late mountain rides, which, for the present, has almost disabled him from labour.

Writing from Montego Bay, in April, our esteemed friend, the Rev. J. E. Henderson, says in reference to the extravagances complained of, "I fear too much has been made of them, for in this part of the island they are unknown. Never," he adds, "was our work so delightful." At the chapel of Mr. Reid, in the same town, twenty persons had just been baptized, and he was anticipating many accessions from the newly awakened. Some of the most wicked persons in the town had been brought to deep contrition for sin, and a notorious dancing house, the scene of midnight revelries, had been turned into a house of prayer by the parties whose gains were derived from sinful amusements and indulgence in vice. Even the police-station has been used as a place for prayer. The

court-house was forsaken; there was nothing for the clerk of the peace to do. More than 240 persons were added to the list of inquirers.

At Watford Hill, a station connected with Montego Bay Second Church, more than 300 persons had joined the inquirers and backsliders' classes. So powerful was the work that several confessed faults and sins unknown to their neighbours, and restored goods they had stolen.

At Hastings and Bethsheph, the stations of the Rev. G. R. Henderson, a similar good work has been going on. For several days together the people continued in the chapel at Hastings. Never was the meaning of the words, "A new creature in Christ Jesus," so strikingly manifest. Some of the members are so different; old sinners are so greatly changed, that all see them to be different men. "One got up the other night," says Mr. Henderson, "and said, 'You all know me. I am Bob Davis, of Kent Estate, a real devil's man. I never did anything good. If mischief was going on, I was the mover in it.' And he told us many wicked things that he had done; but how the Lord had met him, prostrated him, and revealed to him his wickedness, and brought him to Christ." At the two stations 520 persons had been added to the inquirers' classes, and about seventy couples had been married.

In the same district, the stations at Salter's Hill and Maldon, under the charge of the Rev. W. Dendy, have likewise enjoyed the gracious awakening. Writing in April, he says, "The extravagances were but few and easily overcome. The number of inquirers now on the books is 792, and 106 backsliders are seeking restoration to Church privileges. In December, 1859, the number of inquirers was only 202. We have recently had a baptism at John's Hall of thirty-three. Also one at Maldon of twenty-four." He was anticipating very shortly the baptism of fifty more. It is also pleasant to find that the Sunday schools were well filled. The educational labours of previous years were now showing their results in the intelligent reception of the Gospel by those seeking the fellowship of the Church.

The Editor of the *County Union*, from which paper an article that some time since appeared in the pages of "All the Year Round" professes to have been partly compiled, thus refers to that article, and to the present appearances of the Revival.

"If we who, from the 'focus of excitement,' were an authority on which '*All the Year Round*' relied some six months lapsed, the same confidence may be placed in us now that we write from the centre of the same district, surrounded by the same people, but with the 'Revival' presenting a very different aspect to the world at large. In the place of ignorant and wild enthusiasm, half mad with the intoxicating fervour of sympathetic emotion, and beyond the power of the will to subjugate or the passions to control—the howlings of fanaticism and the prostrations of folly are exchanged for devout attention and decent observance of the outward forms of religion. The smiting of the breasts in public and the tying up sinners to a wooden cross, by fellows carried away by the identical spirit that in England fastened Latimer to his stake, Cranmer to his pile, and murdered thousands for the glory of God—in lieu of these enormities we find that the Black Revival—sobered down to rational devotion—has carried with it the white, the coloured, and the Ethiopic humanity of Jamaica to the shrine of the Almighty on so powerful a tide, that all of Christianity in the island flows with one mighty stream to the altar of its Saviour and to the temples of the living God. Never in the history of this colony has religion flourished as it does at this present moment. The Established Church—shamed at its apathy when all around the Gospel was resonant from recusant lips—threw off the sloth engendered of its statutory stipend, and was compelled to open its vineyards to those who found themselves thirsting for spiritual grapes. The leaven of Black Revivalism leavened the lump around it, and the better orders of society caught its fervour without its fanaticism, its faith without the folly of their more humble pioneers, in the impassioned movement so singularly commenced and carried out. That most wonderful spell which mastered the multitude dwelling in huts and cabins, spread its insinuating progress into higher habitations, the lowly leading the exalted to worship on one platform and with one assent."

But perhaps a more satisfactory testimony to the moral results of this Revival is found in the well considered remarks of the Honble. Alan Ker, the judge of the Circuit Court of St. Elizabeth's parish, delivered in his charge to the grand

jury on the 27th February last. We shall gratify our readers by quoting the more important passages:—

“It affords me much satisfaction to meet you in the discharge of the duty which devolves upon us jointly at this period of inquiring into the offences of the last four months. Those offences, it is my agreeable task to inform you, are both in number and magnitude considerably below the usual average. At the last assizes for this district, the criminal calendar exhibited a total of 19 cases for trial. At the present there are no more than 7, and none of a very serious character.

“It would appear, further, as if in respect of offences cognizable by magistrates, a similar happy decrease of wrongdoing had taken place. From the return of summary convictions, with which I have been furnished, only 44 of such offences would seem to have been committed during the period in question. The return in October showed a total of 89, or more than double.

“Whether this satisfactory result is to be attributed in any degree to that peculiar manifestation which, under the name of a Religious Revival, has formed so conspicuous a feature in the history of the last few months, I have not the means of determining. With regard to the occurrence in question, however, there can be no doubt that, along with much that was objectionable, effects of a decidedly beneficial character have followed upon it. Of these I would instance only one—the number of marriages which, I am credibly informed, have been solemnised among persons immediately under its influence. But of this particular result it is impossible to exaggerate the importance. Than the habit of concubinage nothing can be more demoralising to the population, among whom it largely prevails. It is degrading to the woman, as subjecting her to be contemptuously cast off at the will of the man. It is morally injurious to the man, as placing him under a constant temptation to abandon the woman, as soon as fancy or appetite suggests a change. Let us hope that this improved state of things will only not be temporary but permanent, and that the feeling which led to the celebration of so many indissoluble connections will not pass away with the excitement which caused it.”

