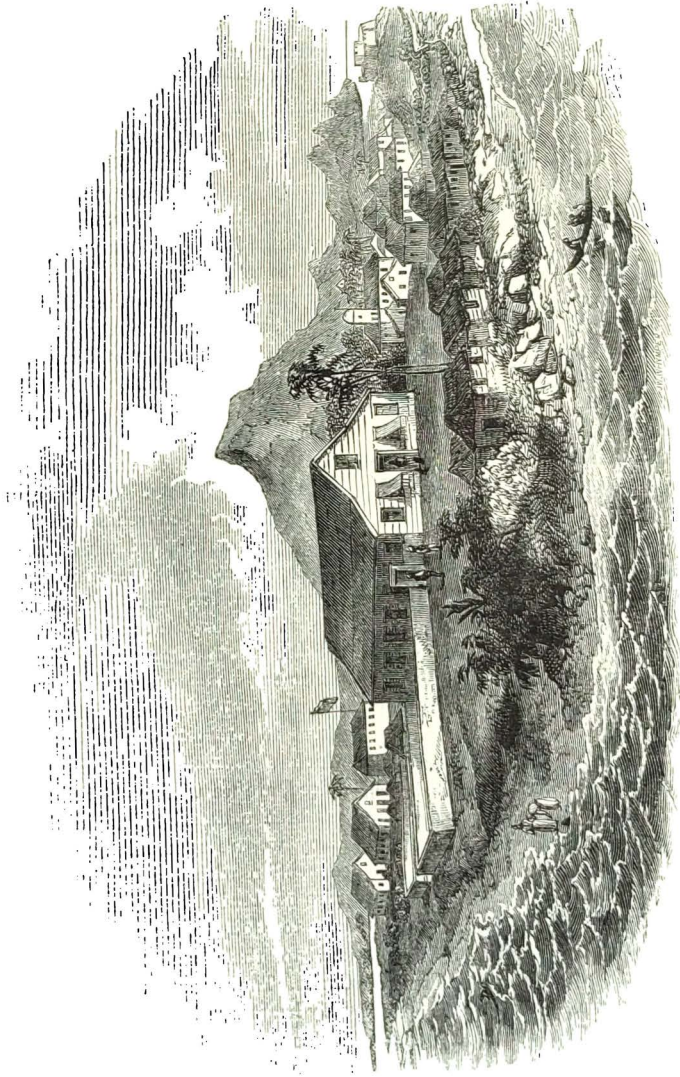


THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1853).



CHAPEL, PUERTO PLATA, ST. DOMINGO.

THE MISSION FIELD.

At a very early stage of the missionary enterprise, it became apparent that God was with those individuals and churches which sympathized in the movement, returning abundantly upon them the benefits they sought to extend to others. It was in 1784, at Nottingham, at a meeting of the Northamptonshire association, that the revered Sutcliffe suggested the setting apart one hour on the first Monday evening of the month for extraordinary prayer for the revival of religion and for the extension in the world of Christ's kingdom. If the duty of spreading the gospel among the heathen was not then felt as an obligation, it was at all events regarded as a fitting subject for prayer. Eight years after, the anxious CAREY could say in his well known Enquiry, "The churches that have engaged in the practice have in general since that time been evidently on the increase; some controversies which have long perplexed and divided the church are more clearly stated than ever; there are calls to preach the gospel in many places where it has not been usually published; yea, a glorious door is opened, and is likely to be opened wider and wider, by the spread of civil and religious liberty, accompanied also by a diminution of the spirit of popery; a noble effort has been made to abolish the inhuman slave trade, and though at present it has not been so successful as might be wished, yet it is to be hoped it will be persevered in till it is accomplished."

It has been accomplished. Slavery and the slave-trade under British authority are at an end, and the knell of their final overthrow is heard in every civilized land. The spirit of popery, too, if tempted to a desperate effort to regain supremacy, has signally failed, in

this land at least, to work its will. All heathen lands, with extremely rare exceptions, are opened to the missionaries of the cross. The cry of the perishing reaches the British churches from innumerable tribes of men. With increasing prayer and increasing effort, God has graciously widened the sphere of Christian beneficence, and we reap manifold the blessings for which our forefathers only first ventured to pray.

But the beneficial effects of the missionary enterprise are strikingly seen in their influence on the churches at home. If in 1792 it was true that controversies were already ceasing to perplex and divide the churches of Christ, and the dawn was appearing of days of peace and rest from internal agitation and conflict, it is still more evidently true of the present. Over the enlarged expanse of our congregations, the strife of angry combatants is hushed. With a vastly increased fellowship, our churches are for the most part untroubled with the bitter theological controversies which agitated them, even less than half a century ago. There may not be the devoutness, nor the fervid attachment to evangelical sentiment, that we should desire to see prevalent, but there is not that prompt resort to the weapons of controversy which signalized a bygone age. Nor, indeed, are we willing to believe there has been a deterioration in the piety. Many we are sure will say that their connection with the missionary enterprise has tended to the increase of their love to God, to their joy and peace, and to their zeal for the glory of Christ. They concur with Mr. FULLER: "My heart has been greatly interested in this work. Surely, I never felt more genuine love to God and to his cause in my life. I bless God that this work

has been a means of reviving my soul. If nothing else comes of it, I and many more have obtained a spiritual advantage."

None can doubt that the missionary enterprise has largely contributed to the increase of the churches. Simultaneously with the rise of the missionary spirit, we find an enlargement in the membership of the churches which felt it. In like proportion the numbers of churches also increased. After the most diligent inquiries, Dr. Rippon ascertained that there were in 1790 in England and Wales but 361 particular baptist churches. Of these not more than fourteen gave collections for the mission in 1798. Its funds were chiefly provided by personal gifts and contributions. In 1804 there were only

thirty-five contributing churches in England and Wales. Since 1790, baptist churches have multiplied fivefold. They now number 1755, and the number contributing to the mission fund is 720. Thus largely has God been pleased to return our efforts abroad, by an increase of blessing at home.

And this will continue. Only let the churches be imbued with the necessary zeal that shall prompt them to labour for the welfare of the heathen, and they will not neglect the home field, but cultivate it with greater diligence and sustain it with more earnest prayer. If Christian beneficence is expansive, it overlooks none within its sphere while pressing to the farthest range its endeavours for the everlasting welfare of men.

INDIA.

MUTTRA.

