

MISSIONARY HERALD.

CLXXIX.

NOVEMBER, 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.

CALCUTTA.

The following communication from Mr. Ellis to a member of the Committee, dated 20th Feb. last, contains a very interesting statement respecting the progress of intellectual and spiritual light among the rising generation.

You will have heard, my dear Sir, of the circumstances which have induced my removal from Calcutta, and I trust the respected Committee will sanction our remaining here, as I hope Mrs. E. and myself are useful as well as happy in the discharge of the duties devolving on us. We came to Chitpore early in November last, it being desirable for Mr. G. Pearce to resign the station previous to Mrs. P.'s departure for England. Our engagements are chiefly among the young, of whom we have nearly 300 receiving daily instruction. Mrs. E. has a native girls' school, in which are 130, and even more could be induced to attend, did the funds permit of it. The prejudices against female education are fast removing, but still a desire after learning (without being paid for it) is seldom seen, as far as it regards the parents of the girls. You have no doubt heard of the Christian Boarding

School which forms a very pleasing and promising part of our labour. There are now living with us forty-five young people, the children of native Christian parents (twenty-nine boys and sixteen girls), from the ages of eight to eighteen. They are entirely separated from the heathen, and it is peculiarly gratifying to observe the great difference of moral character presented by these children to that of those who reside within the depraving influence of heathen habits and conversation. This school gives promise of great future good, and we may certainly hope that some at least will leave the school qualified, both by grace and knowledge, to preach among their countrymen the glad tidings of heavenly mercy through Jesus Christ our Lord. I suppose you have heard of the great success which has attended schools of this kind in Ceylon, and I am sure you will rejoice with me that a Divine blessing has attended it here also: the "first-fruits" of the school are soon to be presented unto the Lord. About a fortnight since seven of the elder youths came forward to state their hope of salvation through Christ, and to express their desire to profess his name and pledge themselves to his service, who has loved them, and washed them from their sins in his own blood. Of the piety of these young disciples I could give you many pleasing proofs, but I must reserve this for a future communication, praying the God of all grace that these seven youths may be only the first gatherings of a very plentiful

harvest. Before I leave this subject, however, I am desirous to commend this promising institution to the attention and benevolence of Christian friends. The expense of the children is individually small, and I doubt not but that there are some who will be induced to take one or more of them as their instruments of good in this sin-covered land. The monthly expense of a boy, including food, clothing, and instruction, is only four rupees, and of a girl three. A regular correspondence might be kept up between the children and patrons, as the boys read and write English as well as Bengalee.

The English language is quickly spreading throughout Bengal, and the observations contained in Douglas' *Advancement of Society in Knowledge and Religion* seem particularly true as it regards India. Schools for instruction in English are very numerous; and, where the doctrines of Christianity have formed a part of the instruction given, the results have been of the most encouraging kind. The boys, or rather young men, who attend the English schools, are of a higher class than those who would come for instruction in Bengal, and an opportunity, which otherwise could scarcely be obtained, is afforded of explaining the Gospel "line upon line and precept upon precept," and of pressing on their attention the annunciations of Divine truth. Scarcely any who have obtained a moderate knowledge of English remain unconvinced of the folly of idolatry. Did they feel the sin of idol worship as much as they see its foolishness, it would be well for them. The moral and intellectual scene of India is, however, changing with great rapidity. That almost general inertia of mind which has so long marked the Hindoo character, is being succeeded by a spirit of restless, unceasing inquiry—a spirit which will soon shake Hindooism to its centre. It is evident to every observer of the state of things here that the educated part of the Hindoo community will very soon relinquish the service of idols, and for ever abandon those altars on which their forefathers have so long sacrificed unto gods which their own hands have made. It is now a matter of anxious inquiry—"Will these young men be converts unto Christ, or will they merely forsake one kind of error for the purpose of attaching themselves to errors of another kind?" As to the ultimate result of the contest against the powers and principalities of darkness, no doubt can for a moment be entertained. The conflict between truth and error, the holiness of the Gospel and the depravity of man, will be increased by the change that is going on. It will be severe, and may

be long. The contest will soon be, even now is, against the fallacies of infidelity as well as against the abominations of heathenism. I am sorry this deistical error is greatly aided by the easy access the natives have to the writings of some of our own countrymen, Bolingbroke, Hume, and particularly Paine, very large numbers of whose *Rights of Man* and *Age of Reason* are imported from America. The present is a very eventful and interesting period in the history of Missions here. The battle is on the increase; the enemies of the cross are putting forth their strength, and it is very painful to reflect that your Missionary servants, instead of increasing with the increase of the conflict, are lessening in number, some having, by the dispensations of an all-gracious Providence, been removed by death, and others, shattered by the influence of the climate, have been forced to retire from the scene. I do trust, my dear Sir, some young servants of Christ will soon consecrate themselves to his service. The field is large—it is promising; the call is urgent. A voice uttered by the necessities of a mighty population unites in the language of intreaty with those who may soon lay down their earthly tabernacles in a foreign land—"Men, brethren, and fathers, "Come over and help us."

