

# MISSIONARY HERALD.

CCVIII.

APRIL, 1836.

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.

The Subscribers in London and its vicinity, are respectfully reminded, that the Annual Subscriptions are now due, and will be called for early in the month by the Collector, Mr. W. Hunt.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

(Continued from page 21.)

LAKHYANTIPUR and KHARI.

Mr. W. H. PEARCE, Mr. DE MONTY,  
and three Native Assistants.

*Lalhyantipur.*—This and the *Khari* station have been under the superintendence of Mr. W. H. Pearce, but since Mr. G. Pearce's return they have been relinquished to his care, he being more at liberty to visit them, and attend to their spiritual necessities. Since the date of the last report, a considerable change for the better has taken place in this station and the surrounding villages, which is to be attributed, under God, to the zealous labours of Mr. De Monty, a considerable portion of whose time, especially during the last year, has been spent here. Many families have abandoned idolatry and united themselves to the Christian population, and have thus come under constant religious instruction. Mr. De Monty has furnished a list of fifty-two persons, exclusive of children, who have

within the last six months renounced caste, and thrown in their lot among the Christians:—concerning whom he says, "These fifty-two persons were visited by me repeatedly, and having heard the word of God for a length of time previous to renouncing their jāt, and being thoroughly convinced of the truth of Christianity, they relinquished Hinduism, and numbered themselves with the followers of Christ."

In the early part of December last, Messrs. W. H. and G. Pearce visited this station, when eight persons were received into the church by baptism. The brethren observe, respecting these eight, that the account they gave of their religious experience was very satisfactory, while the brethren on the spot bore testimony to the rectitude of their conduct. They noticed with peculiar satisfaction the progress which the female candidates had made in Christian knowledge; an attainment for which they considered them in a great measure indebted to the instruction of their husbands:—a pleasing circumstance, as it discovers a laudable concern felt by them for the salvation of their families. As the account of one of these converts contains particulars of pe-

cular interest, your Committee here sub-join it in the words of Mr. G. Pearce, by whom it has been furnished.

“One of the most interesting characters among the eight persons baptized, is a man from the village of Mora Pai, and the remarkable change that has been wrought in him by the Gospel, seems to demand special notice. For some years this individual was a devotee of a sect comparatively new and singular in its principles among the Hindus. This sect reject the popular idols of the country, and in fact polytheism. They reject the pretensions of the Brahmans, Vaisnabas, &c., with the various popular means of salvation, and profess to worship one God only, under the name of the *truth*. The leaders of this sect have the address to make their disciples believe that truth is incarnated in themselves, and therefore demand divine homage from them. In this delusion, the man just referred to continued till the Gospel met him; and so devoted to it, and infatuated was he, that he was perfectly unsettled and unfitted for the business of life. His infatuation grew to such a degree, that he became nearly deranged in mind, and was known as such among his countrymen. But when the Gospel, which is ‘the power of God unto salvation,’ entered his heart, it was mighty in its operation; and he quickly became like the man, who ‘sat at the feet of Jesus, clothed, and in his right mind.’ The power of sin, like the legion of devils, was cast out, and he became a new man, and a wonder to all who knew him. He is now perfectly rational, sober in his habits, industrious in providing for his family, diligent in his attendance on the means of grace, happy in his change, and greatly esteemed and loved by the whole Christian population at the station. When speaking of his change, he usually ascribes it to the grace of God, and appears to do this with great sincerity and feeling.”

In the temporal condition of the people, the brethren say, that there was much to detract from the pleasure they enjoyed. The country about Lakhyanipur has been visited for several successive years with loss of harvest. Within the last six years there have been but two crops; the people have consequently been reduced to great extremity. Numbers have been compelled to fly and leave their houses and lands, while as many probably have perished from starvation. Hence uninhabited and ruined tenements meet the eye in every direction. The Christian population suffer of course in common

with the rest. As far as possible the Missionaries alleviated their distresses by administering medicine to the sick, by giving small sums of money to three or four families in urgent distress, and by devising means whereby others might obtain, by honest industry, the bread which perisbeth. It was deeply gratifying in the midst of so much worldly distress, to witness the degree of attention paid by the people to their spiritual and eternal interests.

