

# MISSIONARY HERALD,

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

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CLXIX.

JANUARY, 1833.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

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## FOREIGN INTELLIGENCE.

### MONGHYR.

From Mr. Leslie to Mr. Dyer,  
dated Monghyr, May 14, 1832.

MY DEAR SIR,

More than a month has elapsed since I ought to have written to you. My only excuse is (and I am sure it will prove a valid one), that I have really been very busy in missionary labours. Though Monghyr is comparatively a small station, yet it is almost inconceivable how much there is to do. Mr. Moore has not been very well lately; and I have consequently had a more than usual share of English preaching. This, with the Hindoosthane services, schools, &c. have pressed so much upon me, that I felt, a short time ago, as if I could not bear up under them. In addition to these, I have had to superintend an enlargement of my native chapel,—no easy matter I assure you, when the workmen are all rogues, and so void of conscience withal that they will take their daily pay without working for it. It was, therefore, necessary that I should be with them some hours every day to keep them at their work. This was a two months' business. And last, though not least, I have regularly spent two and three hours daily, for the last three months and

upwards, in studying the hill language. This is an arduous job. There are neither lexicons, grammars, a character, books, nor any thing else to assist me. They have not even a name for a book in their language. My teacher is a hill-man, and understands the Hindoosthane tolerably well. Through the medium of this language I communicate with him; and have been able to compile a vocabulary of considerable size, and in part a grammar. My teacher being able to write the Hindoo character, I employed him during the hours he was not engaged with me, to write in this character, but in his own language, all the tales, songs, &c. &c. he was acquainted with. This he has done to the amount of four or five quires. I have read the whole with him,—begin now to understand the most of what he writes,—and hope, in a few months more, to be able to converse with him in his own tongue.

I forget what I told you in my last letter of my object in endeavouring to acquire this language. When at Bhungulpore, last December, a place about forty miles from this, and in the neighbourhood of which the hills are situated, I had an opportunity of seeing great numbers of the people. I felt it a melancholy thing to be unable to speak to them,—their language differing as widely from Hindoosthane as from English,—and being relieved, by the arrival of Mr. Lawrence from the care of the Digah station, I thought

I ought to try to do something for the entirely uncared-for people of the hills. I accordingly made inquiries whether any one of them could be found who understood Hindoosthane, and who would be willing to accompany me to Monghyr, for the purpose of teaching me his language. A man was found; and he has proved much more efficient than I expected. He is, as far as regards activity, very different from the people of the plains,—being very laborious; and is also a man of unusually quick perceptions. If he be a specimen of the hill-people, they must be a very superior race to the Hindoos. In addition to his teaching me, and writing so much as he has done, he has constantly attended all our religious services, and read a considerable portion of our Scriptures. And from frequent conversations which I have had with him, as well as from witnessing his daily conduct (he living on the premises), I cannot help coming to the conclusion, that the Spirit of God has begun to work effectually on his mind. I have met with few men who have attained so speedily an understanding of the doctrines of the Gospel, and with no man whose heart seems to be so filled with it. The doctrines, the character, and the work of Christ, have riveted his attention. He tells me that he has found the truth,—that he will never renounce it,—that he is desirous of following Christ in all his ordinances,—and that he is sure that if the Gospel were made known to his people, they would all receive it. Alas! he knows not yet that old Adam is too strong for young Melancthon. But so full is he of the Gospel that he has been several times to about a dozen of his people who are at present in Monghyr, to tell them of the glorious tidings. I have had unfeigned joy in the man; and fondly hope that God intends to use him as an instrument in calling the hill-people to a knowledge of the Saviour. Oh! that my hopes may not be blasted. He has begun to pray, and even to ask a blessing at his meals. All these things I have learned by questioning him; for he is so modest and backward that he tells me nothing of his own accord. He is now engaged in translating into his own tongue the Gospel by Matthew, and has got through fifteen or sixteen chapters. The other day, when translating the parable of the man out of whom the unclean spirit had been cast, I asked him if he knew what was meant. He replied nearly as follows: "Previous to a man's knowing and professing Christ, one devil may be said to dwell in his heart. But should he afterwards deny Christ, his state becomes so bad, that seven devils may be said to have entered him; and his punishment will, consequently be seven times greater than it would have been had he never professed Christ."

