

MISSIONARY HERALD.

CCIX.

MAY, 1836.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of Subscribers, &c., in alphabetical order.

Particular attention is solicited to this notice; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand a ter the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN INTELLIGENCE.

JAMAICA.

THE periodical Press of this Island, though in various instances inveterately hostile to efforts for evangelizing the negroes, cannot refrain from bearing testimony to the moral improvement which marks the condition of that class of the community. Formerly, the close of the year was distinguished by scenes of licentious merriment and riotous disorder, which rendered it needful, for the sake of public peace, to double the usual number of guards. But what is the state of things now? "The Christmas holidays," observes the Cornwall Chronicle, "are beginning to be remembered like the emotions of a bygone dream. In the towns, all are quiet—in our rural districts, everything is proceeding in admirable order." "The Christmas holidays," echoes the Falmouth Post, "have passed off with the most perfect harmony. The cage has not had a solitary inmate for some time past. The Specials, Clerk of the Peace, and Constables, all declare they have no-

thing to do. To what a pass things are come! What a contrast, between the good old times of guard-keeping, military movements, and John Canooing!!! Last Sunday was most religiously observed by free and apprentice; and the churches and chapels of every denomination were crowded, we could almost say, to suffocation; and, as far as our information reaches, all went cheerfully to work on Monday."

Our readers will, of course, remember that these honourable testimonies refer to the precise locality where our Mission has a much greater amount of agency, and larger number of adherents, than in any other part of the Island. It is the district in which our brethren Burchell, Knibb, Dexter, Dendy, and others, labour, together with several esteemed Missionaries from other Societies. Surely, we ought to praise God for such unequivocal proofs that they have not laboured in vain!

Our last number furnished proofs, however, that this new state of things is far from being universally agreeable among the overseers, and persons of that description. Mr. Dexter had to complain of determined attempts to

revive the unhallowed practices which marked "the good old times;" and, it should seem, that a similar spirit exists in the southern part of the Island also, though it has operated in a very different way. In one case, the endeavour has been to seduce the flock; in the other, to oppress and terrify the shepherd. We cheerfully trust that neither will prevail; but that these things, like preceding events of a like nature, will *rather turn out for the furtherance of the gospel.*

These remarks have been suggested by certain legal proceedings taken against Mr. Taylor, our laborious and successful missionary at Old Harbour and its vicinity. We had known for some time that such proceedings were threatened; and though, as we have understood, the instigators were dissuaded from the design by some of their own friends, it appears that they have carried the case into court, and obtained a verdict against Mr. Taylor, on a part of the indictment. The offence charged was, an improper interference with an apprentice, named Robert Davidson, head driver and constable on Bushy Park estate, and for exercising his authority over this man, because he had, in the execution of his duty, punished a refractory apprentice by order of a special justice. The facts, from the report of the trial inserted in the Watchman, appear to be these. An apprentice, called Holcomb, while at work on the 5th of October, 1834, put his hand to his mouth and blew very loud. For this offence he was taken before the magistrate, and sentenced to receive twenty lashes; which were inflicted by Davidson, in virtue of his office. Both were connected with Mr. Taylor's church; Holcomb as a member, and Davidson as a deacon. When this came to the knowledge of Mr. Taylor, he sent for Davidson, and told him that the two offices were inconsistent with each other; and that he must either give up his office as constable, or cease to act as deacon. Subsequently, Davidson neglected for some weeks to attend divine worship with his fellow-members; and for this breach of discipline he was "read out," or excluded, from church-fellow-

ship, according to the established rule in such cases.

Such is the offence which, as it was gravely stated by the learned Counsel who conducted the prosecution, would, if tolerated, root up the institutions of the country!

