

MISSIONARY HERALD.

CLXX.

FEBRUARY, 1833.

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.

FOREIGN INTELLIGENCE.

SEWRY (Beerboom.)

Under date of the 26th of October, 1831, Mr. Williamson gives the following particulars respecting Missionary operations at his station.

Our morning service is at 9 o'clock, and is attended by all the native Christians residing near us, forming a congregation of about fifty persons. The service consists chiefly of the explanation and application of a portion of Scripture, accompanied with singing and prayer. The greater number of this congregation return again in the evening, when they are catechized on the discourse they have heard in the morning, and dismissed with prayer. This plan, even since its adoption, about two years ago, I have found exceedingly beneficial, and greatly regret its not having been adopted at an earlier period. It secures attention, affords a greater facility of understanding what is illustrated, and admits of more close personal application. Besides the passage being read over several times, and the observations upon it recalled to mind by most in the

course of the day; the subject is altogether, I trust, too well impressed upon the mind to admit of being soon forgotten. On Thursday mornings we have an address from one of the native assistants, and an English prayer-meeting in the evening. On Sabbath morning I preach a sermon to the native Christians before breakfast, and at 10 o'clock conduct a service in English, with those who attend on Thursday evenings, and who, besides ourselves, consist chiefly of the European writers of the station. At 12 o'clock, the school sircars make their appearance, and again depart, after having satisfied themselves on passages of the Gospels they have met with in the course of their weekly reading, but which they have not well understood. In the afternoon I hear the Christian Children's Scripture Catechism, and question the young men on the morning's sermon. The Sabbath is closed with a general prayer-meeting in Bengallee in the evening.

Both morning and evening, the native assistants preach, either in the bazaar of this place, or in some of the neighbouring villages, except when they go to a distance of five or six miles, to visit some of the larger villages, where markets are held on market days. You will naturally enough expect that I should take a part in these labours, and, with the exception of Lord's-days, I make it a point of visiting at least some one place or other, either in the morning or evening. We have ge-

nerally the best congregations in Sewry Bazaar, to which place I usually repair as soon as the sun will allow me, and this is just the period when public business closes for the day. The congregations are generally from twenty to fifty. Respectable natives are seldom seen among us. Some, however, do occasionally approach rather late in the evening, when it is beginning to get dark; being ashamed of us in open day. Among the heathen, the above is our more confined course, during the rains and preceding hot weather. In the cold season, besides visiting three considerable melas (fairs) at which all of us remain at least a week, we make frequent excursions, in various directions, among villages too distant to be visited at other seasons, seldom distancing Sewry more than twenty or twenty-five miles. In these more distant journeys we are always well supplied with books and tracts, which we give away both carefully and freely.

The schools are regularly examined at least once a month. The masters are paid chiefly by the progress of their pupils, whose knowledge of Geography, but especially of the Gospels, is already very considerable, and much more than I could have believed only a short time ago. But the Christian Grammar School, which still continues to occupy the greatest share of my attention (the higher classes having no proper master as yet, I am obliged to teach them myself) afford us the most encouragement. The elder boys have already got over the Sanscrit Grammar (a good three years' work, and comprising the chief difficulties of that difficult language). Besides, they are good general scholars, have already made good progress in Scripture knowledge, and are generally steady young men; so that, were they truly pious, they would be a very superior class of native assistants in the great work to any we have yet been able to obtain. The annual examination of the schools will take place about the close of the year, and we trust the exhibitions will be gratifying both to ourselves and to their supporters in this country, the ladies and gentlemen of the station, who, we expect, will as usual favour us with their attendance.

A subsequent letter dated 15th of May last, announces that Mr. Williamson had abandoned the idea of connecting himself with the Serampore College, and proposed, with the concurrence of the Committee, to retain his station at Sewry.

CEYLON.

Mr. Daniel's Journal for March, 1832.

As the harvest is now concluded, I have this month begun my itinerating excursions. But as the people are busy in threshing their corn, the attendance has not generally been so large as before.