Some further remarks were added on the cessation of labour which had taken place in some quarters, but which the learned judge regards as only of a temporary character. Indeed, from some statements made by the Hon. Custos of Hanover, we learn that labour was never more easily obtained, nor have the crops ever been more safely and quickly gathered in.

We now come to the parish of St. Ann's, a parish in which more of the superstitious element of Obeahism has been retained by the population than in any other, and where its influence became most apparent under the unwonted excitement of the Revival. Our esteemed brother, the Rev. John Clark, of Brown's Town, thus writes, and we prefer in this instance to give his own words. His letter was addressed to our Treasurer, on the 23rd of April. He says:—

“For the last two months we have enjoyed in this neighbourhood our usual quiet and order; but the chapels cannot contain the multitudes who crowd to hear the word of life; the deepest solemnity prevails in the congregations; the prayer-meetings around us are well attended; the anxiety for instruction is so great, that it is difficult to meet the demand for class books, spelling books, and Bibles. A wonderful improvement has taken place amongst our members, so that we have scarcely a case requiring the exercise of church discipline; and people who pay no regard to religion, for very shame have been obliged to put away or to hide the sins in which they gloried.

“On Good Friday I had the happiness of baptizing sixty persons. Only twenty-two of these were the fruits of the Revival; the others had been in the inquirers' classes before its commencement. The ordinance was administered in the sea, ten miles distant. A vast multitude assembled to witness it. The word spoken was listened to with deep attention. Many were seriously impressed by beholding their relations and friends thus publicly professing their attachment to Jesus. After the baptism we returned to Brown's Town, and assembled to commemorate his dying love. Besides the newly baptized, thirty-six penitent backsliders were received to church fellowship. I addressed them all from the words, ‘Come in, ye blessed of the Lord.’ It was a glorious day, reminding us of the blessed seasons with which we were favoured between twenty and thirty years ago, when hundreds were gathered into the churches.

“On the following Monday nearly 150 people came to me under concern about their souls; some seeking restoration, and others desiring to be baptized; and seldom a day

has since passed without persons coming on the same errands, sometimes five or six, and sometimes as many as fifty in a day.

"Altogether upwards of 450 persons, now for the first time awakened to concern about their eternal welfare, have visited me for conversation; of whom 22 have been baptized, and 360 received as inquirers; nearly 230 backsliders have also come, most of whom give good proof of repentance, and a goodly number of them seem to be restored to the joy of God's salvation. Thirty-six of them have been restored, and 142 taken on trial.

"The greater part of them have never been stricken down, and I do not know that any of them were carried away by the wild excesses which prevailed. There may be some whose impressions will soon pass away, but certainly I have never, during my missionary life, met with more decided and delightful proofs of the working of God's Spirit by the instrumentality of his word in 'converting the soul and making wise the simple, rejoicing the heart and enlightening the eyes.'"

We are glad to find that some of the students in the Calabar Institution have been most usefully engaged in assisting the pastors during this time of great excitement. Mr. Webb went to Brown's Town and Bethany; Mr. Burke into Vere parish; Mr. Barrett to Mount Carey and Bethel Town; and Mr. Service to Falmouth, Refuge, and Kettering. The excitement at the latter place (the late William Knibb's place of residence) has been very great, and some most interesting cases of conversion have occurred.

In the neighbourhood of St. Ann's Bay, the work has been of a very mixed character, and, indeed, as the wave rolled eastwards, there seems to have been mixed with it more of painfulness and anxiety than in the parishes where it commenced. The waves gathered foam in their progress. Nevertheless, with watchfulness and incessant admonition, the boisterous sea has calmed down. Mr. Millard reports, on the 22nd of March, that since Christmas he has received 100 backsliders into the penitent class, and 300 persons have been enrolled among the inquirers. Many more are waiting to be admitted. The Sunday schools are crowded, and the hands of the pastor, deacons, leaders, and teachers, are abundantly filled with the work—a very pleasant one—of directing souls to Christ.

The districts beyond St. Ann's parish are by far the most ignorant in the island, and here the missionaries have had the most difficulty to control the excitement. In his recent letters, Mr. Day, however, writes very hopefully of the results. He has added about 100 persons to the inquirers' classes, and might have added many more but for the caution he has deemed it necessary to exercise. One case of Obeahism had appeared among the Oracabessa people, which had given him much pain, as it misled five or six of the members of the church.

Returning to the centre of the island, to the parish of St. Thomas-in-the-Vale, we find the wave has also rolled over that district. At the beginning of the year the excitement ran very high. It was occasioned by roving bands of persons, who appear not to have been connected with any denomination, but who, under the impression that they were called to spread the Revival, went from place to place, bearing messages to the unconverted, calling meetings, assembling the people in the woods and at all hours of the day and night. In this way the movement was propagated, and involved considerable perils. Writing in March, a friend says:—"The excitement is not over yet, but is, I trust, in most cases of a more satisfactory character. The attendance on the Sabbath continues to be great, though of a less overwhelming character than at the first." He adds that marriages were frequent, much less rum was sold, and the petty courts have had but little to do. Many inquirers have joined the classes; but he feared that real conversions were, as yet, not very numerous.