It appears, that an arrest of judgment was moved for at the close of the trial, in conformity with a suggestion of the Chief Justice, in order to argue the question as to the validity of bringing the action. No accounts whatever of this business have reached us from any of our brethren; but we observe in the Watchman of March 12th, the following paragraph, which furnishes an explanation of this silence; and shows, too, the light in which the affair is regarded by our other brethren on the Island:

We understand that the Baptist Missionaries in the Island, with one or two exceptions, are now in this city; and that one of the circumstances which have come or will come under their consideration, is the late novel legal proceedings against one of their body, the Rev. H. C. Taylor. The Rev. gentlemen consider, and we think most properly, the attempt made to prevent the Pastor of a Voluntary Society from exercising the right of expulsion, from his connexion, of any who have transgressed its rules and regulations, a most dangerous and insidious one; and are determined to resist it by every constitutional means. A full report of Mr. Taylor's trial is, we understand, to be prepared and published, together with a protest against that proceeding. A declaration, that the Baptist Missionaries, if similarly situated, will act in precisely the same manner as Mr. Taylor has done, will be appended, together with an appeal to the religious public of Great Britain for support, should the action against Mr. Taylor be attempted to be drawn into a precedent, or acted upon in the case of any other minister. There can be no doubt, that the doctrine attempted to be established in the case of Mr. Taylor is one which, if recognized or admitted, would go to disorganise every religious association in the Island, the Establishment excepted.

Though not immediately connected with the subject, we think it right to insert the following paragraph, in order to show our readers what is thought by the Jamaica legislators of

the gift of twenty millions now in course of payment. The paragraph occurs in a Report of the Committee of the House of Assembly, drawn up in answer to a message from the Governor, in which, among other things, His Excellency had enumerated the various liberal and conciliatory measures adopted by the Parent Government towards the Colony during the last four years. On this, it is stated,

The House would gladly avoid entering into a retrospective detail of the occurrences of the last four disastrous years; feeling, as they do, how little good can result from recrimination between the Colony and the Parent State; but when the British Government gravely puts forward a claim to the gratitude of a class of his Majesty's subjects, *whose property has been nominally paid for, but substantially confiscated*; and when this claim, so ill founded, is daily reiterated as an excuse for further aggression, the House owe it to themselves, and to their constituents, not only to deny the acknowledgment of obligation, but most solemnly and distinctly to declare their sense of a continued succession of injuries, aggravated by misrepresentation and calumny, and *consummated by an act of the most unparalleled spoliation ever committed by the Government of any country upon its own subjects.*

This, surely, requires neither note or comment!

FALMOUTH.

The Committee are aware that, in some quarters, the rapid increase of our churches in Jamaica has led to the fear lest admission was made too easy, or discipline was not sufficiently maintained. Much solicitude has ever been felt at home on this subject, as the frequent reference to it in the correspondence of our Missionaries clearly attests. Still, it has been deemed expedient to renew inquiries on the point; and we have much pleasure in placing before our readers, this month, a communication from Mr. Knibb, which, we doubt not, will prove highly gratifying, by the clear and unvarnished statement it contains.

As an introduction to Mr. Knibb's letter, we extract the following candid and sensible remarks by our young

brother, Mr. John Clark, who was sent out last year to the help of Mr. Coultart. We have often had the conviction forced upon us, that Christians in this country have no adequate conception of the moral and intellectual degradation to which a community is reduced, where slavery has long prevailed, nor of the time which must elapse ere its dreadful results will be effectually counteracted. Mr. C. writes under date of December 3, 1835:

When I first arrived here I was disappointed. I had expected a great deal too much; consequently, the condition of the negroes—religious condition I mean—fell greatly below my expectation. Since, then, however, I have got somewhat more sobered, and have had better opportunities of obtaining an acquaintance with the people; and something of a reaction has taken place in my mind—not that my romantic notions are realized—but, I think as much has been accomplished as any one could reasonably expect. There are, it is true, evils prevalent which shock the feelings; but when we consider the ignorance in which the people have been kept—the examples which have been set before them—and some other causes—it is not at all to be wondered at, that their condition, intellectual and moral, falls below that of an English population, proportionately to their want of the same advantages. There is, however, in the midst of much darkness, light shining out; and many are the instances of simple but sincere piety to be met with. Superstitions, which were very prevalent, and clung to with great tenacity, are fast giving way.

