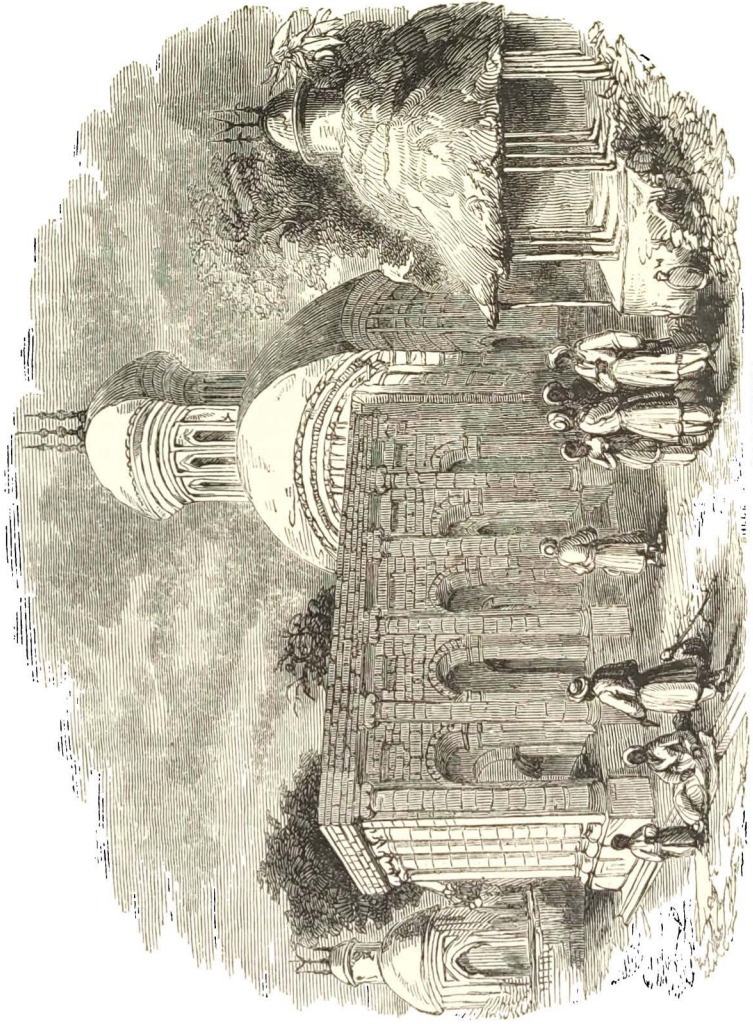


THE MISSIONARY HERALD.



KALI GHAT, NEAR CALCUTTA.

KALI GHAT.

In the immediate neighbourhood of Calcutta, and not far from the cathedral built by Archbishop Wilson, stands a celebrated temple of Kali. Kali is often spoken of as the wife of Siva. The goddess is rather a representative of the energy of Siva in his destructive character of Kal, or Time. Thousands of animals are annually sacrificed on the altar. Crowds of Hindoos from many miles around Calcutta, in a living stream of frantic worshippers, collect at this temple in the month Choitru. They practise the most excruciating tortures, piercing their tongues and sides, and sticking in the holes heavy pieces of iron, arrows, canes, living snakes, &c. Thus adorned they dance with indecent gestures to the obscene songs of the spectators. Mr. WARD mentions, that on one occasion, a man thrust his finger through the tongue of another, and in this manner they proceeded indecently dancing through the streets. Another had his arms, breast, and other parts of his body stuck full of pins. These acts are devotional, and are considered proofs of holiness and merit.

The interior of the temple, and the worship, is thus described by a missionary: "At one end of the temple, on an elevated spot, is placed the idol. The face is most hideous; the eyes, nose, and the mouth are painted red, and a tongue, made of solid gold, projects about nine inches from the lips. The image is arrayed with every kind of female ornament—bracelets, nose-ring, necklace, &c. Before this goddess, bloody sacrifices are offered daily. Seldom less than a hundred he-goats, and as many rams, together with six or eight buffaloes, are daily sacrificed before her altar; and at the great festival, called Kali Puja, held in October, about one thousand victims bleed: the place of sacrifice, on such occasions, is literally inundated with gore. Offerings of rice, curds, sweetmeats, fruits, cloth, gold ornaments, frequently to the amount of some hundreds and thousands of rupees, are presented by the worshippers."

Thieves and murderers pay their devotions at her shrine, and under her auspices commit their crimes of robbery and blood. When successful they offer to the goddess portions of their ill-gotten treasure as a thank-offering.

 BENGALI BOOKS AND READERS.

Previous to the labours of the Serampore brethren, the language of the natives of Bengal had received no cultivation. A new era opened with the version of the scriptures. With Drs. CAREY and YATES, and their coadjutors, commenced, to use the expression of a native author, "the revival of the Bengali language, its improvement, and in fact its establishment as a language." Up to this period nearly the whole of its literature consisted of a few versions of Sanskrit poems, detailing the amours, vices, and worship of their gods. These works are very popular in Bengal, and are frequently recited for days together in the houses of opulent Hindoos, before assemblies of two or three hundred auditors. Since the introduction of printing into India, works of the same class have multiplied, and find a ready sale among all classes of the people.

Ignorance and inability to read does not prevail to an extent disproportionate to the same defects in Europe itself. Village schools are very numerous. Children attend them at a very early age, and the period of their education lasts for about five years. The books used are chiefly extracts from the Shastras,

clumsy poetical epitomes of the two great Sanscrit poems, the Rámáyana and the Mahabhárata.

One of the best children's books is called the *Shishubodhak*, or *Child's Instructor*. It has a picture alphabet, with an ornamental border to every page and is sold for twopence. Its contents are an alphabet, a treatise on arithmetic and mensuration, rules for poetry, directions for letter writing, an invocation to the Ganges, some tales of their gods, and 108 golden verses, or slokas, in Sanscrit as well as Bengali. Thus, with the rudest elements of learning, the young Bengali is initiated into all the obscene mysteries of Hindoo worship, and taught to despise other countries, and to wash in the Ganges as the remedy for the foulest crimes.

A very popular work with the middle and upper classes of the Hindoos is the *Annadá Mangal*. From its size the price places it beyond the reach of the mass of the people; but it is regarded as the best specimen that exists of a work of genuine Bengali origin. It consists of a great variety of verse, tales from the history of Shiva and Durga forming the staple. One romantic poem, entitled Bidya and Sunda, is said to be treated in a manner which, while it "commands admiration, so far as the beauty of its language and the richness of its descriptions are concerned, is in its tendency essentially and grossly immoral, and its perusal by native females must be injurious in the extreme. The most lascivious scenes are described with disgusting minuteness and in ardent language, while the approbation of Kali incites to the most criminal undertakings. "Yet it cannot be doubted that if any book is read by and to respectable Bengali females, this is it."

