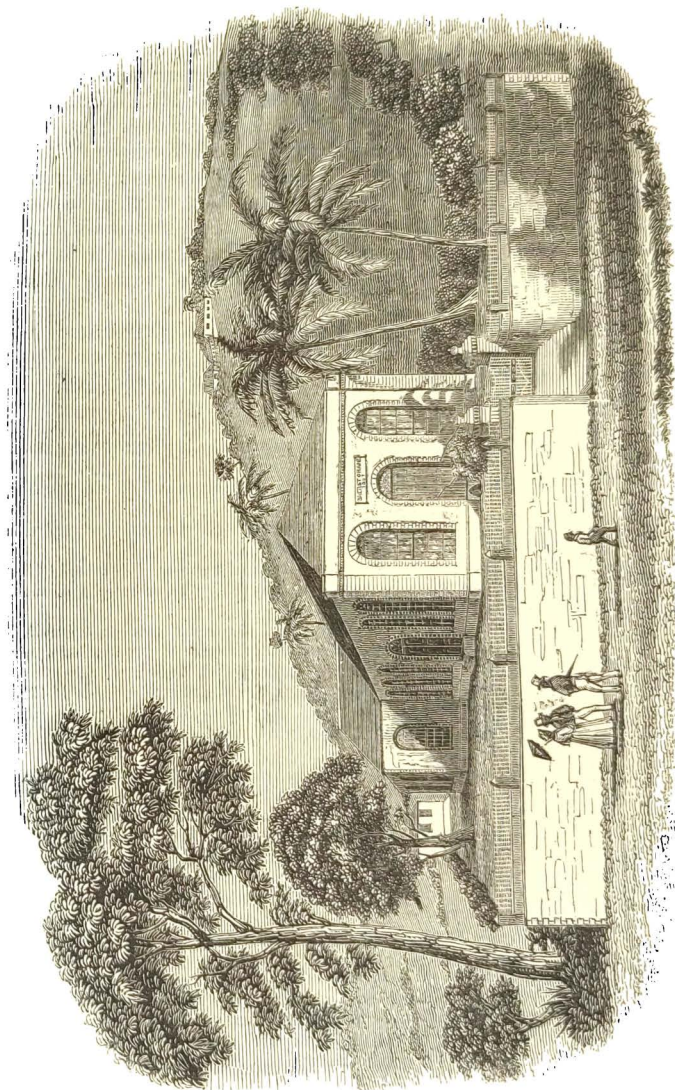


THE  
MISSIONARY HERALD.

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CHAPEL AT ST. ANNS BAY, JAMAICA.

## ST. ANN'S BAY, JAMAICA.

THE engraving on the other side represents the Chapel at St. Ann's Bay, which was re-opened, after its enlargement, on the 7th of April last. It will now seat 1800 comfortably, but 2000 are frequently found within its walls.

The Missionary station at this place was begun by the Rev. J. Bromley, of the General Baptist Mission, in the year 1830. On his leaving Jamaica, in 1831, the premises were purchased for our Society. The original chapel had been formerly the Court-house. It was one of the fourteen destroyed by the Colonial Church Union in 1832, when the late estimable Mr. Nichols, and his family, who occupied it at that time, were obliged to fly for their lives. On the tree in front of the chapel, Mr. Nichols and the resident Wesleyan missionary were hung in effigy by the furious mob. The mortal remains of the excellent James Coultart are interred at the back of the chapel, within a neat tomb, erected by the people; on which they have placed the appropriate inscription, "His witness is in heaven, and his record is on high." Monuments have been erected, by the church, within the walls, to the memory of both Mr. Coultart and Mr. Nichols.

The building on the summit of the hill, to the right of the picture, is the residence of Mr. Abbott, the highly-valued missionary at this station, who has given the following particulars respecting the state of the Mission here, and at the subordinate stations, for the year 1839:—

During the year 157 were added to the church at St. Ann's Bay by baptism; 4 were received, 2 died, 1 was dismissed, and 2 were excluded.

To the church at Ocho Rios 49 were added by baptism; 6 were received, 1 was restored, 1 died, and 1 was excluded.

To the church at Coultart Grove 53 were added by baptism; 59 were received, and 1 was restored. None were removed by death, and 1 only was excluded.

The clear increase at all the stations is 222 members; the total number of members 826, and of inquirers 1399. 153 couples were united by marriage; and 657 persons became subscribers for Bibles, the greater part of them for Family Bibles.

A church has not yet been formed at Stacey Ville, but 148 persons' names are enrolled on the list of inquirers; and I have occasionally administered the ordinance of the Lord's Supper to the members at present attached to Coultart Grove, who reside in that district.

The total number of children in our day-schools is 253, and in our Sunday-schools 1243.

The foundation-stone of our new chapel at Ocho Rios was laid on the 1st of June; and the building, which is neat and substantial, 80 feet by 40 feet, was opened for public worship on the 7th and 8th of December.

The Mission premises at Stacey Ville, in Clarendon, were set apart for the worship of God, by brother Reid, on the 7th of July.

Thus has our merciful God enabled us to provide additional accommodation for those who desire to sit under the sound of the Gospel, and to lend our feeble aid in promoting the triumphs of the Cross. He has mercifully blessed us with uninterrupted peace: a spirit of harmony and love has prevailed at all our church-meetings, and characterized our intercourse with each other; and we are left to mourn only that we are not, individually, more fully conformed to the mind and will of our blessed Redeemer, and to pray for a spirit of unreserved devotedness to his service and glory. Pray for us, dear sir, that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

I cannot omit recording, with feelings of lively gratitude, that another year of freedom has passed away, without any of those evils occurring which our enemies predicted would be the result of emancipation. Peace and prosperity have invariably attended a kind and equitable system of management. There has not been, to the best of my knowledge, one person, in connexion with the churches under my care, convicted of any crime; not one vagrant; not one who would rather beg than work; not one who has applied to the parish for relief; and, I believe, most of my brethren can say the same. These are pleasing features in the history of a newly-emancipated peasantry, and to their instructors form a delightful source of encouragement.

## CALCUTTA.

WE have great pleasure in inserting the following letter from our esteemed brother, the Rev. Francis Tucker, to the church meeting in How-street, Plymouth, under the pastoral charge of the Rev. Samuel Nicholson, in connexion with which Mr. Tucker made his Christian profession.

*Calcutta, April 15, 1840.*

My dear Christian Friends,—Allow me, from this distant land, to send you a slight expression of my Christian remembrance. Having been known to many of you from my infancy; having made my first profession of faith among you, and feeling convinced that the spiritual welfare of India lies near your hearts, I have resolved to send you a brief account of what has fallen under my own observation, and of what I myself have been called on, in the providence of God, to undertake. I will not allow myself to doubt that you will receive this communication kindly.

