

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

A LETTER just received from Dr. Carey, dated October 4, 1818, describes new and extensive fields which are opening to Christian enterprize, in consequence of recent political events.

By the successful termination of the late war, a tract of country larger than Great Britain is put into our hands, in which several of those languages are spoken in which we are preparing translations of the scriptures. Had we funds and men, five or six hundred schools might be immediately organized, and men of God, if we had them, might be instrumental in doing more good than can be calculated.

After narrating the circumstances which led his son, Mr. Jabez Carey, to retire from his station at Amboyna, the Dr. proceeds;

When the proposal was made us to set up schools in the upper provinces, (now called Rajpoothana,) we thought none so fit as Jabez to go, who had already superintended schools in the Moluccas with so much success. We also thought it a more important station than Amboyna, and as the Rotterdam Society has expressed its intention to send Missionaries to the Moluccas, we thought it best to abandon that station: Jabez, therefore, has now agreed to go into Rajpoothana. As to the places where he will settle and set up schools, he will be under the direction of a gentleman whom we know to be friendly to our undertakings. You now see our pressing want of men, and the absolute necessity of Missionaries going to their stations when they arrive. A hundred Missionaries are wanting at this moment, to fill up the field before us.

VOL. XI.

My children are now all about me. We have employed Felix to assist in the operations of the printing-office, particularly reading and correcting proofs. William is at Cutwa, Jabez going to Rajpoothana, and Jonathan in Calcutta, in the law.

Brother Marshman's eldest daughter was lately married to a Mr. W. the first of the Company's civil servants who has been baptized.

Brother Ward's health is so bad, and his whole frame so relaxed, that the medical men all agree in the necessity of a voyage to England, and he will therefore, in all probability, embark in two months' time. This is much to be regretted, but cannot be prevented.

Through mercy, I am well. My work is rather heavier than ever, but I rejoice in it. My wife has been unable to walk for several months. I went with her on the river last week, to try whether that would be beneficial to her; but we were very near meeting with a serious accident. Our vessel, a pinnace, ran foul of a sloop lying at anchor, which carried away three or four of the stanchions of the windows; had we been a foot or two from the place we were in, we should have just run on the bow of the sloop, which would have infallibly sunk us, as the stream ran with amazing rapidity. God, however, mercifully preserved us. Our danger was the greater, as another sloop lay at anchor about half a mile from us, in a direct line; we, however, got a tow line fastened to the one on which we ran, which they gradually let out, till we were alongside the one I feared, so that we were preserved from every harm.

P. S. Nov. 9. Jabez sets off this evening. Brother Chamberlain arrived here a few days ago: I fear his continuance in the flesh will not be long. He is ordered to go to the head of the bay, at least, for his recovery—the doctors here advise his going further. He appears to be in a consumption; his mind is very happy. Brother Ward sails for Liverpool the beginning of December.

2 9

THE following List of Works now in the Missionary press, is copied from a letter of Mr. Ward to Dr. Ryland, dated Serampore, September 12, 1818.