Besides this movement of mind among the Hindoo population, there are some things more immediately related to the spread of Christianity, which enable us to take courage, and go forward. I would again refer to the native young men who attend our English schools, many of whom are not only convinced of the sin and folly of idol worship, but are engaged in a serious inquiry into the claims of Divine Revelation. In our English school here (Chitpore) there are 100 youths. The elder boys read both the Old and New Testament with tolerable ease. About three months since I invited them to meet with me every Sabbath morning for the purpose of ascertaining the meaning and truth of revelation. A few of them consented, and this number has gradually increased, so that I now have a fluctuating number of from ten to twenty young men, who form a Bible class, similar to the classes in England. The youths know previously to attending what part of Scripture is to engage their thoughts, and they are requested to read it at home, and propose to me whatever questions they please. These questions are sometimes very numerous, and evidence a considerable acuteness and strength of mind. In this manner we have gone through the Gospel of Luke, and next Sabbath commence the Gospel of

John, after which we hope to read the Acts of the Apostles. Some of the young men who attend the Bible class are not connected with our school, but, having attained a knowledge of English, profess to be inquirers after the truth of Christianity. There are many among the young men of this kind who do not hesitate to confess the heavenly origin of the Bible; and some are not only convinced of the truth of the Christian system, but have recently felt its influence on their hearts. Three have already been baptized, and others will, I trust, soon be enabled to give up all for Christ. An Hindoo convert literally has to give up all. He is expelled his father's house, his early associations are severed, his property is confiscated, and he is regarded by his countrymen as the filth and offscouring of all things. The truth, however, is prevailing over sin, error, and superstition. Reposing on the attributes and promises of God, we do not fear the issue of the contest. The influence of the Gospel is rapidly transmuting itself through the mass of error and depravity; and we are anxiously waiting for the Spirit to be poured out from on high to overturn the altars of heathenism, and cause the people themselves to become living temples, and offer up spiritual sacrifices unto God through Jesus Christ our Advocate and Redeemer.

India seems rising from the dust. She is preparing to stretch out her hands unto God; to cast away those fetters which have so long held her a willing captive to the power of the prince of darkness.

One of the dear youths, referred to in the preceding letter as about to be baptized, is thus noticed in a letter from Mr. George Pearce, to his former pastor, Dr. Newman:—

“You wished to hear a little more about the little boy who wept under the sermon.* I am happy to say that he is going on well, yea, and much better than I anticipated, or could anticipate, when I wrote that account. That little boy, about eleven years of age, now stands a candidate for baptism, and not only he, but six others in the same school, all of whom are but a little older than himself. Yes, dear Sir, there is, I have every reason to believe, some good thing in the hearts of these lovely children towards the Lord God of Israel. Oh! tell it to your dear young people at Bow that seven Hindoo

boarding-school boys, from the age of eleven to eighteen, will in all probability follow the holy Redeemer in baptism in the course of a month; and that they all are now walking in the narrow path which leadeth to eternal life. Thus the Lord is enabling us to rejoice in our labours.”

Mr. Yates, writing at the same time to another correspondent, after noticing the above particulars, remarks:

At the close of last month Mr. W. Pearce baptized eight more persons at Kharce, and the work is still gradually advancing at the different villages adjoining. In the upper provinces in India the natives are now anxious to hear the Gospel; the leaven is beginning to operate in every direction, and will continue to do so till it has leavened the whole lump. May the great Lord of the harvest send forth many labourers into this extensive field, and may the wilderness and solitary place be glad for them, and the desert rejoice and blossom as the rose!

JAMAICA (MONTEGO BAY).

The following letter from Mr. Abbott, shows not only that a door is again opening for the publication of the gospel in the stations lately occupied by our brethren, Messrs. Burchell and Knibb, but that the poor negroes who have been so long deprived of the means of grace, still retain an ardent desire after them.