You are aware that our missionary party safely reached Calcutta at the end of September. For a few weeks we remained together, and made ourselves familiar with all the novelties of this intensely novel land. We lost no time, however, in meeting with our dear missionary brethren who were previously here, and deliberating with them on the departments of labour which it seemed best for each respectively to occupy. At this conference were present our dear brother Mr. Yates, the oldest of our missionaries in India,\* who has, for many years, been employing his talents in the translation of the Scriptures into various languages, and in preaching to an English church; Mr. Thomas, who has been superintending the printing-office during Mr. Pearce's absence, and taking care of all the correspondence; Mr. Ellis, who has the care of a number of children of native Christians, amounting to fifty-four, of whom twenty-one are members of his native church, and seven students for the Christian ministry; Mr. Bayne, who is pastor of the church in Bow Bazaar, partly European and partly native; Mr. Parsons, who had only arrived a few months before, and had been engaged in English preaching; and ourselves, including Messrs. Wenger, Phillips, Morgan, and Tucker, beside Mr. W. H. Pearce.

After earnest prayer for Divine direction, it was then decided that Mr. Pearce should resume the management of the printing-office, as well as the pastorate of a small native church; Mr. Thomas preside over the Bible Depository correspondence; Mr. Ellis and Mr. Bayne continue in their stations; Mr. Parsons proceed up the

\* The oldest in Calcutta. Mr. Moore, of Monghyr, and Mr. Robinson, of Dacca, were both in India several years before Mr. Yates.—*Ed. Mis. H.*

river 300 miles, to Monghyr; Mr. Phillips 500 miles further, to Agra; and that Mr. Yates should resign the pastorate of the English church, Circular Road, and devote his time to the important work of translation; in which Mr. Wenger should assist him, and at the same time take the superintendence of a neighbouring village church. With regard to myself, it was resolved that I should be recommended to the Circular Road church, and should become, if they invited me, their pastor. All these arrangements were subsequently carried into effect. The spirit of union and Christian kindness that reigned among the brethren I never saw exceeded; so that all these matters, of such serious moment to every one of us, were decided with perfect unanimity.

It would take up too much time for me to speak at length on all the departments of labour which the brethren occupy; but I ought to express to you my sincere belief that all the means which are employed are in accordance with the word of God; and adapted, with the blessing of the Holy Spirit, to enlarge the Redeemer's kingdom.

You will, perhaps, have observed that I have made no reference to any one of our brethren being engaged in direct preaching to the heathen, except in connexion with three of the churches. This, I must inform you, is owing, not to the want of inclination among the brethren, or of conviction of its importance, but to the fact that every missionary's time is already fully and most usefully occupied. But you must not suppose that this post is neglected; on the contrary, there are assistant missionaries, born in the country, and therefore better able to stand the climate, engaged in this work every day. Still I have no doubt it will seem to you, as it does to us, that English missionaries should be engaged in this branch of labour. And here I would found an appeal to you, dear friends, and to your fellow-Christians in England, to send out more missionaries. Not to refer to the hundreds of millions in this immense country, but to the hundreds of thousands in this swarming city, we want more missionaries here, and for another reason.

I mentioned just now Mr. Ellis's Native Institution: it is the most interesting object I have seen in India. The fifty-four boys are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the

walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, as I said, twenty-one give evidence of real piety, and seven are studying theology. I wish you could see these seven young students: they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honoured to turn many to righteousness.

Now, besides giving attention to all these youths, and to the church to which so many of them belong, Mr. Ellis has just opened a day-school for the common street children. Already he has more than 200, who all, of course, are instructed gratuitously. The school-room is a noble building, 90 feet long by 40 wide; and near it is erected a very neat and commodious chapel, also for natives, 53 feet by 45. Both these were built by the munificence of a single Christian in England, who has given more than 1000*l.* for this purpose. All this is under the charge of Mr. Ellis; and, as might be expected, he is rapidly wearing himself out in the midst of his busy occupations. Another missionary is wanted immediately to come to his assistance.

And then there is another and very solemn call. You have already heard, I have no doubt, of the death of Mr. Pearce. This is a very great loss to Calcutta, and to India at large. There is great reason for gratitude, however, that he was spared so long. He had spent nineteen years in most diligent and useful labour; then had revisited England, where he endeared both himself and the cause he supported to many Christians; brought back with him a reinforcement of missionaries and the promise of a few more; and, just as he had seen the new brethren fairly located in their spheres of duty, was called away to his rest and his reward. This event has, of course, disturbed, in some measure, the former arrangements. Mr. Thomas has removed to the printing-office, and Mr. Yates has taken the superintendence of the widowed native church; while the remaining duties must be divided among the rest of us.

But you will expect me to say a little about myself. Since I have become pastor of the church in Circular Road, God has been pleased to favour us with most undeserved and unexpected blessings. The congregation has so much increased that we are obliged to enlarge the chapel; and, which is far better, some are being added to the church. I had the pleasure of baptizing three young persons the first Lord's day of this month, and expect to baptize four next month; while there are, beside, four inquirers now visiting me. It will interest many of you

to know that the four present candidates for baptism are two of them daughters of the late missionary Mr. Lawson, and two the grandchildren of Dr. Carey. Our prayer-meetings and church-meetings all show symptoms of revival.

Dear friends, implore for me the grace and wisdom that come down from heaven, that I may be enabled to feed the flock of God, and guide many more wanderers to the fold.

Beside the engagements of the pastorate, which you may suppose are not few or unimportant, I have also the office of secretary to the Calcutta Auxiliary to the Baptist Missionary Society, so that at present I cannot undertake any native work. But I am slowly acquiring the Hindustanee language, and hope yet to be able to declare to these poor heathens, in their own tongue, the wonderful works of God.

I may mention, before I close, something about these heathen people. Their first appearance struck me very favourably; not only is their attire so interesting, but there is so much gentleness and cheerfulness in their manners; nor have I ever yet seen the slightest symptom of that awful impurity which they are well known to commit in secret. In lying and dishonesty, however, I soon detected them; and these sins they commit without the slightest compunction.

