

MISSIONARY HERALD.

CCIII.

NOVEMBER, 1835.

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.

SEWRY.

From Mr. Williamson to the Secretary, dated Sewry, the 16th of March, 1835.

Since writing you last, I have had the pleasure of welcoming another member into our little church. He is an old man, and has been long living among our native Christians, without uniting with them in Christian fellowship. Indeed, until lately, his mind has never been much turned to religion.

The present aspect of our schools is, I am sorry to say, much less encouraging than it was at the last examination of which I gave you some account. On account of the girl, belonging to the Central school, having renounced Hindooism, our Bengali boys' and girls' schools have been almost broken up. Nor have any efforts we have yet tried, succeeded in bringing back the children. I do not feel so much regret on account of the girls' schools, as they have always been very expensive, and very unproductive. The girls learn but little, and that little they soon forget. And should any of them desire to embrace the Christian religion, their parents, or husbands, or both, stand in the way. One young

man, who was on the point of professing Christianity, was prevented by his parents and relatives, who shut him up for a few days, and at last succeeded in persuading him not to put his purpose into execution. He has again returned to the English school, but I have but faint hopes of him. Still the Lord can turn his mind again, and enable him to resist every temptation to draw back.

I have at present nearly fifty pupils in my English school. They are all very eager to acquire the English language. About one half of the young men are pretty well versed in the English Grammar. I have lately introduced Geography and the evidences of the Christian religion, both of which they seem to like. Some time ago a Boirghu man, with two children, expressed a wish to come among us. Fearing he had nothing besides a support in view, I told him if he would maintain himself I would be happy to teach him the Christian religion, and educate his children. He has since given up his caste, and is now with the late judge of this place, Mr. Patton, in Calcutta. There is also a Musselman boy at school here, who had been a few days at Cutwa. He is at present rather unsteady, but I hope will become more settled by and by.

During the past cold season, accompanied by one or two native assistants, I

have, as usual, visited all the most considerable places around, both near and distant. In these excursions, my usual plan is, to send my tent on before to some central place, and to remain there until all the chief villages within reach have been visited, chiefly on market-days; and then returning home for a few days, set out again in some other direction. At the three great annual Melas, also, the Gospel has been preached, and many books and tracts distributed. These Melas are generally prolonged from one to three weeks, and afford excellent opportunities of preaching. On such occasions our general practice is, to take up our stations, two and two, rather outside the throng, on the principal roads leading to and from the bazars. Our stated periods of preaching are usually from sunrise to ten, and from twelve to three, and again from four or five till dark. We address the people in turn. There being rarely any proper place to sit down, the long standing and preaching aloud together, are very fatiguing. I am happy to be able to say that, upon the whole, we have experienced less opposition this year, and obtained a more attentive, serious hearing than I have ever witnessed. May the Holy Spirit be abundantly poured out upon us all!

JAMAICA.

We fulfil a pleasing duty in presenting extracts from recent letters, illustrating the progress of the cause of God in this island.

Mr. Phillippo, of *Spanish Town*, whose chapel has just been enlarged to accommodate 600 additional hearers, states that there is already as much need for a second enlargement as there had previously been for the first. Under date of July the 6th, he writes:

Last Sabbath day there were more persons present than on the first Sabbath in August. The chapel throughout was crowded almost to suffocation. Between three and four hundred were estimated to have been outside; and multitudes went away unable to hear exposure to the sun, or to hear the preacher's voice. The members were not only so numerous as to throng completely the lower part of the chapel, but the porticos also, and the gallery stairs. Four or five had literally squeezed themselves into the little enclosure beneath the pulpit, which I occupy as my stand at my week-day evening ser-

