

# THE MISSIONARY HERALD.



THE OUTCAST FOR CHRIST.

## INDIA.

## CALCUTTA.

Mr. Lewis has kindly favoured us with the following particulars of the edition of the Persian New Testament that has just been completed and issued from the press. His labours in the department of translation are of great efficiency, in addition to which he gives some portion of his time to the welfare of the native church at Narsigdarchoke, and the English church at Dum Dum. Their present state is detailed in the following letter, dated September 5th.

I may mention, as the first item of intelligence, that the Persian Testament which I was engaged in editing, has been completed now about three weeks. I intended to draw up an account of this work to send you, but, on consideration, it appeared to me that the subject would not possess much interest, and a few facts, which I will here mention, are probably all which you will care to know.

About ten years ago, an edition of Henry Martyn's Persian Testament was published by the brethren, for the Bible Translation Society. It was adapted to our convictions of truth by Dr. Yates, and he also made a few other alterations of no very great importance. This edition being exhausted, and another being resolved upon, I undertook the charge of carrying it through the press. I very soon found that it abounded with mistakes, by which the sense was very frequently destroyed. These, for the most part, had been made in the first Calcutta edition—from which Dr. Yates printed his—and they were retained in his reprint. I could give many instances: such as, زرع *sowing seed*,

for ذرع *a cubit*; روان *going*, for روان *running*; قديم *ancient*, for فدية *ransom*.

Proper names were spelt in various ways. Numbers were given incorrectly: *e. g.*, John xi. "two hundred and fifty-three," instead of "one hundred," &c. Rev. vii. 4, "A hundred and forty thousand," instead of "A hundred and forty-four thousand." In some cases, members of verses were left out: *e. g.*, Matt. xxiii. 12, "He that exalteth himself, shall be abased," is given; but the rest of the verse, "but he that humbleth himself, shall be exalted," is wholly omitted.

In order to weed out the errors, and to make my edition as correct as possible, I

compared the greater part of it with the Greek original, and with all the Persian editions I could obtain, and I hope I have succeeded in making the work tolerably accurate. I will send a copy for the library as soon as I have an opportunity.

The edition of the Hindostani Testament, to which I have alluded in former letters, is nearly finished; next month, probably, it will be printed off. Brother Wenger, probably, will inform you of the progress of the Bengali revisions. I render him all the assistance in my power, and have derived nothing but pleasure from my connection with him in the work.

At Narsigdarchoke, the work is going on very much as when I last wrote. Additions from the heathen to our nominal Christian community are not unfrequent, but the motives which induce people thus to renounce caste, are often of the most degraded kind. Last month, I saw a man in the village who had just abandoned his Hindu standing, in the hope that by calling himself a Christian, he would be allowed to live in sin with a married Christian woman. You will be ready to ejaculate, "Can these dry bones live?" Oh that the long-expected and prayed-for Spirit would breathe upon them! The day will come, and we must await it with patient diligence.

At Dum Dum we still labour under heavy discouragement. The station continues empty of men, and our congregations are very small, yet I hope a little good is being done. Last sabbath I baptized two, and another is waiting with much anxiety to be admitted to the rite. Other hearts seem to be touched by the truth, and I feel great distress at the thought of abandoning the few members who remain there. There is now reason to expect that a number of fresh men will shortly take up their quarters at the station.

## SERAMPORE.

Since we called the attention of our readers in the *Herald* for September to the surrender to Bishop Wilson, on the part of Mr. DENHAM, of the Danish church,

for the long period of forty-three years occupied by the Serampore missionaries, some curious particulars have come to light in the Indian press of the manner in which the bishop has acted in the affair.

It will be remembered that but few of the inhabitants of Serampore signed the memorial, and that most of the episcopal residents actually refused to sign it, and that it was with great difficulty any signatures at all were appended to it. But the most extraordinary feature of the affair is, that Bishop WILSON himself got up the memorial, that he should apply to the government to have the church made over into his own hands. This, strange enough, is stated by the very individual employed by the bishop, and whose letter to the *Bengal Hurkaru* we subjoin, together with the editor's remarks thereon.

*To the Editor of the Hurkaru.*

STR,—An editorial of your issue of this day unintentionally does me great injustice. It is founded, indeed, on an expression in Thursday's *Friend of India*, which was not agreeable to the state of the case.

The movement at Serampore did not originate with me, but with the bishop, who had heard that the number of church people had been lately much increased, and who directed me to have a petition circulated among such church people (and not others), to beg that a minister of the church of England might be allotted for the station. That petition was drawn up, and circulated, but not by me. Many church people declined signing it, from motives of delicacy to the pious missionaries; but twenty or thirty did affix their names; and the bishop applied to government to have the Danish church made over to him, and directed me, having no duties at the cathedral on Sunday, to undertake the care of it until a resident chaplain was available. This I have willingly done for nearly three months, in addition to my various duties at the cathedral and elsewhere, in Calcutta; but I must add, in justice to myself, that I re-

ceive no emolument whatever for my services at Serampore.

I am, sir,

Your obedient servant,

J. EVILLE,

*Officiating Minister at Serampore.*

Aug. 15th, 1851.

*The Editor of the Hurkaru's remarks on the foregoing.*

So, then, it was not Mr. Eville who proposed the Serampore petition to the bishop. The name of his son-in-law may have been at the top of the memorial, but, according to Mr. Eville, the bishop was at the bottom of it. The rev. gentleman was only the agent,—the right reverend one was the principal. The bishop knew better what the Serampore churchmen wanted than they did themselves; so he sent Mr. Eville to circulate among them a petition to his Lordship's self, asking him to send them a minister. We hope Mr. Eville has not betrayed any secret of episcopal policy in the very candid and straightforward statement with which he has furnished us. We think, however, that he has some right to complain of having been kept as a clerical warming-pan three months, and without remuneration.

After this, our readers will not be surprised to learn that the bishop's presence at Serampore has not diminished the congregation of our brother DENHAM. His labours in Christ's cause continue to be blessed, though he cannot but be apprehensive of the insidious operations of the Propagandist agents among the native Christians and promising native youth, by which last year some were drawn aside.

