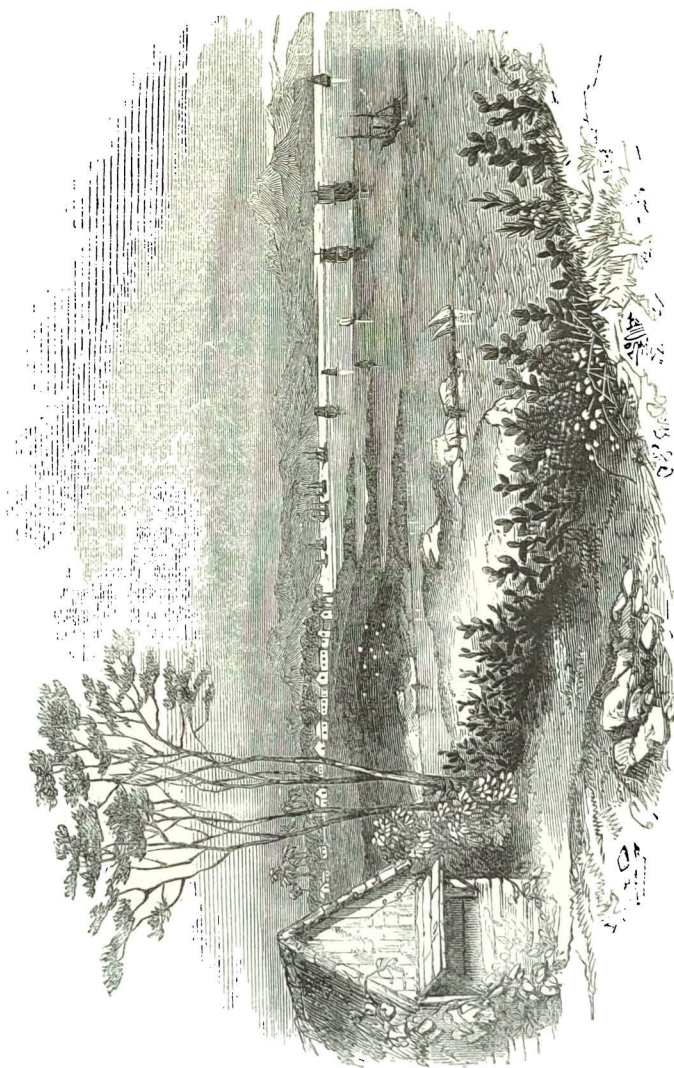


THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1853).



BOMBAY.

THE MISSION FIELD.

It is still a moot question in some portions of the Christian church, what is the most effective method of spreading among the heathen the gospel of Christ. The advocates of schools urge, and with no little force of truth, that the ignorance of the people must first be removed; that with increase of knowledge the vile systems of idolatry will of themselves fall to the ground; that only a new generation, carefully trained and educated, can escape the influences of idolatry, and purely live as it becometh the gospel of Christ; that, in other words, it is well nigh hopeless to expect the adult population to lay aside the habits and associations of heathenism. They are bound hand and foot, and their fetters it is almost vain to attempt to destroy.

In place of discussing this question ourselves, we shall lay before our readers the following sentiments of Dr. Wayland, of Brown University, in which he expresses both his own views and those of the eminent man in whose memoir they are found.*

I am well aware that all missions, whose object it is radically to renew and render meet for heaven the heart of man, must be sustained by confidence in God. Nothing could be more absurd than the attempt, by human power, to create or to sustain in the human soul that holiness without which no man shall see the Lord. Paul may plant, Apollon may water, but God giveth the increase. The faith through which we are saved is the gift of God. But while all this is generally acknowledged, there are differences, both in the simplicity with which it is received, and the boldness with which it is carried into practice. The belief that the conversion of men is the work of the Spirit, and the reliance on the promise of God that he will make the message of the gospel effectual to the salvation of men wherever it is delivered in faith and love, seem, I think, to have stood out in bolder relief in the

planting of the Burman mission than in many others with which I am acquainted.

This peculiarity gave rise to several others. As Mr. Judson believed that this was the work of God, one thing seemed to him just as easy as another. Nothing is difficult to omnipotence. "He spake and it was done, he commanded and it stood fast." The most direct way of securing the aid of almighty power, is to follow in the path marked out by omniscient wisdom. Mr. Judson therefore endeavoured, first of all, to ascertain the manner in which Christ and his apostles laboured to extend Christianity. This seems plainly exemplified in the New Testament. It is by the action of individual mind on individual mind. It is by embracing every opportunity which our intercourse with men presents, to tell them of the love of Christ, of their danger and their duty, and to urge them, in Christ's stead, to be reconciled to God. Thus did Christ, and thus did his apostles labour. They had no plan, no sapping and mining, no preparatory work, extending over half a generation before they should be ready for direct and energetic effort. As the apostles opened their commission, they saw that it commanded them to preach the gospel to every creature. They obeyed the commandment, and God wrought with them by signs, and wonders, and mighty deeds. Mr. Judson followed these examples, and his labours were attended with signal success.

Hence it will be perceived that he addressed himself at once to adults, to those who denied the existence of an eternal God; and the Holy Spirit carried the message directly to their hearts. Missionaries have sometimes said that we could scarcely expect men grown old in heathenism ever to be converted, since they were beyond the reach, at least, of our immediate efforts. We must therefore begin with children. We must establish schools, by our superior knowledge gain influence over the young, and with their daily lessons instil into their minds a knowledge of Christianity. And more than this: as the religious systems of the heathen are indissolubly associated with false views of astronomy, geography, and physical science generally, if we can correct these errors, the religion resting upon them must by necessity be swept away. As these views have been carried into practice, a change has naturally come over missionary stations. Ministers of the gospel to the heathen have become schoolmasters. Instead of proclaiming the great salvation, they have occupied themselves in teaching reading, spelling, geography, arithmetic, and astronomy. While some are thus engaged as teachers, others are employed as book-makers for the schools. Thus it sometimes comes to pass, that of the

* A Memoir of the Life and Labours of Rev. A. Judson, D.D., by Francis Wayland, D.D., p. 163. Nisbet, 2 vols.

men sent out for the express purpose of preaching the gospel, a large portion do not preach the gospel at all.

Mr. Judson, as I have remarked, took a different view of the work to which he considered himself set apart. He saw men all around him perishing, and he at once offered to them the only remedy which God had provided. He believed that there is a Holy Ghost, and that to him the hearts of all men are open. The apostles were not sent to be schoolmasters, but to be heralds and ambassadors. He aimed to follow closely in their footsteps, and hence, I think, that the narrative of his labours resembles more nearly that in the Acts of the Apostles than most others with which I am familiar.

