

MISSIONARY HERALD.

CLXXXII.

FEBRUARY, 1834.

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.

A letter lately received from Mr. W. H. Pearce, by a friend in this country, contains the following brief, but very encouraging, statement as to the progress of the work of God at this station :

“ During last year twenty-three natives from the villages joined the church, and this year eight more from my country station, with six dear boys from Chitpore, and two women, the wives of our native preachers, making sixteen since January. Thus God is blessing us, and making my little church like a flock.”

The brethren have lately employed a Mr. De Monte, as an assistant missionary in Calcutta. We subjoin the following monthly journal as a specimen of his labours :

The following are the places where I preached during the month of February last (1833), namely, chapels at Wellington Street, Howrah, Shaum Bazar, Chit-poor, and in the Roman Catholic com-

pound—the chapel in Jaun Bazar not being finished even to this day. Both mornings and evenings of Mondays, Tuesdays (excepting two Tuesday evenings and every Thursday morning, when I preached at the Shaum Bazar chapel), Fridays, Thursday evenings, and Saturday mornings at the chapel in Wellington Street. Wednesdays I spent at Howrah, preaching both in the morning and afternoon, at the Moorgchauttah chapel, and here twenty, thirty, or forty Hindoos and Mussulmans heard me, every time I preached, with attention. In regard to Sundays, two Sabbaths, both in the morning and afternoon, I preached at the Chit-poor chapel, to about thirty native Christians, and to their children; but on other Sundays I and Mr. Lindeman visited thirty or forty compounds, where various parts of the New Testament were expounded to more or less than 100 Roman Catholics chiefly. Some of these, indeed, seemed to be very much affected with what they heard, whilst a few wished us to walk out of their compounds. At the chapel in Wellington Street sometimes I had thirty, forty, fifty, sixty, eighty, and sometimes 100 hearers; but, on one occasion, more than 150 Hindoos, Mussulmans, and Christians were spoken to on the leading doctrines of Christianity; and, to my great encouragement, the majority of my hearers assented to all that I said, and very often reproved my antagonists. At one time an old Hindoo appeared to be much affected with the lively description

I gave of the lost condition of sinners. Yea, in this place too, four or five Hindoos, who constantly hear me, and to whom I had given some tracts, seem to receive the word of preaching in the love of it. These men some time ago opposed me with deadly animosity, but now they have laid aside their prejudices to the gospel—they listen to me with attention, and three or four days ago I asked one of them (a respectable Brahmin, residing near the chapel), "You have, sir, heard the word of salvation for a length of time, what do you think of it?" He said that he supposed that I had advanced the words of truth and soberness, but that the love of his family chained him to his religion. Another Hindoo also observed, in conclusion one morning, that the affection he bears for his relations was so predominant that, though he thought that our religion is evidently true, yet he could not, for the present, profess Christianity; to which I answered, that a person would profit nothing (but rather he would be eternally miserable) were he to gain the whole world and lose his soul. In short, recommending him to pray, &c., I quitted my stand. It is true, that on two evenings some of the Hindoos asserted that God leads men to sin; however, they were as aforesaid answered, and this supposition or notion, which is highly derogatory from the character of the Holy One of Israel, was discountenanced, and looked upon as false, and in the highest degree sinful by many of my hearers. But these workers of iniquity, when listening to the arguments advanced in refutation of this diabolical conception, perceive their errors and behave better. When once I was discoursing on the necessity of praying with understanding (and not like a bird repeating a few words), some of my hearers approved the exhortation, and promised to come to the chapel and to my house for further instructions on the subject. In Shaum Bazar chapel I was, I think, only once contradicted by a Hindoo. The fact is, having occasion to show that Hindoo shasters were not genuine, the Hindoo alluded to withstood me, but he could not obviate the objections I advanced to the truth of the Hindoo shasters; and the reason which I assigned appeared to all, if I am not mistaken, sufficiently strong. Finding him willing to drop the subject, I turned to my hearers, and, proving the authenticity and genuineness of the Holy Bible, persuaded them to accept the invitation offered in the Gospel through Christ Jesus. Excepting this man, I do not remember to have had any controversy with my hearers, but, on the contrary, they generally

assented to what I spoke, and those who could read thankfully accepted the tracts I had to give.