- The New Testament, in the Sungskrit,..... by Dr. Carey.
 Ditto, in the Assam,..... by Ditto.
 Ditto, in the Telinga,..... by Ditto.
 Ditto, in the Kurnata,..... by Ditto.
 Ditto, in the Wutch,..... by Ditto.
 Ditto, in the Nepal,..... by Ditto.
 Ditto, in the Marwar,..... by Ditto.
 Ditto, in the Oojein,..... by Ditto.
 Ditto, in the Bundelcund,..... by Ditto.
 Ditto, in the Dukslinu, or Sindh, by Ditto.
 Ditto, in the Kashmere,..... by Ditto.
 Ditto, in the Jumboo,..... by Ditto.
 Ditto, in the Magudha,..... by Ditto.
 Ditto, in the Hurotee,..... by Ditto.
 Ditto, in the Huriana,..... by Ditto.
 Ditto, in the Hunaj,..... by Ditto.
 Ditto, in the Bengalee,..... by Mr. Ellerton, of Malda.
- The Prophetical Books, in Hindee, just finished, by Dr. Carey.
 Ditto, in Mahratta,..... by Ditto.
- The Pentateuch, in the Kunkuna,..... by Ditto.
- The Historical Books, in the Sikh, or Punjabee, by Ditto.
 Ditto, in the Pushtoo, or Affghan, by Ditto.
- The whole Bible in Bengalee, in small type, to bring it into one volume, by Ditto.
- The New Testament, in the Bruj Bhasa, by Mr. Chamberlain.
- The Poetical Books, in the Chinese,.... by Dr. Marshman.
- The Gospel of Luke, in Ditto,..... by Ditto, to finish the New Testament.
- The Gospel of Matthew, in the Malay, Roman character, by Mr. Jabez Carey.
- The Malay Bible, (Arabic character,) by the Calcutta Auxiliary Bible Society, superintended by the Rev. Mr. Hutchings.
- The Sangskrit Dictionary, second edition.
- A Sangskrit Grammar, edited by Mr. John Marshman.
 Ditto, with a Bengalee Translation, by Tarachund, a Christian Hindoo.
- Baxter's Call, in Malay, translated by Mr. Jabez Carey.
- Pilgrim's Progress, in Bengalee, translated by Mr. Felix Carey.
- Goldsmith's History of England, in Bengalee, translated by Ditto, for the School-Book Society.
- Bengalee Dictionary, in two 4to. volumes, by Dr. Carey.
- The Ramayuna, in Sungskrit, with a Translation, Vol. 4th, by Drs. Carey and Marshman.
- The Sonkya Pruvuchunu Bhashyu, a Hindoo Philosophical Work, in Sungskrit, edited by Dr. Carey.
- An English Translation of the above, by Dr. Carey.
- The Flora Indica, a Botanical Work, in several Volumes, edited by Dr. Carey.
- The Book of Common Prayer, in Tamul, printing at the expense of the Governor of Ceylon.
- Bengalee Hymns, about 300 Pages.
- The Friend of India, a Magazine, in English, published monthly.
- Sumachor Duruna, a Bengalee Weekly Newspaper, by Mr. John Marshman.
- The Dig-Dursuna, a Bengalee Monthly Magazine, by Ditto.
- An Astronomical Book for Schools, in Sungskrit, by Ditto.
- Ditto, in Bengalee, by Ditto.
- Spelling and Reading Tables for Schools..... by Ditto.
- Scientific Copy-books..... by Ditto.
- The Happy Deaths; a Work translated into Bengalee.

MOORSHUDUBAD.

Extracts from Mr. Ricketts' Journal.

February 4, 1818. Went to Koolibazar, where we saw a Hindoo, a native of Patna, who had gone on a pilgrimage to Jugunnat'ha. In the course of conversation with him, respecting the proper way of salvation, he recognized the necessity of a Divine atonement for sin; and frankly acknowledged, that the religion of Christ was the true religion; adding, that all other modes of worship originated in human invention. This he said in the presence of many of his countrymen. 26th. Went to Bhagra, and met with a mendicant from Hurdwar, who had been on a religious journey to Jugunnat'ha. We asked him his reasons for undertaking such a journey, when he had a sacred "Gunga" in his own country; and observed, that his conduct implied a want of confidence in the "Gunga;" as he appeared to ramble from one thing to another, without fixing his hopes in any particular quarter. We then pointed out the absurdity of his journey to Jugunnat'ha, and held forth Jesus Christ to him as the only channel of reconciliation with God.

JESSORE.

Extracts from the Journal of Mr. Thomas.

