

# MISSIONARY HERALD.

CLXXI.

MARCH, 1833.

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

## FOREIGN INTELLIGENCE.

### CALCUTTA.

Our readers will sympathise in the details of personal affliction contained in the following letter from Mr. George Pearce. We apprehend that Mr. and Mrs. Penny, and Mrs. Pearce, may soon be expected in their native land.

*Calcutta, Aug. 26, 1832.*

My dear Brother,

Too long a period has elapsed since I last wrote to you. At first a want of something interesting to write about, and latterly, severe domestic affliction has made me delay writing longer than I otherwise should have done. You will be sorry to hear of Mrs. Pearce's renewed indisposition: she has now been ill for nearly three months. At present, through the mercy of God, she is somewhat better, but her constitution, through repeated attacks of disease, and especially by the last, is almost undermined. Her medical attendant, who is a pious and conscientious man, has given it as his decided opinion, that she cannot fully recover her strength without a change of climate, and that her life will be in imminent danger if she remains longer in this country. In this opinion, I believe most, if not all, our immediate friends, fully coincide. It is, therefore, nearly determined for her to leave India as soon

as practicable. You will be happy to learn that this measure will be attended with little or no expense to the society, as I hope to be able to defray the expenses attendant on the voyage out and back, from my salary. I must make some sacrifices to do this, but I would rather do this than clog the operations of the society by drawing on its funds at a time when, in consequence of its losses in the West Indies, it must be in great straits for money. It is possible that Mrs. P. may leave in the course of another month, otherwise she will not probably sail till December. She expects to accompany Mrs. Penny, whose departure is, I believe, fully determined on.

Mrs. P. has been a great sufferer in India; not a year has passed in which she has not spent a considerable portion of it in bodily pain. Besides chronic diseases, she has had, every year, some acute disease or another. She experienced, in coming out to the country, a severe fall on board of ship, the effect of which she did not recover from in less than three years. This also was doubtless the cause of the other diseases from which she has suffered. She proposes to be gone about two years, and it is hoped that the change will be of essential benefit to her. Through the goodness of the Lord my own health continues good. It is proposed, but not settled, that during Mrs. P.'s absence I take up my abode with Brother W. H. Pearce, in Calcutta; in which case, my time will be occupied in preaching in the native chapels, and in visiting, occasionally, our village stations. Should this arrangement take effect, Brother and Sister Ellis will have charge of the Chit-pore station. All, however, will be

settled, probably, in a few days, when I hope to write to you at greater length, particularly in reference to my labours.

I have hitherto related only my own sorrows; but the present year has been a particularly trying one to several others of my dear colleagues. Brother and Sister Thomas have had a great deal of sickness among their children during the last three or four months. Their second child, a fine little girl, has been near death once or twice, and they are still full of apprehension for her. Mrs. Yates' and her children's health, have been in a very delicate state. She is now with them at Monghyr trying a change of air. Brother Penny is in a very critical condition, and there appears no hope for him but in a visit to his native land. Thus you see we are troubled on every side, and our hands exceedingly weakened. May the Lord graciously appear on our behalf. I had almost forgot to mention Brother Aratoon's case: he is also, and has been for a long time, very unwell. He continues to preach a little, but I fear he will not be able to continue that little long."

### CEYLON.

The following extract from a communication sent us by Mr. Daniel, some months since, contains full and satisfactory information respecting the schools under his direction.