And in all this I cannot but believe that the "foolishness of God is wiser than men." The gospel is always to be preached to parents rather than to children; and especially so in the first planting of Christianity. The first profession of the religion of Jesus must, by necessity, expose the disciple to obloquy, reproach, and persecution. No one can suppose it to be the will of God that all these are first to be borne by little children. It never was, and it never will be done. Besides, the influence of the heathen parent will be more powerful over his child than that of the Christian school teacher. Hence, while schools diffuse knowledge, improve the intellect, hasten the progress of civilization, and are therefore benevolent and philanthropic, they are not, as it seems to me, the missionary work which Christ committed to his disciples. That they have done good who can doubt? But, as a means for converting men, that they have fallen very far below the simple preaching of the gospel is, I think, beyond a question. The preaching of Mr. Abbot and his assistants, in Arracan, has, I believe, been the instrument of more conversions than all the school teaching of protestant missions for the last thirty years.

And here it may be worth while to observe the object which Mr. Judson always kept steadily in view, to the exclusion of every other. It was not to teach men a creed, or

to train them to the performance of certain rites, or to persuade them to belong to a particular church, but, first of all, to produce in them a radical and universal change of moral character, to lead them to repent of and forsake all sin, to love God with an affection that should transcend in power every other motive, and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Saviour Jesus Christ. It pleased God to crown his labours with success. It will be seen that, as the fruit of his labours, this type of character, so peculiar to the New Testament, was created in the souls of ignorant, licentious, and atheistic Buddhists. These disciples talk, and act, and feel in the very spirit of Christ and his apostles. Never, until this temper of heart was exhibited, were they admitted to the ordinance of baptism, and received as members of the Christian church. At the same time, the persecutions to which they would be exposed were plainly set before them. They were told that unless they loved Christ better than houses, or lands, or brethren, or their own lives, they could not be his disciples. No one who could not bear this test was encouraged to hope that he was a child of God. And yet, in view of all this, many earnestly desired permission to profess themselves the disciples of Jesus. Such, and such only, formed the church at Rangoon. He believed himself authorised to admit to the fellowship of saints none but those on whom this great moral change had passed. Hence we find in his journals no account of children who were baptized on the faith of their parents. He believed religion to be a personal matter between God and the soul of man; and hence, where there could be no evidence of a renewal of the moral nature of man, there could be no reason for admitting an individual, whether young or old, to the ordinances of a spiritual church. It is in this respect mainly that Christians of the baptist persuasion differ from their brethren who hold with them the other great doctrines of the Reformation.

INDIA.

DACCA.

Our aged missionary, Mr. ROBINSON, has furnished us with an interesting report of the progress of the gospel in this district. Like his prototype, CHAMBERLAIN, Mr. BION widely traverses the surrounding districts, and has met

with striking and indubitable proofs that the Lord is working with him.

Street preaching.

The report says:—

We often address the people of Dacca, in

the streets and lanes of the city, twice a day, taking advantage of the cool of the morning and evening for that purpose. These feeble efforts may be viewed by some with indifference, and by others be despised; but we feel persuaded, that we are in the right, and that if he who disputed daily in the market at Athens were in this place, he would daily be seen preaching in the streets of Dacca. Some think that schools ought to be attended to rather than street-preaching. We are no enemies to Christian schools, and if it be asked, Why do we not then establish schools? our answer is, We have not the means. If our friends will furnish us with the means, we shall be very glad to meet their wishes to the utmost extent of the means with which they may furnish us.

Market preaching.

The markets in the vicinity of Dacca have not been neglected. They furnish a fine opportunity of preaching the Gospel to the poor villagers. There hundreds of people are collected from the country round, and they have an opportunity of hearing the gospel, which they would not enjoy in their scattered villages and hamlets. There is this encouragement, that they hear with attention, especially if they are addressed before the business of the market commences. Indeed they are now so prepared to hear preaching, when they go to the markets, that many of them look for it, and seem as ready to hear as the preachers are to address them. Even old women take notice of what they hear, and have been known to repeat, in our presence, with apparent pleasure, the leading truths which they have just heard.

Itinerant labour.

Distant places have been visited as during former years, as Tipperah, Bikrampur, the north-west and north of Dacca, Mymensing, and east of Pubna. In all these places, we find many who are willing to hear, and who gladly receive and read the Scriptures.

In Bikrampur, Mymensing, and Serajganj, there are many who seem well disposed, and wish to hear more and more of the Gospel; but it is little spiritual food that we can impart to them—but a few drops of the water of life we can give them to drink.

A village station formed.

We have paid much attention to Tipperah, and though we have not met that success in one quarter which we once hoped to obtain, yet in another case we have reason to record with great thankfulness the success of our feeble efforts. By our preaching in Tipperah, the gospel found its way to a secluded spot in that zillah called Josadapur. This village is two days' journey from Comilla; and at the time to

which we now refer, it had *never* been visited by any of our native preachers. But some persons from that spot had heard the gospel in another part of the zilla, where our brethren were preaching. They received some books, which they took home with them, and several of them began to discuss the merits of Christianity. They soon came to the conclusion, that they needed more instruction, and it became a question among them, whether they should send a deputation to Dacca or to Chittagong, to request the instructions which they desired; they at length determined to send to the missionary at Chittagong, as that place was much nearer to them than Dacca.

We need not say, that this request was most gladly received and instantly complied with. When the Gospel was preached more fully among them, several of them declared themselves believers in Jesus, and were baptized.

We afterwards sent two of our native preachers twice to visit them, and the report which they brought was very cheering. We suppose there are now about twenty baptized persons in that place, converts from heathenism, and among them two Brahmans; others seemed inclined to join them. The primary cause of this success, let it be remembered for our encouragement, was the preaching of the word in Tipperah by some of the native preachers from Dacca.

“Preaching with all confidence, no man forbidding.”

The following statements by Mr. Bion relative to the Baroni which has just taken place (middle of April), at Naugalhandh, will show something of what occurs on our itineracies; they will be read with interest as showing the state of the native mind towards the Gospel. Mr. Bion first notices the decrease in the number of people. “I was preaching at this Baroni,” he says, “several years ago; and then both sides of the river were so crowded with boats, that we found it difficult to get a place to preach. Now the assembly was much smaller, but few people came from distant places. The majority consisted of people from Dacca, Bikrampur, and the villages of the Megna.

“The preaching was carried on with more comfort this year than during former years. In 1849 and 1851, when I and others were at this Baroni, it was almost impossible to address the people, without being interrupted by obstinate opposers; and, on one occasion, we were not able to preach without interruption for half a day; many Brahmans scoffed and cried, ‘Hari bal,’ so loudly, that we were at last compelled to stop, and seek some other place for preaching.