I was present last Saturday at one of their festivals,—that very cruel one which goes by the name of Charruk Puja, or swing-worship. Walking out just before sunset, about one hundred yards from my house, I came to an assembly of people in an elbow of the open street, above whose heads a man was swinging round violently, suspended, as if at one end of a balance. A bandage was round his waist; but as he swung past me I could distinctly see the two hooks in his back under it. He did seem to be in pain, but he was probably very much intoxicated. While I was looking on, two or three of Mr. Ellis's young men came up, each with a bundle of tracts under his arm, and while I was conversing with them, Sujatali, the converted Mussulman, of whom you have read in the HERALD, (a lovely Christian,) and Gunganarayan, another native preacher, joined us. I wanted one of them to have mounted a low wall near which we stood; and, like Whitefield at Bartholomew-fair, to have proclaimed to them that what they were doing provoked the wrath of God; but this could not be done: all they could do was to speak to any individuals in the crowd who might be inclined to listen, and to distribute tracts; and my eyes filled with tears while watching Sujatali's striped turban, as he passed from me slowly through the crowd, pausing now and then to tell the poor idolaters of a better way of salvation. You may at first think my allusion to Bartholomew-fair inappropriate, but, in reality, it is a very fit one; for it was this impressed me most deeply while attending this heathen ceremony, that none of the people present seemed to remember that it was in-

tended to be a sacrifice for sin. Their shasters declare it to be so; but I could discern none of that seriousness or solemnity which I might have expected when men were making atonement for their transgression to an offended God. The poor swinger appeared to me just like one of those men whom I had seen in the streets of London passing their feet over hot iron, or dipping them into melted lead, in order to get money; and the spectators, except that they did not seem half as much interested, behaved just like the crowd who cluster around the juggler on such occasions. The resemblance is the more accurate, that the Indian swingers are all paid for their performances. I must confess this very much checked my sympathy for the poor people; but, on reflection, what is there which should excite a Christian's sympathy more deeply than the fact that the most affecting rites of that wretched system which forms the only religion of millions of immortal souls should be thus perverted by the worshippers to purposes of show and gain?

But I must not enlarge. To those of you, dear brethren, who give liberally of your substance, for the proclamation of the Gospel in this country, I would only say, by way of encouragement, that I have not the slightest doubt that their contributions are acceptable to God, and will be, sooner or later, honoured with his blessing. It is but the seed-time at present with India, but the harvest will surely come. To all of you I commend the interests of these deluded and perishing souls; and should any one of you, qualified for the work, feel a desire to come hither and labour for their salvation, I may simply express to him my own conviction that there is no spot on the surface of the globe where the hope of real and extensive usefulness can be more confidently indulged.

The Lord bless you, dear Christian brethren, and increase you a thousand fold!

Believe me yours in Christian affection,

F. TUCKER.

Under date of 15th April, Mr. Bayne mentions the recent decease of a native teacher, who resided at one of the village stations:—

I wrote you a long letter in the beginning of the year, giving an account of the village stations, which, I trust, you duly received. Lately we have suffered a great loss there, by the death of one of our preachers called Naryan. He was a worthy man, full of simplicity, affection, and zeal, so that all the Christians loved him, and the heathen respected him. As death approached he was calm and happy: he said he had no fear, he knew he was going to his Saviour. He had no wish to live, but rather desired to go to him. The faith of the brethren who witnessed his last moments was greatly strengthened by his dying expressions. The news of his death just reached me when a much heavier stroke was falling upon us.

What a blow has the death of our dear brother Pearce been to us! It staggered us all—it overwhelmed us all; but as you have received full intelligence of the distressing event, I will not dwell upon it.

It is pleasing, however, to compare the death-bed scene of these two Christians. The one was possessed of a refined, cultivated mind, richly furnished with various stores of knowledge, so

that he was adapted to shine, if he had chosen, in the most enlightened circle. The other was a plain countryman, brought up in utter ignorance, knowing nothing of the world beyond his own paltry village: yet both were Christians. But, even here, what a contrast! The one was the son of devotedly pious parents, and brought up in an enlightened Christian land; converted to God in his youth, and favoured with all the advantages of good example and a religious education. The other the son of heathens, himself for many years a heathen, busy in the service of idolatry; a singer of the wanton songs in honour of wanton deities; yet, like the other, he obtained mercy. Here was the only point of resemblance; they had been both renewed in the spirit of their minds, and had come to the cross for salvation. And what was the consequence in the hour of death? They had both the same cheering hope, the same delightful assurance that Jesus was theirs, and they were his; the same desire to depart and be with Christ. Like the thief on the cross and the apostle Paul, they could both look on death with composure, resting simply on Jesus.

It will interest some of our readers to learn, from their own pens, what is thought, by intelligent natives, of the efforts made for the benefit of their countrymen, by missionaries, and others like-minded. Thus writes the editor of the *Sampurnachandroday*, one of the native journals of Calcutta, in an article severely reproving the selfish indifference of his wealthy countrymen to objects of public utility:—

The natives of this country, generally, know but little of English beneficence: such, however, as have acquired a taste for the literature,

and thereby become acquainted with the history of the English, will be able to verify our statements. We have, then, no hesitation in ascert-

ing, that so far from equalling those foreigners in generosity and public zeal, our native gentry cannot pretend even to approach them in those admirable qualities. Do not Englishmen compass sea and land to search out and remedy the evils that every where afflict mankind, and this with a vast expenditure of labour and property, and at hazard of life itself? As instances of this general statement take the following:—

The Christians of Europe, believing (we say not justly or unjustly) that their religion is the only true one, and destined for all mankind, expend amazing sums, from both public and private funds, in sending out men to preach and propagate their faith among all nations. Nay, many of those agents themselves, being in possession of personal resources, and independent of charitable support, have gone forth on the same errand at their own charges, taking not a cowrie from those who commissioned them. Our readers are not to imagine that these Christian missionaries are the paid servants of the Company: no, they are sent out by distinct Societies, purely of a religious character and constitution, whose means are the accumulation of multiplied free contributions from the pious and charitable among their countrymen. We are unable to say to what amount the expenditure of these proselyting enterprises may extend; but, judging from some particulars that have come under our own observation, there cannot be less than some lacks of rupees disbursed yearly upon these objects in India alone. We know even of individuals coming to our shores who have been made the almoners of private bounty; and have heard of similar cases with reference to other countries. These individuals have been intrusted with large sums, to

be discretionally employed in the relief of suffering humanity, in instances which they had themselves been the means of bringing to the knowledge of their friends and others in Europe. We lately heard of a gentleman who was the bearer, in this way, of 10,000 rupees, which he was charged to expend for the benefit of the natives of India, in such way as might best approve itself to his judgment.

Nay, more than this, the very wives and daughters of Europeans in England, not willing to be outdone in these benevolent exertions by their husbands, fathers, and brothers, have carried their generous zeal to a very great extent. Young women, or married females, while enjoying every comfort of life themselves, and freed from all necessity of labour or toil of any sort, are yet found devoting their time, and strength, and skill to charitable purposes, in a vast variety of employments; as in preparing a thousand neat little trinkets, &c., by the sale of which to furnish the means of giving education to Hindoo females. The same gentleman already referred to brought out articles thus prepared, which produced no less a sum than 2000 rupees, which, too, he was commissioned to expend in the support of orphan and other schools in this city.

And although the ultimate object proposed by these benevolent people, is to make their scholars Christians,—an object which we, of course, by no means approve,—still, considering the substantial benefits, of a temporal and physical kind, in food, raiment, and education, which our children obtain through their liberal benefactions, we cannot but be grateful to them. The tribute of honest thankfulness trembles on our lips.

