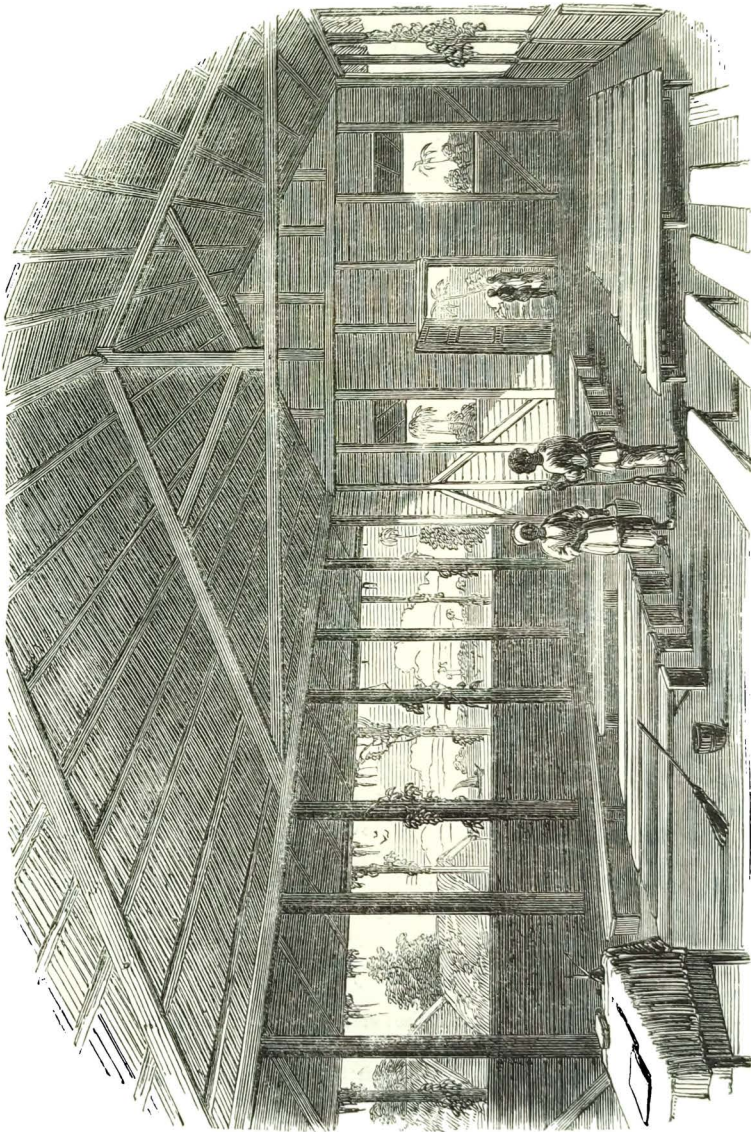


THE MISSIONARY HERALD.

The Missionary Herald (Jan. 1853).



CAMEROONS CHAPEL, INTERIOR.

THE MISSION FIELD.

THE PASTORATE OF MISSION CHURCHES.

SEVERAL important considerations are daily pressing the question of the pastorate of the mission churches on the attention of the friends of missions. Hitherto it has been the almost uniform practice for the missionary to assume the office of pastor over the converts. Thus his time has gradually become more or less appropriated to their oversight, and a diminished attention given to evangelization; or if extensively carried on, it has chiefly been left in the hands of native preachers. By degrees the missionary character is likely to be lost in that of the pastor, and the great object of missionary institutions changed from that of organizations to give the gospel to the heathen, to that of societies for the support of churches. With the increase of converts this change will become more apparent and the obstacle it presents in the way of extension one of greater magnitude. For the men and funds devoted to this work will be gradually absorbed in the maintenance of present labours, and none will be available for further progress.

To many this course seems to be the reverse of that followed by the apostles, whose office as ambassadors for Christ to sinful and perishing man, missionaries to a very considerable extent partake. At least, so far as relates to the promulgation of the truth, apostles and missionaries occupy the same ground, and the object to be attained is in each case alike—the conversion of souls to God by the preaching of Christ crucified. The early messengers of the gospel adhered to the primary duty imposed upon them, and as sinners were brought to God they committed the converts to the care of men from among themselves, who displayed the abilities and gifts suitable for pastoral work. They then pressed forward to other

lands and to other people, over which still brooded the darkness of heathenism and sin.

Modern missions have somewhat reversed this order of proceeding. The missionary takes the oversight of the church, and the native converts assist him in the work of evangelization. Thus we have native churches with European pastors supported by the societies at home, and the self-support so desirable to cherish is indefinitely deferred, for the instances are rare in which a native church can find the maintenance of a European minister.

In a subsequent article we propose to enter more at large on the results of this practice. We refer to it for the purpose of pointing out that, with the limited resources at our command, its continuance must gradually absorb all our funds and leave missionary societies deficient in the means of enlarging the field of their operations. If converts multiply to the extent that faith anticipates, and prayer supplicates, then will it become impossible for the churches of this country to find either men or money in adequate supply, for the mission churches they will have to support.

This important question has received the attention of other missionary bodies besides our own. It will be satisfactory to our readers to have placed before them those views which, while we cordially concur in them, will be found to sustain the suggestions we have made. And first we present some extracts from a Report of the Assam mission of our American baptist brethren. The necessity of raising up an adequate and self-sustaining agency on the spot has been forced upon their notice by circumstances which are common to us and them, and give to

their remarks great force. They say :—

The spirit and working of the missions has been to look too much to the churches of Christian lands for a continuous supply of preachers. But many, who are qualified to speak on the subject, are beginning to intimate that the churches are not likely to increase very much in their supply of ministers, or in the amount of their contributions for missionary objects. Indeed, we must deeply sympathise with our fathers and brethren at home, when we hear such painful facts regarding the inadequate supply of ministers and missionaries as were presented at the last anniversary of the Missionary Union. If we look at the actual state of our missions in this country, nearly all are almost stationary from the inadequate supply of efficient missionaries. Scarcely a station can act aggressively without detracting from its own efficiency. The frequent removal of missionaries by sickness and death, and other causes, compels us to witness the failure of many a well-begun and costly effort.

These, and similar considerations that might be mentioned, show that the time has come when we must strive to modify our expectations of help from home, and prepare to raise up help among ourselves. The views the mission entertain on the subject may be briefly stated as follows :—

Self-support and self-propagation are the two points toward which all missionary labour must tend and really effectuate, or the result will be a signal failure. We must continue to look to the Christian churches at home for *pioneer* labourers to give the first impulse, and they must direct their efforts so that the field itself shall send forth the continuous supply. Such was the apostolic course. Wherever they went preaching the gospel, and converts were multiplied, there they chose out some from their midst to dispense the gospel in their absence. Before Christianity can flourish in this heathen soil, it must be naturalized, and take deep root. We cannot pronounce any mission successful merely because it counts its hundreds of converts. How many instances are there, where, if missionaries were removed, and all aid from Christian lands withdrawn, in a very short space of time almost every trace of Christianity would disappear, simply because these bands of disciples have not within themselves the elements of self-support and self-propagation, or rather because these elements had not been duly developed. The mission that has raised up a few *propagators* of Christianity has done more for the kingdom of Christ, and good of the country, than the mission that numbers its thousands of converts, but no propagators.