“But this year we preached in five or six places, extending to the distance of two miles in the very thickest part of the assembly, and though sometimes nearly all our hearers were

Brahmans, yet they would listen with attention for one or two hours, and then openly condemn their own tottering system.

“When I addressed them on the great truth, that there is but one God, and charged them with not worshipping that one God, a Brahman said: ‘What the Padri Sahib says is quite true.’ Our congregations throughout the whole time of the Baroni were very large, and they kept together for a long time. We exposed very freely the folly of bathing in order to obtain the pardon of sin, and exhorted them to abandon idolatry without delay, and take refuge in the true Saviour.

“No one spoke a word in opposition; indeed the Brahmans seemed to be deeply impressed with our addresses.

“We had some very encouraging conversation in our boats with Brahmans from Bikrampur and Rajnagar. When I was returning through the crowd, at every few steps I heard the people speaking of me. One said, ‘This is the Padri Sahib: he wants to make us all Christians.’ Another said, ‘This is Christ’s Padri: he is very busy in destroying Brahmanism.’ A third said, ‘This is the Christian Sahib: let us go with him to get a book.’

“In the evening we left the Baroni, and put our boats to near the Megna. Here we saw three or four Brahmans from Bikrampur, and on our walking up to them, they began a religious conversation with us, and earnestly begged a copy of the Gospels.

“I said that I had not a single copy left. ‘But have you never,’ said I, ‘received any of our books? We have given many in Bikrampur; and to-day I have given to persons from that place.’ They replied, ‘We never heard of you till to-day, and we have not received any of your books. We do not stand in the bazars, but remain in our houses; and we should be very glad to see you in our villages, and to hear more of your Jesus Christ; for what you said to-day about him is very good, and to us very astonishing.’

“After finishing our address, we often had to walk a good way to our boats, and usually a large crowd accompanied us for books. We did not give books to those who were full of levity, nor to those who seemed unable to read them, as we had with us only a thousand volumes. There were some well dressed respectable Brahmans, who waded into the water up to their knees in order to get a copy of one of the Gospels. I never saw anything like this in *this* place before. I took several of them into my boat, and asked their names and places of abode. I gave eight copies of the whole Bible, and thirty copies of the four Gospels and Acts, to Brahmans from Bikrampur, Rajnagar, Barisal, Dunrai, Lalpur, Tipperah, and even from Deccan, and Shabazpur, a place bordering on the Bay of

Bengal. Many of these Brahmans knew me, having seen me at other places in preceding years, and they listened very attentively to what I said to them.

“On the bathing day, we moved our boats to three different and distant places; one at the end of the Baroni to the eastward, then we moved them in the middle, and last of all to the western end of the Baroni. In the last place we were surrounded by crowds of respectable and wealthy Brahmans. We preached and gave many books from 12 o’clock till 2, and though this was the hottest part of the day, the Brahmans left their boats and dinners to come for books.

“After our stock of books was exhausted, many well-dressed respectable Brahmans stood a long time near our boats in the burning sun, not willing to believe that we had no more books to give away. At last we thought it best to leave the place, and thus convince all that no more books were to be obtained.”

This short statement by Mr. Bion is of a very encouraging nature; it shows that a great change has taken place in the public mind, and that Brahmans, instead of rejecting the Scriptures, as they formerly did, are now very anxious to obtain them.

Statistical summary.—The church.

We have had no great increase of members during the year. Only seven were baptized and two were removed by death. One, alas! has apostatized, and *this* is to us a real cause of grief. Death may diminish our numbers, but those who die in Jesus are not lost.

School.

We have, as we stated last year, one little female school composed of Christian children, one child excepted, who is a Mug. The Hindus and Muhammadans steadily refused to send their daughters, or we would gladly receive them. These children are taught reading and writing, both in English and Bengali, with needle-work and knitting.

Scriptures and tracts distributed.

The number of volumes of Scriptures put into circulation during last year was between 4000 and 5000. Of tracts 5000 were distributed: but besides these Scriptures, a still greater number were supplied by the Calcutta Bible Society, for distribution by Mr. Bion in his itineracies. We reckon therefore, that in this eastern part of Bengal, in Dacca, and its neighbouring zillahs, not fewer than 10,000 volumes of Scripture have been put into circulation within the last twelve months. That these vast numbers of volumes, containing greater or smaller portions of the Word of God, are eagerly received by the natives, is very clear from what has already been stated.

BOMBAY.

It is with pleasure that we announce the arrival of Mr. CASSIDY at his chosen field of labour. On his way thither he spent a few weeks in Christian intercourse with the missionaries of Ceylon, visiting the schools and stations, in company with the brethren. The question of supplying the native churches with native pastors attracted much of his attention, but the poverty of the people and the long continuance of the present system, seem to create somewhat formidable obstacles to the early independence of the churches, and the self-support it is every way so desirable to secure. Mr. CASSIDY also gives us, as the result of his inquiries, that "native schools have not been so largely blessed as a means of conversion as public preaching;" clearly pointing out the importance of that course, so largely adopted by our missionaries, of itinerating in the districts where they dwell. Every mission station should be the centre of light to the region around, whence the servant of Christ should penetrate into every hamlet and town within reach.

Mr. CASSIDY arrived in Bombay about the month of April, and received a cordial welcome from the various missionaries and friends by whom he was previously known. He quickly commenced his labours for Christ. A room was obtained for the purposes of instructing the young, and of meeting with persons desirous of information in the truths of Christianity. The attendance was at first small; four or five children only gathered. From twelve to twenty persons formed his first congregation. A discussion took place on the objections brought by unbelievers to the miracles of Christ, which our brother endeavoured to remove.

A short time after this, Mr. CASSIDY was invited, for reasons which may be

divined from the following letter, to Poonah, a city about eighty miles from Bombay, and containing a population of more than 100,000 people. We have been kindly favoured with the use of the letter by the Rev. C. Stovel, to whom it was addressed. Its first date is July 5, 1853.

A baptizing scene.