This month two tracts, which I have prepared, are passing through the press; the one is against Mahomedanism, which has been translated into Tamul by a very intelligent Tamul native—1000 is to be published at the expense of the Tract Society. The other is against Popery, on the topic of image worship—1000 have been printed in Portuguese—2000 are to be printed in Singalese, and 2000 in the Tamul language. This is the first attack by means of the press which has been made on Mahomedanism and Popery in the southern part of the Island. It may seem strange that, much as Popery and the religion of false prophet prevail here, no efforts ere this have been made to assail these errors, and lead their wretched victims to the only Saviour. It is designed that the tract on Popery shall be followed by a succession of others at proper intervals. During the present month, Mr. Gogery preached a sermon on behalf of our mission. The collection would have been thought in England a very poor one, £3. 9s., but in this place it exceeded my expectations. The people here, in general, are miserably poor, and the higher class of society could be scarcely expected to be present on such an occasion.

Our Sabbath Singalese Sunday School has during this month much increased. Some time since, I found it difficult to secure the attendance of the young people for such a purpose. We have endeavoured to revive this department of Sabbath labour, and have found ourselves cheered by a larger number than could be expected, considering the religious prejudices which exist in this benighted place.

The word of God has been continually preached during the month, both in our stated chapels and many places in Colombo, and the villages around. We now sow the seed, and we want the Spirit of God to produce the harvest. We pray for it. Let British Christians then aid us in this high employment, and O that in answer to our prayers, we may see the world filled with the knowledge of the Lord, as the waters cover the sea.

BURMAH.

From the "Lowell Evangelist," a paper edited by one of our ministering brethren in the state of Massachusetts, with which we have been favoured by a friend in New York, we copy some particulars respecting this highly favoured mission, which, we are persuaded, will be very gratifying to our readers.

In a report from the Committee of the General Convention of Baptist Churches, dated in June last, it is remarked,—

The present month completes the nineteenth year, since Mr. and Mrs. Judson sailed from Madras, to seek for an asylum and a field of labour in the Burman empire. The circumstances under which they arrived at Rangoon, and there commenced their enterprise, were apparently the most unpromising, and had not their hearts been strongly fortified by the love of Christ against the force of "*things which are seen and temporal,*" even they could not have withstood the dreary influence of the discouragements which frowned on their pathway. But they knew in whom they had believed, and were willing still to confide in his integrity. Relying upon Him as their Righteousness, Wisdom, and Strength, and imploring and expecting the promised agency of the Holy Spirit, they applied themselves immediately and vigorously to their Missionary work; and we are now permitted to witness results which, in the early years of the Mission, the most sanguine and romantic hardly dared to anticipate—results which have rewarded the friends of the enterprise a hundred fold for all their efforts and sacrifices, and practically refuted all the predictions of disappointment and defeat which "*the fearful and the unbelieving,*" have so freely and confidently uttered.

Truc, Gaudama has not been dethroned from the affections of Burmah's millions.—"The age of dark hearts" has not yet passed away. Jehovah is not yet acknowledged as the ONE GOD of the Universe, nor is Jesus received as the one and only incarnation of the Divinity, nor are the pagodas converted into places of Christian worship. But the work of mercy is begun, and God has smiled propitiously; and much has been accomplished—much even to that eye which recognizes only the immediate effects of missionary labour, and immensely more in the estimation of him

who looks into futurity, and measures the utility of these immediate effects by the chain of remote and ultimate consequences, which his vision contemplates, not only as embracing a single empire, but as encircling the globe and stretching away into eternity.

Previous to the commencement of this year, 348 had been baptized upon a profession of faith, and added to the several churches. Of this number 192 were baptized the last year. 150,000 tracts, containing more than a million of pages, had been printed, and upwards of two-thirds of them distributed to the people who solicited and seemed anxious to read them.—Mr. Judson, beside performing a large amount of other missionary labour, had succeeded in translating more than half the Bible into the Burman language, and several of the translated portions had been printed and circulated in the form of tracts, and the Holy Spirit had rendered them subservient to the conversion of a number of souls. Probably by this time, brothers Bennett and Cutter, the printers, are engaged upon the whole New Testament, which has long been ready for the press, and, should the life and health of Mr. Judson be spared, it is believed the day is not far distant, when the entire Scriptures shall be given to ten millions of pagan Burmah.