## CEYLON.

THE following extracts from the Report of this Mission, drawn up by Mr. Harris, and read at the Annual Meeting, held in Colombo on the 2nd of December last, will be gratifying to our readers. By the time this sheet leaves the press, it is probable our friend Mr. Dawson will be on his way to strengthen that very promising Mission.

The Report notices, in the first place,—

### *The State of Education.*

During the past year our Society has had, in different parts of the island, 29 schools, containing 1050 children; 2 in Colombo, 6 at Hanwella, 4 at Byanville, 7 at Kottighawatta, 8 at Matelle, and 2 at Aloot-gama.

The small number of our schools in Colombo arises from the greater lack of instruction which is discernible in the villages. We cannot extend our labours without some limitation: would to God that nothing could stop us, but a cessation of the ignorance and miseries of man! This will

one day be the case; but until more distinct signs of its approach shall be apparent, we must be content to lay out most prudently the sums entrusted to our disposal: for these reasons most of our schools are planted in the interior.

A most seasonable assistance is rendered, under this head, by the liberality of Her Majesty's Government, which has caused a considerable increase of scholastic labour. His Excellency the Governor, in addition to the sum of 35*l.* allotted to the schools in the Matelle district, has been pleased to put at our disposal a sum not exceeding 60*l.* Of this sum 30*l.* has been ex-

pended: the remainder is needed to meet expenses in progress. With this auxiliary supply 10 additional schools have been set up, containing about 260 children.

It will not be uninteresting nor inappropriate to mention, that during the year a Rodya school has been begun; the first attempt, we believe, to communicate instruction to that despised and outcast tribe. One of the Society's missionaries recently saw them, and, by interpretation, had a long conversation with them. He regrets the necessity to which they are driven of begging for their subsistence, as such a life must have a tendency to counteract the better principles which a knowledge of Christianity always brings. It cuts the sinews of independent industry, and so far operates as a drawback in leading them forward in the race of civilization: at present, however, it seems unavoidable. When the prejudices of caste shall be worn out they will be thought worthy of engaging in industrious labour, and so at last find their level amongst the human family.

The school-room devoted to their instruction serves as a place of public worship; and parents and children meet here together, to listen to the words of eternal life. Without hazarding the loss of other hearers, or creating confusion in the assembly, they are likewise permitted now to stand under the veranda of the Matelle chapel; and even this removal of prejudice brings many to the regular Sabbath service.

To merely English ears these remarks will sound curious, not to say repulsive; but man naturally tyrannizes over his fellow-man: it is the Gospel alone that teaches us that in Christ Jesus we are all one,—that there is neither barbarian nor Scythian, bond nor free.

If his Excellency saw these people in his recent journey, he must have felt deep compassion for them, and have been struck with the evil of their eleemosynary life; and if it be practicable, we doubt not of his disposition to attempt a cure. The district judge, Mr. Mercier, has set a good example by visiting these people, and takes care to let all see that he thinks no less of them than other men.

#### *Preaching.*

We come now to the more direct object of our Society,—the preaching of the Gospel to the heathen nations. This is our commission, given to us by our Master, with the annexation of the promise of his presence; and we hope that we can say that we have always felt the cause to be his, and not our own; it is, therefore, with pleasure that we give an account of our proceedings as “stewards of the manifold mysteries of God.”

And, to begin at Colombo and its vicinity. In ten different places the religion of the cross has been regularly published and explained, and this in four different languages,—the English, the Portuguese, the Singhalese, and the Tamul.

The latter was undertaken by solicitation, and a blessing seems to rest on the result.

The places are Slave Island, the Fort, two in the Pettah, one in Chequo-street, the Grand Pass, the Leper Hospital, Moderah, Matakooly, and Hendella. At most of these places sinners have been brought to abandon their evil courses, give up their false hopes, and take refuge in the sacrifice of Christ, and shape their lives agreeably to his laws and example.

The number of persons admitted to the privileges of the Christian church by us, after a minute examination of their cases, and a diligent inquiry into their lives, amounts, during the past year, to one hundred and thirty-one. These have been baptized, on a public avowal of their faith, and are considered by us members of the respective communities to which they belong. This observation, of course, includes all our stations.

#### *Hangwella.*

The next point to which attention is directed is Hangwella. Though one of the oldest stations, circumstances had rendered it almost extinct. Left necessarily to the care of an old Singhalese proponent, seldom visited by a European, the members of the church were reduced to seven. As soon, however, as additional help arrived from England, pains were taken, by the removal of the former resident missionary of Colombo thither, to effect a revival. He has represented the district as very deplorable, the worst marks of heathen sin and superstition abounding; the people having “gods many, and lords many,” but ignorant of the only Lord God, and of Jesus Christ, whom he hath sent.

On his arrival there, not a public school could be found within twelve miles in one direction, and fifty in another, where evangelical knowledge was communicated. Now six schools are planted. They, as well as the public duties connected with the worship of God in the village, are under the inspection of Mr. Daniel, who only leaves this spot of his labour when affairs connected with the Mission require his attendance at Colombo.

At first the attempt to remove the mass of evil was discouraging; but the faithfulness of the Divine promise, “In due time ye shall reap, if ye faint not,” has been strictly verified. The number of adherents to the cause of Christ has increased from seven to thirty-five. Such persons have been thought fit to commemorate the death of our common Lord, by participating in the celebration of the Lord's Supper; and, after renouncing solemnly their idolatrous practices, were baptized into the faith of Christ. Nor is this all,—rather, we would hope, the beginning of good things in that district. In several adjoining villages prayer is wont to be made to Him alone who is able to help; and the folly of idol worship is becoming daily more apparent. The preaching of the Gospel has been extensively



carried on, and the seeds of a future harvest, we are induced to believe, sown.

#### *Byamville.*

Since our last Annual Meeting we have ordained over this church a pastor, keeping in mind the apostolical directions that such an one "ought to be an ensample to the flock." His labours have been very successful. Twenty-three natives have humbled themselves under the mighty hand of God, and sought refuge from the storm of Divine anger in the atoning blood of the Son of God. Of these some were Buddhists; some nominally Christians, but ignorant of that faith which they professed, and enemies to God by reason of their wicked works. One, an aged woman, having lived nearly seventy years in the world, was an obstinate persecutor for some time after this branch of our Mission was established, and strove to hinder its growth, and render its members contemptible.

#### *Interesting Fact.*

Another interesting fact connected with this place we cannot forbear relating, if it be only to say to others, "Go thou, and do likewise."

A poor native, who had come a distance of twelve miles, to hear words whereby he might be saved, obtained all for which he was anxious by his journey. He repented of his sins, was baptized, admitted into Christian communion, and bidden to come as often as he could, that he might get nourishment for his soul, and so be prepared for death. He found it difficult to attend every Sabbath, and so confined his visits to the first Sabbath in the month, when the Lord's Supper is celebrated; taking care, in the interim, to open his house for the worship of God in his own village, and to get together as many of his neighbours as he could, to join him in his humble attempts to praise God for his manifold mercies in Christ Jesus our Lord. About twelve of his neighbours were wise enough to listen to his voice, and to be influenced by his example. He has had the satisfaction to see them cast idolatry behind their backs, and they are now candidates for baptism.