Towards the close of last year Mr. PHILLIPS formed a plan for preaching the gospel in every part of this central seat of idolatry. The chief feature of the scheme was to take his stand once or twice every day in a certain street, each time proceeding some five houses lower down, until the whole area of the street had been covered by his evangelic efforts. Then to pass on to other streets, until the entire city was visited. A more effective plan could scarcely be devised for attracting attention to the gospel; but the results have been of far greater importance than was expected. We give at length the account which has reached us from Mr. PHILLIPS of the progress of his movement, by which it will be seen that the whole city has been moved, and no little inquiry awakened about this "way of life." We heartily wish our brother still greater success, and that many imita-

tors may be found of so thorough a method of evangelizing the cities of India. His diligence and zeal are worthy of all praise, and will, we doubt not, be blest of Him who "went about all the cities and villages of Judea." preaching the gospel of the kingdom.

We commenced working on the plan described in December last, but on account of many interruptions were not able to go on with it steadily till the 4th of January. Before detailing preaching operations, I may say that Mr. Lewis, our mission school-master, arrived on Christmas-day, and soon after commenced two English schools, one for natives, the other, to assist in his own support, for European children. Both these schools are taught in a small bungalow in the cantonment for the present; as the more respectable natives of Muttra, who alone can afford to pay for the education of their children, live in that direction. The number of scholars of both descriptions is slowly but steadily increasing. Mr. Lewis is prosecuting his labours with much zeal, and we have no doubt he will be able to please the parents and profit the boys committed to his charge. In the city vernacular school we have had to row against the

strong tide of the old pandit's influence, as he has commenced an opposition school in the same street with us. By permitting the boys to learn without payment, we have at last worked in the thin end of the wedge, and hope gradually to drive it home with resistless power. Our teacher is a native Christian of moderate abilities, who must himself study hard to become influential here. Mr. Lewis has undertaken to drill him into his duties. He will teach both Hindi and Urdu. I am also happy to inform you, that our mission is now out of debt, and that in a few days we hope to receive a large sum from a dear brother, not of our denomination, which will give an increased impetus to our operations. We desire to thank God for this, and take courage. We view this donation as a special answer to prayer, and it confirms us in a recently formed resolution, never again to ask man for pecuniary help to our mission. We shall lay our wants occasionally before the public, but make our prayers for help to the Lord of missions.

EXTRACTS FROM JOURNAL.

January 1st to 16th.—We specially need the out-pouring of God's Spirit on us and on our labours. As we advance to the heart of the city (by five shops at a time), every day the opposition grows warmer. The people are becoming alarmed at our bold and regular attacks, and doubtless Satan will soon stir up his hosts. One day last week we were attacked by two effeminate dandies, who in refined language showed how they hated the truth. Yesterday a man assented to much we said, and for some days a *Chaprasi* has been a good bearer. On the same day a Gosain said he was perfect; but soon after uttered abuse, on which his inconsistency was pointed out. On another occasion a man said that God was just like us, which excited the wrath of the Moslems. Boys eagerly apply for tracts. On account of a Government order that all ranks of the public service shall learn to read, and that no new policemen are to be engaged but such as can read the Hindi, the desire for books is at present very great throughout the community. To satisfy this craving with the word of life and good tracts, we have suspended for two months our resolution not to give away any books. After this, scriptures will be sold at a low sum, as in other missions. Tracts I shall continue to give away freely.

17th to 31st.—With few interruptions we have continued our plan of preaching morning and afternoon every day. The discussion, opposition, and noise, increase as we advance. Once an old shoe was thrown at us by some *Amlá* seated on a terrace above us. On another occasion a man spoke in our defence. When beneath the mosque in the centre of the city, a mad man, or one who feigned to be such, came with the wildest antics near us and completely diverted the

attention of our hearers for a time. The truth is beginning to tell. We often see discomfited opponents of one day, quiet hearers in the crowd another.

Increasing opposition.

February 1th.—We have now passed the mosque, and find opposition increasing fast. As many pandits have been worsted in argument, they have lately stood on the outside of the crowd, and instructed some ignorant and bold men and boys what to say. These have then advanced to overthrow us. The pandits thus avoid the disgrace of defeat in person. The shop-keepers always respectfully give me a seat, but listen with indifference themselves, thinking and saying that our discussions are but quarrels between rival sects, to which they are accustomed. To-day our hearts have been rejoiced by two events, *the throwing of the first brick*, and the appearance of the first inquirer at my house.

This morning I was not well enough to visit the bazar, but Bernard gave an interesting account of proceedings. A Brahman opposed the brethren when stating that salvation was not to be obtained by reading the Bhagavat. After this a long discussion on caste occurred, in which the Brahman was silenced by arguments derived from the Bajra-Suchi. Bernard had just confuted his opponent by saying: "If Brahm is in all, as you affirm, then all are Brahmans," when a brick, aimed at Bernard's head, struck the Brahman on the temple and brought blood. The congregation then broke up in confusion.

Inquirers.

The inquirer is a goldsmith, who for some two years has been thinking of our religion. He has learnt much from a native Christian living some eleven miles from Muttra in his frequent visits to his abode. He is willing to support himself by his trade, and to come here for instruction, when his business will permit him so to do. He appears to be sincere.

On the 2nd of this month also, a Panjabi appeared deeply impressed with the truth, asked many questions before the crowd and promised to bring his son to our brethren for instruction. He has not, however, yet appeared.

Discussions.

Feb. 11th.—We have now reached the river side at Swami Ghat, and to-morrow turn towards the very strong hold of idolatry, which we shall soon reach; opposition grows fierce and more persevering. Tonight one of our old opponents who had often been worsted held a long acrimonious discussion with us. His sentiments are probably much the same as those of a large class in this town. He sneered at us as sinners, attempting to purify other sinners—he exult-

ed that though for eight or ten years we had been preaching here, still Hinduism and Muhammadanism continued unchanged—he vented vile abuse on Silas, in answer to some words he misunderstood as insulting—he made out we were all blind like the men in the fable of the elephant—but that the opinions of every sect were right to a certain extent, &c. &c. Every time we preach, we have now several opponents. In fact Satan and his hosts seem fairly alarmed. I hear people have said, “The Sahib has taken up the betel (vowed) to conquer this city to Christ, and he will not leave off till he has effected his object. Behold, they sleep not all night; for the first thing in the morning and the last at night, we see them always preaching.” This latter part is exaggeration—but the first is our earnest prayer and hope. The other day the new chaplain and Captain B. kindly stood by us and listened to the discussions for a time.

Arguments employed.

The following are some of the arguments which have been lately employed against us. “Christ either was guilty of suicide, if he killed himself; for you say his death was voluntary; or else he died as a malefactor, because he had done something worthy of death.” The man who urged this objection, fled as soon as he had made it.

Again, “You pretend that those who believe in Christ shall never die,” (referring to the words of our Lord). This was urged by a native doctor who had known Bernard in Gwalior, and urged him not to stay here preaching, but to return to Gwalior, where he would obtain 60 rupees a month as doctor.