Various considerations unite to indicate most forcibly the duties of the American churches in reference to this Mission. It has been, from its origin to the present period, the child of special Providence; it was entrusted to our care; and so far as the events and intimations of special Providence can supply the place of explicit revelation, they seem to assure us, not only that it is incumbent upon us to make an effort for the regeneration of Burmah, but especially that such efforts shall not be unavailing. The whole history of the enterprise encourages us to "*believe in hope,*" and to exert ourselves for its sustentation and enlargement, anticipating the continued blessing of heaven until not only Burmah, but the whole eastern hemisphere shall have turned to the Lord. But not only to our faith and our hope does that eventful history appeal;—it has begun to seize strongly hold of our sensibilities, and address itself to the tenderest sympathies of our nature. The soil of Burmah is already hallowed by the tombs of seven of our Missionaries,—and thirteen survivors are rapidly wearing out their energies in the severe but delicious services of garnering up the whitening harvest, and preparing a stock of implements for the use of their successors, and four others are taking their departure from Boston to join

the mission, and live, and labour, and die for Christ and the heathen. Soon it must be said that every State has a son or a daughter in Asia, and then will a mass of feeling be enlisted in favour of the Mission which shall prompt to a fervency of prayer, and a largeness of liberality, that correspond somewhat with Christian obligation.

The demand for additional labourers is great and constantly increasing. "Nearly all the Missionaries, says Mr. Jones, in a recent communication, "are alone in their respective stations." Thus insulated and single-handed in their operations, what can they effect?—Multitudes of new stations are ready for occupation *as soon as we can have men for them*. Behold the Karens also hungering, if not starving, for the Bread of Life, and multitudes of Talcings getting only crumbs of it through the medium of a language which many but very imperfectly understand. But it is not a little mortifying to perceive how slow is the process by which this Mission receives its scanty reinforcement. There is too much reluctance to submit to personal sacrifice to go ourselves or to let our children go and preach the kingdom of God to the benign nation which is now inviting us to its shores. Our fathers and mothers, much as they love their money, will cheerfully surrender it to the *funds*, rather than consecrate even one of their converted children to the *work*. And even their converted children are less ready to enter the service, than their early ardor and zealous professions of love for souls would seem to promise. How happens it, when the claim is so just, and the call so imperative, that such a diminutive proportion of our young men, who profess to be called of God to preach his gospel, are inclined to enlist in the Missionary enterprise?

Is it dread of hardship? Is it love of home and its endearments? Is it fear that life would be briefer in Burmah than in America? What is it that operates so like enchantment, binding us closely to our native soil, dimming the eye to the condition of perishing millions, and deafening the ear to their wail, and hardening the heart against the appeal with which humanity and religion would fain touch some tender chord of our nature? Says Mr. Judson, "it is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home are just as hard and immovable as rocks—just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still and see the dear Burmans, flesh and blood

like ourselves, and like ourselves possessed of immortal souls, that will shine for ever in heaven, or burn for ever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burmah is drawing near." And then he expresses a wish for at least twenty more Missionaries, versed in the language, and for means to publish tracts and bibles, and to establish schools. "But those rocks and those icy mountains have crushed us down for many years." Yet he indulges the charitable hope that we, unfeeling and inactive as we are, might have our granite softened, and our ice dissolved.

Under date of December 29, 1831, Mr. Judson takes the following review of the progress of the mission up to that date.

On looking over the result of the past year, I find that 79 persons have been baptized at Tavoy, 136 at Maulmein, and 5 at Rangoon—217 in all;—of whom 89 are foreigners, 19 Talcings or Burmese, and 109 Karens; 1 has been excluded from the native, and 1 from the European church in Maulmein.

The following table exhibits the number baptized in Burmah from the beginning—

Year.	Place.	Native.	For.	Tot.
1819		3		3
1820	Rangoon,	7		7
1821		3		3
1822		5		5
1823		None.		—
1824	War.			
1825				
1826	Enmah,	3		3
1827	Amberst,	1		1
1828	Maul. and Tav.	29	4	33
1829		39	12	51
1830	Rang. Maul. and Tavoy,	42	8	50
1831			28	89

Total 373; of whom 260 are natives and 113 foreigners. Of the whole number, 11 have been excluded, and 11 have died in the faith.

The adult school, which has prospered well, will be suspended at the close of the year, most of the scholars having learned to read and committed to memory several important portions of the tracts and scripture. In view of my leaving Maulmein, on a second tour among the Karens, the two deacons, Ko Dwah and Ko Shwaybay have been appointed to conduct the daily

evening worship, and the public worship on Lord's-days. The former acts also as teacher to Mrs. Bennett, and the latter is employed in copying translations. Ko Manboko, the other deacon, and his wife, go to the aid of brother and sister Wade, at Mergui, where pastor Ing is also stationed.