The hill-people have no caste—have no idea of a future state—have no idea of God—and worship no idols. They, at stated times, pay homage to the sun and moon, and offer sacrifices. They bury their dead. I do not know the extent of the population; but my teacher tells me they are very numerous. I hope to visit them next cold season, when I will send you a particular account of them.

As to my native chapel, it was found by far too small for the usual number of attendants. I have, therefore, enlarged it to twice the former size. And I am happy to say it continues to be well attended. The enlargement cost 250 rupees, which was contributed and collected by several of the young ladies who attend our English chapel.

The man of whom I formerly wrote as having given up his caste, and as very hopeful, still continues: but I have not introduced him, as I intended, into the church. I know of nothing wrong in his conduct; but I fear he has not the warmth of a new and real convert. He has prayed several times at our prayer-meeting; and his prayers appeared to be humble and scriptural enough. But I have observed something like a covetous spirit about him. And all covetousness is idolatry. This feature is also very conspicuous in a Hindoo. At present I feel discouraged and disappointed in him. Time, however, will shew what he is. Delays here do no harm. If true religion be in the heart, delays will not drive it out.

I hope the Committee and Society are not tired waiting for God; and I would hope also that they believe that God is as much glorified by their persevering in his cause when success is denied as when it is granted. It would be a sorry thing, indeed, if we were never to work but when the sun shines. I am often cast down, and feel as if all my labour were in vain (who knoweth a missionary's heart?). Yet I am revived when I recollect the word of God: "All flesh shall see his glory." I have sometimes thought that societies expected too much; and that consequently too great an anxiety was felt by Committees to have something to present to the eye of their constituents—thus making the affair of missionary societies like the transactions of business: just as if Committees said, "See, here is so much for your money." But this is not right. If not a single soul were converted, the command to use the means ought to be motive sufficient to keep the church of Christ using her exertions. I have, also, sometimes tried to imagine what would be the effect upon your London meeting of a blank report—of your Committee coming forward, and saying: "Friends, the Almighty frowns. You have this year sown, but you have not

reaped. Success is denied. The rain has been refused. Our prayers are not heard." Would there be any to clothe himself in sackcloth and ashes? Would there be a sitting down to mourn as under an awful visitation? Would there be heard the voice of weeping, and the voice of inquiry, saying, "Is there not a cause for the Almighty's frowns? Have we not offended him? Come, let us humble ourselves before him. Have we not forborne to contribute as God had prospered us? Have we not neglected to wait upon him in faith and prayer?" O! when will the church cease to look only to be pampered? When will it mourn, between the people and the altar, for Zion? I am persuaded we must have a mourning day before we have a rejoicing one. Zion must sit in the dust before she is exalted. She must mourn for children before she receives them. There must be fasting and praying days before the devil of idolatry is cast out. Read Zech. xii. 1—14.; Isa. xlix. 14—23. My paper is filled, and I can write no more. My health is good. I had one attack of my old fever last February; but not so severe as some former attacks. Yours affectionately,

A. LESLIE.

### DIGAH.

It gives us pleasure to insert the following communication from our Missionary brother, Mr. Lawrence.

*Digah, Feb. 26, 1832.*

MY DEAR SIR,

We have to record the goodness of our heavenly Father, who upholdeth us in our goings, for having permitted us safely to arrive at the place of our destination. On the 27th Jan., 1832, nearly two months after we left Calcutta, we reached Digah. Our passage up the rivers Hoogly, Jellinghy, and Ganges, has been long and tedious, owing to the wind, with the exception of two or three days, and a very strong current being against us. The natives have no other method of getting the boats along than by towing them, and not by horses, as in England, but by men, which of course must be very slow work. We seldom were able to proceed more than eight kos, about sixteen miles, per day. At Kolgong brother Leslie kindly met us, and remained with us more than a week, till we reached Monghyr. Here we were most cordially received by all 'the friends,' whose kind attentions will ever endear them to our hearts. While mingling in their society, and joining with them in their devotional exercises, we could scarcely imagine ourselves in a heathen country. Brother Leslie has a most

