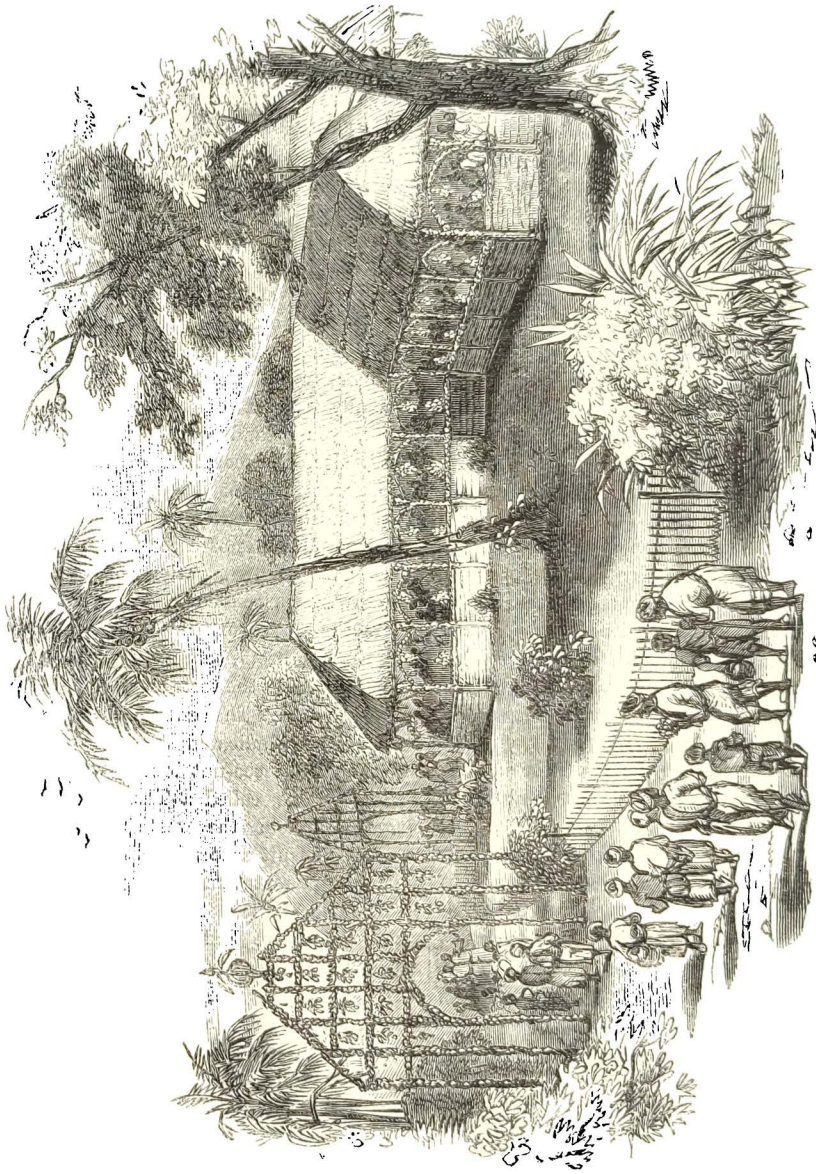


THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1855).



FESTIVAL AT KOTTIGAHAWATTE.

FESTIVAL AT KOTTIGAHAWATTE.

WE have been favoured, by the kindness of Mrs. Underhill, with a sketch of the temporary building in which this interesting gathering was held, and from which the illustration on the first page is taken. To her pen, also, we are indebted for a description of the ceremony; and we feel sure it will be read with great interest, more especially by our young friends, many of whom contribute largely and steadily to support the society's schools in Ceylon.

"Scattered about in the vast jungle which surrounds Colombo are various stations of the Baptist Missionary Society; and connected with them are several hundreds of people, who, but for the efforts of the missionaries, would be enveloped in the darkness of idolatry. They are now, however, happily become members of churches walking in the light of the Lord.

"On the occasion of the visit of Mr. Underhill to Ceylon, it was proposed that there should be a gathering of the native Christians with the children of the several schools. The 4th of July was fixed upon for the purpose, and Kottigahawatte was selected as the place of meeting. It is prettily situated in the midst of the wood (or jungle), and has a large and commodious native chapel, close to the dwelling of the native pastor. In the prospect of so large an assembly, it was necessary to prepare a temporary building to shelter them from the sun, or the rain, as it might happen to be. The pastor, Mr. Nadan, accordingly gave public notice, and invited the people to come and give their help, both in labour and materials.

"The appeal was most heartily responded to; and bamboos, Areca palms, and cocoa-nut leaves, were supplied in the greatest abundance. Nor did their

liberality end here; for they agreed to send all the fruit, &c., that would be required on the occasion. Accordingly, pines, cocoa-nuts, oranges, and plantains, with many other fruits, and heaps of sugar-cane, poured in. For many days a number of men, varying from ten to seventy, were employed, under Mr. Nadan, in carrying out the design. They ended in producing the prettiest erection of the kind that I have ever seen, of which some idea may be formed from the enclosed sketch, taken at the time. It was in the form of a cross, and thatched with cadjans, or plaited cocoa-nut leaves. The fringe round the arches was most tastefully formed of split cocoa-nut leaves, young and green; and with these, also, a decoration of another kind, consisting of loops, formed a pretty finish to various parts of the building. Bunches of cocoa-nuts, plantains, and a great variety of other fruits, were suspended at every point where the wood-work intersected, and had a very pretty effect—a pleasing evidence both of the taste and liberality of the people. The entrance to the building was indicated by arches of bamboo and cocoa-nut leaves, with a very lofty one, called a Thornay, distinguished from the rest by large bunches of fruit suspended from it in a very ornamental manner. Nothing could have been more tastefully devised. After we had well examined and admired the structure, a service was held in the native chapel, which was full to overflowing, a great many having to remain in the verandah outside. Addresses were given by some of the native pastors, the Rev. C. Carter, missionary at Kandy, and by the secretary, who told the people all the plans for the future, which he and

the missionaries had been arranging. A verse of a hymn was given out by Mr. Davis between each, and sung in the usual curious, monotonous style of the Singhalese, and the meeting was concluded with prayer. We then returned to the Meduna, where everything was in readiness, and after a hymn had been sweetly sung by the girls of Mrs. Davis's school (late Mrs. Allen's), all the children, 400 in number, seated themselves at three of the tables extending round the building. These were covered with white calico, and amply supplied with loaves, fruit, and sugar-cane, as well as milk, of all which they partook with great alacrity, and appeared thoroughly to enjoy their repast. The fourth table was provided with substantials, as well as delicious fruits, for our party. After we had partaken of them, and the children also had concluded their repast, the latter made way for their parents and friends, about 400 in number, who, after taking as much as they desired, still left a large quantity of fruit for a scramble both among children and adults, and fine fun it afforded them.