Again, it is preposterous to suppose that Christian churches at home will ever send out labourers in sufficient numbers to disciple

the nations, or that, if men in sufficient numbers were found willing to come to our help, their support would be given. We are therefore compelled to raise up, in the field itself, the best qualified native agency we can. When we consider, also, the difficulty of obtaining a mastery of the native language, its idioms and pronunciation; when we think of the particular habits, trains of thought, and impulses to action—so different from our own that they occasion a sort of chasm between the missionary and the heathen, and render it exceedingly difficult for us to reach them—it is then that we are made to feel the necessity of employing native preachers wherever we can, to aid us in our present work, and ultimately to become the chief evangelizers of their countrymen.

Our readers are already aware that our society is endeavouring to pursue the course pointed out in these extracts in the Bahama islands, and with cheering prospects of success. The Committee of the Church Missionary Society are doing the same in New Zealand, and it is with pleasure we transcribe the following weighty sentences from the instructions recently given to Archdeacon Williams on his return to New Zealand.

Amongst the many topics on which we have conferred with you, there is one especially, which may be termed the great Missionary problem of the day, and which we select for our present Instructions—namely, the transfer of native congregations from the missionary basis to some settled ecclesiastical position, by which they may be rendered independent of the society.

In the early stages of every mission, the native converts must depend upon the European missionary for pastoral ministrations, and for the education of their children; but this should not be the case in the advanced stages of the work. The success of every mission consists in the organization of a native ministry, capable of undertaking the pastoral charge of the native Christian flocks. This is the ultimate object to be kept in view from the first gathering together of a native congregation. Christianity can scarcely be said to be *rooted* in any land while it is dependent upon the labours of foreign missionaries. It must have its roots in the soil. The native church must have its native pastors, supported by native resources.

The first and most pressing need is that of a properly organized system for the training and employment of native pastors. The

committee venture to offer a few hints, suggested by the experience of other missions, which may serve as a guide in your consideration of this subject.

The first suggestion which the committee will make is, that the persons selected for special training should be men of mature Christian character—men who have been proved as catechists—men who have shown themselves to be actuated by the love of Christ, and for His sake by the love of souls, and who possess a natural aptness to teach. Whenever the attempt has been made to train up a native pastorate by giving a superior education to promising youths, it has been found that the education imparted to them has proved an obstacle to their becoming native pastors, by taking them out of the habits and sympathies of native society, and making them aspire to European tastes. Wherever, indeed, maturity of natural and spiritual life can be happily found in a man who has received a good education in his youth, and has not been spoiled by that education for native work, so much the better—such an one will be a choice instrument. But we wish to guard you against a very common notion, that you must wait till a well-educated class of teachers can be trained up from boyhood before you can institute the native pastorate.

The next point to which the committee direct your attention is the kind of establishment, and the locality, which are suitable for the preparation of such selected teachers.

The system should be adapted to the native mode of life, rather than to an European collegiate establishment. No large expenditure on buildings should be incurred: the native teachers should be brought together at a missionary station, and should live in their native houses and style, with their families, if married. Being in the midst of missionary operations and schools, they will keep up their own missionary habits, and assist in the schools of the station, while their own education is advancing.

The third point to which the committee will draw your attention is, the employment and support of such trained native teachers. After, upon due examination by a committee of missionaries, they shall appear sufficiently prepared for pastoral work, the committee advise that there should be assigned to each certain defined localities as a pastoral charge, not independent of the missionary, but under his superintendence; though that superintendence is to be gradually relaxed, and ultimately withdrawn.

We shall close these extracts with some portions of a minute upon the position of native ministers in a mission, found in the same document, which fully

sustain the statements made at the commencement of this article.

A tendency exists in every mission, to occupy the time and labours of the missionary in the home duties of schools and pastoral ministrations; and even where two or more missionaries are united in the same field of labour, these home duties are still the chief object of attention, each sharing in them, to the hindrance or neglect of direct missionary work.

It is very true that native converts both invite, and in a measure require, the constant care of a mature Christian ministry—and that, in the supply of their spiritual wants, there will always be room for the application of additional time and attention. But if a limit be not placed to this occupation of the time of a missionary, the whole resources of the society will be exhausted in maintaining the ground already gained, instead of making fresh inroads upon heathenism.

The best remedy for the tendency here described is to be found in the preparation of a native ministry capable of undertaking the pastoral charge of native Christian flocks, under the general superintendence of the missionaries, whose time and strength will be proportionably released for the direct work of a mission—the evangelization of the heathen. In proportion, also, as such a native ministry can be introduced, the mission will become firmly rooted in the soil, and the resources of the society will be set free for the “regions beyond.”

This view of a native ministry should be kept in sight from the first commencement of a native church; otherwise the missionary will insensibly become the pastor, and the native teachers who may be trained up will be employed rather as missionaries than native pastors, and will, as agents of an European society, imbibe European tastes and habits; instead of regarding themselves as ministers, or servants in the Lord, of the native population, with which they are to be in every way identified.

Missionaries should remember that it is upon the training up and location of such native pastors as we have described that their own labours and the resources of the society will be best economised; and that a preparation will be made for the transfer of missionary labours to the surrounding heathen.

With very slight modifications these views are applicable to our own missions, and we shall rejoice to see the day when in the field we occupy there are numerous native churches sustaining their own ministry, and centres of light to the dark heathen population around.

INDIA.

CALCUTTA.

THE SOCIETY FOR THE DELIVERANCE OF HINDOO APOSTATES.

In continuation of the proofs of the influence exercised on the Hindoo mind by missionary labours, given in our last Herald, we add the following extract from the *Calcutta Christian Advocate*. In order to entice back again into the bondage of Hindooism, it seems that an attempt is being made to relax the stringent regulations of the Shastras, with respect to those who have renounced the religion of their ancestors, but yet may be desirous, from any cause, of returning to their former faith. One of these Hindoo innovators on the long established customs of their religion, thus speaks :—

A fortnight since in this city of Calcutta many learned friends established a society called "A Society for the deliverance of Hindoo Apostates," the object of which is to reintroduce into society, on the performance of certain ceremonial rites required by the Shastras, those young men who, by the evil counsels and wills of the missionaries, may become Christians.—*Samachar Chandrika*, 16th August, 1852.