In my last quarterly communication I gave an account of our missionary labours here, as far as the preaching of the gospel is concerned. I intimated my intention of giving an account of the schools connected with the Mission in my present letter—this I shall proceed to do. As much money has been expended here in education, it is proper our friends in England should know what is done with it. The day schools connected with the Baptist Mission in Ceylon are fifteen: ten of them were under the care of the society on my arrival; five have been added since I have been here. Six hundred and fifty-four children, according to the last monthly returns, are in a course of education in them. I do not mean that this number is present at one time; for even in England our Sunday-schools are never in this state; and in Ceylon, where the great poverty of the people frequently requires them to call their children from the school to the Paddy-fields,

and where education is not valued by the natives as it is by even the lower classes in England, to secure a constant attendance requires all the vigilance of the master, the visitor, and the missionary. But this is the number who are on the class paper, and who are at different times in the school. Four entire schools and part of another, are female schools; six of them are in Colombo, and nine in the different villages about Colombo. In all the schools the children are taught to read the New Testament, to commit portions of scripture to memory, with catechisms, and other summaries of the truths of christianity. They are not only inspected by a visitor, but Brother Siers and myself go as frequently as we well can to most of them, examine, and talk to the children on the great things connected with their eternal salvation. When we visit the village schools, while we are hearing the children their lessons and questioning them, we order the master to send round to his neighbours to invite them to come and hear the word of God. Sometimes a considerable number attend. They have no communication with the children. After which, we carry on a public service, and preach the gospel of Christ. In some of our village schools I have been at other times much vexed with the inattention of the masters, or "goroanseys," as they are called, and have been ready to dissolve some of their schools; but when I see such numbers of persons in my itinerating excursions who, in reply to the question, "can you read," reply, "a pota bahæ," i. e. "we cannot;" when I think that on this account the knowledge of salvation "by one entrance is quite shut out;" when I think by the means of schools this defect is in some degree remedied, and that the word of God is read by them, and the way of salvation is made known; I have concluded that an imperfect education is better than none; and have, therefore, endured the deficiencies for the sake of the benefit rather than abolish the school. The following is a tabular view of our day-schools:—

Names of the Schools.	Division where situated.	Number of Scholars.
Grand Pass,	boys Colombo	. 60
Grand Pass,	girls do.	. 43
Checkwa-Street,	boys do.	. 59
Moderah,	girls do.	. 32
Pettah,	do. do.	. 29
Silversmith-st.	do. do.	. 45
Talwatta,	boys Senakorle	. 35
Paliagodda,	do. do.	. 34
Calary,	do. do.	. 44
Worgagodda,	do. do.	. 34

Natives of the Schools.	Division where situated.	Number Scholars.
Wabodah,	do. do.	. . 40
Byanwille,	do. do.	. . 49
Harpenden, boys & girls,	Hewagan Korle	35
Hanwella,	boys do.	. . 40
Katcopallella,	do. do.	. . 33

A Korle means a large division of the Country, equal to the size sometimes of an English County, under the administration of a Modeliar.

### JAVA.

Extract of a letter from Mr. Bruckner, dated Samarang, 11th of September, 1832:—

I trust you have received my letter dated in the month of November last, in which I stated more fully the reasons which had obliged me to go to Batavia, as also the result of the matter.\* I have experienced, in that affair, the aid of God perceptibly, and seen that he is not only able to support the mind under trials with sufficient consolations, but also to give an issue to them which makes us rejoicingly to trust in him. I have understood since, that a person who has great confidence with government had cunningly represented my distributing of Javanese tracts to government as intentionally done by me as an instrument of the English government in Bengal to move the Javanese to an insurrection; but these charges against me being cleared up, the effects of them were soon removed; and since that time I have been permitted to go on undisturbed in visiting the native villages around. The distribution of tracts among those natives seems to have had a salutary effect on their minds, as they have gained more confidence in me, and in my speaking to the people. Formerly, I could hardly collect a few persons with difficulty; but now, when I appear in any place, immediately a few come standing or sitting round me to listen, and I am constantly asked for tracts. The field here around is really large; within a few miles live upwards of 50,000 people, and I trust to God when divine truth has sufficiently been disseminated that the effects will be glorious. I go out among the natives during the week as many times as my measure of strength will permit. On Sundays I have twice preaching; in the morning to about thirty or forty persons in Javanese, and in the

afternoon in my house in Malay, when some soldiers attend who are from the eastern Islands, and do not understand another language. My tracts have been circulated over a great part of the island, and are still every where received with pleasure. A friend wrote to me lately that a great number of them had found their way to the people on the southern sea-shore; thus the contents of the gospel have become known in districts to which there is hardly an access for a Missionary. The natives uniformly declare that they can understand them very well, and like their contents upon the whole. I rejoice, indeed, that I was placed in such circumstances that I could get a goodly number printed of these little messengers, and have been the means to bring in circulation about 11,000. It would have required a long period before the principles of divine truth would have become so extensively known in this Island without these tracts."