respectable English congregation, as well as a numerous attendance at his native chapel. The work of the Lord appears to be prospering in his hands. While the vast plains of Hindoostan are exhibiting nothing but a moral wilderness, here is a spot where we may witness the fulfilment of the prediction, "The wilderness and the solitary place shall be glad for him; and the desert shall rejoice, and blossom as the rose." We stayed at this interesting place about eight days, and then proceeded to Digah, thinking it most advisable, as it would be attended with considerable less inconvenience and expense, not to protract our stay longer at Monghyr. Of our arrival at Monghyr I suppose you have heard by brother Beddy, who wrote to you, he informs me, while we were there. After much deliberation he has resolved, if the Calcutta brethren approve of the measure, to remove hence to Patna. The city, as you are aware, has an immense population. And as it is impossible for the missionary who resides at Digah to labour efficiently at Patna, the distance being nine or ten miles, it seems desirable that one should reside there, rather than that two should be stationed at Digah, and that large city be left without a ray of light. Mr. Pyebah, who formerly resided at Patna, under the patronage of the Society, in accordance with the advice of brother Leslie, I have removed to this place, that he might be more immediately under my own observation, as well as assist me in acquiring the language. He generally helps me an hour or two every day at this, and preaches constantly among the natives. I frequently accompany him, that I may benefit by hearing him speak. The attention of the natives is at present very encouraging. Nearly all are willing to admit that what is said is very good; but, oh! that they did feel it to be so! The seed, however, must be sown in faith; it is for us to labour, and for God to bless. We long to be able to talk to them in their own language of the wonderful works of God. We feel that to accomplish this will require no small portion of time and labour. Though we can talk but little at present, I think we have no reason to be discouraged with our progress. Brother Beddy has been in India many years, and of course has the advantage of us; he can speak the language pretty freely, though he is not able yet to preach. We have Hindoostanee worship on the premises on sabbath morning; also at Dinapore in the afternoon, where the attendance, we hope, is increasing. Both are conducted by Pyebah. On the sabbath evenings brother B. and myself preach in turn in the large hall of his bungalow; the number of attendants has been few. For several months past there have been no English soldiers in the canton,

but we are now daily expecting the arrival of a very large regiment from Agra, in which there is a church, consisting of several members, and pleasing prospects of usefulness amongst the soldiers. On their arrival we shall immediately re-open the chapel for English service.

(Concluded from last month.)

### CEYLON.

February, 1832. This has been the harvest month in and around Colombo. In consequence of the natives being much occupied in cutting down, and collecting together their paddy, village preaching has been, in a great measure, suspended; as I found, on visiting two or three places at the commencement of the harvest, it was impossible to collect people together to hear the word of God. But although, for a time, my attendance at some of the village stations has been discontinued, I do not know that a day elapsed in the month in which I did not preach the word of God. I have begun Divine worship in a most neglected and desolate part of the outskirts of the town, near the great popish chapel in the "Cotenchery." I first of all tried it on a Lord's-day morning, at 7 o'clock, but found, at that early hour, I could only collect a very few people together, but, on attempting it on a week day evening, a large number of the people are disposed to listen to the way of salvation by Christ. I have transferred to this place one of our village schools. It was before in a very unfavourable situation for scholars; it is now on the verge of a considerable population, is most accessible for the inspection of visitors, and carried on with less expense than before. I have commenced this school on a plan different from all our other schools. Most of them, i. e. those in Colombo, being in the midst of a popish population—the parents of the children have prohibited the attendance of most of them on our worship on the Lord's-day,—by which means one great end of Missionary schools—the leading the children to keep the sabbath holy, has been frustrated. I have remonstrated with the teacher on the subject, but I have found that to insist on these children coming to our chapel on the Lord's-day, would be to keep them from school altogether; and thus hinder their acquiring the knowledge of reading, and the elementary religious instruction they receive in the school. As this is the case, I have been obliged to submit, concluding that it is better that children should be taught to read the word of God, and commit it to memory,