How might the practical effects of the Gospel be increased, did all imitate the conduct of this humble disciple, who proved himself indeed "a light shining in a dark place!"

#### *Kattighawatte.*

Here, likewise, we have ordained a native to the office of the Christian ministry. Like all of us, he itinerates; but he has his stated place of worship, his flock, gathered every Sabbath, and his fixed place of residence. In no less than seventeen villages he lifts up his voice like a trumpet, to warn his fellow-men of the error of their ways. In ten of these he preaches regularly, viz., once every fortnight; in the other seven only occasionally.

On Wednesday last eleven additional members were added to this church, making a total

number of thirty-six communicants, all of whom (with one exception, by reason of sickness,) sat down, on the occasion, to celebrate the Lord's Supper.

It is pleasing to be able to state, that since the foundation of this interesting station not one instance of immorality or inconsistency has occurred, among those deemed fit for baptism and the communion of the Lord's people.

The place of worship is too small for the accommodation of the hearers; and when the minister's new residence is erected, it is in contemplation, by some means or other, to build a new and larger place of worship, and appropriate the present to the purposes of a school-room.

Two or three more schools are likewise beginning to be established, the result entirely of the benevolent and sympathetic suggestions, and supplications, we may add, of the pastor himself. Trusting in God for supplies, we have permitted him to extend the educational branch of his duty; and, among other efforts he is making, that of bringing into operation a female school is not the least. Twenty female children are at the present moment under tuition; and more are expected, if the funds of the Society are adequate to meet the expenditure, and we see no reason to doubt of this.

#### *Matelle.*

Matelle is one of the most delightful parts of the island of Ceylon. Its lofty mountains and picturesque scenery make one devoutly and earnestly wish that all its inhabitants knew and adored the common Creator; and bringing them back to this happy state is not so difficult a task as many imagine. They attach much less importance to Buddhism than the residents of the maritime districts; and have escaped, in a great measure, the contagion of European evil example. Never, amidst all their labours in England, did the missionaries discover so much readiness to receive Divine truth in the love of it, nor so much thankfulness for the least ray of heavenly light darted into the mind.

On a recent visit there, the missionary went from village to village, into places almost inaccessible, over craggy, rocky mountains, up steep places, down declivities, through the thick overgrown jungles, and through the rapid streams which poured down from the heights above; and in all the places, when he gained access to the inhabitants, they left their agricultural employments, came in multitudes to hear the intelligence that unto them a Child was born, that unto them a Son was given, that he should be called the Mighty God, the Everlasting Father, and that the government should be on his shoulder. Convenient places were fitted up for the missionary's reception, fancifully adorned, after the native fashion; while the rites of hospitality were performed with a glow of gratitude that showed that spiritual blessings were highly appreciated. Every place was crowded with hear-



ers; and in some places people went away without hearing.

Candidates for baptism were examined with care and scrupulosity; and fifteen were admitted, by that holy rite, into the fellowship of the Christian church. Of these one was formerly a Buddhist priest, or rather high priest. He exercised his impious functions at Matura, and there led multitudes the downward road that endeth in destruction. Convinced of his folly and wickedness, he most resolutely threw aside his robes of office, gave up his calling, which was somewhat lucrative, and embraced, with zeal and eagerness, the sublime and saving truths of Christianity. Now he is endeavouring to counteract the mischief he formerly did, by teaching his pupils, by letter and orally, the worth and preciousness of the Gospel; and along with him were baptized two, who had formerly been misled by him in his inculcation of Buddhist tenets.

In another instance, two persons, who had heard of our proceedings, and that we were about to baptize, came eighty-six miles, so to fulfil the law of Christ. They had been awakened to a sense of their sinfulness some months before, had left Matelle, and dwelt on the road to Trincomalee; where, having no opportunity of attending public religious ordinances, they kept up private religious exercises, family prayer, and the observance of the Sabbath; and by their growth in grace evinced that the sanctifying power of God's Spirit is not confined to fixed rules of action, but that he can suit his benevolent agency to the wants, the circumstances, and the destitution of man.

On the Sabbath day upwards of 200 people attended at Matelle to hear the word of God; and in the evening, a mixed congregation of English descendants and native Singhalese, when alternate services were carried on by Mr. Silva, the pastor, and the visiting missionary.

#### *Aloot-Gama.*

During the course of the year, a fresh Missionary station has been attempted at Aloot-

Gama, about twenty miles from Colombo, on the high road to Kandy. No attempts to introduce the Gospel there had been previously made, except an occasional effort or two from our Society.

Part of the money granted by Government for the purposes of education has been expended in forming two schools in this village. The native teacher placed there regularly visits adjoining places; but we regret to state that this spot is at present very discouraging. From whatever cause it arises, the people are represented as indifferent to the word of truth, stupid and senseless in regard to religious feeling, and, in many instances, show opposition instead of attention. The schools, likewise, are little heeded; the number of pupils daily diminish, and every thing, at present, looks forbidding.

In recapitulating the detail of means employed, it appears that our Society has 6 stations, 8 missionaries, and 29 schools, containing 1050 children, male and female. During the year 3 communicants have died, 3 have been excluded, 3 restored, and, as before stated, 131 added, after a careful investigation of their cases. The Gospel is regularly preached in about 107 villages, including Colombo and its vicinity.

The expenditure has been nearly 1000%; and, independently of the school grants from Government, the money given or promised, on behalf of our Mission, by persons in the island, amounts to about 80%.

In conclusion, we beg leave to offer our prayers for the universal establishment of God's throne in righteousness; and for the acceleration of that blessed time when Truth shall reign in quiet possession of her rights, and when all kingdoms shall be lost in the heavenly and everlasting one of the Messiah. Amen and amen.

## H O N D U R A S.

ALTHOUGH we have not yet been able to supply the urgent wants of this station by sending a missionary thither, it will appear, from the extracts below, taken from the letters of our esteemed friend Mr. Henderson, that the work of God is not at a stand there.

Under date of March 13th he remarks,—

We have much to admire and be thankful for in the Divine providence toward us. The church has nothing in it remarkable: we have some awakenings amongst sinners, enough to answer the question, whether the Lord be among us or not. Piety is by no means of a shining kind, neither are we without cause for disci-

pline here; yet it is gratifying to observe the genuine fruits of the Spirit where Satan lately reigned.