A few other works might be named of a reputation not less than the above for elegance of style; yet poisoned by an equal amount of abominable matter. But these are comparatively bearable to a larger class which forms the chief and in many cases the only intellectual food of the Bengali people. It consists partly of mythological works, and partly of amatory tales. Krishna and his adulterous consort Radha form the subject of at least seven of them. Some are paraphrases or versions of the Bhagavat Purana and the Mahabharata, while others present the popular tales of the Hindoo gods in a variety of forms, to suit the various tastes of their multitudinous readers.

It may be presumed that these works are widely read from the fact that Krishna and Radha are the favourite deities of Bengal. Inexpressibly vile is the character of these deities, and their example exercises a frightful influence over the popular mind. The upper classes, indeed, pay homage rather to Shiva and Durga, or Kali, who may be regarded as the national deity of Bengal: but these gods are not less vile, while they add the most fiendish cruelties to lust.

The mind is repelled with disgust from the perusal of these frightful sources of vice. "It is," says one who attempted it, "it is almost impossible to conceive of anything more truly horrible than some pages of each of these volumes. They must utterly pollute the imagination of those by whom they are read, or to whom they are recited by strolling singers."

Yet these works do not fathom the depths of profligacy and immorality to which the Hindoo mind will penetrate. The Calcutta bazars present for sale books written for the express purpose of reducing bestiality to a systematic theory, and are adorned with engravings of the most filthy character. In the name of their national religion these vices are perpetrated, and books written to inculcate or incite to the practice of them. The names and pictures of their gods figure on their front. Every book and every section of a book commences

with an invocation, or a prayer: and hypocrisy clothes itself in the most spiritual forms and elevated language.

To displace this mass of fetid corruption, but few books have as yet proceeded from the press. What have been issued are for the most part of a religious character, consisting chiefly of tracts, with a few larger treatises, among which may specially be named the *Pilgrim's Progress* by the late FELIX CAREY. Very considerable progress has been made in the preparation of school-books, and large numbers have been issued to the various schools under native superintendence as well as European. Not only must suitable works be published; the native taste must undergo considerable cultivation. Nothing but the diffusion of pure Christianity can drive these horrible vampires into the dark regions whence they come. A literature moulded by Christian men, and imbued with Christian principles, is, next to the réception of the gospel, the greatest want of Bengal, where mind long stagnant is rapidly awakening, and where already before the rays of truth that have but just glanced on it, huge masses of popular superstition and idolatry, with some of the grosser forms of wickedness, are flitting away.

At the head of all works stands the bible as best adapted to meet the moral condition of the Hindoo. Many thousands of copies of the excellent translation of YATES and WENGER now circulate among the people, a version likely to become to the native tongue of Bengal what Tindal's version has been to the Anglo-Saxon element of the English language—at once a preservative and a standard of pure diction and literary taste. We cannot better close these brief remarks than in the words of the authority to whom we are indebted for the information they convey: "When once the bible shall have become the household treasure of every native family; and when its all-important contents shall universally be known; then will foul Impurity be compelled to hide its head before divine holiness, and the demons of the pit sink into oblivion before the glory of the heavenly Jesus."*

INDIA.

CALCUTTA.

In a letter, dated October 8th, 1850, the Rev. J. THOMAS gives us the grateful information, that the health of the mission families is on the whole good. A few have ailments, but serious illness there is none.

He adds: "Yesterday brother LESLIE baptized a gentleman who will, I trust, prove a blessing to the church. He was formerly a member and an elder of the Free Church. On the last sabbath in September I had the pleasure of baptizing my second son. On the same day, I believe, brother LEWIS baptized one or two persons at Dum Dum, and at Dacca brother ROBINSON baptized the two German missionaries."

Just as we are going to press we have received intelligence of the safe arrival of the Deputation in Calcutta. The following paragraphs are extracts from a private letter from Rev. J. LEECHMAN respecting it. Their insertion will gratify the numerous friends who are interested in the great object of our brethren's journey.

* *Calcutta Review*, No. xxvi., p. 284.

Bay of Bengal, Oct. 29th, 1850.

On the 22nd of this month we left Colombo and our dear friends there for Galle, to await the steamer to take us on to Calcutta. On Friday morning the first thing I saw from my window was the steamer lying outside, waiting for the pilot. Since we left Ceylon we have had splendid weather, and the sea like the Clyde for smoothness. We landed at Madras yesterday, and spent all the time we could with our missionary, Mr. Page, and his good wife. They were delighted to see us, and though our meeting was short, I trust it was profitable: he has his discouragements, but his comforts too, and seems truly devoted to the work of the Lord in this heathen land. We are now sailing rapidly up the Bay of Bengal, and hope, if all is well, to arrive in Calcutta on Friday next. Since leaving Ceylon we have had no storm, no squall, and you will be glad to hear, no sea-sickness. Thanks be to God for all his goodness. We are all very comfortable, but very hot; the perspiration streams down me while I write; when we get to Calcutta it will be much cooler.

Calcutta, Nov. 6th, 1850.

We have had a beautiful run up the Bay of Bengal. On the 31st ult. we got the pilot, and anchored that night a little below

Diamond Harbour. On Friday, the 1st, we were safely landed in Calcutta in health and peace. Oh, that I could better praise the Lord for his great goodness. Brethren Wenger, Lewis, and Pearce were awaiting us, and gave us a most hearty welcome. We met most of the missionary circle at tea the same night, and sang with mingled emotions, "Kindred in Christ, for his dear sake," &c. We felt it sweet and refreshing. On Saturday we had many visitors, Dr. Boaz among the earliest. On Lord's day morning I preached for brother Leslie at Circular Road, and in the afternoon went to the native chapel, where I heard and very much enjoyed a Bengalee sermon; we partook of the Lord's supper and sang Krishnu's hymn, after which I spoke a few words in Bengalee to the brethren and sisters, at which they seemed pleased. You would have rejoiced to hear the native brethren praying for a rich blessing on us, and our coming—on our friends for *letting us come*, and on our churches that they may be abundantly rewarded. In the evening brother Russell preached, and brother Leslie administered the Lord's supper.

We arrived here the *first day* of the cold weather, and the mornings and evenings are beautiful. We are both quite well, and intend taking every care that we may continue so.

DACCA.