Moung Sanloon and Moung Shway-moung are appointed to itinerate in the direction of Yay; and Moung Poo, from the school, and Moung Zah, to itinerate between this and Amherst, chiefly in the vicinity of Pahouk. Ko Shan and family go to reside at Taranah, a populous Taleing village, on the Gyeing, a village a few miles above Maulmein, where he has a son settled. Moung En expects soon to revisit Rangoon; Moung Dway has gone to Bengal with brother Bennett. The three Karen families, who have been in the adult school, and Moung Doot, who is now here on a visit from his station at Wadesville, I shall take with me, together with Ko Myatkyan who speaks the Karen well, Moung Zuthee, Moung Taumagnay, Moung Tsan-loon, the schoolmaster, and Moung Ouk-moo, just from school, "all good men and true." Brother Kincaid lives in town, and is chiefly occupied with the Europeans;—so that sister Bennett only remains in charge of the homestead, and the female disciples, who mostly stay behind, while their husbands are out on service. Scanty are our resources, and we are obliged to put every thing into requisition. May the Lord soon send us more help from our native land; or if that be not his will, may he cause his strength to be made perfect in our weakness.

A. JUDSON.

JAMAICA.

Soon after our last Number went to press, we received a letter from Mr. Kingdon, dated Montego Bay, November 8, which removes all fear respecting his personal safety, though the kind friends who defended him, at the risk of their lives, from his murderous assailants, are still immured in jail. When shall these scenes of violence and outrage have an end? Mr. Kingdon writes as follows:—

"Respecting the Savannah-la-Mar riots I am happy to say that justice has

so far prevailed, that the Grand Jury here have found a bill against many of our assailants, for having acted riotously with fire arms, but not for having fired. Had there been an upright jury, the latter bill would not have been ignored; and so great is the prejudice against us, that I doubt not that our friends will have every bill found which may be sent in against them. The Attorney-General is plainly convinced of our having been most barbarously attacked; but still, he is bound to act on the affidavits sent in to him against our party, and therefore, he intends to indict two for firing or ordering to fire, and several others for riot: he will not send in any bill against me, being convinced that I was not concerned in the conflict. If the bills for felony be found against Mr. John Deleon and Mr. Dolphy, their trials will be removed to Kingston; we hope, at all events, they will be postponed till the Grand Court in February, when it will be decided where they shall be tried; if in any place in the Island justice would be done, it would be at Kingston, where a greater number of coloured persons would be amongst the jury. There we fear not the result; but here there would not be any hope of a fair trial."

He adds, a few hours afterwards:—

"I am deeply grieved to say, that the Grand Jury have found True Bills against my kind friends Mr. John Deleon and Mr. Dolphy, for felony. But the Attorney-General declared, in open court, they could not be found guilty when tried in Kingston, and tried to the uttermost to get them bailed; but the Chief Justice would not bail them; so that, unless the Chief Justice alter his mind, or the Governor have the power to interfere, they will remain immured in the jail here till February Grand Court! From thence, the trial will be removed, I hope, to Kingston. I kept this open to the last, to give you the result of the inquiry before the Grand Jury."

While our brethren are illegally harassed and threatened, and a systematic determination is evinced by the Magistrates to prevent their preaching the gospel, we beseech our readers to remember the far greater trials of the numerous flocks who have so long been deprived of their

earthly shepherds. As bearing upon this point, we insert the following letter, which has been for some time in our possession, from the church at Falmouth, over which our brother Knibb presided, till he was compelled to leave them. We have not corrected the few grammatical errors in this artless composition. Its pathos and piety will, we doubt not, appeal very forcibly to the hearts of thousands.

Falmouth, Jamaica, April 16, 1832.

From the Baptist Church to the Friends and Fellow-Christians in Great Britain.

“We doubt not, ere this, you must have heard of the distressed state of Mission and Churches in this Island. Immediately after the breaking out of the late recent rebellion, our Church in this place was levelled with the ground—our Minister was torn from us, and taken to prison, at a time when not the least shadow of a charge was brought against him. He humbled himself, he suffered imprisonment, not because he was guilty, but for the sake of Him who died to save a perishing world.