although they could not be brought to hear the gospel—than be left in utter ignorance of the Christian religion. But on the establishment of this school, I was determined to try a new principle, and to make the attendance on public worship on a Lord's-day, of all whose age and health will enable them to come, a *sine qua non* of their reception into the school. If the experiment failed, we could only recur to the same principle as existed in our other school,—if it succeeded, it might have a beneficial effect on the scholars of this school, and on those of others. I am happy to say that, at present, it seems to work very well, but I shall be able to judge better respecting it in the course of a few weeks. One of our village schools from the commencement of the month, I have been compelled to discontinue, in consequence of the great negligence of the teacher. I trust that this act of salutary discipline has excited the fear and quickened the attention of the other teachers.

To a fresh mode of distributing tracts—and spot of preaching the gospel of Christ—I have been recently led. The bridge across the Calavy, which flows at the end of Colombo, is constructed of boats:—each day, from the hours of 10 to near 12, one or two boats are removed from the main part of the bridge to enable boats above and below the bridge to pass it. One day as I was returning from a village itinerancy, the bridge was opened, and I was struck with the number of people who were collected together to wait the junction of the boats of the bridge. I preached to them a short sermon; and thought that it presented a fine opportunity of doing good, which might every day be embraced, of making known to many, who would otherwise be inaccessible to us, the unsearchable riches of Christ. Accordingly on days in which I have no other engagement to preach, I go down hither, and usually find a congregation assembled, not, indeed, waiting for me, but come for another purpose. I go up to some of them with tracts in my hand, and ask them whether they can read—put a few questions to them concerning the way of salvation—tell them I wish them to be happy for ever, and wish to shew them the way to heaven, and inquire if they should like to hear of it. Some of them will assent—then, under the shade of a great tree, I preach to them for about half an hour, and get some one to conclude in prayer. Afterwards I distribute tracts among them—and if any time remain, before the junction of the bridge, go up to different little companies who would not join in hearing the word, and talk to them on their eternal welfare. It may be concluded that many will keep

alsoof and refuse to come to hear—others will hear a little time and then go away—but many continue the whole of the time, and their number is frequently augmented by fresh persons coming to the spot, and although much of the seed may fall by the way side, yet, when it is considered how people from all places flow to the spot, and hear the word, and take home tracts which they would otherwise never have obtained, is it too much to hope, that, at another day, fruit may be gathered to eternal life from these labours by the way side?

This month has been a memorable one to the besotted inhabitants of this country, if they did but know the day of their visitation. About twelve months ago there came over from the continent of India the translation of a letter, which is said to have fallen from heaven at the temple of Vishnoo, in Hindustan, which asserted that, on a certain day in the present year, a great prince should be born at the North Pole—that the iron age of the world should be turned into the golden one—that the average age of men should be 125 years—that on the evening of the day, or rather on the ninth hour of the night following the day, a great earthquake should take place, when all tyrants and wicked men should be destroyed, and all good people should be preserved—that all people who doubted this would commit great sin—but all who believed it, and told others of it, would procure to themselves the greatest merit. The people who will believe any thing (except the word of God), however foolish and absurd, in immense crowds believed this lying report—they were filled with consternation and alarm—they, in the past year, in a most unusual manner frequented the temples—bringing large offerings—coming from great distances—and when they have paid their devotions at one temple, going to another, trying to avert from themselves the evil, and to secure the good announced in the prediction.