*Khari.*—Since the date of the last Report, Missionary labour has been carried on at this station, and its vicinity, with encouraging success. Two native brethren (relieved on their visits to Calcutta by others) have been constantly engaged. Including all the services at the three chapels now existing, they have regularly conducted worship ten times per week, for the benefit of the professing Christians, and have visited the neighbouring villages, markets, and fairs, for the purpose of conversation, preaching, and distributing tracts among the heathen. A gradual increase in the number, and improvement in the religious character of the converts, have been the results. Several families have renounced idolatry, and joined the Christian congregation; and seven individuals have presented themselves as candidates for baptism, whose repentance, faith, and consistent walk, appear to the native brethren to justify their speedy admission to the church. Three of these were examined by Messrs. W. H. and G. Pearce, at a late visit, and were approved; and the feelings and character of the others would have been fully investigated, had not their absence from the station and other causes, made it necessary to defer it till a future visit.

The distresses of the poor at this station and its vicinity, have been very great. The inundation arising from the gale in May, 1833, both in its immediate and remote influence, was most afflictive. A mighty wave, raised from the neighbouring arm of the sea by the tempest, crossed the country, and in its progress, partially injured, or entirely washed down, every house of the Christian and heathen for miles. The harvest the year before had been destroyed by the inundation in October, 1832; and this fresh overflow of water from the sea, rendered the ground so salt, that although the people sowed their farms in most cases twice, they produced nothing. The condition of all the poor was therefore very deplorable; and in some measure to relieve it, an address and subscription paper was put in

circulation by the Missionaries, and the sum of Rs. 251. 4. was kindly contributed, which was immediately applied to the relief of the Christian and heathen population. For these benefactions, which saved many lives from starvation, the Missionaries return their grateful acknowledgments.

This sum was given as a present to the native brethren and others, to aid them in rebuilding their houses, and supplying them for a few days with necessary food. In addition to this, the Missionaries, from a separate fund in their hands, contributed by a few generous individuals, lent the head of each poor family a small sum, to buy seed rice, and to purchase a few articles for trade; the amount, to be gradually repaid on the cutting of their harvest. Two years had produced nothing, and this year's rice, though at first very promising, being generally blighted as it reached the ear, so that scarcely one biggah in a hundred yielded enough even to repay its expenses; much was not expected, nor could it, with any feelings of compassion, be demanded. It was, therefore, with no common pleasure, that the Missionaries above referred to, at a meeting held on Monday last, after they had stated to the brethren their solemn obligations as Christians, to fulfil, as far as possible, their promise, received in cash, or in engagements, to be fulfilled within five days, the sum of rupees 110, about one-third of the total sum advanced. When it is considered that the circumstances of the brethren were so much reduced by their repeated losses; that almost the only way of getting the means of repayment was by making bunds, and cutting wood or grass in the jungle; in doing which, two of the brethren, and numbers of the heathen, have at different times, during the year, been destroyed by tigers; and that they were aware that no force would be used to make them refund the amount, the Missionaries think the return of so large a proportion most honourable to the native converts.

Greatly reduced in circumstances as are the native brethren, it is pleasing to observe that their prospects for the future are upon the whole promising. Through the persuasions of the Missionaries, several of the converts have attended to the cultivation of vegetables and other garden produce. It was highly gratifying to the Missionary brethren at their last visit, to see large gardens containing Indian corn, cauliflowers, brinjals, Cayenne pepper, and various other articles, the cultivation of which will give them constant employment, and their sale at the neighbouring

markets will afford them the means of support, should their future harvest be unhappily blighted.

Five families from the village of Mádhpur, having lately joined the Christians at Khári, and being unable, through the intervention of a salt-water creek, to attend worship regularly at that place, it is proposed to erect a small chapel for their accommodation. This will be done under the conviction, which conversation with the villagers justifies, that if they are favoured with regular Christian instruction, several other families will soon be added to the number of the professed followers of Christ.

Upon the whole, the state of the village stations, whether it regards the increased number, or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions to the number which are every where opening around us, seems to demand our grateful acknowledgments to God for his abundant mercy, and our most earnest endeavours, that opportunities so favourable should not, through our want of zeal, liberality, or exertion, be unhappily lost.