At the date of our last communication from Mr. DENHAM, September 6th, he was about to baptize a youth, a student at the College of two years' standing. Three other of his students had recently passed their examination at the Calcutta Medical College, and were accepted, and also two of his first class young men had passed an examination for the Engineer and Survey service. Others were nearly ready to leave College for similar employments. The large native church under our brother's care abides in peace, and God is with the people, blessing his word in their midst.

## CAWNPORE.

By a letter, dated August 21st, we find that our brother WILLIAMS was actively engaged in preaching in this populous town and district, and rendering ministerial aid to Mr. GREENWAY, who has for some time acted as pastor of the small English church gathered in the Cantonments. Mr. WILLIAMS had baptized nine persons, the fruit of Mr. GREENWAY'S labours. The remarks of Mr. WILLIAMS on the nature of the missionary work in India will be read with the interest their importance deserves. Yet, notwithstanding the great obstacles the fabric of Brahminism presents, and the ignorance and depravity of the people, there can be no doubt that in those parts of India where the gospel has for a considerable time been preached, there is a remarkable movement adverse to idolatry manifesting itself in every class of native society, that bids the Christian church look forward with hope and confident expectation of speedy success. Missionary operations, however, are not of such long continuance and operation in Northern India as in Bengal, and it is to Northern India our brother's remarks especially apply.

You must be more or less aware that the state of things in this country is very different from that which existed in those localities where the apostles laboured. Hence we cannot, in every particular, adopt the same plans of operation with them, though they are, indeed, to be regarded as patterns to all who should follow after, more especially the apostle Paul. I am inclined to believe that the most formidable obstacles ever presented in the way of the spread of Christianity are to be found in this land. Hinduism is the master piece of Satan, and Mahomedanism is but little if any better, both systems tend only to the dishonour of God, and pander to the carnal passions and propensities of our fallen nature. It is a shame even to speak of the vile things which are done by them in secret. Indeed I have often thought that many of them are devil possessed, no less than the poor demoniac whom our Lord cured and restored to his right mind. Only a few days since I fell in with an individual of this stamp; he was sitting on the public road besmeared with mud from head to foot. His fiend-like appearance, his language, his actions, all seemed to indicate that he was more than ordinarily under Satanic influence; my object in going near him was to get a crowd of people to whom I might preach. I succeeded accordingly, but not without some considerable opposition from this poor degraded being; but finding the people more disposed to listen to me than to himself he walked away.

*A new field.*

I find that there are four principal ghauts in this place to which several hundreds of Hindoos resort every morning and evening to wash away their sins, as they suppose, in the sacred stream of the Ganges. No doubt

a missionary could be well and usefully employed in preaching the gospel at these several places. Indeed, I should say, that there is enough work here for three or four missionaries, could they be obtained. This, alas! is the case everywhere, a wide, a mighty field presents itself, but no labourers. I believe there is not as much as one missionary to every million of the inhabitants.

*A serious inquiry.*

The question is, are the several churches of our denomination in England and in this land doing all they can, both by way of prayer and pecuniary support to evangelize the benighted heathen? If this is not the case, then have we reason to fear that the divine blessing will be withheld from us, and that we shall wait for a harvest of immortal souls *in vain*. It is a melancholy fact, that millions of this people have never yet as much as heard of the glad tidings of the kingdom of God. Some few days ago I went, accompanied by brother Greenway, to a village only a short distance out of the station; after preaching I asked them if they had ever heard of Jesus Christ before, they said, "No, we never heard of a Saviour until now," and it must be thus with multitudes in all parts of the country.

During my stay here I preach twice a week in English generally, and go out almost daily, sometimes twice a day, to preach to the heathen. Brother Greenway accompanies me occasionally, and also the two native agents employed by the church, so that we muster rather a strong party, and can divide into two and two, and address the people in different places.

*Sowing by the way side.*

This morning I went some little distance and addressed two congregations on the

public road, one a company of travellers on pilgrimage to Bindrabun. I expostulated with them on the folly and utter uselessness of such a step, and directed them to the only Saviour of sinners, many of them seemed to hear with attention and concern. May the Lord open their blind eyes and turn them from darkness to light. My second congregation was very large, the people heard me attentively until a proud brahmin arrived, who set on me with all his might, an unprofitable controversy ensued, still a good impression was made upon the minds of some.

## MONGHIR.

Our readers will peruse with peculiar gratification the interesting details given by our brother LAWRENCE in the following letter. In a previous letter from Mr. PARSONS, we were informed of some particulars of the history of Dhunda Das. Mr. LAWRENCE adds much more to our information respecting this interesting case. The quiet spread of gospel truth is strikingly illustrated by the discovery of the native Christians Mr. LAWRENCE refers to, and the narrative gives rise to the hope and expectation that in many retired spots may be found individuals that have cast aside idolatry, and like this poor weaver and his family, have sought and found salvation through Christ Jesus. The incident encourages our brethren to cast the seed of life over a wide surface. The letter is dated August 28th.

We had the pleasure of administering the ordinance of baptism to two believers, who were received into the fellowship of the church on the first Lord's day in April. They are natives belonging to our native Christian community, who had been waiting for baptism a long time, and from their consistent conduct we hope that they are now true followers of the Redeemer.

### *An interesting case.*

I had great hopes that we should have had the pleasure ere now of receiving among us a Gosain, or holy man, who has been residing in Monghir more than fifteen months, and who has for some months past *professed himself* to be a Christian, in every respect except eating and associating with the Christians; but he still holds himself aloof. He is, however, an interesting character. His native country is Balk, whence he journeyed on pilgrimage to Jagannath, and on his way back came to Monghir. He is an intelligent and respectable man, and has always regarded with contempt the grosser superstitions of the Hindus. He had heard the gospel before he came to Monghir, but he did not appear to comprehend its most essential truths. He spoke highly of the morality of the gospel, and admired the wisdom and goodness of Christ; but he sternly opposed his divinity and the doctrine of the atonement. He was persuaded, however, to read the New Testament carefully, and seemed always ready to converse with different members of the mission, particularly with Nainsukh, on the doctrines of Christianity. One by one his objections vanished, until at length he declared his conviction

that the New Testament is the word of God, that Jesus Christ is a divine person and the only Saviour, and that he rested all his hopes of salvation on the atoning sacrifice of Christ. He does not conceal his altered views, but he recommends Christ and his gospel to all who visit him, and denounces Hinduism as wholly and utterly false. He refuses to receive the offerings made to him as a Hindu saint, and sharply reproves those who present them. So that he is now commonly reported to be a Christian.