Along the eastern limit of Poonah cantonment runs a little stream whose tiny rills murmur very gently or altogether disappear during the hottest months; but now, when the south-east winds blow, and let loose the vapours upon our arid hills and parched plains, this small rill swells up into a rushing torrent, and lifts up its grateful voice in many waters. Over it rests a bridge, and across its channel, a little above the bridge, runs up a wall which retains the waters above, till they swell as now, and fall in graceful cadence over its summit, and foam themselves on their rocky channel, or wear away the hard rocks below. The rushing waters and the gurgling streams sound symphonious to one while he stands below the bridge, for the stream is chiefly spanned by the middle arch, and at either side you stand upon the naked rock below the rising arch. Upon that bridge stood a few, last sabbath afternoon, and they were looking down below. Upon whom do you suppose they gazed? There was a small tabernacle there, which had been set up the evening before, and not far off, and partly under the arch, stood a few who had assembled there at five that evening, to obey our Lord's command, and endeavour to fulfil all righteousness. The presence of the Lord was sought and felt to be present. Jesus thought of John, and of Jordan, and of his feelings, and of the voice of heaven in his behalf; and, with his heart thus full, he looked upon us all. We prayed, and heard his voice in Matthew's closing lines, and thought who his disciples were, and how he has commanded such to worship him by obeying his commands, and we asked ourselves whether he had drawn us to his fold, and whether we were ready to acknowledge the baptism of his Spirit, as he had appointed. Then we sang a hymn on being buried with Christ in baptism, and some of that small assembly then entered the tent, and after a few minutes your poor missionary came out, and walked a few yards down the bank till he saw where much water was, and thither he went and stood. Presently an officer of H. M. 86th entered the stream, and came to where the baptist stood;

and then the baptist, lifting up his hands, as if fulfilling a solemn vow, uttered the words of the commission referring to the ordinance, and then quietly laid the subject before him into the stream, and raised him up again. A private of H. M. 78th Highlanders followed, and him he also in like manner immersed; and so a third, a private of the same regiment; and so a fourth, a corporal of the same regiment. These four have long been convinced of the necessity of obeying our Lord's command to be baptized; and, as this is the first opportunity they have had, they have embraced it. When they had been baptized, they were commended to the Lord in prayer, and the congregation below the arch was dismissed with the blessing. It is a day long to be remembered in our annals.

The gospel banner unfurled.

July 18. Yesterday, the 17th of July, was a wonderful day. I had taken the liberty of asking counsel of a few baptist friends, and one of them asked me whether or not Poona offered some advantages as the centre of a mission field. This led to an invitation to open a stated service on sabbaths to a few baptist brethren. Arrangements were made last week to obtain the use of the Masonic Hall for the purpose during the rains, at £4 a month, and an advertisement was inserted in the "Poona Observer" of Saturday last. We expected a dozen or so; but, to the surprise of all present, the soldiery came pouring in, having asked leave of their officers, and filled the whole house. Tables, chairs, and benches, were crammed full. Some had to stand, and the rest to move away to the presbyterian free church service in the neighbouring building. Three or four dozen benches must be immediately provided. God's mercies are for ever sure. The text was, "The bread of God." In the course of the sermon, man's utter need, and the nature of God's merciful provision, were considered, together with the manner in which the manna and the supper bread set forth the same truth. It was a day in which my cup, and, indeed, as far as I could learn, the cup of each one present, overflowed. The Lord keep all from vaunting, self-conceit, and error! The Lord, in the midst of multitudes, was humbler than his hearers, worshippers, and flatterers. May his lowly mind be also found in me! This is the first baptist congregation-service ever held on this side of this vast continent of India, held among those whose example gives the heathen the name of

our God, at the request of the baptist brethren themselves, as a centre whence may issue the testimony of the church to the truth. On my return home I found letters from Ceylon, stating that friends there cease not to pray for "poor brother Cassidy," and God is answering their prayers, and yours, and those of all who call upon him in behalf of the poor, weak, ignorant servants who are pursuing his work as he has commanded them. Oh, what shall I render to the Lord for all his mercies?

In the evening "the dew of Israel" was our theme, and we felt as if refreshed by his presence. Several of our members were away at the free church, because it was sacrament evening there. I was very glad of this. I hope no narrow-minded denominationalism, nor "any other creature," will separate the Christian brotherhood, and breed discord in our family. And for my friends' and brethren's sakes, I will now say, "Peace be within thee." The public papers have given me a hearty, and some of them a too flattering welcome. A missionary brother (American baptist) has begun a correspondence from Asam, in Burmah. God give us all great and generous hearts to keep up love pure and undefiled.

The sphere of labour.

This is a lovely station, where I have spent some years of labour, prayer, joy, and sighing. The mountains around Poona have a reviving freshness about them that gives my spirits a buoyancy and direction not at all unpleasant. Thoughts, histories, sermons, prayers, labours, tears, and singing, are crowded amongst their now carpeted and flowered sides and base, and the places round about. A large hill-fort, Singhai, where Sivajee and his ramoshees used to rule, the terror of the country; he once went down to Vingorla, and frightened the British merchants there and was alleviated by a grant from them of £20,000; and the scourge of some of its princes, still stands, but its presence speaks peace; and so also the little hills around "by righteousness," now no longer the haunt of lurking robbers and suspicious chieftains. The peace of power,—not of ascent, nor of harmony of feeling and sentiment;—and the strong arm of the law, reigns around, and there is no fear. The people have, in past days, showed me the most melting kindness, but as yet they have not taken any decided steps. The Lord exalt his Zion on the top of these mountains!

CEYLON.

COLOMBO.

Mr. ALLEN has received with great joy the tidings of the reinforcement of this mission by the accession of Mr. and Mrs. CARTER. He is looking forward with hope to a more thorough visitation of the native churches, and to traverse the jungle more frequently on his errand of mercy. His late journeys are thus described. The date of his letter is July 13th.

During this month, up to the present, I have visited many of the chapels and schools. The chapels occasionally on the sabbath, and the schools in the week, preaching sometimes three or four times a-day.

Kottigahawatta.

I was at Kottigahawatta on Lord's day, the 3rd, when I preached to a tolerable congregation, about one hundred adults, besides boys and girls from the schools, and afterward administered the ordinance of the Lord's supper to eighty members, taking the opportunity I have often wished for of explaining to them the design of that institution;—very necessary, since we have so much strange teaching here in reference to that subject. I shall be there again the day after to-morrow to examine the schools, and to effect if possible some alteration and improvement.

Grand Pass.

Monday, 4th, visited Grand Pass school; Wednesday, 6th, went to two village school stations in connexion with Grand Pass, and preached to two congregations after the school examination. Congregations were small, some attentive, and some inclined to dispute, being rigid Buddhists. They are very trying at times. Their object is oftentimes made plain by a question they will put, such, for instance, as the following, "How did Cain obtain a wife?" I seldom notice such things except to rebuke, and direct their attention to the gospel.

Matakooly.

On the 7th, visited Matakooly school, and endeavoured to gather a few people to preach to, but did not succeed. They are abundantly fruitful in excuses. Sickness is very prevalent just now. There I had to rebuke a man who lives near the chapel, having three wives, for building a shed close to the chapel, but on his own ground, for a comedy; such things here are generally very obscene. Yet such are the people we have to deal

with; surely nothing but sovereign grace can ever change them. O how hard it is to make any impression! That seems to be a little sink of iniquity, and few or none have been recovered from it as yet.

Hanwelle—Wailgama.