My last, of July 5th, informed you of the progress of the mission cause at this station and at Falmouth, and I have now the pleasure of adding Lucea to the list. I went thither on the 12th ult., and was highly gratified with the reception given me by our own people, and by a great number of the most respectable coloured inhabitants. No molestation was offered by the authorities or any other persons whatsoever; and on the following Sabbath I held three public services, at each of which I had a most interesting congregation, so numerous indeed, in the forenoon, that it was quite impossible for some to enter within the doors. The congratulations and prayers of the people affected me greatly, and standing on the spot, where only twelve months since, my

* See Missionary Herald for April 1832.

life was threatened, it was with no common emotions of gratitude I exclaimed, while reviewing past trials and rejoicing in present mercies, "Hitherto hath the Lord helped us." The accounts I have to give you of this station and Falmouth are not of a less encouraging nature. Here the congregation has increased so rapidly that I have found it necessary to enlarge the chapel, by cutting out a part of the floor on the third story of the house, so that we have now double galleries, and every partition being removed, and the whole place closely benched, we have seats for full *eight hundred and eighty* persons. This, however, will soon be insufficient to accommodate the people, who, crop being over, will now attend in greater numbers, and I am at a loss to know what to do, as it cannot be further extended except by building a shed or raising tents in the yard, and even in that case the people would be so scattered, that it would be next to impossible for them to hear. My hope is, that brother Burchell will soon arrive, and with him the means for rebuilding the ruined walls of Zion. Last Sabbath I spent a most delightful day at Falmouth. I was favoured with every thing calculated to cheer a Missionary's heart, except a commodious place of worship. I had an overflowing congregation—a spirit of prayerful attention to the Word was manifested—and I was rejoiced beyond measure to see that many backsliders had returned to "learn how freely Jesus can forgive." You have been already informed of the difficulty of procuring a house at Falmouth. During my last visit there, I used every effort in my power to obtain one, but I regret to say without effect. So strong is the current of prejudice against us there, that, although several persons have houses untenanted, none will rent; and when I tell you that the place (belonging to one of our members) in which we have held our services hitherto is no more than *seven feet* high, consequently exceedingly distressing to the speaker, which I know by experience; that it is only capable of seating 200 persons, and that there were at least *five hundred* present last Sabbath, many of whom were during the whole of the service exposed to the rays of a nearly vertical sun, and others, by seeking shelter at a greater distance, could not hear that Word, of which they had been so long deprived, and to hear which, they had travelled so many miles; you will be satisfied that I adopted the only alternative I had, in coming to a determination to build. The members whom I met at the close of the forenoon service were unanimously of opinion that a more commodious

place must be obtained, and as a house was not to be had, it was resolved that a large room should be immediately built on the chapel ground at a convenient distance from the ruins, so that when the chapel shall have been rebuilt, it might be easily converted, by means of a partition, into a school room and vestry.

The room, which is now in progress, is to be forty-five by thirty-five, all of wood, and to cost when completed about £140 sterling, but as each member has engaged to raise from 3s. 4d. to 6s. 8d., according to his circumstances, towards this amount, I shall not, I trust, have to draw on you for more than I should have had to do for rent. I need scarcely say that brother Knibb's presence is equally needed with brother Burchell's. Since brother Nichols's departure, I have had so great a weight of labour that I am sometimes almost ready to sink under it—labour so much more than it was even at these stations in 1831, owing to the disorder into which they were plunged by the rebellion and its concomitants, and the consequent necessity for the adoption of those plans for personal examination and general investigation, which have proved so very laborious, but not less successful.

The last letter I received from brother Nichols gave me little or no hope of obtaining assistance from the south side—the brethren considering themselves fully engaged at their respective stations—there is therefore, only yourself and the brethren in England to whom I can appeal. The brethren with you, and you, my dear Sir, must know that the duties now devolving on me are far too arduous for any one Missionary; and it must be equally evident that, though I am incessantly engaged, the people at neither of the three stations can possibly be more than half supplied. I feel for the poor people very much, for, having been unjustly deprived of the public means of grace for so long a time, it seems peculiarly distressing that, having outlived the storm of persecution, they should now be debarred the enjoyment of their privileges—privileges which very many of them highly value—for want of labourers. I may add as another source of encouragement to "send forth more labourers," &c., that all opposition to the prosecution of our duties as Missionaries has at length ceased, in this place at least, and I have reason to hope at Falmouth and Lucea also. Mr. Murray, the Wesleyan Missionary, and myself, attended the Quarter Sessions the day before yesterday, and qualified according to the Toleration Acts, viz. took the oaths of allegiance and supremacy, and signed the declaration

