

# THE MISSIONARY HERALD.

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## INDEPENDENT NATIVE CHURCHES.

No subject connected with the results of our missionary labours, is so important as the independence of native churches and the means of its attainment. All societies look to this as the end they desire to accomplish, both as a measure of relief to their funds, and as leaving them free to carry the Gospel to regions as yet without it. It will be interesting and instructive to embody, in a brief paper, such information as is within our reach, as to the success which in this respect has been obtained by the principal missionary societies of this country.

It is at once obvious that the ecclesiastical organizations from which the societies draw their funds will, to a very great extent, modify the results attained. Thus the Wesleyan Connection scarcely allows the existence of separate and independent communities, or the formation of a native church as distinct from the foreign elements with which it may be intermixed. In the West Indies, for example, there is no doubt that many congregations contribute sums more than sufficient to maintain the services of religion among them; but they form parts of a system which extends to localities from whence very insufficient contributions are drawn. Everywhere, in the Wesleyan missions, we find the mixture of European with native agents; but in no case is there a circuit in which the ruling agency is of entirely native origin, though there are several in which funds are provided sufficient for the maintenance of the work of God. There is not, therefore, in these missions, any really independent native churches, officered and sustained by native agency alone. In all cases the predominant influence is European, and it is, to a very large extent, sustained by home contributions. The society has not yet been able to withdraw from any of its fields of labour among the heathen; or where it might be done, as in a few cases in the West Indies, it has not seen fit to do so.

The Church Missionary Society has lately entered very vigorously on this course, and last year erected nine churches in Sierra Leone into pastorates, independent of the funds of the institution. The native clergymen, of course, remain under English episcopal supervision, but their support is entirely drawn from the congregations whom they serve. Here, however, the Society continues to sustain, for obvious and weighty reasons, the theological and educational institutions, from which an educated ministry may, in future years, be drawn. In other portions of their sphere of labour, progress is being made in the same direction. In New Zealand a native synod has, for the first time, been formed, and the commencement of an endowment fund made by the contribution of some £700 from the congregations. This fund, however, seems to be first destined to the support of the bishop, who reports that one result of the meeting of the synod has been the recogni-

tion of the duty of supporting their pastors. This, therefore, he hopes may soon follow. In India no progress appears yet to have been made beyond the collection of contributions, which, in South India, last year, amounted to £1,433; but this was raised among nearly 7000 communicants, and from a body of Christians numbering 42,000. It is, however, a gratifying feature of the Indian missions of this Society, that both in Tinnivelly and among the Tamils of Ceylon, a few voluntary agents have of late offered themselves, and a poor's fund has been created among the native Christians of Krishnagur; but at present there is no sign, in their Indian missions, of an independent self-supporting native pastorate.

The Society for the Propagation of the Gospel has an extensive mission in Southern India, comprising nearly four thousand communicants. Many of the churches have native catechists employed among them, and on the missionary staff there are eleven native clergymen. Contributions to the amount of £654 were raised last year, and it is proposed to employ these funds as endowments of native pastorates. A similar course is being taken in the New Zealand mission. It is to be regretted that the endowment system should be introduced into heathen lands. There is much reason to fear that it will be productive of worse evils than even those which accompany it in Christian countries. This Missionary Society, however, has not succeeded in establishing a single independent native church among the heathen.

Our brethren of the London Missionary Society have accomplished much in this direction. In the South Seas—especially in the Samoan group of islands—there are numerous churches, whose pastors (natives) are supported by their own people: they are said to be 200 in number. Besides this, these churches have supplied a goodly band of native evangelists, to whom the conversion of many islands to Christ is entirely owing: in addition, their missionary contributions, last year, amounted to £1,268. A general supervision, however, seems to be exercised by the European missionaries, who reside in the more important islands, and the three training institutions are also under their direction. The Society has likewise succeeded in establishing several independent churches in Demerara and Berbice; but, as yet, none in Jamaica. At the Cape of Good Hope are some churches among the colonists, which refer their origin to the Society's missionaries; but among the pagan Kaffirs and Hottentots, the churches depend on the Society. China and Mauritius have their native ministers; but no independent churches. Madagascar, at present, notwithstanding the long period of self-support and progress during the persecution, seems likely to fall entirely on the funds at home. In India three natives have been ordained, and one native church pays the salary of a native co-pastor. Beyond this there does not exist a self-supporting pastorate either in their northern or southern Indian missions; but contributions, amounting to nearly £500, were raised among them last year for religious purposes.

This brief sketch of what has been done in the formation of independent native churches in heathen lands, by the principal Missionary Societies, may fitly close with a reference to our own Society. It will suffice to remind our readers that about eighty such churches have been formed in Jamaica, and several others exist in the Bahamas. The jubilee year of the Ceylon mission has been signalled by the establishing of two native churches, supporting their pastors, in Kandy and Matelle, the first instance of the

kind in the island ; and our Bengal mission presents us with two native churches, whose pastors are not dependent on the Society's funds.

It would thus appear that the greatest success in this direction has crowned the labours of missionaries among the simpler and ruder peoples of the earth. We have yet to see an indigenous and self-supporting ministry rise up among the more civilized nations of the East. India and China have, as yet, afforded to the church of Christ neither so great a harvest of souls, nor received the truth in such power, as the rude and uncivilized negro or savage of the Southern Sea. It is not the place here to trace the causes of this difference ; but the fact is instructive, and deserving of attentive thought,

### THE BAPTIST MISSION IN KANDY AND MATELLE.

The following account by a Singhalese Christian of a very interesting meeting at Kandy, in anticipation of Mr. Carter's departure for England, will, we are sure, gratify our readers. It will be seen, that during his residence, Mr. Carter has wrought very successfully in his Master's vineyard. We can only regret that his state of health constrains any interruption of it.

Mr. Samuel Perera, who has for three years been a student under the Rev. Mr. Carter, in order to prepare himself for the work of the ministry, and who has long been well known to the members of the Baptist Church at Kandy, was lately chosen by them to be their pastor, and they also decided at the same time to support him. Last Sunday, October 12th, services were held in the Baptist Chapel, Kandy, in order to appoint the new pastor, as there had been at Matelle in July last, in order to appoint another of Mr. Carter's students, who had been joyfully accepted by the people there as their pastor. On both these occasions Mr. Carter preached two valuable sermons : that in the morning relating to the duties of the pastor, and that in the evening to the duties of the people. On Monday evening, October 13th, a friendly meeting was held in the Baptist Chapel, Kandy, in reference to both the above events.

The meeting having been opened by singing and prayer, tea, &c., which had been provided, were handed round, after which Mr. Carter explained that they had met together in order that the Christian brethren and friends who attend the Baptist Chapels at Kandy and Matelle might have the opportunity of giving their respective pastors a friendly reception, and of expressing their kindly feelings towards each other, their intentions and their hopes ; and after some further remarks of this kind, called upon one of the members of the Kandy Church to speak. He rose and made a very interesting speech of fifteen or twenty minutes length, illustrating his various ideas by very pleasing and apt examples and figures. In the name of his brethren he gave their pastor a very hearty welcome, for he (the pastor) had been a long time amongst them, and had laboured amongst them, and they knew him to be an earnest, faithful, and suitable man, and having forsaken a very profitable worldly calling for the sake of Christ and to serve them, they had no doubt he would continue faithful to Christ's cause. The speaker concluded by a very earnest exhortation to the members that they should all be fellow-helpers of the new pastor, and not leave the work to him alone. The pastor rose and responded, thanking them for their kindness, and expressing his affection for them, and earnest desire to be made useful to them by Divine help.