Thus I furnish my well-wishers with this extract from my Journal of the last month, hoping that they will remember me in their prayers to the throne of grace that I may soon be made the blessed means of bringing sinners to a saving knowledge of the merciful Saviour.

CUTWA.

From Mr. W. Carey, dated
March 24, 1833.

It is some time since I had the pleasure of last writing to you, and it is now full time to write again; and, as the chief work of the season is done, I shall endeavour to give you some account of it. In the beginning of the cold season, our itinerating began. Many places were visited till I was laid up with a fever, which made me useless for about a month; the Lord in his great mercy raised me up again, for which mercy I have great reason to be thankful. Since then, all the melas in our neighbourhood have been visited, tracts and parts of the Scripture have been largely distributed; numbers of persons, in various ways, have been inquiring about this good way, but I am sorry to say that they have not come again, and I fear that it was only an excitement for a moment, and then left their minds as far back as ever. Last rainy season we had large and very attentive congregations at the river side, almost every afternoon; many tracts and portions of Scripture have, at these places, been given away, which have been taken to different parts of the country. At Cutwa itself, things continue as usual. Dear brother, we need your prayers, that the work of God may be revived in these parts; also, that the grace of God may still abound in me, that He, in his just displeasure, may not remove his blessed Spirit from us, and leave me to myself. Oh that I could realise more of the undeserved and unbounded love of our Lord and Saviour Jesus Christ! I think that knowledge is increasing, and that idolatry is on the decline. The fairs in these parts are far from being attended as they were in days gone by. People see the folly of these things more and more, and I think a great change is not far off. May the Lord enable me to be an instrument, though the least and most unworthy, in this great work!

SAMARANG, *Java*.

From Rev. G. Bruckner, dated June 27, 1833.

Since I wrote you last, I and my family have been preserved by divine goodness from serious illness and death, although many, even within my own place, have been carried off to the eternal regions from whence there is no return. I have enjoyed the privilege to go on in my work in making known the word of salvation to many of my fellow-sinners. The vast population around here affords sufficient employment for this. Besides the opportunities which occur to speak the word to travellers from the interior, who come in great numbers to the markets here, frequently from distances of forty and sixty miles, I have a place about three miles from this, to which I commonly go once a week, where generally a great number of these market people stop at night, to whom I preach the word, and who are generally attentive hearers; they often are much pleased with what they hear, and admire it. Sometimes one takes the good resolution to turn his heart to God, and leave off his smoking of opium and his other sins. These people are not always the same persons, as easily may be supposed; every time I find others; thus the gospel becomes known to many at a distance. The worst is that these persons are commonly ignorant of reading their own language, so that I meet with very few among them to whom I can give a tract, by the reading of which the truths they have heard could be recalled to their recollection. Numbers of boats are also coming to trade from distant places along the coast to this place, to whom I go frequently to speak the word on board to the people, and to give them some tracts. They are generally very grateful for what they hear and receive. These people are generally ignorant of the Mahomedan law, and, therefore, more willing to listen to my message, than the people who live around me in the villages. Among the latter are so many priests and pilgrims, or such persons who have been to Mecca, to whom the common people look as the persons who ought to know every thing. It is easily conceived that persons, whose subsistence on the established religion, and whose zeal for it, has driven them to undertake such a difficult and expensive journey as that to Mecca, will not decide in favour of any truth which militates against their once adopted system. The number of hadjis or pilgrims has here amazingly increased during the time of the late war between the Government and the natives. They distinguish themselves from the common people by their dress,