On the 12th and 13th, I was in the Hanwelle district; preached at Wailgama, and afterward settled a dispute about a right to the fruit growing on the mission ground. One man, a member of the church of course, was very obstinate, and declared that nothing but a court should deprive him of the fruit of a jack tree, or a share of it. They had, however, no sort of right, as inquiry proved, and I forbade them for the future. All seems to have arisen from the interference of the former preacher, who was discharged some time ago. He would stir up strife if possible between the people and the present preacher. It took me some hours to put things in something like order. Preached at Hanwelle the next morning to about sixty or seventy people, and left them for Bombiriya on my way home. At Bombiriya, an out-of-the-way place, there is a school, in which some forty boys get on pretty well. There also I preached to, I suppose, about the same number of adults as at Hanwelle, until I was exhausted, and returned some two or three miles to my bandy, and reached home about six in the evening; having eaten nothing since the night before; not because I could not eat, but because I could get nothing, and had nothing with me save an orange.

Lepers' Hospital.

Friday, the 15th I went to the Lepers' Hospital, and spent an hour and a half with the poor creatures there, teaching them about the moral leprosy, and directing them to Jesus for the cure.

Byamwille.

On Lord's day morning, 17th, I went to Byamwille to preach. The chapel was crowded, and for more than two hours did I try to instruct them in the great things of salvation, especially justification by faith, and returned, after twenty miles' drive, time enough for the Pettah in the evening. On Wednesday, 20th, I went again to the same place to meet the schools there, and to do anything else that might be necessary.

Hoonoopitiya.

On Friday, 22nd, visited Hoonoopitiya in the morning. There is a school at that place, and generally there is a large gathering of adults. They are anxious to build a better

place than their Cadjun shed, but are poor and unable. The place needs to be enlarged. In the afternoon to Colombo, to attend first a meeting of the Revision Committee, and after that a committee meeting of the Bible Society.

The Pettah.

Yesterday, Lord's day, the Pettah was crowded beyond sitting room, arising to some extent from the illness of the Presbyterian minister. Indeed, both the Scotch and

the Dutch presbyterian ministers have had dysentery, and are not yet convalescent. Illness prevails widely at present. To-day I am weary as I write. Next Lord's day morning I shall be at the Gonawella station. I do not know whether I told you last mail I had baptized a young man at the Pettah, or was about to do so. He was baptized a fortnight ago. He is a very spiritual and zealous young man. This week I expect to baptize a Tamil lady, the sister of one of our members.

WEST INDIES.

BAHAMAS.

NASSAU.

During the absence of our esteemed missionary, the Rev. H. CAPERN, the charge of the station has been committed to his coloured assistant, Mr. J. J. BANNISTER. The following letter addressed by Mr. BANNISTER, on behalf of the leaders of the church, to Mr. CAPERN, will be read with interest, as illustrating at once the affection of the people for their pastor, and their confidence in the brother who is faithfully supplying his lack of service.

Nassau, July 1st, 1853.

BELOVED PASTOR,

We do exceedingly rejoice in having an opportunity of addressing a few lines to you, and our earnest prayer is, that they may meet you and yours enjoying perfect health.

This letter will doubtless meet you in your native land, whither we trust your heavenly Father has conducted you in safety, since we were informed of your safe arrival in America. Words cannot express the sorrow we felt when you said farewell to us, to leave us for so long a time; for six months is to us a long time. And could we feel otherwise? No. For nearly thirteen years have you watched over our souls, guiding us and suffering with us. Throughout all our distresses, you were sure to sympathize with us, and, by your advice and direction, we have been upheld. While absent from us, dear pastor, we can never cease to remember you, and to pray our heavenly Father to spare your life, and permit you to return to us again. You will expect us, we know, to acquaint you how we get on in your absence with the flock

over which we trust the Holy Ghost hath made us overseers.

We lift up our hearts in humble gratitude to God, while we say that, with your youthful colleague at our head, we are marching onwards in the good old way. To say that we do not miss you, would not be correct; but, while we deplore your absence, we have, at the same time, great reasons to bless the great Head of the church for the great boon given us in the person of your young friend and fellow labourer already alluded to. The preaching of the word of life and the administration of the ordinances are going on as usual, and all things seem to bid fair to our souls' prosperity.

We have had nothing to pain us since your departure; no bickerings nor strife amongst us, and we are as happy as we can be in your absence.

May God of his infinite mercy ever keep us in the unity of the Spirit and in the bond of peace, to the praise and glory of his name.

Please accept the kind regards of,
Yours affectionately,
THE LEADERS.

In the behalf of the leaders convened,
(Signed) J. J. BANNISTER.

In a very recent communication from Mr. CAPERN we learn the decease of a valued teacher, C. W. FOWLER. The following is an extract of a letter from Mrs. CAPERN, in reference to this painful loss.

The fever is still in our midst, sometimes assuming a mild, in others a severer type. Among its victims I am pained to tell you, poor Fowler, of Long Island, is one. He had been down here early in June and spoke at our

missionary prayer meeting. On his return they had calm weather, got out of provisions and water, and suffered in consequence, while he was exposed to the night air, and the burning sun by day. He had intermittent fever soon after he reached home, but lingered till the 18th of this month, when he was called from his labours on earth, we trust to his heavenly rest. I have had no particulars of his last hours, as his poor afflicted widow could not write; but she has promised to do it soon. I wrote to her on the return of the vessel, said what I could to console her, and advised her to remain there until your return, I also gave her sister ten dollars from the school fund for her.

Can any thing be done for her? She has six children to care for. What will she do without some aid?

On this afflictive bereavement, Mr. CAPERN observes:—

"We have sustained a great loss in the death of this native brother, and one which I fear we shall not for some time repair. He was on an island about 150 miles from Nassau, having seven stations under his care. For nearly eight years he had been labouring in that field, amidst evidences of signal success. It may be said of him truthfully that few men ever gave themselves to their work more indefatigably and devotedly than he. He was "in labours more abundant." And though dead, he will long speak in that field of toil, from which death, alas! has removed him.

I do hope that some assistance will be rendered to his poor widow and six dependent children. Most happy shall I be on my return to the Bahamas to be the almoner of those who can and will express, in the way desired, their sympathy with a mother (herself a most useful woman) and her six small children, whom God, by the hand of death, has seen fit heavily to afflict.

I mentioned this case to a generous friend in Bristol, and he very kindly gave one guinea towards it, and said he had no doubt but others would aid if the case were made public.

The following letter from our departed brother to Mr. CAPERN will be read with interest. "He being dead yet speaketh."

Long Island, May 16th, 1853.

MY DEAR BROTHER,—After your departure, I, on the 21st of April, payed Ragged Island a visit, where I found all things in a good state, with every member standing; not one to be put away from the church. And all seemed to say, "I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints, but let them not turn again to folly."