The grant of the Bible Society has been, and will yet be, productive of good incalculable. Thousands have learned to read the word of God; thousands more are learning; and before many years pass away, it will, I am firmly persuaded, be said of Jamaica, that every child can read his Bible. Before this can be, much remains to be done, in the way of instructing the people. May God dispose the hearts of Christian friends at home to send out many to run to and fro, until knowledge be diffused over the land! The happy effects of the knowledge, limited as it is, which some possess, is strikingly visible (the more so from contrast). The enlargement and liveliness of mind of the few stand out in relief by the side of the many—yet narrow, dull, and bigotted—the one giving rise to feelings of delight—the other, to deep sorrow. The same with the morals of the people: so far as

my limited observation extends, the condition of those who can read the Bible is far above those who cannot: not that there is anything singular in these things; they are but pleasing illustrations of a generally admitted truth—that the entrance of the word of God gives light and understanding, and renews the heart.

Mr Knibb, after some introductory observations, proceeds as follows:

I shall give you a statement of the church, and the plans we pursue; I will endeavour to write as in the presence of God: and if the Committee can suggest any improvement, I shall be thankful to receive it. It is now nearly twelve years since I first landed in Jamaica; I feel that I may soon have to give up an account of my stewardship; and any assistance afforded so that that account may be rendered with joy and not with grief, will indeed be a blessing.

The public means of grace. You are aware, my dear Sir, that in the time of slavery, we could only have one service every other Sabbath at the same place with advantage. Since the abolition of slavery, with only two or three exceptions, I have had service every Lord's-day at Falmouth, and the attendance has been *better* each Sabbath than it was every other Sabbath in the time of slavery. This has been the case notwithstanding not half can get within the place of worship at present occupied, and the many hinderances yet presented. My congregation is scattered full twelve miles round Falmouth, situate on full eighty different places (estates or pens); many are house servants, cattle minders, &c. &c. who are often prevented attending, yet I think that my average congregation is at least 1500 on Sabbath mornings. Since my return I have commenced a set of expository discourses on the Epistles, on Sabbath mornings, beginning with the Corinthians. It has been profitable to myself, and, I hope, to the people of my charge. I can appeal to my heavenly Father that I have faithfully and plainly told them the truth, frequently assuring them that a profession of religion, baptism, and the Lord's Supper, or attending on the means of grace, or any other duty they performed could not save them; that nothing but an interest in the blood of Christ would avail; and that if they possessed *that*, it would evidence itself by a holy life. Still they come regularly. To what are we to attribute it, if not to a desire to know the will of God? Many of them have been offered wages to work on the Sabbath, or so late on the Saturday

as not to be able to attend their duties on that day; and they have uniformly refused to break the day of rest. Our prayer-meetings are well attended, and truly I often find it good to be there. We have a weekly prayer-meeting for the spread of the gospel, and last Monday evening we had full 500 present, full eighty of whom had walked two or three or four miles, after labouring in the field all day, having to return the same evening, and to be at their work by daylight in the morning.

Learning. I think I informed you when in England that I did not think 50 of the slaves connected with my congregation could read. I rejoice to say that now, including children, we have full 600; now this has been much brought about by the conduct of some of my members who without fee or reward *devote* two or three evenings in the week on many estates to teach the children and adults to read. A thousand Primers have been sold, and are still selling. I do not mean that these attempts are very efficient, but they show the disposition; and where there are so few public schools, I hope they will receive the blessing of Him who will see that we have done what we could. When we announced the formation of the Bible Society, in one day we had 300 subscribers, 100 of them for *Family Bibles*, and at our first quarterly meeting, the sum of £27 was brought in as subscriptions. I do not mean to say that this feeling is universal, but among Christians it is very general; but I fear that our large churches lead to the impression that *all* the apprentices are thus *inclined*, and thus *under instruction*: far, very far, from it; there are from 18,000 to 20,000 in this parish alone, yet far from God, who attend no place of worship regularly. 'Tis the paucity of the ambassadors of the cross that makes the success appear great, and leads to the fear that it cannot be genuine.