"The boarding-school girls were then called in, and formed into a circle, by Mrs. Davis, in the centre of the building, when they sang a few of Mr. Curwen's little pieces, much to the delight of the crowd of listeners around them. The meeting then separated very happily, and all returned home highly pleased and gratified."

BENGALEE LITERATURE.

We have been very much interested in the remarks of the editor of the *Friend of India* on this topic. They are too extended to be transferred entire to our pages; but we propose to condense them within as narrow a space as possible, consistent with a clear exposition of the subject. We make no apology for a free use of his observations, or his facts. It will be sufficient to have indicated the source whence the information is derived. The reliability of the authority none will dispute.

Very great progress, in many respects, has been made in Bengal during the present century. But in none has that progress been more evident and steady than in the matter of Bengalee literature. "It is delightful to take our stand at the present period, and look back, through the long vista of half a century, to the first dawn of that literature, and the first feeble efforts which were made to cultivate it, in the hallowed spot where we are now writing. It was in the last year of the last

century that Dr. Marshman and Mr. Ward, arrived in the country from England, with the view of strengthening the mission which had been established in the district of Malda, by Dr. Carey in 1794."

These excellent men, as is well known, were refused permission to reside in the Company's territory; they were, therefore, constrained to accept the offer of protection under the Danish flag, which the Governor of Serampore offered them. The first sheet of the Bengalee New Testament was struck off, April 14, 1800.

Just at this time Lord Wellesley established the college at Fort William, and then it was determined that the future judges, magistrates, and collectors of Bengal, should be instructed in the tongue of the people. But there was not a single prose work in the language; and Dr. Carey, who had been appointed professor to the college, was requested to prepare a series of prose Bengalee works for the instruction of the students.

The first work which was ever printed in Bengal, was not of a religious or legal character, but the life of the last Bengalee king of Sagur, before that island became the domain of tigers. It was written by a native, Rambosoo, who had consorted with the first missionaries for several years, but never had the courage to abandon Hindooism, which he heartily despised. This work was published in 1801.

Little more than half a century has passed away since then, and what do we see? "We have now before us a descriptive catalogue of Bengalee works containing a classified list of fourteen hundred books and pamphlets, by the Rev. James Long. It would be difficult to speak in adequate terms of the immense labour and research which has been involved in the preparation of this work; and we think we shall be fully borne out in saying, that of the labours of a similar character in which Mr. Long has been engaged, this is likely, perhaps, to be the most useful."

Of this catalogue we have a selection of nearly five hundred works in mathematics, natural philosophy, grammar, history, biography, medicine, metaphysics, together with a great variety of elementary works suited for students whose knowledge is limited. We thus see to what an extent the cultivation of the vernacular tongue has been carried under the auspices of Europeans and natives, and the success which has attended those labours.

Many of the works enumerated in the catalogue are "wretched trash, intended to gratify the depraved taste of the country, and to stimulate the libidinous passions of a warm climate; but even this fact may be turned to account, if it enforces on us the necessity of endeavouring to correct and elevate the national taste, by means of education and the press. But many of the works are of a higher character,

and serve to demonstrate the capabilities of the language, which, as a cloak for indolence and inaction, it has been the custom, for more than a quarter of a century, to depreciate." This language, which the advocates of English have represented as without form, rude, and barbarous, the natives themselves have improved, and have enriched it with works in almost every department of literature and science, not even excepting phrenology.

It is a very singular and striking fact that the cultivation of the Bengalee language has increased with this strange rapidity, and within the present century, a period during which education has been confined to the English, and the efforts of the government have been mainly directed to aid its diffusion among the native community. These efforts, however, have by no means weakened the hold of the vernacular on the people. They rather seem to have had a contrary effect. "For one man who receives any mental impression through the medium of English works, there are a dozen whose thoughts and feelings are influenced and wielded by publications which have issued from the vernacular press. Whilst our attention has been devoted to the progress of improvement through the medium of English, the natives have been employed in creating an indigenous literature, and transferring many of the thoughts and ideas obtained from English works into their own native tongue." It will be easily understood that the works enumerated in Mr. Long's catalogue will not bear a comparison with the great classics in literature, science, and morals of the English language; but the fact still remains, and cannot be disputed or concealed, that the Bengalee language does influence the masses of the people, and is increasingly and successfully used for that purpose.

It has often been asserted, and by many it is believed, that English will supersede the vernacular. But these facts clearly prove the contrary; for the more the former is encouraged, the more the latter flourishes. There are now *thirty-five* native presses in Calcutta alone. During the past year there were printed in that city, in the native language, nearly one hundred thousand volumes, for which there was a ready sale.

Moreover, these facts must have an important influence on missionary operations, particularly in regard to schools. They are known to the brethren in India, and we earnestly hope that as they are sitting in conference at the time we are writing, to consider this among other questions, they will

be guided to right resolves. If they see that the time has arrived when English shall be taught in the schools as an accomplishment, rather than used as a medium of instruction, and that greater attention shall be paid than in years past, though it has been far from small, to the wider and more constant use of the native languages in all public ministrations and in the schools, they will not only be sustained by the sympathy of their friends at home, but fully justified by the facts which have thus been brought to light. To us it is quite plain that, both in books and in oral teaching, the natives are to be reached by the vernacular languages of our vast Indian empire.

FOREIGN INTELLIGENCE.

CALCUTTA.—By a letter, dated July 17th, from Rev. Thomas Evans, we learn that the "William Carey" arrived there in safety on Lord's day the 15th, Mr. Thomas having gone down the river to meet them; and on the following day they landed. Mr. and Mrs. Sampson were the guests of Mr. Pearce, Mr. Mackay of a personal friend, and Mr. Evans of Mr. Lewis. We deeply regret to learn that Mr. Evans was plunged into deep affliction by the death of his wife, about a month after they sailed. He lands in India a bereaved brother, and his circumstances will excite general sympathy on his behalf. We extract from his letter a few particulars of this distressing occurrence:—

Arrival of the "William Carey."

"I take up my pen to address you at this time with feelings of grateful joy, mixed with the deepest sorrow. We all rejoice in that goodness which safely conducted us to the shores of our adopted country.

"But, alas! this joy to me is intermingled with heart-rending sorrow! A sorrow which none but those who have experienced it can comprehend. My dear wife is no more, and the sad news of your own bereavement made my heart bleed anew.

Death of Mrs. Evans.