wearing a white turban round their heads, and a long white gown. They are gentlemen compared with the common people; and a great many of them live by the gifts of the common people, to whom they are frequently troublesome enough by their begging. Some of them are, however, engaged in trade. This class of people gives me a lively picture of the Pharisees of the New Testament, as their conduct is much the same. If there is a rich widow left, either Chinese or Javanese, some one of them insinuates himself soon with her under pretence of teaching her the true religion; or marries her, in order to get hold of her property. This has here even been often the case with widows who call themselves christians. The reason of the last increase of these hadjis on this island appears to me this; there exists a prophecy among the natives, that the Europeans will be driven out of their country by the assistance of the Turks and Arabs who will then flock in great numbers to this island. The number of Arabs being also greatly increased during the last war, many of the natives have then imagined that the favourable period had commenced, when the infidels were to be driven out, and those among them who bear the marks of peculiar sanctity, such as the white turban and gown, would then be still more distinguished under the state of things. I have, however, heard many of the natives speaking in a contemptuous way of these hadjis, on account of their avarice, and the tricks which they play. And had the people more knowledge of the nature of true holiness, the priests and hadjis would soon lose much of their influence on them. The people, in general, and I might justly say all of them, have no knowledge of God's holiness, nor of the holiness of his law as a transcript of his moral and holy character. The want of this knowledge has of late struck my mind particularly, and I have, by the divine assistance, drawn up a tract on that subject in the Javanese language, which I hope will be printed for circulation. I have observed long ago that, for want of this knowledge among the people, they can with great difficulty be brought to admit that they are sinners, unless they have been guilty of great crimes. I look, however, chiefly to the teaching of the divine Spirit for the effectual conversion of this nation to Christ, for which I daily pray to the Head of his church, that he might send this powerful teacher to accompany his word among this nation. I am persuaded that your prayers, and those of many sincere disciples of Christ in dear England, accompany mine; and I humbly solicit the continuance of them.

BELIZE, Honduras.

From Mr. Bourn, to the Rev. J. Dyer, dated July 28, 1833.

Since my last of the 4th of July, 1833, I have received two from you of the 16th and 17th of May, for which I thank you; but the case of sundries, &c., stated in one of them has not arrived. Probably it will by the next vessel. Through the mercy of our God my health during the hot season now past has been remarkably good. I am not aware, though the heat was as intense as I ever knew it, and though from necessity I was considerably exposed to it, that I ever enjoyed better health since I have been in the country. This, with all other things, is in His hands, whose we are, and whom it is our privilege to serve. It is to Him I ascribe the praise. My hands and heart have been full, and never more employed for Him, to whom all our powers belong. At best, indeed, all our efforts are feeble, and must for ever fail without the divine blessing; but if there is happiness on this side eternity, it is in being employed in the service of the Lord; if there is honour, it is in his using us for his glory.

The settlement has hitherto been preserved from that dreadful scourge, the Cholera, although fears have been entertained, and steps taken in reference to its approach, and not perhaps without some reason, for we learn that it is on the same tract of land to the North, committing dreadful ravages in Campeachy.

We heard, previously to this, that the disease had prevailed to an awful extent in the Havannah. Should the disease come here, many will immediately leave the place; some are already making preparations. From the moveable kind of life numbers live here, it is not unlikely that a great part of the people will remove, though this is the season, from hence to Christmas, that the far greater number of families reside in town. My mind has long been made up on the subject, should we be visited with the disease, to abide where I am, unless the place should become almost entirely deserted.

In the month of April I left Belize, on horseback, to prosecute my intended journey, and visit some of the mahogany works and other settlements on the banks of the Belize river. Never having undertaken such a journey before, and as comparatively few do, excepting those whose business is to look after cattle, with no regular roads, I was induced to seek a guide. The only one I could procure without an unjustifiable expense, was from those going in that direction after cattle.