I think, my dear Sir, that while at home I gave you some account of our church discipline; however, I now will refer to this, to me interesting subject, and commence with the *reception of members*. This is a subject on which I feel deeply, and earnest have been my prayers to be divinely directed. It is necessary here to state, that during my absence, in consequence of the trials the church had to endure, the number who had to be re-examined, and the laborious duties of my esteemed brother Dendy, no additions were made by Baptism to the church, that is, *for three years*. Hence, when I came back multitudes were waiting, many of whom

have since been received. My plan is, this: either myself, or Mrs. Knibb (or some one whom we know to be fully competent) speaks individually to the candidates, Mrs. K. generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. K. has spoken to the females, on receiving her report, I talk with them, either individually or collectively. I do not think that I ever fail speaking to each in some such manner as this: "Now, you have assured me, that you love Jesus Christ, that you feel it in your heart, that you pray to him every day, that you love so to do; that you are not living in any known sin; you believe that baptism will not save you, or the Lord's Supper; yea, nothing but the blood of Christ; that if you turn again to the world, or live in sin, you will be damned. It is upon such a profession I receive you: if you are living in sin, if you do deceive me, I tell you affectionately, but plainly, you will be sent to hell, but mind, I am clear of your blood; you voluntarily profess to love Christ, no one forces you: if you do love him, he will bless you; if not, I beseech you not to put on his name."—I keep an account of each, and when I have heard those who come, I call a church-meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the church, telling them, that if they know anything against any one, and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for this purpose; if no charge appears against any of them, I receive them for baptism. They are then, in the presence of the church, received by the right hand of fellowship, and become full members of the church.

Since January 1st, 1835, I have baptized, after having been thus examined, 385 persons, and, in referring to the receiving-book, containing 305 of their names, I find that they have attended as inquirers as follows:—six, for nine years; ten, for eight years; eighty, for seven years; fifty, for six years; forty-seven, for five years; thirty-three, for four years; seventy-six for three and two years. If you can give me any hints by which I can improve this plan, do, and I will thank you.

State of church from December 1st, 1834, to January 1st, 1836.	
Baptized	434
Restored	31
Received by letter.	1

Dismissed to other churches	66
Dead	22
Excluded	12
	100
Clear Increase.....	366
Old Members	843

Total 1209

Marriages from Dec. 1st, 1834, to Jan. 1st, 1836, 421 couples.

Total number of members since the year when the church was formed, exclusive of those dismissed to form the churches at Rio Bueno and Stewart Town, 1478; of the present number, 1209: about 100 are old and infirm.

I am well aware that subscribing to the cause of Jesus is not always a mark of real attachment to his cause; but still it is a pleasure to be able to state that, as far as their ability enables them, they are quite willing to give of their little to its promotion. I know some will say that this is extorted by fear, and I know also that such a statement is false. What is subscribed is generally given to me by the parties themselves, and I tell them plainly, that if it be not willingly bestowed, God will not accept it. I have collected money both in England and Jamaica, and I assure you I much prefer the latter. No excitement of popular speakers, nor parade of public meetings is necessary; they give what they can afford without noise or show.

Once in the year, as a church, we depute several of the deacons, and other active members, to visit every property where we have members. I inclose the report of one. Those *excluded*, are generally those who left in the time of martial law, and have not returned to the church. This was taken before I had received your letter. I send the original, with which you will do as you please.*

I might refer to some individual cases to show the feeling of the members of my church, and select one. When the pain-

* We give the following account of the state of the members on one property out of twenty visited by the same inspectors. It is worthy of remark that, in every instance, the report is wound up with "Love prevails." Would that a similar account could be given of Christian churches everywhere!