"On the 18th of April, when we had been thirty days at sea, in latitude of Sierra Leone, my beloved one fell asleep in Jesus. After she had recovered from her sickness, she seemed to fare very well till Friday the 13th, when she complained of pain in her head, which continued to increase till the following Tuesday, when she appeared unconscious of pain. On this morning she spoke to me last. When I asked her if she felt better, she said, 'O yes, I am much better now, and I think I would recover if I could but sleep. I did not think so when I was in the great pain, but now I feel no pain, and I hope the Lord will spare my life for your sake. But if such should not be his will, I do not fear death. All is well.' These were her last words. She continued delirious from this time to the hour of her dissolution. She suffered a great deal during her short illness, but with the most patient and Christian-like spirit. Death, indeed, to her was gain; but to me, how great a loss!

"The Lord alone knows what I have suffered in this distressing visitation of his providence. Again and again I poured out my heart, with strong crying and tears, to Him in whose hands is the power of life and death; and did all in my power in the application of other means. But all was in vain. Her days were numbered, her work was done, and her master called her to receive the reward.

Her burial.

"On Thursday the 19th, her mortal remains were consigned to the deep. Oh! how sad, how desolate, how friendless, I viewed myself that morning. However, I would not despair, nor would I murmur at the secret workings of divine Providence. Even under this ponderous burden, the blessed gospel brings forward its healing balm to my wounded heart. The disease of which my dear wife died was some kind of virulent fever.

"Little did either of the two departed ones think they should so soon meet in heaven, when your beloved wife asked mine to write for her a verse from the bible, that she might have *that* to bear her in mind should she never see her again. They have met; and we, dear brother, shall meet them when our work is done here.

"We had a very good voyage, as far as the weather was concerned, and all who were spared enjoyed good health. The friends here have given us a hearty welcome. I expect Mr. Mackay and myself will remain here until Mr. Underhill comes. He is expected the end of this month from Ceylon."

By the same mail we received a few lines from Mr. Sampson, from which we make an extract expressive of his first impressions on landing in a heathen country:—

"I will not attempt to describe my feelings on being able to date from this place. After a most favourable voyage, we reached the mouth of the Hooghley on the 13th, and today Mr. Pearce very kindly took a boat, and came down a few miles to meet us. We came up with him; brethren Mackay and Evans went on in the vessel to Calcutta.

"I can scarcely believe now that I am in India. Such wretchedness and degradation, however, as I have seen in the people around me, are enough to show I am in a heathen land. Much as I had thought of heathenism, I never pictured to myself such scenes as I witnessed during the two or three days we were coming up the river. We are all now very well."

The following extracts from a letter since received will interest our friends, as they give further particulars of Mr. Sampson's landing and settlement with Mr. George Pearce; of his first impressions in his new sphere of labour, and of his interest in Mr. Pearce's itinerant labours among the heathen:—

"I told you in my former note that we landed on Monday, July 16th. On the morning of that day we had arrived to about twelve or fourteen miles below Calcutta,

when we saw a native boat sailing down the river. On approaching us she at once made for us, and when a rope was thrown to her, our brother George Pearce came out of the little cabin, and soon clambered on board. As I had already received a note from him informing me that I was to be located with him for a time, I felt at once that my voyage was at an end. He had very kindly taken a boat and come down the river to take my wife and me away with him, and the other brethren as well; but as they preferred going on to the city with the vessel, we soon bade them 'good bye,' and stepped on board the boat. The ride up the river was exquisitely beautiful. The heavy rains that had lately fallen caused all nature to appear clad in the most luxuriant verdure, and the deep, rich green of the trees and grass was such as they only could appreciate who had not seen land for three long months. In about an hour and a half we reached the ghât, and what an exciting scene presented itself! Hundreds of natives—some in the water and some out, some busily employed in unloading boats, and some in lading them; some washing clothes in the river; very nearly all chattering, making a most confused and unearthly jumble, while there were some few in the midst of the babel itself lying down quietly asleep. The day was intensely hot, and we were glad to jump into our conveyance and drive away from the busy scene to our friend's quiet and beautiful residence. We arrived there shortly after two o'clock, and were heartily welcomed by Mrs. Pearce and Miss Packer. We soon found ourselves at home, and most grateful did we feel to our Father in heaven for his kind preservation of us on the bosom of the great deep. The remainder of that day we spent in quiet. But the next day, Tuesday, we began to arrange about the future. I found that I could not learn anything definitely until at least Mr. Underhill's return from Ceylon, and perhaps till after the conference which is to be held the 22nd of this month. On Tuesday evening I went out to witness the native preaching. Services are held by the road side every evening when the weather will permit. We entered (that is to say, Mr. Pearce and myself) one of four cross-roads, and at a distance of 200 or 300 yards could see the group assembled. As we approached, it was evident a disputation was going on. When we came close to the assembly, the native preacher was speaking; and though of course I could not understand what was said, I was much struck by the fluency of his expression, and the gracefulness of his action. Knowing that I could not be spiritually benefited by his preaching, I set myself to study the countenances of those standing round. The Bengali language must be a most expressive one. With his words, the preacher's countenance would change, and as his countenance

changed so would the hearers, and I could feel that they thoroughly understood what he was talking about. His opponent was a Mahomedan; but before he had finished, another Mahomedan comes by and stands before the preacher with a smirk of intense satisfaction upon his face, looks round upon the audience with a glance which plainly said, 'Wait and see how I'll annihilate him.' Presently the preacher ceases, and then the second comer begins to reply. He evidently *can talk well*. He is at no loss for words, and the audience seem sometimes to side with him. After a little time Mr. Pearce takes up the argument. He adopts the Socratic method with him. He puts question after question, to each of which the Mahomedan assents. Every one is attentive,—still the questions are put,—still assent is given. At last the conclusion is pressed home—a conclusion inevitably following the admissions made, and then the debater evidently feels he is worsted; but still he talks on, though the audience is quite against him. The preacher again speaks, and leaving the question that has been debated, brings another subject before the people. There is another group coming up. They are passing by with the utmost indifference; but no, one of them approaches, and as plainly as countenance ever said, his says, 'What will this babbler say?' He stops attentively listening for some time; and who can tell whether or not he then heard those things which by the blessing of God are able to make him wise unto salvation? We shortly after left; but oh, how earnestly do I long for the time to come when I too shall be able to go into the highways and hedges, and tell these poor degraded Hindoos about those great truths that God has revealed to us!

"I have made a commencement in studying the languages; I read every day with a young man, a very intelligent person here, who is desirous of learning English. He speaks a little English; but he thoroughly understands Bengali. I give him instruction in English, and he repays me by teaching me Bengali. I shall now make every effort I can to get on in the language. I feel most deeply anxious to be able to *do something*. All around here the roads literally *swarm with people*, and amongst them there are no missionaries excepting Mr. Pearce. He is busily engaged amongst them; but what is one amongst so many? Oh, I only wish the churches at home *could just see for themselves* the real state of things out here, they would not be so cold as they are! Talk about it being much to send out twenty missionaries to India, *why in this district alone*, the south of Calcutta, twenty men would be swallowed up in the work at once.