After a few remarks from Mr. Carter, one of the members of the Matelle Church, of whom several were present, rose and spoke in a very pleasing manner of the great affection which the members of the Church at Matelle bore for him whom they had a short time ago chosen as their pastor, and that from

the time he had been amongst them, they had very greatly advanced in love and zeal; and that this love was not confined to themselves, but through their pastor had sprung up between them and the members of churches in other districts; that already much good was apparent, and they hoped and expected more would follow. To this the pastor of the church said, that he had been greatly delighted as he observed the way in which his Christian brethren at Matelle had been advancing in love and joy, and firmness and zeal from day to day, and that a great affection for them had sprung up in his heart by observing their love for him as manifested in their prayers on his behalf and general behaviour towards him; and that he was desirous of serving them with all his might, and hoped that if it were necessary he would be found prepared even to lay down his life for them. Mr. Carter then made a short speech and concluded this part of the evening's proceedings, saying, that there was great cause for joy with respect both to the two churches and their pastors, and said he hoped there would be still greater cause for joy; and amongst other things exhorted the members to continue as they were doing, to give liberally and ungrudgingly towards the support of their pastors, reminding the members of the church of Matelle that their pastor, as well as the other, might have gathered riches, but with joy gave up the opportunity and continued to renounce it in order to serve them.

The next proceeding was that of a presentation by the united members of the Baptist Churches at Kandy and Matelle to Mr. Carter, who is about to return to his native country, of a handsome Bible, value 3*l.* 10*s.*, and a beautiful electroplated Tea Service, which cost 9*l.*; the Bible containing a suitable inscription. Mr. Harmanis Silva, the pastor of the church at Matelle, had been appointed to speak to the object of the presentation. He spoke to this effect,—that Mr. Carter had left his own country and come to Ceylon out of love to the Singhalese people, and that labouring hard to acquire the language, he had begun to preach in Singhalese within four months of the time of his arrival, that he had advanced day by day in knowledge of the language, and after having made great progress in it had prepared the following books in order to do good to the Singhalese people:—

First, the New Testament, a portion of that book which is of more value than all other books in the world. He had printed the entire New Testament, having laboured at it for more than three years, and made a clear translation both in accordance with the original Greek and the present usage of the Singhalese language. That translation was a clear one, could be understood by all, one that gives great pleasure to the reader, and the profit of which is inexpressible. Another book was, a book for Singhalese persons to learn English more easily; of these, four Nos. had been issued, and the fifth was in the press; that, knowing the profit to be derived from English books, Mr. Carter had made these lesson books with the express design of assisting Singhalese persons to get that profit at a less expenditure of time and labour.

Another book was a lesson book in two parts, to assist Missionaries and other Europeans to learn the Singhalese language with more ease, which design was excellent, and the benefit of the work would soon be felt through missionaries and others by the Singhalese people. Another book was, a Singhalese Grammar of the Singhalese language. There had hitherto been no such Grammar of the present Singhalese, and one was very much wanted, that the book was made, and would shortly be printed.

The speaker mentioned, too, some profitable tracts which Mr. Carter had written, and which were printed by the Tract Society. He then went on to say, that during the preparation of these books Mr. Carter had with great care and labour trained six students for the ministry, of whom three are settled in the Colombo district, and three in the Central Province, by means of whom great good was being done. In the midst of all this work, Mr. Carter had preached for a number of years in that chapel most profitable sermons, by means of which the members had been brought into a zealous state, gave liberally for the cause

of Christ, and had come to taste the sweetness of Christian love; and so great was the delight which had sprung up in their hearts that they often shed tears of joy when speaking of him. The speaker further said, that Mr. Carter, desirous of doing yet more good to the Singhalese people, was about, during his stay in England, to translate the Old Testament into Singhalese, and hoped to return with it to revise and print it; and not only so, but Mr. Carter, during the time he had been amongst them, had been a loving father, teacher, brother, and friend; that therefore they, the members of the Baptist churches at Kandy and Matelle, desired him to accept, as some token of their love for him, the Bible and Tea-service which they had prepared for that purpose. The speaker having read aloud the inscription, concluded his rather lengthy, very warm and forcible speech, by exhorting all to continual and earnest prayer to God, who can accomplish all things, that Mr. Carter might be permitted to reach his native land in safety, perform there the work he hopes to do, and then return to his work here.

Mr. Carter in reply said he did indeed accept with joy the handsome present which they had made, and did so as a token of what they had so warmly expressed, their love for him. He said that he could not sufficiently thank them for the kindness and love they had shewn. He was conscious that his work had been mixed with many imperfections, and even at the best it was no more than his duty, and very trifling when compared with what Christ had done for him.

After one or two others had expressed their appreciation of Mr. Carter's work, and of his kindness and faithfulness amongst the natives, the meeting was closed with prayer and the benediction. All present were greatly delighted with the whole proceedings, some even wept tears of joy.

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### THE GOSPEL IN HAYTI.

It is some time since we called attention to the mission in Hayti. In the early part of last year the brethren passed through a period of severe affliction. Mr. and Mrs. Bouhon were compelled to return to Europe, and Mr. and Mrs. Webley to retire, for a few weeks, to Jamaica, to seek restoration of strength. Since then, Mrs. Webley has again been brought near to the grave, but, through Divine mercy, her husband has been spared the trial he feared. She is now again in tolerable health.

The congregations were, of course, affected by these events. They are now wearing their wonted aspect. Much trouble has, however, been experienced from the Romish priest of Jacmel, who has kept up a perpetual agitation in the town since the conversion of one of the teachers in the Government School. This event, at the time, led to the interference of the Minister of Public Worship, and induced Madame Diana Ramsay, a member of the church, to resign her position as directress of the school. Although known to be a Protestant, the president refused to receive her resignation, and left her free to act as a Protestant and a Christian.

Recently President Geffard has paid a visit to Jacmel, and opportunity was taken by the priest and his partisans to resume the agitation for the dismissal of Madame Ramsay. Some thirty applications were made to him to this effect. Seeing this, Madame Ramsay again placed her resignation in the president's hands. He would not accept it. He told her, amongst other things, that he had placed her in the school, and also retained her there, in order that the Gospel might be propagated among her pupils; that he believed the Gospel to be the only true means of civilization for his poor country; that though he might procure another mistress from France, he might not possibly meet with another Diana; and that, though other mistresses should be given her to teach the Catholic religion, he wished her to maintain her own convictions as a Protestant, and not to violate her own conscience.

We cannot but rejoice at this display of enlightened policy in the governor of a Roman Catholic country. Would that it were in our power to seize the opportunity, and give to this large, populous, and interesting island, a goodly band of missionaries; then might a true and pure Christianity supplant the present superstitions, and make Hayti as civilised as its ruler desires it to become.

During his visit to Jacmel, the president favoured our missionaries with personal interviews, and held with Mr. Webley prolonged conversations on religious subjects. Delicacy forbids a more explicit reference to what passed on those occasions; but we ask on behalf of our brethren, and the work in which they are engaged, the fervent prayers of the Lord's people. Let President Geffard have a prominent place in our supplications.

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### A SCENE IN AFRICAN MISSIONARY LIFE.