EARLY on Lord's-day, February 1, I left Saheb-gunj for Chougacha. In the evening we held a church-meeting, when the brethren and sisters agreed to restore to communion, Photoo, Aurpee, and Huri-Priya, who had been excluded some months ago. After this, twenty-one of us surrounded the blessed table of our Lord Jesus Christ. 2d. This morning we held a church-meeting, to inquire of the brethren and sisters what impression the gospel appears to have produced on their minds. We also held a prayer-meeting for the spread of the gospel, and I directed brethren Didhura, Rama-Soondura, and Shristee-Dhura, to go to Rama-Chundra-pooru, two days' journey from Chougacha, to make known the gospel there. 8th. Lord's-day. Three brahmuns from Nal-danga, twenty miles distant, called for Persian and Bengalee books. I gave them some gospels and tracts. 24th. Four Roman Catholic Christians from Husunabad, about five days' journey from Saheb-gunj, called on me this evening, and attended wor-

ship. After service I read several chapters from the New Testament in Bengalee, and explained the meaning, with which they appeared much interested: they said their Padre read prayers in Latin, which they could not understand. They told me they should be happy to see a missionary friend in their neighbourhood, to instruct them in the scriptures.

DHACCA.

Extract of a Letter from Mr. L.

Dhacca, February 7, 1818.

I HAVE little, if any thing, new or interesting to communicate. We still continue to spread the scriptures, and drop a word either in public or private, wherever we can find an ear to hear; even this is not at all times easily accomplished; however, it is our business to continue sowing, and praying for the early and latter rain, even sowing in lively hope, as most assuredly the Lord of the harvest will bring forth fruit in due season; therefore there is no need to fear the issue. As it regards the Native Schools, things are pretty much the same as when I wrote last.

I have received some small additions to the Christian school during this month, and find it just now in a more promising state than I had reason to expect when I wrote to you last upon the subject; but what I feel most gratified to communicate is, that many of them are gaining a pleasing knowledge of divine things, which I trust is carried to their homes, and, with a blessing, may spread through their families. Brother Solomon has got a situation in the Company's factory, which has set my mind much at ease respecting him: he has erected an altar to the praise of the once despised Saviour in his family, where the voice of prayer and praise may now be heard morning and evening. I believe I have already informed you that he has a wife and three children: the former has been baptized; and two of his daughters attend our school to obtain a Christian education: the eldest is not twelve years old.

N. B. Rama-Prusad has been itinerating through Bhowal last month, and, I trust, with some success, as they begged for a school amongst them, proposing at the same time to erect a house at their own expense for the purpose, and likewise to defend it against the priests.

CHITTAGONG.

THE following interesting particulars are extracted from Mr. Ward's account of his late journey from Serampore to this place.

Feb. 17, near Kalee Ghat.

THIS morning before breakfast went up to the temple of the great goddess, and found several bramhuns in the covered area before the temple, reciting different Sungskritu books, one the Chundee, and another the Shree-Bhaguvatu. As the doors of the temple were not yet opened, I began a conversation with an old man who professed to be here as a devotee of the goddess. I pressed him to examine the ground of his expectations from the goddess, reminding him that he would not purchase the slightest article of food or clothing without a thorough inspection; and that if all his hopes of future salvation should end in disappointment, that disappointment would be most grievous. He declared that he had no fears; that there existed the most convincing proofs of the power of the goddess. I told him that I had just seen, close to the temple, a poor woman lamenting the loss of her mother in the loudest cries, so as to fill the whole street with her complaints, and that therefore it was plain, that, notwithstanding the thousands of offerings presented to this goddess for health and prosperity, she did not save even those who lived close to her temple. A bystander said, that all these things were regulated by fate. "If then," I replied, "a person cannot die before his time, nor live beyond it, all these devotions are fruitless." The old man remarked, that at any rate the blessing of Kalee would be efficacious in a future state. I shook my head, and then changed the discourse, turning to a young man, who seemed eager to enter the lists; but when I saw he could not lay hold of the argument, I put an end to the conversation, by telling him that he afforded but a discouraging proof of the power of the goddess, who was famed for imparting wisdom to the simple. The bramhun who continued reading the Chundee smiled at his brother thus silenced, and in the midst of this, we were entreated to attend and pay our respects to the goddess, as the doors were now opened. After a little delay, that I might discover no eagerness in going to look at

this mighty enchantress, we went up to the front of the temple, before the doors of which were placed a large heap of flowers to adorn the image. This black stone appears to be about three feet long and one foot wide; the upper part, or the head, so painted as to represent the human countenance, with large oyster eyes, and a golden tongue hanging out even to the chin, to represent the feeling of surprise: no hands, or arms, or legs. We were pressed to ascend the steps, and take a nearer view of the goddess, or present our offering, but, recollecting what would be required, we turned about just as the bramhun was requesting us to pull off our shoes. Still, under the hope that we would make a present, the bramhun began to hint that the taking off the shoes would be dispensed with, but he gave up further entreaty when I assured him, that I would sooner submit to have both my hands chopped off; yea, rather part with life itself, than perform an act so treasonable against the true God.