The person who proffered his services, and whom I overtook on the road, I was obliged to leave about nine miles from Belize, as he had other business that called his attention. After crossing the river and proceeding along the greater part of the way through an open fine forest, I arrived at the distance of what is reckoned twenty miles from Belize, according to the course of the river. I ought to state that running in a line from east to west, between the different rivers on this coast, are beautiful and extensive pine forests, not dissimilar in appearance, only destitute of human culture, to gentlemen's parks, intersected with ponds of fresh water, and every where immense numbers of cattle feeding. The banks of the rivers, which are generally of a rich alluvial soil, are covered with a thick impervious forest, except where it has been cut away and burnt for plantations. Through this, after my ride in the pine forest, I had to make my way to the riverside which I found less difficulty in doing than I had expected. The name of the place is Free Town. After preaching here to between forty and fifty individuals, and taking a little refreshment, I proceeded on my way again.

It was one of the finest evenings I ever witnessed; the sun was beginning to sink in the west; with a blind track made chiefly by the footsteps of cattle, I proceeded forwards till I came to a division in the road to right and left; the one leading apparently into the wide extent of the open pine forest, where persons might wander for many miles, and nights, and days, which has been the case in some instances, without recovering themselves; I thought it wisest to take the left-hand path, which to observation, and as night was coming on, led to the riverside; however, though in this I laboured under a mistake, as I learned afterwards, owing to the crooked course the river takes in that direction, my ride was longer without reaching so far up the stream than if I had kept the other road. Without wandering in any direction, I kept my course, which brought me amidst the rich and glowing rays of a setting sun, tinging in the distance the forest scenery with almost every hue, and after two hours' ride, came about an hour after sun-set to a small but comfortable house by the riverside, the owner of which I knew. After arranging with the old man about my horse, and getting refreshment, I had a little conversation and prayer, and rested here for the night. Early next morning I left, and after two hours' ride, reached the first mahogany works to breakfast, where I had preached on a former occa-

sion. The leading person belonging to the works kindly offered to ride with me till I had passed two creeks which flow into the main river. The first of these we found no difficulty in fording; but the other the horse had to swim across. Beyond this is a considerable settlement, frequently visited by numbers who attend to cattle. Here is the commencement of a rich and beautiful Savanna, running in a line for miles through the country, without a tree, except on its borders, covered with a rich luxuriant grass from two to three feet in height. I preached here in the evening to a good congregation; by far the greater number of the people were present. I left the next morning and stopped at a place on the banks of the river called Lime-walk, where are between forty and fifty persons, who were ready to hear the word. I took my departure from hence, and after a four hours' ride, I came to very high land consisting of a pine forest, to the eye of boundless extent. Here I met with a very kind and friendly reception from a person I knew, who, with his family and several others, have very comfortable establishments. Next morning, the Sabbath, I felt quite refreshed; after breakfast I preached to the people, and conversed with them freely on what they heard. Soon after these services closed, my kind friend with whom I was a guest, mounted his mule and rode off with me across the pine forest to a mahogany works on the opposite bank of the river. The person who owned this establishment I well knew; he expressed himself glad to see us. After considerable, and I hope profitable, conversation on the things of God, the friend who had accompanied me left us to return to his home. In the afternoon and evening I preached to the people, rested there the next day, preached in the evening, left early next morning, and after a considerable ride reached between ten and ten A.M., another mahogany works, where I preached to the people, got my breakfast, and my horse swam across the river, and after a long ride reached Rock Dondon, between four and five P. M., another mahogany works, taking its name from a large rock standing nearly in the centre of the river; here my horse had to cross the river again, and after a very kind reception from an old friend and his family, I preached in the evening. I reached Belize on the Saturday afternoon, after preaching in ten different places, to numbers I never saw before. I pray that God may follow these attempts with his blessing. I can say they were truly profitable to my own soul.