Crossing to the south side of the island, we come to Spanish Town. Writing in February, Mr. Phillippo says that the Revival had then appeared amongst them with power. Meetings were being held throughout the district every evening of the week. Even in the streets and markets the people were anxiously crying unto God for the pardon of their sins. All the places of

worship were crowded to excess. Full 2,000 persons were supposed to have been present at his own chapel; and although there was much emotion evinced, there was nothing witnessed or heard throughout the service that was unbecoming the sacredness of the place, or the solemnity of the occasion. Subsequently, writing on the 20th of March, Mr. Phillippo adds, that the examination of candidates for baptism had been of a very interesting character. In Kingston, the congregation of our native brother, the Rev. E. Palmer, had largely shared in the Divine blessing. His chapel was for weeks overflowing, and great numbers appear to have been savingly converted to God.

The churches under the care of the native pastor, the Rev. R. E. Watson, have also enjoyed a season of refreshing from above. The work commenced at Mount Merrick, on the night of the 24th of December. Then the movement reached Rock River with yet greater power. Thirty-five persons have already joined this little church, and many more were seeking for fellowship. These stations are in the mountains of Clarendon. In the plain, the Rev. W. Claydon labours, from whom our earliest communications came. We have not space to give at length his interesting statements. In his last letter, dated March 21st, he says, "We, in this district, were mercifully spared those excesses which appear to have accompanied the work in some localities. All excitement has well-nigh disappeared from amongst us now, and, with few exceptions, our services are as quiet as in the days of spiritual deadness, but still characterised by an overpowering solemnity and intense earnestness." Often, he says, has his house been besieged by hundreds, waiting to converse with him on spiritual things. The clear increase of members had been 154; and of inquirers upwards of 700.

The conduct of the brethren, both ministers and leaders, throughout this time of excitement, appears to have been marked by great prudence and wisdom. They have been able to restrain their own feelings within bounds, by firmness to check irregularities, and with Christian love to direct the people to the true source of pardon and peace. Opinions will probably long continue to differ as to the origin and character of the physical effects which have been so manifest, which have naturally drawn most prominently the attention of bystanders. But there can now be no doubt that there has been a very large measure of true conviction of sin, of genuine repentance, and simple trust in Christ. After-years may show that with some the impressions made were superficial; but that cannot affect the judgment we may now form of the very beneficial and blessed results which have already appeared. These are, and can only be, the work of God.

We have received from the Rev. E. Fray a brief statement of the expenditure of the Revival Fund, from which it appears that twenty grants have been made, varying from £5 to £10 each. So that this number of additional labourers have been temporarily employed in assisting the brethren in the arduous and anxious labours this movement has imposed upon them. The brethren will be glad to receive further assistance.

FOREIGN INTELLIGENCE.

CHINA.

In the Appeal for China inserted in the April "Herald," it was stated that the Rev. H. Z. Kloekers had paid his contemplated visit to Nankin, the seat of the rebel power, in company with the Rev. Griffith John, of the London Mission, and two Chinese gentlemen. We had not then received from our esteemed brother a full report of his journey. What was known of it, came from other sources. Mr. Kloeker's journal is now before us, and we proceed to condense and extract its most interesting portions.

He left Shanghai on November 6th, having for his companions the missionaries already mentioned, and Messrs. Lai-Sime and Yung Wing, two gentlemen of Chinese origin, but educated in America. The suburbs of Shanghai were in a very ruinous condition, and but few boats were visible on the river. They arrived at Kwen-wang about ten in the evening. Here there were many boats, but the people exhibited many signs of fear at their approach—the effect of war and the inroads of pirates, who a short time before had infested the river. As they lay at anchor at the entrance of the lake they were about to cross, they heard a cannonade in the distance. On the lake during the next day's voyage, they met numerous boats, some laden with the coffined dead, others bearing away their owners with their families to a place of refuge. The country lay desolate around them. Here they met their first specimen of the Revolutionists, who appeared to be wild and reckless men—formidable indeed to the Imperialists, but cruel to the people. The country continued to present a devastated and uncultivated appearance all the way to Soochow. At a village in the hands of the insurgents, where they stopped for a short time, they learned that when their power was acknowledged, neither cruelty nor injustice was permitted. The village had been partly burnt during the war, but was again pretty well inhabited, and the houses were under repair. Tribute was paid to the chiefs at Soochow, and justice done whenever asked for. "They had no civil officers among them, but the leading families were the responsible people." From which it would appear that the new system has not yet succeeded in thoroughly organising itself. No business was going on, and food was dear.

Making their way early in the morning of the 9th, through various obstructions, as junks sunk in the stream, others filled with armed men, and much rubbish, they landed at the city, and were admitted to an audience with Lien Ta-jin, a tall, well-proportioned man, dressed in red silk, and speaking the Canton dialect. Conversation was difficult, as neither of the missionaries understood that dialect, and the chief did not seem much disposed to free communication. He gradually, however, relaxed, and his questions exhibited a good deal of shrewdness on political and military subjects. He explained why the Revolutionists had left Hang-kow after taking it, and also the position of the imperialist armies. He expressed much pleasure at the success of the allies in the north, and was anxious to know whether the English and French would not help the Revolutionists against their common enemy. Much could not be learnt of his religious opinions; but the missionaries were pleased to find that the Bible was his frequent companion. It lay open on the sofa, on which he passes the greater part of the day, in the hall of audience. He said that the way to Nankin was quite open. "All was in the hands of the Gjoong-de," or brethren, as they call their soldiers. From the great pagoda, which they were permitted to ascend, they had a view of the entire city. "A sad spectacle it was. A city formerly teeming with life, renowned for its riches and beauty, was now lying far more than half of it in ruins. A few soldiers were visible; but what are 20,000 in a city that once contained 700,000 or 800,000 people. No open shops, except those from which the inhabitants had disappeared; no boats, and scarcely any sounds, but those of guns being tried, and the axe of him who had to build defences." In traversing the streets they witnessed much misery, and at one temple they met with a priest who told them that he was the only one saved out of a hundred who served in it. All the gods were destroyed, and his trade was gone.