The common Vedantist argument is often employed to prove that God is the author of all the sin and holiness in the world. We are often asked what miracles Jesus Christ did in comparison with those of Krishna; and are told to work miracles ourselves to prove the truth of our doctrine. One man wished me to walk in the air a foot above the ground. A common objection is that Jesus Christ is unknown, whilst Ram and Krishna are well known. Some stoutly affirm that they will be saved by good works, others say by shouting Radha and Krishna—a prostitute and libertine, as I tell them. Some deny that Krishna ever died; when Mohan my native preacher is appealed to, who testifies that he has seen the very place where the Bhil shot him in Guzerat, it being a place of pilgrimage. Others have denied that Ram died; when the Ramayan is appealed to, to prove that he drowned himself in the Surju river; and Mohan, to prove that the very spot on the river is shown at Oude where he died. They have been considerably taken aback when told that Ram and Krishna are not mentioned in the Veds. In general the people display a very considerable ignorance of their own religious books, which gives us an

advantage over them. It also shows the necessity of such a mission as ours being supplied with a copy of Wilson’s translation of the Vishnu Purana, and other translations, such as those of portions of the Veds, with the original text. It is astonishing to see how defenceless we are left by the Society and Christian friends in this respect. We would not trust in such weapons; but who does not see the necessity of having them at hand for occasional use? Several have lately said, “You revile our gods;” to which we reply, “No, we only repeat the assertions of your sacred books concerning them.”

Priests dispute.

Monday 14th.—We have advanced to the centre of the new street, and find the opposition become still more keen and determined as we advance. The *Chaubis* (descendants of those who knew the four Veds by heart, and the spiritual rulers of Muttra) begin to show themselves and dispute. On Saturday evening, one affirmed that the Lord Jesus Christ was absolutely unknown in the world, but that Ram and Krishna were known every where. We appealed to facts; but how could an ignorant, drunken Brahman comprehend or believe that which school-boys in Calcutta are well aware of. India is the world to them. All books are false, but their own. European travellers are deceitful witnesses. *Chaubis* never argue, as a rule, except when under the influence of *Bhang* (hemp), and then they vociferate so as to drown my feeble voice. Sabbath morning last a fine old Chauhan Rajput was our first hearer. This morning a man attacked us respecting the resurrection of Christ, and said he knew of a saint, Lal Das, in Mewat near Alwar, who rose again after six months. Mohan then related several instances of similar false miracles, the deception in which had been detected. We silenced our opponent by showing him that if we granted his miracles to be true, still it was nothing to the point, for these saints displayed them to obtain money, but Christ to prove that he was the Saviour of the world. The people are often told that the news of salvation by Jesus Christ our Lord may appear as strange and incredible to them as the account of frozen rivers to the king of Siam, and as accounts of railroads, electric telegraphs, balloons, &c., appear to them at present. On this occasion a young Musalman who had been educated in the Benares College, began to urge many of the objections of European infidels to our scriptures, in a mixed language, half English, half Urdu. How painful to see infidelity as the direct result in many cases of government teaching from Calcutta to Delhi. Agra is full of such pitiable creatures.

Reproaches and reviling.

Evening.—Ridicule, ridicule on the religion of the Lord of all, the gracious Saviour.

Never shall I forget the mode in which a man asked the way to be saved in a scoffing tone. One of our old and most bitter opponents, who had often been defeated, urged him on, and as I looked solemnly at the insulter, this prompter swung his head from side to side with exultation at the hope of witnessing a serious scene of reproof. The cunning, sinister, malicious, and triumphant expression of that man's face is imprinted on my mind. Ah! how they mock at the truth, by which alone they can be saved! how with maniac laugh they triumph and dance on the precipice of damnation! I am more and more convinced of the necessity for great seriousness in the work of the Lord. It is a solemn thing to be the bearer of such a message of mercy to infatuated beings, wilfully blind and deaf.

15th.—With difficulty obtained a congregation in the morning. A poor insane man, who for years, whenever he has seen us, has shouted to us, Firing is to fly back over the sea, for our kingdom was at an end, *reasoned* with us as well as he could. Alas! they have all a moral madness, and we told them so. Evening, opposition very violent. Bernard not present, but Mohan was at last enabled to conquer. We make it a principle never to be beaten in argument; and often do we look up to the God of all wisdom, in the bazar, to give us a mouth of wisdom, that none of our adversaries can gainsay or resist. One of our hearers told the Brahmins, that it was a shame that they could not defend their own religion, when three men were opposed to the whole city, and yet invariably overcame. To God be the praise. May they be convinced and converted as well as *silenced*. By great seriousness, the attempt was made to put down the excessive levity which was purposely displayed. In the evening audience, when the city is thronged, my weak voice is of little avail. How I envy brother Smith his stenorian lungs.

Motives.

16th.—A Vaishnav having reproached our brother Bernard for leaving his caste, was asked whether his father was a Vaishnav. "No; a Brahman." "Then you have forsaken your father's religion;" which was corroborated by the by-standers. We heard this evening what we have before heard, that they believe that this new energy infused into our preaching is in consequence of very *stringent orders* from government head-quarters. It is so difficult to convince these people, that we are not in the pay of the government. The natives however who have access to our highest civilian here, plainly perceive that he does not interfere with the religion of the natives; and the sepoy defend their officers, as on this very occasion. The *Chaubis* who spoke of the subject said, "First convert your own sepoys, and then it will be easy work with us." A sepoy standing near, be-

came very enraged at this, and said, "Our officers never tamper with our religion." So far so good. "My kingdom is not of this world," says our beloved Master.

Brahmins collect a congregation.

17th, Morning. Satan strove hard to prevent us from obtaining a congregation. As we were standing under his chief temple here, a palace-like building, the *Chaubis* stirred up the *Mehtars* to raise additional clouds of dust, in their regular morning's work of sweeping the streets. Shop-keepers shook with energy and gusto their floor-cloths in our face, or so that the wind might bear the cloud of dust over us. The Brahmins meanwhile seated themselves on the other side of the street under Lachmi Chand's house to deride and prevent the people from hearing. They at last defeated themselves. One of them had long been singing aloud the praises of Krishna, in opposition to Mohan, who was reading the gospel to an empty street, unless we reckon these Brahmins as hearers. I beckoned him to me at last. He came, and with him in a body the whole of the *Chaubis* to support him. We allowed the defender of Hinduism to exhaust himself in a furious declamation. That finished, we attempted to answer him, but he was dragged away by his brethren, and the crowd which they had collected remained to hear us.—*Evening*, an astonishingly quiet and large audience, though at the steps of the temple built by Parakh-ji, foster-father of Lachmi Chand, the well known banker of Muttra, and the richest man in the N. W. of India. This is an answer to prayer, and also the result of this morning's success. God is better to us than our fears.