On every side our missionaries in the Cameroons river are surrounded by uncivilized and barbarous tribes. Even in the very scene of their toil, their labours are often interrupted by outbreaks of passion and revenge. In allaying the strifes of the people, the missionaries are exposed to many perils, and at times it is amidst threats against their lives that they interpose and stay the progress of plunder and slaughter. Mr. Robert Smith has given us a lively picture of one of these disturbances, which broke up the peaceful services of the Sabbath day, and ended without bloodshed only through the interposition of the missionaries. He writes as follows:—

We had a sad scene in this town [Aqua Town] last Lord's day week. I will give you but a brief outline, for such a scene cannot be fully portrayed. A few years since a piece of ground was purchased for the burial of white men who might die in this river. The chief of the town has very foolishly claimed part of it back again. A few days since a mate of one of the vessels died, and the captain sent men to prepare the grave. We pointed out to them a suitable place, when the next person in influence in the town said he should not be buried until they paid the chief for the ground. We took but little notice of what the man said, and some time after they came to ask me if I would go and bury the corpse. I went. When I arrived at the grave, there was sad confusion. The corpse was alongside; the captain and sailors were entreating to come out of the grave a native (a powerful man), who had gone and stopped the diggers from proceeding with their work. I looked into the grave and saw the man (half intoxicated) lying at the bottom. He refused to move. Knowing the man, I spoke to him several times, and he came out. After I had reasoned with him, he went away; but I had to stand by the corpse while they dug the grave deeper, when we buried the body in peace. Several of the native chiefs around have been watching for an opportunity to make a quarrel with the chief of this town because he has been prospering of late, through acting honestly: and they gladly seized upon the burial ground palaver. At day-break on the Sabbath morning, they came down upon the town in overwhelming numbers, armed with guns, cutlasses, swords and heavy sticks, their object not being to kill, but to destroy and plunder, and if possible (I believe) to destroy the town. They destroyed much, and committed as many thefts as they could. It was a dreadful scene of confusion and yelling. In the affray I saw a dagger raised at one of our native teachers, and we had several escapes from the falling of plantain trees, of which the enemy cut down a great many. These trees yield a large amount of food to natives. The Lord gave us favour in their eyes, and blest us in stopping them from committing further destruction. A few days after the captains were called to settle the palaver. Mr. Saker being away, I attended the meeting, which was anything but pleasant, for all the native speakers are introduced by singing and shouting. Each chief appeared to glory

in telling of the other's dark deeds, and dark they were. I will mention one that I heard from the chief's lips. It took place while Mr. Saker was in England last. The king (who was at the bottom of it all), had a quarrel with the Abo people, and this injured chief went with an armed canoe, and brought back a man they had caught, and gave him to the king, at the same time asking the king if he intended to keep the man to see if the people would settle the palaver, or should they kill him. Whereupon the king seized a gun, and shot at the poor man several times, but could not kill him. One of the young men belonging to the chief then took a gun and shot the man. Another young man snatched up a sword and instantly cut his head off. The said chief picked it up, and gave it to the king, who I suppose kept it for some days to dance and drink around it. One's heart sickens to hear of such barbarous things; and this is the people among whom we daily labour. But dark and savage as these people are, the glorious gospel of the blessed God has and is changing some of them to be meek and lowly followers of the Lamb of God.

Before the meeting was over and all things could be settled peaceably, the injured chief had to give a fine to the king of several pounds, because he was of the weaker party. Strange justice! but such it is in this benighted part of Africa. Might against right. It was pleasing to see that the little houses belonging to our members and congregation were not touched. Oh! how such scenes make us long for the time to come speedily when the Prince of Peace shall reign in their hearts.

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### THE DUALLA LANGUAGE.

The completion of a vocabulary of the Dualla language, with a brief introduction containing the elements, by the Rev. Alfred Saker, affords us an opportunity of making a few remarks on this African dialect. In addition to the above work, a version of the entire New Testament has been printed, and also Genesis, Exodus, the Psalms, and three of the minor prophets. Not only has a commencement been made of a biblical but also a school literature, and the language for the first time has been brought under cultivation.

The Dualla is spoken by a very considerable population, sometimes numbered at 30,000, living about the mouth of the Cameroons river and base of the mountain. The people are thought to be a small part of a large family that at an early period migrated southward from Abyssinia, and spread themselves to the north and south of the equator. Their language has been broken up into many dialects, and with some tribes all trace of their origin has disappeared. Among rude and unlettered tribes language undergoes rapid mutations, and attains forms that baffle all investigation.

Dualla is the name both of the people and the tongue they speak. Their traditions are but few and of no remote date. They refer their origin to one of two sons of a man who settled on the western side of the Cameroons mountain. One named Koli remained in their parental seat, the other named Dualla crossed the region now known as Victoria and Bimbia, and expelled the Basas from their dwellings on the Cameroons river. Evidence of the contest is still seen in some embankments near the mission station. The river is said to have been narrower than at present, but within the last twenty years it has made great encroachments.

The Duallas are divided into tribes, under independent chiefs. Feuds are therefore frequent, and property very insecure. The slave-trade was once the calling of the entire people, and to the rapine, oppression, and blood of that fearful traffic is to be traced the ferocity of the present race. Yet since the cessation of the slave-trade with foreigners, the last twenty years have seen a great change. Slaves are still held among the people. They do not, however,

increase much by purchase, chiefly by birth. The slaves are two to one in excess of free men. They are in fact rather serfs than slaves, and there are many incidents to prove that ere long they will entirely be free, if they do not even make themselves masters of the soil.

The Dualla language has many affinities with the Isubu, spoken at Bimbia, and with the tongues to the East and South. Northward the languages differ from the Dualla, and differ in proportion to the distance; but nearness and intercourse are fast breaking down the differences.

The Dualla vocabulary is at present very scanty, containing not more than 2400 root forms. It is, however, as yet but imperfectly known. "Ever and anon," says Mr. Saker, "we come on words which lie like grains of gold in the bed of the stream, and like grains are revealed only by the disturbance of storms or floods. While the daily concerns of man run smoothly on, in a few words he expresses his wants, his thoughts and emotions; but let his heart be moved by strong passion, by deep distress, by mental conflicts, and words none suspected to be in his memory, or even in existence, are found welling up from the deeps of his heart, and in a moment we see that they are the true words—such words that a less exciting cause would not have revealed."

The elementary sounds in Dualla are thirty-three in number, which English letters, with some orthographical additions, have been employed to express, excepting c, h, q and z, the sounds of which are not known.

It is interesting to add that the Scriptures, the vocabulary, and elementary school books, used in the mission, have all been printed on the spot, and chiefly by lads trained in the mission and the fruit of missionary labours.

## INCIDENTS OF THE REVIVAL IN JAMAICA.\*

BY THE REV. J. M. PHILLIPPO.

"As early as four o'clock in the morning," said a traveller to the north side of the island, "I was passing through a deep glen, in the midst of which was a hamlet composed of about thirty or forty cottages.

"On approaching it I heard the voice of prayer and praise wafted towards me, at intervals, through the dense forest that rose around. I soon perceived that it was a prayer-meeting, held in a kind of class-house, or rural sanctuary, situated in about the centre of the group of huts. The morning being dark, and both myself and horses much fatigued, I remained for a time in the vicinity, more, I fear, from a motive of curiosity, or a desire to see how the service was conducted, than from a hope to be interested or benefited by it. It consisted of singing hymns, mutual exhortation, and prayer. Among the hymns sung were those beginning—'Come, let us join our cheerful songs;' 'Salvation, O the joyful sound;' 'Come, humble sinner, in whose breast,' &c.; with the refrain, "We'll wait till Jesus comes," &c.

"Several addresses or exhortations were delivered; and although it appeared that none of the speakers could read, it is remarkable with what correctness they quoted Scripture and repeated hymns—the latter, in some instances, extending over five or six verses.