"The members are living in good order; their attendance at chapel is invariable. The married people are living pretty well, with the exception of two. Thirty-nine children learning to read. Old and sick members, none. Thirteen members in number. Two excluded. Twenty-three inquirers, consistent. Three members learning to read. Brotherly love prevails among them."

ful news of the sufferings of our Madagascar brethren reached us, I informed the people of it, and held a special prayer-meeting for them. Brother Vine was present, and gave an interesting address. It was a very wet day, but the place was crowded, full 100 were outside, many walked some miles to attend, and the sympathy manifested was very pleasing.

I am well aware that we have faults among us, and that sometimes our pleasing hopes are blasted, and the affection I feel for my poor people makes me deeply feel these things; there is yet much ignorance and many failings among them; but with all these things, they are a kind and affectionate people. Their sorrows have been deep, their advantages have been very, very few; a debasing system has for their whole lives degraded their minds; but they are willing to be taught, and where there is sympathy with them, they love those who instruct them. Never, my dear Sir, during my connexion with my church, have we had one quarrel, or one jarring church-meeting, and I always consult them; it is not the peace of sleep, but of active love. My heart is knit to theirs; I mourn over their follies, and rejoice in their growth. I know I am enthusiastic, perhaps I need it should be so; but identified with them, what concerns them concerns me. All I can say is, that if I knew a single thing that would purify the church, I would not withhold it. We are, dear Sir, a happy, a united church; we do walk together in love; and I assure you that, notwithstanding all the little things that do sometimes annoy, I bless God that I am here, and I pray that I may live and die among them; when, having finished my course as a poor ransomed sinner, looking for the mercy of my Lord, I hope with them I shall be received into the mansions of the blessed.

That God may work in our churches all the good pleasure of his will, is my earnest prayer.

Mr. Knibb states in a postscript that the above letter was read at a church-meeting, where eight hundred members were present, and unanimously adopted as their own, by a show of hands.

RIO BUENO.

The new chapel at this station was opened on Lord's day, Nov. 15th. Mr. Dexter says,

We began with a prayer-meeting at

six; at half-past ten brother Knibb preached from Acts x. 36: "Preaching peace by Jesus Christ;" in the afternoon, the Lord's Supper was administered by Mr. Thompson, the Agent of the British and Foreign Bible Society; and in the evening, brother Vine, of Arcadia, preached from Matt. xxi. 14: "And the blind and the lame came to him in the temple, and he healed them." The congregation in the morning amounted to at least 1500; and the attention was such as is seldom equalled, and can never be surpassed; indeed there was everything which was calculated to make the services interesting. It was the first chapel opened of those destroyed in 1832. It was built on the old spot, but is twice the size of the former building. The first sermon was preached by one in whose sufferings and success the people had been deeply interested, and at the Lord's table there were present ministers and members of different denominations, and of churches in different countries, all rejoicing in the triumphs of their common Saviour, and cemented together by his love. The receipts on the occasion were good; indeed, far better than I had expected. Including a donation of £5 from a gentleman in the neighbourhood, they amounted to £83.

A second chapel, for the occupation of the other church under the pastoral care of Mr. Dexter, at Stewart's Town, was opened on the 24th of January; on which occasion, hundreds, who had long been constrained for want of accommodation to worship in the open air, rejoiced and praised God, for disposing British Christians to aid them in erecting a commodious and substantial sanctuary. The building will seat 800 persons; and has cost about £1200. Mr. Knibb preached in the morning to, at least, two thousand persons, from John xviii. 1, 2; the Lord's Supper was administered in the afternoon; and the pleasing services of the day were closed by a sermon from Mr. Dexter, on Psalm lxxxvii. 5-7. About £53 were collected on the occasion.

The last communication from Mr. D. contains a narrative which we give without preface or abridgment; the rather, as the facts thus simply detailed, bear strongly on the subject previously referred to by Mr. Knibb.