### SOUTH AFRICA.

A letter from Mr. Davies, dated Cape Town, Oct. 19th, announces their safe arrival at Table Bay on the 27th of September, after a voyage of seventy-two days from Gravesend, and sixty-eight from Plymouth. They had been favoured with fine weather and propitious winds nearly all the way; and Mr. Davies had attempted in various ways to promote the spiritual good of those on board. In the absence of our respected friend, Dr. Philip, who had gone to visit the Missionary stations in the interior, Mr. and Mrs. Davies were very kindly received by Mrs. P. Mr. Davies had preached at the Doctor's chapel, and also for the Wesleyan brethren, both at Cape Town and Wineberg, a beautiful village about eight miles inland. The friends at Graham Town had been apprised of Mr. Davies's arrival, and proposed to meet him at Algoa Bay, and conduct him and his family to their future

\* See our Herald for June last, p. 43.

re sidence. May a divine blessing rest on this new effort to promote the cause of God and truth in long-neglected, much-injured Africa.

### JAMAICA.

Late arrivals from Jamaica have brought additional proofs of the hostile spirit which continues to prevail among many of the Colonists. In addition to other brethren who, on various pretexts, have been forbidden to exercise their ministry, Mr. Baylis of Port Maria has now been silenced, The house in which he was preaching (at Oracabessa) was licensed, and Mr. B. was in possession of an island license himself, and yet the warrant under which he was arrested, charged him with preaching and teaching in an unlicensed house! The subject has been again urged on the attention of His Majesty's Ministers, and we hope some measures will soon be adopted to put an end to this vexatious state of things; for at this rate, as Mr. Tinson very justly remarks, every Missionary on the island might be stopped.

The House of Assembly was dissolved by His Excellency the Governor on the 17th of Dec., but, previously to the dissolution, a Committee had been appointed to examine whether any amelioration had taken place in the state of the slaves since 1823, and also whether any obstructions had been put in the way of their religious instruction! Several of our Missionaries had been examined before this Committee, after being previously sworn to answer any questions that might be proposed. The object of this arbitrary, and, we apprehend, illegal requirement, soon became apparent, for the great majority of the questions

had no reference whatever to the professed object of the inquiry; and appear as though designed, if possible, to elicit such information as may render the Missionaries objects of contempt. It remains to be seen whether this Committee will be renewed when the House shall have re-assembled.

It is most gratifying to learn that, amidst all the violent efforts which have been made to check, and, if possible, to put an end to the labours of our Missionaries, the work of God is still proceeding; and many present themselves for Christian communion, undismayed by the perils to which their profession will expose them. This will appear by the following extract of a letter from Mr. Clarke, dated Spanish Town, November 10, 1832.

With the Church here I have much cause to be highly gratified; a more peaceable and interesting people, I think, could not be found anywhere. In every thing I attempt for their spiritual advantage, I am encouraged by their zeal and readiness to meet my desires. Once I have gone through all the classes in individual examination, and am just about to go through them a second time. I have had the assistance of my Brethren, Taylor and Dendy, in examining a large number of candidates for baptism, and on Sabbath the 21st ult., I had the pleasure of baptizing seventy-seven, who had been very strictly examined and cordially approved of by us, in connexion with the Church. It is no small encouragement to see that God is still blessing our feeble attempts to do good: and surely, when we reflect upon the almost certain punishment the poor slaves have to endure on professing attachment to religion, and, notwithstanding, see them coming forward, with their temporal danger full in view, we may conclude that they have been made sensible of their greater danger; and that God has still thoughts of mercy and of peace towards the oppressed and distressed bondmen.