“Within the last three months, we have endured prosecutions of every description—we have been deprived of the public means of grace—Sabbath after Sabbath, no place of public worship to go to—no minister to unfold to us the words of eternal life—many of us, for years gone by, were in the habit of going to the Established Church of England, but was ignorant of the one thing needful, and would have been in gross darkness, were it not for the preaching of Dissenting ministers; many of us had a name to live when we were spiritually dead—we had the name of Christians when we were strangers to vital religion.

“We love all Christians, of whatever denomination or name they may be called, that love our Lord Jesus Christ in sincerity and in truth; we, as a church, therefore, beg and intreat, that the friends will leave no means untried for the promotion of the Redeemer's kingdom, in this wicked land.

“We know that our pastor did all that lies in his power to quell the late recent rebellion, and we are confident that the head and front of his offence is, for preaching the gospel; he never shun to declare the whole counsel of God; he

never hesitated to say that all men by nature are sinners in the sight of God, whether rich or poor, high or low—profanation of the Lord's day, &c. &c.; these doctrines are too humbling for the Jamaica nobles. Look at the different resolutions that have passed in the different parishes for the expulsion of the Sectarian Missionaries from our land: what can we expect from such men as those who composes the *Colonial Church Union*?

“In April 1831, our church in this place consists of 885 members—we are now wandering like sheep without a shepherd: we trust that the friends in Great Britain will assist us in our great troubles, that we may again have a house erected for the worship of the living God, and that we may again be enabled to have him who has been labouring among us for more than two years. He has been a friend to the destitute, a counselor in all our distresses, a faithful and affectionate pastor.

In our last Number we adverted, with great satisfaction, to the proposed Meetings for special prayer, on account of this persecuted Mission, on Wednesday, the 16th ult. These meetings, we are thankful to learn, were attended very numerously, in different parts of town and country, by the great body of Evangelical Dissenters. Several clergymen, also, we have been informed, testified their brotherly sympathy on the occasion, by convening their pious friends together for the same purpose—a *Church Union*, rather different from the impious Association which arrogated to itself that name in Jamaica! May the many fervent petitions offered up in the solemn assemblies on that day, be heard and answered; as well on account of the wicked persecutors of the servants of Christ, as for the objects of their cruel enmity.

We deem it not unsuitable to add, that at the first Meeting of the Central Committee of the Baptist Missionary Society, which

occurred after the 16th, the Treasurer, J. B. Wilson, Esq., in the chair, the following Resolution was unanimously agreed to:—

“ That this Committee have witnessed, with much satisfaction, and acknowledge, with lively gratitude, the friendly promptitude with which so many of their Christian brethren of the Independent and Calvinistic Methodist denominations, together with those in the connexion of the late Countess of Huntingdon, united in observing Wednesday last, the 16th inst., as a day of public intercession on behalf of the persecuted Missionaries in Jamaica, and their oppressed and scattered congregations. The Committee trust that a divine benediction will follow these united services, and that so gratifying a proof of the sympathy felt in the welfare of one part of the Christian community, will prove an earnest of still increasing harmony and concord, among all who revere the authority, and hope in the mercy of our Lord Jesus Christ.”

P. S. Although the regular Jamaica Packet has not yet arrived, intelligence has reached us, by the way of New York, up to the 24th

of November last. In conformity with instructions from the Government at home, Earl Mulgrave sent a message to the House of Assembly, recommending them to provide means for rebuilding the Sectarian Chapels, so wantonly and illegally destroyed during the late insurrection. With this recommendation, it is said, the Assembly refused to comply; so that the subject will now come under the immediate notice and arrangement of His Majesty's Government. The *Jamaica Courant* has been indulging in his usual strain of invective on the occasion, describing the chapels as ‘dens of iniquity,’ ‘set apart for preaching and teaching sedition,’ &c. Our readers will be tempted to smile at these miserable efforts of imbecile malignity: we are sure they will unite with us in hoping that none of our missionaries will ever degrade themselves so far as to draw forth the commendations of men of this stamp!