The followers of pure Hindooism abandoning their apostate children remain ever after clothed in mourning for them. Now, however, their sons, who have embraced Christianity and discovered its real worthlessness, on perceiving a way of escape will be anxious to be delivered from it, that is to say, they will thus think, "Having fallen into the net of the missionaries we have taken refuge in a false creed, but now we will return to the eternal religion of the Hindoo." Now if it can be arranged that such individuals, after purification from the crime of having partaken forbidden meats and drinks can, according to

the Shastras, be again received into Hindoo society, then the envenomed tooth of the missionaries will be broken. For this purpose about one hundred wise and excellent gentlemen, during the last three sabbaths, at the house of a learned friend at Surtir Bagan, Calcutta, have established the above-named society, and from the determination manifested by its members, we have no doubt something important will result. The Shastras provide for the atonement of all sin, great or small, certain ceremonial rites; wherefore all impediments, or obstacles which may oppose the reintroduction of the apostate to the full benefit of Hindoo society are removed, by the sacred texts compiled from the Vedas by the all-wise Menu, and other renowned sages in the age of truth, which are the word of God and have been so esteemed for ages. Hence, therefore, the polite Hindoo can have no valid objection to receive back again the apostate who has performed the necessary rites.

The missionaries must now be watchful, or they will be no longer able (successfully) to spread their deceitful nets. The young Bengalies of their own schools are rending asunder those nets; for Babu Isharchandra Nundee, an accomplished scholar of Dr. Duff's institution in a recent small work, has completely exposed the snares of the English (missionaries,) and thereby spoiled the beauty which attracted the eyes of some and broken the charm of the sounds which bewitched the ears of others. Already has the editor of the *Friend of India* raised the sound of alarm in the name of religion, for in last week's issue he strengthens the (sinking) courage of the Padres, by telling them not to be anxious about these (futile) efforts of the Hindoo to escape from the net. But we reply that there is real cause for anxiety on their part since young Bengalies themselves have become (in their turn) the destroyers of the missionaries, and they will not cease until they have demolished these deceitful nets piecemeal."

ORISSA. PURI CAR FESTIVAL OF 1852.

It is now probably a long time since our readers have perused anything relative to the celebrated idol Juggernath. Though somewhat shorn of its former magnificence, the annual festival

continues to be attended by large bodies of people. The ancient obscenities are still practised, and the cruelties, for which Juggernath is famed, continue. It is from the pen of one of the brethren of

the General Baptist Mission in Orissa, Mr. MILLER, we have the following description of this year's festival as well as his account of the labours of Christ's servants.

The Puri Car festival has passed away, leaving, like all its predecessors, effects unspeakably more calamitous than "the pestilence that walketh in darkness or the destruction that wasteth at noon-day." On the afternoon of the 19th June, according to the lowest estimate, sixty thousand persons, two-thirds of whom were strangers and non-residents of Puri, had assembled in front and in the vicinity of the temple. Amidst this immense congregation, the Cars, with their gaudy trappings, and filled with the attendants of the idols, were very conspicuous; while groups of pandas accompanied by musicians, dancing and playing in honour of Jagannath,—Bengali and Hindustani females reciting in joyous strains the deeds of Hari and Ram,—bairagis, with their whitened and naked bodies, extorting alms from the bystanders,—respectably dressed young Bengalis from the Hughly College and missionary institutions in and near Calcutta, joining in all the idolatry and wickedness of the occasion, apparently with as much zest as the most ignorant of their countrymen,—and infatuated creatures covered with dust and almost exhausted, measuring their way to the general centre of attraction, were among the more striking features of the scene.

To a stupid idolater, doubtless, all this appeared truly grand and imposing; while to the Christian it was the most humiliating, shameful, and distressing scene fallen humanity could furnish.

The journey of the idol.

The idols not appearing at the expected time, inquiry as to the reason was instituted, and it was found that the Raja had refused to give the *Dylás*, or parties who convey the images to the cars, their ordinary fee; eventually however, he was obliged to yield to their demand, and Jagannath, his brother, and sister, proceeded in the usual complaisant and graceful manner to their chariots. This, of course, was a time of intense excitement, all eyes were fixed in one direction, all hands were raised in adoration, and every tongue proclaimed victory to Jagannath. On the following day the cars were moved in considerable distance toward the Gundecha temple. In pulling the ropes and dancing and singing before the cars, none distinguished themselves so much as the Bengalis, male and female. They appear to be Jagannath's greatest devotees, and far outstrip the Oriyas in their zeal. One day's labour, however, cooled their ardour, as the

cars subsequently moved very slowly and experienced repeated stoppages. Indeed had it not been for the *Kala Bathens*, men who are annually summoned by the Raja to drag the cars, it is quite uncertain when they would have reached their destination. The indifference of the people after the first day, and the annual diminution in the number who attend the car festival, are among the many indications of Jagannath being on the wane. Though the pilgrim-hunters were never more numerous and persevering, they are not so successful as formerly. Several have recently returned from Bengal and the upper provinces without a single pilgrim.

The dying and the dead.

In the meantime different cries and scenes arrested our attention. Heaven's destroying angel had passed through the ranks, and smitten hundreds of these idolaters: hence, almost in every street were seen the dead and dying; the former lying in the pathway or the gutters, or being carried to the various Golgothas; the latter occasionally attended by a friend or relative; the dying mother by an affectionate son; the husband by his young and weeping wife; and the brother by a beloved sister: each and all trying in vain to arrest the progress of the king of terrors, and impart ease and consolation to the objects of their affection and solicitude. In many instances the unhappy creatures were abandoned by their friends long before the spirit had quitted its earthly abode, and though quite near, were allowed to perish like dogs, unpitied and unaided. The manner in which the hearts of the pandas and the inhabitants of Puri at large are closed against anything like sympathy for the dead and dying, is most lamentable. If you attempt to engage their attention in behalf of their victims, they reply with a fiendish smile: "By dying here they obtain salvation."

A Golgotha.

Visiting one of the Golgothas, we beheld the remains of about eighty human beings: some had just been thrown down, some were being devoured by dogs and vultures, others were being consumed on the funeral pile, and many had been reduced to ashes or completely eaten up by dogs, &c. Having neither time nor disposition, we did not visit the other Golgothas, where doubtless similar scenes were to be witnessed: as at the lowest estimate five hundred persons had, before the close of the third day of the festival, perished in the town of Puri, and probably as many more on the road to Cuttack. Standing near the Atharanna bridge, the morning of the second day, sixteen persons, apparently in the last stage of the disease, were carried by in dulis within a period of half an hour. Notwithstanding our in-

quiries, we could not ascertain by whose authority or to what place these parties were being thus conveyed; and hence were forced to the painful conclusion that their inhuman bearers would, on reaching a retired spot beyond the town, after stripping and robbing them, consign them to a ditch to end their sufferings.

Effects of the system.

In order, however, to form anything like a just idea of the effects of this wicked system, we must remember that the disease long survives the festival, carries off multitudes in Puri, and visits almost every district of Orissa; hurries thousands into eternity and occasionally depopulates large villages; we must also follow its victims into the unseen world, and by the light of revelation contemplate their eternal destiny; we must at the same time visit their habitations and hear the cries and lamentations of their bereaved families and relatives; and we must not overlook the vast multitudes who are thereby robbed, corrupted, and fitted for destruction. Having thus viewed these, a few of its legitimate effects, we are furnished with the most impressive comment on the words of Jehovah: "Their sorrows shall be multiplied that hasten after another god." An unanswerable argument against its being in any way identified with a professedly Christian government; a bitter reproof to those who advocate so iniquitous a connection; and a loud irresistible appeal to all Christian and philanthropic men to unite their influence and cause it to bear upon the overthrow of this the most loathsome, demoralizing, and destructive system of idolatry in the world.