VICES, and to some, the sacred elements were handed through the windows. The appearance which this vast assemblage presented in the neighbourhood on its egress from the chapel, exchanging mutual congratulations, and covering the whole face of the ground, was deeply interesting, and has, I understand, been an occasion of much wonder and speculation to the inhabitants of the town. Some of this multitude came from a distance of ten and fourteen miles, whilst hundreds came from beyond a circle of five miles from the centre of the circuit. It was a high and hallowed day on many accounts. Not only did a thousand (more or less of us) sit down and commemorate the dying love of our once crucified, but now risen and exalted Saviour, but I had the honour and the happiness of introducing to that "feast of love," and of giving the right hand of fellowship to *one hundred* and *seventeen* persons who never before enjoyed the privileges of their high and holy relationship, and to whom I had just administered the sacred rite of baptism on a profession of their faith in Christ, in the presence of a great cloud of witnesses.

Some of these were young and interesting—had been nurtured almost from childhood in our Sabbath-school—had been "turned from darkness unto light, and from the power of Satan unto God," chiefly through the instrumentality of instructions there received; and above all, were among the "*first fruits*" of that blessed institution unto Christ. No less than six of these interesting young persons were now before me. And there were, connected with their early dedication to God, other elements of interest. Though once *scholars*, they were now *Sunday-school Teachers*. And under the influence of feelings and principles which sound scriptural education inspires, they seemed so fully aware of the nature of the vows they had vowed, and of their deep responsibility to God and to his church, that they continued bathed in tears during the greater part of my address to them. These circumstances seemed to awaken the sympathies of the whole assembly; and while all eyes were turned towards them, many and fervent, I doubt not, were the prayers offered up that God would preserve them from all the future dangers of their pilgrimage, and at last administer unto them an abundant entrance into glory. There was a third circumstance of interest connected with these youthful converts, and which I must not omit to mention. Three of the females had been slaves; one of them had been redeemed under circumstances of

painful interest, by friends at Reading: the others under circumstances of interest no less painful, by friends in Jamaica. Two of them are the active and efficient assistant school-mistresses in the "Jamaica Metropolitan School," and the other is training for the same department of usefulness.

A subsequent letter, dated August the 8th, contains the following highly satisfactory intelligence. "Among the negroes all is tranquillity, and never before did they seem half so industrious."

A letter from Mr. Clarke narrates the following cases of individual usefulness.

At St. John's, soon after my going there, I heard of a young woman who was very sick; without waiting for an invitation I visited her, and found her sick in body, and dark in understanding; she, however, and her mother, showed much gratitude for my visit. The young woman recovered. She and her mother both came to worship—gave me their names as enquirers—commenced morning and evening prayer, inviting others to join them in it—and both are now accepted for baptism, and give all the evidence I can expect of being indeed humble followers of the Lord Jesus.

I visited another sick person on a Saturday, and had much conversation with him. On the Sabbath he died; and the person with whom he had lived for many years, has ever since attended the place of worship, but does not yet satisfy us as to the sincere devotedness of her heart to God; she, however, is much altered from what she formerly was.

A third I visited, who had taken a quantity of nitre instead of Epsom salts; he could not speak intelligibly, but was understood by his friends to be all anxiety respecting his soul. I said much to him; put many questions, which he answered by signs; and I prayed for him; and since, I have heard that he is recovered, and is determined no longer to go with his young companions in the ways of sin, but to turn to God in the purpose of his heart.

Another poor woman, who has a wicked and cruel husband, has entreated that her name as a follower might not be made known, lest her husband should prevent her from getting baptized: after she is baptized, she says she will be willing to suffer any thing that may be inflicted on her for the sake of Him whom she now professes to love, and says she is determined to follow.