## CEYLON.

We are indebted to the family of our esteemed friend, Mr. Daniel, for the subjoined particulars, extracted from a letter lately received from Colombo. Our friends will rejoice that, under his heavy afflictions, this valuable missionary is cheered with such pleasing evidences of success in his great work. The various individuals mentioned as assisting him in preaching, &c., are active members of the church in Colombo.

I think God is reviving his work both here and at the Fort. I expect to baptize seven Singalese next Saturday, and in a little time three Europeans in the Fort; and I believe six or seven will speedily join us at Byamvillee. Thus we have to sing of mercy as well as judgment.

Aug. 22. To-day I baptized seven natives at Mattachooly. We had on the whole a solemn, and I hope profitable, time, and tolerable congregation. Whyto read the 16th of Matthew, and prayed. I preached from Acts ii. 37—47. Mr. N. lent the use of his bungalow for the exchange of our clothes. As he had a party of Europeans there, two persons belonging to the army, with their wives and two others, they became spectators.

That they might understand as well as the natives, I addressed the people at the water-side by an interpreter. The scene and sentiments were, I should think, new to them.

On sabbath day last, the newly baptized persons were taken into the church. As several members from Byamville were there, we had a larger number of communicants present than I ever remember seeing at the Lord's table since I left England. It was very pleasing to see our Singalese church and congregation in so different a situation to what it was when we came here. The glory be to God alone! After the service I gave notice of a special and protracted prayer-meeting, something like the American ones, to be held the next evening for the blessing of God on the preaching of the word. John and Whyto did all they could to induce people to attend. For this part of the town, we had an unusually large attendance; I should think 150 people were present. Mr. Siers delivered an address in Portuguese on the importance of their helping forward the work of God. And I delivered one in Singalese on the necessity of their seeking their own salvation.

This afternoon I am returned from an itinerating excursion. I took John with me. We set out yesterday afternoon, and spent the night at a place called Gottatoo, where Singo Appoo collected a large congregation. I preached, after which John addressed them. We gave notice that, if they would come together early in the morning, we would preach before we left them. Our lodging was of a homely kind, but the Lord gave us sleep and safety. We then went through the jungle on foot, and preached in three other villages, and after walking eight or nine miles, returned home much fatigued; but having fallen asleep since my return, am now something rested.

Sept. 10. John and I are just returned from a three days' itinerating excursion into the neighbourhood of Byamvillee. We went to nine places, at six of which I preached, and John at the rest. He delivers the word of God with much fluency and earnestness, and is very pointed in his addresses to the heart. We met with very good and attentive congregations at nearly all the places. We were obliged to travel by foot through roads which are impervious to every other mode of travelling. One of the villages seems to be in a remarkable condition for this part of the world. In the course of John's labours some of the people came to hear him, and asked him to preach to them; for they said the people were thirsting for the word of God. He went once.

To-day we went there, and the earnestness with which they heard the gospel I have never seen equalled in any native congregation. The people, on entering the place of worship, came with the greatest respect. When I spoke to them about their sins and the miseries of hell, some of them appeared to listen with a shivering horror. When I told them of a Saviour, they acknowledged it was good tidings, and promised to go to their homes and pray to him. They promised to give a piece of ground, if we would come and preach to them; and build a place at their own expense, and clear the road that we might get to it more easily. They said that in the village and round it 1000 people lived. I hope to visit them soon again.

At Byamvillee we examined eight candidates for baptism. Agreed to receive six and defer two. One of the received candidates was an old man of near ninety years of age. We had to attempt to reconcile two of our members who had quarrelled. A father; and his daughter, who is married to another member. After having heard something of the tale, we said we did not wish to enter into particulars, and told them the necessity of forgiving each other after the command and example of Christ. We inquired if they were willing to do so, and not mention the matter again. On expressing their readiness to do so, they took each other by the hand, the daughter laid hold of the feet of her father, and burst into a flood of tears that prevented the utterance of words. They walked away, as far as we could judge, in friendship. Here is an instance of the power of the gospel. But for this they would have brought the matter into the provincial court, spent on it all they had, reduced themselves to beggary, and continued enemies for life. The members who were present expressed great joy that the matter was settled in so friendly a way.