Difficulties with their boatmen delayed them another day; but at length, with a passport from the chief and some presents of food, they set off on the morning of the 11th, for Oosih. Still there was desolation on both sides of the canal; but the remaining inhabitants seemed to feel themselves in perfect safety under the revolutionary government. In the distance farmers were employed as usual in cultivating the soil. At Oosih the Taeping guard called the missionary party brethren, and the captain invited them to supper. This they declined, but left with him Bibles and tracts for distribution. He repeated to the missionaries the old doxology, "Praise God," &c., or something

like it, and another in praise of the eastern and northern kings. But of his own accord he said that the first was the best and of far more importance than the latter. He seemed to have some genuine feelings of piety.

Resuming their journey on the 12th, they found the people quietly busy cultivating their fields, which had been lying waste during the last half year. "It seems that they all begin to have confidence in their new rulers." Women, without molestation, were frequently met with on the wayside selling cakes to passers-by. Salutations were frequent, and there was nothing of that proud behaviour so common in Shanghai. Near Chang-chau, they found that everything in the neighbourhood of the former camps of the Imperialists had been destroyed.

The next day they met with many troops of the revolutionary soldiers, and walked amongst them, "as I certainly," says Mr. Kloekers, "would not have dared to do among the imperial soldiers. Only smiles, and the words 'Gjoong-de' were heard." If any other word was spoken, the next man immediately rebuked the utterer. They reached Tan-yang in the evening.

On the 14th they were permitted to enter the city, and received an invitation to dinner with Ling Tajin and another chief called Tseng, of the same title, Froh. The conversation was very free, and chiefly on religion. Tseng exhibited a good deal of geographical knowledge about his own country, which *was*, and *still is* to be, conquered. He also seemed to have a good deal of military skill. He gave the missionaries a sketch of the history of the movement, an account of the siege of Nankin by the Imperialists, and their discomfiture. This was effected by the Taepings surrounding the Imperialists with a wide ditch, and starving them till they were obliged to yield.

The next day the missionaries were told a good deal as to the successes of the Revolutionists in various quarters. In Shensi, two very rich men, rebelling against the extortion of the Imperialists, had joined the Taepings, and sworn allegiance. Mr. Kloekers thus relates the substance of their conversation on religion.

"We tried to find out what was the meaning of their using three cups of tea in their offerings. They answered, that it was a thank-offering, originally instituted for those who were initiates, and did not as yet know the importance and full meaning of the sacrifice of Christ for sin, and wanted something tangible in the place of idolatry which had been taken from them. The number *three* was of no importance whatever; they sometimes used even more, and sometimes only one. But three and one seemed to be the most usual number. The whole thing was finally referred to the heart; if that were not sincere, the external thing was of no use, whilst if the heart were right, the offering itself was not necessary. In the beginning they had nothing of the kind. Being asked if the number three referred to God the Father, the Son, and the Teen-wang, they said they did not know, and referred us to the Teen-wang himself, who certainly ought to know, being the person who had originated it. We asked if they worshipped the Teen-wang as well as God, and in the same way. Yes. But how can we worship him in the same way as the heavenly Father? Did they worship him in the same way as they

worshipped Jesus? No, Jesus is the Saviour and the Teen-wang sent by God to exterminate idolatry, root and branch, and teach the people the doctrine of the heavenly elder brother, to expel the imps, and restore peace and righteousness in the country among the people. What is the meaning of the wife of the Western king being called *the* sister of Jesus? The only meaning was that she was an excellent pious woman. I told some of them that Jesus was of the same nature as God, and opened some passages of the Scripture to that intent, but that we were only adopted as such by faith in him, referring to the 12th of Matthew; but did not understand how the Teen-wang could call himself 'the brother of the same womb as Jesus.' They understood what I meant, but said that the Teen-wang only knew all about it. Tseng Tajin seemed to be fully up in the doctrine of redemption, but not to understand much of that of the regeneration by the Holy Spirit, about which Mr. John spoke to him a few words. I gave them a couple of New Testaments, upon which one of them began at once to read with very great attention."

They subsequently expressed great pleasure at the prospect of foreign

teachers settling in their midst, to instruct them more fully in the word of God. The following additional explanations were made:—

“ We asked him again about the manner in which the Teen-wang was worshipped. It was in the same way as is customary among the Imperialists, with the exception of knocking the head. They kneel, and say—‘ Teen-wang wan sui, wan sui, wan sui sui;’ in the language of the Bible, ‘ O king, live for ever,’ nothing more. What do you mean by the heavenly mother and sister? In regard to this he also did not know what to answer, and referred us again to the Teen-wang. This heavenly sister, however, seems to be another than the wife of the Western king, who is called the sister of Jesus, as mentioned before, because she is such a pious woman. In what sense do you speak of the Teen-wang being the brother of Jesus? In the

sense of having been appointed by God to be the deliverer of the people from idolatry, &c., and make them the worshippers of the heavenly Elder Brother (meaning Jesus). There seemed to him to be an immense difference between the two, but as far as they were sent for the benefit of humanity there was similarity. Do you worship Confucius? No, we read his works, and respect him as a teacher of morality sent by God to instruct the people. Is there any difference between the Teen-wang and Confucius being sent by God? There is a difference of degree: the one is sent for this object, and the other for that; some to be teachers, and others to be rulers, for the well-being of mankind.”