You will be informed by Mr. Taylor, respecting the situation in which he is now placed, as it regards preaching the Gospel: my own is not yet so bad; but how soon

I may be in the same case I cannot tell. I had the good fortune to obtain an island license soon after my arrival;—this may be deemed sufficient, and it may not. Mr. Burton has one, and is, notwithstanding, to be tried for preaching, at the next assize court. For some time past, the public prints have made much ado about my being allowed to preach, and have even affirmed that I should soon be prevented; but I have not yet been troubled, though the Head Constable and several others entered the Chapel last Sabbath evening, and remained during the sermon—one of them, I have been informed, carried loaded pistols. I believe their object was to take Mr. Taylor, had he attempted to preach.

A band of soldiers came a few days ago, to march me to the Court House, that I might enrol my name and enter as a soldier in the militia; but, on informing them that I had an island license, the serjeant thought that sufficient to exempt me, and so I was saved the trouble of having to appear before a Court of Inquiry. My mind is made up on both these subjects. I shall never carry arms, whatever may be the state of the island; or however they may be pleased to punish me for refusing—nor shall I desist from preaching, unless compelled by being put into prison: at the same time, I shall endeavour to honour those in authority on account of their office, and shall obey them, so far as I can do so with a good conscience towards God.

I have thought it might be interesting to you to know some of the answers given by a few of those lately examined for baptism; and so shall give them, as taken down during the examinations by Brother Dendy. You will please to bear in mind that many more questions were put to each than what are here given, and that satisfactory testimony was borne by those that knew them to their general conduct.

*Joanna Thomas, a blind woman, a slave.*

—Q. What made you first think of praying to God? A. Sister Davis spoke to me, and say, massa Jesus was good.—Q. Whose son is Jesus? A. The Son of God.—Q. How do you expect to be saved? A. By massa Jesus' blood.—Q. Do you love Jesus? A. Yes, He died for me, and loved me first.—Q. Are you a sinner? A. Yes, me never did good.—Q. Do you love sin? A. Mo feel hate to it, me no love sin; me used to love quarrelling, fighting, and me no live married.—Q. What book do you love best? A. The Bible.—Q. Whose book is the Bible? A. God's.—Q. Why do you love the Bible? A. There's no book like the Bible, it tell me true.—Q. Do you think you believe

in Jesus Christ?—A. Yes.—Q. Where is He now? A. Massa Jesus all about; He is in heaven, and all in the church.—

Q. Does Jesus know what you mean when you pray, but do not speak out? A. Yes, when me raise my thoughts to Him, massa Jesus can see inside my heart.—Q. Do you know any thing about the Lord's Supper, what do the bread and wine represent? A. Massa Jesus' body and blood, torn and poured out for me, the bread and wine mean.—Q. Is the wine the blood of Jesus? A. No, the wine come from shop.—Q. Suppose you were not to be baptized, nor to take bread and wine before you die, could you get to heaven? A. Baptism no tako me to heaven, blood of massa Jesus so, so, (meaning *alone*) can save me.—Q. Cannot good works help a little? A. No.—Q. Of what use is your ticket? A. To show me joined to Spanish Town Church.—Q. What kind of a place is heaven? A. A holy place, &c. &c.