against transubstantiation. The document you sent me was not considered valid, because it had not a probate, and Mr. Watt, one of the magistrates, called it a "d—d imposition," as he had designated my certificate of registry on a previous occasion; but his objection was overruled by his more sensible colleagues, and I was permitted to qualify. A novel and unprecedented occurrence took place at the Quarter Sessions, and one which will, most probably, place the magistrates who sat on the occasion, in a more awkward dilemma than they at present imagine. The Chief Justice, at the instance of the attorney general, had granted writs of certiorari for the removal of the causes against brother Nichols, Mr. Lewin, Mrs. Renwick, and myself, from the Quarter Sessions to the Grand Court. The magistrates first *refused to comply with these writs*, and then directed the clerk of the peace to enter "nolle prosequi," on each of the indictments against us, for the purpose, as they said, of upholding the rights and dignity of their own court, and of showing that they were not desirous of keeping alive a feeling of excitement in the community any longer—the presiding magistrate religiously adding, that for his own part, "he did not wish to prevent any man from praying to God or the devil either, if he thought proper." Thus all the proceedings against us were voluntarily dropped; whether the chief justice will approve of their releasing us from our recognizances, and thus at the eleventh hour taking the credit to themselves by an infringement of his authority as supreme judge, remains to be seen; but certain it is that had he exercised the power vested in him when it was most needed, we had months since pursued our vocation in peace.

I now feel it my duty to narrate a case of *extreme cruelty*, which has come under my own immediate observation. On former occasions I have seen slaves suffer much from the infliction of punishment at the mere caprice of their master: in each case, however, the sufferers were the victims of legalized barbarity; but I never knew a case, nor do I think I ever heard of one, in which the slave law—oppressive as it is—was more grossly violated, or the violation of it so openly and unblushingly sanctioned, as the one which I am now about to relate.

Last week a Mr. Alexander Dewar, mason, of this place, ordered four of his men-slaves to be flogged in the following manner, which order he saw carried into execution. To one 128 lashes, to a second 110, to a third 80, and to a fourth 67.

The man who received the 128 lashes was a member of this church, named David Douglas, and though I regret to say we had to exclude him some time since, yet this does not make his case the less oppressive. This man came and made complaint to me on the 24 ult., the day on which he received the flogging. When I saw him the blood was streaming through his clothes, and on taking him into my study and examining him, I found his flesh from his loins to his thighs lacerated in the most barbarous manner; the sight was truly sickening, and never did I perform a duty so reluctantly as when I advised him to return to his work. As he came to me during his meal-time, I sent him to Mr. Lewin, who examined him likewise, and who, finding that the extent of punishment could be proved by unquestionable evidence, sent on the following day to the senior magistrate, requesting him to convene a council of protection. This request was not complied with, but on the 27th, an examination was taken before seven magistrates, who refused to hear Mr. Lewin, although he was the complainant; and, after full two hours investigation, during which the number of stripes was fully proved, Mr. Watt, already named in this letter, gave the sentence of the court to the following effect. Addressing the suffering slaves, he said it was well they were not the complainants, had they been they would have been *severely punished*; and then ordered them back to their master; told the principal witness that he was a "perjured man," and pronounced the complaint to be "groundless, frivolous, and vexatious."

Thus, although the violation of law, which only authorizes the master to inflict *thirty-nine* lashes for any offence whatever, was clearly shown—although the master was present, and did not attempt to falsify the evidence—yet because Drs. Longmore and Gordon declared, after having examined the sufferers, "that the punishment could not have been severe, the flesh not being in a state of *ulceration*,"—these four men, who for some trivial offences had received *three hundred and eighty-five* lashes, were dismissed with a reprimand, instead of obtaining that redress to which they were so justly entitled.

This is the substance of the case; further particulars will, I expect, appear in the Watchman, to which I beg to refer you, assuring you and every lover of justice, that the facts therein narrated can be fully substantiated, consequently any use may be made of them calculated to benefit the sufferers.

BAHAMAS.

A letter from Mr. Burton, dated 3d of August last, contains the following pleasing particulars of his progress there. We anticipate the gratification our worthy brother will feel, on the arrival of Mr. Pearson, to find his request for a coadjutor so promptly complied with.