In the following letter from Rev. W. ROBINSON, dated October 1, 1850, is announced the interesting intelligence of the baptism of two German missionaries, their desire to unite themselves to the Society, and to carry on the work of God at Dacca in conjunction with our aged brother. The circumstances necessary to the understanding of the case are as follow. A few years ago a Dr. Hëberlin originated a mission in the eastern part of Bengal, having its head quarters at Dacca. At two different times he obtained from Basle eight brethren, who had been educated for missionary service in the seminary there. He purchased at a very low price a piece of land a few miles from Dacca, where he located at first one and then another of his missionaries. The rest occupied stations further to the east and north-east, so as to approach the stations of our American baptist brethren in Assam. At the sacrifice of much of his own property, and assisted by various friends of missions in Bengal, he supported the work until his death, about fifteen months ago. Contributions had previously declined, the mission had also been carried on amid much dissension and with great difficulty. His decease immediately led to the breaking up of the mission. Four of his labourers joined Church of England societies, one removed to Southern India: a sixth, Mr. Daublé, whose views on baptism had undergone a change, was baptized by Mr. Brown in Assam, and became a missionary of the American Baptist Board. The remaining two, Messrs. Bion and Supper, continued to occupy their station at Doyapore, near Dacca, being unwilling to forsake the small congregation they had gathered, and at the same time declining all offers and entreaties to join the Church of England. Owing in some measure to Mr. Daublé's example, doubts

regarding infant baptism arose in their minds, which have resulted as detailed in brother ROBINSON'S letter.

It has long been the desire of the Committee to send aid to Mr. ROBINSON. He is an aged man. Ere long, if not called to his rest, he will necessarily be laid aside from further service by increasing infirmities. Dacca is a field of the greatest importance, and it would have been a cause of great grief, if after more than thirty years' labour the Society, from deficiency of men or means, should have been constrained to lose the fruit of such prolonged toil. The Committee, therefore, thinking this a gracious interposition of the Great Head of the church, have so far acceded to these brethren's request, as to authorize the deputation to accept them as missionaries of the Society, if after inquiry and counsel with the brethren in Calcutta, they may deem it right so to do. Respecting it Mr. WENGER thus writes: "I have repeatedly mentioned Dacca as a place where our mission ought to be strong. These are just the right sort of men for that place, prepared to our hand by God. I feel that if my voice can at all reach the Committee, I ought to lift it up strongly in favour of these men being taken on. They have gone through fire and water, through much mental suffering, and even bodily distress."

I was duly favoured with yours of May 30th, for which please to accept my best thanks. I intended to write to you earlier than this, but I learned from the Herald that you were likely to come to India; on that account I determined on some delay, for I thought that should I write immediately, you might, when my letter arrived, be on your way to India. I felt that I should be very glad to see you, but it seems now that I am not to have that pleasure till we meet, as I hope we shall, in a better world. I think that much of the pleasure which we shall have in that better world, will consist in the society of beloved saints. I sometimes hope that I shall soon be in that world. As Fawcett says,

"I faint with toil, and often say,
Let not thy chariot long delay."

I rejoice that you think so much about Dacca; the following lines will, I hope, convince you that the Lord thinks about it too. I suppose that you will have heard before this reaches you, that the two German missionaries here had changed their sentiments relative to baptism, and had come over quite to our opinion. I have now the happiness to inform you that they have been baptized. Last sabbath day, September 29, I had the great pleasure of immersing them both in our little chapel here. A few respectable persons among the residents of Dacca were present, and were very attentive. After a short sermon from me, in which I endeavoured to show all present that there is no such thing as infant baptism in the New Testament, Mr. Bion ascended the pulpit, and, in a bold fervent manner, read an address in English, in which he gave an account of the change of sentiments which had taken place in himself and Mr. Supper. When he came

down from the pulpit, we proceeded as usual, and while singing the beautiful verse,

"Fearless of the world's despising," &c.

I immersed them both. They were very happy in their own minds; indeed, quite joyful. They wrote me two short notes that same afternoon, full of expressions of holy joy.

They wish to join our mission, and I hope that our Committee will feel authorized to accept them. They are at present supported by the Basle Society, but they expect to be dismissed as soon as it is known that they have been baptized. I could not assure them, indeed I could not give them much reason to hope, that they would be taken up by our Society, on account of the paucity of our funds. I told them, therefore, that the question of their immediate baptism must rest with themselves. "By being immediately baptized," I said, "you risk the loss of all support. Your own society will discard you, and it is doubtful whether our Society can accept you. It would look well in you to leave all consequences with God, and to take up your cross, and at once follow the Saviour, but this is a course to which I cannot persuade you on account of the severe trials that may follow. You must determine for yourselves." They heard with much serious thought, and after thinking and praying the matter over for a few days, they came to my house last Thursday, and said, that they had determined to leave all consequences with God, and to be baptized without delay. They ended by begging me to baptize them the next sabbath. I most gladly complied, and they have accordingly been baptized. This event was not expected by me, for they did not give me a hint that they were thinking on the subject

till they had nearly made up their minds. On the twelfth of this month they told me that they had quite become baptists in their sentiments, and on the twenty-sixth they requested me to baptize them on the twenty-ninth, that is, on the next sabbath. They are, I believe, really men of God; pious, laborious men. One of them, Mr. R. Bion, has been three or four years in the country, and preaches and prays in the Bengali very well. The other, F. Supper, has been here, I think, between one and two years; he cannot yet speak Bengali very fluently, but he is a studious man, and he will, no doubt, soon speak. He is not so good an English scholar as Bion, but he will improve in English. They have both been well educated at the Missionary Institution at Basle. In a word, they are such men as you would, I am persuaded, rejoice to take if you knew them, and had the means. Bion is, I be-

lieve, about thirty; and Supper, I believe, two or three and twenty. Having lately received a remittance from Basle, they have enough, with great care, to support them three or four months. They are of course desirous of hearing from you as soon as possible.

I myself have often thought, that eastern Bengal would be left in the hands of Dr. Héberlin, but the Lord has ordered it otherwise. "The things which have befallen me have turned out for the furtherance of the gospel," thanks to the Lord. It is his work, and in my eyes, at least, it is wonderful. I have received the circular requesting information. Allow me time, and I will answer it. I have had a trying hot season. I did not expect to see October, but here I am still. The exertions of last sabbath, i. e., preaching twice and baptizing, have fatigued me much; but I am still yours in Christ.

A F R I C A.

FERNANDO PO.

Our readers will peruse with pleasure the following characteristic letter from our native brother, HORTON JOHNSON. In Mr. SAKER's absence he has for the most part laboured at Cameroons, and it appears with much ability and success. His letter is given without any change except in the spelling of the words, and is dated October 5th, 1850. It is most gratifying to find, under the unfavourable circumstances that have so recently befallen our African mission, that God's blessing rests upon the labours of the native teachers, and that our brethren now on their way thither will find so much to cheer and animate them.