We next went behind the temple further to examine the building, which was undergoing a repair, when I asked a Hindoo in the groupe which accompanied us, how long the temple had been erected. Instead of giving a direct answer, he said, the temple had been already ten years undergoing the present repairs. I expressed my surprise, reminding him that if the goddess really possessed the extraordinary powers ascribed to her, the temple might surely have been repaired in one night; and at any rate it was a great proof of their want of devotion. The company smiled, and nodded an unwilling assent. We now went to an open area beyond the covered one and in front of the image, where the animals are slain, and where two posts excavated at the top are erected, the one longer than the other to receive the necks of the animals. I here asked the surrounding groupe how they could pretend that they did not take away life, while the ground around these parts was daily soaked with blood. The old plea was set up, that Kalee was the representative of time [from kalu, time] who devoured all his children, and that the shrastru commanded them to sacrifice animals, as well as to abstain from taking away animal life; and that both commands were therefore to be obeyed.

The old man whom I had addressed at first, now took up the discourse again, and pleaded for the truth of the Hindoo system on account of its being honoured with so many martyrs, in the persons of

the widows perishing on the funeral pile. I urged that these were positive murders, and murders of the most horrible nature, since the person who lighted the pile, and thus perpetrated the murder, was the offspring of the widow's own bowels. To this it was replied, that these widows were under the influence of God, for that they could endure coals of fire in their hands without shrinking before they departed to the pile, and further it had been seen, that when widows had been hindered from thus sacrificing themselves, they had died at home in a day or two. I declared my disbelief of these things, and added that it was as impossible to change the nature either of sin or of holiness, as of black and white, and that these would be found to be atrocious murders another day. I told them that I felt the greatest heaviness of mind on their account, at seeing them so much under the power of delusion: it appeared that, notwithstanding they professed to shrink from the destruction of animal life, they thought it meritorious to slay whole hecatombs of animals, yea and their own mothers too, and gloried in these things as acts of merit. I again urged the old man to examine the grounds of his religious confidence, on which he seemed so much to value himself. I told him faith was nothing unless it was built upon a right foundation; that he might have the greatest confidence in the virtue of his wife, but his confidence would not save him from disgrace if she proved unfaithful.—One of the company was rather sullen under these attacks on their religious hopes, and said, I might go my own way; but that they would not be persuaded from persevering in theirs. I told him I would leave one word with him before I took leave, which was, that if he died trusting in the idols, he would find himself miserably deceived, and even ruined for ever: and that my words would be remembered by him in a future state. He professed to treat this admonition with contempt.

In leaving the temple yard, I was shewn another small temple containing the images of Krishna and Radha. This led me to enter on the evil of images in worship, and to point out to one of the company, that the image of Kallee could not fail to impress on the mind of the beholder the idea, that God was a ferocious being, and these of Krishna and Radha that he was an impure being. A young man, who entered into the controversy with much zeal, pleaded that the Pauranic story relative to Krishna, and his favourite

mistress, the wife of Aynnu-Ghosu, was capable of a religious interpretation. I asked him if he could be persuaded to put a religious construction on the affair, if some one were to seduce his own wife. All, however, produced little beside a smile from these deluded creatures, who treat the subjects of life, death, and eternity, with perfect levity. It is true, they wondered that I should have thought so much about their shastras; and they asked from whence I had come. But before these people can begin to doubt, they must begin to think, and that is not done without an effort, to which they are wholly averse, and the consequences of which are too serious for them to encounter.—“*Can these dry bones live? Ah! Lord God, thou knowest.*” Still he who is the Resurrection and the Life hath said, “The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” In passing the gateway, I saw another paltry temple containing an image or two covered with garlands, and two or three decently dressed bramhuns sitting before them. The priest asked me for an offering, upon which I asked if he received cowries and pice, and upon his smiling and nodding assent, I asked the spectators, whether, since this man's temple was surrounded with shops, he might not be considered as a real shopkeeper? They laughed, and said I had hit the mark. We now returned to our boats.