### *An anxious inquirer.*

In February Nainsukh and Sudin visited the large mela at Boujnath, as in previous years. They report that they were well received by the people generally. Their hearers were very numerous and attentive; many visited their tent, and held long conversations with them respecting Christianity; some appeared very anxious to become acquainted with the truths of the gospel, and nearly all expressed themselves pleased with what they heard. There was one man in particular whom they describe as having been greatly affected by what he heard of the way of salvation through the atonement of Jesus Christ. He was a Sipahi, or soldier, in the service of a Rani, who had come on pilgrimage from some place near to Saugor, attended by a great retinue. Many of her attendants heard the gospel, and received portions of the scriptures, some of which reached the Rani. But Dhunda Das (for that was the name of the Sipahi) seemed to receive the truth with all readiness of mind; and that he might be instructed therein he visited our brethren at their tent, night and

day. He had long been very uneasy on account of the enormity of his sins and his past wicked life, and was much concerned to know what he should do to obtain forgiveness. He had consulted Brahmins and Gurus, and had done many things which they had prescribed, but without obtaining any relief for his burdened conscience. When the gospel plan of salvation was proclaimed in his hearing the first time he listened with intense interest and astonishment; and as soon as he had an opportunity of speaking and expressing his feelings he poured forth the most bitter lamentations, with tears, over his sins, and eagerly inquired whether there was any hope for him. Being assured that there are no limits to the pardoning mercy of the Redeemer, but that the greatest sinners who repent and believe shall be saved, he offered up most touching ejaculations to the Lord Jesus, imploring pardon and deliverance from sin. During the few days they remained together at the mela, he would be the first to greet them in the morning, and the last to leave their tent at night. He exceedingly regretted that he was unable to read; he determined, however, to learn, and for that purpose he begged a New Testament, and began at once. On taking leave of Nainsukh and Sudin, he begged them with tears in his eyes, to pray for him, that he might become a true servant of the Lord Jesus Christ, and be enabled by his grace to renounce all his former wicked ways, and to lead a holy life. Unfavourable as this poor man's circumstances assuredly are, still may we not hope that he will prove a brand plucked from the burning in the great day of the Lord?

#### *A visit to the country.*

This year I have spent five weeks in visiting the numerous villages on the banks of the river Gandak, accompanied by our native brethren Nainsukh and Bandhu. Our hearers were not so numerous this year as in former years; nevertheless we were enabled to preach the gospel to some thousands of the village people. The friendly manner in which we were greeted and listened to in most of the villages, was very encouraging. In many places the females, who are always very shy, came out of their houses by dozens, and remained listening with great decorum during the whole of our discourses. One day, passing by a house we overheard a woman relating to her companion what she had just heard Nainsukh say in his address: "True!" said the other woman, "it is all true! our idols and our deities are all false, and it is useless for us to worship them." "The religion which these people teach," said another woman, "is most excellent; I wish all our people would receive it, I am sure they would be much better than they are now." A Guru, who was surrounded by

some twenty or more of his disciples, invited us to come and sit down, and read to them out of our holy book. Nainsukh read and commented on the fifth of Matthew. The Guru was highly delighted, begged a copy of the gospel, and strongly recommended our teaching to his disciples. He particularly inquired after our residence, and promised to visit us. A shopkeeper invited us to sit down, as he wished to have some conversation with us. We conversed for more than two hours on the great doctrines of the gospel; all the time he paid very serious attention, and appeared to be deeply interested; the result was, he wished to know how he might become a disciple of Jesus, and how he was to worship and serve him; he expressed a resolution to study the books we gave him, and asked us to pray for him.

#### *A contrast.*

We were not always received in the same encouraging manner. Sometimes we met with angry and quarrelsome hearers, as well as stupid and indifferent hearers. We were told by some that we were liars, deceivers, and mischief-makers, destroyers of people's caste, and nothing better than demons. Some told us that what we preached might be true, but come what would, they would never renounce the religion of their fathers. Others, indifferent to all religion, would ask with a sneer what profit there was in listening to such babbling as ours.

#### *A pleasant discovery.*

We visited one village, about sixty miles from Monghir, in which we had the pleasure of finding five native Christians who reside there, and maintain themselves by their own industry. In a neighbouring village there are four or five more. We were there on the Lord's day, when they all came together for Christian worship; we met with them, and felt much encouraged at witnessing so interesting a sight as a small congregation of Christians in a heathen village, far distant from any missionary station. Some of them have had their sincerity put to the test by severe treatment from their heathen neighbours and relatives; they had to give up their all for Christ's sake; they were forsaken by their nearest relatives; were turned out of their houses, were deprived of their property, and not allowed to come into the village.

#### *The first convert.*

A weaver, who was the first openly to profess his faith in Christ, after he had been deserted by his wife and family, had his house set on fire, and was awoke from his sleep in the middle of the night by the burning embers falling upon him. He instantly started up, and seizing upon his loom, providentially made his escape out of the

house, which, together with all his clothes and his bed, were burned to ashes. He was denied shelter in the village, and was compelled to remain outside, under a tree, for several months. Here he worked his loom, and supported himself in the best way he could, and while living in this exposed situation, his wife returned to him, and declared her determination to be a Christian too. He was soon after joined by his brother and his wife and children, who also had made up their minds to follow the Lord Jesus. With no better protection than a tree afforded, they all lived together for a considerable time. The village people refused to allow them to live in the village, and the zemindars refused to give them another spot of ground on which to build a house outside the village. Thus they became literally outcasts for Christ's sake. But the Lord, in whom they trusted, appeared for them, comforted them in their difficulties, and supplied their wants. "We were living there," said one of them to me, "very happily."