The missionaries stoned.

18th.—In the evening, a man attempted several times to interrupt Mohan, but was prevented. At last, annoyed at not obtaining a hearing, he burst out into the most violent abuse of us for preaching mercy and yet killing animals. He scouted all the reasons we gave and, however often defeated, came back again to the charge in almost the same words. During this controversy the brethren became too warm; but at last God gave Bernard the victory. Several times stones were thrown, which hit us, especially Mr. Lewis, rather smartly. This was the first time I had ever been so honoured. On leaving, they hooted us, and a stone struck my hat.

Obstacles to attention.

For some days after this the people heard pretty well, and the demand for books increased. We were cheered by hearing that the shop-keepers in the space we had just passed over wished us to stop and preach again before their shops. On the 22nd, brother Smith, arrived from Chitaura, to

arrange for a quarterly meeting of the mission of our denomination in and about Agra. His visit has been a great source of comfort to us all, natives and Europeans. He also greatly assisted us in our work. The very evening of his arrival our preaching place was opposite the *sanctum sanctorum* of Muttra, Bisram Ghat, the very throne of Satan. As might have been expected, the noise and confusion were considerable, from the interruption of the *Chaubis*. Bernard having finished his address, we moved to the other side of the road, so as not to interrupt the customers of the shop behind us. Brother Smith, then preached for some time, when from his being a stranger, with tall figure and loud voice, he received a very good hearing. At last they endeavoured to excite laughter against him, or to introduce discussion. This latter was alternately carried on by three of us, whilst Mohan began preaching at the edge of our crowd, and soon found himself in a nest of hornets. The moon was riding high before we retired, brother Smith having wound up by another address. On the 24th, brother Smith still being with us, Bernard had a metaphysician to deal with. While reading afterwards the account of the resurrection of Lazarus to satisfy a querist, that our Lord could raise the dead, I noticed that the attention of almost all was diverted to the extraordinary feats of a large monkey! such children have we to deal with. Monkeys, bull-fights, tumblers, wedding processions (very frequent just now and very splendid at night, in all the bravery of lights, silver lace,

&c.), the antics of madmen, and above all the advent of any European, who may pull up to listen to us,—any or all of these draw off their attention from the all-important theme of salvation from hell.

The offence of the cross.

25th, Morning.—A hearer said that Christ our Lord was base born, a *Varn Sankar*; because not born in wedlock. I explained the matter according to the scriptures; but this did not satisfy him, till Bernard asked him respecting the birth of Ved Vyas, the offspring of fornication. Crest-fallen, the poor fellow fled, amidst the jeers of our congregation. Another sneered at the Saviour as *crucified*—the offence of the cross, you perceive. We proved that the doctrine, without shedding of blood there is no remission, was familiar to Hindus, especially to worshippers of Kali, and that God acts on this principle in the death of Christ; a Guzerati Brahman listened attentively whilst we explained at his own request the plan of salvation. On the evening of the 26th a Jodhpur Gosain, repeated much Sanscrit, and specially spoke of the Kalki avatar coming on a white horse. After Mohan had explained our Saviour's first advent, I read, without comment, Rev. xix. 11—16, to him. And thus the work is going on; an attempt to accomplish an apparent impossibility; to overthrow the religion of thirty centuries in this stronghold of Satan, and make his slaves the redeemed of the Lord. Brethren, pray for us.

JESSORE.

Under the ministry of Mr. PARRY it pleases God to continue the manifestation of his blessing. Under date of April 4, Mr. PARRY gives us the following interesting facts:—

Young disciples.

I had the pleasure of baptizing four young disciples yesterday. They belong to our girls' boarding school, and were admitted into the institution at different periods. Two entered the institution about two years ago, and the other two about three or four years ago. They have been reading the scriptures in Bengalee, and attending worship daily in the school-room, and in the chapel every sabbath. These means of grace, through the blessing of God, were made instrumental in awakening these dear children to feel a sincere concern about the salvation of their souls. In stating their experience before the church, one of them said, that she used to pray formally before she felt her need of the blood of Christ to cleanse her from her sins;

but when it pleased God some months ago to awaken her to think how sinful she was, and deserved to be cast into hell, she began to pray earnestly, and hoped that God had heard her prayers, and granted her a new heart, and faith in the Lord Jesus Christ. One of the young disciples is an orphan. Another has a Christian father who is blind. The third has a Christian father; and the fourth a widowed mother. Two were formerly Mahomedans, and one was a Hindoo. They were born while their parents were in Satan's kingdom. I and the congregation under my care at this place were delighted to find the intelligence they possessed about the way of salvation, and the apparent sincerity of their motives in wishing to be baptized.

If some kind friend would aid me with funds, I would endeavour to establish a day school for heathen girls. About five rupees per month would be sufficient for the aforesaid purpose, and about twenty-five rupees for building a school-room.

At a later date Mr. PARRY gives some

further information of the interesting work proceeding at this station. Under date of May 13, he says:—

Baptisms.

I am happy and thankful to say, that the work of the Lord is prospering here. Last month ten disciples were baptized, who we hope will endure unto the end by the grace of our Lord Jesus Christ. Five of the said disciples were formerly Mahomedans, and, from conviction that the Koran and Mahomed were not sent by God, apostatized, and sought for Christian instruction about two years ago. During the period of their probation, they diligently attended on the public means of grace, and began to observe the sabbath and to pray in secret. Gradually they increased in knowledge, and gave evidence of the work of grace on their hearts by a pleasing change of conversation. I visited Satheria last month, when I spent fifteen days there, and had the pleasure of examining the said five candidates for baptism, when I found from the answers given to the questions I put to them, that they had attained such a correct knowledge of the gospel as would authorize us in complying with their wish to make a public profession of faith, by administering to them the ordinance of baptism.

Bindu.

One of the six that had been baptized was a young female, the wife of one of the members of the church, who being born of Christian parents and having from her childhood enjoyed the privilege of Christian instruction, without any profit, caused us to mourn for her. But about four months ago, she became very seriously concerned about her salvation, and began to attend to religious duties in earnest, and all her friends began to observe that poor Bindu had received the grace of our Lord Jesus Christ, whereby she appeared, from her outward walk and conversation, to have become a new creature. I rejoiced to hear this, especially as I had always felt interested in her spiritual welfare. When she was about ten years old she lived near us, and was taught to read the scriptures in Bengalee by my late dear partner. After her marriage she would not live in peace with her poor husband, who was much grieved on her account. After living with him some time, she left him and lived with her backsliding mother for about eight months. About seven months ago, she returned to her husband who gladly received her back, and now they are both living in peace and love, to the glory of the Lord Jesus Christ. Bindu, since her conversion, has been making efforts for the conversion of her poor heathen countrywomen. This also affords evidence that she is a sincere Christian.