"My preaching engagements are as usual, through the great mercy of God, and opportunities of attempting something in the service of Christ, in different ways, are very numerous. I have thoughts of trying to preach four times on the Sabbath instead of three, but, as I am the principal teacher in the Sabbath school that meets twice in the day, and as the singing and every part of public worship depends upon me, I confess I am sometimes almost afraid. But I know not why I should fear. Hitherto the Lord has helped me, and has given me strength adequate to the duties which I have had to perform. I recollect, too, that Whitfield says, in one of his letters, 'we are immortal until we have accomplished our work.'

My chief object, however, in mentioning what I am doing, and thinking of doing, is to prepare the way for an urgent request that you will appoint at least two Missionaries for the Bahamas. Two can do much more than double the work of one. I very much wish to visit the poor people in the out islands; their desire to receive instruction, and their need of it, are very great. I have requests made to me on this subject, with which I know not how to comply, and which I can hardly refuse. There is so much work for one in New Providence; and, securing the blessing of God, there is such a prospect of usefulness, that for the present I think it would be better to continue here, though I very much desire to go to some of the other islands.

Since I last wrote to you James Walker, Esq., whose name I have mentioned before, has very kindly made me a present of a horse. Since my arrival here Mr. W. has always been very kind, and very earnest in his hopes that you will decide upon establishing a mission station in this part of the world. Some few days since I only observed to him in conversation that I had thoughts of purchasing a horse, because the travelling part of my work was too much to be continued, and the following morning I received one of his horses, with the following note:—

Dear Sir,

Allow me to offer a donation to the Baptist Mission, which I trust is to be established here. Pray accept of this horse—I hope I am in time to prevent your buying one. With my best wishes, and prayers for your success, I am ever,

Dear Sir,

Very faithfully yours,
JAMES WALKER.

What the value of the horse is in this place I can scarcely say, but in Jamaica I could not have purchased one like it for a hundred dollars. If you will be so kind as to acknowledge this favour in the Herald in some way, I shall feel very thankful."

Mr. and Mrs. Nichols, from Jamaica, arrived at Nassau on Aug. the 31st, the voyage having been strongly recommended for the benefit of Mr. Nichols's health, which, we regret to learn, has been seriously impaired of late. There is, however, reason to hope that the milder climate of the Bahamas, and cessation from labour for a time, may, under the Divine blessing, effect his recovery.

* * We have inserted, this month, particulars of the extra Collections for Jamaica, made in the London churches, so far as they have been received. In the confidence that the friends of the Mission at large will promptly come forward to assist on this very pleasing occasion, the Committee, at their Quarterly Meeting, on the 23d instant, accepted two other Missionaries, in addition to those who were previously destined for speedy embarkation. It was also resolved to direct the attention of our churches throughout the kingdom to this very important object, in which also we anticipate the kind co-operation of many beyond the limits of our own denomination.

Fen Court, Oct. 24.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. Andrew Leslie....	Monghyr.....	April 27.
WEST INDIES,...	Rev. Joshua Tinson...	Kingston	Aug. 5.
	Rev. H. C. Taylor....	Spanish Town.....	Aug. 5.
	Do. Do.	Do.....	Sept. 2.
	Rev. J. Tinson & others	Kingston.....	July 31.
	Rev. S. Nichols.....	Mount Charles.....	Aug. 3.
	Rev. W. Whitehorne..	Do.....	Aug. 29.
	Rev. T. F. Abbott....	Montego Bay.....	Aug. 2.
	Rev. John Clarke....	Port Royal.....	Aug. 5.
	Mr. William Clarke...	St. James's Park.....	July 12.
	Rev. Joseph Burton...	Nassau, N.P.....	Aug. 3.
	Rev. S. Nichols.....	Do.....	Sept. 5.
	Rev. Joseph Bourn....	Belize	July 28.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1833, not including individual subscriptions.