*A friend in need.*

At length, through the kind influence

of a gentleman who occupies an indigo factory in the neighbourhood, a small bit of ground outside their village was obtained, and houses were erected for them, where they now live undisturbed by their heathen neighbours, and maintain themselves by weaving. Not twelve months ago they were joined by a young brahmin, who has become a Christian. His conversion excited a great stir in the neighbourhood. He belongs to a very respectable and influential family, and by becoming a Christian and uniting himself with these poor weavers, he has not only renounced the honours of a high caste, but he has exchanged a home of comfort for an abode of poverty and meanness, in the estimation of the world. Others of the little band have had to pass through severe trials, but they are now protected by the friendly influence of the gentleman above mentioned. I received the above particulars from themselves, and as they appeared to me very interesting and encouraging, showing the fruits of village preaching, I thought you would be glad to be acquainted with them.

## CEYLON.

It will be remembered that in the letters of the Indian deputation, reference was made to the importance of erecting a new chapel for the church and congregation assembling in the Pettah, Colombo. This most desirable event has taken place, and the labours of our indefatigable missionary, Mr. ALLEN, have been crowned with success. The following is from the editorial article of the *Colombo Observer* for September.

The above place of worship was opened yesterday, the Rev. D. J. Gogerly preaching in the morning, and the Rev. Mr. Hill in the evening. On the latter occasion there were about four hundred persons in the building, and when it is considered that the fabric, the lamps and other fittings, and about half the number of seats sufficient to accommodate such a congregation have been all provided for a sum of £400, it will, we believe, be acknowledged that such a marvel of cheapness has not yet occurred in the building annals of Colombo. The new chapel as regards sitting room can compete with either the Scotch kirk, or Trinity church, the former of which cost about £3,000; the latter above that sum. And yet neither strength nor elegance of appearance has been sacrificed to economy.

All the materials employed in this structure are of the very best description, and the quality of the workmanship has been secured by the unceasing care and personal attendance of the architect, Mr. J. B. Nelson, on whom the edifice reflects great credit.

The whole style of the structure is new, and well adapted, from the thorough ventilation which it secures, for a tropical climate.

The testimony of the rev. gentlemen who yesterday preached to such crowded congregations is sufficient to prove that the great object has been gained of securing the coolest possible position for the minister.

The whole history of this building, which has been only six months in the course of erection, affords gratifying proof of the success of the voluntary principle in religion. The baptists, out of their general poverty, contributed in proportion to their means, and they have been liberally aided by their brethren and friends of other Christian denominations, from the governor downwards.

When the accounts were adjusted on Saturday a sum of £64 only was wanted to make up the £400. Subscriptions to the amount of £12 were received on Saturday, and the collections yesterday amounted to £20 4s. 6d.; so that little more than £30 remains to be collected, and, judging from the past, there is no fear that the whole debt

will not be soon liquidated. The baptist church and congregation, we can venture to say, feel deeply grateful for the kindness and liberality with which their appeal has been met. With the exception of £50 granted

by the Baptist Missionary Society, and a handsome donation of nearly £18 from Mr. Marshnan of Serampore, the whole sum has been collected in the island.

## CHITTAGONG.

It has often appeared at the time to our brethren in their itineracies and bazar preaching, that but few of the multitudes they addressed welcomed the message of salvation. Yet of late examples have been frequent in which the word or the tract has proved the messenger of life, and in some dark and concealed corner it has sprung up, producing rich and ripe fruit unto God. The following communication from our missionary brother JOHANNES, dated July 28th, gives a most pleasing instance of this, and affords much matter for encouragement to sow by all waters. He says:—

You will, no doubt, rejoice to learn that about a fortnight ago two men came to my house from Comilla, three days' journey from here. One was a Brahman and the other a Kayast.

### *A striking instance of the usefulness of tracts.*

The Brahman gave me to understand that some years back, he served in Chittagong, where, with others, he came into possession of a few tracts, one of which was the "True Refuge," and again, subsequently, he and a few others with him, at the Sitakund mela, heard the gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations, and read over by the people there; upon which they felt it their duty and obligation to renounce idolatry and believe on Jesus Christ, the only Saviour of a lost and ruined world. The change wrought upon their minds was soon perceived by the Hindus, and the zemindars commenced a series of persecutions, to make them think differently on the subject, and entirely disbelieve the new shastras. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol worship instead of that of the living and the true God; and that as the truths contained in these books were congenial to their hearts and feelings, they would rather suffer for conscience' sake, and endure privations of land and property, than return to them. On this they were more openly and greatly opposed and persecuted. They were at length compelled to leave their houses and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and without ceremony united in Christian worship; and then said, they would not leave Chittagong unless I accompanied them and baptized them: I lost no time in deputing six of our

brethren, paid their expenses, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the benighted idolaters at Comilla. One of the brethren has just returned, with one of these men, and a letter in Bengali, signed by seventeen persons, declaring that there are upwards of one hundred and twenty-five individuals ready to join the Christian faith as soon as I go there. They plainly state that they believe in Jesus, and wish much to be baptized. They also say, that if, on my arrival at Comilla, I find these statements incorrect, they will gladly defray all the expenses incurred in travelling. Our brethren remain there, and the people will not allow them to return to Chittagong.

### *The letter.*

*Josada ar Thana, Chagol-Khya, South of Comilla. Aug. 15th.*—You will be glad to hear that through the kindness and assistance of friends at Chittagong, I have been enabled to prosecute my trip to this place. I rejoice and thank God that I did undertake the journey; for, although I have been disappointed as to the number specified in the letter inviting me to this place, I have not in the character of the people; some of whom appear to me as if they had been long trained in the school of Christ. This, however, is abridging the power of God, who can by his Spirit illuminate the most dark understanding, and of the stones raise up children unto Abraham, and bring the disobedient unto the wisdom of the just. There are sixteen persons at present under instruction, and I am credibly informed that there are numbers who, but for fear of man which proves a snare, would readily show themselves to me and testify their regard to the truth as it is in Jesus. You can have no idea what these poor people have endured and are enduring for the sake of the gospel. Had I not



been an eye-witness, and heard from the native preachers, I should have concluded their trials imaginary; but they are real, and likely to retard the progress of the gospel. On my arrival here I was surprised to see the long beards of my native preachers, and also of the men; and on inquiry, was told that the barbers in the village would not approach the Christians, nor shave them. This was not all. The washermen would not wash their clothes, so that they were very dirty; and the shopkeepers would not sell them dal, or rice. To prove the truth of all this, I sent my people, on my arrival, to the shops, but they had to go fasting that day. The zemindars have threatened to expel them from their land; and I know two men who have been turned out of their houses, and their wives and children not allowed to follow them.