"I have told you a page or two before of my having been very unwell; thank God I am now better, but still very *weak*, though

to-day (the 4th of August) I feel more myself than I have hitherto. I commenced this on the 1st, but could not get further than the second page. It has been quite a fortnight lost. I shall try to make up for it, however, now."

The last mail brought in the gratifying intelligence of the safe arrival of Mr., Mrs., and Miss Underhill, on the 30th July, after a pleasant passage of six days from Point de Galle. Mr. U. found that the brethren Mackay, Evans, and Sampson had arrived; and he says:—

"Since their landing, Mr. Sampson has had a very severe attack of fever. For a few days much anxiety was felt as to the result. He is now well again, and able to commence the duties of his new position. Excepting Mr. Leslie, all the brethren are well. Mrs. Pearce, too, is poorly. Mr. Pearce is actively engaged in his work, and doing good."

Grants in aid of Education.

"I learn that it is doubtful whether Serampore College can have a grant in aid; certainly not under the present regulations. One by one, the missionary bodies are declining the offered boon, and I think there is little likelihood of any of our brethren touching it."

Future Movements.

"I shall now have to prepare for the conference. After that, follows a general conference of *all* missionaries in Calcutta, and the country, who can come. Matters are working in the right direction; sounder views are every day coming into prominence and discussion. Before I leave India, I hope to see much clearer views as to the missionary's duty and work."

Persecutions.

"Our poor converts in Barissaul have been called to suffer persecution, but measures are being taken for their redress. Their houses and chapel have been destroyed, and some carried off, we know not whither."

We are glad to find that Mr. Underhill has been enabled, with Mr. Thomas, to go through all the press affairs. The account which he sends home is most encouraging. Its success has been very great, and the labours of Mr. Thomas in past years have been incessant; and owing to his fidelity and judgment, the concern has greatly flourished. His active services, moreover, in respect of the mission generally, have been most beneficial. May his valuable life and services be long spared to the Society!

HOURAH.—The following characteristic letter from Mr. Morgan, dated July 17th, is full of interest. The account which he gives of the conversion of the Mahomedan and Hindoo, will exhibit, in a striking manner, the difficulties which native converts have to encounter when they abandon their superstitions. The short, but graphic, narrative of his itineraries will furnish a vivid notion of the toils of a missionary's life when he goes forth into the country, far from towns and cities, to preach the gospel to the heathen :—

"I have some recollection of my mentioning to you in the Annual Report that there were two candidates for baptism—the one a Mussulman, the other a Hindu. Both have been since baptized. Some account of them may be acceptable to you.

Converts.

"The Mussulman is of a respectable family, educated at the Mussulman College, Calcutta, and received from government a diploma equivalent to a D.D. For some years he entertained doubts respecting the divine mission of Mahommed. This was mentioned to the family in the lifetime of the father, who consequently bequeathed his property to such of his family as would keep the Musjid, and the tombs in repair; also to give alms to the Mussulman poor on Friday. This our convert (the only son) refused to do. The young man had married the only child and daughter of a Sudder Ameen, the highest class of native judges. His baptism separated the young man and his wife from the sympathies of the father-in-law. This was a sore trial to the wife, a young and fragile creature with a young child, and brought up in every luxury. To fill her cup of misery, the father came to her, and said: 'You are married now to a Christian. We are disgraced in the village where we have been so long respected; therefore, your mother and I will go to Meka, never to return. Here is my will: your name is not mentioned—you, my only child, are cut off for ever.' Here the poor old man, no longer able to restrain his feelings, wept long and bitterly over his only child. But he was as good as his word: the old people are gone on their long and weary pilgrimage overland.

Their trials.

"The poor young woman was overwhelmed with grief, and at last became delirious. The dear baby was deprived of his nurse; and the women of the village refused to have anything to do with it, because it is now a *Christian child*. The afflicted husband came to me, full of anguish. His was indeed a sad and painful tale; but God, who is a very

present help in trouble, supported him. The wife became more calm; the baby is thriving again.

"When the old folks reached Patna they relented, and wrote a letter to the daughter; and have ordered a certain sum to be paid to her monthly, for those little luxuries which Eastern ladies so dearly love.

Their firmness.

"The young man was, and is, in respectable employment; and never did, and does not, want anything from us, except our fellowship, prayers, and sympathy. With the simplicity of a child, he asks my opinion as to the line of conduct he ought as a Christian to adopt. He has nobly braved the storm, resides in the same house and the same village, and I feel assured that he will conciliate the esteem of his most virulent opponent. When the father urged the daughter to forsake her now Christian husband, she replied: 'Never! though he is a Christian, he is still my husband; and he is a good husband.'

Count the cost.

"The other convert is a Hindu lad, about eighteen years of age, who came to me some time last year. When he came, I told him that I kept no rookery for idle men just because they wish to become Christians: 'There is the chapel open for you, come to me for instruction as often as you like; but you must support yourself.' This he did for some months. Finding that there is some good stuff in him, I spoke to a highly respectable ship-builder, who has kindly taken him into his establishment, where he is now learning that trade, which will, and does, give him the means of respectable subsistence; not only that, but he will be enabled to teach other poor Christians, and free them from the annoyances of heathen prejudices.

"There are two characteristics of a Bengalee: the one is, that he has a great aversion to handle a tool, and great ambition to wag a pen; the latter is respectable, the former is not. The other trait is a spirit of dependence: to use their own words, 'A situation, with a *salary attached*.' No care—no anxiety; to remain at home as often as possible—the monthly income certain.

Labours.

"I am thankful that I can inform you of the preservation of my health. Throughout the year I have not failed one Sabbath, though I feel my work sometimes rather heavy: two English services every Sabbath, and two in Bengalee; schools to look after; and preaching about as much as I can, and a few odds and ends;—it is work, incessant work—like the horse at the oil mill, round and round: 'stitch, stitcb,'—'The Song of the Shirt' will tell you what I mean.

"Between October 1854, and March 1855, I made three tours for preaching the gospel in distant parts. In looking over my journal yesterday, I find that I had in that time preached in about a hundred and sixty places, and many a weary walk I had to do it. I met the doctor the other day, and boasted to him how much I could walk. He seriously told me, 'Don't you do that again; for if you should be taken ill in that exhausted state, you are a dead man.' Who can deny it?"