On Sunday, the 1st of May, I baptized eight candidates. Among them was a little girl twelve years of age. To deny her a Christian privilege was more than I could do, for her answers were those of the people that have learned of God. I asked her if she could let the world go to follow Christ. Her answer was, "If Christ could leave heaven for me, I ought to leave the world for him;" and, "if he loved me, I ought to love him." I again said, "But you have not seen the world." She then said, "No, sir, but I would like to see the world above, for where Jesus Christ is must be a better world than this." I again said, "Do you think baptism will save you." "No, sir; the blood of Jesus Christ alone can save me, and I know that he will cast out none that come to him." I said again, "Why do you wish to be baptized?" "Jesus Christ said, 'Suffer it to be so now, for thus it becometh us to fulfil all [righteousness;] and we ought to follow him in all things.'" Her answers were so becoming that I continued to examine her for about half-an-hour. I was there nine days, and I had work to do all day, and at night preaching, for those that could read would come with questions, and those that could not would seek a knowledge of what they had heard. It was seldom I could get to bed before eleven o'clock.

Sunday we had four services, and that at the water-side made five. Oh, what a sabbath! It was a minister's reward. It was a renewal of his strength. These lines appeared to be the sentiments of the minds of the people:—

Father of Mercy, drop thy frown,
And give me shelter in thy Son,
And with my broken heart comply,
O give me Jesus, or I die.

O Lord, deny me what thou wilt,
If thou wilt ease me of my guilt;
Good Lord, in mercy hear me cry,
And give me Jesus, or I die.

O save my soul from gaping hell,
Or else with devils I must dwell;
O might I enter, now I'm come!
Lord Jesus, save me, or I'm gone.

I also visited Racoon Cay, and, thank God, I cannot complain of things there. Our young brother, George Gibson, has been very useful, and is still so. He pays Racoon Cay a visit now and then; and the church at Ragged Island is greatly dependent on him, when our aged brother is not able to travel up to the chapel.

At Ragged Island we have upwards of forty inquirers, although I baptized but eight.

At Long Island, the church at Palestine works well still, and we can believe that God is with us. We still go on to increase, and I have enough to take me into the water again. I have had the pleasure of baptizing twenty-two this year, and hope to have as many more before the end.

Your short visit to McKinnen's has done great good. I think it will be a church in which we will have to rejoice. At Millington, as soon as we can get the new chapel completed, I think we shall have something to do there also. At Addenle's, since I put off the old leader, things are altogether in a better state. At the south end we have an open door before us, but for want of a chapel little can be done. But the day is not far off; for, in Joel ii. 21, it is said, "Fear not, O land, be glad and rejoice, for the Lord will do great

things." And my prayer is, that God will help us to get a piece of land, that we may have a chapel.

For Great Harbour my soul is cast down even to the ground. I hope you will remember it. They are collecting to purchase a house near the chapel. There we shall be able to give more time to the Harbour by having a place to go to.

I am, dear brother,
Yours affectionately,
C. W. FOWLER.

JAMAICA.

Our readers are familiar with the reiterated cry that ruin of every kind has overtaken the island of Jamaica; that emancipation, if a right, has yet been injudiciously given; and that a state of barbarism was rapidly succeeding to the comparative civilization gradually spreading in the time of slavery. That great commercial distress has overtaken the island, that numerous plantations have been thrown out of cultivation, and many more have fallen off in their produce, none will attempt to deny. Meanwhile this state of things has its alleviation. The low price of land has permitted the negro to become a free and large purchaser: and throughout the country a peasantry is rising up possessing the freehold of the soil, and securing for itself the future control of the government. The folly of the planters has led to this displacement. Ruin to him is becoming, and has already in numerous instances become, the prosperity of his former slave. Who shall say there is not in this a fit retribution for ages of tyranny and oppression?—one of those great lessons by which the Supreme teaches the rectitude of his administration of human affairs. We cheerfully place before our readers the following extracts from a letter lately received from the Rev. D. J. EAST. A more useful and satisfactory correction cannot be given to some of the misap-

prehensions which prevail respecting the state of the negro, and the condition of the island. He says:—

During the vacation I have been to Spanish Town, Kingston, Four Paths, Porus, Thompson Town, Sligo-ville, Passage Fort, Clarkson-ville, Brown's Town, and Guy's Hill. In the Spanish Town district I attended, with brother Clark and other brethren, a series of missionary meetings; and at most of the other places attended some public religious service. In nearly all these stations I was much gratified with the state of things I witnessed. At Spanish Town and Passage Fort we had crowded meetings. At the former I should think there were fifteen hundred, and at the latter one thousand people. My observation of the social condition of the people was any thing but to justify the slanderous reports which you sometimes meet with both in Jamaica and English newspapers respecting it. Almost involuntarily I found myself ironically quoting the terms, "starvation," "vagrancy," "idleness," "insubordination," which the enemies of the Jamaica peasantry have reproachfully applied to them. Do not listen to them; the charges alleged in such language are false and malicious. The planting interest is sinking; but the people are rising. Money is scarce with them; but they are amassing material wealth, and I have no doubt they will one day become the masters of the soil. They cannot endure the present burdens of taxation; and, I hope they will not; as I am sure they ought not. They have their faults; some of these are great and heinous; but they are greatly magnified on the one hand by those whose expectations of them exceeded all that might reasonably be expected; and on the other hand, by those whose souls are sore vexed because they cannot worry and oppress them as once they were wont to do. For my own part, I never hear of a complaint which may not either be traced to the cruel system from which they were only lately liberated, or for

which I cannot instantly find a parallel amongst men occupying the same social position in England. My recent travels along mountain passes and amongst mountain settlements have greatly raised my estimate of the people. Where, from the seclusion in which they live you might expect to find them in a state of semi-barbarism, I found them in comfortable homes, decently clothed, and with well-cultivated provision grounds,—some of them as clean as an English kitchen garden; and that is saying much, in a land where after rains a crop of weeds will grow up in a night. But I shall weary you; and yet I could not forbear saying this, for my indignation sometimes burns when I read the scandalous assertions with which English ears are sometimes filled by a class-serving press. Tell our friends at home they are big black lies. The people are not starving; nor likely to do so. They are not vagrants; nor likely to be so. They are not idle, when when they are properly remunerated for their labour. They are not sinking into barbarism, but rising in the scale of civilization.

We continue from our last Herald brief reports of the state of the churches in the Western part of the Island.

STURGE TOWN, }
SALEM, } St. ANN'S.

S. HODGES, *Pastor*.

The pastor of these churches has been absent for several months in consequence of domestic affliction, but the services of the sanctuary have been well attended. From the church at Sturge Town twenty-eight members have been dismissed to Brown's Town, in consequence of living nearer to that place. This, together with the large number of deaths, will account for the decrease of forty-seven members at this station. In both churches peace and harmony prevail.