Some of the people have been forced to declare in writing that they will not go near the Christians. A zemindar threatened one of my native preachers in the bazar: "What! have you not left the village yet? Take care that you don't do so with disgrace, and with your personal security." If the people were assured that a missionary would be located there, and prove a friend in their difficulties, so that they might with freedom and ease of mind serve God, many more would not have kept themselves aloof from us. Averse as I am to litigation, and unwilling to bring any of the converts before judges and rulers to seek redress, yet, under their present sufferings, such a step becomes indispensable, and to-morrow they are about to proceed to Comilla, my native preachers accompanying them; and if God opens the heart of the magistrate to assist these poor people, I am

sure the gospel will progress in these parts.

I am at present slightly ailing with fever and cold. The hut I occupy is exposed all round. It is a temporary shed. I wanted to put lattices round it, but I hear the bamboo dealers will start objections to sell, such is their dread of the Brahmans and zemindars. The floor of my hut is so damp that my paluki bedding appears quite saturated every morning. The fields around, for several miles, present a sheet of water. You cannot visit your neighbour without wading through the water, which, in some places, is waist-deep. You cannot put your feet in water for half a minute, but you are covered with leeches. The long grass grows most luxuriantly, but the cows are afraid to get into the water.

The people are very urgent with me to baptize them. The native preachers bring strong arguments in their favour, but this I shall decide after prayerful deliberation. I would strongly recommend that this field be occupied; the people, but for zemindaree and Brahmancial influence, would gladly come under Christian instruction. Even the Muhammadans here I find disposed to hear the word with gladness and attention. There are errors which a missionary will have to combat, but every thing will give way before the gospel. I have made particular inquiries as to whether missionaries ever visited this village. The people answer in the negative. One man says that there is a place about two days' journey from this, where the people have heard the gospel. I intend to leave two of my preachers here, and occasionally visit the people, till other arrangements can be made.

## BARISAL.

The missionary operations of our brethren PAGE and SALE, in the Zillah, or district, of Backergunge, afford many interesting facts adapted to sustain the faith of our brethren and of the churches of Christ, in their labour of love. The following circular, prepared by the missionaries, will give a general view of their work, and also much cheering information as to its happy results. The reader will not fail to notice the zeal with which the education of the converts to Christianity is promoted by our brethren; nor to see that the people second by their industry in learning, the zeal of their missionaries in teaching. We regret to perceive that the expenditure has been £10 in excess of the receipts, but we cordially hope that the publication of this report will result in more ample funds.

*To all interested in the operations of the Baptist Missionary Society.*

CHRISTIAN FRIENDS,—We have again the pleasure of placing before you a brief statement of the state of the mission in *Zillah Bakerganj*; and of the manner in which the

sums put into our hands have been expended. We beg to offer our best thanks to those who have, from time to time, assisted us; and cannot but indulge the hope that we shall be favoured with like encouragement and support in future.

Some little progress has been made: for

this we desire to be grateful to God, who has not left us without some tokens of his approbation and blessing.

1. STATIONS. Our stations still number ten; *Barisal*, and the following nine places, of which all but one are in this district: *Dhamshor, Dhandoba, Chhobikarpar, Ashkar, Ambalya, Suagan, Digalya, Madra, Kaligan*. There is now a small (we are sorry to say too small, but our means would permit no better) thatched chapel in all these villages, except one; and a native preacher is placed in each of them.

The number of *out-stations* is 21. These are visited regularly. Every day in the week, worship is conducted in all the stations. On the sabbath, after a prayer-meeting at sun-rise, two services are held. Our congregations have fallen off in two places, but in three others they have increased.

At the close of last year, we had, at all the stations under our care, 1,085 souls constituting the Christian community. Of these only 381 are children under thirteen years of age; so that we must have quite 600 adults at worship every sabbath day. This fact is not without its peculiar interest.

2. THE CHURCH. At the close of 1850 there were 192 members in church fellowship. Since then, we have had the happiness of baptizing a few more; and others are anxiously waiting to be accepted. The conduct of by far the majority of the members has been consistent with the profession of the gospel. A few have been troublers of the church, and have consequently been brought under discipline; yet, on the whole, we cannot but express once more our conviction that the native Christian in Bengal is not so selfish, so carnal, so utterly godless as some would imagine. Our people do, with all their faults, encourage us to hope, that, with better teaching, with more labour spent upon them, they will yet prove an honour to the Christian name. Why should any one think differently? The Spirit of God is no "respector of persons!"

3. SCHOOLS FOR BOYS AND MEN. Our six *day-schools* are still continued. They contain 114 boys. One reason why we have not succeeded better this year, is, that the heathen are afraid to send their children, lest, as they say, they should become Christians. This prejudice will gradually wear

off, and then our schools will become more worthy of the name. Several of our boys have learned to read the scriptures, and have committed to memory two catechisms of the Tract Society. A few who are at *Barisal* can manage a little tailors' work, and may soon be able to support themselves.

About 100 men also are learning to read; they attend the native preacher chiefly at night, after their work is done.

4. SCHOOLS FOR GIRLS AND WOMEN. The *boarding school at Barisal* now numbers 20 girls: most of these have learned to read; a few can write; all can sew, and every one of them is improving. Their conduct during the past year has been very good; and every thing about this school is promising.

The majority of the *women*, also, at all the stations are learning to read. We have the wives of five native preachers employed on very small salaries, teaching them for two or three hours every day. At this date, we must have quite 125 women, wives, and mothers, thus attending school. Not a few of these can use the bible, and have a very correct knowledge of its leading facts and doctrines.

5. AMONG THE HEATHEN AND MUHAMMADANS we still endeavour to make known the gospel. Markets and villages are visited; scriptures and tracts are distributed. We have the satisfaction of knowing that one and another are becoming acquainted with Christianity, and we enjoy the hope that, in the day of God's power, when the holy Spirit shall be poured out on this people, the simplest truth made known, the smallest tract given away, may prove the word of salvation, a messenger of peace, to many an immortal soul. Our feeling is this, let a simple knowledge of Christianity spread, God in his own time will *apply* it to the hearts of thousands.