The missionaries' labours.

In noticing the missionary labours connected with the festival, we have to state that Messrs. Bailey and Miller, with two native assistants, removed to Puri before the close of May, and were joined by Messrs. Buckley and Brooks of Cuttack, with three native assistants, before the commencement of the festival; hence the gospel was daily proclaimed in the town over a period of thirty days. Our congregations were generally large, and composed of Bengalis and parties from the upper provinces, as well as Oriyas. From the former we had many hearers who were bitterly opposed to the truth, and seemed quite familiar with the objections of Paine, and other infidel writers, to Christianity. Also an unusually large number of young men with a smattering of English, who, to use their own language, had come to see the beauties of Jagannath, but when remonstrated with appeared ashamed, and had recourse to some less objectionable reason for being present. The pandas maintained their character for

insolence and determined opposition to the proclamation of the gospel.

Incidents.

One fellow had the audacity to approach the speaker, and call upon the hearers to throw dust and stop his mouth; and, when reproved, poured forth such a torrent of unutterably obscene language as never previously had fallen upon our ears. On the whole we found these men much more insolent and determined in their opposition than they were last year; which may be attributed, in a great measure, to the Draft Act for the withdrawal of the donation, notwithstanding its publication, having hitherto remained a dead letter. This has done immense mischief, by giving rise to a very general impression that the Government dare not meddle with Jagannath; and that instead of withdrawing entirely, they intend augmenting the annual donation.

We were not, however, without encouragement in our labours: multitudes listened with great attention to the gospel; proposed various questions; argued with us in a calm profitable manner, and seemed truly desirous of increasing their knowledge of Christianity. We met with several persons who had read and committed to memory a large portion of the contents of some of our tracts and gospels, and individuals occasionally came to our residence to converse on religious subjects and obtain books.

Where is Christ?

We were much interested in a man from Guzerat, who visited us several times. He had been on intimate terms with a missionary, had read with him the New Testament, and was well acquainted with its contents. He had however imbibed some erroneous views in reference to the personal appearance of the Lord Jesus, and believed that he was now in some part of the world; hence he declared his sole object in leaving home was to search for the Saviour. "Tell me," he would exclaim with great emotion, "where I can find the Lord Jesus; and I will go to him wherever it may be." On the morning after the idols made their appearance, we repaired to the vicinity of the pilgrim-tax gate and distributed a large number of tracts and gospels to the departing pilgrims. May these labours be succeeded by the Divine blessing, and eminently contribute to the glory of God and the salvation of man.

It may fervently be hoped that the separation of a Christian government from these scenes of criminality and horror will speedily be effected, and that Parliament will not renew the

charter of the East India Company | demands for the cessation of its connection
without making the most stringent de- | with the monstrous idolatries of Orissa.

CEYLON.

Forty years have elapsed since the baptist mission was commenced in this important island. Many vicissitudes have attended its course, yet has it received many tokens of the Divine blessing. Our readers are aware that our missionary brethren labour solely among the Singhalese in the island, that portion of the population which is attached to the religion of Buddha. Mr. CHATER was the first of the devoted men who consecrated himself to the work of proclaiming the gospel to the obtuse-minded and degraded Buddhist. He also was the first to systematize the study of Singhalese, and his grammar is still considered one of the best that has appeared. It is with pleasure we present to our readers the following lengthened extracts, describing the labours of our brethren and their results, from the interesting work of Sir J. Emerson Tennent, entitled "Christianity in Ceylon." The task we had ourselves contemplated cannot better be fulfilled than in the words of so candid and experienced an observer.

After detailing at some length the abortive efforts made by the Portuguese and Dutch possessors of the country to establish Christianity, Sir J. E. Tennent proceeds:—

The singular fact has already been stated of the almost total disappearance amongst the Buddhist population of every trace of Christianity within a very few years from the retirement of the Dutch from Ceylon; and so strong was the re-action, that on the arrival of the English missionaries, the natives could not be persuaded to listen to their first addresses, and even after three years of exertion and discouragement, not one Singhalese had admitted his distrust in idolatry.

The first Christians in Ceylon.

A Buddhist priest, who had been converted

by the baptists, and took the name of Theophilus was the first to embrace Christianity, and a few years later his example was followed by a second, who had been attached to one of the Kandyan temples. These were men of acuteness and comparative intelligence, and the missionaries have recorded it as the result of their subsequent observation and experience, that in proportion as the Buddhists exhibit an acquaintance with the doctrines of their own religion, they evince also a spirit of inquiry into the tenets of Christianity—a characteristic which affords higher hopes of their ultimate conversion than can possibly be entertained of their more listless and phlegmatic fellow countrymen. Amongst them, too, the influence of the press has been found most attractive, and much good has resulted from the circulation of a valuable work by Mr. Gogerly, of the Wesleyan mission, "On the Evidences of Christianity, adapted to the Use of the Buddhists." This is another encouraging trait in the character of the Singhalese, and its existence is confirmed by the fact of the prodigious circulation of Christian tracts and translations throughout the island, amounting in 1848 to upwards of five million pages, of which 3,657,300 have been printed at the press of the baptist mission in Kandy, and the rest procurable elsewhere.

The progress of the work.

Notwithstanding these indications, however, of an inclination to inquire, the progress of conversion through the instrumentality of the baptists was slow and circumscribed; and after ten years of toil and anxiety, they could boast of but three small village congregations and eight schools with less than three hundred pupils in attendance. Even here, too, the peculiar genius of the Singhalese was a serious obstacle to their progress. Those in the vicinity of the towns do not undervalue education, especially if it include such an amount of English instruction as may qualify them for public employment; but even this they will not receive without some scruples as to the hands by whom it is offered. Caste, though distinctly denounced by their sacred books, and ostensibly disavowed by the Singhalese themselves, still exists in their veneration for rank, whether hereditary or adventitious; and in the purely Singhalese districts, such as Matura, the prestige of caste is so despotic, that no amount of qualification in all other particulars can overcome the repugnance to inter-

course with those who are deficient in the paramount requisite of rank.

Mr. Daniel's labours.

Mr. Chater, after a long career of usefulness, died in 1829, and was succeeded by the excellent man to whom allusion has already been made, Mr. Daniel. Even then the amount of success which had been bequeathed to him by his indefatigable predecessor was so small as almost to occasion despondency; and the number of pupils under instruction barely exceeded *four hundred*. Mr. Daniel's first impulse was to attempt the conversion of the Moormen of Colombo, and for this purpose he prepared a Manual of Christianity for their especial instruction:—"But no perceptible good was the result. The more respectable Mahomedans met the offer of the tract with a dignified refusal; the lower classes rejected it with contempt; and to the present day no decided conversions from Islamism have ever been made in Ceylon."

Female education.