BROWN'S TOWN, }
BETHANY, } St. ANN'S.

J. CLARK, *Pastor*.

During the past year sickness has extensively prevailed amongst the members of the church at Brown's Town, and no less than forty-eight members and large numbers of inquirers, sabbath scholars, and attendants, have been removed by death. Thirty-three persons have been excluded for various sins, while only twenty-nine have been baptized, and twelve restored; and, although twenty-nine members from a neighbouring church have been received, there is a decrease of thirteen.

In connection with the church at Bethany, thirty-one persons have been baptized, and four restored.

The sabbath-day congregations at both stations have been exceedingly good, and other services have been generally well attended. It is hoped that in answer to earnest prayer the word of God has not been preached in vain.

DRY HARBOUR, St. ANN'S.

T. SMITH, *Pastor*.

"At this station," writes the pastor, "we have had much to grieve and discourage. The attendance on the means of grace has not been good. Lukewarmness and apathy prevail among the members, and many have backslidden; but there are a few who adorn their profession."

CLARKSONVILLE, St. ANN'S.
MOUNT ZION, CLARENDON.

F. JOHNSON, *Pastor*.

At each of these stations the word of God has been faithfully proclaimed, and numbers assembled to listen, it is hoped, not altogether in vain. "We have," reports the pastor, "several applications for baptism, but have thought it better to pause, and let many of them wait longer. Many of our people have suffered much from small-pox and measles, in consequence of which they have had many difficulties to contend with. Through mercy, however, small-pox has almost disappeared, and the measles are less severe. We therefore hope that things will soon become better. We pray that these protracted afflictions may produce a sanctifying effect on the churches."

STEWART TOWN, }
NEW BIRMINGHAM, } TRELAWNEY.

B. B. DEXTER, *Pastor* (since deceased).

"We regret," writes the late beloved pastor, "that we have so much of a discouraging nature to communicate. As might be expected, we have suffered much from the fierce diseases which have 'waited round to hurry mortals home.' Indeed, we have never in any preceding year had to report so many deaths as at the present time. We rejoice, however, in the hope that what has in this respect been our loss, has proved the gain of our brethren and sisters who have been called away. A cause of far deeper sorrow is to be found in the increased number of those who have been excluded, especially as many of them had long been looked up to as fold and tried members. We have not, however, been without intimations that the Good Shepherd has not forgotten us. The congregations have been good; deep and solemn attention has prevailed, backsliders have been reclaimed and restored, a few have been baptized at each station, and we are not yet without a small number who profess to be seeking for salvation."

REFUGE, TRELAWNEY.

E. FRAY, *Pastor*.

The past year has been one of joy mingled with sorrow; of humiliation and thankfulness, of light and darkness. We have had to rejoice over eighty-seven who have come out of the world and joined themselves with the people of God; and fifty-one backsliders have been restored. On the other hand forty-nine have dishonoured their profession, and walk no more with us: among them are many of long standing in the church, and one a deacon! The inquirers' and backsliders' classes are still continued with God's approbation; and the Sunday school is in a flourishing condition.

RIO BUENO, }
KETTERING. } TRELAWNEY.

D. J. EAST, *Pastor*.

Of the Rio Bueno church the pastor writes: "I became the pastor in the month of March last. From that time to this, the exercise of discipline has chiefly engaged my attention. No fewer than seventeen persons have been excluded, and of this number fifteen for fornication! The carelessness of a large number still in the church has been to me a continual source of painful solicitude, and I am apprehensive that many more exclusions must take place before the church will be in a healthful state. Some there are, however, whose hearts are right with God, and who do earnestly and prayerfully seek the advancement of His cause. The people have in all cases discovered every disposition to seek the purity of the church in the prompt exercise of discipline, and have cheerfully and unanimously adopted whatever plans have been proposed for the improvement of their condition. About twenty candidates for baptism have been waiting for now eight or nine months for the administration of the ordinance. But the falling away of so many whose Christian profession was so recent, has made me deliberate and pause before receiving others into the church.

Of Kettering church I took the temporary superintendence in the month of June with a view to the settlement of a native pastor over it. Since that time the pulpit has been chiefly supplied by students from the college, and one of them, Mr. Brown, who completed his term of study at the end of last session, has accepted an invitation for a probationary term of six months. The people have been stimulated to commence the erection of a new chapel, towards the accomplishment of which some progress has been made. An eligible spot of land has been purchased, and about £200 in labour and cash have been promised. The undertaking has been begun with an apparent determination to go on."

BETHTEPHIL, ST. JAMES'.
HASTINGS, TRELAWNEY.G. R. HENDERSON, *Pastor*.

At these stations the congregations during the past year have greatly increased, the gospel has been regularly preached, and God has not left his people without signs that he has been with them. Thirty-seven have been baptized. An effort has been made to see and reason with those who had backslidden from the way of righteousness, and that effort has been blessed beyond expectation. †Upwards of one hundred persons have been formed into a class, and met monthly by the pastor for instruction. The deaths have been numerous, owing to the smallpox, which raged severely in those districts at the early part of the year. Thanks, however, are rendered to God, for removing this scourge, and restoring health to the neighbourhood, and, it is hoped, prosperity to the church.

SALTER'S HILL, ST. JAMES'.

W. DENDY, *Pastor*.

"The past year," states the minister of this church, "has been one of great trial in consequence of the prevalence of disease and death; this, combined with a continuance of wet weather, has lessened the attendance upon the public means of grace, it being dangerous to ford the rivers at such periods. In returning from the house of God one member was drowned. Bridges that used to exist are no longer found, and the public authorities are not disposed to re-erect them. A larger addition by baptism has been made to the church than for many years past, yet there is a full decrease of fifty-six members."

MOUNT CAREY, }
SHORTWOOD. } St. JAMES'.
BETHEL TOWN, WESTMORELAND.

E. HEWETT, *Pastor*.

The report from these churches states:—"On reviewing the past year our feelings are various, but the one predominant should be gratitude to the Giver of all good, that our lives have been spared, though death and destruction have appeared on every hand. Though unworthy, we would not be unthankful.