I take the opportunity to write you this few line to inform you how things go on, and how we are getting on. I should not be happy to see a vessel leaving this port without sending you a few line, and I hope this will give you equally satisfaction. We are all well, both at Cameroons and Bimbia. I left Cameroons on the 23rd September; my families were quite well. I left Samuel Johnson in charge—the young man Mr. Saker sent to assist me. I call to Bimbia, and they are all well. I came over to put Mr. Beeson's iron boat together. He sent to me for to come and do it for him, and I do not like to refuse him, but as soon as I can get it done I shall make my way to Cameroons again, for I cannot leave the people. I see that the Lord is blessing the work, and pray day and night to God that he may send some one to come to us. We are now left alone without some one to tell us what to do. Our chastisement is too heavy, more than we can bear it, but I hope the Lord will have the compassion upon us again to show us his smiling face upon us

again once more, and I hope God will bless you all to keep you the same heart and mind which you had before towards Africa, to pray for us that God may take away his heavy hand from us; and may it please your Committee to look over this matter. Here these two stations, the seed which you sowed by the good people which you sent to us, although the Lord has pleased to take away all of them from us, the seed now commence to spring up, and what can we do? We cannot manure it, only look to the Lord, "let him do what it seem good in his sight."

Here these two stations, both places got a flock, Bimbia two, Cameroons one; no shepherd for them. As for Cameroons, also Clarence the same, I can say with rejoicing of heart, there are ten of them ready to be baptized, and good many want to get married. I only want now some one to come and do it. The school is well attended, and the chapel also. Prince James Bell has removed from King Bell's town, to come live with me, and I have given him a small spot of your ground which Mr. Saker bought at King Bell's town,

to live together with brother Smith, because his wife been complaining to me that she could not live peaceably with her country people, because they have given up all their country forms, and the people hate them because they come to chapel. I ask King Bell what is the reason he allowed his people to trouble James and his wife. He says that James and his wife want turn God people, and they do 'nt [want] no contra person, so they must go and live where God people is, so I oblige to give him a place. I am hoping to see Mr. Saker soon. The seed which he planted is now grown up, and bears the fruit. I want him to enjoy the fruit, or some one.

We have the little boat in use; she now runs back and forwards. We take care not run Society to any expense. Mr. Becroft has given us all the listing to fitting out the boat, and also he is very kind to us, only we cannot feel comfortable long on till we get some one, which beg your Committee will have the pity to try and get for us, and may the God of love will granted you; that may not be offended with my poor broken English, and your all well, and may the Lord Jesus Christ strengthen you to carry on his cause in Africa.

WEST INDIES.

HAITI.

Mr. WEBLEY, in a letter dated Jacmel, September 12, 'gives the following particulars of the mission. The work of God is carried on under great difficulties, arising from the agitated political state of the island. But recently a plot to assassinate the members of the executive, and many inhabitants of Jacmel, was discovered by the Emperor Soulouque, while disorders of every kind continue to exist. Any event touching the little band of Christ's servants, who, called by God's grace, hold up the light of life in the dense darkness of ungodliness and sin, has an especial interest, and will secure our readers' attention to such details as we now lay before them. Mr. JUDD is a missionary supported by our American Baptist brethren.

On thorns roses sometimes grow, and through the dark clouds the sun sometimes shines, but mercy is *always* mixed with judgment. My correspondence with you must often have elicited the truth of these sentiments, as my letters contain intelligence at one time encouraging, at another time discouraging. My letter to you to-day, too, will partake of this twofold character, as I have good as well as bad news for you.

Good news.

I will begin with what I consider to be good news. The past week has been to us all, in no ordinary sense, a happy week. We have just terminated, in connexion with Mr. Judd, the American Baptist missionary at Port au Prince, a series of missionary meetings which we propose henceforth to hold annually in this town. Mr. Judd, with his wife and Miss Howard, a teacher in the school at Port au Prince, together with a converted negro, Mr. Cajoue, a member of Mr. Judd's church, arrived here on the third instant. As they were fatigued with their journey, and as the rain fell heavily during the first week after their arrival, we deferred our proposed meetings till the following week. On Monday evening, the ninth inst.,

we held a missionary prayer meeting to invoke the divine blessing upon the services, and to pray for a revival of religion amongst us. This meeting was well attended, and many fervent prayers were offered up. The Tuesday following we held a similar meeting to the class meetings of the Wesleyans for the purpose of consulting together, and of ascertaining the cause of the present low state of religion amongst us, and of suggesting plans for securing the more rapid extension of the Redeemer's kingdom around us. At this meeting again much earnest and persevering prayer was put up, much sweet Christian experience was brought out, many simple and humble confessions were made of coldness of heart, of short comings, of want of communion with God and of lack of zeal for the divine glory, and all seemed to agree, and had thought, prior to coming to the meeting—the object of which was announced—that there must have been something in their individual conduct, some personal sin, that had caused God to retire from their midst, and to appear to hide his face from them.

Truly God was in this meeting. Of this we had proof in the earnestness of prayer and in the enjoyment that was felt. On one

occasion, in the midst of solemn prayer that God would this year double the number of members in communion, one young person, who had long been thinking about her soul, without apparently being able to decide for God, involuntarily and audibly exclaimed, "Yes, I will join the church."

The first missionary meeting.

On Thursday evening we held what we designate a public baptist missionary meeting—the first ever held at Jacmel. We commenced by singing a missionary hymn. This had the double effect of announcing that the meeting was begun, and of attracting the people to our house of prayer. The people therefore soon began to flock to the chapel, and we soon had a large and interesting congregation both within and without the doors. After singing, brother Judd engaged in prayer. He then read a letter from the church at Port au Prince, addressed to the church at Jacmel. This letter gave an account of the trials and prosperity of the church during the year, and affectionately claimed an interest in the prayers of the church at Jacmel. After this I read two letters, which I had previously translated for the occasion, and had received a few days previous, one from the church at Dover, and the other from the church at Rochdale. These letters created much interest, and were listened to with great attention, as they served to show how much the people here, as well as the mission family, lived in the affections of friends at home. Brother Cajoue then gave a short address. Brother Deschappelles too, the young man I am training for mission work, gave an address. I then followed up with an account of the movements of our Society, its agents, its fields of labour, its success, and its present pecuniary difficulties, showing the congregation that, on account of pecuniary embarrassments, it was impossible for the Society to build us at present a chapel, and that there was, therefore, need of greater and more strenuous efforts amongst ourselves. I concluded my address by urging upon all present the necessity of repentance and faith in their own individual cases, without which the conversion of the world would be to them but a matter of minor import.

Brother Judd's address was the last, and most earnestly did he plead with the congregation to give themselves to God. His theme was the cross, and his aim was evidently the conversion of souls. A collection for our new chapel, which amounted to thirty-four Haitien dollars, or about twelve shillings English money, closed this happy and long-to-be-remembered service. Oh! may the divine blessing attend it, and may he give us many such tokens of his presence and favour as he then indulged us with.

Bad news. The first death.