"Being at last recognised, there was nothing left for me but to continue the service, and which I did, after delivering an address in the same manner as that in which it had been previously conducted. As usual, the prayers were short, fervent, and powerful, and soon considerable excitement was manifested, amidst mingled cries for mercy, and loud expressions of gratitude and joy. When day began to dawn the service was concluded; but just before the dis-

\* From a work in preparation, by the Rev. J. M. Phillippo.



person of the assembly, the old black leader, whom I found presiding at the meeting, delivered a few last words, exhorting his 'bredderen and sisters,' after some flattering allusions to me, to hold fast their profession and to meet each other at last 'on Canaan's happy shore.' The reminiscence of their favourite hymn thus revived, the house was filled as with one shout of joyous acclaim, all repeating the last words in loud chorus, and with great animation, as they moved rapidly along amidst the cocoa-nut palms, orange and other fruit-trees, that overhung the pathway to their dwellings, the shouts sending up the shrill notes on the still morning air to the distant hills. Soon the strain was heard from every cottage of the settlement, awaking the echoes of the mountains along my path, and which followed me until I had proceeded full a mile upon my journey."

"An extraordinary spiritual movement," continued the narrator of the last interesting occurrence, "took place at —. It was on a Sabbath evening. The house of God was filled with worshippers, or rather with an indiscriminate multitude of believers and unbelievers—with penitent and impenitent. Hymns of praise ascended to heaven, and impressive exhortations were given previously to my arrival. It was a prayer-meeting for general objects; and I continued the service, as on the occasion just described, in the order in which it had been begun, viz., by singing, exhortation, and prayer, at intervals. The singing, though sufficiently vociferous, was indicative of deep, sincere feeling; and the prayers, as usual, were brief, artless, and hearty. Those engaged said what they meant.

"They were not mere word supplications that they offered—not the repetition of the form without the spirit—not the labour of the lip, but the travail of the soul—such as were substantiated by habitual harmony of action. It was truly delightful to listen to the simple accents that welled up from the depths of hearts that really felt the need of the blessings invoked.

"These, humble, earnest, suppliants pleaded with God for mercy, first for themselves; while the frankness with which they confessed their sins, and their fervent supplications that their transgressions might be forgiven through the blood of Christ, gave evidence of a sincerity not to be questioned. Anything like description, however, or one just and true, under all the circumstances, is impossible. They made a direct address to God as Omnipotent and all-seeing—as directing and governing all things in heaven and on earth. The special subjects embraced, doubtless incidentally, were—original sin; the inexcusable wickedness of mankind at large; the necessity of regeneration; justification and sanctification through the merits of the Redeemer, and the agency of the Holy Spirit; together with an earnest invocation for an increase of faith, and love, and hope, and joy, to enable them to bring forth all the fruits of righteousness.

"'In praying for sinners around,' said one, 'O Lord God Almighty, have compassion on poor sinners in this island of Jamaica, who will not come to see that dem might have life; awaken dem to true repentance; broke dem heart and pluck dem as firebrands out of the burning. O Lord Jesus, dow Son of David, have mercy upon dem; make dem throw down dere rebellious weapons, and fight gainst dee no more again. O blessed Jesus, dow tender Lamb of God, wash them in thy precious blood; take away dem hearts of stone, and give dem hearts of flesh. O give dem broken and contrite hearts, for dow say a broken and a contrite heart dow will not despise. O Lord, let dem feel dere sins to be a heavy burden upon dem head, and make dem find no rest till dem find rest in dee, and in dee alone.'

"Among other sentiments expressed by a poor labouring (black) man, in praying for the minister, unconscious of the indifferent compliment he thereby paid him, at the commencement of his petition said: 'O Lord, bless we dear minister; loosen him tampering tongue; give in unto him, dat he may give out unto we poo outcast. Able him, dat him may preach dy trute in such a plain and simple manner dat we may hear for weself and not for anoder. Able him, dat him may lift up him voice like a mighty trumpet, cry aloud, and spare

not the Gospel, so dat the four corners of worl may wake up and say—what we must do to be saved? O make dy minister sarvant de honor instrument in dy sarvice in bringing thousands of millions of poo sinners like we to bow demself to dee, O blessed Mar'sr Jesus, as dem only Lord and Saviour. Amen.'

"On behalf of the church, said another, with an ardour that might have been mistaken for enthusiasm, 'O Lord, do thou look upon us as a church and people. We also are verily guilty before thee. While we want for others to set off to pray, we need to be set off again weself; while we want to teach others, we need others to teach us. We have all lost our first love and strong desire. O Lord, our hearts are cold, do thou warm them. O fire them with love to Christ. Our hearts are hard, do thou soften them; make them like wax, melt in the fire. Our hearts are deceitful and desperately wicked above all things, do thou wash them and cleanse them from all their filthiness by thy Holy Spirit's power. O thou blessed Spirit, do teach us, and make us love our precious Saviour more and sarve him better. Let him be more than ever precious to our souls. O let not thy Holy Spirit leave us any more. O Lord, let us make it our study to please thee every day. As thy believing people, we feel that we can always have peace and joy for our portion, if we only keep close to thee. Thou say if we are straitened, we are straitened in ourselves, but not in thee. Lord, increase our faith, our hope, our trust. O let us believe, truly, that everlasting life is secured to us by promise and by blood. O let this precious promise warm our hearts and quicken our zeal, that we may ever find it our delight to please thee. Whether we eat or drink, or whatever we do, may we do to the glory of thy great and holy name. O Lord, bless all thy churches everywhere. Touch the hearts of thy people by thy good Spirit, that they may labour for thee, and coax poor sinners, that they may fly to thy house of prayer like doves to their windows. O make thy own precious word a blessing to all that hear it. O hear our prayer, for thy blessed Spirit's power to be felt among us more and more. Without thy blessed Spirit's work with us, all our prayers and labours will be in vain; for thou say, Paul may plant, and Apollos water, but thou only can give the increase.'

"The expression of one in his supplications for the heathen were, some of them, calculated to disturb the gravity of the more intelligent worshippers. 'O Lord have mercy upon the four corners of the erth where dem is washenup (worshipping) tocks and tones an de workmanship of dem own hand. Dem heb eye, but dem no see; dem heb ear, but dem no heary. Poo ting! dem ears hard, dem eye blind, dem body tiff; dem heart wicked, full up wid ebery cage of unclean bud (bird). How dem able fo bow down for washup precious mars'r Jesus, and love and sarve him, cept dy Holy Spirit larn dem? O dow blessed and adorable Saviour, who come into dis wicked world to sarch for we poo sinner, and carry we back to dy Fader house, same like dow did de poo prodigal, to rejoice wid we in dy great salvation. O look pon we poo broder an sister in Africa, living like dem got no soul to save, no soul to lost. O have mercy pon dem, an send some blessed European fo open dem dark eye, an lead dem to Jesus de Lamb of God, who take away de sin of de worl, an who don't willin dat any should perish, but dat all may be save by his precious blood, pill upon Mount Calbery cross.'

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### MISSIONARY MOVEMENTS.