The person whom I mentioned in my last has been received into communion. Some others are labouring under convictions of sin: one, of whom we have reason to hope well, has desired fully to follow Christ and be baptized. Our congregation is better now than ever, and is on the increase; but some come for a while and then turn away. Our members feel the importance of divine things, and are exerting themselves to do good.

We have and do still observe Friday as a day of fasting and prayer for the out-pouring of the Holy Spirit. Let us have an interest in your prayers and those of others.

SOUTH AFRICA.

We are gratified to have it in our power to report very favourably of the progress of the cause at Graham's Town. Our friends held their Auxiliary Missionary Meeting in August last, and have since forwarded the result—one hundred and thirty-five pounds—"as a practical expression," says the Treasurer, "of our gratitude for the continual kindness of the Committee towards us." The spirit of Christian co-operation, manifested on this occasion, was as pleasing as the unexpected liberality of the contributions. "Our meeting," remarks Mr. Davies, "was a truly interesting one. Every thing was done decently and in order. We began our work in time, and consequently went through it with ease. Mr. Shrewsbury (a Wesleyan brother) preached us a very appropriate and interesting sermon, from Matt. vi. 9, 10: *Hallowed be thy name; thy kingdom come.* The Missionary Meeting was held at Mr. Monro's Chapel (Independent). The chair was taken by our clergyman. What a contrast between Graham's Town and Jamaica! There a clergyman pulling down one of our chapels; here a clergyman filling, most

honourably, the chair of our Missionary meeting. The Report was heard to the end with great interest. All the speeches were lively and impressive. A fine spirit pervaded the whole assembly. We sympathized feelingly with our brethren in the West Indies; but we did not persecute their persecutors. We pitied them and prayed for them—and this spirit of Christian meekness, evinced by all the speakers, had a very happy effect on the feelings of the meeting. Ours was the first Baptist Missionary meeting ever held on the continent of Africa. Oh, when will Ethiopia, when will all the clans, and tribes, and kingdoms of this vast continent, stretch forth their hands unto God?

“As a church we are going on comfortably. We continue in unity and peace. Six are prepared as candidates for baptism. Our congregation continues very good, and is, I hope, on the increase. There is one place to which I go to preach once a fortnight. It is called Karega, and is about sixteen miles distant. We have there but a few hearers. They have lately commenced a Sunday-school. Karega is the only station that I can supply, because all the other surrounding stations are occupied. Caffreland is too far; I cannot go there without neglecting home. If you *could* send a Missionary to Caffreland, it would be very desirable.”

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. James Thomas....	Calcutta.....	July 2.
	— W. H. Pearce..	Do.....	July 4.
	Mr. Josiah Rowe....	Do.....	July 23.
	Rev. G. Bruckner....	Samarang.....	June 27.
	Do.....	Batavia.....	Aug. 22.
	— Ebenezer Daniel..	Colombo.....	July 10.
WEST INDIES....	Rev. Joshua Tinson..	Kingston.....	Oct. 25.
	Do.....	Do.....	Nov. 15.
	— H. C. Taylor....	Spanish Town.....	Oct. 11.
	— T. F. Abbott....	Montego Bay.....	Oct. 8.
	— John Clarke....	Spanish Town.....	Oct. 14.
	— W. Dendy.....	Falmouth.....	Oct. 10.
	— F. Gardner.....	Kingston.....	Oct. 14.
	— E. Baylis.....	Port Maria.....	Oct. 8.
	— W. Whitehorne..	Mount Charles.....	Nov. 22.
	— John Kingdon..	Belle Castle.....	Oct. 10.
	Do.....	Do.....	Nov. 14.
	— Joseph Burton..	Nassau, N.P.....	Sept. 14.
	Do....	Do....	Oct. 5.
	Do....	Do....	Oct. 17.
	Do....	Do....	Nov. 15.
	Do....	Do....	Nov. 19.
	Rev. S. Nichols..	Do....	Oct. 18.
	Do.....	Do.....	Nov. 15.
	Mrs. Isabella Holt...	St. George's, Bermuda..	Sept. 23.
	Do.....	Do.....	Oct. 9.
	Rev. K. Pearson....	New York.....	Oct. 24.
	Do.....	Do.....	Nov. 7.
SOUTH AFRICA...	Mr. A. Kidwell....	Graham's Town.....	Sept. 20.