"That you may know how we fare sometimes, here is an instance:—I went twenty miles inland, to a large town; arrived at noon, and from that time till dark, and even after, I was surrounded by a dense crowd, distributing books and preaching to them. It was time to retire. Outside of the town, I found a small hut, where the bullocks of travellers are lodged. As a great favour, it was let to me for the night, it being considered quite good enough for a beef-eating animal. It had no windows, and the smell of the ammonia was anything but agreeable. Two bricks made a portable and convenient fireplace. Tea was made. The floor made a table and chair. I had been much heated during the day; it was now getting very cold. Strong fever followed. Twenty miles distant from any Christian help. The poor man that had carried the load of books said, 'Sleep, sleep, Sahib; that is the remedy.' But where I had to double up was in a narrow native palkee, four feet and a half long. Just then the people said, 'Mind the bears!' Bought some wood; the poor man agreed to mind the fire. I did sleep. Awoke free from fever, made my breakfast before daylight, and was at work about the town before the sun was up.

"Permit me to thank those dear friends that are kind to the children at Walthamstow. Asking them out, &c., may not be much, but we think a great deal of it here—it does our hearts good. Our children are our representatives. One kind-hearted gentleman, residing not a hundred miles from Blackheath, spoke kindly to our little girl at Exeter Hall. He little thought of the joy, the pleasure, the prayer, the thanks, the light heart, that followed that simple act. We are men, and burdened men; a little genuine sympathy goes a long way with us."

CHITOURA.—Mr. Smith writes under date June 18, and we regret to notice, that though not laid aside by illness from his work, he begins to feel every succeeding hot season more trying. The effects of sixteen summers in that climate are now manifest, and he thinks that next year he must return to England. As Mrs. Smith and family are now in this country, he proposes to come

home in the "William Carey," and return with them in the same vessel. He complains of the want of rest during the hot weather, seldom getting more than three hours' sleep during the night. We trust if Mr. Smith should return that the voyage and a brief sojourn in his native land, may recruit his energies, and enable him to return to the scene of his labours, where he has been so devoted and successful.

"Notwithstanding hot weather and infirmities, we have all laboured hard so far this year in preaching the Gospel both at home and abroad. We were in the Dholpore district about ten days ago; but the heat drove us home. The disposition to hear is remarkable, and never a week passes without our meeting with one or more professed believers who, for fear of caste, dare not proclaim themselves. My old, faithful assistant, Thaken Das, has given me great cause for rejoicing lately; he is a faithful, zealous Evangelist, who never I think loses an opportunity of preaching Christ to his countrymen. In England I have met with few who exhibit a more disinterested, persevering zeal. If we could send out hundreds such as he is through the length and breadth of the land, I should think the redemption of India was drawing nigh; but it is a lamentable fact that with here and there an exception, such as Thaken Das, our native preachers are unfit for their position. There is no doubt the gospel is making real, steady progress wherever it is faithfully preached, although we see it not in the rapid increase of our churches. In India, I believe, universal experience proves that the preaching of the gospel is the means adapted to the conversion of the people. Let government educate, the more the better; but let it be our duty to preach the gospel. Deliver your missionaries from the danger of their becoming schoolmasters, and from the temptation too; and let their motto be "we preach Christ crucified." At home we are not without success. I hope to baptize some converts shortly, and the native church is decidedly showing symptoms of improvement in many respects. The attendance at chapel both on Sabbath and week-days is encouraging, and the youths' bible class, consisting of ten young men, is doing great good, and will, I trust, be the means of training some useful agents for the Lord's work."

CEYLON.

Mr. Underhill has finished his work in Ceylon; and by a letter from Galle, dated July 21, we find he was then on his way to Calcutta. After having spent several weeks in the island, visiting the stations and schools,

a conference of the missionaries, native pastors, and teachers was held, which lasted for several days. Resolutions of great importance were passed, and estimates of expenses for 1856 were carefully drawn up. These documents now await the decision of the committee.

Already, however, good fruit begins to appear; for some of these resolutions being in strict accordance with the *instructions* given to Mr. Underhill by the committee, will not need their confirmation, inasmuch as they are simply carrying into effect their own wishes. We refer more particularly to the native pastorate, and the desirableness of rendering the churches, as far as possible, self-supporting. The following extracts from this interesting and important communication cannot fail to awaken feelings of gratitude for the past and hope for the future:—

“The suggestions and resolutions which have been made, already begin to bear fruit. In various ways the members of the native churches are beginning to exhibit an improved feeling, and I feel hopeful that, by wise treatment, our missionary brethren will be able to establish a more self-reliant practice among them. One church (that at Grand Pass) is already talking of making an effort to support a pastor. Only the day before yesterday, Mr. Ranesinghe told me that, visiting that morning the house of two of his members, he found that they had resolved on devoting the produce of a coconut tree in their garden to the cause of Christ in connexion with the church. At Byamville, Mr. Melder, the pastor, tells me that the people talk of a native missionary society, and of supporting some station themselves. These incidents, if not of much value in themselves, yet show that the people are susceptible to right motives, and that they have energies to be developed by wise and proper measures. I have told them frankly that they are not to look to the Missionary Society for any extension of expenditure; that if the gospel is to be spread in the destitute parts of the jungle, it must be by their own efforts. They acknowledge their duty in this respect, and, from present appearances, seem willing to do all they can to meet the emergency.

The Schools.

I have lately spent a very pleasant morning at Matakooly. Both the boys' and girls' schools are in an efficient state, and contain about eighty children. While I was in Kandy, Mr. Davis, with the pastor, Mr. Ranesinghe, and Mr. Silva, in-

stituted and carried on a series of evening meetings, and daily domiciliary visits, which have resulted in a very revived state of feeling; so much so, as to awaken the attention of the neighbouring Romish priest and some other bodies. Several other parties have since visited the district, so that a considerable amount of attention has been called out to the truths of the gospel.

Inquirers.

I had a long and interesting interview with six of the inquirers—four females and two young men; also with an old man who purchased a testament, which he had ever since been most diligently reading. He said that its perusal had shown him his sins in many respects, and that he had begun to relinquish them; but he found it difficult to conform to the precepts of the gospel. There are some others under very serious convictions, who have presented themselves as inquirers, and a few others are known to be seeking the Lord, although they have not yet joined the inquirers' class.

Various services.