For ten years this good man laboured in preaching the gospel, and establishing schools and congregations in the villages around Colombo. Female education in particular was found to be of no less importance amongst the Buddhists and Singhalese than amongst the Tamils of Jaffna. The social position of women amongst the Singhalese, although they are not altogether excluded from intercourse, is entitled to no higher approval than a faint expression of its superiority to that assigned them amongst the Hindoos. The female peasantry are utterly destitute of education, and those of the wealthier classes receive only a smattering of instruction in the merest elements of knowledge. They cling tenaciously to the attractive precepts of Buddhism; they are the earnest patronesses of the priesthood; and almost universally they are in possession of rude images of their divinity, which are worshipped with fervour as the penates of the household.

Degradation of females.

Their early marriages, the mere bargains by which they are contracted, and the extreme facility with which they are dissolved, their low status in the families of their husbands as well as in their own, all tend to confirm their social degradation even in the highest ranks; whilst in the villages and hamlets the females do all the drudgery of the house and of the field, they are the messengers to the bazar and the drawers of water from the wells, they collect the firewood, cook the food, and wait on the males of the family whilst they eat; and in the intervals of their employment they assist in the labours of the rice-grounds, plunge

through the mud of the irrigated fields, weed the paddy as it rises above the water, and assist to sever and carry home the collected crop during harvest. The indefatigable baptist missionary saw the value of enlightenment amongst a class so unequally circumstanced, and within three years after his landing in the place, Mr. Daniel had succeeded in establishing female schools in several of the villages around Colombo, and one of higher pretensions near the Fort, which being designed to instruct the more affluent natives, was superintended in person by the ladies of his own family.

Further labours.

The remainder of his story is like that of too many of these devoted men, who have done honour to Christianity and their country in the East. In the midst of a career of usefulness, the health of his children declined; a return to England was inevitable; his wife died upon the voyage, and the bereaved old man, as if nerved for still bolder exertion by these disasters, shortly after changed the scene of his labours from the civilization of the capital to the solitudes of the forest. He spent two years in incessant wanderings from village to village, throughout the maritime provinces to the east of Colombo, the toils and discouragement of which he has narrated in a passage already quoted from his correspondence. He returned to Colombo, resumed his educational labours, his attention to preaching and the press, and in 1844 he died full of years and honour; his last moments cheered by the affection of all good men in the island, and his name endeared to the Singhalese by the remembrance of his toils and benevolence.

Results.

At the time of his death, so successful had been his exertions, and those of others who had been associated with him in the ministry, that 1000 pupils were under instruction in 44 schools of his mission; but after upwards of thirty years' preaching little more than 200 converts were in the immediate membership of the church. In the interval that has since elapsed, the same good work has been progressing with an impulse acquired from its own increasing success, the press has been sending forth its perennial streams of instruction, a normal seminary for the training of native ministers has been founded in addition to the numerous schools of the mission, and the preaching of Christianity has been carried into every accessible hamlet. It has penetrated the awful retreats into which the lepers have retired to conceal their mutilations from the shuddering glance of mankind; and it has found an audience and an echo in the repulsive community of the Gahalyas—the hereditary executioners under the Kandyan kings; a whole village of whom

have from time immemorial been established on the farther banks of the Mahavillagauga, a few miles distant from Kandy, their presence being too polluted to be permitted within the gravets of the capital.

Daniel's successors.

The successors of Mr. Daniel were Mr. Dawson and Mr. Davies, the latter from Horton College, near Bradford.* Under their auspices the progress of the mission has been uninterrupted. At present it occupies 130 villages of the Singhalese; employs three European and eleven native missionaries; maintains 35 schools, with an average attendance of 830 pupils, and has enrolled as communicants 451 converts to Christianity. Over these who from time to time have been admitted as members of their communion, they exercise the greatest caution as to baptism and the reception of professions; looking to conduct rather than conformity as the genuine test of conversion, and hence the

proportion of their converts who have relapsed into heathenism has been comparatively small, whilst numbers have lived worthy of their profession and died unshaken in their faith.

The greatest detriment to success has arisen from the example and influence of the merely nominal Christians whose life has been an insult to their profession, and whose acts have deterred others from adopting it. But of these who have received their earliest instruction at their hands, and been taught by them the principles and the precepts of Christianity, there are many Singhalese now filling places of honour and emolument in the public service, and engaged in private professions, who, though they have not openly made any avowal of Christianity, have been instrumental in disseminating amongst their countrymen that respect and veneration for its precepts which they have been taught to imbibe not less by the lives than by the lessons of the baptist missionaries.

WEST INDIES.

H A I T I.

A brief reference was made in the last Herald to the afflicting intelligence that had reached us of the decease of the beloved wife of our esteemed brother W. H. WEBLEY. The following mail brought the more extended account, and we lay it with mournful feelings before our readers. Her happy end, is, however, calculated to cheer those who yet continue to bear the burden and heat of the day. Mr. WEBLEY, under date of November 6th, thus writes;—

I cannot allow this opportunity to pass without sincerely thanking you for your kind expressions of sympathy as given in the last Herald. They came to hand at a time when I most needed them, and were to my wounded spirit as oil poured on troubled waters. Judging from those expressions and from your uniform kindness I feel assured you will be sorry to learn what deep waters I am still passing through. Since I last wrote you my dear wife has passed from earth to heaven

and is now entered upon her rest. She died at twenty minutes past two o'clock on Friday afternoon last, October 29th, and the next morning at ten was laid side by side with Mr. Francies in the grave yard. I believe I informed you of her illness in my last, and of her intention to visit England as soon as she should be sufficiently recovered. I however little thought then that her sufferings were so near a termination. She has been ill since last May with what ultimately became chronic inflammation of the stomach. This disorder we had succeeded in completely mastering, but the rigid diet to which she was compelled to submit in order to allay the inflammation, brought on an amount of exhaustion so great, and a loss of blood so considerable, that it was impossible to re-establish her strength. We entertained hope of her ultimate recovery up to Friday, the 22nd of October, as for several days prior to that date she seemed to be getting better. On the 23rd she was very much worse, and during the night was so ill that we anticipated her death every moment. From that day her descent to the grave was very rapid. There was a marked difference every day, so much so that we thought each day would be her last.

On Thursday, the 28th, a little after midnight she fell into a deep sleep, from which she never awoke, and in which we were thankful to see her remain to the last, as mortification took place some hours before death, and had she been conscious of pain her sufferings would have been greatly aggra-

* Since this passage was written this excellent and amiable man has breathed his last—a victim to the fearful epidemic scourge of Ceylon, dysentery. It was my privilege to know him intimately; a more enlightened Christian I never met, and a more benevolent spirit never winged its way from a scene of earthly usefulness to an eternal reward.

vated. It was a mercy too that Mr. Bird, Wesleyan missionary, was here from Port au Prince. His presence saved me the otherwise unavoidable task of burying her myself, which I much dreaded. He kindly came over on Tuesday morning and remained till the following Saturday afternoon. It was also a great comfort to me to possess such an affectionate brother missionary at such a time. My sorrow too was considerably alleviated by the fact that my dear wife was so happy in death. True her mind was dark at first, and I shall never, I think, forget her anxious dying look when she said to me, "Oh, can there be mercy for such a sinner as I am?" Nor shall I forget the sweet smile that played upon her countenance as she afterwards sang—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

With her eyes fixed to heaven, and her hands clasped in the attitude of prayer, she repeated more than once those beautiful lines :—

"A gully, weak, and helpless worm,
On thy kind arms I fall,"

laying particular stress upon the last two lines—

"Be Thou my strength and righteousness,
My Jesus and my all."