*Robert Bailey, an aged man, about 70, free.*—Q. How long have you been concerned about your soul? A. Been praying two years.—Q. Do you hate sin? A. I do hate sin, massa.—Q. Why do you hate sin? A. Because it no good, it no what God likes.—Q. Did you always hate sin? A. I once did n't hate sin, because I did n't know any better then.—Q. Are you a sinner? A. Really me feel so from my heart; but I pray against it.—Q. Do you think that God has changed your heart? A. Yes.—Q. How long do you mean to serve God? A. As long as I live on this side.—Q. Where do you hope to go to when you die? A. I hope to go to heaven when I die.—Q. What kind of a place is heaven? A. It is a City of Glory.—Q. What will you do in heaven if you get there? A. Glorify God, and praise.—Q. Has God done much for you? A. Yes, He has changed my heart, and made me feel love good.—Q. Have you any thing to strive against? A. Yes, sin.—Q. Have you a good heart? A. I beg God to cleanse it.—Q. Are you ever tempted to do bad? A. I feel sometimes bad, and then I pray God to take it from me.—Q. Are there more Gods than one? A. One God, three persons.—Q. Who is God the Son? A. God and man, massa Jesus.—Q. What did Jesus come to do for us? A. He come to dead for sinners.—Q. Is God willing to save you if you believe in Jesus Christ? A. Yes, if I believe in Jesus—no one but the blood of massa Jesus can save.—Q. Why do you desire to be baptized? A. Massa Jesus commands.—Q. Will the water wash away sin? A. No.—Q. What can? A. Nothing but the blood of massa Jesus Christ.—Q. Were you to meet with

much persecution for Jesus Christ's sake, do you think you would give up your religion? A. I will never give up my religion.—Q. Can you keep *yourself* from giving up religion? A. No keep in own strength, but pray to God to give me grace.—Q. What does the bread mean at the Lord's supper? A. It puts me in mind of massa Jesus' flesh torn upon Mount Calvary.—Q. What does the wine represent? A. When I see the wine it puts me in mind of massa Jesus' blood spilt on Mount Calvary.—Q. Is there any book you love more than you love another? A. Yes, the Bible, God's book.—Q. Would you trust to dreams or to the Bible? A. To nothing but the Bible.—Q. You have had an inquirer's ticket, and if you be baptized you will receive a member's—of what use is the ticket? A. All it is for is only to show I a member.—Q. What is repentance? A. I glad feel change, sorry for sin—it is all bad, massa—sorry so long time in sin.—Q. Will Jesus Christ come again into this world? A. Yes, Sir, he will come to judge the quick and the dead.—Q. Who are the quick? A. We living.—Q. What caused you to think about your soul? A. A broder force me long since, and teach me, and set me off pray.—Q. What does the Holy Spirit do for you? A. Sanctify.

*An old Female, formerly a slave, had freedom given to her by her owner.*—Q. What led you to think about your soul? A. Heard the Word, beg God to touch my heart and make me better.—Q. Are you a sinner? A. Yes.—Q. What punishment do you deserve? A. To be sent to hell.—Q. What kind of a place is hell? A. A bad place.—Q. Who are punished in hell? A. Bad people.—Q. Who is the worst? A. The devil.—Q. Who can save you from hell? A. The blood of the Lord Jesus Christ.—Q. Who can make you holy? A. The Holy Spirit.—Q. Would the Holy Spirit have made you holy, if Jesus had not died? A. It is for Jesus's sake.—Do you think that God has changed your heart? A. Yes.—Q. What reason have you for thinking so? A. Because I loved sin, and used go among all bad people, and hated my God, now I love my God, and serve Jesus, and love to come to chapel, and sing, and pray.—Q. Is there any other Saviour besides Jesus? A. No.—Q. What is Jesus more than man? A. He is both God and man.—Q. Where is Jesus now? A. In heaven.—Q. Will He come again? A. Yes, to judge.—Q. Do you trust in Jesus Christ? A. Yes, to His blood.—Q. Will good works get you to Heaven? A. Can't do nothing (anything) for myself.

—Q. Will God receive you to heaven because you pray, or because Jesus died? A. Because Jesus died.—Q. Why do you wish to be baptized? A. Massa Jesus was dipped in water—wish to follow pattern—God commands to be baptized.—Q. What do the bread and wine used at the ordinance of the Lord's Supper put you in mind of? A. Put me in mind of the flesh and the blood of massa Jesus?—Q. How will you show your love to God? A. I will hail any of my fellow-creatures I see around me in sin, and will tell them to come to Jesus, and what the Lord has done for my soul.