After some delay the journey to Nankin was commenced on the 16th. The party was furnished with three wheelbarrows, each with two coolies, and three overseers on horseback, while the missionary party had to walk. Mr. Lai-Sime obtained a ladder, which the coolies carried, he sitting on the spars. Mr. Kloekers' feet becoming sore with new shoes, he was obliged to walk barefoot. At dark they reached a village, but were sent on to the next, where, with some privations to be endured, they passed the night. They slept in a sort of barn, on straw. As they could get no rice nor tea, they supped and breakfasted on fowls and dry biscuits. Starting again, sorefooted and weary, they were refused admittance into the town of Gja-Ying, because the gates were shut from fear of the Imperialists. Here, however, they were able to engage coolies to carry them. They tied four sticks together, and a rope between was the seat; and in the train of a revolutionary chief they journeyed on to Nankin. As night approached, and there were numerous ditches to cross full of water, they were compelled again to occupy a straw bed, in an open room, in company with their Chinese escort. The chief, however, supplied them with food.

As they renewed their journey in the morning, they crossed the camps occupied by the Imperialists before Nankin. The ground was still covered with old clothes, bones, and skulls of the army that had been slain. Two miles before reaching the city wall they were obliged to dismount from their peculiar carriage and to walk into the city. They were conducted by the chief through various thoroughfares, till at length being met by some officer, he led them to the palace of the Kau-Wang. He was just leaving to pay a visit of ceremony to the Celestial King, but, recognizing them, stopped, welcomed them, and then sent them to the apartments of Mr. Roberts in the same palace.

The reception of the missionaries among the people was very gratifying. Everywhere smiling and happy faces beamed on them, and they could not help thinking that foreigners would be welcomed, and the Gospel heartily received, if only heard and understood. Then on the Sunday, on which day they arrived, some of the people came in after family prayer. Mr. John spoke to them about the heavenly Father and Jesus. One of them seemed perfectly to understand the doctrines of sin, repentance, reformation, and redemption: but on the point of the relationship between the Father and Jesus was entirely in a maze. With the explanations that were given he expressed himself highly delighted.

Mr. Kloekers thus relates the interview with the Kan-Wang:—

“ Yesterday we had an interview with the Kan-wang, who was formerly connected with the London Missionaries in Hong-kong and Shanghai, and thought to be a sincere Christian. Great hopes had been cherished of him, should he, being the brother of the Teen-wang and so well informed, be able to reach Nankin; and not long

ago he made the most encouraging promises to Messrs. Edkins and John at Soo-chow. He received us in a free and easy manner, and invited us to dine with him. In our conversation we asked about the opening up of the country for the Gospel, with the purpose of introducing many more questions—for example, in regard to the renting or purchasing houses and land for chapels; but how great was our disappointment when we found that this time had not yet come, according to his opinion. The soldiers were fighting everywhere, and the people scattered abroad; the best thing would be to wait for quieter times! We saw, however, soon, that the difficulties in the way were of a very different character: it was the Gospel which we preach. The Kan-wang being himself so well acquainted with the Gospel, knows, of course, that we cannot and do not believe, neither

are willing to preach, the doctrines and dreams of the Teen-wang and the former Eastern and Western kings; this we felt to be the reason why he now withdrew his Soo-chow promises. He seems himself at present to believe in the visions, and told us that indeed many miracles had been wrought by them at their first outset,—a deaf man had received the power of hearing, and a lame man the power to walk; but when asked what the Teen-wang meant by calling himself the Thoong-paw-di-gjoong, or ‘brother of the same womb (with Jesus)’, he said that he did not exactly know. What he meant by the heavenly mother and sister, &c., he also could not tell. In what sense he called himself the son of God, and his son the grandson of the heavenly Father? He said that the latter was because of dedication; but to the first we also got no direct response.”

On the 21st the missionaries were furnished with horses by their host, in order to ride about this extensive city. Mr. Kloekers thus describes it:—

“We took a view of the whole city from the top of a hill inside the wall, and saw the palace in a southerly direction; the inhabited part was towards the west, but towards the east almost all seemed empty and desolate. The wall is built over hills, and through marshes, is not everywhere alike high, but in some places especially extraordinarily strong, and includes a very large extent of land. In the city are a few hills, of which one is between 400 and 500 feet high, I think. On my way towards the palace we passed the place where formerly the palace of the Eastern king stood, who called himself the Holy Spirit, and through whom the heavenly Father communicated with his second son! It was now nothing but a heap of ruins. The whole had been burned and broken down to the very foundations

when he himself was brought to an end with his thousands.

“After seeing this we took our ride along the imperial palace, which we found fortified towards the east, and extended over about five or six acres of ground. Its situation is rather south-eastward from the inhabited part, and very near where the Tartars were cut off when the city was taken. It looked a beautiful building, but, according to Chinese fashion, only one story high, and not yet finished. We were told that only the external part of it is made by men, but the other by his wives and concubines, of which he has about seventy in all, and who are very clever in building and every other male and female work. The rain drove us home.”

Another interview with the Kan-Wang followed, which is thus related:—

“After a few common remarks we asked about their Sabbath, and if they intended to keep it stricter in the future; and how they would act with regard to foreigners who keep another day, by reason of which the one would make the other transgress, or both be required to keep two Sundays. The answer was, that this would be taken into consideration as soon as circumstances would allow, but it seemed not yet to be the time. Again, the schools were mentioned, as had been done before, and the idea more prominently brought forward of teaching English and arts and sciences to the children of the chiefs. In this way it was looked upon with more favour than before, and was noted down on paper, as was the question about the Sabbath. Spoke

also once more about preaching, &c., saying that we were very sorry about what we had heard in regard to it; that it was very possible they would soon be forced to give every kind of liberty, which it was still in their power to grant freely; and that we thought the last would certainly be the wiser and better plan. But then, if all Protestant missionaries were allowed, would they all be faithful and friendly? Would not some of a different disposition make use of this liberty against them? We thought we might answer that all Protestant missionaries were friends of liberty, truth, and progress; and that there was no danger from that side, seeing they were themselves on the way of progress and civilisation. But then the Romanists?