### BURMAH.

We rejoice to state that the mission in this empire, conducted by our American Baptist friends, continues to prosper. Several new missionaries have lately arrived; and it is proposed to extend the sphere of operations considerably, by occupying Sudiya, a place of importance, situated in the north eastern extremity of Assam, about 400 miles north of Ava, and from whence it may be hoped, at no

distant day, an entrance may be found into the adjacent provinces of the vast Chinese empire. The following extract, however, will show that the jealousies and suspicions of the Burmese authorities are by no means extinct, and that our beloved brethren are engaged in a service demanding strong faith on their own parts, and earnest prayer by others on their behalf.

The extract is taken from a letter addressed, in 1834, to the Rev. Dr. Bolles, of Boston, from Mr. Kincaid, of Ava:—

*Arraignment before the High Court.*

Some of the ministers of government have appeared very unfriendly from the first, and the *Mea-wa-de Woongee* has shown himself particularly hostile. For ten times, he has forbidden me preaching the gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the *Ill-woot-dau*, but it was not till the 22nd of March, that a message came, directing an immediate appearance before the high court of the empire. The *Mea-wa-de Woongee* conducted the business alone. He requested brother Cutter and myself to sit down near him. We did so. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

*Woongee.* Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my lord, I do not say so; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols; and the command of God is, to go into all the world, and preach this religion."

*Woongee.* Stop: it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

*Woongee.* We do not wish you to remain here: you may go to Rangoon.

"Are there no other towns where we can go?"

*Woongee.* Rangoon is a good place; go there.

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion with any earthly power;

that our only object was to teach the people the law of God. I observed, "Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

*Reflections and Resolution.*

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas! how mysterious the ways of God! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them for ever? With feelings which brother feels for brother when about to be separated for ever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labours, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English resident at the court, having an opportunity, inquired of the *Woongees*, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

He subsequently adds—

By permission of the government we have rented a house, standing on the spot where brother Judson lived for one year. Thus, the storm is past: blessed be the name of God! our prospects are encouraging.

JAMAICA.

SPANISH TOWN.

Extract of a letter from Mr. Phil-lippo, dated January 5.

The work of God continues so to proceed in this island that the scenes exhibited Sabbath after Sabbath, carry us back to apostolic times. "Who are these that fly as a cloud, and as doves to their windows?" is a universal exclamation. My own congregation has increased, I estimate, full one-half since the 1st of August, 1834; and within that period I have added, by baptism, between 5 or 600 to my church at Spanish Town; many of whom are young and interesting charac-

ters. Of this number I baptized seventy-two on Sabbath-week at Passage Fort; and last Sabbath, the first of the new year, I administered the sacred rite of baptism to ninety-five at Spanish Town. The congregations throughout the day were immense. Multitudes went away unable to approach even the walls of the spacious building, notwithstanding the late addition (providing for 500 more hearers). The communicants crowded the lower part of the chapel, the portico, and gallery stairs. I baptized in the morning at six o'clock; preached at half-past ten, previously opening the Sabbath-school. At half-past one, the service was again commenced, when the Rev. J. Thomson delivered an address to the new members, 165 in number. I gave to all the right hand of fellowship, accompanied with a few remarks; distributed the sacred elements of the Lord's Supper, and concluded by an address. The whole service occupied three hours. I was so exhausted as to be wholly inadequate to the evening service.

Gratifying as all the incidents of this blessed day must be to me, there was one circumstance, which, more than all the rest, excited my sympathies, and inspired my heart-felt gratitude to God. I allude to the number of young people in the ranks of the newly baptized; and to the number among them who were our scholars, but now teachers in our Sabbath-school. Since the establishment of our Sunday-school, not less than forty of these interesting characters have thus declared themselves the disciples of Christ. What encouragement is this to Sunday-school teachers! You have heard of our schools. The Sabbath-school (at Spanish Town) contains between 3 and 400 children, and about thirty excellent teachers, principally females. We have also an adult Sabbath-school for males and females, adult evening schools, &c. These are established, and in operation at Spanish Town; and I am about establishing one of each at my out-stations respectively.

### RIO BUENO.

Extract of a letter from Mr. Dexter, dated January 11.