But I said I had had news for you. Well, we have just sustained a very heavy loss in the death of one of the members of our little church. This is the first death that has occurred amongst us since the church has been formed, and has given rise to no little excitement in the town, no little sorrow in the church. The event has however, I trust, been overruled for good, as perhaps the sequel will show. Mrs. R. was about sixty years of age when she died, and was the first person I baptized in Haiti, on the 5th of April, 1847. She was therefore the oldest member of our native band. She was also the mother of the youth whose baptism was mentioned in last July Herald. At one time she was a very wealthy woman, but had recently been much reduced in circumstances. Indeed, her trials and losses appear to have contributed much towards her decision for God. In spite, however, of her subsequent comparative poverty, and of her change of religion, as it is here called, she was universally respected and beloved in the town.

Closing scenes.

Of her present safety I have no doubt. She lived, and suffered, and died as a Christian. Her end therefore was peace. During a long illness, which lasted nearly six months, I had frequent opportunities of visiting her, and of conversing with her. Towards the last I called to see her every day, and not unfrequently twice a-day. In the midst of extreme suffering she seemed resigned to the divine will, whether for life or for death, and her only trouble seemed to be respecting an exiled son not yet brought to God. On one occasion I asked her if she felt safe in the prospect of death; if she could resign all into the hands of Him whom she had loved and served during her life, and if she felt Him increasingly precious as she approached her end. Her answers to these queries were, "Oh! yes, I can leave all, and resign myself wholly to Him. But oh! what a sinner I have been. How have I sinned from my youth up! Lord, forgive me; cleanse my soul in thy precious blood; leave me not to myself, but lift upon me the light of thy countenance, and give me peace." On another occasion, her faith seeming to waver, she exclaimed, "Oh! why should I doubt, since Christ is so good to me, and now so precious?" A few days before her death she called in some of her friends, asked them if they had aught against her, and begged them to forgive her as she then forgave them. Feeling herself within the grasp of her last enemy, she called her children around her, embraced them, and commended them to God. Never shall I forget this touching scene. Life was fast ebbing, and death was

evidently near. Yet there lay a Christian dying! a very rare sight in Haiti. Before her death she gave directions for her burial. She wished to be buried by the side of her mother, and desired that her funeral should take place the day of her death, so that there may be no "watching" over her corpse, as is customary here at catholic burials.

The burial.

On the 11th of September, at six o'clock in the morning, she bade us farewell till we rejoin her in the company of the spirits of the just. How bright must have been the light of the day which that morning shone upon her! May the dawn of that day ultimately rise upon us. This was the day fixed for our public missionary meeting. Our sister was to have been buried at four o'clock, and the meeting to have been held at six. The rain, however, fell in torrents the whole of the afternoon, and prevented both the funeral and the service. The following morning, at seven o'clock, a messenger came for me to say that all was ready, and I proceeded at once to the house of the dead. Here a great number of persons were assembled, some perhaps to witness the ceremony of a protestant funeral, and some to pay their last tribute of respect to the memory of the departed. Perfect silence and great solemnity prevailed amongst them. They seemed to be spell-bound. Instead of laughing, and joking, and talking of matters of business, as is usually the case here on such occasions, they seemed awed by what was going on. The simplicity and neatness of the preparations for the funeral presented, too, a striking contrast to the gaudy show of catholic burials. There were no candles to light the soul of the departed to its long home; no cross standing at the feet of the dead to give it sure and safe passport to the world of spirits; no priests or boys in long white robes, chanting their unmeaning, unintelligible Latin jargon over the lifeless remains, which lay there stretched out in a plain mahogany coffin, dressed in a pure white muslin dress—how beautifully emblematical of the then spotless purity of the departed soul!—with a black silk veil thrown lightly over the face. Upon arriving at the house I read the ninetieth psalm, and knelt down by the side of the dead for prayer, not indeed for the dead, but for the living. The procession was then formed, and moved slowly on to the school-room, which we still use as a chapel, and which we had put in mourning for the occasion, for the double purpose of showing our respect for the memory of our sister, and of not wounding, more than was necessary, the feelings of catholics present. Here the service was opened by reading a few portions of scripture, such as, "I am the resurrection and the

life," &c., "Man that is born of a woman," &c., together with a part of the fifteenth chapter of the first epistle to the Corinthians. These passages formed a prelude to an address founded upon the words, "We all do fade as a leaf, and our iniquities carry us away like the wind." Here I endeavoured as solemnly and forcibly as I could, to show the necessity of personal preparation for death by repentance, and faith, and Christian life. I then concluded by singing and prayer. The hymn we sung, which was universally admired, and for copies of which so many persons have asked, I copy and enclose to you. After singing and prayer, the procession again formed, and set out for the cemetery, at a short distance from the town, where prayer was offered by brother Judd, after the corpse was lowered into the grave.

Impressions.

Slowly and decorously the procession then broke up, and one and all proceeded to their respective homes, doubtless pondering over the oddness, yet simplicity and beauty, of a protestant funeral. The service will certainly not soon be forgotten. It has served as a topic of conversation amongst all classes of the town's people, and, as many catholics were present, as many favourable impressions were made, and as nothing was said or done to wound the feelings of our catholic friends, I am persuaded that the service will do more good towards establishing the mission here than all the missionary services mentioned above. Already several persons have expressed the wish to be buried in the same way; others have said that *must* be the true religion; and others again, if it were not for the baptism—of which by the way they need not be so afraid—I would certainly join those "methodists." Poor, deluded Haitians, they seem to be ignorant of the fact that repentance and faith are with us essential prerequisites to admission to our communion, and that when the love of Christ dwells in their hearts, they will cheerfully take up their crosses and obey his commands. May the veil soon be removed from their eyes, and the charms of the Crucified lead them not only to admire, but also to embrace the religion He suffered and died to found.

In conclusion, I have only to say that we are all tolerably well, and that I shall be glad if you will kindly forward me your form of trust deed, that I may have the trust deed of the land purchased for the chapel made out, and passed over to the Society. Many thanks for your last kind letter, under date July 16th; your instructions therein contained shall be duly attended to.

HYMN SUNG AT MRS. R.'S FUNERAL.

"Ne suis-je né que pour mourir
Et descendre au la tombe!
Où mon esprit doit-il s'enfuir,
Tremblant, quand je succombe!

“Séjour couvert d’obscurité
Pour la pensée humaine !
Impénétrable éternité !
Vers toi la mort m’entraîne.

“O Jésus ! ta compassion
Veut qu’ aucun ne périsse ;
Tu voulus par ta passion
M’arracher au supplice.

“Montre-moi comment éviter
Ta terrible colère ;
Et quand tu voudras me juger,
Sois mon Sauveur, mon Père.

“Toi qui m’as aimé le premier,
Fais qu’ à mon tour je t’aime ;
Et que, dans ton ciel, te louer
Sois mon bonheur suprême.”

TRINIDAD.