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Mr. J. C. Marshman.....	Serampore	July 30, 1832.
	Rev. J. D. Ellis.....	Calcutta.....	July 28,
	Do	Do	Sept. 20,
	Messrs. W. Pearce&Ellis.	Do ..	Aug. 1.
	Rev. John Lawrence. ...	Digah.....	June 23.
WEST INDIES....	Messrs. R. Brooks&others	Kingston.....	Oct. 12.
	Rev. T. F. Abbott	Montego Bay	Oct. 5.
	Messrs. Nichols&Abbott.	Do	Nov. 6.
	Rev. John Kingdon.....	Do	Nov. 13.
	Francis Gardiner... ..	Kingston	Oct. 11.
	Joseph Burton.....	Do	Oct. 5.
	Do	Do	Nov. 12.
	Walter Dendy.....	Do	Oct. 3.
	Joshua Tinson. ...	Do	Oct. 10.
	Do	Do	Oct. 12.
	Do	Do	Nov. 6.
	H. C. Taylor.....	Spanish Town.....	Oct. 11.
	Do	Do	Nov. 12.
	Samuel Nichols....	Kingston.....	Oct. 12.
	John Clarke.....	Spanish Town.....	Nov. 10.
	W. Whitehorne....	Kingston	Nov. 12.
SOUTH AFRICA....	William Davies.....	Cape Town.....	Oct. 19.

Contributions received on account of the Baptist Missionary Society, from December 20, 1832, to January 20, 1833, not including individual subscriptions.

Legacy of Mr. John Hill, late of Westminster (Executors Rev. R. H. Shepherd and Mr. W. Harding) - - - - -	100	0	0	Cheltenham, Collection and Subscriptions, by Mr. J. B. Winterbotham - - -	69	18	0
Newbury, Subscriptions and Collections, by Rev. T. Welsh - - - - -	44	19	0	Monmouthshire, Ladies' Society, by Mrs. Conway (Female Education) - - -	20	0	0
Twickenham, collected by Mrs. Buchanan - - - - -	1	12	0	Bratton, Collection and Subscriptions, by B. Anstie, Esq. - - - - -	16	5	1
Woolwich, collection at Salem chapel, by Mr. Abethel - - - - -	11	8	9	Beaulieu, Collection and Donations, by Rev. I. B. Burt - - - - -	9	5	0
Rotherham, female children at the British School, by Mr. Dexter - - - - -	1	0	0	Oxford, by Miss Collingwood:—			
Stepney, collected at Miss Whitfield's school - - - - -	0	10	0	For Calcutta			
Datchet, collected by Mrs. Bailey - - - - -	2	0	0	School - - - - -	12	5	6
Watford, collected by Rev. Thomas Burchell - - - - -	13	14	0	Jamaica ditto	10	8	6
Exeter, by the Rev. John Mason - - - - -	30	0	0				
Sheerness, collection by Rev. G. W. Moulton - - - - -	11	5	0				
South Devon, by Mr. John Nicholson:—							
Dartmouth - - - - -	2	0	2	Chesham, Penny Society in Rev. J. Hall's family - - -	0	10	0
Bovey Tracey - - - - -	6	3	0	York-street, Walworth, part of a collection by Rev. George Clayton - - - - -	33	5	9
Ashburton - - - - -	2	6	6				
Modbury - - - - -	1	2	6				
Kingsbridge - - - - -	19	2	0				
	30	14	2				
Dorking, friends, by Mrs. Jackson - - - - -	2	0	0				
Missionary Box, by Misses Spurden - - - - -	1	1	0				

DONATIONS.

Friend, Rotherham, by Mr. Dexter - - - - -	2	0	0
James Gorst, Esq. Somers Town (for Schools) - - -	15	0	0
S. M. - - - - -	1	1	0
James Taylor, Esq. Stoke Newington - - - - -	5	0	0
A. Z., by Rev. Joseph Ivimey - - - - -	2	10	0
J. G. Piffard, Esq. by Mr. W. Beddome - - - - -	5	0	0

TO CORRESPONDENTS.

Magazines and other pamphlets have been kindly forwarded to the Mission House, by Robert Wigney, Esq. of Brighton; Rev. Jonathan Carver, Necton, Norfolk; and Mrs. Hobson, of Camberwell.

A box of various articles for the Native School at Digah, under the direction of Mr. and Mrs. Lawrence, has also been received, from the Rev. Samuel Brown and friends, of Loughton.

Of the sum of £78 4s. 6d., acknowledged in the Herald for December, from our friends at St. Mary's, Norwich, £3 18s. 6d., was a contribution from the church at Necton, under the pastoral care of Mr. Carver.