HOME PROCEEDINGS.

PAULTON, *Somerset.*

On the first Lord's day in November last, the Rev. Eustace Carey preached three Sermons at this village for the Mission, when the sum of £6. 13s. was collected, and sent to the Treasurer of the Bristol Auxiliary.

DEPARTURE OF MISSIONARIES.

A Public Meeting, very numerously attended, was held at Denmark Place Chapel, Camberwell, on Monday Evening, November 25, for the purpose of commending to the Divine protection and care those of our Missionary friends who were about to set sail for Jamaica. On this occasion, after a few introductory remarks by the Rev. Edward Steane, minister of the chapel, prayer was offered by the Rev. Edmund Clarke, of Truro, and the Secretary of the Society; addresses were delivered by the Rev. E. Carey, Messrs. Coultart and Knibb, and the whole was con-

cluded in prayer by the Rev. Amos Sutton, of the General Baptist Missionary Society, just returned from Orissa. Messrs. Coultart and Philippo, with their families, embarked on board the Duke of Bronte, Captain Harris, on the 25th of December; but the long continued westerly winds have prevented their leaving the Channel, up to the present date (Jan. 24). After experiencing much tempestuous weather, the vessel put into Portsmouth harbour, and our friends went on shore at Ryde, where much kindness has been shown them by Christian friends residing in that town. Mr. Vercoe has been detained in Cornwall by serious indisposition; on which account the Committee have determined to send out Mr. Benjamin Dexter, one of the young ministers lately accepted by them. His designation took place accordingly, at Olney, on the 21st inst.; and a passage has been secured for him and Mrs. D., on board the Duke of Manchester, Captain Griffiths, which is expected to sail for the north side of Jamaica early in February.

Contributions received on account of the Baptist Missionary Society, from December 20, 1833, to January 20, 1834, not including individual subscriptions.

Princes Risborough, Missionary Association, by Rev. T. Terry.....	15	0	0
Winchcomb, Collection and Subscriptions, by Rev. J. Mills.....	4	0	0
Miss Spurden's Missionary Box.....	0	13	6
Monmouthshire Ladies' Association, by Mrs. Conway, (<i>Female Education</i>)....	20	0	0
Romsey, Collection and Subscriptions, by Rev. W. Yarnold.....	14	10	3
Mottisfont, do. by do.....	1	3	0
Harlow, Penny Subscriptions, by Miss Barnard.....	3	3	0
Wingrave and Aston Abbotts, by Rev. W. Aston.....	4	10	0
Portsmouth, Portsca, and Gosport Auxiliary, by Mr. Robinson, Treasurer.....	141	10	1
Previously acknowledged.....	100	0	0
	41	19	1
Monmouthshire, by Rev. D. Phillips:—			
Pont-aber-bengam.....	1	1	0
Twyngwyn.....	0	11	0
			1 12 0

Dorking, Collected by Miss Jackson....	5	0	0
Colchester and East Essex Auxiliary, balance by Thomas Blyth, Esq.....	13	14	3
Cornwall Auxiliary Society, by Rev. E. Clarke:—			
Callington, by Mr. Mason..	1	2	8
Falmouth Branch (Schools, £2 12s.).....	47	13	10
Helston Branch.....	9	14	1
Marazion Branch.....	8	3	0
Penzance Branch.....	28	0	11
Redruth Branch, (Trans- lations, 15s.).....	35	14	2
Truro Branch. (Schools £1. 1s.)	70	0	4
	200	9	0
Previously acknowledged.....	170	0	0
	30	9	0
Southampton, Collections and Subscriptions, by Rev. B. H. Draper.....	24	2	6

DONATIONS.