In this parish a black man from one of the French islands has lately, I trust, been brought to God. He lately got married in the Church of England to a negro slave (it was before the apprenticeship), but was not allowed to live upon the same estate with her, because he was free. A head-man informed the overseer of his coming secretly, and a watch was set to catch him, if possible, that he might be punished. He left visiting the estate after knowing this, with the horrid purpose of way-laying and murdering the head-man who was his enemy, and more than once he sharpened his cutlass for the purpose of running him through; and, had he found his opponent, murder would certainly have been perpetrated, for he had fought in many battles against the enemies of England on board a man-of-war—had got his freedom in consequence, and had been habituated to the shedding of blood;—but he went to a place where I preach, to ask leave to build a hut, and to plant some provision; the owner knew him, and gave consent, and thus he was brought within the sound of the Gospel. Soon a great change was apparent—he was known to cry for mercy—he declared that his malice against the man who had caused him to be driven from his wife no longer existed, and that his greatest enemy had been made by God the means of driving him to a place where he had heard the true way of salvation. He went to the man to tell him that he from his heart forgave him, and that now he need not fear that he would seek his hurt any more. After a trial of several months, it was found that his whole conduct was consistent, and that his improvement in Christian knowledge was great—that he had quite given up his false confidence, (for he was brought up in the principles of the church of Rome) and was relying simply on Christ for salvation. He was baptized, and has since acted with, not consistency merely, but zeal in the cause of God.

A subsequent letter, dated *Jericho*, August 5, contains the following additional particulars:

"On the 21st of June, I had my first baptism in St. John's; it had been put off for a month, on account of my late sickness; and the time not being so widely known, it was not numerously attended; but those who did attend behaved with the utmost decorum, and some shed tears of penitential sorrow. The place chosen for administering the ordinance, was a sequestered spot in the midst of woods; the pool was a natural one, formed by the

falling of a cascade, which is impetuous, and foaming after heavy rain, but was at the time I baptized rippling from rock to rock, with a gently murmuring noise. Twenty-four were baptized in the name of Jesus, and the church there was thus increased to thirty members. On the 27th of June the foundation-stone of the chapel at Springfield was laid, by John Thomas Bell, Esq., magistrate and coroner, who has shown great kindness, and from whom I purchased the land, and on whom I hope some good impression has lately been made, for he will no longer keep open his store on the Sabbath, but attends very regularly on the worship of God, and is occasionally accompanied by his wife; he is a coloured gentleman of much influence in the parish.

The foundation-stones were laid for the chapel here on Saturday last, the 1st inst. by my beloved brother Phillippo. A very numerous congregation assembled; hymns composed for the occasion were sung; and a most impressive address was delivered by Mr. Phillippo, which deeply affected most who were present. The collection, including what was given on the following day, amounted to £51 5s. 10d., and a warm interest was shown by some, who before were unfriendly; indeed, opposition in every place around me has almost ceased, and all is peace and quietness in this neighbourhood, and, so far as I know, throughout the island.

On the following morning I baptized one hundred and sixty-four in the river near my house, and was supported throughout the day in my laborious duties, beyond all that I could have expected; for before the baptism, for some months, I had been examining the people (assisted by some of my deacons, but chiefly by Mrs. Clarke, who sat up with me, often until midnight, and sometimes until one and two in the morning), and was in consequence almost worn out. O my dear sir, I tremble and rejoice. I cannot refuse any that I baptize. I use every means in my power to ascertain that they are indeed converted characters; yet, when I reflect on the deceitfulness of the human heart, I fear lest some deceive themselves and me.

Mr. Baylis, in writing from *Port Maria*, on the 4th of August, adverts at greater length to the state of the negro population, at that date, than any of his brethren.

Having obtained help of God, I have lived to see one year of the negroes' apprenticeship pass away, and that in a