AKYAB.—Mr. Page having recently visited this old station of the Society, on his way to Chittagong, thus writes:—Akyab is the capital of the great rice province of Aracan. It lies on the sea coast, having beautiful roads in which a fleet might ride, protected by a low range of hills. The town contains some 40 or 50 families of English-speaking people, officials, their servants and traders and merchants. There is a small "church" without a chaplain, and an English school, where Mug boys read English, a hospital, and a jail. The natives are chiefly Mugs, a people, you may remember, just like the Burmese. There are also Bengalees from Calcutta and Chittagong. The population of

Akyab is not above 10,000. Some 200 ships come here annually for rice, which they take to Europe. Some years back (after the labours of our late aged brother Fink) the American Mission had some missionaries here. Two brethren died; others were sick; and though some fruit—some 85 converts—had been gathered together, the mission was given up: and now 4 converts, timid, retiring, are all we can find. How sad! All Akyab, all Aracan, without a preacher of the gospel! Akyab is now some 50 hours steaming from Calcutta:—no more. Martin and I have been preaching in the bazaar to large congregations. We have also done a little in English. But alas! we bear a testimony and go away. Many say "Why don't you stay,"

CALCUTTA.—We are happy to announce the safe arrival of the missionary party in the "Shannon," on the 1st of December, and also of Mrs. Lewis and Mr. Anderson. The voyage of the "Shannon" was prolonged by calms, and one severe storm was encountered; but all our dear friends have landed in excellent health, and were preparing immediately to go to their respective stations. During the voyage, morning and evening worship was maintained in the cuddy, through the kindness of the captain, and Divine Service was held on Lord's-days as often as the weather would allow.

BACKERGUNGE.—Mr. Martin has returned from a visit to Fureedpore and Mymensing, which places he has explored, in order to determine the locality of a new mission station. Both are very important and populous districts, and both without any missionary instructors. It now only remains for the Committee to give their decision.

DELHI.—The Annual Conference of the brethren forming the mission in the North-West, has been held. Among their resolutions is one for Mr. Williams to leave Chitoura for Muttra. Mr. Evans' health has so much failed of late as to render a change of climate probably essential. This, also, is the case with Mr. Parsons, of Meerut.

DACCA.—Mr. Bion has been, as usual, out on an itinerant journey to Comillah. He was then about to visit Cachar, or Silhet, notwithstanding that his health was far from good. He reports having baptized, at Jangaliah, eight persons, and, at Munshigunge, seven more. Two were heads of the sect called Satya Gurus. In the Native Christian Girls' School there are fifteen children, and it is very nearly self-supporting by the payments of the parents. The teacher speaks English fluently. There are also in Dacca two female schools supported by wealthy Hindus, receiving grants in aid from Government. The wives of two of our native preachers are engaged as schoolmistresses in them.

COLOMBO, CEYLON.—Our dear friends, Mr. and Mrs. Pigott, safely reached their destination on the 17th of November. They had to encounter one severe hurricane, and much rough weather, by which the ship was damaged. They would reside at Matakooly. Letters have been received from Mr. Waldock, from the Cape of Good Hope, dated Nov. 12th. The passage had been very favourable. Mr. and Mrs. Carter, with their family, were expecting to sail on the 20th of December, from Colombo. A very interesting missionary meeting had been held, celebrating the fiftieth anniversary of the Society's Mission in Ceylon.

BAHAMAS.—Mr. Davey has visited Andros Island. With one exception, he found the Churches in a peaceful and prosperous state. On returning, the schooner was wrecked on New Providence, and Mr. Davey lost his clothes and other useful articles. At Fox Hill ten persons had been baptized, and he was anticipating the pleasure of baptizing twenty or thirty at Nassau.

JAMAICA.—Mr. Teall reports that at Green Island he has baptized six persons, and at Lucea eleven. One of them is a Hindu Coolie, named Noonoo Ram. The chapel at Green Island is now ready to receive the roof.

SPANISH TOWN.—Mr. Phillippo says, that owing to a long succession of wet weather, and other causes, the mission throughout the island has been sorely tried during the last six months. He fears that the institutions, as well as the pastors of the churches, will suffer much from deficiency of resources.

**KETTERING.**—Mr. Fray corroborates the above statement of Mr. Phillippo. He adds, that those who have joined his churches during the revival, give him satisfaction, and continue to walk in the fear of God. His congregations are good, and he was about to baptize thirty persons. He has three day schools under his care, for which he would be glad to receive help.

**AFRICA.—CAMEROONS.**—The mission has been thrown into great peril by the assault of a body of native slaveowners on the missionaries. A woman, held in slavery in King Aqua's Town, ran to the mission-house for protection. She was fed, and sent away. The aid thus given exasperated the slave party among the people, and threats of destruction were freely uttered. The mission-house was surrounded. Mr. Peacock received blows on his shoulder, and for nearly a week there was great danger of the entire destruction of the mission property. The enraged slaveowners were finally appeased by the payment of £20 by Mr. Peacock.

**JOHN AQUA'S TOWN.**—Mr. Diboll has visited several of the neighbouring towns, and has been well received. Great Gibarri, where the king urged him to come often, he hopes to visit regularly. In the towns where a European lady had never before been seen, the presence of Mrs. Diboll excited great curiosity.

**PORT ELIZABETH, CAPE OF GOOD HOPE.**—Mr. Adams writes that, since his arrival, the congregation has been steadily increasing, and several persons have been added to the church, six of them by baptism. For several weeks a most pleasing state of things had been apparent, conversions being frequent, and the prospect of success yet brighter.

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### HOME PROCEEDINGS.

Missionary meetings are usually few in the month of January. We have this month only to report meetings at Leamington and Warwick, attended by the Rev. F. Trestrail and Rev. R. Williams, and at Hitchin, attended by the Rev. Geo. Pearce, and the Rev. F. Trestrail.

It is with pleasure we report the safe arrival of our esteemed missionary friends, the Rev. G. and Mrs. Pearce. The health of Mrs. Pearce continues very low; that of Mr. Pearce has been greatly benefited by the voyage.

At the quarterly meeting of the Committee, held on the 14th ult., arrangements were made for the Annual Services, which commence this year on Thursday, the 23rd of April. A new feature of the ensuing anniversary, will be a missionary sermon addressed to our Welsh speaking friends in the metropolis. We hope to give in the next Herald particulars of persons and places engaged.

The deficiency in the funds of the society, which amounts to about £3600, also engaged the serious attention of the Committee. Last year we were favoured by a donation of £3000 from the late Chas. Robinson, Esq., and no large donations have been received this year to make up for his loss. The remaining sum deficient, which perhaps is somewhat increased by the distress in the North, would appear from the explanation given, to be chiefly owing to a delay in remittances from the treasurers of the local associations. A prompt transmission of contributions would often prevent anxiety and much lighten the labours of the Committee.

An important discussion took place on the question of employment of native agency in missionary work. A series of resolutions was adopted, the purport of which is that the society will avail itself of the abilities of native converts to the greatest possible extent. It was stated that the native preachers at present employed in India, about 113 in number, give an average of one native preacher to every 14 converts, or deducting females, about 1 to every 7 male adults. So far the progress made in this direction is very gratifying.

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.

BAHAMAS MISSION.