Thomas Walker, Esq.....	by Mr. Gutteridge.....	10 10 0
Mrs. Wedd.....	Do. do.....	2 0 0
Mrs. Blake.....	Miss. M'Lellan.....	2 0 0
Friend, at Cheltenham.....	Rev. George Pritchard.....	1 0 0
'Unprofitable Servant'.....	the Secretary.....	25 0 0
Mr. Jones, Loughton.....	Mr. Blight.....	2 0 0

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

Clapham, (Independent).....	Rev. George Browne.....	17 0 0
Grafton-street.....	W. Williams.....	9 3 0
Newport Pagnel.....	Iata W. Early.....	5 0 6
Croyde.....	J. H. May.....	1 11 0
Waddesdon Hill.....	P. Butcher.....	3 3 0
Crayford.....	John Blakeman.....	9 2 0
Truro.....	T. Steadman.....	1 13 1
Earls Colne.....	T. D. Reynolds.....	0 0 0
Langham.....	J. Goodrich.....	11 7 0
Sible Hedingham.....	J. Langford.....	5 11 0
Steventon.....	G. H. Orchard.....	1 12 0
Bridgnorth.....	Robert Clarke.....	14 3 6
Margate, Collected by Mrs. Atkinson and Mrs. Flint.....		10 15 0
Reading, by Rev. J. H. Hinton:—		
John Walter, Esq., M.P.....		10 0 0
J. B. Monck, Esq.....		5 0 0
William Stephens, Esq.....		5 0 0
Rev. George Hulme.....		2 0 0
Mrs. Maitland.....		2 0 0
Other Contributions.....		21 0 0
		45 0 0

Birmingham, by Rev. Thomas Swan:—

Collection in Cannon Street.....	107 1 7
Collected in Boys' School.....	0 16 6
	107 18 1
Less Expenses.....	1 12 6
	106 5 7

From the Society of Friends:—

Mr. Joseph Sturge.....	2 0 0
Mr. Samuel Lloyd, (for Schools).....	1 0 0
Mr. Charles Sturge.....	1 0 0
Mr. R. J. Cadbury.....	1 0 0
Mr. John Cadbury.....	1 0 0
Mr. John Sturge.....	1 0 0
Mr. Edmund Sturge.....	0 10 0
Mr. Thomas Southall, (for Schools).....	1 0 0
Mr. William Southall, do.....	0 10 0

From General Baptists, by Rev. Mr. Cheate:—

Collection in Lombard Street.....	2 7 6
	117 13 1
Joseph Trueman, Jun., Esq.....	15 0 0
Mr. John Coward, Liverpool.....	2 10 0
G. S. Kett, Esq., Brocke, Norfolk.....	2 2 0
'Anti-Slavery,' Coventry, by Mrs. Franklin.....	5 0 0

Collections for the Erection of a School Room at Spanish Town, by Rev. J. M. Philippo.

B. P., Moore.....	by G. F. Angas, Esq..	10 0 0
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TO CORRESPONDENTS.

The Editor is requested to acknowledge the kindness of Mr. John Coward, of Liverpool, in sending a donation of £2. 10s. towards the new School Rooms erecting by the church and congregation in Eagle-street.

A number of Magazines have been thankfully received from a Friend in Amwell-street, Wilmington-square; as also a parcel of Books, for Jamaica, from Ladies in Jersey, by Rev. Thomas Griffiths.

Some of our Friends seem hardly to be aware of the description of books adapted for the Jamaica Libraries. Pamphlets, Reports, &c., are of no service; nor should books be forwarded in a damaged and imperfect state. Works of standard theology, and of general useful literature, will be highly valued; and the Committee are greatly indebted to the kindness of those friends who have already furnished a considerable number of this description.