It was thought to be of great importance, since the minds of men were madly bent upon idolatry by this delusion, to lay hold of the circumstance, and try to use it to advance the spiritual benefit of the people. Accordingly, at the request of some of my missionary brethren, I drew up a tract, entitled "The Lying Prophecy, and the Truth of Jehovah," in which I assured them that time would fully unfold the lying nature of the declaration; and urged them, in strong and affectionate language, no longer to be led aside by such delusion, but to forsake idolatry, and seek salvation through Christ alone. I then gave them an account of the way of salvation by Christ, and the method in which they must embrace it, if they would be saved. The tract

was put into a Singalese dress by brethren, who had been longer in the island than myself; and two editions of it have been printed at Cotta, and one at the Wesleyan press at Colombo; amounting in the whole to 6000 copies, at the expense of the Tract Society. It has been much sought for by the populace, and has called forth an answer from one of the priests of Boodha, who has poured all manner of contempt on christianity. This is, however, a very hopeful thing, as it evinces the priests are concerned for the safety of their cause; and will more fully fix the attention of the people upon it. As the answer was addressed to the Cotta Missionaries, in consequence of the tract coming from their press, it called forth the energies of Mr. Lambrick, who has prepared an elaborate exposition of the errors of Boudhism, and defence of christianity, in a tract which has gone through the press, and is now getting into circulation. The good Lord bless it to the good of souls. Well, on the 17th of this month, the prophecy was to be fulfilled. It was the day fixed upon for all the wonderful predicted things to take place; but it has passed off like other days. There has been no earthquake—no golden age—no destruction of the wicked—no merit to the believers in the "lying word."

Since the expiration of the period, I have drawn up another address to the Singalese people, entitled the "Lying Prophecy detected, and the Truth of Jehovah established," in which I have endeavoured to continue the impression, and appeal to them respecting the vanity of these refuge of lies. The good Lord prosper these efforts to destroy idolatry, and hasten forward the coming of his kingdom.

## JAMAICA.

The history of our mission in this island, during the year which has just closed, has been of such a peculiar character that, before we proceed to give the few particulars of information which have lately reached us, we think it right to submit a few remarks on its more prominent features to the consideration of our readers.

In such a review, the most obvious facts are those which relate to the injuries which the Society has sustained. We know not the guilty conspirators by whose secret machinations the negroes were at length driven into acts of disobedience and insurrection. They may, perhaps, remain un-

discovered till the judgment day. But enough has transpired to warrant the conclusion that one main part of the design was to get rid of the detested Missionaries: and, if this design has utterly failed, the failure has surely not been owing to any want of zeal on the part of those who formed it. Scarcely had the alarm been given, before the public journals of the island began to pour forth the most violent and outrageous abuse on the 'sectaries.' They were furiously denounced as rebels and incendiaries—shooting was declared to be too honourable a death for them—their persons were insulted—their lives attempted—their houses broken into—their chapels destroyed—and a combination formed, including members of the legislature, judges, magistrates, clergymen, officers of militia, and others, for the avowed purpose of expelling them from the island, even at the hazard of life itself! Posterity will learn with astonishment that such a scene of atrocious persecution occurred in a leading British colony in the nineteenth century. Nor must it be forgotten that no redress has hitherto been obtained for one of these grievances. As far as we know, the Colonial Union exists in full force at the present moment; innocent and faithful ministers of Christ are inhaling pestilence and death in loathsome jails; and thousands of Christian negroes mourn the utter privation of those means of religious instruction which they have learnt to prize beyond every thing besides.

It was unavoidable that opposition so violent and persevering should bring the Mission and its agents more fully before the public eye. That something considerable had been effected by the operations of these despised sectarians was obvious. They could therefore no longer remain hid. The legislature and the public, both at home and abroad, have instituted a rigorous scrutiny into their character and their proceedings; and the result has been gratifying to a degree which few could anticipate. It seemed almost impossible that free-born Christian men could have resided for years in the midst of a slave population, without being betrayed into some unguarded act, or letting

fall some incautious word, which a malignant foe might wrest to their prejudice; but every effort, though aided by perjury in its blackest form, completely failed, and the result of every investigation has been not only to evince the utter groundlessness of the vile slanders heaped on our Missionaries, but to exhibit far more conspicuously than by any other method, the consummate prudence, as well as the transparent integrity with which the delicate task of teaching Christianity to bondsmen was performed.