Our esteemed missionary, the Rev. W. K. Rycroft, will shortly depart for his sphere of labour in Turk's Islands and in St. Domingo. Before leaving he is anxious to obtain contributions towards the erection and repair of several chapels, and we earnestly recommend his appeal to the kind consideration of our friends. The sympathy and aid he requires will greatly encourage him and his native fellow-helpers in the work, especially among the superstitious and ignorant negro population of St. Domingo.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from December 21st, 1862, to January 20th, 1863.*

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

ANNUAL SUBSCRIPTIONS.			£ s. d.	£ s. d.			£ s. d.				
Barnes, Mr. R. Y. ....	1	0	0	Brentford, Park Chapel—	1	14	6	Staines—	4	7	0
Carthew, F., Esq. ....	5	0	0	Collection for W. & O.	10	4	9	Contributions .....	0	6	0
C. R. ....	1	1	0	Camberwell, Denmark Pl.—	10	4	9	Less expenses ..	4	1	0
Foster, R. S., Esq. ....	1	1	0	Collection for W. & O.	14	12	6	Stoke Newington, Salem Chpl—	3	2	0
Martin, Marcus, Esq., for	2	0	0	Camden Road—	6	5	0	Collections .....	2	0	0
China	1	0	0	Collection for W. & O.	6	11	6	Tottenham—	2	0	0
Noel, Hon. & Rev. B. W.,	1	0	0	Dalston, Queen's Road—	6	11	6	Collection for W. & O.	20	7	1
M. A., for <i>do.</i> ....	1	0	0	Collection for W. & O.	8	17	8	Do., Lorrimer Road—	0	18	6
Smith, R., Esq., Dalston	1	1	0	Contributions .....	4	5	6	Wandsworth Assembly Rooms—	2	0	0
				Ebenezor—	4	5	6	Collection for W. & O.	2	0	0
				Contribs. Sun. S. for	0	13	8				
				China, by F.M.M.A.	8	17	8				
				Hackney, Mare Street—	4	5	6				
				Contrib. Juv. Miss. S.	6	0	0				
				Do., Providence Chapel—	1	0	0				
				Collection for W. & O.	4	10	6				
				Hammersmith—	1	2	6				
				Collection for W. & O.	2	6	0				
				Harrow-on-the-Hill—	1	0	0				
				Collection for W. & O.	4	10	6				
				Kentish Town, St. Paul's,	1	2	6				
				Hawley Road—	1	2	6				
				Collection for W. & O.	2	6	0				
				Low Edmonton, Rev. I. Doxey's—	1	2	6				
				Collection for W. & O.	2	6	0				
				Notting Hill, Norland Chpl.—	2	6	0				
				Collection for W. & O.	13	11	3				
				Regent's Park—	19	5	2				
				Collection for W. & O.	0	19	9				
				St. Luke, James Street—	3	8	3				
				Collection for W. & O.	3	8	3				
				Shacklewell—							
				Collection for W. & O.							

  

DONATIONS.				BEDFORDSHIRE.			
"A Friend at B. B." ..	1	0	0	Cranfield—	1	0	0
"A Friend in Cambridge-	0	10	0	Contribution .....	0	5	0
shire" .....	1	5	0	Dunstable—	0	5	0
E. G. ....	1	5	0	Contribs. for N. P. ..	1	14	0
The Young Men's Miss.	8	17	9	Luton, Union Chapel—	1	10	4
Soc. at Messrs. J. & R.	20	0	0	Collection for W. & O.	1	10	4
Morleys, 18, Wood St.,	0	5	0	Do., Wellington Street—	0	9	0
E. C. ....	0	5	0	Collection for W. & O.			
Wood, F. J., Esq., L.L.D.	8	17	9	Risely—			
Under 10s., for W. & O.	0	5	0	Collection for W. & O.			

  

LONDON AND MIDDLESEX.				BERKSHIRE.			
Alfred Place, Old Kent Road—	1	1	8	Abingdon—	1	10	3
Contribs. Sun. School,	1	5	0	Collection for W. & O.	0	6	0
by F.M.M.A. ....	1	5	0	Beech Hill, near Reading—			
Blandford Street—	1	5	0	Collection for W. & O.			
Collection for W. & O.	13	14	6				
Bloomsbury—	92	3	1				
Collection for W. & O.							
Contribs. on acc. ....							

£ s. d.		£ s. d.		£ s. d.	
Blackwater, near Wokingham— Collection for <i>W. &amp; O.</i>	1 0 0	Devonport, Hope Chapel— Collection for <i>W. &amp; O.</i>	2 2 0	Leominster— Collection for <i>W. &amp; O.</i>	0 12 0
Reading— Collection for <i>W. &amp; O.</i>	5 0 0	Contribs. on acc. ....	5 0 0	Horsford— Collection for <i>W. &amp; O.</i>	1 3 0
Wokingham— Collection for <i>W. &amp; O.</i>	7 0 0	<b>Exeter, South Street—</b>	0 18 0	Kington— Collection for <i>W. &amp; O.</i>	1 0 0
<b>BUCKINGHAMSHIRE.</b>		Contributions .....	12 10 9	Ross— Collection for <i>W. &amp; O.</i>	1 0 0
Aston Clinton— Collection for <i>W. &amp; O.</i>	1 1 0	Less expenses ..	0 10 9	Ryeoford— Collection for <i>W. &amp; O.</i>	0 15 9
Brill— Contribution .....	6 0 0		12 18 6	Whitestone— Collection for <i>W. &amp; O.</i>	1 0 0
Haddenham— Collection for <i>W. &amp; O.</i>	0 12 7	<b>Hfracombe—</b>	0 11 8	<b>HERTFORDSHIRE.</b>	
Swanbourne— Collection for <i>W. &amp; O.</i>	0 4 0	Contribution for do. ....	0 10 0	Chippierfield— Collection for <i>W. &amp; O.</i>	0 10 0
Wraysbury— Collection .....	2 16 6	<b>Lifton—</b>	0 5 2	Hemel Hempstead— Collection for <i>W. &amp; O.</i>	2 9 4
Sunday School .....	2 4 6	Collection for <i>W. &amp; O.</i>	9 2 6	Hitchin— Collection for <i>W. &amp; O.</i>	5 3 8
<b>CAMBRIDGESHIRE.</b>		Stoke Gabriel— Collection for <i>W. &amp; O.</i>	1 6 8	Markyate Street— Collection for <i>W. &amp; O.</i>	0 10 0
Barton Mills— Contributions .....	12 0 5	Stonehouse, Ebenezer— Contributions .....	5 0 0	Rickmansworth— Collection for <i>W. &amp; O.</i>	1 0 0
Brandon— Collection .....	2 0 0	<b>DORSETSHIRE.</b>		Saint Albans— Collection for <i>W. &amp; O.</i>	5 12 4
Burwell— Collection .....	6 7 3	Dorchester— Collection for <i>W. &amp; O.</i>	1 1 6	<b>HUNTINGDONSHIRE.</b>	
Do. for <i>W. &amp; O.</i> ..	0 10 6	<b>ESSEX.</b>		Ramsey— Collection for <i>W. &amp; O.</i>	1 0 0
Cambridge, St. Andrew Street— Collection for <i>W. &amp; O.</i>	6 3 3	Burnham— Collection for <i>W. &amp; O.</i>	0 16 0	Saint Neots— Conts. on acc. of Hun- tingdonshire Auxly.	80 0 0
Contribs. on acc. ....	45 10 3	Harlow— Collection for <i>W. &amp; O.</i>	1 10 0	by <i>W. Paine, Esq.</i>	
Caxton— Collection for <i>W. &amp; O.</i>	1 3 3	Loughton— Collection for <i>W. &amp; O.</i>	5 9 7	<b>KENT.</b>	
Gamlingay— Collection for <i>W. &amp; O.</i>	1 0 0	Romford— Collection for <i>W. &amp; O.</i>	1 0 0	Crayford— Contribs. Sun. School for <i>N.P.</i> by <i>Y.M.M.A.</i>	0 12 10
Harston— Contributions .....	2 4 0	<b>GLOUCESTERSHIRE.</b>		Eynsford— Collection for <i>W. &amp; O.</i>	1 7 3
Isleham— Contributions .....	7 2 8	Bourton-on-the-Water— Collection for <i>W. &amp; O.</i>	1 10 0	Greenwich— Collection for <i>W. &amp; O.</i>	1 15 0
Landbeach— Contributions .....	2 5 0	Cheltenham, Cambray Chapel— Collection for <i>W. &amp; O.</i>	5 0 0	Folkestone— Collection for <i>W. &amp; O.</i>	2 0 0
Shelford— Contribs. for <i>China</i> ..	3 0 0	Do., Salem Chapel— Contributions .....	3 13 8	Lee— Collection for <i>W. &amp; O.</i>	6 3 4
Soham— Contributions .....	5 3 8	Hillsley— Collection for <i>W. &amp; O.</i>	0 9 9	Sevenoaks— Collection for <i>W. &amp; O.</i>	1 1 0
West Row— Collection .....	0 17 2	Lydbrook— Collection for <i>W. &amp; O.</i>	0 11 0	Smarden— Collection for <i>W. &amp; O.</i>	0 15 0
Wilburton— Contributions .....	1 1 0	Thornbury— Collection for <i>W. &amp; O.</i>	0 10 6	Woolwich, Parson's Hill— Collection for <i>W. &amp; O.</i>	2 0 11
	96 8 5	Uley— Collection for <i>W. &amp; O.</i>	0 5 0	Do., Queen Street— Contrib. Sun. School, by <i>Y.M.M.A.</i> .....	1 3 0
Less expenses ..	1 14 0	Wotton-under-Edge— Collection for <i>W. &amp; O.</i>	1 0 0	<b>LANCASHIRE.</b>	
	94 14 5	<b>HAMPSHIRE.</b>		Bacup— Collection for <i>W. &amp; O.</i>	2 0 0
<b>CHESHIRE.</b>		Broughton— Collection for <i>W. &amp; O.</i>	1 18 0	Birkenhead, Grange Lane— Collection for <i>W. &amp; O.</i>	4 11 8
Chester, Hamilton Place— Contribs. Sun. School	1 0 0	Colwell, Isle of Wight— Collection for <i>W. &amp; O.</i>	0 4 0	Blackpool— Collection .....	3 4 0
Stockport— Collection for <i>W. &amp; O.</i>	0 15 0	Crookham Common— Collection for <i>W. &amp; O.</i>	0 12 0	Do. for <i>W. &amp; O.</i> .....	1 0 0
<b>CORNWALL.</b>		Contributions .....	2 13 6	Bootle— Collection for <i>W. &amp; O.</i>	1 12 6
Falmouth— Contribs. on acc. ....	15 0 0	Newport, Isle of Wight— Contributions .....	1 0 0	Goodshaw— Collection for <i>W. &amp; O.</i>	0 15 0
Grampound— Collection for <i>W. &amp; O.</i>	1 0 0	Do., for <i>China</i> ....	1 0 0	Liverpool, Athol St. Welsh Chr.— Collection for <i>W. &amp; O.</i>	0 10 0
Contributions .....	5 10 0	Southampton, Carlton Rooms— Collection for <i>W. &amp; O.</i>	2 10 0	Do., Myrtle Street— Collection for <i>W. &amp; O.</i>	32 16 0
Penzance, Clarence Street— Collection for <i>W. &amp; O.</i>	2 10 0	Wellow, Isle of Wight— Collection for <i>W. &amp; O.</i>	0 15 8	Do., Pembroke Chapel— Collection for <i>W. &amp; O.</i>	25 7 8
Redruth— Anon. ....	1 4 0	<b>HEREFORDSHIRE.</b>		Manchester— Contributions on acc.	150 0 0
<b>DEVONSHIRE.</b>		Ledbury— Collection for <i>W. &amp; O.</i>	0 10 0		