Just before her death too she repeated with great emphasis the first and last verses of the hymn that commences—

"Rock of ages, cleft for me,
Let me hide myself in Thee."

At first her mind was much harassed with

the idea of leaving her dear babe and myself, but towards the last she was, I believe, wholly resigned to the will of God respecting us. She had asked for the child to train it up for God, and her last injunction to me was to this effect. The testimony of Mr. Bird as to her peaceful end is very satisfactory. He said it had seldom been his happiness to attend so happy a death-bed scene, and that the relation of her experience to him just before death was, he thought, the happiest class meeting he had ever enjoyed. But as you may suppose, in spite of all this, my heart is very sad. Mine is a "wounded spirit." I have been motherless only a few months, and now I am a widower and my babe an orphan. I have been, however, very mercifully upheld by an invisible hand, and I hope I can say I am resigned to the will of God concerning me. I know I deserve all that has happened to me, and doubtless my heavenly Father by these oft-repeated sorrows designs to prepare me for my work on earth and for my rest in heaven. After so many storms there will be, I trust, some bright sunshine, and if by them God wills the advancement of His kingdom, I think I shall be willing to encounter them. That such may be the case is my anxious prayer and will doubtless be yours for me when you remember me at the throne of the heavenly grace.

Our afflicted brother will, we are sure, enjoy the prayerful sympathy of our readers, especially of those who have been called in divine Providence to sustain a similar bereavement.

JAMAICA.

PROVIDENCE.

It will be remembered that one object of the Jamaica Special Fund was to assist the brethren labouring in the islands whose circumstances were such as to require aid, from the partial inability of his people to bear the whole burden of their support. At the request of his brethren, Mr. CLAYDON recently assumed the pastorate of the churches in St. Elizabeth's. The people being very poor, some assistance has been rendered from the Fund towards his support. It is, therefore, due to the contributors that some account should be given of its practical results. Under

date of Oct. 5, Mr. CLAYDON writes :—

You will be pleased to hear that, notwithstanding we are surrounded with poverty and disease, we are not left without tokens of God's presence and blessing in the church; we have reason to hope that the judgments of God have been sanctified to the church and the world, and that the "time to favour Zion has come."

On Sunday, Oct. 3rd, we spent the most interesting day I ever remember in Jamaica. The ordinance was administered to seventeen candidates in the sea at Black River, in the presence of upwards of five hundred spectators, amongst whom were many of the most influential people of the town. All behaved with the utmost propriety, and a feeling of deep solemnity pervaded the services.

Among the candidates was a black man,

formerly a leader in the church of England. At my request he stated his reasons for seeking baptism by immersion. This he did in the following words:—

“My dear friends, most of you know me to have been long a communicant at the church of England, I hope I have long been a disciple of Christ. No one persuaded me to become a baptist. I read my bible in the third chapter of Matthew, and I consider to myself this is not infant sprinkling. I do not think this water will wash away my sins,

I do not expect it will do me any good, but I find great joy in keeping Christ's commands; if any person will come now and show me where he commanded infant sprinkling, I will pull off this gown and return to the church from which I came.”

This simple, heartfelt address produced a marked impression on the audience, and many retired saying, “These baptists have the truth.” A spirit of inquiry is evidently abroad in this town on the great subject of religion.

BAHAMAS.

By a letter from Mr. CAPERN, dated Nassau, Nov. 11, we are put in possession of particulars of the state of the colony up to that date, in regard to the progress of the cholera, of which we informed our readers in the last Herald. Its ravages are truly terrible. They appear to surpass those in Jamaica. Relief has been sent, both to Mr. CAPERN and Mr. LITTLEWOOD, from the Cholera Fund, and it will be continued as circumstances may require.

I informed you by the last mail, that the cholera had made its appearance on this island, and was falling very heavily upon our poor people, hurrying many of them to their long home. Since that date this fearful pestilence has continued its ravages, and is still in the midst of us, keeping alive in the general mind the alarm which it has excited, and levelling both young and old with the dust. It has overspread the town, and visited every settlement on the island, in a type more or less severe. It has also extended itself to some of our out-islands, where it has proved sadly fatal.

We have in times past suffered from famine, fevers, hurricanes, the tornado, &c., but we never knew a time of distress like this. Almost all business is suspended; very few of the labouring classes pursue their usual avocations, afraid or unwilling to leave their homes. Markets, shops, streets, schools, and our places of worship, indicate that God, as a God of judgment, is visiting us. There is scarcely any communication going on between this and the out-islands, nearly all our small vessels that used to bring provisions to our market, either remaining at home, or going to our salt islands to offer for sale their commodities there. This is very sensibly felt by us at Nassau, as we are greatly dependent on the out-islanders for supplies.

The mortality here in proportion to the population has been very high, not less, I believe, than one in every thirteen having died. And of the members of the church, our loss at present is about one in twelve. But as the work of death is still going on, we shall, at the end of this visitation of the destroying angel, have to report a yet higher mortality. The losses we have sustained as a church were painfully seen and felt in the diminished numbers that met at the Lord's table on the past sabbath, as also in the sombre aspect which the church presented; for three-fourths of the communicants wore the habiliments of mourning. Our income, as may be well imagined, is, and will be, very materially affected.

The authorities here have used their best efforts to mitigate the calamity, and a few of our more humane and philanthropic men have daily visited the more severely afflicted districts—the very region of death—administering medicines to the sick, and persuading the inhabitants to adopt the measures recommended by the Board of Health, to arrest, under the Divine blessing, the progress of the great destroyer. Our medical men were quite unable to attend to all the cases that required treatment; and this plan of daily visitation which a small number of us pursued, each carrying with him a supply of medicine, was an important supplement to their labours, and the means, under God, I have every reason to believe, of saving the life of many.

But, fearful as this judgment is, God will glorify His name thereby. It has wrought a wonderful change in the sentiments, and language, and conduct of many. There is an air of soberness and seriousness overspreading the community such as I have never before witnessed. Some have come under the sound of the gospel, who for years had not crossed the threshold of the house of God; and those who were wont to attend, hear now with more than usual earnestness, and feel, I trust, more than ever that Christ is precious.

We have at this station twelve candidates for church fellowship, who would have been

baptized into the name of Christ on the past sabbath, but that the church felt, that under existing circumstances, it was desirable to defer the administration of the ordinance to a future occasion.

I am sorry to inform you that my dear wife still continues in a state of extreme weakness. She has not walked a step for the last five weeks; and, though somewhat better, she is yet wholly confined to her bed. The fever is, I trust, effectually checked; and thus, a hope is warranted that her strength will be restored, though it be but slowly. The prevailing epidemic has fallen upon some under the mission roof, but not fatally. And our hope is that God will preserve us still.