more favourable manner than was generally expected. The first of August has passed over quietly and peaceably, and the people, as far as I know, are gone to their work as usual, which is, no doubt, a great disappointment to many persons who have been predicting that we should have rebellion, and every other bad thing, at this time. I sincerely hope, and firmly believe, the negroes will disappoint them altogether, as they have hitherto, and continue to bear with patience all the injustice to which they are subject, under the present system, as long as it shall last, and many of them are the subjects of great injustice. The first of August has not been celebrated this year with such demonstrations of joy, as were manifested last year; nor did I expect it would be, as the poor people have found, by sad experience, that it is not such a boon as they were last year led to expect. However, I was very glad to see that many of them were inclined to commemorate the event by an unusual attendance on the means of grace. I hope that many of them are endeavouring to obtain a knowledge of the truth, which will make them free from the bondage of sin and Satan. Great things might now be done in Jamaica, if a sufficient number of labourers could be obtained to carry on the work that is begun. I am glad to find that so much interest is now being taken in the welfare of Jamaica by the different Missionary Societies. I very much wish something more could be done in the way of Schools; they are very much needed for the benefit of the rising generation, and a desire to learn to read very generally prevails now among the negroes; but we are greatly at a loss for teachers, and therefore can do but little with Sunday-schools. However, we do what we can, and hope we shall be able to do better by and by.

On the 28th of last month, I had the pleasure of baptizing forty-nine persons here at Port Maria. We had a good day; great crowds attended at the sea-side, where the ordinance was administered, and in the chapel; at the services through the day, great numbers more than could get into the chapel came, many of whom stood outside, and heard through the windows, and many went away to seek admittance into some other place of worship.

In examining the candidates for baptism, I was very much pleased to hear several of them mention the services attended to at this place, on the first of August last year, as the means of first leading them to think seriously about the salvation of their souls. May the Lord enable them to stand fast in the faith.

Savanna la Mar seems determined to maintain its unenviable notoriety for opposition to religious instruction. How deeply are those persons to be commiserated, who give occasion for a minister of Christ to say, as does Mr. Hutchins, July 14th :

Our poor people are persecuted beyond measure. Scarcely a Sabbath passes, but my blood runs cold at hearing the heart-rending tale of one or more, who were coming to the temple of God, and calling for a brother or a sister to travel with them, while in the very act of singing or praying to God, have been arrested by some daring zealot, who has caused their feet to be thrust into the stocks.

But, amidst it all, we are prospering. Our congregation here continues to increase, and prospects are as pleasing as the persecutions are severe. I baptized, for the first time in my own church, eleven persons the first Sabbath in this month. We now are looking forward, with feelings of more than ordinary pleasure, to the August day : we then have a day of thanksgiving ; and on the Sabbath morn we have twenty-two more to baptize, and a special collection for the new chapel. We are anticipating a glorious day. I shall be very glad when the chapel is finished, for the accommodation of the poor creatures who travel so many miles. I am much concerned for its payment. I am convinced it will be much too small ; but what am I to do ?

Mr. Dexter, in writing from Stewart Town, on June 26, remarks :

The chapels are going forward as quickly as can be expected. At Stewart Town, we shall not be able to open till September or October. At Rio Bueno, we hope to do so about the beginning of August. The corner-stone was laid, at the latter place, on the 23rd of May ; brethren Burchell, Knibb, and Dendy were present, and we had a most interesting service. Our poor people exerted themselves nobly, raising, on this and the following day, £60.

I believe I have now said enough respecting my building and repairing affairs ; and may, therefore, turn to matters of higher moment and of more lasting interest. Our churches are, I hope, in a prosperous state ; though, in giving you a brief account of them, I shall have to "sing of mercy and judgment." There were, at Christmas, when I took charge of the stations, in each church about 100 members. Since that time, there has been added to the one in this place 124,

and to that at Rio Bueno, 160 ; making a total of 284 baptized during the half year which has just closed. I have many more, who are only waiting for a final examination, previously to their being admitted to a participation of the same privileges ; and many others of our enquirers appear to be going on very hopefully. Every thing in the conduct of the members towards each other has, with only one exception, been characterized by peace and love.