6. FINALLY. We ask for the sympathy and prayers of all our brethren, We entreat all our friends to take a greater interest in native Christians generally; and to manifest a greater concern for the salvation of the people of this heathen land.

JOHN C. PAGE,  
JOHN SALE.

*Barisal, July 16th, 1851.*

## HOME PROCEEDINGS.

Since our last publication there have not been many meetings, as far as we know, on behalf of the Society. Mr. UNDERHILL and Mr. MAKEPEACE have been into Kent, Mr. CAREY to Amptill, Mr. JOHN CLARK has visited Dublin and Belfast, and Mr. HULL has represented the Society in North Devon, and he informs us that all the meetings in that district were interesting, and in two places were held for the first time. Remittances from various quarters have been made, which will bring up the income to about the same amount as last year at this time.

We beg to announce to our young friends that a **NEW SERIES** of the *Juvenile Herald* will be published in January. The Editors will endeavour to make it far more adapted to its object than it has hitherto been. It will be printed and published by Mr. J. HEATON, of Leeds, and sold also by Messrs. HOULSTON and STONEMAN, Paternoster Row, London.

The attention of our friends is earnestly requested to the following extract from the Rev. JONATHAN MAKEPEACE's letter to the secretaries, dated Birmingham, Nov. 15 :—

Will you excuse my troubling you with a suggestion? Several friends at Birmingham and elsewhere are busily engaged in collecting materials for a box or boxes, the proceeds of which will be appropriated to the purchase or erection of a mission house—a great desideratum, whether we labour at Agra or Saugor. Now, would it not be well to state as much in your forthcoming *Herald*, adding that should any other friends be willing to promote this laudable undertaking, all presents of divers articles of clothing, books, &c., &c., would be thankfully received? Should any parties, willing to contribute, find that the notice is too short, or that the cost of transmission is too expensive, the equivalent remitted per post office order to me, at 49, Great Hampton Street, Birmingham, would be thankfully acknowledged. All articles, &c. should be forwarded on or before Christmas day. N.B. They are intended for sale among the European and Indo-British residents in India.

We stand in great need of a Mission House at Agra, and I must make an effort, before I go, to secure some portion of the necessary funds. I trust you will assist by the insertion of the substance of the above. Of course the building will be the *bonâ fide* property of the society.

On the 30th of October, Mr. D. WEBLEY, of Bristol Baptist College, was ordained to the ministry of the word, and to mission service in the island of Haiti, at King Street Chapel, Bristol.

The Rev. N. HAYCROFT, of Broadmead, gave an interesting detail of the history of the Haytien people. After Mr. WEBLEY's answer to the usual questions, the Rev. T. S. CRISP, the president of the college, commended Mr. WEBLEY to God, and to the work to which divine Providence has called him, which was followed by an earnest and affecting exhortation to the youthful missionary from his father, Rev. H. WEBLEY, of Woodside. The Revs. T. WINTER and G. H. DAVIS conducted the devotional parts of the service, which was attended by a very large congregation. We are happy to learn that our friends have very liberally responded to the appeal made to them for the erection of a suitable chapel in Jacmel. Their donations, amounting to nearly £100, together with the generous gifts of friends in Liverpool, will enable our missionary brethren at once to set to work in its erection. Mr. and Mrs. WEBLEY departed for their destination on the 17th of November.

A service was held on Monday, Nov. 3rd, in the baptist chapel, Waltham Abbey, in connexion with the departure of the Rev. D. J. EAST, to Calabar, Jamaica. The Rev. JOHN HIRONS, of Brixton, opened the service; the Rev. JOSEPH ANGLUS, M.A., president of Stepney College, gave a brief history of the Jamaica mission, and described the sphere of labour which Mr. EAST is about to occupy. The Rev. F. TRESTRAIL received from Mr. EAST a statement of his views of his anticipated work; the Rev. SAMUEL BROWN, of Loughton, offered special prayer; the Rev. Dr. MURCH delivered a valedictory address. Other parts of the service were taken by the Revs. W. SYMONDS, of Islington; T. SMITH, of Brentford; W. CLAYDON, of Jamaica; and T. HILL, of Cheshunt. During the few years our esteemed brother has resided at Waltham Abbey he has greatly endeared himself to his congregation, and rendered important service to the different institutions established in the town for the benefit of the working classes.

Mr. and Mrs. EAST, with four of their children, and their sister, sailed for Jamaica, in the *Statira*, on the 22nd ult.

We deeply regret that we have no room for the extracts we intended to insert from Mr. EAST's statement, especially his views on the training of native agents in the mission field, which struck us as singularly valuable and just.

### FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS	Saker, A.	September 1.
	CLARENCE	Saker, A.	August 14 and 18.
AMERICA	UTICA	Pickton, T. B.	October 2.
ASIA	BARISAL	Sale, J.	September 2.
	CALCUTTA	Lewis, C. B.	September 5.
		Thomas, J.	September 6.
	CAWNPORE	Williams, R.	August 21.
	COLOMBO	Allen, J.	September 15.
	MADRAS	Page, T. C.	September 13.
	MONGHIR	Lawrence, J.	August 28.
	SERAMPORE	Denham, W. H.	September 6.
BAHAMAS	RUM CAY	Littlewood, W.	Aug. 25, Sept. 18.
BRITTANY	MORLAIX	Jenkins, J.	November 4.
HAITI	JACMEL	Webley, W. H.	September 26.
JAMAICA	KINGSTON	Graham, R.	September 24.
	LUCEA	May, J.	September 24.
	ST. ANN'S BAY	Millard, B.	September 24.
	SALTER'S HILL	Dendy, W.	September 22.
	STEWART TOWN	Dexter, B. B.	September 18.
	SUTCLIFF MOUNT	Hutchins, M.	October 7.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	October 4.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mr. A. Foster, Modbury, for a parcel of magazines;  
 Miss Elizabeth, for two parcels of school materials, for *Rev. J. Sale, Barisal*, and *Mrs. Saker, Western Africa*;  
 Mrs. Chamberlain and Miss Sibly, Ipswich, for a box of useful articles, for *Rev. W. H. Webley, Haiti*;  
 Mrs. Joseph Gurney, for a parcel of tracts, for *the same*.  
 T. Radford Hope, Esq., Liverpool, for a box of useful articles, for *the same*;  
 Friends at Battersea, for a parcel of useful articles, for *the same*.

### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of October, 1851.*

	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>		Horsfall, Messrs. & Co.,		Underdown, Mr., late of	
Evans, James, Esq. ....	2 0 0	for Chapel at Clarence,		Uckfield .....	19 1
Hassall, Mrs. ....	1 1 0	Fernando Po .....	25 0 0		
		J. B., for Dry Harbour			
		Chapel .....	1 0 0		
<i>Donations.</i>				LONDON AND MIDDLESEX	
Bible Translation So-		<i>Legacies.</i>		(AUXILIARIES.	
ciety, for Translations	300 0 0	Perry, Mrs. Elizabeth,		Blandford Street—	
Boyce, Thomas, Esq.,		late of Wotton under		Ladies' Association,	
the Trustees of the		Edge .....	5 0 0	for Barisal .....	5
late .....	50 0 0			Bloomsbury Chapel, on	
				account .....	30 0

Hammersmith .....	£ s. d.	7 16 8
Vernon Chapel—		
Juvenile Association		4 7 0
<b>BEDFORDSHIRE.</b>		
Luton, Old Meeting.....		3 18 0
<b>BERKSHIRE.</b>		
Reading, on account ...		30 1 7
<b>BUCKINGHAMSHIRE.</b>		
Amersham—		
Collection .....		15 17 10
Contributions .....		44 8 0
Do., Sunday School		1 3 2
		61 9 0
Previously acknow-		
ledged and expenses		60 15 9
		0 13 3
<b>CORNWALL.</b>		
Redruth—		
Anon .....		1 7 0
<b>DEVONSHIRE.</b>		
Bovey Tracey—		
Collection .....		2 18 8
Contributions .....		3 17 1
Chudleigh—		
Collection .....		3 0 0
Contributions .....		11 17 2
Plymouth, on account..		59 0 5
Stonehouse—		
Collections .....		4 11 8
Contribution .....		0 10 0
Tiverton—		
Sunday School, for		
<i>Native Preacher,</i>		
<i>Dinagapore</i> .....		5 0 0
<b>DORSETSHIRE.</b>		
Dorchester—		
Collection .....		3 5 6
Contributions .....		1 4 0
Do., Sunday School		0 15 4
<b>GLOUCESTERSHIRE.</b>		
Avonng—		
Collection .....		2 3 7
Contributions .....		0 11 0
Do., Sunday School		0 5 6
Do., for <i>Haiti Chapel</i>		0 2 6
Chalford—		
Collection .....		1 4 0
Coleford—		
Collection .....		5 5 0
Contributions .....		6 17 0
Eastington—		
Collection .....		2 16 0
Hilsley—		
Collection .....		0 15 0
Kingstanley—		
Collection .....		4 12 0
Contributions .....		10 2 9
Do., Sunday School		2 15 8
Minchinhampton—		
Collection .....		1 6 7
Shortwood—		
Collection .....		9 15 0
Contributions .....		19 14 6
Do., Sunday School		6 15 7
Stroud—		
Collection .....		14 18 0
Contributions .....		5 11 6
Do., Juvenile, for		
<i>Schools in India</i>		2 15 0

Tetbury—	£ s. d.	
Collection .....		1 11 0
Contributions .....		1 12 0
Woodchester—		
Collection .....		0 17 0
		102 7 2
Less expenses .....		5 0 6
		97 6 8
<b>HERTFORDSHIRE.</b>		
Hitchin—		
Friend, for <i>Intally</i> ...		4 0 0
Tring—		
Olney, Mr. D.....		5 0 0
<b>KENT.</b>		
Sevenoaks—		
Collections.....		11 8 5
Contributions .....		13 13 7
Do., Sunday School		1 0 10
<b>LANCASHIRE.</b>		
Accrington—		
Collections.....		10 7 4
Contributions, Juve-		
nile .....		12 14 8
		23 2 0
Less expenses .....		1 1 0
		22 1 0
Bolton .....		25 1 6
Barnley—		
Collections.....		12 17 6
Bury—		
Collection .....		12 3 6
Contribution .....		1 0 0
Cloughfold—		
Collections.....		10 5 2
Colne—		
Collections.....		6 3 0
Goodshaw—		
Collections.....		2 0 2
Haslingden—		
Ebenezer—		
Collections.....		3 10 8
Contributions .....		0 18 6
Pleasant Street—		
Collections.....		7 16 2
Contributions .....		4 4 5
Heywood—		
Contributions .....		0 12 0
Liverpool, Myrtle Street—		
Collections.....		64 14 2
Contributions .....		26 9 4
Do., Juvenile.....		5 3 6
Manchester, on account,		
by Thomas Bickham,		
Esq. ....		622 10 0
Millwood—		
Collections.....		2 12 9
Contributions .....		0 7 7
Do., Sunday School		1 19 8
Padiham—		
Collections.....		2 12 4
Contributions .....		2 2 8
Do., Sunday School		0 7 6
Rochdale—		
Collections.....		66 13 5
Contributions .....		205 6 2
Do., Sunday School,		
for <i>Intally</i> .....		10 9 0
Sabden—		
Collections.....		6 12 9
Contributions .....		7 3 8
Do., Sunday School		8 16 10
		1042 14 11
Less expenses .....		16 7 6
		1026 7 5