Under date of September 24, our missionary brother, Mr. COWEN, writes in a more cheerful and encouraging tone from this comparatively infertile field than he has been wont to do. We commend his wishes to the kind and generous assistance of our friends. Particularly important is it that we should be enabled to support Mr. INNIS, from whom an interesting letter appeared in our July Herald. At present we need £20 additional to the amount already promised.

Sherring Ville.

I am happy to inform you that our schools are becoming increasingly interesting, that at Sherring Ville, under the care of a brother, Mr. Day, especially. I laboured there last sabbath, and where a year or so back we could hardly get a dozen children, I met nearly sixty, all warmly attached to the school and their teachers. We had also a fair congregation, the manager and two overseers from a neighbouring estate among the number. Now, if we had not a chapel here in which to receive the people, and keep our school, we should occupy a most contemptible and useless position. This station itself would not now be unworthy of the entire services of an European missionary, with the estates that surround it. A gathering of 100 adults, sixty sabbath school and thirty day scholars, a small cedar chapel, and four acres of land, are the result of a few years' hard and patient toil at Sherring Ville. Here we have fairly taken root through the direct favour of God upon our efforts, and when I remember our gloomy prospects at the commencement and for many a day afterwards, I heartily thank God and take courage. It is the cheering prospect the sabbath school affords that fills my heart with hope. But were we to abandon it for a month, or were the people to gain the faintest unfavourable impression regarding the stability and permanence of our operations, it would be a sad blow to us at this critical time, just as we are recovering from a feeling bordering on something like despair, at all events of great anxiety of heart.

Mount Elven.

The school under the care of brother Inniss is not so flourishing, nor is there such a healthy state of feeling abroad at

Mount Elven as at Sherring Ville, and for this reason, that our chapel at Mount Elven was only raised last year, whereas that at the latter place was put up four years back ; besides which, at Mount Elven we have the direct opposition of our rector to contend against, which we do not so much feel or fear at Sherring Ville. Notwithstanding, we have a hold here also, which is being daily strengthened as the people understand our real motives. Here we have a gathering of sixty at worship, but our schools during the week, and on the sabbath, are not so well attended. However, we have only just commenced our operations in this department, and when the utter disregard of these American refugees to the education of their offspring is taken into account, an attendance of twenty out of about forty children in the village, is not so very discouraging. Besides this, brother Inniss has a class for grown up youths, in which he takes a deep interest. Well, at Mount Elven, after a patient effort for some time, we have a small cedar chapel standing on an acre of land, a congregation of say sixty, sabbath and day school twenty ; a few church members, say ten, and other fields of usefulness lying round this central spot. Here also I take it we have taken root, or obtained both a legal and moral standing, which only requires to be cultivated. If you knew the difficulty of taking hold at all here, you would not think we value too highly these small tokens of the divine favour.

Further Efforts. Chapel wanted.

From Mount Elven a road has recently been opened to the eastern coast, where there are several estates, and some hundreds of disbanded African soldiers leading a semi-barbarous life, and in the course of time who can tell but we may be able to pay them

an occasional visit in the name of the Lord? I have yesterday arranged for an acre and a half of land in another direction, where we have a few members but no chapel, and where our progress will be small indeed till we get a chapel. I have myself struggled through with the two already named without soliciting or receiving much help, but cannot attempt it this time except I borrow money. We lavish no money on our little places; all we wish to secure is room, and naked benches. Whoever will kindly favour us with £100 towards our third chapel in this quarter shall have the place as a standing monument to his name and noble nature. And who that has it will refuse to part with such a trifle upon such interest as we now have at Sherring Ville? One hundred hearers of the gospel, sixty sabbath school children, half of whom read the word of life, while the branches of the gospel tree are extending from this central point far and wide, inviting many more to take shelter and refuge under their peaceful shade. Is not this small possession which we hold in trust for the Lord Jesus worth a much greater risk than the petty sum of £100? Who will venture then for our third little chapel, and have a stake in the affair? The locality in which it is required is much more important and thickly populated than is either of the other places. There are also nearly a dozen members on the spot, who are ready to afford all the help in the way of labour they can. Besides, it will be £50 less expense to build a place now than if we defer it for some two or three years to come.

Mount Hopeful.

Mount Hopeful is where I reside, and of which you have not as yet heard much. It is altogether a new station. The meetings are held in my house every sabbath afternoon as I return from one or other of our stations already named. We have no chapel, and consequently are kept back, for the people will not respect nor regularly attend upon worship in a private house. Our number is generally from twenty to forty. We have erected a rude school-house, in which there are from twenty to thirty children under instruction. Mr. Woodhouse, a

creole of the island, is the teacher, but owing to intemperate and other evil habits, I am about to dismiss him. At this station we have also a small sabbath class, which is encouraging. I have recently commenced a series of prayer meetings every week, and at different points around me, which have taken well. The people seem to enjoy these opportunities much, and in order to interest and improve the people as much as possible, I read each time some telling extract from our Herald, to which they listen with great pleasure.

Romish opposition.

These meetings, four each week, are not only well attended, but have made a considerable stir in the neighbourhood, and created some opposition from the Romish priest, who makes it part of his clerical duty to ride among the people over whom he has any control, either on the ground of christening or marrying them, and to declaim against our attempts to awaken their drowsy spirits. But in general the people don't think the better of either him or his "only true religion" for his interference, a thing he has never been known to do, in the case of a dance, a cock-fight, or sabbath desecration. May these awakening meetings be greatly blessed! Oh, may the set time to favour us come, and spiritual light and life take the place of the darkness and death that now so alarmingly prevail. I might also mention Woodlands as a station connected with Mount Hopeful, and where we have a gathering of about forty persons in one of the estate houses, but for want of more help we cannot pay this important locality the attention it deserves. Around it are several estates. There is no means of instruction in the quarter, so that the children are growing up in the most beastly state of ignorance. Oh, for more means; £30 per annum would give them a little school, and our mission a hold and footing among the people. Shall we lose this chance? Then there is Couva, distant from here thirty miles, a fine, promising field, with a few friends already there, but we can only look and long, and lay before you their necessities.

HOME PROCEEDINGS.

We find by a communication from Mr. JOHNSON, that Mr. WHEELER embarked at Liverpool in the Auckland on the sixth of last month. He was in good health and spirits, and, to use his own language, had experienced the refreshing influence of a valedictory service held there the Monday previous, as well as that flowing from the kindness and Christian attentions of our friends in that town.

Only a few meetings, as far as we know, have been held during the past

month. Mr. UNDERHILL has visited Lydney, Coleford, Blakeney, and Woodside! Mr. TRESTRAIL was present with Mr. CAREY at the anniversary of the Juvenile Auxiliary at Blandford Street, at which the attendance was large, and the interest manifested by the young very decisive and encouraging. Mr. CAREY has also represented the Society at the Annual Meeting of the Shouldham Street Auxiliary. Shackwell has also had its meeting about the middle of the month. We are afraid our friends there were disappointed by the absence of some who had engaged to take part in the service. One of the Secretaries was out of town, and the other was detained at home by illness, as well as another brother whose assistance had been expected.