You may be almost certain that, whether you are willing to allow them or no, they will come somehow or other, and very probably by means of the French guns. At the same time the Tsoung-wang has already given liberty to every missionary to come and settle down wherever he pleases, according to his letter translated by Mr. Roberts in the *N. C. Herald*. He was quite struck with this, had Mr. R. called, and asked if

such was the case; which he of course acknowledged. He told us that he knew nothing about it before; and as it certainly would not do for them to act in opposition with each other, he would memorialise the Teen-wang upon the subject and let us know. He asked for the newspaper, which was sent to him and translated by our two friends."

During the day a document which the Celestial King had placed in the hands of Mr. Roberts was perused by the missionaries. The following is an outline of its contents:—

"There is no doubt of Hung-sew-tseuen or the Teen-wang having been in heaven, and seen the heavenly Father and elder brother Jesus, and come down again. He that comes from heaven is above all. He was in the same way the son of God as Jesus, from the same Father, though not the same mother. To doubt this fact and all others connected with it would be the same sin as that committed by the Jews who disobeyed Moses, and would be of the same consequences. He is the word, the

light, the way, the truth, the life, as Jesus was. Jesus was it in his way and for his dispensation, and the Teen-wang is it now. The quiet preaching of the Gospel has been ineffectual; he comes now to force to obedience with the sword. All have, at present, to believe in Jesus as the Saviour, and in him as such a messenger of God, to be saved; and he who believes not shall be damned. He urges Mr. R. to preach this doctrine, and to uphold him in those claims."

This is a very extraordinary statement, and exhibits a strange mixture of truth and outrageous error. But we proceed to relate the rest of the incidents of this interesting journey. The next day the missionaries were again invited to the Kan-Wang's, where they met another chief named Tsan. He told them much of the origin of the revolution. No idea was entertained at the time that it would grow to its present portentous magnitude. In their early trials they were sustained by the hope of a speedy entrance into heaven. This made them strong, and afterwards such indomitable soldiers. Tsan was himself one of the first believers in the Teen-Wang, and had clear ideas of the atonement, though not of the nature of Christ and the Teen-Wang, whose visions and dreams he believes in.

On the next day the missionaries walked about the city, and saw a great deal of buying and selling going on, the streets being at some places even full of people. A large number of houses have been repaired in the southern and western parts of the city, and many new ones built. Chinese warfare and tactics account for the deficiencies visible in many streets, but the male population looked strong and well-fed, and Mr. Kloekers says that he never saw such rosy-cheeked women in any other part of China. In the evening the missionaries enjoyed another interview with the Kan-Wang.

"We had been at the Teen-wang's, and pleaded the cause of freedom in religion; and with such a man as the Teen-wang, who lived so near to God, and the Kan-wang, who had been instructed in the Christian religion, and ourselves,—all agreeing upon the advisableness of such a thing,—he thought we might have expected beforehand what would be the consequences. 'Blessed are the meek, for they shall inherit the earth!' Where two or three agree upon earth about a certain object of faith and love, it would be given them. Thus the heavenly Father had moved

the heart of the Teen-wang, and he had granted us our request. He had handed over all our questions, with his answers thereto, to the Teen-wang for perusal, and the Teen-wang had pronounced them good. Had again some conversation upon religious topics, to get more distinct ideas about what we had heard before, and if we might now go anywhere we pleased to preach the Gospel. In the first we made no progress; and in regard to the latter we would find full answers in a document the Teen-wang would send us before our departure.

Further conversation followed on the divinity and Sonship of Christ, with

regard to which the Teen-Wang had expressed an opinion that the doctrine held by the early Christians was more correct than is the case at the present time. It appeared that the Celestial King was well acquainted with many things which had been written on these subjects by the missionaries. On the next day a pleasant interview was enjoyed with another of the early adherents of the Teen Wang. He has the reputation of being a very sincere and good man. The day of departure at length came. But, the evening before, the missionaries received the Edict of Toleration. So that, whatever may be the opinion of the leaders of this strange and momentous movement, the country is made perfectly accessible to the heralds of Christ. It will be useful to close this extended statement with Mr. Kloekers' opinion of the real sentiments and character of the leader.

"The Teen-wang believes Jesus to have existed before the foundation of the world. From this one would have inferred that he believes Christ to be God, perhaps; but no, the Teen-wang also teaches that he himself existed before the foundation of the world, and so we are once more left in the dark. It appears, however, that he believes the Spirit of Jesus to have existed, only as they believe every human spirit to be with God, before it enters the body. If so,—and from all I have heard and mentioned before, I have not the least doubt but this is the case,—then the blasphemy of which I spoke before is no more blasphemy, in the sense this word is generally taken. They are Unitarians. Christ and the Teen-wang have had a supernatural birth, having no natural father. The Teen-wang's mother is the heavenly mother, as the mother of Jesus is the mother of God of the Romanists. The heavenly sister may have had a birth of the same nature. The only difference between Christ and the Teen-wang seems to be, that the one came first, and was the teacher of religion,—and the other afterwards, and to be a king of universal power; also, that Jesus was unmarried,

and had no children,—whilst the Teen-wang has about seventy wives and a number of little ones of half-heavenly origin, one especially being the grandson of the heavenly Father. Both, however, are quite different from every other human being. Such was the impression I received. Their whole system of divinity seems at present clear to me, together with their pretensions, visions, and dreams. I have realised my object in going to Nankin, but have very little hope of labouring with them, though I wish strongly to live among them, as there is so much hope of success among the people, who have no temples and no gods, and seem yearning for instruction; whilst, at the same time, the religious-political humbug of the leaders may give way when they shall have gained their object. Of this even there is much hope left, as there is still a door open by which they may escape contradicting themselves in the eyes of the people, no one understanding as yet what is the true meaning of the Teen-wang, who is very clever in hiding all from the view of his adherents, and is almost looked upon as a god himself."