"Sickness and disease have prevailed in and around all the churches. Smallpox and measles have laid hold on hundreds of victims, many of whom have fallen before them, whilst the survivors are left in a weak and shattered state of health. We grieve to be compelled to say, that generally there does not appear to be such a sanctified result from this heavy affliction as was exhibited after the cholera. During the whole year, taking into consideration the universal sickness that prevailed, our congregations have been very

good; evidently a spirit of hearing still prevails. We have had the pleasure of baptizing seventy persons, many of whom are young in years, and have been trained in our sabbath-schools. On the whole we have added one hundred and one persons to the three churches; but, on the other hand, we have lost one hundred and twelve. Of these, fifty-six have passed into eternity, many rejoicing in the blessed hope of a glorious immortality, thus bearing additional testimony to the power and excellency of the gospel. It will be perceived that an actual decrease of eleven has taken place in our number. This may arise from the unusual number of deaths that have occurred; yet many who did run well have returned to their former pursuits and practices. We feel that the church of Christ ought ever to be making aggression on the kingdom of Satan, but such is not, we fear, the case with us at present. There prevails a general deadness that is exceedingly distressing, the house of God and a throne of grace are resorted to, yet there is an ease, an inactivity within the camp of Christ that we wish to see removed."

GURNEY'S MOUNT,
FLETCHER'S GROVE, } HANOVER.
MOUNT PETO,

C. ARMSTRONG, *Pastor*.

Respecting *Gurney's Mount*, the pastor writes, "Would that a more favourable account of this station could be furnished, but truth compels us to state that at present all is dark and gloomy. A debt of about £150 has been a drag upon us during the past year. Many are quite disheartened, and others altogether refuse to meet the just claims upon them. The attendance has on the whole been large, but the contributions for the maintenance of religious ordinances very small.

Mount Peto.—At this station we have to report cheering intelligence. Though but recently commenced, the number of members exceeds that of the mother church. The congregation is larger than the present building will contain. A spirit of prayer prevails, numbers of young persons are under instruction preparatory to their being admitted into the church, it being expected that such shall be able to read. Such is the change in many that we can ascribe it to Him who maketh all things new. The sabbath and day schools are kept up with vigour, and the prayer-meetings are well attended.

Fletcher's Grove.—During the year a great deal of sickness has prevailed, and several valuable members have died. The congregation has not increased, nor can we report anything pleasing of our young people. The sabbath-school is kept up, though but few attend it.

PROVIDENCE, ST. ELIZABETH'S.

W. CLAYDON, *Pastor*.

"In reviewing the labours of the past year in connection with this church," reports the pastor, "we have abundant cause for gratitude to our Heavenly Father for the care with which he has watched over us, and for his manifest presence amongst us. For while we have much over which to mourn, there is still on the part of many an earnest desire to work for God, and to impart to others the blessings of the gospel. We have reason to rejoice that a large measure of Christian love prevails in the church, and that many richly enjoy the light of God's countenance. Our congregations at Providence and the out-stations are of the most encouraging character; and from the earnestness with which the people listen to the gospel, we hope ere long to realize increasing success. We have to contend with the open and concealed opposition of the church of England, which by the blessing of God, however, only stimulates us to greater efforts." The outstations at Shrewsbury, Nightingale Grove, and Black River, are regularly attended to, and at the last place particularly the state of things is most encouraging.

BETHSALEM, ST. ELIZABETH'S.

C. SIBLEY, *Pastor*.

This station, together with Wallingford, an outstation, having been favoured with more attention since the Rev. W. Claydon took charge of the Lowlands, has exhibited far more signs of prosperity than formerly. The congregations have increased, and the number of candidates for church fellowship also. Thirty-four persons have been baptized.

At Wallingford the people have purchased an acre of land, and during the year have erected a comfortable place of worship. It was opened, with only £14 debt on it, on December 29th; and on the following day a church was formed. The prospects are very encouraging here, and the efforts of the people exceedingly praiseworthy.

FOREIGN LETTERS RECEIVED.

AFRICA	Saker, A.....	No date, received Sept 9.
	BIMBIA	Fuller, J. J..... July 24.
ASIA	CALCUTTA	Thomas, J. July 16.
	COLOMBO	Allen, J..... July 25.
	DINAGEPORE.....	Smylie, H. June 20.
	FUTTEHPORE	Edmonstone, G. July 9.
	HOWRAH	Morgan, T..... July 15.
	POONAH	Cassidy, H. P..... July 11.
JAMAICA	BROWN'S TOWN	Clark, J. July 11, August 8.
	CALABAR	East, D. J. August —.
	ST. ANN'S BAY.....	Millard, B. August 23.
	SPANISH TOWN	East, D. J. July 11.
	WALDENIA	Henderson, A..... August 8.
TRINIDAD	PORT OF SPAIN	Law, J..... August 25.

ACKNOWLEDGMENT.

The thanks of the Committee are presented to F. Jenkins, Esq., of Maidstone, for twelve bound volumes of the Baptist Magazine.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1853.

£ s. d.	Legacies.	£ s. d.	GLOUCESTERSHIRE.	£ s. d.
ANNUAL COLLECTIONS.			Avening—	
Juvenile Meetings, June 22--	Perry, Mr. Alexander, and Mrs. P., late of Kilmarnock	9 14 6	Collection	0 13 3
Alie Street, Little.....	Watson, Alex., Esq., late of Edinburgh... 1000 0 0	0 0 0	Contributions, boxes	0 5 3
Blandford Street			Do., Sunday School	0 5 10
Camberwell, Denmark Place	LONDON AND MIDDLESEX AUXILIARIES.		Eastcombs—	
Devonshire Square ...	Brentford, New—		Collection	1 17 0
Hackney, Mare Street	Friends, by Mr. Whimper	0 10 0	Contributions	0 17 6
Keppel Street	Hendon—		Kingstanley—	
New Park Street	Collection	1 3 0	Collection	4 11 4
Regent St., Lambeth	Sunday School	0 6 7	Contributions	10 19 0
Romney Street	Spencer Place—		Do., Sunday School	2 0 0
Spencer Place	Sunday School	7 7 8	Minchinghampton—	
Vernon Chapel			Collection	1 2 0
Watworth, Lion St....			Contributions	1 10 0
	Essex.		Nuppard—	
Less expenses	Earl's Colne—		Collection	2 1 0
	Collections.....	6 1 1	Contributions	0 19 0
	Contributions	3 0 0	Do., Sunday School	2 1 0
			Shortwood—	
			Collection	11 12 7
			Contributions	37 14 7
			Do., Bible Class ...	0 8 0
			Do., Sunday School 0	7 11
			Tetbury—	
			Collection	1 11 5
			Contributions	2 3 7
			Uley—	
			Collection	1 2 9
			Contributions	0 12 2
			Proceeds of Tea Meeting	0 5 4
			Woodchester—	
			Collection	1 1 6
Donations.				
Gurney, W. B., Esq., for Haiti School Room		9 1 1		
Marlborough, E., Esq., for Kettering Chapel, Jamaica	Less expenses	0 14 0		
Marlborough, Mrs., for do.....	Loughton—	8 7 1		
	Contributions, ¼ year	4 1 5		