We have great pleasure in calling attention to the following interesting letter, which has been sent to us by a friend. We make no apology, for none can be needed, for the insertion of such a communication. We sincerely hope the suggestion founded upon what the writer describes will be followed up by the students in our various colleges.

To the Editor of the Missionary Herald.

DEAR SIR,—Will you kindly allow me a short space to describe a missionary meeting which I recently attended, and to make a suggestion in consequence of it? From the truly catholic spirit which characterizes your Magazine, I am sure no apology will be deemed necessary for speaking of the efforts made by another body of Christians towards the evangelization of the heathen world.

The missionary meeting to which I allude, was held December 13th, 1850, at the Lecture Hall, Richmond, Surrey, and was conducted *entirely* by the students of the Wesleyan Theological Institution of that place. This meeting was the second which has been held by the students of that college in the same room. The first took place on Dec. 18th, 1849. Both meetings were similarly conducted; the senior student in the chair, called upon his brethren to move and second resolutions, all hearing upon the missionary enterprise. The first meeting took the audience quite by surprise. About fourteen young men were on the platform, eight or ten of whom spoke; and the fervid zeal and earnest piety which they all displayed, as they addressed the meeting, produced an effect never to be forgotten. In order to prevent any unpleasant feeling among themselves, in both instances the speakers had been chosen by ballot, and the motive which induced them to hold these meetings was the desire to stir up a spirit of missionary zeal among the young men of their locality.

The second meeting, though conducted by an entirely different set of students (as most of those who spoke at the first were intended for missionaries, and have since left the Institution to proceed to their several fields of labour), was equally interesting and effective. In consequence of the fame of the first meeting, the audience was much larger, the Hall being densely crowded with people of all denominations, and the collection also amounted to a much higher sum.

The first collection, I believe, was between £6 and £7; the second £22 17s., a large sum for a Richmond audience at a missionary meeting. It should also be stated that these meetings were both additional to the anniversary missionary meetings of the Wesleyans, which had been held a few days previously, the collections therefore must be regarded as extra contributions to their missions. It was truly delightful on both occasions to see so many young men (some of them *very youthful* in appearance) rise and address the younger portion of the audience, entreating them to "come out from the world," and professing themselves ready to go to the uttermost parts of the earth in the service of the mission.

The suggestion which I wish to make, sir, is, that the example so unostentatiously given by these Wesleyan students, should be followed by the students of the various colleges of our own denomination. No doubt at Bristol, at Bradford, at Stepney, and at Pontypool, there are young men equally devoted, of equal talents, and quite as learned and intellectual as the students at Richmond, and who could conduct a missionary meeting with equal effect, and I trust with as abundant success. The countenance and support of liberal-minded Christians in all those places would, I feel sure, be amply accorded to them, and if they obtained on an average but £10 at each meeting, even that would be an offering worth making towards the liquidation of the debt of our missionary society. Besides which, I am convinced it would be gratifying to their auditors, to hear and judge for themselves of the piety and zeal possessed by our future missionaries, for in the instances of the meetings referred to, I was struck with some of the remarks made by the people as we left the Hall, such as, "*These* are the men for missionaries," "If we send such young men as *these* to the heathen, God *will* bless the work," &c.

Trusting the hint now given will be as kindly taken as it is meant, and praying that if the students of our colleges shall think it well to hold similar meetings in their respective localities, an unction from the Holy

One will rest upon them, and bless their efforts, I am,

Dear Sir,

Yours respectfully,
A CONSTANT READER.

Our friends will peruse with melancholy interest the following extract from a letter from Rev. JOHN LEECHMAN to S. M. PETO, Esq., dated Colombo, October 14, 1850.

Our hearts are cheered to find the high estimation in which our beloved missionaries are held by the community in the island. Chater is not forgotten, though so long in his grave. Daniel is a name venerated by all, native and European, and is never uttered without a eulogium on his apostolic consecration to his great work. Davies is deeply lamented. He and his dear wife seem to have been much beloved. Our brother Allen, on whom alone all the care of the great work here devolves, is a worthy brother, esteemed for his own and his work's sake. I often am sad when I look at him; care-worn and exhausted, if help be not speedily sent him, he too will fail. We are all in deep anxiety about brother Dawson and his interesting family; we much fear the "City of London," in which they sailed, has been

lost. When at Kandy this week, visiting his station, we found him as much beloved as the other brethren. A lady told me an affecting incident respecting their little boy Charlie, about six years of age. Before they left, Mr. Dawson was very ill. Leeches had been applied to his temples, and poor little Charlie was much grieved to see papa's face bleeding and disfigured. When he retired to bed, his mamma heard him sobbing, and went to learn the cause. "Oh, ma," said he, "I have been thinking how sad it will be for us if dear papa die. *Could we not pray to God that we might all die together?*" If, as we much fear, the sea has swallowed them up, how mysteriously has God granted the desire of the dear child! We are looking with great anxiety for the next mail, in hope that yet all may be as we wish.

There is now scarcely a doubt that the prayer of this dear little boy has been answered. The owners have abandoned all idea of the safety of the vessel, and the underwriters have paid the insurances. The Committee, feeling that now hope is extinguished, have passed the following resolution.

Resolved,—That as there is now every reason to conclude that the ship, "City of London," which sailed from Colombo for England in February last, with the Rev. C. C. DAWSON and family on board, has been lost at sea, the Committee desire solemnly to express, concerning this calamitous and deeply afflictive event, feelings of reverent submission as well as of pungent sorrow. Deeply regretting the loss which the mission in Ceylon has sustained, they record their high sense of the Christian character, conscientiousness, fidelity, and zeal of their departed brother. During his residence in that island for nearly ten years, he laboured steadfastly as a missionary among the natives, many of whom he was the instrument of converting to God, secured the confidence and love of his fellow labourers in the field, and endeared himself to the people of his charge. Incessant toil in a tropical climate had so shattered his health, that a voyage to England was deemed absolutely necessary to the preservation of his life, but reluctant to abandon his post he delayed it so long that his death was apprehended during the progress of the arrangements for effecting his removal. The Committee offer to his friends and relations, and to the church in Ceylon now bereaved of its pastor, their affectionate sympathy and condolence.

The Committee have had to mourn another bereavement in the unexpected removal of the Rev. R. ROFF of Cambridge, who died after a short illness on Friday, November 29th. They have recorded their views of this event, and their feelings of affectionate regard for their deceased friend, in the resolution which is below, and which has been communicated to the bereaved widow and church.