The toil and anxiety occasioned by it have told very sensibly upon my own strength; and it is not without difficulty that I write this. We have, however, the most abundant reason for gratitude to Him who has preserved us hitherto from the pestilence (in its malignant form) that walketh in darkness, and the destruction that wasteth at noonday; and our hope is that He will preserve us still.

As we have, and shall have, many widows and orphans appealing to us for sympathy and aid, and as we shall be unable to respond as we would wish to that appeal, and do them the good which their bereaved, destitute state will require, I hope that some kind hands in England will be stretched out to our help.

HOME PROCEEDINGS.

By the time this meets the eye of our friends, the Christmas cards, for the use of the young, will be in the hands of the pastors, or secretaries of auxiliaries. The contributions will be devoted this year, as last, to the support of native preachers; and, we trust, every effort will be made to secure a larger amount than usual. No agency is more important. These good and active men do not confine their attention to grown up persons; they have much to do with *children*; and by supporting them, our young friends will have the delight of knowing they are, in this way, doing good to their little fellows in the far distant plains of India.

We had to record the painful intelligence, in the last Herald, which had reached us from Trinidad, of the decease of the Rev. G. COWEN. The Committee have recorded on their minutes the following resolution respecting this sad event:

Resolved,—That this Committee has heard with sincere and deep sorrow of the decease of their esteemed missionary, the Rev. GEORGE COWEN, which took place October 17th, after a long and painful illness, which he bore with exemplary patience and resignation to the divine will.

He was a resident in Trinidad for fourteen years. During the former part of this time, he had the management of the affairs of the Mico charity, and the direction and superin-

tendence of its schools; and subsequently he laboured as a missionary of this Society. He secured the universal respect and esteem of the people to whom he spoke the words of everlasting life, and towards the close of his career, of the planting interest also, to whom his unbending integrity, and unwearied and energetic efforts in behalf of the slave rendered him at first somewhat obnoxious.

The seven last years of his labours as a missionary were spent in the district Savanna Grande. Four places of worship have been built and opened under his care. Neither the inclemency of the weather, nor the remoteness of the villages, and the great difficulties of access to them, prevented the constant and faithful discharge of his onerous duties; and he bears with him, to his heavenly home, the affections of the people whom he brought to the cross, and who are the first fruits of the harvest for which he toiled.

The Society has lost in him a worthy and laborious missionary; the island, a public benefactor; and the churches over which he presided, a faithful pastor.

To his widow and children the Committee offer their affectionate condolence under this severe trial, and they do this with the delightful assurance that the God of all grace will bestow upon them the consolations which their bereaved condition requires.

The past month has not been so full of meetings, as far as we know, as some previous ones. Mr. TRESTRAIL has visited Downton and Salisbury, and Shacklewell; and Mr. UNDERHILL, Reading, Wantage, and Newberry. Messrs. WHEELER and GAY have attended a meeting at Shouldam Street.

The Rev. J. TRAFFORD and his family embarked on board the Ripon, the same vessel in which Messrs. LEECHMAN and RUSSELL went out to India, on the 21st of December, and we would fain hope are far now on their way through the Mediterranean. We are also happy to add that we have heard of the safe arrival of Mr. JACKSON at Agra, all well. Mr. GEORGE PEARCE landed about a fortnight since; and both he and Mrs. PEARCE are much improved in health by their voyage. Our friends will hear with unmingled pleasure that our esteemed friend, Mr. CAREY, is so

far restored as to be able, in a great degree, to resume his labours on behalf of the Society.

We have the pleasure to announce that towards the £200 intended as a relief to Mr. PHILLIPPO against the outrages committed on his chapel, the following sums have been received. Acknowledged in December Herald, page 827, £70 7s.

Received since—		£	s.	d.
Friends at Liverpool, by Rev. C. M.		12	12	0
Birrell		12	0	0
Friends at Cambridge, by S. G.		12	0	0
Friends at Leicester, by Rev. J. P.				
Mursell.....		12	3	0
Friends at Norwich, by Rev. G. Gould...		15	0	0
Mrs. Dent, Milton, by S. G.		1	0	0

POSTSCRIPT.

The new year is often made, by devout persons, not only a season of renewed self-examination, but also of renewed devotedness to Christ, and, in reliance on divine grace, of fresh resolves for increased efforts to extend his gospel to perishing men. May all who are in connection with the Society be found among those disciples who thus feel, and who intend thus to act. May we once more recommend the adoption of the plan suggested by a valued friend in his letter which we printed in the Herald about three months since, of every Christian family having a Lord's day mission-box placed on the table at family worship, that any members of families present may have the opportunity, after prayer has been offered for the blessing of God on all missionary societies and the churches connected with them, to contribute *weekly*, "as God hath prospered them." We are very earnest in again calling attention to this subject; for we are sure it must have the happiest effect in keeping alive the missionary spirit, infusing into it the true devotional element, connecting together, what are

too often separated, *prayer and effort*; and thus sustaining the cause in the truly scriptural manner.

Nor can we let this number go forth without reminding our friends that the past year has been one of unexampled commercial prosperity. Every where trade is brisk. Employment is abundant. Wages are rising. The necessaries of life are cheap. Now when this state of things is reversed, we are then sure to be told of it as a reason why contributions cannot be increased, and it is the explanation of their falling off. Perhaps in the main this is correct; but if so, ought not present prosperity to induce increased liberality? If the argument holds good in one way, most assuredly it does in the other. Lay it to heart then, dear reader, that the law of Christian liberality is *according as God has prospered you*. Your increased prosperity brings increased obligations. Meet them with a glad-some mind, a willing heart, that you may know the truth of our Master's words, "It is more blessed to give than to receive."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month
of November, 1852.