Young disciples.

Four of our school girls put on the Lord

Jesus Christ by baptism. They joined the school upwards of two years ago, and have since learned to read the holy scriptures. We hope the religious instructions that have been imparted to them have been blessed by God, and the many prayers which have been offered for their conversion have been answered. Their ages vary from ten to eleven years.

One of our school girls who lately visited Satheria while I was there, for the purpose of meeting her Mahomedan father, afforded me much pleasure by her publicly instructing many Hindoo and Mahomedan women. On a late occasion of the Churuk festival, hundreds of women and men had assembled in the market-place to see the Tamasha, and buy trinkets. I thought this a grand opportunity of making known to the poor blind women the way of salvation through the blood of Jesus Christ, especially as we can hardly have access to the Hindoo and Mahomedan women, for the purpose of preaching the gospel. I proposed to the said dear young Christian to take an elderly widow, a member of the Satheria church, and to go amongst the women who had assembled at the Churuk market. As soon as the two Christian females arrived at the said spot, they were surrounded by about one hundred and fifty women. Fooli commenced reading a portion of the new testament, and the heathen women seemed surprised to find a female reading fluently a shastra. The two Christian females, after the scriptures had been read, exhorted their auditors to believe in the Lord Jesus Christ for salvation.

The cholera.

The terrible scourge, cholera, has prevailed awfully in this district. In some of the villages one half of the inhabitants of it has died of cholera within a week or so.

It has pleased divine providence to permit the ravages of cholera amongst some of our people. During the month of April last, five old members and two new members entered into their rest. They all expressed a hope of entering into eternal life, through the Lord Jesus Christ. Besides, seven children of Christian parents have died of cholera. Four of our school girls have been bereaved of their parents.

This year the hot season has been unusually severe. My thermometer has been so high as 100 in the shade. We had no rain for a considerable time, but lately the Lord has mercifully sent us some refreshing showers.

During the fifteen days I spent at Satheria, I visited daily the Christian villages, and instructed the members of the church. I also preached in two markets situated at a good distance from Satheria. In one of them I had upwards of one hundred auditors at the commencement. In the other market we had about four or five hundred auditors. The people listened apparently with some attention and approbation.

WEST INDIES.

ST. DOMINGO.

In the face of many difficulties Mr. RYCKROFT continues to extend the knowledge of divine truth in this large and populous sphere of missionary labour. The first home inhabited by the missionary proved to be very unhealthy. His present dwelling is not only in a more salubrious situation, but enables him to open for public worship a much larger room. Never did a country stand in greater need of the light of the gospel than St. Domingo. Superstitions of the grossest kind lead captive the minds of the people, attended by the darkest immorality. It is Satan's seat. Acts of sensuality and so called religious worship are mingled together, and followed with insatiable desire. As in all Catholic countries, household labours and business are followed on the Lord's day. The whole population is given to vain show and worldliness.

It is not, however, with worldliness alone the missionary has to contend. Romanism, while it degrades the people, is the active antagonist of any attempt to elevate them. But we must leave Mr. RYCKROFT himself to describe its power.

Here that system is in all its pomp and power, watching with sleepless jealousy the movement of the hand, to counteract it, which is put forth to touch its idolism or to move its stability. *La malediction*, or curse, is over the man or woman daring to embrace our gospel. But it is seen and felt that that gospel is widely different in its moral results. The padre, or priest, is now calling for respect to the day of God. The governor had ordered the stores to be closed. When I say that all which distinguishes the most catholic country distinguishes this, you will form an adequate judgment of its state. Popery is terrible enough here indeed. Here images as large as life are solemnly paraded through the streets. The scenes of Calvary

are theatrically exhibited in the church, the grave of the Saviour dug, the guard literally appointed, and then after this and much more, the masquera or masquerade exhibits the unholy tendency of practices which fill the eye, but leave the soul unblest. At such masquerades it is no uncommon thing for the lights to be blown out, the sword to be drawn, and then the scene is one of murder and blood. Poor Dominicans! would that ye knew the gospel of peace.

It would seem, however, that the opening of the chapel of which we present a drawing, has awakened some attention and induced many to hear the words of life and peace proclaimed therein. Says Mr. RYCKROFT:—

We have preached to more strange faces since our new residence has been occupied than previously. The Spanish people creep round our windows, and at times timidly allow themselves to enter the chapel. From all I see and learn this people appear to be less accessible to the gospel than the French are. 'Has it not been so for ages? Well, He who is making the night of death pass away from India is as deeply interested for St. Domingo.

If I am removed to another town, you must place a missionary here. We came here friendless, but now have the friendship of the principal gentlemen of the town. We came here under the taunt, "Where will he find a congregation?" and now have a regular one, though the day of small things has fallen to our lot. To get a congregation in a country similar to this, and under every cold look, is no light thing I assure you. But there is, you know, my dear brother, the peculiar satisfaction of knowing that we shall reap if we faint not. And how much we have to make us faint can only be told by silent thoughts between God and self. We foresaw our difficulties with this people, worse than heathenish, and, could in sight of them, encourage ourselves in the name of our God. And you will encourage us too in every possible way.

We have two or three inquirers of whom I hope well. Towards them I wish to tread safely. Our church must, you know, be of living stones. Here there is on all sides too much rubbish—the form, but not the power.

BAHAMAS.

NASSAU.

Not a little annoyance has been occasioned our valued missionary, Mr. CAPERN, and the kind friends who have sought to benefit the people of his charge, by the recent proceedings of the officials of this small colony. If the governor and his subordinate, the receiver of customs' duties, are to be listened to, the missionary has been guilty of fraud, falsehood, and smuggling, and aided and abetted therein by a deacon of his church. That Mr. CAPERN should desire to vindicate his character is only natural, and both himself and his friends cannot but be gratified with the document which has recently proceeded from the General Assembly of the island. The circumstances were these.