We cannot but hope that when the leaders are brought more directly into contact with missionary instruction, and with the thoughts of other men, from which they have hitherto been debarred, they may drop the errors which they now teach, and read God's own word with clearer eyes and an intelligent faith.

HAYTI.

SEVERAL interesting events have taken place in this mission since our last reference to it. Early in the year Mr. Webley returned from a missionary visit to Port au Prince. In reference to the anticipated arrival of the two young brethren recently set apart to this sphere of labour, he says, "Had you six instead of two brethren to send us, we could now advantageously place them. I certainly never witnessed such a disposition on the part of this people to hear the truth." Under date of May 8th, he adds, "A great and glorious work is going on, and almost daily instances of inquiry after truth, or conviction, occur." And this is doubtless owing, under God's blessing, to the events we are about to detail.

It was stated in our February number that Mad. Diane Ramsay continued to retain her position, with the full consent of the President, as governess of the Jaomel Public Primary School, and that one of her assistants had become

hopefully converted to God. This event naturally awakened considerable attention, but the family of the convert manifested the most bitter enmity. Her name is Adelaide Muzac, and she is about twenty-five years of age. The life of M. Ramsay was threatened by the brother, the young woman was imprisoned in the house of her parents, and almost at every service in the Romish church the school and its mistress were denounced. After several weeks' confinement, Adelaide at length was permitted to see her friend, and then to leave the roof of her parents, where she had suffered much both in body and mind. She has found a temporary home in the house of the missionary.

Under the influence of the priest, the most strenuous efforts were set on foot to displace M. Ramsay ; and in this her adversaries have at length succeeded. The first intimation of their influence with the Government was a letter from the Minister of Public Worship, M. Dubois, in which, after referring to the great pain it gave him to interfere, he says, "In presence of the Concordat which has just been signed with the Holy See, and which the Government is daily endeavouring to fulfil, I am not able to tolerate the preaching in a national school by the directress of any doctrines other than those of the Catholic, Apostolic, Roman religion. I am informed that in the school you direct, one of your pupils educated in the principles of this religion has quitted it, and is become a Methodist. This reprehensible conduct she has aggravated by exciting disturbance in her family, and by the abandonment of her paternal roof. You are pointed out as the person who has conducted this affair, as having led this young person to renounce the religion of her fathers.

"I am assured that the mothers of the children have withdrawn them from the school, and positively refuse to confide to you their education.

"The only way by which you can meet this complaint is by taking your charge every Sunday to mass, and by giving your pupils the religious instruction commanded by the law ; you will thus initiate them in Christian morality and in the Catholic faith.

"I make no pretensions to impose upon your belief. I tell you this in order that you may not assume a responsibility which will be very prejudicial to you."

At the same time the President of the Commission of Public Instruction in Jacmel informed M. Ramsay that he should send six crucifixes to be placed on the walls of the school, that the children might turn to them in repeating their prayers, and ever have them in view.

To the Minister M. Ramsay replied, stating that she had long been engaged in the education of the young in Jacmel without reproach, that she had not made proselytes of any of her pupils, and that the young woman who had become a Protestant had never been her pupil, was of mature age, and able to judge for herself. "I have not," says M. Ramsay, "the power to convert the soul, especially that of a person twenty-five years of age. The hand of man is too weak for this. The Father of Spirits alone possesses absolute power over the souls of men to work as he pleases. Eloquence the most brilliant, discourses the most touching and persuasive, are all too feeble to attain this end. Her parents have chased her from their dwelling under the pretext that they cannot support a Protestant, after she has for two months borne their persecution. She left them of her own will. Am I then to blame?" She then states that the cause of this hostility is not the conversion of this young person, but the hatred of parties who desire to fill her place, and to gratify their envy. "In short, M. Secretary of State, I have always and constantly observed, and caused to be observed, the laws and regulations which govern the schools, in order to justify the confidence reposed in me by the Government. I have consecrated all my time for a number of years to the instruction of the youth of this town. It has never been my object to make them Protestants, but Christians."

Subsequently M. Ramsay addressed a brief letter to the President ; but as there seemed no prospect, with the present arrangements of Government under the Concordat, that she could continue to teach, as she had done, the truths of the word of God, on the 25th April she sent in to the President her resignation

of the post she has for two years so worthily filled. Writing to a private friend she says, respecting this act, "When you have read the letter of the Secretary of State, you will see that it is impossible for me to teach, or cause to be taught to my pupils, the dogmas of the Catholic religion, or to take them every Sunday to mass. This would deeply wound my conscience before my beloved Saviour, Jesus. How can I, after having for fourteen years known and professed the truth, now abandon it? and that for earthly things which are only vanity? Can I teach or lead my pupils to worship graven images? Can I see them fall down prostrate, or myself show them how to bend the knee before idols and pictures? No, my dear friend; the thought alone makes me tremble—it makes my blood curdle in my veins. The inhabitants of Sodom and Gomorrah will rise up in judgment against me. The Lord is witness of the profound grief I feel in taking the resolution to give up this school, seeing how much good may be done to the children who frequent it. What is to be done? Satan seems to wish to sift me as wheat. Why? Because a soul has been rescued from his dark prison; because 250 children enjoy the opportunity of learning the Scriptures, and the Holy Spirit can work on their minds as he has upon Adelaide's. But the orders of the Secretary of State leave me no alternative. Whatever my regret, I am obliged to give up this school. The Lord will provide for me. My hope is in him, and that he will bless me in my request to my brothers and sisters in Christ in England, that they will assist me in opening a Christian school."