To these interesting details we add a letter lately addressed to the Secretary by the Church at Montego Bay, and which, we are assured, our readers will feel to be equally honourable to the parties from whom it proceeds, and to their worthy pastor. Their testimony was not, indeed, necessary, to vindicate Mr. Burchell's reputation; but still it affords additional satisfaction to find a large body of conscientious persons unanimously coming forward to assert the utter falsehood of the charges so wickedly fabricated against him.

Montego Bay, 11th Dec. 1832.

To the Secretary of the Baptist Missionary Society.

Reverend and Dear Sir,

As we have lately heard with much pleasure of Mr. Burchell's safe arrival in England, we take this opportunity of addressing you as the Secretary of the Society to which we are attached.

As members of the churches of Montego Bay and Gurney's Mount, we feel it a duty we owe to our late beloved minister, and to our society in the mother-country, to establish, as far as we are able, the innocency of the former, and feel great regret that we did not, long ere this, address you on the subject.

We, as a people who have for many years received instructions, both private and public, from the Rev. Thomas Burchell, do firmly avow, that we have never heard him preach or teach any doctrine that could tend to excite negroes, or any other person or persons, to rebellion; on

the contrary, he always endeavoured to impress on the minds of negroes the necessity of being obedient to their owners, and on the free people submission to the powers that be; he himself set us an example; for, during the years that he resided in this Island, he always showed due regard to the authorities, as far as was consistent with his duty to the great Head of the church.

We feel very much grieved that there should have been such a desire among many in this our Island, to attach to his character so much infamy; and we now declare that we are ready to refute, on oath, the charges that have been brought against him; and the greatest body of our church, who are in a state of slavery, would be ready to do the same if their situation did not prevent, for they have repeatedly told us that our minister never, at any time, said anything that would induce them to resist the authority of their owners.

His enemies have persecuted him without a cause; but the Lord has helped him, and made a way for his escape.

We deeply regret the necessity of his departure from us; and if we could consult our feelings alone, we would desire no other minister but him, for he was kind to his people indeed, he was a pastor that we never will forget, but will ever remember him with the affection of children to a kind parent; he is in the hands of a kind Redeemer, who has saved him from cruel enemies in this Island, and

will, we trust, guide and protect him through life, and render him useful wherever he may be.

We should feel very thankful to God if he were pleased to open a way for him to return to us again; and, as a society without the means of grace, we entreat you, Sir, not to forget our situation, but to do all you can to call forth the prayers and exertions of our christian friends in England on our behalf, that we may enjoy religious toleration, and have the word of life preached again among us.

*Signed on behalf of the Montego Bay and Gurney's Mount Churches, by fifty-two individuals.*

As Mr. Burton is, for the present, prevented from engaging in his usual labours at Manchioneal, he was about to embark for the Bahamas, partly with a view to examine and report upon the condition of the large Baptist Churches which have long existed in those islands, and partly for the benefit of Mrs. Burton's health, which has been so much impaired of late, as to render some such change of scene and residence absolutely necessary.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Mr. John Marshman.....	Serampore .....	Sept. 5, 1832.
	Rev. George Pearce.....	Calcutta .....	Aug. 26.
	G. Bruckner.....	Samarang.....	Sept. 11.
WEST INDIES....	Samuel Nichols.....	Montego Bay.....	Dec. 14.
	Do .....	Do .....	Jan. 4, 1833.
	H. C. Taylor .....	Spanish Town .....	Dec. 17, 1832.
	John Clarke .....	Do .....	Dec. 12.
	John Kingdon .....	Kingston .....	Dec. 17.
	Do .....	Do .....	Jan. 7, 1833.
	Edward Baylis.....	Do .....	Dec. 11, 1832.
	Joshua Tinson.....	Do .....	Oct. 27.
	Do .....	Do .....	Dec. 17.
	Do .....	Do .....	Jan. 4, 1833.
	Joseph Burton.....	Do .....	Dec. 14, 1832.
	Do .....	Do .....	Dec. 15.
	W. Whitehorne .....	Do .....	Jan. 5, 1833.
	Walter Dendy .....	Do .....	Jan. 4.
	Dr. G. K. Prince .....	Do .....	Jan. 8.
	Messrs. Vaughan and others	Montego Bay.....	Dec. 14, 1832.
	Rev. Joseph Bourn .....	Belize .....	Nov. 26.