<b>LEICESTERSHIRE.</b>		
Arnsby—		
Collections.....		13 2 6
Contributions .....		2 10 0
Do., Sunday School		0 5 6
Biaby—		
Collection .....		1 18 4
Contributions .....		2 12 10
Cosby—		
Collection .....		0 14 6
Leicester—		
Belvoir Street—		
Collections.....		35 11 7
Contributions .....		53 12 10
Do., Sun. Schoois		3 13 11
Charles Street—		
Collection .....		11 17 3
Do., Public Meet-		
ing .....		11 11 7
Contributions .....		28 7 9
Do., Sun. School		1 9 0
Loughborough—		
Contributions .....		1 8 5
Monk's Kirby—		
Collection .....		2 7 0
Oadby—		
Collection .....		1 4 0
Sheepshead—		
Collections.....		7 7 2
Contributions .....		4 12 10
Sutton in Elms—		
Collections.....		3 17 6
Syston—		
Collection .....		1 16 6
Contributions .....		0 9 11
		190 10
Acknowledged before		
and expenses.....		158 8 8
		32 2 3
<b>LINCOLNSHIRE.</b>		
Grimsby—		
Collections.....		8 1 3
Contributions .....		2 19 9
		11 1 0
Less expenses .....		1 11 5
		9 9 7
<b>NORFOLK.</b>		
Kenninghall .....		12 0 0
<b>NORTHAMPTONSHIRE.</b>		
Middleton Cheney—		
Sunday School .....		0 14 2
<b>NORTHUMBERLAND.</b>		
<b>NORTHUMBERLAND and</b>		
<b>DURHAM Auxiliary,</b>		
<b>on account, by Mr.</b>		
<b>Henry Angus.....</b>		
		35 0 0
<b>NOTTINGHAMSHIRE.</b>		
Collingham—		
Nichols, Mrs., for <i>Ja-</i>		
<i>mamica Theological</i>		
<i>Institution</i> .....		1 0 0
Sutton in Ashfield—		
Collection .....		2 5 1
Contribution .....		0 10 0
		2 15 1
Less expenses ...		0 5 9
		2 9 4

SOMERSETSHIRE.		£ s. d.	Bradford—		£ s. d.	Jezreel—		£ s. d.
Bristol—			Collection, United Ju-			Collection .....	1 1 6	
Leonard, Robert, Esq.	200 0 0		venile Meeting .....	7 0 6		Contributions .....	0 6 0	
<hr/>			Sion Chapel—		Mortlah—			
SUSSEX.			Collections .....	12 11 8	Collection .....	0 8 1		
Hastings—			Do., Public Meet-		Contributions .....	0 15 6		
Collections .....	13 9 1		ing .....	12 2 9	Penrhyncoch—			
Contributions .....	6 4 3		Westgate—		Collection .....	1 1 6		
Do., Sunday School	0 14 5		Collections .....	21 17 6	Contributions .....	0 15 0		
			Proceeds of Public		Pont-rhydfendigald—			
			Breakfast .....	1 11 3	Collection .....	1 7 6		
			Sunday Schools .....	12 18 6	Contributions .....	0 5 0		
Less expenses ...	20 7 9		Brearley—		Swyddflynnon—			
	1 10 9		Collection .....	2 18 0	Collection .....	0 15 7		
	18 17 0		Contributions .....	2 2 0	Less expenses .....		24 11 6	
<hr/>			Cullingworth—			2 15 0		
WARWICKSHIRE.			Collection .....	1 0 0		21 16 6		
Birmingham, on account,			Dewsbury—		GLAMORGANSHIRE—			
by Mr. J. H. Hopkins	5 0 4		Collection .....	1 4 0	Lantwitt Major—			
Christie, J., Esq.	2 0 0		Farsley—		Collection .....	0 12 0		
<hr/>			Collection .....	7 2 4	Pembrokeshire—			
WORCESTERSHIRE.			Contributions .....	10 2 8	Blaencynon—			
Blockley—			Do., for India .....	1 0 0	Collections .....	0 19 0		
Collections .....	8 7 0		Do., for Translations	1 0 0	Contributions .....	2 12 6		
Contributions .....	1 11 10		Do., for India .....	1 0 0	Do., for Jamaica ...	1 5 0		
Do., Sunday Schools,			Haworth, West Lane—		Do., Sunday School	2 1 6		
Teachers and			Collections .....	8 1 8	Honeyborough—			
Children .....	8 1 4		Contributions .....	8 9 2	Collections .....	1 2 0		
			Do., Sunday School	1 5 4	Narberth—			
			Hebden Bridge—		Collections .....	7 2 5		
			Collection .....	13 5 9	Contributions .....	2 6 1		
Less expenses .....	18 0 2		Contributions .....	6 17 6	Less expenses .....		10 8 6	
	0 6 6		Idle—			0 7 6		
	17 14 8		Collection .....	1 12 0		10 1 0		
<hr/>			Pudsey—		Tenby—			
Kidderminster—			Collection .....	1 0 0	Collections .....	3 3 0		
Collection .....	3 10 8		Salendine Nook—		Contributions .....	2 7 0		
Contributions .....	10 10 9		Collection .....	6 0 0	Less expenses .....		5 10 0	
Do., for Africa .....	2 1 0		Slack Lane—			0 7 0		
Do., Sunday School	2 10 6		Collection .....	2 1 0		10 1 0		
			Stanningley—		Nairn—			
			Collection .....	1 2 7	Haynes, H., Esq., M.D.	0 10 0		
Less expenses .....	18 12 11		Steep Lane—		FOREIGN.			
	0 12 11		Collection .....	3 15 6	JAMAICA—			
	18 0 0		Sutton—		Mount Hermon—			
<hr/>			Collection .....	6 15 11	Contributions, for			
Perahore—			Contributions .....	2 1 3	Africa .....	6 5 0		
Collections .....	11 6 3		Do., Bible Classes	2 9 10	SCOTLAND.			
Contributions .....	41 11 7		Waingate—		Nairn—			
			Collection .....	2 1 0	Haynes, H., Esq., M.D.		0 10 0	
Less expenses .....	52 17 10		Wakefield—		FOREIGN.			
	0 9 6		Collection .....	7 14 0	JAMAICA—			
	52 8 4		Less expenses .....		Mount Hermon—			
<hr/>				254 17 6	Contributions, for			
YORKSHIRE.				12 8 6	Africa .....		6 5 0	
Baldersby, Boro'bridge				242 9 0	SCOTLAND.			
and Dishforth—			SOUTH WALES.		Nairn—			
Collections .....	9 14 9		CARDIGANSHIRE—		Haynes, H., Esq., M.D.		0 10 0	
Contributions .....	9 5 3		Aberystwith—		FOREIGN.			
Blackley—			Collections .....	5 6 10	JAMAICA—			
Collection .....	1 1 0		Contributions .....	12 1 0	Mount Hermon—			
			Do., Sunday School	0 8 0	Contributions, for			

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

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