	£	s.	d.
Do., Salford, Gt. George St.—	1	8	1
Collection for W. & O.	5	0	0
Rochdale—	10	0	5
Collection for W. & O.	3	3	9
Southport—			
Contributions .....			
Tottlobank—			
Contributions .....			

LEICESTERSHIRE.

Blaby and Whetstone—	0	17	0
Collection for W. & O.	0	8	0
Oadby—			
Collection for W. & O.			

LINCOLNSHIRE.

Great Grimsby—	2	0	0
Collection for W. & O.			

NORFOLK.

Aylsham—	0	10	0
Collection for W. & O.	80	16	6
Norfolk Auxiliary—	15	0	0
Contribs. on acc. ....	4	3	6
Norwich, St. Mary's—	2	0	6
Collection for W. & O.	1	14	0
Do., St. Clements—	3	18	0
Collection for W. & O.	1	0	0
Do. for N. P. ....			
Worstead—			
Collection for W. & O.			
Yarmouth—			
Collection for W. & O.			
Contributions .....			
Do. for N. P. ....			

NORTHAMPTONSHIRE.

Aldwinkle—	0	10	0
Collection for W. & O.	0	13	0
Blisworth—	0	8	8
Collection for W. & O.	0	6	8
Earl's Barton—	1	3	4
Collection for W. & O.	1	0	0
Great Culworth—	0	6	8
Collection for W. & O.	1	3	4
Hackleton—	1	0	0
Collection for W. & O.	0	6	9
Kislingbury—	5	11	0
Collection for W. & O.	0	10	0
Ravensthorpe—	1	4	0
Collection for W. & O.	1	0	0
Ringstead—	1	1	0
Collection for W. & O.	0	14	6
Road—	0	10	6
Collection for W. & O.	1	4	0
Thrapstone—	1	4	0
Collection for W. & O.	0	7	9
Towcester—	0	7	9
Collection for W. & O.	0	10	6
West Haddon—	0	10	6
Contrib. Sun. School			
for N. P. ....			
Weston-by-Weedon—			
Collection for W. & O.			
Woollaston—			
Collection for W. & O.			

NORTHUMBERLAND.

Newcastle-on-Tyne, Bewick St.—	4	0	0
Collection for W. & O.			

NOTTINGHAMSHIRE.

Carlton—	0	7	0
Collection for W. & O.	0	13	0
Collingham—	0	6	0
Collection for W. & O.			
Southwell—			
Collection for W. & O.			

OXFORDSHIRE.

Banbury—	1	0	0
Collection for W. & O.	4	0	3
Contributions .....			

SHROPSHIRE.

Madeley—	0	6	0
Collection for W. & O.			

SOMERSETSHIRE.

Bath, Somerset Street—	6	4	0
Collection for W. & O.	4	7	3
Clifton, Buckingham Chapel—	1	10	0
Collection for W. & O.	1	0	0
Frome, Badcox Lane—	1	0	0
Collection for W. & O.	1	0	0
Keynsham—	1	0	0
Collection for W. & O.	1	0	0
Montacute—	1	0	0
Collection for W. & O.	1	10	0
Taunton, Silver Street—	0	12	0
Collection for W. & O.	1	15	0
Wincenton—			
Collection for W. & O.			
Yeovil—			
Collection for W. & O.			

STAFFORDSHIRE.

Hanley, New Street—	1	19	10
Collection for W. & O.	0	15	0
Tipton—			
Collection for W. & O.			

SUFFOLK.

Barton Mills—	1	5	9
Collection for W. & O.	2	10	0
Ipswich, Stoka Green—			
Collection for W. & O.			

Somerleyton—	0	18	0
Collection for W. & O.	12	9	6
Contributions .....			

Less expenses ..

18	7	6
0	2	6
13	5	0

SURREY.

Kingston-on-Thames—	2	0	0
Collection for W. & O.	9	3	9
Norwood, Upper—	1	1	0
Collection for W. & O.			
Contributions .....			

SUSSEX.

Brighton, Bond Street—	9	16	3
Contributions .....	3	8	7
Do. Sun. School ..			

Less expenses ..

13	4	10
0	16	0
12	8	10

	£	s.	d.
Forest Row—	0	5	6
Collection for W. & O.	26	0	0
Lewes—			
Contributions on acc.			