In reverting to the spiritual condition of the people under my care, during the first year of my stated labours, I find much to rejoice me, though there are some things which have grieved me. There have been baptized at the two stations 339; excluded five; and several have died, some of them rejoicing in the hope of the Gospel. During the Christmas

holidays there appears to have been a determined attempt, among the overseers on the surrounding properties, to lead or drive our members back into their old practices of fiddling, dancing, &c. Some have stood their ground nobly; whilst four or five, I regret to say, have been unable to withstand the torrent, and will consequently have to be brought under church discipline. In some cases the overseers have gone so far as to procure lists of all the apprentices on their properties who were, previously to their conversion, accustomed to play the fiddle; they have then by persuasion, by the exercise of their authority, or, where these have failed, by deceitful measures, drawn them to the place where dancing was going on, and insisted on their taking the instrument. Considering the influence which these men from their situation possess, it is a wonder, not that four or five have fallen, but that so many have maintained their integrity. One overseer, after having in vain attempted to get one of our members to play for him, began in a rage to accuse his ministers with being a set of needy rascals, who came out just to get their *maccaronies* from them. The man stopped him in the middle of his abuse, by saying,—"Will busha (overseer) allow me for ask him one question? Did ever busha, or any other buckra, tell we before micister come, dat we have a soul for save, and a God for serve?" On his not replying, the man continued, "If busha please I will *arguify* with him from de Bible that these things are no good, and that what ministers tell we is right." Another member, in similar circumstances, being told by his master "that the Baptists would all go to hell together," replied, "Busha, Baptists *may* go to hell, but the gate of hell stands as wide open for busha as for the Baptists."

Another circumstance has recently come under my notice, which is worthy of being known. The member concerned in it suffered severely during the persecution for the sake of the truth. His wife resides on a property adjoining that to which he belongs. Being sent thither one day with a letter to the overseer, the following dialogue took place:—*Overseer*. "Well F., if it had not been for your sake I should have sent your wife to the treadmill, for her insolence and abuse." *F.* "I am sorry to hear that for true; but busha, I am constable on our estate, and when the magistrate come up he tell me that if any of we peoplo abuse me, and I bring them to him, he will punish them. But him tell me that if I abuse them again before I take them up, he will

punish me as well as them. And if for me wife abuse busha, and busha no abuse her again, let she be punished too." O. "Aye, F., you know more about these things than I do, but it's a pity you should go to hear the Baptists, who tell you not to work for your masters, nor to cultivate your own grounds." F. "Is it so they tell we, busha? Well, I can show you what they teach." Saying this, he took from his pocket the Tract Society's handbill, "*Our Duty to the King, to Masters, and all in Authority,*" and requested him to see for himself what instructions were given them. Having read it very attentively, he said, "Well F., while you keep to that you will never do wrong; but why don't you teach your wife this?" F. "Busha, 'tis not for want of teaching; but if she will not do what I teach, I can't help it." O. "Aye, well F., you Baptists are a bigoted set after all; you think that if every body does not pray in your way, they will be sure to go to hell if they are ever such good people." F. "If busha will take him Testament, and turn to the 18th chapter of Luke and the ninth verse, he will see what we think on that matter." He turned to the chap-

ter, and read the parable attentively, and then said, "Well, but F., how is it you can bring chapter and verse to back all you say? You had better come over some night and give us a psalm at the great house." F. "If busha please, I will come and bring the family (i. e., the class) with me." O. "Well, come tomorrow night." The next evening a boy was sent to remind F. of his promise. He and the whole of the class went over, and the service was conducted in the following manner: F. gave out the hymn beginning "Behold the wretch whose lust and wine," and requested the overseer to read the 15th chapter of Luke, when they had done singing. F. then prayed, and made a few remarks on the parable of the prodigal. Another prayer was offered, and the assembly broke up. The overseer expressed his surprise and pleasure, told the people that he would never disturb them at their meetings, and promised F. that, if he would get on with his reading, he would give him a Bible. This promise he has since fulfilled, and he and the people are getting on comfortably. Happy would it be for masters if they would all go and do likewise.

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LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. W. Yates, Calcutta, August 1; A. Leslie, Monghyr, August, 20; G. Pearce, Calcutta, August 28.

WEST INDIES.