Nor must we forget the admirable heroism displayed by the religious negroes in resisting the infamous attempts to induce them to criminate their instructors. No doubt, it was confidently expected that, among many thousands, there would be no difficulty in finding a competent number, who might be persuaded, or bribed, or terrified, into accusations fatal to the character, if not to the life of their ministers. But it was not so. The integrity of these poor negroes was proof against all the temptations by which they were assailed. They were ready to suffer, if they could not otherwise avoid it than by bearing false witness against their best friends. What a proof does this afford, both of the nature, and the effect of the instruction they had received!

It is worthy of especial remark that the finished specimen of colonial depravity which the Jamaica persecution has afforded should have been furnished just in the very time when it would prove most useful. A band of patriots had long been employed in efforts to deliver the negroes from their bondage, but so long as the Missionaries were allowed to prosecute their labours without molestation, few, comparatively, of the religious public, actively co-operated with them. But since the slave-owners, in their blind and headlong fury, have bid defiance to the Gospel itself, the case has altered. The tidings arrived most seasonably to affect the composition of the Reformed Parliament. The colonists provided lecturers to inform and stimulate the public mind in the persons of Christian ministers who escaped their murderous fury. The result our readers well know—and they perceive in it a

new and striking exemplification of the consolatory truth that God makes even the wrath of man to praise him.

As to the future, we think there is much to encourage, though we would not have our readers be too sanguine. To extinguish an evil so deeply rooted and so inveterate as is slavery, is a work of far greater difficulty than many are aware of; but we ought to be very thankful that our national councils will now include a number of enlightened and able men fully determined to accomplish the task. We add, with peculiar satisfaction, that the value of religious instruction, as the great means of directing the mind of the negro, whether bond or free, is duly appreciated; and that its wide and unrestricted diffusion is regarded as one of the principal guarantees of the future tranquillity of our colonies.

We have great satisfaction in observing that a number of our Christian churches, of several denominations, in town and country, have agreed to meet on Wednesday, January 16th, for the purpose of special prayer for the Mission in the West Indies, and other objects of national interest—and we know that we are giving utterance to the feelings of some of our influential legislators when we express the earnest hope that “wisdom profitable to direct” may be implored for those on whom it will devolve to prepare and arrange those measures which, through the Divine blessing, may issue in the abandonment of slavery not only by Great Britain, but by the whole civilized world.

The last mail from Kingston brought us but little information immediately affecting our Missionaries; but, on the whole, the prospect appears somewhat less gloomy. “We are beginning,” say they, “to hope for brighter days.” Mr. Nicholls was about to proceed to Montego Bay, and expected to obtain a licence for preaching there, and it was hoped, operations would be resumed, by degrees, in other quarters. Application had been made to the Attorney General to remove the trial of Mr. Kingdon to Kingston, as there was strong reason to apprehend he could not have an impartial jury at Montego Bay, but the result of the applica-

tion was not known when the packet sailed. One Dawson, the jailer at Savanna-la-Mar, who had pre-eminently distinguished himself in the disgraceful attacks on our friends there, has been called to the bar of the Supreme Judge, “an event,” says Mr. Kingdon, “which we hope may have a good effect on survivors.”

The House of Assembly met on the 30th of October, when the Session was opened by an able speech from the new Governor of a very conciliatory character. In one part of it his Excellency appears to refer to the recent aggressions at Savanna-la-Mar and Montego Bay, and describes them as indicating a spirit most injurious to the welfare of the colony.

“It will be my duty,” said his lordship, “and one from which I will not shrink, to suppress the violent and illegal outbreaks of this spirit, whenever it shall appear, and by whomsoever fomented; but its lasting ill effects can only be averted by mutual forbearance and conciliation amongst the parties themselves.”