During our journey this morning, I passed through scenes which filled me with a horror which time can never erase. It would seem that Providence, as a mark of its displeasure, had turned all those places into Golgothas where the Hindoos are most deluded and God most dishonoured. In the whole way from Kallee-Ghat for two or three days, we did not sail a hundred yards without seeing a dead body, or the remains of one. In one place, I saw more I think than one hundred bedsteads on which the sick and dying had been carried to this cemetery, and three or four funeral piles were then preparing. A number of bodies in different places were half eaten by vultures, which birds were to be seen hovering on one or other side of the canal in almost every spot for miles. Other bodies were floating down the stream, others were seen sunk by weights in the water, and the sick in various places were waiting amidst the funeral piles till their turn should come. Never, never can the horrid impression be removed,—and the stench for two or three miles was almost intolerable. The mor-

tality has probably been increased by the prevalence of the cholera morbus, but I could not help attaching much of it to the temple, which is constantly visited by crowds of emaciated pilgrims.

During our stay at Kalee-Gunj, a bramhoo, sick of the above disease, was brought to the canal, and placed in the water up to the middle, while his friends called on the gods, and urged the dying man to follow their example. I stood near while this was going forward, and watched their motions with much interest. Several young men of a very respectable appearance were engaged in these last offices. A female or two were present, who seemed somewhat affected, but I did not see either in them, or in the young men, or even in the son of the old man who also was present, any real sorrow. The woman apparently most sorrowful, really smiled while she sat over the dead body half immersed in the canal. All the young men, four or five, appeared eager to enter upon the funeral ceremonies. They sent to the village for wood, for a new garment, for red lead, and for a morsel of gold. When it was observed, that there was no gold in the house, a person was directed to break a knob from the nose-ring of some female member of the family. Four rupees were given to meet the present expenses. One of the young men complained that he had not had time to perform his daily ablutions, and, that as he had touched the body and could not be purified till the whole was over, it was then too late. Another of the young men said, "Pshaw, there are twelve months in the year; never mind one omission." The whole exhibited the appearance of hurry and bustle in passing through the ceremonies, without the least honourable feeling in any of the parties: a decent man among the spectators observed to me, that in this way we were all passing away. Respecting the man just expired, one or two said, it was a happy death, for he died quite sensible; he had the benefit of the Ganges, and repeated the names of the gods with his last breath. Another observed, that the day and the lunar signs were inauspicious, but that it was of no consequence, as the old man had enjoyed the benefit of dying in the Ganges. Veneration for whatever is connected with Greece and Rome, has made some persons think favourably of this mode of interment; but the universal want of feeling on these occasions, is a strong presumption that the process of burning a body, like that of cutting

off limbs, or slaying cattle, deadens the sensibility of the parties; and extinguishes those feelings which a more decent mode of interment might excite. The persons assisting on these occasions are the male children or other near relations; the eldest son sets fire to the pile; after which all engage in supplying fuel, keeping up the vigour of the flame or adjusting the parts of the body as they lie on the pile, and ensuring the speedy destruction of every part. It might be thought, that these persons so nearly related to the deceased—these children dandled on the father's knees, or fed from the mother's breasts, would, in thus silently watching, for nearly two hours, the destruction of a frame once so dear to them, exhibit the strongest emotions of grief; but the very contrary is the case, and in no family ceremony, that of marriage excepted, is there more the appearance of thorough apathy than in this; no signs of grief whatever; the time in general is spent in conversations on the most common topics, and the only concern is to complete the business as rapidly as possible, and in a manner which shall be strictly conformable to the customs of the country. Could the lowest order of Europeans ever be brought to break the limbs of a father or a mother before interment; and so soon after death, to throw the body into the river, perhaps to be devoured by dogs,—or to throw the unburnt bones into the river?—What a contrast does a Christian funeral present to this—the closing of the coffin—the departure of the corpse, and the last farewell at the grave!—Ah! Christian parents, you can best describe what is felt at these moments, and how calculated all these awful ceremonies are to awaken the tenderest sensibilities of the heart. The Romans preserved the ashes of their parents in urns, but a Hindoo washes them all into the river adjoining the funeral pile, and would consider his house polluted by the presence even of his father's ashes.