One of our female aged members is in the frequent habit of sitting in the very midst of the market with a basket of tracts, Scriptures, and useful books to sell. I find more access to

the Spaniards by her than all other means. Her patience in the midst of much scorn is often admirable; and some of the more respectable, who know her, are in the habit of casting a five-penny piece into her basket on passing, as they know she has no profit by her sales, which she is not above accepting.

We have had more than common encouragement to visit the places on the river banks, though my health has not, of late, permitted me to give that department much attention.

At a place about twenty miles from Belize, called Baker's Bank, some six or eight miles beyond where the Wesleys built a chapel, the proprietor, a Mr. G. Tillet, has been in the habit of accommodating us with a house to preach in, and much kind attention. The seed begins, I hope, to appear. Mrs. T. has been, for some time, among the number of my inquirers, and is now a candidate for the ordinance of baptism. Another female, in the same place, ma-

nifests a concern for her soul's salvation. Mr. Tillet himself is no longer content to allow us to share his house with him when we visit him; he has engaged to give us an ample space of ground, the frame of a house, 30 feet by 20, with the roof. To complete it we shall require boarding outside, floors, windows, doors, &c. Toward this another friend has given four glass windows; and, with the jealousies taken out of the Mission-house, where glass windows were put in, we shall be able to meet the light department. A third has given 500 feet of board, and 50 lbs. weight of nails; so that, with a little management, we expect to be able to put the house in a habitable state by the month of June. May God be glorified!

We wait and pray daily for your messenger or missionary. O that he may come in the fullness of the blessing of the Gospel of Christ! Pray for us.

By an announcement in the *Belize Advertiser* it appears that the little chapel at Baker's Bank was opened on Wednesday, the 1st of July, and that a balance of about 100*l.* only remained due on the erection.

A subsequent letter, dated 30th May, mentions that Mrs. Weatherall, who had till then remained at Belize, and rendered assistance in the schools, had left for New York on the 13th of that month, on her way to her native land. The Superintendent, or Governor, had kindly presented the Mission with a piece of land for a burying-ground; and Mr. Adams, the worthy deacon of the church, had made a similar donation of a lot, contiguous to the Mission premises, anticipating the probability that a new house would be required for the second missionary, whenever he may arrive. It is painful that our kind friends should be kept so long in suspense. May our anxiety on this point soon be brought to a satisfactory termination!

## J A M A I C A.

### SPANISH-TOWN.

#### OPENING OF SLIGOVILLE TOWNSHIP.

At a period when calumnious fabrications, originating, there is reason to believe, in the focus and hot-bed of American slavery, New Orleans, have been, with ungenerous haste, caught up and circulated through our own country, to the disparagement of Baptist missionaries, it will not be deemed unseasonable to present a specimen of what is really the kind of influence which our brethren in that island are exerting. We give, therefore, an account of the opening of Sligoville Township; which, as our readers are aware, has originated in the wise and benevolent energy of our esteemed friend Mr. Phillippo. Our limits render it necessary considerably to abridge the narrative, which is contained at length in the *Colonial Reformer* of Saturday, June 20.

This novel and interesting ceremony took place on Friday, the 12th instant, pursuant to advertisement. At about half-past ten o'clock A. M., a large concourse of people having assembled in the chapel and school-room, Mr. Phillippo commenced the series of interesting engagements by giving out a hymn. Portions of Scripture applicable to the circumstances of the

occasion were then read, followed by a prayer for the special blessing of God upon the inhabitants of the township, and upon those of the world at large.

Subsequently a statement of the origin and progress of the township was read, from which we gather that it comprizes about fifty acres of land, particularly oblige for a village settlement, as being near Kingston and Spanish-Town, with good roads, a beautiful prospect, and very healthy climate.

When the land was first purchased, a few dilapidated negro-huts and garden-plots excepted, it presented the appearance of an unreclaimed wilderness. It was covered with masses of rock, and with a rank luxuriance that obstructed the prospect. It was wholly without inclosure, and was, moreover, abandoned by its former cultivators as exhausted soil, and seemed to possess no attractions to the landed proprietors around.

The foundation of the first building that was erected on it, and which comprised a dwelling-house, a chapel, and a school, beneath the same roof, was laid by Mr. Phillippo, in October, 1835. A few months subsequently to the opening of this building for the worship of God and the operation of schools, it was found necessary, from the rapid increase of attendants, to erect a distinct building for their accommodation. This building, now occupied as the chapel and school-room, was opened in July, 1838. In the following June, two months before the proclamation of the entire freedom, the first lot of land was purchased by Henry Lunan, formerly a slave and head man on Hampstead plantation adjoining.

The township now contains about 100 families. All the allotments originally designed for sale are disposed of; and when all the purchasers shall have provided the accommodation requisite for their entire households, the number of tenancies will probably be increased to 200.

The actual commencement of the township may be dated from the 1st of August, 1838; and, notwithstanding the settlers have had to struggle against peculiar difficulties, they already realize a degree of comfort to which, in their former condition, they were strangers, and which presents the prospect of future intelligence, industry, and happiness, which cannot fail to be conducive to the interest of the colony at large, all the labourers and artizans being employed, for moderate wages, on the properties around.

God Almighty grant that these expectations may be realised to their fullest extent, and He alone shall have the glory!

The present inhabitants are principally agricultural labourers; but the township contains, also, one schoolmaster and mistress, one shop-keeper, two butchers, four masons, one blacksmith, one straw-hat manufacturer, two garden-

ers, one tailor, four carpenters, one farrier, and two sawyers, exclusive of apprentices.

It is a gratifying fact that most of the adult inhabitants of the township are members of Christian churches: all are professors of religion, regularly attending Divine worship on the Sabbath, and generally once on a week-day evening; that it has never yet been desecrated by a vendor of spirituous liquors; and that the peace is so well preserved that policemen and constables are unknown to the community.

The premises belonging to the Baptist Missionary Society, and which range nearly in a line, at convenient distances on the summit of the mountain in the rear of the town, contain a dwelling-house for the missionary and family, a chapel and school-room, a residence for the schoolmaster and mistress, and three or four other cottages.

From its commanding and otherwise beautiful situation, the sea being visible from the whole elevation, on both sides of the island, the chapel is named Mount Zion. The church meeting within its walls, from 200 members and upward, which were dismissed to it at its commencement, from the church at Spanish-Town, is now increased to 493; whilst such continue to be the additions to the stated congregations, at first numbering only about fifty individuals, that it is absolutely necessary to enlarge it to twice its present size.

The schools here in operation contain four distinct departments, superintended by Mr. and Mrs. Ogborn, and Mr. J. O'Meally; the day or Oxford school, annually assisted, in a pecuniary way, by kind friends in that city, through the instrumentality of Miss ———; the adult evening, or Peckham Commemorative institution; the Sabbath-school; and a School of Industry. In these, besides the acquisition of the common rudiments of lettered knowledge, the girls are instructed in needle-work, and the boys in several useful arts.