In this hope we most fervently concur. Already some steps have been taken in the purchase of suitable premises for the resumption of the school so usefully carried on by Mrs. Job; and the departure of the brethren, Bouhon and Baumann, with their wives, will afford the missionary strength required. M. Diane Ramsay was formerly the chief assistant of Mrs. Job. We should rejoice to see her occupied as before, and at perfect liberty to lead others to the knowledge of the Saviour, for whose sake she has suffered persecution and loss.

HOME PROCEEDINGS.

FROM the article on Hayti, our friends will learn that the mission in that part of St. Domingo is about to be greatly strengthened. In connection with the departure of Messrs. Bouhon and Baumann, an interesting service was held at Regent's Park Chapel on the 5th ult. The Rev. J. Stock, of Devonport, read the Scriptures, and offered up prayer. E. B. Underhill, Esq., gave a description of the field, his personal knowledge of it, acquired during his recent visit to the West Indies, imparting a life-like reality to his account; the Rev. F. Trestrail asked the brethren some questions, and the replies were exceedingly interesting, as developing their religious history, and their views of mission work. He then commended them to the Divine blessing. Dr. Angus addressed some suitable counsels, and the Rev. J. Marzials, of the French Protestant Church, expressed his pleasure at being present, and referred to the labours of the late Robt. Haldane, Esq., which had been blessed to his father's conversion, and the benefits of which he too shared. Mr. and Mrs. Bouhon left in the packet which sailed on the 17th ult., and Mr. and Mrs. Baumann will soon follow.

Mr. Page has attended meetings at Norwich and Tring, and has finished his deputation engagements. The interval between the present time and his departure, will be one of rest; and this both he and Mrs. Page absolutely require. Our friends will therefore kindly abstain from making any request for his services; for he will not like to refuse, and yet he must, and the Committee have instructed the Secretaries to make the foregoing arrangement

known. He will however be thankful for any contributions towards the proposed erection of his chapels; and donations sent to the Mission House for this purpose, will be duly handed over.

Mr. Underhill has visited Greenwich and Cambridge, at the latter place taking up the work which Mr. Sale had been engaged in during the previous week, his engagements calling him to Sheffield and the district around. Mr. Hewitt and Mr. Page finished the tour through Northampton early in the month. Of most of these meetings we have heard good accounts. The Norwich meetings especially, were most animated and interesting.

We have great pleasure in announcing the safe arrival of Mr. Kalberer, from Patna, on the 17th, after a somewhat lengthened but very pleasant passage, from which he has derived great benefit. He will be able to render good service while in this country.

The accounts received from Mr. Morgan, of Howrah, awaken considerable anxiety. His old complaint has returned, and with considerable force. He has not been able to preach for sometime, and we fear that his sufferings have been severe. But most of all does he feel being laid aside again so soon after his return. The sympathy of our friends will be warmly excited on his behalf; and if some few who enjoyed personal intercourse with him, during his recent sojourn in this country, would write to him, he would feel such attentions as a perfect solace. We trust the next mail may bring better tidings.

Mr. Morgan's inability to discharge his ordinary duties, has necessarily thrown additional labour upon the brethren in Calcutta and Serampore. They have kindly come to his help; but any additional work thrown upon Mr. Lewis is a serious thing. The onerous duties of the Mission press, and those of the Financial Secretariat to the Mission, are more than enough to fill his hands. We trust that the good health with which he has been so long blessed will not suffer from these causes, the more especially as Mrs. Lewis and their children are now in England.

We regret also to state that severe affliction has again fallen on Mr. George Pearce, in the partial loss of sight, owing to cataract. His medical adviser expresses a strong hope of the successful issue of an operation, which can be as well performed in Calcutta as in London. If it should be successful, our excellent friend may yet be spared to work for some years to come.

By the Australian *Evangelist*, of April 17, we learn the safe arrival, at Melbourne, of Mr. and Mrs. Smith from Delhi. They appear to have derived great benefit from the voyage. We hope shortly to hear from themselves.

ACKNOWLEDGMENTS.

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

- Mr. Smith, for a parcel of "Christian Cabinets," &c.;
 Mr. J. Lousdale, for volumes of Dr. Doddridge's works;
 Mrs. Whitechurch, for a parcel of "Baptist Magazines;"
 Mrs. Cooke, for a parcel of Magazines;
 Mr. Simmons, for a parcel of "Baptist Magazines;"
 Mr. J. Harvey, for a parcel of "Baptist Magazines;"
 Mrs. Nicholson, for "Memoir of Rev. S. Nicholson," for *Serampore Library*;
 Mrs. Horton, Devonport, for a box of garments, value £25, for *Rev. A. Saker*;
 Friends at George Street Chapel, Plymouth, for a box of clothing, value £30, for *Mrs. Saker*;
 Rev. G. Short, Hitchin, for two boxes of clothing, value £18, for *Rev. A. Saker*;
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 Mrs. Cozens, for a parcel of "Baptist Magazines;"
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Mr. Jell, for a parcel of "Zion's Trumpet;"
 Bloomsbury Missionary Working Party, for a box of clothing, value £51, for Mrs.
 Allen, *Columbo*;

Mr. A. Ashford, for a parcel of Magazines;
 Miss Poole, for a parcel of Magazines.

CAMEROONS.—Captain Milbourn acknowledges with thanks the receipt of the follow-
 ing from Dublin:—Ten Shillings from "A Friend;" A Wrapper, for Rev. J. Diboll;
 and a Bethel Flag, from the "Sailors' Home."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from May 21,
 to June 20, 1861.

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

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