Amersham, by Rev. John Statham.....	25 0 0	Lancashire, by Messrs. Burchell and Peuney :—	
Downton, by Rev. John Clare.....	10 3 0	Rochdale.....	125 3 0
Haddenham (Cambridgeshire), by Mr. Rose.....	5 0 0	Ogden and Shaw.....	7 0 2
Brentford, Friends, by Rev. W. Ragsdell	0 7 7	Manchester, George-street.	46 2 6
Buchan (N. B.), Bible Society, (for Translations).....	7 0 0	Wigan.....	12 12 6
Hemel Hempsted, Collections, by Mr. Howard.....	18 0 0	Bolton.....	19 16 0
Exeter, on account, by Rev. John Mason	30 0 0	Accrington.....	24 12 0
Cambridge, Ladies (for Female Education), by Mrs. Foster.....	7 12 0	Pendle Hill.....	10 3 0
New Mill, Subscriptions, by Rev. P. Tyler.....	8 16 3		239 9 2
Hull and East Riding Auxiliary, on account, by John Thornton, Esq.....	130 0 0	Portsmouth, Portsea, and Gosport Auxiliary, on account, by Rev. C. E. Birt.....	100 0 0
Cornwall Auxiliary, on account, by Rev. E. Clarke.....	70 0 0	Kent Auxiliary, on account, by Rev. W. Groser.....	8 0 0
Eye, by Rev. C. T. Crate.....	1 13 0	Monmouthshire, collected by Rev. J. M. Philippo :—	
Essex Auxiliary, on account, by Thomas Blyth, Esq.....	150 0 0	Newport.....	19 16 3
Scarborough, by Mr. C. Hill.....	55 7 3	Castletown.....	7 5 7
Huntingdonshire Society, in aid of Missions, on account, by Mr. T. D. Paul.....	61 12 0	Bethel.....	4 3 6
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman.....	46 6 0	Beulab.....	6 17 1
Oxfordshire Auxiliary, by Mr. Huckvale :—		Caerphilly.....	0 5 0
Chipping Norton.....	7 2 4	Tredegar.....	3 0 0
Burford.....	3 0 0	Nebo Penycae.....	7 0 3
Hooknorton.....	7 12 4	Nantyglo.....	8 12 6
Banbury.....	1 1 0	Abergavenny.....	6 3 0
Abingdon.....	18 6 6	Llanwenarth.....	8 0 0
Blockley.....	4 15 3	Blaenavon.....	2 15 0
	41 17 5	Pisgah.....	3 4 0
		Abersychan.....	5 9 7
		Penygarth.....	4 10 10
		Trosant.....	7 12 0
		Sharon.....	1 3 2
		Pontrhydryn.....	14 0 0
		Ponthren.....	3 11 0
		Caerleon.....	7 5 0
		Argoed.....	0 5 0
			120 15 10

Collections in aid of the return of Jamaica Missionaries to their Stations.

Stratford-le-Bow.....	Rev. Dr. Newman.....	7	16	7
Stepney.....	Rev. Samuel Tomkins.....	3	14	0
Alie Street.....	Rev. Philip Dickerson.....	7	14	0
Devonshire Square.....	Rev. T. Price.....	32	15	7
Prescot Street.....	Rev. C. Stovel.....	21	2	4
Church Street, Blackfriars.....	Rev. J. Upton, and Rev. J. Davis	39	12	1
Gray's Walk, Lambeth.....	Rev. J. T. Jeffery.....	8	0	0
Camberwell.....	Rev. Edward Steane.....	120	0	0
A little Boy's first week's earnings, towards repairing the damage done				
by the enemies of Missions in the West Indies.....				
		0	6	0

DONATIONS.

Banister Flight, Esq., by the Secretary.....	10	0	0
Mrs. Lane, Cork, by Rev. John Burnett.....	1	0	0
W. A. Hankey, Esq., (for Jamaica).....	25	0	0
Mr. Paris, by the Secretary.....	1	3	0

WIDOW AND ORPHANS' FUND.

Trustees of the New Selection Hymn Book, (third donation).....	25	0	0
--	----	---	---

TO CORRESPONDENTS.

Mr. Tinson wishes to present his grateful acknowledgments to Mrs. Meredith, Bessel's Green, and friends, for a box of various articles intended as rewards for the female schools.

Part of the Suffolk Contributions have been paid in by Mr. Knibb, and will be acknowledged, with the remainder, in next month's Herald.

The kind friends who are preparing articles for the School at Spanish Town are respectfully informed, that Mr. Philippo expects to sail for Jamaica about the middle of this month. Moral and religious books, (bound) for lending libraries, as well as useful articles of needlework, will be most thankfully received.

In reference to the School at Spanish Town, Mr. Clarke thus expresses himself in a letter to Mr. Philippo, of recent date: "When I think of the School I am sorely troubled. I know its importance and how near it lies to your heart, but you will see that over past events I had no control. O how I desire to hear from you concerning the late important institution, and much do I desire that you may be able to do something for it in England, for I fear very little assistance need be expected here for many years to come, as late events have left poverty behind them."