Since writing my last, we have admitted twenty-one persons by baptism into the church at Rio Bueno, and thirty into that

at Stewart Town. We have, however, been severely tried by the wickedness of a member at the former place, whom I had some time since recommended to the Rev. Mr. Vine as a servant. Calling on Mr. V. one evening on my way from Falmouth, he told me that he had no doubt that the young man had robbed him to a considerable amount; that he had charged him with the crime, which he had in the most solemn manner denied. He added that if I would stay with him till morning, we would talk the matter over with the servant. In the meantime, several other things accidentally, or rather providentially, came out, which, though they did not amount to *legal proof* against him, were quite sufficient to satisfy me that he had been guilty of very dishonest proceedings. We also found in the course of the investigation, that he had not long before told me a number of falsehoods, which, when he was charged with them, he could not deny to be such. Our course as a church was therefore a plain, but a painful, one. On the following Sabbath his case came before us, and there being, as I have said, no legal proof of the theft, I confined myself for the time to the charge of gross lying. I may, however, observe that just before the members were meeting, a young man of Rio Bueno showed me a Wilcox's Selection which he had recently bought of the accused. It was extra bound, and exactly resembled one which I had missed from the Chapel on the day of the opening. I said nothing of my suspicions, but borrowed the book and asked the member how he came by it? Here again he prevaricated, and lied, telling me that he bought it at Brown's Town, while I learned that he had told another member he purchased it of Mr. Vine. Of this theft, again, I determined to say nothing to the members, till I obtained further proof; but, if need were, to refer to the lies which he had told respecting the purchase. I did so, without saying anything as to my reasons for asking him where he bought it. Upon this, a member arose, and after requesting permission to speak, told us that the accused took away that book from the Chapel on the day of opening, and when advised to take it back, said, "*No, he had lost a book, and he should keep this to make out for it.*" I shall never forget the effect which this unexpected discovery had upon the members; the place was a *Bochim*; all were melted into tears, many sobbed aloud, and some few were so completely overcome as to go into hysterics. One poor woman who was baptized at the same time with him fell from the seat, and when she

came to herself, could for some time say nothing else than, "*Oh, my poor broder Lewis, my poor broder Lewis! and is he come to this?*" It is needless to add that he was at once excluded. As soon as the painful duty was performed, one of the members came and begged that I would not administer the Supper, which I was just about to do, as their minds were not sufficiently composed to attend to it. This appeared to be the universal wish, and the service was accordingly postponed to another opportunity. There is no occasion for any remarks of mine upon this case. I have said that there was much to *pain us*; but I think, my dear Sir, that in the *deep*, and I scruple not to say the *holy*, feeling which the church manifested, you will perceive *something* which could not fail to be gratifying to a minister.

MISCELLANEOUS.

Mr. Harjette and his family arrived in safety at Calcutta, after a very long and uncomfortable passage, on the 20th of May. Mr. Harjette entered on his employment at the printing-office with zeal and diligence; and anticipated much pleasure from the connexion with our excellent friend Mr. W. H. Pearce: but we are truly sorry to add, that he and one of his children were subsequently attacked with severe illness, which renders his continuance in the East extremely doubtful.

Mr. Oughton, with his family, together with Miss Spiller, proceeding to Jamaica in connexion with the Society, and Miss Renwick, daughter of Mrs. R., of Montego Bay, who has been in England some years for education, embarked in the *Etheldred*, Capt. Hood, early in March. Their voyage down the Channel was rough and stormy; and early on Monday morning, the 28th of that month, the vessel was driven on shore at Torbay, and our dear friends were placed in the most imminent hazard of their lives. They were indeed, warned to prepare for death, as it was fully expected, that in five minutes' time the ship would be dashed to pieces, and all on board be hurried into eternity. The good providence of God, however, mercifully interposed in the very moment of impending destruction, and, by dint of most strenuous exertion, the vessel

was guided on to a sandy beach, on which she struck. Her damage was great; but it appears probable, she will be able in two or three weeks to proceed on her voyage. Independently of the outfit of the passengers, there was a large quantity of goods on board, belonging to the Society, nearly all of which were so much

damaged by sea-water, as to render it necessary to abandon them to the underwriters. The pecuniary loss will be considerable; but our friends at large will unite with us in praising His mercy who graciously interfered, when all hope seemed gone, to rescue this Missionary family from a watery grave!