WARWICKSHIRE.

Birmingham, Carr's Lanc—	7	18	6
Collection for W. & O.	22	13	3
(moiety) .....			
Do. Contribs. on acc.	0	10	0
Henley in Arden—			
Collection for W. & O.	1	10	0
Warwick—			
Collection for W. & O.			

WILTSHIRE.

Chippenham—	1	1	0
Collection for W. & O.	4	3	6
Devises—	0	5	0
Collection for W. & O.	2	0	0
Penknapp—			
Collection for W. & O.			
Trowbridge—			
Collection for W. & O.			

WORCESTERSHIRE.

Pershore, Broad Street—	1	0	0
Collection for W. & O.	1	4	0
Do. Old Baptist Church—	0	10	0
Collection for W. & O.	2	0	0
Stourbridge—			
Collection for W. & O.			
Worcester—			
Collection for W. & O.			

YORKSHIRE.

Bradford, Westgate Church—	5	0	0
Collection for W. & O.	12	0	0
Contribs. Juv. Miss.			
Soc. for N. P. Delhi	1	2	8
Bramley—	0	10	0
Collection for W. & O.	0	10	8
Brearley—			
Collection for W. & O.	0	2	6
Burlington—			
Collection for W. & O.	1	10	0
Earby—	1	0	0
Collection for W. & O.	1	0	0
Farsley—			
Collection for W. & O.	1	0	0
Halifax, Pellon Lane—			
Contributions .....	1	0	0
Keighley—			
Collection for W. & O.	0	10	0
Lockwood—			
Collection for W. & O.	3	0	0
Long Preston—			
Collection for W. & O.	1	0	0
Meltham—			
Sun. So. Juv. Miss. Soc.	1	16	10
Ripon—	2	2	0
Contribution .....	0	10	0
Sutton in Craven—			
Collection for W. & O.	25	0	0
Sheffield, Townhead St.—			
Contribs. on acc. ....			

Wakfield—	0	10	6
Collection for W. & O.	8	17	4
Contributions .....			

Less expenses ..

9	7	19
1	16	3
7	11	7

£ s. d.		£ s. d.		£ s. d.	
West Riding Auxiliary—		Neath, Tabernacle—		RADNORSHIRE.	
Balance of Contribs.		Collection .....		Presteign—	
By Rev. Hy. Dowson 26 16 6		Contrib. S. Sc., 1861-2 1 19 6		Collection for W. & O. 1 3 0	
York—		Do., for N. P. .... 0 10 4		Do. Stansbatch for do. 0 11 0	
Collection for W. & O. 1 2 0		Less expenses .. 6 9 3		Contribs. for N. P. .. 0 6 0	
Contribution .....		6 1 9		SCOTLAND.	
2 2 0				Aberdeen, John Street—	
NORTH WALES.		MONMOUTHSHIRE.		Collection for W. & O. 1 0 0	
DENBYSHIRE.		Llanthwy—		Elgin—	
Llangollen and Glyndyfrdwy—		Collection for W. & O. 1 4 0		Collection for W. & O. 0 13 0	
Contributions .....		Llanvihangel, Crucorney—		Cont. S. Sch. for N.P. 0 18 0	
4 9 5		Collection for W. & O. 0 8 0		Irvine—	
Less expenses .. 0 1 7		Pontheor, Zion Chapel—		Contribs. for N. P. .. 1 5 0	
4 7 10		Collection for W. & O. 1 2 9		Perth—	
Wrexham—		Ponthydyryn—		Contribs. for China .. 20 0 0	
Collections .....		Contributions .....		Saint Andrews—	
5 18 8		2 19 0		Collection for W. & O. 0 12 0	
Contribs. Sun. School 3 2 6		Less expenses .... 0 7 0			
		2 12 0		IRELAND.	
SOUTH WALES.		PEMBROKESHIRE.		Coleraine—	
CARDARTHENSHIRE.		Pembroke—		Collection for W. & O. 1 10 0	
Carmarthen, Priory Street—		Contributions .....		FOREIGN.	
Contributions .....		2 10 0		NEW ZEALAND.	
Less expenses .... 4 0 0		Pembroke Dock, Bethany—		Nelson—	
19 0 10		Contributions .....		Ralph Turner, Esq. ... 5 0 0	
GLAMORGANSHIRE.		8 16 6		Do., Bridge Street—	
Cardiff, Bethany—		Do., Bush Street—		Contrib. Sun. School 1 10 0	
Collection for W. & O. 2 10 0		Contributions .....		SOUTH AUSTRALIA.	
Contribs. on acc. .. 25 0 0		6 5 4		Hinton Valley, Gumeracka—	
Do., Trodegar Village—		Do., Juv. Asso. for		Contributions .... 4 0 0	
Collection for W. & O. 1 15 0		Orphan Girl, Jessore 4 0 0		TASMANIA.	
Merthyr Tydfil, High Street—		Do. do., for N.P.		Launceston—	
Contributions .....		Barisal .....		Contribs. by Rev. Hy.	
8 0 10		6 0 0		Dowling .....	
Less expenses .... 0 10 0		Tenby—		2 12 0	
7 10 10		Contributions .....			
		27 7 4			
		Less expenses .... 1 3 6			
		26 3 10			

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Nov. 11, 27, and 29; Fuller, J. J., Nov. 27; Peacock, E. J., Nov. 29; Baker, A., Nov. 25, 29, and 30.  
 CAPE OF GOOD HOPE, Waldock, F. D., Nov. 12.  
 PORT ELIZABETH, Adams, J. C., Nov. 11.  
 ASIA—AGRA, Gregson, J. G., Dec. 5.  
 CALCUTTA, Anderson, J. H., Dec. 3; Edwards, E., Dec. 8; Lewis, C. B., Nov. 22 and Dec. 3; Supper, F., Dec. 6; Wenger, J., Nov. 21, (at Sea.)  
 COLOMBO, Carter, C., Dec. 15; Pigott, H. R., Nov. 25.  
 DACCA, Bion, R., Dec. 3; Robinson, E. L., Nov. 26.  
 DELHI, Evans, T., Dec. 3; Gregson, J., Dec. 2, 3, and 5.  
 DINAGEPORE, M'Kenna, A., Nov. 17.  
 GYA, Greiff, E., Nov. 17.  
 INTALLY, Kerry, A., Nov. 22.  
 MADRAS, Sturge, A., and others, Nov. 7.

MEERUT, Parsons, J., Dec. 8.  
 YENTAL, Kloekers, H. Z., Oct. 23.  
 AUSTRALIA—GUMERACKA, Tuck, H. L., Oct. 24.  
 BAHAMAS—NASSAU, Davey, J., Dec. 20.  
 FRANCE—MORLAIX, Bouhon, V. E., Dec. 19.  
 HAYTI—JACMEI, Baumann, W., Dec. 25; Wobley, W. H., Dec. 8.  
 HONDURAS—BELIZE, Henderson, A., Dec. 13.  
 JAMAICA—ALPS, THE, O'Meally, P., Nov. 20.  
 FALMOUTH, Lea, T., Dec. 22.  
 FOUR PATHS, Claydon, W., no date.  
 KETTERING, Fray, E., Dec. 23.  
 LUCEA, Teall, W., Dec. 23.  
 ST. ANN'S BAY, Millard, B., Dec. 3.  
 SPANISH TOWN, Phillippo, J. M., Dec. 24.  
 WALDENIA, Kingdon, J., Nov. 21 and Dec. 8.  
 NEW ZEALAND—NELSON, Packer, J. A., Oct. 10.  
 TRINIDAD—Law, J., Dec. 6.

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