Rev. J. Coultart, St. Ann's, December 4; J. Clark, ditto, December 2; T. Bur-  
 chell, Montego Bay, December 15, 22, 29, January 5, 12; W. Knibb, Falmouth,  
 December 14, January 5, 12, 19; E. Baylis, Port Maria, December 11; J. Barlow,  
 Anotta Bay, December 23; J. M. Phillippo, Spanish Town, January 2, 15; G. K.  
 Prince, M. D., Kingston, January 23; J. Tinson, ditto, January 15; T. F. Abbott,  
 Lucea, January 19; B. B. Dexter, Falmouth, January 5, 11; H. C. Taylor, Old  
 Harbour, January 12; W. Dendy, Beththephil, January 7; John Clarke, Jericho,  
 January 13.

NASSAU:—Joseph Burton, November 12, 14, January 6; E. F. Quant, November  
 2, December 15; J. Bourn, December 14.

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HOME PROCEEDINGS.

DESIGNATION OF A MIS-  
 SIONARY.

On Wednesday evening, February 24, Mr. Samuel Oughton was designated as a Missionary to Jamaica, at Surrey Chapel, which spacious edifice was completely filled on the occasion. The business of the evening was introduced with reading and prayer by

the Rev. Joseph Davis, of Church Street; Dr. Cox, of Hackney, delivered the introductory discourse, and received from Mr. Oughton replies to the usual questions; the Rev. George Pritchard offered up the ordination prayer; an affectionate and animated charge was given by the Rev. John Leifchild, from Acts xxvi. 17, 18; and the Rev. Edward Steane, of Camberwell, concluded.

Mr. Oughton has been sent, at the

express and reiterated solicitations of our esteemed Missionary, Mr. Burchell, to be associated with him in the labours of his various stations, which far exceed the ability of one man to sustain. The urgency of the case appeared so great, as to leave no option to the Committee, though the funds of the Society had been so completely

exhausted by previous efforts, that it was necessary to borrow the money needful for the outfit and passage of Mr. O. and his family. It is earnestly hoped that the long tried liberality of the friends of the Society will be renewed on its behalf, and that, by seasonable exertion, the burden of a large pecuniary debt may be avoided.

*Contributions received on account of the Baptist Missionary Society, from February 20, to March 20, 1836, not including individual subscriptions.*

Buchan, Missionary Society, for distributing the Scriptures in India.....	5	0	0	Towcester, Friends, by Rev. J. Barker..	3	0	0
Hampshire, by Rev. E. Carey, viz.:				Southampton, collection and subscriptions, by Rev. B. H. Draper.....	24	4	0
Whitchurch.....	10	6	7	Dorking, subscriptions, &c., by Mrs. Jackson.....	6	2	0
Andover.....	3	0	0	Bugbrook, Friends, by Rev. F. Wheeler.	5	0	0
Romsey.....	12	8	0	Ipswich, sundries, by Mr. Pollard....	3	4	0
				Montreal, Baptist church Sabbath-school, by Rev. Dr. Cox.....	3	13	0
			25	14	7		
Bristol, Auxiliary Society, on account, by Robert Leonard, Esq.....	155	0	0				
Buckingham, Friends, by Mr. Bennett..	2	0	0				

DONATIONS.

Joseph Sturge, Esq., and Friends, Birmingham, for Montego Bay School.....	20	0	0
Mrs. Rouse, and Friend, Torquay, for ditto.....	2	0	0
Mr. D. Dewar, Dunfermline.....	3	0	0
D. F. T., for Jamaica.....	1	0	0
Mr. Hopkinson, by the Secretary.....	1	0	0
Friend, by ditto.....	0	10	0

TO CORRESPONDENTS.

Boxes for Montego Bay have been received, since our last, from Rev. James Sprigg and Friends, Ipswich, and Mrs. Bass, Brighton, which, with several others, previously acknowledged, were shipped in the Etheldred, Captain Hood, under the care of our Missionary friend Mr. Oughton. The thanks of the Committee are returned to the kind donors; as also to the Committee of the British and Foreign School Society, for a case of school materials for Kingston; to Miss Ireland, and Miss Blight, Hackney, for bags, needle-cases, &c.; and to Mr. Collier, Mr. Mackness, and Mr. Fairey, for sundry magazines, and other books.

"I have received various presents, of fancy and useful articles, for our schools, since my return, which I should be gratified by having gratefully acknowledged in the Herald. The names of some of the kind donors I have not been able to ascertain."

Mr. PHILLIPPO, Jan. 15.