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

Hull and East Riding Auxiliary, by J. Thornton, Esq.:			
Hull.....	81	1	10
Beverley.....	17	5	0
Bridlington.....	26	5	0
Bishop Burton.....	8	8	8
Driffield.....	7	0	0
Cottingham.....	3	0	0
Skidby.....	1	0	0
Hedon.....	2	1	6
	146	2	0
Previously acknowledged.....	100	0	0
	46	2	0
New Park Street, Southwark:			
Friends, by Mr. Low.....	8	0	0
Huntingdonshire Society, by Mr. Paul, Treasurer:			
St. Neots.....	12	0	0
Huntingdon.....	8	2	4
Spaldwick.....	2	8	3
St. Ives.....	49	1	7
Bluntisham.....	23	10	8
Somersham.....	4	0	0
Ramsey.....	9	14	0
	108	19	4
Previously remitted.....	70	0	0
	38	19	4
North of England Auxiliary Society, by Rev. R. Pengilly.....	101	12	2
East Lothian Society, by Mr. S. Brown	3	19	0
Caerleon and Tredegar, collections and subscriptions, by Rev. D. Phillips.....	6	3	11
Anglesea Baptist churches, by Rev. W. Morgan, Holyhead.....	20	0	0
Poplar Baptist church, by Rev. J. Upton.....	8	0	0

Leeds, collection and subscriptions, by Rev. E. Carey.....	69	6	0
Darlington, ditto by ditto.....	2	8	1
Bristol Auxiliary, by Robert Leonard, Esq.:			
Balance, old account.....	41	15	9
Translations.....	2	0	0
On account current year.....	200	0	0
	243	15	9
Wilts and East Somerset Auxiliary, by Mr. Austie, Treasurer:			
Laverton.....	6	19	6
Westbury.....	1	1	0
Westbury Leigh.....	6	8	9
Beckington.....	2	0	0
Warminster.....	0	15	5
Crockerton.....	3	9	0
Philips Norton.....	1	14	3
Bradford.....	11	0	2
Frome.....	55	3	10
Bratton.....	9	12	10
Devizes.....	30	16	5
	129	3	2
Cambridge, Ladies, by Mrs. E. Foster, Female Education.....	9	7	3
Clapham Society, in aid of Missions, by Rev. G. Browne.....	20	0	0
Harlow, Ladies' Missionary Society, by Miss Barnard.....	10	0	0
Hitchin Auxiliary Society, by Mrs. Jeeves.....	14	15	0
Manchester, York Street Sunday School, for Schools in East Indies.....	4	0	0
Ditto, West Indies.....	2	0	0
Reading Auxiliary Society, on account, by Mr. Williams.....	31	0	0

DONATIONS.

James Gorst, Esq., Somers Town.....	18	0	0
Mr. Hollick, Poplar, by Rev. Dr. Fletcher.....	5	0	0
Dr. Allen, High Beach.....	5	5	0
D. F. T.....	2	0	0
Mr. Brown, Penzance.....	1	11	6
Miss Huntley, Bow.....	1	0	0
Produce of Jewellery sold.....	1	6	6

LEGACY.

Miss Bower, late of Bradford, Yorkshire; Executors, John Brogden and R. Garnett, Esqs.....	360	0	0
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TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Freeman, of Barnet, for three lamps for Jamaica; as also to Mr. Massett, of Queen Street, Mrs. Wedd, of Watford, Mr. Charles Brassett, of Brixton, and the Misses Rabson, of Ashford, for sundry Baptist and Evangelical Magazines.

A box from Berwick, for Mr. Clark, of Jericho, and a kind present of children's frocks, for Mr. Quant, Nassau, from Misses Burls, of Edmonton, have been received and forwarded. Another box has arrived from Ashford, which will be forwarded to Montego Bay as soon as a convenient opportunity presents itself.

Mr. Oughton requests us to acknowledge the receipt of a parcel of books, kindly sent him by "A sincere Friend of Missions."