All these departments, as to numbers and efficiency, are in a flourishing condition, and have been, during the comparatively short period of their existence, a blessing to the neighbourhood, the extent and degree of which it would be difficult to estimate, there being, at the present time, few children in it, of five years of age, who are not able to read the Holy Scriptures.

The preliminary services being closed, the large company present perambulated the town, describing its boundaries, naming the various streets, which are chiefly designated after the most eminent philanthropists of the day. The main road, being the entrance from Spanish-Town, is styled Victoria Road, in honour of our gracious Sovereign; and loud and hearty were the loyal exclamations of the multitude, when this name was formally announced. Prizes had been offered for the best cottages and grounds; and these having been thrown open for inspec-

tion, the prizes were awarded accordingly, by the judges previously appointed.

These interesting matters having been settled, the company returned to the chapel, where Mr. Phillippo delivered an address, bearing more especially upon the temporal interests of the agricultural classes, both labourer and employer; enforcing the several duties of honesty, industry, economy in domestic expenditure, prudent provision for the exigencies of sickness and old age, together with exhortations to a faithful and conscientious discharge of the mutual obligations of masters and servants, husbands and wives, parents and children; illustrating particularly the impolicy, as well as sin, of dishonesty in every form; the evils of idleness, and the advantages of industrious habits; the guilt of intemperance, and folly of extravagance in dress; the benefits afforded by the institution of Savings Banks; and the disgrace and misery almost inseparable from depending, in sickness and infirmity, on public or private charity; concluding the whole with an earnest recommendation to the culture of feelings of piety and gratitude to God for the distinguished blessings mutually enjoyed.

Immediately on the conclusion of the address

the whole congregation rose up, and sang, with great delight and animation,—

“ Joy! for every yoke is broken,  
And the oppressed all go free:  
Let us hail it as the token  
That our much-loved land may be  
Blessed of the Lord Most High,  
Ruler of the earth and sky.”

The interesting occurrences of the day were closed by the formation of an Agricultural and Horticultural Society; a measure which arose from the deep interest manifested, especially in what related to the cottages and grounds. A doxology was now sung, and the meeting separated.

But it was to meet again, for a purpose now become no less necessary than agreeable. Leaving the chapel, therefore, all moved off towards the area in the centre of the town, where a steer having been kindly presented as a gift for the purpose, most of them participated in a public entertainment. All conducted themselves in the most becoming manner, and, in less than two hours afterwards, the busy and joyous scene had passed away, leaving behind the cheering hope that beneficial results will be seen in future years.

Some days afterwards Mr. Phillippo received the following note, in reference to the proceedings we have described, from a gentleman deeply interested in the prosperity of the island, and not a ‘sectarian.’ Mr. Phillippo will, doubtless, be surprised at its publication; but it seems only what is due to our vilified missionaries to show what is thought of their operations by the parties best able to judge:—

To the Rev. J. M. PHILLIPPO.

*Spanish-Town, June 24, 1840.*

My dear Sir,—Permit me to assure you that I have read, with indescribable gratification, the very interesting account of your proceedings at Sligoville on the 12th instant. I hasten to request permission to enrol myself, if consistent with your rules, as a member of your Horticultural and Agricultural Society; and I shall be very happy to pay you the subscription-money when we meet, and I will endeavour not to be an useless member.

I solemnly declare that I do not think a scene so interesting to every Christian feeling (always

excepting those which belonged to the *great measure*,) ever occurred in this island. The village will indeed be, to you and those who are interested in you, a source of never-failing pleasure in the recollection; and a monument of enterprise, perseverance, and philanthropy which will preserve your memory. God bless you, dear sir, and prosper you!

Pray accept, for Mrs. Phillippo, yourself, and family, every sincere good wish and respect on my part; and believe me always, with unfeigned esteem,

Your obliged and faithful servant,

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## SOUTH AFRICA.

ON the 6th of February last, the deacons of the church at Graham's Town forwarded a remittance of 50*l.*; and remark, at the same time,—

We trust we are deeply sensible of the great obligation we are laid under to the Committee for their great kindness in so readily complying with our wishes in obtaining for us Mr. Aveline; whose ministry, we are happy to state, continues to be increasing acceptable to the church.

We think the number of hearers is rather on the increase; but the situation of our chapel is certainly very unfavourable, being a considerable distance from the centre of the town and principal streets; we have, therefore, purchased a piece of ground in a very central situation, and

have commenced a subscription among ourselves. We hope the great Head of the Church will smile upon our efforts, and enable us to erect another chapel, as we trust our only object in the undertaking is the promotion of his glory, and the best interests of our fellow-creatures.

By a few lines from Mr. Aveline, accompanying the letter of the deacons, we learn that he was well, and had lately visited Salem and the station at the Karega. He expected to take a longer excursion soon.

## Home Proceedings.

### DEPUTATION-ARRANGEMENTS FOR SEPTEMBER.

**LIVERPOOL.**—The Mission-meetings of this District commence on the first Lord's day of September, and are held at Liverpool, Lancaster, Chester, Preston, Wrexham, and other neighbouring towns. Deputation, brethren Carey, J. J. Davies, Burton, and Knibb.

**MANCHESTER.**—These Meetings commence at Bolton, on the 18th of September, and are held at Manchester, Oldham, Stockport, Ashton, Rochdale, Heywood, and Ogden. Deputation, Dr. Cox, Mr. Knibb, and Mr. Clarke.

**LEEDS and the WEST RIDING.**—The Meetings of this District are held at most of the large towns of the Riding, and begin at Leeds on the 20th September. Deputation, brethren Knibb and Carey.

**HULL and the EAST RIDING.**—The Meetings begin at York, and include most of the towns of the East Riding. Deputation, brethren Giles, Clarke, Swan, and most of the brethren of the respective localities.

**NORTH of ENGLAND Auxiliary.**—The Meetings of this District, which are now, by the kindness of friends there, held annually, begin at Newcastle on the 20th of September, and include most of the towns in the four Northern counties. Deputation, brother Burton, of Amersham, and the brethren of the district.

**OXFORDSHIRE.**—The Meetings of this District begin at Bourton, on the 27th. Deputation, brethren Pearce, Salter, and Knibb.

**WALES.**—The Meetings of the South West Wales begin at Talybout, on Thursday, the 17th of September. Deputation, brethren Upton, of St. Albans; and Jones, of Carmarthen; and, for part of the journey, Mr. Knibb.

**IRELAND.**—The Mission-meetings of Ireland begin early in September, at Dublin. Deputation, brethren Steane and C. E. Birt, of Bristol.

The Committee earnestly request that in every place there may be Sermons on behalf of the Mission, followed by a Mission-meeting in the week.

The Secretaries will derive great advantage in their arrangements from Association Letters, local Missionary Reports, and other statistical information; and would feel obliged to the friends of the Mission if they will kindly forward them to Fen-court.