The last Sunday but one of my stay in Colombo, I accompanied Dr. Kessen, a Wesleyan missionary, to a very excellent station at a place in the jungle called Seedowe. The morning service was in Singhalese, and the congregation numbered about 300 adults. The chapel is a large and airy building, and was well filled, some of the people sitting on mats on the floor. A portion of the church prayers was read in Singhalese, and the responses seemed to be quite general by all classes. It gave me great satisfaction to witness this congregation of natives, 'called out of darkness into marvellous light,' worshipping in truth the living God. Dr. Kessen cheered me by telling me that both Buddhism and demon-worship are nearly extinct in the Negombo district; the only drawback to this statement is the existence of much Romanism there, which is little better than Paganism itself. From the village we went to the town of Negombo, where I preached to a small English congregation, meeting in the Wesleyan chapel. Last Lord's day, in the morning, I preached to Mr. Ranesinghe's congregation in Grand Pass. Mr. Silva, of Matura, was my interpreter. It was a very pleasant occasion. I only wished that I could have spoken in the language of the people. In the evening I preached in a full house at the Puttah, for the Sunday school, which is carried on there by members of the church. It contains about 90 children, with few exceptions the children of Burghers, who live in great numbers in the neighbourhood. On Wednesday the good people gave an open tea meeting to the members of the church and congregation, in a large school-

room in another part of the Pettah, to bid me and my dear wife and daughter farewell. We had the presence also of two Wesleyan missionaries, and one missionary of the Church Missionary Society. The room was crowded, and a very deeply interesting meeting it was. I hope and pray that the impressions produced may not pass away.

General review.

"I have great reason for gratitude to God that my mission here has been so kindly received, and its object so fully appreciated. I have not the slightest ground for an exception to this remark. The missionaries, the native pastors, the members of their churches, the congregation in the Pettah, and the missionaries of other bodies, have all most heartily concurred in the views I have expressed and the suggestions I have made. Difficulties are of course to be anticipated in working them out, but there is no difference of opinion as to the principles of action to be employed as guides for the future. This unanimity of sentiment augurs well, and, with God's blessing, gives hopefulness to the endeavour to awaken the dormant energies of the people. I must not close without explicitly mentioning the kindness and hospitality of our dear missionary brethren and their wives. Their attention to our wants and comfort has been unwearied. I think the committee may give to them their fullest confidence, that they will not fail to do all that their powers and abilities permit them to do. Let them have much prayer offered on their behalf, and our utmost wishes with respect to them will be realized.

An interesting effort.

"Mr. Silva, of Matura, at my request, came to see me in Colombo. I found that to visit him would cost much more than his coming to see me. As you know, he occupies the mission chapel at Matura, and is endeavouring to raise a self-supporting church. There are at present twelve members, and his labours extend to Hunbantolle and Pangolle, in both of which places he hopes to build chapels. He has a small property of his own, but his chief dependence is on the liberality of the people, which, he says, suffices for his wants. He speaks very hopefully of the prospect before him. If, with God's blessing, he succeed, his example will be of great value. He is an active, and, for a Singhalese, a very energetic man. I was much pleased with the tone of his remarks, and the way in which he is meeting the difficulties of his work. His congregation, he says, varies from 40 to 60 persons. I have promised to send him regularly the Missionary Herald, and also the Baptist Magazine, if possible. Will you kindly give directions accordingly?"

WEST INDIES.

HAITI.—JACMEL.—We are sorry to learn by a letter from Mr. Wesley, dated August 11th, that he is suffering from debilitated health, which interferes with his mission duties. Nine years' labour in a tropical climate have greatly reduced his strength. He earnestly requests the Committee to send out another missionary, and that he may be allowed to visit England for a short time to recruit his health. It will be difficult to make suitable arrangements to supply the wants of the church during his absence, should it be resolved that he return to England; and yet life is too valuable, and the future prospects of the mission too important, not to render the question an anxious one. An early return may secure future service for years to come. A much more protracted stay, without change, may endanger the existence of the mission itself.

Difficulties and trials.

"The mission, I am happy to be able to inform you, is still in a prosperous state. True, we have much to discourage, arising principally from circumstances over which we have no control. For the last two months past the intolerable heat and an immense amount of sickness have diminished our congregations. Death, too, has thinned our ranks, and removed two of our most devoted members. Our school has also suffered from the long and trying illness of Miss Diana Ramsay, our principal schoolmistress. She is now, I trust, slowly recovering, although unable as yet to do anything in the school. A severe attack of dysentery has brought her very low, and I fear it will be months yet before she will regain her health. Indeed, we have more than once feared we should be deprived of her valuable services; but God has in mercy spared us this calamity.

Pleasant unions.

"You will be pleased to hear that in March last we had some most interesting missionary meetings. Mr. and Mrs. Bird from Port-au-Prince, and Mr. and Mrs. Bishop from Cape Haytian, both Wesleyans, were with us spending a few days. We, therefore, profited by their presence for holding our meetings, which bore quite a pentecostal character. They both preached on sabbath day; the one in the morning, the other in the evening. Monday we had a prayer meeting; Tuesday, the sacrament of the Lord's supper; and Wednesday, our public meeting, which was crowded to excess as usual. I cannot but hope that good has

followed these happy seasons. Strange enough, the catholic priest of the town was present at our last meeting, and, I presume, for the first time in his life heard the truth as it is in Jesus. The following sabbath he publicly commented on our services, spoke in favour of them, and excused his being present from the fact that 'whatever difference there might be in the two religions, he had heard the same Saviour preached.' Poor man! it would, indeed, be a mercy for him had he felt the influence of the gospel on his own heart.

Converts.

"We have also had a very interesting baptism since I last wrote to you. The parties were man and wife, and reside in the mountains. The former had made a considerable fortune from sorcery and fortune-telling, and had become a large landed proprietor by the exercise of his craft. His chaplet, crucifix, and fortune-telling book are now, however, given up; whilst he has become an honest cultivator of his lands, and a humble preacher of the truth by his counsel, and prayers, and life. His wife is a still more enlightened Christian than himself; and from her superior knowledge and devoted piety, will prove an excellent guide for him. As you may suppose, it is almost impossible to eradicate all superstition from the mind of an old man of eighty, who has been trained to sorcery, and who has so long practised it. Happy will such a man be if he learn the simple truth of salvation through the Crucified, and if at last he be saved 'as by fire.'

"I can give you little account of the outstations, as we have all, baptists and Wesleyans, received instructions from the Minister of the Interior to confine our labours to the towns of the open ports. We can only, therefore, rarely, and as it were by stealth, journey to preach. Indeed, for some time past, we have been compelled to prosecute our labours with circumspection and comparative secrecy."

By the kindness of Rev. S. Manning, of Frome, we have been favoured with a copy of the report made by the chief Commissioner of Public Instruction to the Central Commission of Public Instruction of Port-au-Prince. These gentlemen, it may be observed, are all of negro descent. The document speaks in the highest terms of the mission schools, and expressing the judgment of negro officials, who, if they profess any religion, are Romanists, will be read with all the greater interest. It is in French; and a free, but faithful translation is subjoined.

"On Thursday, December 14th, we visited

and examined the particular baptist school, conducted by Miss Diana Ramsay, assisted by Madlle. Corinne Pigeaud, and which deserves in all respects our praises and congratulations; as much for the order and deportment of the scholars as for the rapid progress which they have made in the practice of moral and religious attainments.