ALLAHABAD.

Letter from Mr. Mackintosh to Mr. Ward, dated

February 16, 1818.

DEAR BROTHER WARD,

Reading the word and public services have been kept up at the invalid lines and the Fort during the month of January,

but few besides women have attended. I find a number who approve of our mode of worship, but who say, We cannot agree with you in taking away lives, or making use of animal food. I hope they will be taught to know ere long what defileth a man: From the 1st to the 11th of January several persons have called for conversation, and I have itinerated in the neighbourhood as usual. From January 12, to the beginning of February, Seeta-Rama, Nriputa, and myself, visited the fair, reading and speaking for Christ as opportunities offered, though as it was but thinly attended till this time, we did not stop long in it, but from the beginning of February for about a week, the multitudes were great, and we three, with the two inquirers, sat down daily in a conspicuous place, inviting the crowd to come and partake of the blessings of the Gospel, without money and without price. They gathered round us, and wondered what new thing this was; they heard us attentively whilst we read and spoke of Jesus, his love, his work, his miracles, his death, his resurrection. We pointed out to them the true avatar, (or incarnation,) which taketh away the sins of the world, and spoke to them of the inefficacy of the Ganges, and shewed them, above all, that God was robbed of his glory, by their paying homage to the creature instead of the Creator. Some of the learned Hindoos endeavoured to interrupt our native brethren, saying, they were unlearned in the Sungskrit, and therefore should not be heard; but Brother S. being aware of this their artifice, immediately repeated a couplet in Sungskrit, and requested a solution from the audience. As they did not understand him, they kept silence, on which he remarked to them the folly of speaking in a language not understood by the hearers. During the above week, they surrounded us the greatest part of the day, and sometimes when we left the crowd in the evening for refreshment, they kept coming and going constantly. We have, however, distributed but few books at this fair.

On the 27th, Brother Nriputa witnessed a most cruel scene; two Mahratta women consigned themselves to the Ganges: first, these women worshipped the river, where a crowd soon surrounded them. Brother N. spoke to them, and to the crowd, and pointed out to them the absurdity, the strangeness, and the delusive nature of the step they were about to take to obtain salvation. He warned the crowd also, of this horrid self-murder, and that those who were con-

cerned in it would not escape punishment from God. One of the crowd replied that two of their gods had obtained salvation even by violence. The two women got into the boat with three of the same cast, (he is not sure whether they were their relations,) who most unfeelingly tied two pots round the waist of each, filled with water, and helped them to sink. It is astonishing, though a man is, by the Hindoo law, brought to account for killing an animal the property of another, that they should not have prohibited this barbarous practice. I am disgusted with this place, seeing people go from shop to shop, and from pilgrim to pilgrim, extorting pice (copper money) from each, by cutting themselves with knives, and smearing themselves over with gore.

Brother Thompson arrived here on the evening of the 15th, and left this on the morning of the 20th of January: he preached once in the invalid sipahee lines, and twice in the Fort, where some of the brethren from Dum-Dum, and three officers, heard him. One of these officers is a pious young gentleman, on his way to his native land, for the benefit of his health. I have spent a few very pleasant evenings in religious conversation with him, and have also preached to his servants and boat people. He has taken a few books to distribute on his way down. Brother Thompson has given me a few copies of the entire New Testament in Hindee, which enables me to supply places where worship and preaching is kept up.

DIGAH.

Extract of a Letter from a pious Soldier, at Dinapore, to Mr. Ward, dated

April 4, 1818.