### DEPARTURE OF MISSIONARIES.

ON Saturday, July 25, Mr. J. E. Henderson, late of Stepney College, and Mrs. Henderson, embarked on board the *Camilla*, Capt. Burton, bound for St. Ann's Bay. Mr. H. will supply the church at Falmouth during the absence of their pastor, Mr. Knibb; and afterwards, most probably, take charge of one of the country stations which have grown out of it.

On Monday, Aug. 10, Mr. and Mrs. Small left London for Portsmouth, to embark on board the *Mary Ann*, Captain Tarbutt, for Calcutta.

These missionary friends are commended to the prayers of our Christian friends. May they be preserved in safety in proceeding to their different spheres of labour, and made extensively useful there.

### ARRIVAL OF A MISSIONARY OUTWARDS.

OUR dear friends, Mr. and Mrs. Capern and family, reached Nassau, New Providence, in safety, on the 11th of June, after a voyage more favourable than they had anticipated.

Mr. Leaver left a few days afterwards, for the United States, and may be shortly expected in this country.



	£	s.	d.
<i>Wiltshire.</i>			
Salisbury .....	24	6	8

FOREIGN.

Salter's Hill, Jamaica.....	100	0	0
Netherlands Auxillary, by Rev. S. Muller.....	125	0	0

LEGACIES.

Miss H. Wright, <i>Harlow</i> , by Rev. T. Finch .....	10	0	0
Rev. S. Green, <i>Cambridge</i> .....	5	0	0
	15	0	0

SCOTLAND.

Deputation. — Rev. Dr. Hoby;  
Rev. J. H. Hinton, M.A.; Rev.  
J. Sprigg, M.A.; Rev. R. Pen-  
gilly; and the Rev. J. Clark, of  
Jericho, Jamaica.

The Committee beg to return  
their thanks to the friends of Mis-  
sions in Scotland for the uniform  
kindness with which the Deputa-  
tion were received; and they  
trust that those who are not al-  
ready pledged to support other  
Societies will kindly aid them by  
annual contributions.

*Aberdeenshire.*

Aberdeen:—			
Collected at			
Baptist Chapel, Silver- street .....	13	2	6
Ditto John-street.....	5	0	0
George-street .....	3	8	0
Blackfriars-street.....	3	0	0
Frederick-street .....	1	10	0
Relief Church .....	3	0	0
Public Meeting.....	4	17	6
Aberdeen Missionary Society .....	20	0	0
	53	17	0

Fraserburgh:—			
Collected at			
Independent Chapel .	3	3	6
Mr. John Park .....	5	0	0
Mr. John Wemyss ....	5	0	0
	13	3	6

Huntly:—			
Collected at			
Rev. Mr. Hill's.....	5	17	0
Mission Prayer-mect- ing .....	2	1	0
Youth's Missionary Society, by Mr. Mor- timer .....	1	10	0
J. Robertson, Esq.....	1	0	0
	10	8	0

Insch:—			
Collected at			
The Hall in Insch ....	1	13	6

New Deer:—			
Friends at, by Mr. G. Leslie .....	1	0	0

Rhynie:—			
Collected at			
Rev. Mr. Cruikshank's ..	1	7	½

	£	s.	d.
Tough:—			
Collected at			
Rev. Mr. Robb's .....	2	0	7
Donations .....	1	11	0
	3	11	7

*Angusshire.*

Arbroath:—			
Collected at			
Independent Chapel .....	1	10	0½

Dundee:—			
Collected at			
Baptist Church.....	6	0	0
Dr. Russell's.....	10	18	0
Public Meeting.....	11	15	0
Prayer-meeting at Mr. M'Cheyne's .....	0	14	7½
Auxiliary Society.....	18	10	11
Donations .....	6	15	0
	54	13	6½

Forfar:—			
Collected at			
Independent Chapel .	1	15	6

Montrose:—			
Collected at			
Independent Chapel .	13	0	0

*Ayrshire.*

Ayr:—			
Collected at			
Independent Chapel .	1	2	8
Donation .....	1	6	0
	2	8	8

Cumbræ:—			
Cumbræ Mission As- sociation .....	2	0	0
Ditto for W. I. F.....	2	0	0
Millport Baptist Chap- el .....	1	2	0
	5	2	0

Irvine:—			
Collected at			
Baptist Chapel .....	9	4	0
Parish Church .....	3	5	6
Donations .....	13	2	0
	24	11	6

Kilmarnock:—			
Collected at			
Parish Church .....	1	15	1
Messrs. Stewarts .....	5	0	0
	6	15	1

Kilwinning:—			
Collected at			
Parish Church .....	0	14	8
David Muir, Esq.....	1	0	0
	1	14	8

Saltcoats:—			
Collected at			
Rev. Mr. Ellis's .....	0	18	6
Saltcoats Missionary Society .....	2	10	0
	3	8	6

Stevenston:—			
Collection .....	0	5	0

	£	s.	d.
Stewarton:—			
Collected at			
J. Cunningham, Esq. .	4	0	0

*Banffshire.*

Banff:—			
Collected at			
Independent Chapel .	4	1	
Donations .....	2	1	
	6	2	

*Berwickshire.*

Berwick:—			
Collected at			
Baptist Chapel .....	25	0	0
Mission fund.....	5	0	0
	30	0	0

Coldstream:—			
Relief Church .....	2	10	0
Female P. Meeting ...	0	5	0
Dr. Thompson's .....	6	11	0
	9	6	0

Hawick:—			
Collected at			
United Secession			
Church .....	6	0	0
Independent ditto ...	3	10	3
Relief ditto .....	6	0	10
Temperance Society .	0	4	6
	15	15	7

*Dumbartonshire.*

Dumbarton:—			
Collected at			
Secession Church.....	1	0	8

Bonhill:—			
Mr. D. Barr .....	0	10	0

*Dumfriesshire.*

Annan:—			
Donations .....	0	7	6

Dumfries:—			
Collected at			
Rev. R. Machray's ...	8	5	6
Rev. W. Dunlop's ...	4	9	0
Rev. W. Blackwood's .	1	12	7
Donations .....	1	5	0
Glennæ, Major Dalzel's	3	10	1
	19	2	2

Sanquhar:—			
Collected at			
Rev. R. Simpson's ...	1	0	0
Mr. J. W. Macqueen .	0	5	0
	1	5	0

*Edinburghshire.*

Edinburgh:—			
Bristo-street Chapel .	9	1	0
Brou-hton-place ditto	4	11	0
Charlotte Chapel .....	92	12	6
Ditto Public Meeting	13	0	0
Elder-street Chapel ...	52	7	1
Ditto Mission-fund ...	5	0	0
Nicholson-street .....	11	9	9
Donations.....	38	6	6
Inverkeithing .....	2	10	7
Leith (Mr. Harper's) ...	3	6	8
Ditto Missionary Society	10	0	0
	242	5	1