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

Road, Friends, by Mr. Hands .....	2	0	0	North of England Auxiliary, by Rev. R. Pengilly :			
Newtown, Sunday Scholars, by Mr. Thomas Jones .....	1	5	0	Newcastle .....	72	0	5
Carlton Road, Church, by Rev. W. Brock .....	2	0	0	North Shields .....	5	7	6
Walworth, Female Society, by Mrs. Steward .....	3	12	6	Sunderland .....	12	12	0
Hackleton, Collection, by Rev. W. Knowles .....	3	0	9				89 19 11
Walgrave, Sabbath School, by Mrs. Smith .....	0	13	4	High Wycomb Auxiliary, by Mr. Carter, Treasurer .....	18	7	6
Thrapston, Collection and Subscriptions, by Rev. Samuel Green :				Reading Auxiliary, on account, by Mr. Williams .....	50	0	0
Mr. Abbott .....	0	10	0	Loughton, Missionary Association, by Rev. S. Brawn .....	6	11	9
Mr. Bateman .....	0	10	0	Committee of Youth's Magazine, for Schools, by W. B. Gurney, Esq. . . . .	25	0	0
Mr. Collier .....	1	0	0	Southampton, Collections and Subscriptions, by Rev. B. H. Draper . . . . .	30	0	0
Mr. Green .....	1	1	0	Northamptonshire, Independent Association, by Rev. J. Robertson :			
Mr. Hill .....	1	1	0	Kettering, Rev. T. Toller .....	2	0	0
Messrs. Hill, jun. ....	0	10	0	Market Harbro', W. Wild .....	5	0	0
Mr. Lewin .....	1	1	0				7 0 0
Mr. Ladds, sen. ....	0	10	0				
Friend, by Mr. Ladds, jun. ....	0	10	0				
Mr. Marshall .....	0	10	6				
Small Sums .....	0	18	6				
Weekly Subscriptions, by Mrs. Stevenson and Miss Hill .....	5	0	8				
Part of the Public Collections after Sermons by Mr. Burchell . . . . .	11	17	4				
			25 0 0				
Dunkeld, Auxiliary Miss. Society, by Rev. James Black .....	5	0	0				
Leeds, Subscriptions and Collections, by Rev. James Acworth .....	80	11	6				
Boroughbridge, Collection, (less expenses 12s.) by ditto .....	5	0	5				

## DONATIONS.

Mr. B. Giles, Abergavenny .....	2	0	0
Friend, by Rev. T. Burchell .....	0	10	0
Mr. Marlborough .....	5	0	0
Q. Q. ....	20	0	0

## LEGACIES.

Mr. John Deakitt, Birmingham, further on account of residue .....	1000	0	0
Mr. Edward Parker, Chipping Norton, (less duty and expenses) . . . . .	17	13	4
Miss Mary Smith, Camberwell. ....	10	0	0
Mr. John Beldam, Royston (less duty)	18	0	0

## TO CORRESPONDENTS.

After a Missionary journey, unexampled, we believe, for extent, duration, and continuity of labour, our brethren Carey and Knibb have approached within a day's journey of London, and are expected in town at the close of the present week (Feb. 19). We rejoice to find that the health of both has been preserved in a very merciful degree, in their continual travels and exertions, and that, after a brief repose, they hope to recommence their visits to our Churches in various directions, on behalf of the Society. A few days, however, must elapse before any arrangements can be made; and this intimation is given to prevent any uneasiness or surprise on the part of those friends who may have received no answer to their applications to the Secretary on the subject.

We hope, in our next number, to insert an account of the collections made in Scotland, &c., during the last few months. This has, of necessity, been delayed, for reasons sufficiently apparent from the foregoing paragraph.