In the autumn of last year eight cases of books and other articles were forwarded in the brig "Lelia" to Mr. CAPERN. Invoices had been sent to him of the contents of three only. His only information of the other five was derived from a memorandum of the shipper to the effect that four had been sent from the British and Foreign School Society, and one from the Baptist Missionary Society. Mr. CAPERN naturally supposed these boxes contained printed books, like the three of which invoices had been sent him, and on which no duty is leviable in the island. To facilitate his possession of the boxes he applied to his friend, and a deacon of his church, J. S. George, Esq., to make the necessary entries at the custom house, which Mr. George kindly undertook to do, Mr. CAPERN leaving with Mr. George all the information he possessed respecting the contents of the boxes. Mr. George made such entries as is customary, expecting from the manner and language of the officers that if

dutiable articles were found in the boxes, he might be permitted to amend his entry, and pay the duty. It was resolved, however, by the receiver of customs to open and examine them, when two were found to contain school materials from the British and Foreign School Society, for Mr. CAPERN's schools, and one, articles of apparel for the same purpose, prepared by some ladies at Cambridge. These articles were liable to duty. The promise received by Mr. George was denied, the goods were seized and subsequently sold. Part of the proceeds became by law the property of the governor, who, in the ostentation of charity, and unheeding the stigma he might throw on the fair fame of Mr. CAPERN, directed the sum to be paid as a donation to the Board of Education.*

The representations made by Mr. George, also by Mr. and Mrs. CAPERN, to the governor in council, obtained no redress. Mr. CAPERN, therefore, by petition brought the case before the House of Assembly. A select committee was appointed, papers were called for, and on the 5th of May, a report was unanimously laid before the house, exonerating both Mr. George and Mr. CAPERN from all intention or desire to defraud the revenue of the colony. It is but a part of the policy of this act of oppression, that the governor does not venture to lay before the assembly the whole of the document received by his council from the receiver general, and

* We append this curious and characteristic subscription as ordered to be entered by the governor himself:—

"Dec. 16. By cash from Governor Gregory, being his share of the nett proceeds of certain goods consigned to the Rev. H. Capern, baptist minister at Nassau, seized by the revenual officers, condemned by the General Court of the Bahama Islands, and under its decree sold by public auction on the 9th of December, 1852.—£1 16s. 3d.

(Signed) JOHN GREGORY, Governor."

on whose distorted statements and groundless imputations, the council refused the justice they were bound to give. It may suffice to give the following extracts from this report, so commendatory of the character of our missionary, but at the same time condemnatory of the conduct of Governor Gregory and his custom house subordinate. With respect to the omissions adverted to, the select committee say :—

The committee feel reluctant to animadvert on this omission. They would give his Excellency the Governor the credit of having been influenced only by proper motives, and of having exercised a sound discretion in withholding from the public eye any portion of it, the more so, that even in the extract furnished, there are deeply injurious imputations on the character and conduct of the Rev. Mr. Capern, unfounded in fact, as that gentleman has satisfactorily shown by the documents attached to his petition to the house, and unsupported by any of the alleged circumstances on which these imputations were inferentially based.

They sum up their investigation in the following words :—

On a careful and dispassionate review of the circumstances herein briefly adverted to, —considering the absence of any sufficient inducement for the commission of a fraud on the revenue, could either of the gentlemen indicated be supposed (which they are not) capable of intentionally doing wrong in such a matter—and looking to the objects and benevolent intentions of the parties in England by whom the articles had been sent, and the beneficial purposes to which they were to have been devoted, the committee cannot but arrive at the conclusion, that had a fuller explanation of all the circumstances of the transaction been brought under the consideration of his Excellency the Governor in council, an order for the restitution of the articles on the payment of the duties, would in all probability have been made.

It is scarcely necessary for the committee

to add that, notwithstanding the condemnation of the goods in the absence of a claim for them, no imputation whatever, in their opinion, rests on the character of the Rev. Mr. Capern, by reason of any of the circumstances connected with the importation by the "Lelia," while in the "Hope's" case, he has himself most conclusively and satisfactorily established the perfect integrity of his conduct, and the consequent groundlessness of the accusation made against him; and that, notwithstanding the acknowledged error committed by Mr. George in entering the shipment by the first-named vessel, they exonerate that gentleman also of any intention to defraud the revenue.

It is satisfactory to find that the public opinion of the colony is in close accord with the decisions of the House of Assembly. An immediate sympathy was exhibited for Mr. CAPERN under this act of petty official tyranny. The entire amount the goods fetched at the public sale was quickly subscribed and handed to Mr. CAPERN as a testimony both of the esteem in which he is held in the colony and of the universal belief in his integrity. We have reason to think that this attempt to damage his character, and through him his important mission, was the direct fruit of the accession of the Derby ministry to office. By any and every means the interests of the church were to be advanced in the colonies, and Sir John Pakington found in Governor Gregory one too ready to follow the line resolved on. The elevation of such men to places of power is obstructive alike of our civil and religious liberties. We have only to add that measures have been taken to bring this gross act of oppression before the authorities in this country.

HOME PROCEEDINGS.

At this season the meetings for missionary purposes are generally few. The brethren are rather preparing for the widely extended labours of the

autumn. Still, in some places the work has been advanced by the kind and zealous assistance of friends, and we believe with a very general expression

of pleasure at the proposed extension of the society's field. Mr. UNDERHILL has visited Reading, Wallingford, and Woolwich. To the last place he was accompanied by the Rev. D. KATTERNS, and by the Rev. H. CAPERN, who we are happy to say has safely arrived from the Bahamas. The Revs. GEO. PEARCE and E. CAREY have together visited Stroud and its vicinity.

Since our last issue, we have been called to welcome to their native land Mrs. DEXTER and her family. Mrs. KNIBB has also revisited this country with her two daughters, the youngest of whom is seeking restoration of impaired health.

The Rev. CHAS. CARTER and Mrs. CARTER, as announced, sailed for Colombo on

the 13th ult., finally leaving Plymouth on the 15th. We commend them to the kind prayers of our friends.

We ask the especial attention of our friends to the extracts given below from the Bristol report. If they would succeed in the great object before us, it can only be by a persevering and well arranged canvass of every congregation and locality. It is now many years since a general application was made directly to the constituency of the society, and we earnestly urge upon our laborious collectors, secretaries of auxiliaries, and others, the importance at this juncture of an effective attention to this matter. Every facility will be found in the papers published for this purpose noticed below.

AN EXAMPLE.

By the kindness of the Secretary of the Bristol Auxiliary we have been favoured with a copy of their local report, from which we extract the following paragraphs. It is only by such assiduous and well arranged measures as those adopted in Bristol that the plans of the Committee will effectually be sustained. There can be no question that a thorough canvass of our churches and congregations would lead to a very large increase in their contributions. The present juncture is most favourable for such an effort, and will, we trust, be heartily embraced by all our friends.

The proposed enlargement of the Society's Mission in India has been hailed by your Committee with joy. They have for some time felt that some new enterprise was required to elicit the sympathies of the youth of the churches. It is natural to take deeper interest in a project originated in our own times than in those bequeathed to us by a past generation; greater responsibility is felt for its sustenance, and a more direct connexion with the work. The proposed addition of twenty labourers in India, will require an increase of £5000 to the Society's

annual income. Though the Treasurers have set a noble example, the work cannot be accomplished without the general assistance of the churches. It remains for the Bristol churches to show whether they will bear their share of the responsibility, or whether, as far as they are concerned, these twenty missionaries shall not be sent.