In the case referred to, one of our members had used some harsh expressions respecting a brother on the same estate. The offended party, on hearing of this, went, according to the Redeemer's command, and told him his fault, and endeavoured to heal the breach. Finding that he could not succeed, he, on the following Lord's day, mentioned the circumstance to another brother, who had long been known as a "peace-maker" in the little differences which had arisen, and requested him to accompany him and endeavour to reconcile the offender to him. This, again, being of no avail, the matter was brought to me ; and after a good deal of talking, it seemed to be made up. In the following week, however, it became as bad as ever ; and the only course to be adopted was, to bring the case before the church ; which being done, it was unanimously resolved, that the offender should be excluded, until he became sensible of his crime, and gave evidence that he repented of it. This appears to have had the desired effect, as he has since been to acknowledge his fault in just such a spirit as we could have wished, but hardly hoped so soon to have found him in. There have been three other exclusions ; two of which, for drunkenness, appeared to have had the desired effect ; the other seems to be a hopeless case.

We have not been free from the inroads of death : several of our members have fallen beneath his stroke ; among whom were two of my leaders. One of these had been as a right hand to me in church matters. He appeared, under God, to be the life and soul of the two interests. He was a black man, formerly a slave, but presented with his freedom by his master, on account of his good behaviour. He was baptized by brother Burchell at Montego Bay, and continued for some time a member of the church there. Some years ago, however, his former master requested him to come and settle in this neighbourhood as overseer of the property, on which he had once laboured as a slave. Soon after he came

thither, his old companions, who could not bear the thought of being subject to one of their own colour, attempted to kill him, and nearly accomplished their wicked design. The attorney for the estate repeatedly urged him to prosecute them; but he positively refused to do so; and showed, in the end, that he had other and more effectual means of bringing them to obedience. He subdued them by his kindness; and so far ingratiated himself with them, that, at the time of his death, there was not one on the plantation who did not mourn at the event.

He was first seized with an attack of fever in March, which confined him to his house for about three weeks. The first Sabbath after his recovery, some of his expressions struck me very much, and as soon as I could get alone I took a note of them. They were as follows: "O Lord, I tank de dat dou bring me once more from my house of 'fliction to dy house of sanctuary. O blessed Massa, make my pain keep me from sin; and if dou see me go astray again, fetch me anoder slap of de back." "O bless de shepherd, whom dou send among we; make him tan (stand) as upon de top of Mount Carmel, and call to dy flock; make de pen gate tan open, and all de wandering sheep hear him voice, and come into dy fold."

After this, he was seldom free long together from fever, though it was not so bad as to prevent him from meeting us on the Lord's day. On the day of laying the stone he was present, and took as active a part as usual; though he complained that he had "mashed his thumb," and that this made him feel unwell. The next day he was at the baptizing, and undertook to manage on the bank; which, when so many are to be baptized, is not an easy task. After the morning service, and the Lord's Supper, he appeared considerably fatigued. His fever returned with greater violence than ever; and in a few days he was removed to a world of spirits.

He had, at his own request, been taken to an adjoining property, belonging to an intimate friend of his master, who treated him with the greatest kindness, promised him that he should be buried in his garden; and when he was told of his death, wept, as he would have done for a most intimate friend. At his request, as well as that of our deceased brother, I attended the funeral; when not less than 700 persons were present.

His last moments were not triumphant; but they were peaceful. He spoke of death with composure, as of an event for

which he was fully prepared. The night before his departure, he conducted family prayer as usual; and in the morning, read a chapter in the New Testament; soon after which, he fell asleep in Jesus.

His character may be summed up in a few words. All who knew him agree, that he was active, but not too forward; zealous, but not imprudent; firm, where it was necessary, but not too confident in his own opinion; tender towards repenting backsliders, but strict as to the punishment of those who obstinately continued in sin. He was one who always sought to make peace, and generally succeeded; but never, to my knowledge, got embroiled in the quarrel.

The other leader, whom I have mentioned, also died very peaceably. To a friend, who asked him if he thought he was going to heaven, he replied, "I hope so; but it is all of mercy: if I reach there, it will be all of the free mercy of God."