"The scholars consist of 95 little girls and 39 boys. The most advanced of these pupils have fully satisfied us with their intelligence and their retentive memories, as well as with their correct pronunciation and their needlework. Indeed, the pupils of this establishment have astonished and delighted us by their accuracy and their progress in the different branches of study. This educational establishment is very deserving for the assiduous care given to it, to the cultivation, not only of the minds, but of the hearts of the children; and for preparing excellent teachers and good mothers of families.

"The studies embrace reading, writing, arithmetic, French grammar, ancient and modern history, sacred history founded on the holy scriptures, the geography of Haiti, general geography, map drawing, mythology, needlework, tapestry, as well as singing."

BAHAMAS.—We are sorry to learn, by a letter from Mr. Capern, dated July 11, that though his own health is somewhat improved, that of Mrs. Capern is sadly impaired. On receiving this communication, the Committee directed a letter to be sent, suggesting to Mr. Capern the desirableness of his going at once, with Mrs. C., to the United States, hoping that a voyage thither, and residence there for some few weeks, may be the means of their recovery; by this time we hope that letter is in his hands, and that he has been able to act upon it. May this step be blessed of God to their recovery, and a prolongation of their most valuable and useful labours in the colony, where so much success has attended them.

"My own health and strength are quite equal to the expectations I cherished previous to the heat of summer descending upon us. For though I am under the necessity of omitting many duties which are obviously important, yet I can generally meet my usual preaching engagements, and direct the movements of others. But the health of my valued partner, which during the last nine or ten weeks has been in a somewhat improved state, is again sadly impaired. The distressing, strength-consuming, intermittent fever has returned, and again quite prostrated her. In consequence of this, there must of necessity be here increased demands made upon

my own strength. And these additional claims are but too sensibly felt. Our medical attendant has over and again told us that her constitution will never thoroughly rally in this climate. Indeed, that neither of us will be permanently benefited, except by a sojourn of some length in a more bracing climate. But what is to be done? This station should not be left without a missionary. There must be, for some time to come, a directing hand. It is a sphere of usefulness both extensive and important. And I do hope that God will give you a man after *his own heart*, and that soon, to send out here. Great things has God already done for us whereof we are glad; but much, much remains to be done still. The native teachers continue at their respective stations, active, and I hope useful. Their communications are of a varied character, sometimes expressing joy in seeing as they believe the Word of the Lord glorified in the conversion of sinners; at other times they are mourning over disappointed hopes.

"I enclose a letter from one of them, the youngest of those we have in the field. He is about twenty-one years of age, a man of colour. He is desirous of going to Africa. But I have not encouraged him to hope that he will be employed elsewhere than in this colony. He has, I am sorry to say, a little impediment in his speech, but for this he would be an excellent speaker; and but for this, I should have proposed his being sent to the Calabar Institution, Jamaica, for a year or two. He is an amiable, promising youth, whom God I trust will make steadfast to himself."

Under date of Aug. 8, Mr. Capern furnishes us with the following particulars of the 1st of August commemoration of the abolition of slavery:—

"As in former years, I have to give you a brief description of the celebration of the 1st inst., a day ever memorable in the annals of the British West Indies. Twenty-three years ago, an act of parliament came into operation here, by which eight hundred thousand black and coloured people were transformed, without any change in their nature, from chattels into human beings. At eleven o'clock at night, they were held to

be but a higher species of brutes; five minutes after twelve o'clock that self-same night, they were declared to be, to all intents and purposes, members of the human family, and entitled to the enjoyment of the same social, civil, moral and religious rights and privileges as their brethren of a fairer skin. The change in their condition was very great, but it was a just and righteous one. And the use made of the justice but too tardily meted out, has been as good as that made by any people under similar circumstances set free: certainly as good as that of Israel of old.

"On the morning of July 23, between four and five o'clock, a prayer-meeting was held in one of our chapels, to thank God for the great deliverance he had wrought out for them, and to beseech him to give them his grace and Spirit, that they might be directed to make a right use of the blessing bestowed. For nine successive mornings such a meeting was held, and, I am glad to say, well attended. On the morning of the 1st of August, there were not less, I believe, than 200 present, at five o'clock. In the afternoon of the day, the sabbath school children had their usual treat, 2,400 cakes having been baked for them. But I am sorry to say that we could not receive them on the mission premises as in former years, in consequence of the severe illness of my valued partner. Nor could the teachers have their usual tea-meeting in the evening at the mission house. This was a very sad and painful drawback to the pleasures of the day. But this very drawback was not without its beneficial uses, as it served to remind us of God's undeserved goodness towards us in granting us the mercy of meeting for fifteen years successively in the mission yard to celebrate the great event.

"I am happy to say that I do not think there was one additional instance of drunkenness throughout the town on that day. Nor was there one additional case of quarrelling or disorder. Preparing the people for their expected celebration by the devotional exercises of the ten preceding days had, I believe, a most salutary effect upon their minds in the expressions of their joy. I send you one of our papers which notices the manner of observing the day in very friendly terms. The writer is not one of us."

HOME PROCEEDINGS.

The meetings of the past month have been numerous. The brethren Tucker, Manning, and Trestrail have been engaged in Nottinghamshire; and the latter, with Mr. Hands, also in North Devon, where their engage-

ments will run on into the present month. To the West Riding of York, Messrs. Law, Haycroft, and Oughton have gone as the deputation; Mr. Makepeace has visited the churches in Monmouthshire; and Mr. Saker,

with Mr. Hull, Sussex. Mr. Saker, also, has gone to Manchester, and, with Mr. Oughton, has represented the Society at Biggleswade and Sandy.

We have received a letter from Griffith Jones, Esq., of Pwllheli, acknowledging the resolution of the Committee in reference to the decease of his honoured father; and he adds a sentence which will give all our friends great pleasure, which is as follows: "My mother and self were gratified to receive the copy of the Committee's minute, acknowledging the services rendered by my dear father to the Society, and we hope to be able to continue to assist in the good work." The present owner of the "William Carey" will, we trust, be long spared to see that fine ship carrying out missionaries to India.

The receipts up to the present time, as compared with the past year, are somewhat encouraging. Whatever falling-off there has been, is in *legacies*. Had the same amount come in from this source as in the previous year, the receipts would have been larger. We mention this as an encouraging fact, considering the general condition of the country. We hope it will induce none to lessen either their efforts or their contributions; for the expenditure will be greater this year, from various causes; some of the more prominent are specified in the report. It will be always a great convenience if local treasurers and secretaries will remit promptly; not waiting until their various collections throughout the district are finished completely, but to remit on account. The *particulars* are not wanted until towards the close of the financial year. We would urge this matter on the attention of our friends.

Dr. Duff.