Your Committee report with satisfaction that at a public meeting held in Broadmead Chapel, in November last, the Bristol churches passed resolutions expressing their cordial approval and hearty co-operation. An effectual canvass has been since instituted by some of them, which has led to gratifying results. In many cases, subscriptions have been doubled; in others, augmented; while many persons have become annual subscribers whose names never previously appeared. Only a small portion of these additional contributions will appear in the present Report, most of them being prospective. The pastors and deacons of these churches propose, at an early day, to extend the canvass, by means of the Ladies' Associations, to all who attend their places of worship, in the hope of obtaining a proportionate increase of small subscriptions. Your Committee trust that they will not slacken in the work they have commenced, and that the other churches, who have not yet organized such an effort, will speedily follow so goodly an example. Should this be effectually done, the Society's income from Bristol will be considerably augmented, and a healthy sti-

mus imparts to the churches. The reaction of the effort will produce the happiest results; "he that watereth others will be watered himself."

The contributions in Bristol and the neighbourhood to the Baptist Missionary Society, last year, amounted to £773 6s. 11½d. Nearly one half of this sum was given by a few individuals whose names are associated with every benevolent object, or contributed by churches not in the city of Bristol. A considerable portion of the remainder was the gift of persons placed by Divine Providence in circumstances of comfort. The Committee are grateful to God for the interest cherished by this class of society in the missionary work. The contributions from Bristol exceed the average amount generally received from the churches in the denomination. Your Committee would not, however, seek in the neglect of others any justification of their own inactivity; and they have arrived at the inevitable conviction—a conviction they dare not suppress—that the large majority of the members of the churches in Bristol are as yet not in the habit of regularly contributing to the Society. The missionary enterprise is so closely connected with

the truest interest of the churches, that it should be, as far as possible, systematically supported by every member according to his ability. There is in the churches in Bristol a great readiness to sustain it; and probably the deficiency in the regular contributions of the majority of their members has arisen only from the absence of that wide and systematic organization in each church, which is requisite to direct into the right channel, and guide to the fitting expression, the already existing sympathies. A better opportunity for re-quickening and anew directing the missionary spirit than exists now, when a wider scale of operations is proposed by the Baptist Mission, can never occur; and your Committee trust that the pastors and deacons will not suffer it to pass away unimproved. Conscious, however, that the success of missions depends not so much on the enlarged agencies and increased liberality of God's people, as upon the presence and power of the Spirit, your Committee earnestly commend to their supporters the duty of earnest and persevering prayer that the God of Zion would "pour out" his "Spirit upon all flesh," and make his word everywhere successful in the salvation of men.

NOTICE.

The Annual Report of the Society is now ready, and will be supplied to subscribers on application at the Mission House or to the offices of local and district auxiliaries. Any suggestions for its transmission, free of cost, or in the most economical way, will be gratefully received by the Secretaries at the Mission House.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty

additional missionaries in India.

4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Matthews, F. ...	May 3.
		Saker, A.....	May 4.
		Saker, H.....	May 30.
AMERICA	HORTON	Cramp, J. M....	June 22, July 5.
ASIA	AGRA.....	Jackson, J.	May 10 and 13.
	BOMBAY.....	Cassidy, H. P. .	May 23.
	CALCUTTA.....	Lewis, C. B.....	June 2.
		Thomas, J. . . .	May 5 & 6, June 3.
	CHITOURA	Smith, J.....	May 13.

HOWRAH	Morgan, T.....	May 14.
INTALLY	Fink, J. C.....	May 5.
JESSORE.....	Parry, J.....	May 13, June 1.
KANDY	Davis, J.	June 10.
MUTTRA	Lewis, S. H. A.	April 28.
	Phillips, T.....	April 25.;
FRANCE.....	MORLAIX	Jenkins, J.....
		July 8.
HAITI	JACMEL	Webley, W. H....
		May 30, June 25.
JAMAICA	BROWN'S TOWN.....	Clark, J.....
		June 7 and 24.
	CALABAR	East, D. J.....
		June 5 and 23.
	FOUR PATHS	Gould, T.
		June 11.
	GURNEY'S MOUNT.....	Armstrong, C....
		June 23.
	MONTEGO BAY	Hands, T.....
		June 23.
	MOUNT CAREY	Burchell, H. C.
		June 8.
	PORT MARIA	Day, D.
		May 10.
	SUTCLIFFE MOUNT.....	Clarke, J.
		May 24.
TRINIDAD	PORT OF SPAIN	Law, J.
		June 8.

ACKNOWLEDGMENTS.

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

- Mr. Jell, Staplehurst, for two years' magazines ;
 Friends at Wokingham, for a box of useful articles, for *Rev. J. Sale, Barisal* ;
 A friend, for a parcel of magazines, for the *Bahamas* ;
 Mr. G. E. Goodchild, for a parcel of magazines ;
 Friends at Bloomsbury Chapel, for a box of clothing, for *Rev. J. Allen, Colombo* ;
 Friends at Buckingham Chapel, Clifton, for a box of clothing, &c., for *Haiti* ;
 J. B., Islington, for a parcel of magazines ;
 Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Africa* ;
 Mrs. Sarl, Tulse Hill, for a box of magazines ;
 Miss Hopper, for a parcel of magazines ;
 Stepney Ladies' and Juvenile Working Association, for a box of useful articles, for *Haiti* ;
 Spencer Place, Juvenile Missionary Society, for a box of clothing, for *Colombo* ;
 Friends at Plymouth, by Miss Square, for a box of clothing, for *Rev. A. Saker* ;
 Mr. O. B. Silcock, Norwich, for a box of magazines ;
 Mrs. W. W. Nash, for a parcel of magazines ;
 Miss Eley, Wotton under Edge, for a box of magazines ;
 Ladies of St. Andrew's Street Chapel Congregation, Cambridge, for a box of clothing, in aid of education in the *Bahamas* ;
 Mrs. Meredith, for a parcel of magazines, for *Mrs. Littlewood* ;
 Mr. John Hobson, Haddenham, for a parcel of magazines ;
 Mrs. Sandifer, Cambridge, for a parcel of magazines ;
 A Friend, Bristol, for eight volumes of the Baptist Magazine for *Rev. T. Phillips, Muttra* ;
 Sunday School, Cromer Street, for a case of clothing, for *Ceylon* ;
 A Friend, for Dr. Reed's "Advancement of Religion," &c., for *Rev. John Davis, Kandy* ;
 S. Watson, Esq., for a parcel of magazines ;
 Miss Elizabeth, for a package of useful articles, for *Mrs. Sale's Schools, Barisal* ;
 Religious Tract Society, for a grant of books, value £7, for *Rev. W. K. Ryeroff* ;
 Rev. Mr. Griffiths, Wotton under Edge, for a parcel of magazines ;
 Juvenile Missionary Society, Hanley, for a box of clothing, value £5, for *Africa*.