THE cause of our blessed Redeemer is flourishing in our regiment. First one, and then another, is stepping forward, to declare in the gates of Zion what the Lord is doing for his soul. We are about to have five more members added to our church this evening by baptism. I feel inexpressible pleasure in adding, that our church members appear to live in love and unity with each other. I never saw such a number live more agreeably. We have one candidate for baptism in the hospital, who is not, in consequence of his ill health, able to come forwards at this time.

List of Monies received by the Treasurer of the Baptist Missionary Society, from
February 1, to May 1, 1819, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Ilford Missionary Association, one Quarter, to the 1st of February....	7	1	0
Goswell-street Auxiliary Society, by Mr. Cox, Treasurer, and Mr. Joyce, Secretary.....	20	0	0
Lock's-fields, Walworth, Congregation at, by the Rev. George Clayton	25	0	0
Alie-street, Female Auxiliary Society, by the Rev. Wm. Shenstone....	5	0	0
Shoe-lane Auxiliary Society, by the Rev. J. Elvey	10	0	0
Leighton Buzzard, Penny-a-week Society, for the Year, ending the 31st of March, 1819, including 2 <i>l.</i> from the Sunday-school Children at Great Brickhill	18	15	8
Norwich, Auxiliary Society at St. Mary's, by the Rev. J. Kinghorn ..	20	3	4
Stoke, Norfolk, Auxiliary Society,.....Ditto.....	3	4	6
Denton, ———, Missionary Society, by the Rev. E. Hickman.....	2	2	0
Salehouse, Collection, by Mr. Caddy	1	10	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Leicester, Collection and Subscriptions, by Mr. John Purser	72	18	5
Frome Auxiliary Society, by Mr. F. Allen, Treasurer.....	50	0	0
Birmingham, Cannon-street, Collection at the Doors.....	91	1	2½
Rugby Female Penny-a-week Society, by the Rev. E. Fall	8	0	0
Yorkshire and Lancashire Auxiliary Society, by Wm. Hope, Esq.....	15	0	0
Blisworth, Northamptonshire, Penny Society, by Mr. Gutteridge	4	0	2
Ridgmount, Penny Society, by the Rev. Mr. Cuttriss	1	10	0
Luton, Collection, by the Rev. Ebenezer Daniel	18	1	8
Caerleon, Penny-a-week Society, by Dr. Ryland	1	1	0
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin	14	7	1
Northampton Small Society, by the Rev. T. Blundell	21	0	0
Newcastle-on-Tyne, by the Rev. R. Pengilly.....	14	0	0
Swansea, Friends at, by the Rev. I. Harries	27	18	0
Lyme Penny-a-week Society	6	2	6
Wellington, Collection and Subscriptions, by the Rev. John Cherry	7	7	9½
Prescot, Collection, by the Rev. B. Thomas.....	0	13	0
Bampton, Collection, by the Rev. Mr. Dore	2	2	0
Honiton, Collection, by the Rev. W. Southwood	1	7	6
Faulton, Collection, by Dr. Ryland	5	0	0
Mrs. Weare, Ashton, by Ditto	20	0	0
Mrs. Hodges, Ditto, by Ditto	10	0	0
Rev. Dr. Haweis, Bath, by Ditto	10	10	0
H. F. Stroud, Esq. Ditto, by Ditto	5	0	0
Mr. Hewlett, Ditto, by Ditto	5	5	0

FOR THE TRANSLATIONS.

Suffolk Association, by W. Tozer, Esq. Treasurer	20	11	11
R. H. Inglis, Esq. a Donation, by the Rev. Joseph Hughes	10	10	0

FOR THE SCHOOLS.

Hackney Association for Native Schools.....	25	0	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Mrs. Elizabeth Craddock, Enfield, by Robert Davies, Esq.....	5	0	0
Miss Davies, Walthamstow, by.....Ditto	5	0	0
Rev. Adam Clarke, LLD. by the Rev. Joseph Ivimey	5	5	0
Right Hon. Nicholas Vansittart, M.P. Donation	20	0	0
Mrs. Vansittart	20	0	0
Miss Vansittart.....	10	0	0
Lyme, Dorsetshire, Friends at, for a Native School under the care of Messrs. Carey, Marshman, and Ward.....	7	10	0