£ s. d.	£ s. d.	£ s. d.	
Annual Subscriptions.			
Carter, Mr. J., Bexley		Ryde, I. W.—	
Health	2 0 0	Collection	4 0 0
Cozens, Miss.	1 0 0	Contribution	0 10 0
Delancey, Miss.	1 1 0	Do., Sunday School	1 5 0
Douglas, James, Esq.,			
Cavers.....	5 0 0	Less expenses	5 15 0
Ramsden, R., Esq.,			5 2 11
Carlton Hall, Notts...	1 1 0	LANCASHIRE.	
Salter, Miss	1 1 0	Bootle—	
		Collections.....	
		7 7 0	
		Liverpool—	
		Contributions, for	
		Haiti	
		31 2 0	
		Pembroke Chapel—	
		Contributions, Sun-	
		day School, for	
		Intally	
		5 15 11	
		Do., Juvenile Soci-	
		ety	
		2 8 9	
		Do., Walnut St.	
		School	
		0 9 10	
		Proceeds of Tea	
		Meeting	
		5 3 0	
		Soho Street—	
		Contributions	
		1 10 0	
		Do., Sun. School	
		1 6 0	
		Manchester, on account,	
		by Thomas Eichham,	
		Esq.....	
		500 0 0	
		NORTHAMBERLAND.	
		Newcastle on Tyne, on	
		account, by Mr. H.	
		Angus.....	
		40 0 0	
		NOTTINGHAMSHIRE.	
		Collingham—	
		Collections, &c.....	
		7 2 8	
		Contributions	
		24 3 4	
		Do., Sunday School	
		0 4 0	
		New Basford—	
		Collection	
		5 0 0	
		Nottingham—	
		Collection, Public	
		Meeting	
		8 11 0	
		Derby Road	
		15 17 5	
		George Street	
		15 19 2	
		Park Street	
		3 10 0	
		Do., Juvenile ...	
		5 10 0	
		Contributions	
		53 13 6	
		Less expenses	
		103 1 1	
		4 13 7	
		98 7 6	
		OXFORDSHIRE.	
		Bloxham—	
		Collection	
		1 3 0	
		SHROPSHIRE.	
		Whitechurch—	
		Collections.....	
		4 8 8	
		Do., Ightfield	
		2 1 0	
CAMBRIDGESHIRE.			
NORTH-EAST CAMBRIDGESHIRE			
AUXILIARY—			
Barton Mills—		Collection	
	6 4 6	Contributions	
	7 1 2	Burwell—	
		Collection	
	2 0 0	Isleham—	
		Collection, &c.	
	5 0 0	Prickwillow—	
		1851-2:	
	Collection	1 5 2	
	Contributions	2 13 10	
		1852-3:	
	Collection	1 4 0	
	Contributions	1 6 0	
		Soham—	
	Collection	1 5 6	
	Contribution	0 10 0	
		West Row—	
	Collection	1 16 4	
	Contributions	1 7 2	
		31 13 8	
	Less expenses	1 18 6	
		29 15 2	
DEVONSHIRE.			
Bideford—		Contributions, for	
		Clarence Chapel	
		5 10 0	
Devonport—		Contributions	
		7 9 6	
		Do., for Scriptures	
		5 0 0	
GLOUCESTERSHIRE.			
Tewkesbury—		Contribution, addi-	
		tional	
		1 0 0	
		Do., for Female	
		Education	
		0 5 0	
HAMPSHIRE.			
Beaulieu—		Burt, Rev. J. B.	
		2 0 0	
Broughton—		Collection	
		6 18 0	
		Contributions	
		5 13 0	
		Do., Sunday School	
		1 4 0	
Emsworth—		A Young Gardener ...	
		1 0 0	
Longparish—		Collection	
		2 1 0	
Newport, I. W.—		Collection	
		5 12 7	
		Contributions	
		2 12 0	
		Do., Sunday School	
		1 8 7	
		9 13 2	
		Less expenses ...	
		0 12 0	
		9 1 2	
LONDON AND MIDDLESEX			
AUXILIARIES.			
Austin Street, Provi-		dence Chapel Sunday	
School, for Native		Preachers	
		1 2 0	
Battersea—		Juvenile Association	
		1 15 0	
Buttesland Street—		Sunday School	
		0 8 6	
Camberwell—		Nash, Mrs. W. W. ...	
		10 0 0	
Eagle Street—		Contributions, Sunday	
		School, for Schools	
		Do., Juvenile Prayer	
		Meeting, for do...	
		0 10 0	
		Poplar	
		6 14 1	
BEDFORDSHIRE.			
Biggleswade—		Collection	
		7 10 2	
		Contributions	
		5 7 7	
		Do., Sunday School	
		0 5 10	
		13 3 7	
		Less expenses	
		0 16 6	
		12 7 1	
Luton, Old Meeting—		Contributions, Quar-	
		terly	
		5 4 4	
BUCKINGHAMSHIRE.			
Chenies		1 11 6	

		£ s. d.			£ s. d.			£ s. d.
Contributions		7 16 3	Contributions		5 15 0	SOUTH WALES.		
Do., Sunday School		0 8 1				GLANORGANSHIRE—		
		14 14 0	Less expenses		6 15 3	Neath, Tabernacla		
Less expenses		0 4 6			70 3 4	1 0 0		
		14 9 6	WARWICKSHIRE.			MONMOUTHSHIRE—		
SOMERSETSHIRE.			Alcester—			Nowport—		
Bristol—			Collection		5 13 0	Collections, on ac-		
A Friend to Consoli-			Contributions		1 2 6	count, by Rev. J. J.		
dation		10 0 0			6 15 6	Brown.....		
			Less expenses		1 2 6	5 0 0		
STAFFORDSHIRE.			WORCESTERSHIRE.			PEMBROKESHIRE—		
Tamworth		6 3 3	Bromsgrove—			Letterston—		
			Collection		2 10 11	Collection		
SURREY.			Contributions		4 12 7	Contributions		
Dorking—					7 3 6	0 18 6		
Contributions, by Miss			Less expenses		0 9 0	0 15 0		
L. Vitou, for					6 14 6	Moleston—		
Africa*		4 0 0			Upton on Severn—	Collection		
			YORKSHIRE.			Narberth—		
SUSSEX.			Milns Bridge—			Collections, &c.....		
Battle—			Collection		3 2 9	14 15 5		
Collections.....		7 6 9	NORTH WALES.			SCOTLAND.		
Contributions		2 10 11	ANGLESEA—			Glasgow—		
Do., Sunday School		0 11 10	Garreg-faur—			Contributions, by two		
		10 9 6	Collection		0 3 2	little Girls, for		
Less expenses		0 9 6			0 19 7	Native Preachers...		
		10 0 0	Soar—		0 18 1	1 1 0		
Brighton—			Collection		2 0 10	IRELAND.		
Collection, Public			Less expenses		0 8 0	Dublin, on account, by		
Meeting		8 15 0			5 16 10	Rev. R. Gay		
Bond Street		4 19 5	YORKSHIRE.			Waterford—		
Contributions		16 14 7	Mils Bridge—			Wilshere, Rev. T.....		
Do., Sunday School		0 16 4	Collection		3 2 9	0 10 6		
Forest Row—			NORTH WALES.			FOREIGN.		
Collections, &c.....		2 19 7	ANGLESEA—			AUSTRALIA—		
Hastings—			Garreg-faur—			Melbourne—		
Collections.....		11 1 10	Collection		0 3 2	A brother.....		
Contributions		9 17 3			0 19 7	100 0 0		
Do., Sunday Schools		2 3 1	Rhydwyn—		0 18 1	JAMAICA—		
Do., for Native			Collection		2 0 10	Ebenezer—		
Preachers		0 14 6	Less expenses		0 0 6	Sunday School, for		
Lewes—					2 0 4	Africa.....		
Collections, &c., two-						Greenock—		
thirds		12 3 0				Sunday School, for		
						Africa.....		
						Hayes Savanna and		
						Mount Lebanon, for		
						Africa.....		
						1 4 0		
						Savanna la Mar and		
						Fuller's Field, for		
						Africa.....		
						4 0 0		
						Friend, for do.....		
						1 0 0		
						Sturge Town and Salen—		
						Sunday Schools, for		
						Clarence Chapel,		
						Africa.....		
						1 0 0		

* This sum should have been acknowledged in the list of Contributions for March last.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.