Mr. Dendy writes, July the 23rd :

My builder at Salter's Hill is proceeding very slowly with his work. Having, however, some temporary rooms erected as a shelter and lodging-place for myself, I ventured upon a service on the 28th ult., for the first time, under a shade made of bamboos, cocoa-nut branches, &c.; and on the occasion had about 1000 persons present.

On the 12th inst. I held another service; the morning of the day was pleasantly employed in baptizing thirty-four persons; the first that have ever been baptized at Salter's Hill (the former church met at Crooked Spring), and the first baptism I have had in the country, which is now about three years and a half. The remembrance of former days rushed into the minds of many of the old members—having been destitute of a full supply of the means of grace since the latter part of December 1831; and during this vacancy no less a number than ninety-two members have been called out of time into eternity; several by the hands of violence, others by the visitation of God. This number of deaths forms no less than an eighth part of the whole number of the Salter's Hill church. Thus you see our breach has been wide; God will, however, I hope, soon repair it; prospects are pleasing; we had 1500 hearers on the baptizing Sabbath, and there are now many candidates for baptism.

My secondary station, Endeavour, also presents great encouragement. A church was formed on the 26th of April, of dismissions from Salter's Hill and Falmouth,

which now consists of 161 members. On Sabbath-day I expect to baptize thirty-two persons, who will be added to this church. The number of attendants is about 900. In consequence of the grant of the Society for this place, I am now looking about me to find an eligible spot to purchase, upon which a chapel can be built.

We are still exposed to calumny and reproach, and to evil reports concerning us, by newspaper attacks, &c.; but all this we care not for: if God be with us, all will be well.

We regret to add, that Mr. Abbott

is laid aside from his work, by serious illness; which renders it very desirable that assistance should be sent for Lucea.

From Falmouth and Montego Bay we have merely heard, in general, that highly interesting meetings were held at each place on the first of August; but the particulars are to be mentioned in future letters. As to the negroes, Mr. Knibb briefly remarks: "All is quiet; and, I have no doubt, will be."

LETTERS LATELY RECEIVED.

EAST INDIES.

Mr. Penny, Calcutta, Jan. 21; United Missionaries, ditto, Feb. 7 & April 13; W. H. Pearce, ditto, Feb. 14, 23, March 14; J. Thomas, ditto, Feb. 6; A. Leslie, March 4; J. Williamson, March 16; E. Daniel, Colombo, April 3, May 6; G. Bruckner, Java, Feb. 17, ditto Samarang, May 27; Jas. Thomas, Sulkea, Mar. 13. J. D. Ellis, Calcutta, March 28.

WEST INDIES.

Rev. J. Coultart, April 14, May 5, June 12, 16. J. Phillippo, April 14, 28, May 14, July 6, 22, 23, Aug. 8. J. Clarke, April 22, May 20, Aug. 5. W. Knibb, March 29, April 22, June 1, July 6 (2 letters), 14, 22, Aug. 4. W. Dendy, March 31, May 12, Aug. 13. T. F. Abbott, April 14, 28, May 19, 25, June 2, July 21. J. Kingdon, April 7, June 23. H. C. Taylor, April 24, May 6. F. Gardner, April 29, June 30, July 10. J. Hutchins, April 8, July 14. T. Burchell, April 30, May 5, 28, July 7, 21, Aug. 4. J. Tinson, May 14, 29, June 21, July 3, 21, Aug. 20. W. Whitehorne, May 4, June 3. E. Baylis, May 12, June 23, Aug. 4. B. B. Dexter, June 12, 26. A. and J. Deleon, April 1. G. K. Prince, May 23. S. Whitehorne, May 21. W. Shotton, June 29. T. E. Ward, July 7. J. Burton, Feb. 21, March 23, April 8, 22, May 26 (2 letters), June 22, Sept. 7. E. Quant (St. Thomas), June 30, July 25, 31. J. Barlow, July 3. J. Bourn, July 25, Aug. 1. A. Anderson, June 15, Aug. 1.

SOUTH AFRICA.