Resolved,—That this Committee record with sentiments of devout submission the unexpected removal of their beloved brother and fellow member, the Rev. R. ROFF, of Cambridge, from the scene of toil and conflict to his eternal rest. They magnify the grace

of God in him, as especially exhibited in his blameless life and conversation, in his Christian spirit and temper, in his faithful and zealous labours as a minister of the gospel, and in his judicious attention to the business of this Committee; and they respectfully offer their affectionate sympathy and condolence to his widow and family, and to the church of which he was the honoured pastor; with their humble and fervent prayers that God will be graciously pleased to sanctify this solemn dispensation of his providence to their spiritual advantage, and to his own glory.

We may just add, that up to the time of going to press, somewhat earlier at this period than usual, the receipts of the Society for the month were more than £700. If they are as good in proportion for the remainder of December, the result will be gratifying.

FOREIGN LETTERS RECEIVED.

AFRICA	AT SEA	Saker, A.	October 31.
	CLARENCE	Johnson, T. H.	October 5.
ASIA	BENARES	Small, G.	October 2.
	CALCUTTA	Thomas, J.	October 8.
	DACCA	Robinson, W.	October 1.
HAITI.....	JACMEL	Webley, W. H.	October 28.
JAMAICA	BETHTEPHIL.....	Pickton, T. B.	October 9.
	BROWN'S TOWN.....	Clark, J.	November 7.
	CALABAR	Tinson, J.	October 24.
	DRY HARBOUR	Smith, T.	September 16.
	FALMOUTH	Henderson, J. E.	November 10.
	REFUGE	Clayden, W.	October 26.
	WALDENIA	Henderson, J. E. & ors.	October 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Juvenile Working Society, Northampton, by Mrs. Brown, for a box of clothing, for *Mrs. Capern, Bahamas*;
- Mrs. White, Colchester, for a parcel of magazines;
- Friends, St. Mary's, Norwich, for a box of clothing, &c., for *Miss Harris, Haiti*;
- Juvenile Missionary Association, Battersea, by Miss Brooks, for a parcel of clothing, &c., for *Haiti*;
- The Religious Tract Society, by Mrs. Joseph Gurney, for a parcel of tracts, for *Haiti*;
- Friends at Chelsea, by Miss Groser, for a box of clothing, for *Mrs. Saker, Africa*;
- The Baptist Church, Dunbar, and friends, for a box of clothing, for *Mr. Joseph Fuller, Africa*;
- The Religious Tract Society, for a grant of paper and books, for *Mr. Saker, Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1850.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Bible Translation Soc-	200	0	0
Halford, J. F., Esq.	3 0 0	ety, for <i>Translations</i>			
Paine, John, Esq., Clap-		Friend.....	1	0	0
ham	1 1 0	Stark, Mr.	1	0	0
Phillips, Mr. J. R.	0 10 6				
<i>Donations.</i>		<i>Legacy.</i>		LONDON AND MIDDLESEX	
An aged friend, an affec-	5 0 0	Stevens, Mr., late of	45	0	0
		Ramsgate			
					AUXILIARIES.
					Bloomsbury Chapel—
					Juvenile Association,
					for <i>Haiti School</i>
					2 10 0
					Poplar, Cotton Street—
					Juvenile Association
					6 0 0
					Vernon Chapel.....
					3 16 0

CAMBRIDGESHIRE.		£ s. d.	MANCHESTER, on account, by Thomas Bickham, Esq. 400 0 0		£ s. d.	CARDIGANSHIRE—		£ s. d.
Duxford—						Cwmsymwg	0 10 6	
Gosling, Mr.	3 0 0					Perwig	0 18 2	
NORTH-EAST CAMBRIDGESHIRE AUXILIARY—						Jezreel	0 8 3	
Barton Mills—						Llanrhystyd	0 4 4	
Collection	10 0 0					Moriah	1 0 9	
Contributions	8 4 0					Pearhyncoch	1 13 6	
Burwell—						Penypark	1 12 6	
Collection	2 4 8					Talybont	2 2 8	
Isleham—						CARMARTHENSHIRE—		
Collection, &c.	7 5 0					Carmarthen—		
Soham—						Collection, Tabernacle		1 18 1
Collection (less ex- penses)	1 15 4					Contributions		4 8 0
Contributions	1 10 0					GLAMORGANSHIRE—		
CHESHIRE.						Dinas—		
Chester—						Collection		1 4 8
Harling, Mr. W.	1 1 0					Contributions		2 11 1
DERBYSHIRE.						Dowlais, Caersalem—		
Riddings—						Collection		4 0 6
Collection	2 3 6					Contributions		1 5 0
ESSEX.						Ellen		1 6 6
Langham	10 8 6					Hebron		2 3 2
GLOUCESTERSHIRE.						Maesteg		1 0 0
Kingswood—						Merthyr Tydvil—		
Griffiths, Mr.	10 10 0					Collection, High St.		3 3 0
HAMPSHIRE.						Contributions		6 17 0
Lymington—						Rhydymney, Soar—		
Collection	4 5 8					Collection		1 9 10
Contributions	5 13 2					Contribution		0 5 0
Do., for Africa	2 13 10					MONMOUTHSHIRE—		
Do., Sunday School	5 19 2					Blaenau Gwent—		
Wallop—						Collection		1 13 0
Collection	3 9 0					Contributions		3 1 6
Contributions	0 14 0					Sirbowy—		
Proceeds of Lecture	0 12 0					Collection		1 13 6
HENTFORDSHIRE.						Contributions		13 17 6
Leominster—						Tredegar, Welsh Church—		
Collections	10 12 10					Collection		3 2 6
Contributions	10 13 5					Contributions		5 0 1
KENT.						PEMBROKESHIRE—		
Broadstairs—						Blaenconin—		
Contributions, for						Collection		1 0 0
Dove	0 15 0					Contributions		2 5 0
Footscray—						Do., Sunday School		1 0 10
Rogers, Mr. Matthew, for Africa	1 0 0					Blaenffos—		
LANCASHIRE.						Collection		7 6 0
Accrington—						Narberth—		
Collection	7 19 2					Collections		6 8 2
Do., Juvenile	7 0 8					Contributions		0 19 1
Cloughfold—						Tenby—		
Collections	15 13 8					Collection		3 11 2
Goodshaw—						Contributions		3 8 4
Collection	3 1 2					RADNORSHIRE—		
Liverpool—						Moriah		0 10 0
Birrell, Rev. C. M., for Brown's Town	5 0 0					Newbridge		3 7 6
Ladies' Association, by Mrs. Cropper, for Brown's Town Schools	11 0 0					SCOTLAND.		
						Thurso—		
						Dunnet, Mr. William		0 5 0
						IRELAND.		
						Ballina—		
						Collections		5 0 0
						Contributions		0 9 0
						FOREIGN.		
						JAMAICA—		
						Yallahs—		
						Graham, Mr. R.		1 0 0