We are glad to learn from the current number of the Record of the Free Church of Scotland, that the health of this eminent missionary, to whose kindness our society has been more than once indebted, is beginning to recover from his long and serious illness. He has spent some time in the south of France, made several short voyages in the steamers which ply in the Mediterranean, and by this time is probably in England again, waiting for the decision of his medical

advisers and friends as to the time of his return to India. The frustration of his wishes in this respect has had, he says, a depressing influence on his mind; and no wonder, considering his ardour, and his devotedness to the work of diffusing the gospel in that country. We trust to hear very soon of his complete recovery, and that he is once more on his way to the much-loved scene of the labours of a most devoted life.

Death of Rev. Robert Nesbitt.

We regret to note, in the same publication, the decease of the above-named gentleman, one of the oldest missionaries in Western India, and connected with the Free Church Missions. He has laboured with devotedness and fidelity for nearly twenty-seven years. Such losses cannot easily be repaired. The wisdom of long experience, and the weight of established character, are not soon replaced; and our own mission has suffered too severely in past days, when such missionaries have been removed, for us not to feel sincere sympathy with our brethren in this bereavement.

General Baptist Mission.

We have read with great interest the account of the ordination of brethren going to the East under the auspices of this Society. It is well known that the Orissa Mission, at the head of which was the late Dr. Sutton, is a most successful one. We now find that eight brethren have left for India and China. The meetings in connexion with their public designation were unusually interesting, and rendered more so by the presence of a brother returned from the field, to recruit and renew his health in his native clime. The General Baptist Mission has never before, we believe, sent out so many at one time.

The "Sutlej"—the same ship that took our friends Mr. and Mrs. Pearce—being detained by calms, at Portsmouth, public services were held there to commend these brethren to the blessing and care of Almighty God. We join, and so will our readers, in congratulations to our brethren of a sister mission, and in sincere desires for the future success of those who are now on their way to the far distant scene of their future toil. May they reap a rich harvest of immortal souls!

FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Fuller, J. J., May 3; Johnson, T. H. and Fuller, J. J., April 20; Saker, A., Murch 17, April 23, May 24.
 CLARENCE, Diboll, J., May 1 and 30, July 30; Fuller, J. J., July 11; Saker, A., May 3; Wilson, J., June 1.
 AMERICA—NEW YORK, Colgate, W. and Co., June 27.
 ROCHESTER, Freeman, Z., June 22.
 ASIA—ALIPORE, Pearce, G., May 1; Sampson, W., July 16, Aug. 1.
 BARISAL, Martin, T., May 11.
 BEERBHOOM, Parry, J., July 14.
 BENARES, Heinig, H., May 19.
 CALCUTTA, Evans, T., July 17; Thomas, J., May 17, June 2 and 16, July 3, Aug. 9; Underhill, E. B., Aug. 7; Wenger, J., July 18; Williamson, J., Aug. 2.
 CHITOURA, Smith, J., May 4 and 20, June 18.
 COLOMBO, Davis, J., July 11; Underhill, E. B., May 25, July 11.
 DACCA, Robinson, R., June 29.
 DINAGEPORE, Smylie, H., April 26.
 GALLE, Underhill, E. B., July 21.
 HOURAH, Morgan, T., July 17.
 JESSORE, Sale, J., July 14.
 KANDY, Underhill, E. B., June 8 and 16.
 MAURITIUS, Allen, J., May 29.
 MONGHIR, Lawrence, J., June 28.
 RIVER HOOGHLEY, Underhill, E. B., May 4.
 SERAMPORE, Denham, W. H., April 27.
 AUSTRALIA—HOBART TOWN, Johnston, K., June 18.
 MELBOURNE, Vaughan, C., June 15.
 WOOLLOOMOOLOO, Tinson, F. H., June 1.
 BAHAMAS—GRAND CAY, Littlewood, W., June 15, Aug. 14.
 NASSAU, Capern, H., June 12, July 11, Aug. 8.
 SALT CAY, Wilkins, M., July 7.
 BRITTANY—MORLAIX, Jenkins, J., Sept. 14.
 HAITI—JACMEL, Webley, W. H., June 28, July 12, Aug. 11.
 JAMAICA—CALABAR, East, D. J., June 5, 7 and 21, July 5, 21 and 26, Aug. 13.
 BROWN'S TOWN, Clark, J., June 6, 25 and 28, Aug. 20.
 KETTERING, Brown, A., June 16; Knibb, M., Aug. 22.
 KINGSTON, East, D. J., Aug. 7.
 LUCCA, Teall, W., June 4.
 MONTEGO BAY, Henderson, J. E., June 6.
 MOUNT CAREY, Hewett, E., July 9, Aug. 15.
 MOUNT OLIVE, Watson, R. E., May 24.
 PORT MARIA, Day, D., July 23.
 SALTER'S HILL, Dendy, W., Aug. 3.
 SPANISH TOWN, Phillippo, J. M. and others, June 9.
 STEWART TOWN, Hodges, S., Aug. 23.
 WALDENIA, Gould, T., Aug. 13.
 ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., June 6 and 12, July 10 and 31.
 TRINIDAD, Law, J., June 9.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1855.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS.		<i>Legacy.</i>		CAMBRIDGESHIRE.	
Juvenile Meetings, Aug. 1 (net proceeds), by Y.M.M.A.	3 12 5	Penny, Miss, late of Maryport	43 17 0	Prickwillow—Collection	1 5 6
<i>Annual Subscriptions.</i>		LONDON AND MIDDLESEX AUXILIARIES.		Contributions	0 15 3
Bacon, Mr. J. P.	1 1 0	Chelsea, Paradise Chapel—Collection	1 15 6	Less expenses	2 0 9
Do., for India	1 1 0	Contribution	0 10 0		0 1 0
<i>Donations.</i>		Do., Sunday School	4 0 0	ESSEX.	
Anon, A Friend	10 0 0	Devonshire Square—Sunday School, by Y.M.M.A.	1 10 0	Loughton—Contributions, half-yearly	3 18 4
Bible Translation Society, for Translations	300 0 0	Hammersmith, on account	16 2 0	Sampford, Old—Contributions	2 0 0
Cartwright, R., Esq., for India	20 0 0	Harp Alley—School	0 6 7	Witham—Thomasin, Mr. G., A.S.	1 0 0
G. J.	2 0 0	Milton Street—Sunday School, by Y.M.M.A.	0 7 6	Do., Donation	5 0 0
M. E., for India	1 0 0	BUCKINGHAMSHIRE.		GLOUCESTERSHIRE.	
Peto, Sir S. M., Bart., for Sturge Town Chapel, Jamaica	2 2 0	Towersey—Collection (part)	2 2 6	Fairford	4 16 0
Stevenson, George, Esq.	50 0 0	Contributions	0 9 0		
Sundries, for Debt (particulars to be acknowledged in a future number)	606 0 0				