W. Davies, Graham's Town, March 17.

HOME PROCEEDINGS.

AUXILIARY SOCIETY FOR OXFORDSHIRE AND PLACES ADJACENT.

The Twentieth Anniversary was held at Alcester, on Wednesday, Oct. the 7th, 1835. An interesting sermon was preached in the morning by Mr. Andrew G. Fuller, on the "Stability of the times of Zion arising

from wisdom and knowledge," Isa. xxxiii. 6. In the afternoon, a public meeting of the most animating kind was held at the Town Hall. This commenced with prayer by Mr. Killingworth; after which the Secretary read copious extracts from the Report of the Parent Society, and the large assembly was addressed in a lively and delightful manner by Messrs. Copley, Coles, Darkin, Pryce, Fuller, and others. In the evening

service was again held at the Meeting-house, when Mr. D. Davies, of Evesham, preached a very appropriate sermon on "Limiting the Holy One of Israel," from Ps. lxxviii. 41. The general impression left on the minds of those who attended the

services of this pleasing meeting was, that the Auxiliary is worthy of more regard than has lately been paid to it, and that the brethren will do all they can to uphold and extend its future usefulness.

Contributions received on account of the Baptist Missionary Society, from September 20, 1835, to October 20, 1835, not including individual subscriptions.

Ludgershall, Friends, by Mr. Walcot...	1	0	0
Paisley, Youths' Society in Rev. Mr. Smart's Congregation, by Mr. Hardie, Jun.	10	0	0
Tewkesbury, collection and subscriptions, by Rev. D. Trotman	47	14	1
Devonport, Morice-square, collection and subscriptions, by Rev. T. Horton	21	13	6
Cornwall Auxiliary Society, on account, by Rev. Joseph Spasshatt	70	0	0
Bath, sundry contributions, by Rev. Owen Clarke	9	15	3
Abingdon, collection and subscriptions, by Rev. John Kershaw	16	8	3
Kimbolton, collection and subscriptions, by Rev. John Hemming	13	13	7
Sevenoaks, collection and subscriptions, by Rev. Thomas Shirley	29	18	0
Rugby, Female Auxiliary Society, by Rev. E. Fall	5	0	0
Cambridge, Ladies, by Mrs. Foster, (<i>Female Education</i>)	9	3	0

Boston, collection, &c., by Rev. E. Carey	13	11	10
Horncastle, do., by do.	2	0	0
South Devon Auxiliary, on account, by Mr. Nicholson	30	0	0
Leicestershire Auxiliary Society, by Mr. Collier, viz.:			
Leicester	33	19	0
Blaby	3	1	7
Sutton-in-Elms	5	18	6
Oadby	2	15	0
Monks Kirby	2	17	0
Foxton	4	7	0
Appleby	1	14	8
Loughborough	11	7	0
Husbands Bosworth	3	6	0
Sheepshead	10	0	0
Arnsby	10	13	0
	89	18	9

DONATIONS.

Friend, by Rev. W. Hawkins, Derby	100	0	0
J. G., for <i>Chitpore</i> School, by the Secretary	100	0	0
A. B. C., by do.	20	0	0
Ladies' Negroes' Friend Society, by Miss Stacey, for Mrs. Coultart's School	5	0	0
Do. <i>Southampton</i> , by Miss P. Morris, for do.	5	0	0
Friend, by Miss Philpot, <i>Canterbury</i> , for <i>Jamaica</i> School	0	10	0
Mr. Joseph Sturge, <i>Birmingham</i> , for Schools in the <i>West Indies</i>	5	0	0
Mr. John Sturge, do.	3	0	0
Mr. Charles Sturge, do.	1	0	0
Mr. Edmund Sturge, do.	2	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to B. B. for two boxes of books; to C. D. for two boxes of books; and to Mrs. Chamberlain, Ipswich, for a box of sundries, for Mrs. Coultart.

B. L. is informed that the subject about which he writes has long been the topic of anxious consideration and correspondence.