CONTRIBUTIONS,

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

£ s. d.		£ s. d.		£ s. d.
	Annual Subscription.		Donations.	Courtнал, Mrs., and
Courtнал, Mrs.....	1 1 0	A. Thankoffering, for		Friends, for <i>Mrs. Da-</i>
		<i>India</i>	3 0 0	<i>vis's School, Kandy</i> ...
				3 0 0
				Coverly, Samuel
				0 10 0

	£	s.	d.
H.....	3	0	0
Hayward, Mr. Thomas, Deal, for India.....	0	10	0
Hepburn, John, Esq., for India.....	10	10	0
Nicholson, Captain, for Native Preacher, Chi- tagong.....	5	0	0
Osborne, Rev. G., Secre- tary of Wesleyan Mis- sionary Society.....	1	1	0
Roby, Mrs., by Rev. S. Green, for India.....	1	1	0
W. F. C., Children.....	0	5	0

LONDON AUXILIARIES.

John Street, on account, by M. Martin, Esq. ...	30	0	0
Soho— Juvenile Association, by Y. M. M. A., for Schools, Kottaville, Ceylon.....	10	10	0
Spencer Place.....	5	3	8

BEDFORDSHIRE.

Luton, Union Chapel— A Friend, for India...	1	0	0
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BUCKINGHAMSHIRE.

Crendon, Long— Collection.....	1	12	6
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CAMBRIDGESHIRE.

Cambridgeshire, on ac- count, by G. E. Foster, Esq.....	150	0	0
Melbourn— Fordham, J. E., Esq., for India.....	10	10	0

CORNWALL.

Camborne— Anon.....	0	10	0
Redruth— Anon.....	1	5	0

DORSETSHIRE.

Bourton— Collection.....	2	10	1
Contributions.....	1	1	1
Do., Sunday School	0	11	10
Bridport— Collection, &c.....	2	5	0
Dorchester— Collections.....	3	7	6
Contributions.....	1	5	0
Do., Sunday School, for Native Preachers	1	4	6
	5	17	0
Less expenses.....	0	7	0
	5	10	0
Gillingham— Collection, &c.....	5	17	4

HEREFORDSHIRE.

Leominster— Amicus, for India ...	3	0	0
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HERTFORDSHIRE.

Watford, on account, by Rev. J. P. Hewlett ...	2	10	0
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KENT.

Ramsgate— Kilson, George, Esq., for India.....	10	0	0
Woolwich— Contributions, on ac- count, for India ...	30	0	0

LANCASHIRE.

Bootle— Contributions, by T. R. Hope, Esq.	6	8	0
Liverpool— Ladies' Negroes' Friend Society, for Jamaica Theological Institu- tion.....	15	0	0
Myrtle Street— Contributions, Ju- venile, for Rev. W. K. Rycroft's Schools, St. Do- mingo.....	5	0	0
Pembroke Chapel— Sunday School, for Intally.....	3	2	11
Stanhope Street (Welsh)— Collection.....	4	9	2
Contributions.....	1	10	2

LEICESTERSHIRE.

Leicester, Charles Street— Fielding, Mrs., for India.....	10	0	0
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NORTHAMPTONSHIRE.

Blisworth— Collection.....	6	17	4
Do., Prayer Meet- ings.....	0	7	0
Contributions.....	0	5	8
Brunnstone.....	6	0	0
Brinton.....	2	7	6
Buckby, Long— Collection.....	9	6	0
Contributions.....	2	8	6
Do., Mrs. Burdett's School.....	1	0	2
Do., for India.....	1	0	0
Culworth— Collection.....	0	16	1
Contribution.....	1	0	0
Hackleton— Collection.....	6	12	2
Contributions.....	5	0	0
Do., Sunday School	1	16	8
Proceeds of Tea Meet- ing.....	1	8	0
Harpole— Collection.....	3	6	6
Contributions.....	2	0	4
Do., Juvenile.....	0	10	0
Fieldmond.....	1	0	0
Kingshorpe.....	2	7	4
Kilvingbury— Collections, &c.....	9	1	0
Contributions, for Native Preachers ...	0	3	9
Milton— Collection.....	16	19	3
Contribution.....	10	0	0
Northampton, Grey Friars' Street.....	2	2	0

	£	s.	d.
Pattishall.....	4	10	0
Ravensthorpe.....	9	9	0
Roads— Collection.....	4	3	6
Contributions.....	3	14	4
Do., Sunday School	0	16	7
Proceeds of Tea Meet- ing.....	0	19	9
Suilgrave.....	1	3	0
Towcester— Collections.....	9	9	2
Contributions.....	13	7	10
Do., Bible Classes	0	7	9
Proceeds of Tea Meet- ing.....	4	0	0
	27	4	9
Less expenses.....	0	16	3
	26	8	6
Weston by Weedon— Collection.....	5	13	0
Contributions.....	0	5	0
Do., Juvenile.....	0	7	6
Do., Sunday Schools	0	16	1

SOMERSETSHIRE.

Boroughbridge— Collection.....	0	10	0
Contributions, Sun- day School.....	0	2	4
Bridgwater— Collection.....	2	8	8
Contributions.....	2	7	0
Do., Juvenile.....	1	3	6
Do., for India.....	0	10	6
Bristol— A Friend to Native Agency, for Rev. C. B. Lewis's Native Teacher, "Jonah," Calcutta.....	15	0	0
Chard— Collections.....	3	12	6
Contributions.....	12	16	7
Clevedon— Proverbs xi. 24.....	1	0	0
Frome— Collections— Badcox Lane.....	4	0	1
Public Meeting.....	7	10	1
Sheppard's Barton	7	0	0
Contributions.....	38	11	0
Do., for India.....	16	5	5
Dividend on Legacy	5	19	3
Hatch— Collection.....	1	1	7
Contributions.....	0	9	2
Horsington— Collection.....	0	16	6
Contribution.....	0	10	0
Isle Abbots— Collection.....	0	17	9
Contributions.....	1	11	0
Montacute— Collection.....	2	10	0
Contributions.....	7	16	5
Do., Sunday School	1	7	4
Wincanton— Collection.....	2	8	6
Do., Prayer Meet- ings.....	4	13	0
Contributions, Sun- day School.....	0	10	6
	143	9	0
Acknowledged before and expenses.....	66	0	11
	77	8	1