We are happy to connect with this manly avowal on the part of His Majesty's Representative, a paragraph from his answer to a congratulatory address, presented by the Scotch Missionaries, Messrs. Blyth and Waddell; the import and bearing of which must be well understood by all classes in the island. “I am convinced, I hope in common with the vast majority of the inhabitants, that it is by the *diffusion*, not the *suppression* of religious instruction, that tranquillity can ever be satisfactorily restored: that it is by such means, and through the influence of ministers, of whatever denomination they may be, who temper zeal with discretion, and command respect for their own character, whilst they communicate general instruction to their flocks, that the minds of the mass of the population can be opened to a sense of their duties as responsible beings, be taught patience under the continuance of their present lot, and can alone be adequately prepared for an altered condition.”

How far one class of the Jamaica population agree with their Governor in these just and enlightened views may be ga-

thered from the persevering efforts to prevent our Missionaries and those of the Wesleyan connexion, from preaching at all. Licences are refused, and then if the minister proceeds to discharge his duty both towards God and man, by "diffusing religious instruction" he is forthwith thrown into prison. We are sorry to add that the opinion of the present Attorney General for Jamaica favours the view which the magistrates have taken of the manner in which the Toleration Acts apply to that island. The subject has been referred to the legal advisers of the Crown at home for their opinion, but this has not yet been officially communicated. It would be not a little curious if all this investigation should result in the discovery that neither the act of 52 Geo. 3, nor of 1 Wm. and M., nor the persecuting acts of Charles 2, are legally of force in the colony. In that

case, we apprehend, our Missionaries would be protected by the common law, and might, we presume, exercise their functions without restraint, provided the peace be not broken. We hope, in a little time, all these harassing questions will be satisfactorily set at rest.

### SOUTH AFRICA.

A letter has been received from Mr. Davies, dated September 1, at sea, lat. 8. S. long. 25. 41. W. informing us that the voyage so far had been exceedingly favourable, and that divine worship had been regularly observed on board each returning sabbath. It was expected they would reach the Cape in about a month from that date.

### Contributions received on account of the Baptist Missionary Society, from November 20, to December 20, 1832, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Bristol Auxiliary Society, for current year, by R. Leonard, Esq.	200	0	0	Collingham, Newark, and Sutton, by Rev. Mr. Burchell -	41	6	10
Lymington, Collected at public Meeting	10	0	0	Oxfordshire Auxiliary; by Mr. Sam. Huckvale:—			
Sway, Collection, by Rev. J. Mursell	7	7	6	Abingdon.	19	5	11
East Essex Auxiliary, balance, by T. Blyth, Esq.	6	3	6	Bourton (moiety)	8	13	9
Harlow, Collection, by Rev. Thos. Burchell	21	4	0		27	19	8
North of England Auxiliary, by Rev. R. Pengilly	8	0	0	Lincolnshire, &c. by Rev. W. Knibb:—			
Huntingdonshire Auxiliary, by Mr. T. D. Paul:—				Horncastle	5	18	6
St Neots	12	12	7	Boston	17	5	0
St. Ives	35	17	0	Lynn	2	5	6
Bluntisham	36	5			25	9	0
Somersham	51	2	0				
Ramsey	18	9					
Spaldwick	1	5	9				
	110	1	7				
Previously acknowledged	20	0	0				
	90	1	7				

### DONATIONS.

Q. Q.	-	-	-	1	0	0
S. B.	-	-	-	1	0	0
"Poor Sinner," by Rev. Joseph Ivimey	-	-	-	1	0	0
Miss Leycester, Toft Hall, by Rev. J. Birt	-	-	-	1	0	0
Rev. J. Stephenson, Lymsham, by Rev. J. Edwards	-	-	-	1	0	0
Mr. Paul, Ashwood Lodge, by Miss Keed	-	-	-	1	0	0
Mr. Wm. Roworth, Nottingham	-	-	-	1	0	0

### TO CORRESPONDENTS.

A box, containing 260 articles of various kinds, such as children's frocks, caps, drawings, &c. intended for the East, has been thankfully received from the "Jersey Ladies' Working Society," as also a box of books from Birmingham to be forwarded to Mrs. Pearce, Calcutta.