

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

AT the request of our friend Mr. Ward, we insert a second Letter in reference to the Missionary College at Serampore.

Missionary Funds and Lives saved, and, under a Divine blessing, the spread of Christianity in India hastened by Centuries.

THE population of Hindoosthan, it is supposed, amounts to not less than 150,000,000 of souls. Of these more than 60,000,000 are British subjects. Except a few heathen, recently converted to Christianity, all these are "lying in wickedness," and destitute of Christian teachers.

The care of these Sixty Millions Divine Providence has, in a peculiar manner, committed to British Christians; but what have they hitherto done for them? There does not exist at present in India one Christian teacher for each million of souls, notwithstanding the command of the Saviour—"Go ye into all the world, and preach the gospel to every creature;"—"Go, teach all nations."

It is further evident, that British Christians never can, by their own individual exertions, teach all these tribes, speaking more than fifty different languages, or dialects; for this would require, if half the sixty millions could be brought under instruction, not less than sixty thousand Missionaries, giving five hundred souls to each Missionary. Where shall sixty thousand Missionaries be found?—and if they could be found, from what funds could they be supported?

From hence it is manifest, that if the heathen in India should ever be called, they must be taught by converted natives; and that upon the converted natives themselves the great weight of this immense cultivation must rest.

Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore

have regularly sent out into the field, as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the Christian doctrines, in order to become really efficient agents in this most important work: some of them, when converted from a state of gross error, idolatry, and entire ignorance, even of the first principles of revealed religion, were scarcely able to read.

To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving scriptural knowledge, and correct doctrinal views, to these native Missionaries; that they may go out into the work, prepared like Apollos, by Aquila and Priscilla, and "taught the way of the Lord more perfectly." It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the divine word, and of the foundation principles of the system of redemption, which is absolutely necessary to a Christian teacher, and without which the hope of real good from him is small indeed.

Mr. Ward has begun to solicit the aid of British Christians; a few of them have come forward with great liberality:—the object appears to all to be of vast importance, yea, of primary necessity, if we would obey the command of Christ, "Go, teach all nations;" or if we feel a Christian compassion for all these millions "perishing for lack of knowledge."

It is not intended, as at first proposed, that the sums raised in England and Scotland, should be applied to the erection of buildings, but be formed by the Society into a fund, and placed by them in the hands of Trustees, remitting the interest to Serampore every year; and that this interest shall be applied in giving scriptural preparation, not a learned education, to as many native Missionaries as possible. Ten pounds, or the interest of only £200, would send one native Missionary into the harvest every year; and £15 a year would maintain him perpetually; and to

what nobler object could a donation or a legacy to this amount be applied? In what way could a person appropriate such a sum, and receive from its application such a high gratification? Did a native Missionary possess the same knowledge and the same grace as an European one, he would be worth ten of the latter. In the knowledge of the language, in access to the natives, in a capacity of enduring the heat of the climate during itineracies, in the expense of his education and support, and in the probability of the continuance of his life—there is no comparison. Still, however, the English Missionary, at present, is as absolutely necessary as the native; for without the instructions and superintendence of the English teacher, the natives, in their present infant state, would be able to accomplish nothing. It is the wish, therefore, of Mr. Ward, that this application should not, in the least, affect the annual collections, donations, and subscriptions to the General Objects of the Mission, to the Translations, or the Schools. These cannot be diminished without impeding the work. The object of this Address is to solicit the friends of the Mission to make, for once, an extraordinary effort; an effort which shall place in trust a sum, the interest of which will afford an annual supply of native help, till we see hundreds in the field gathering in the glorious harvest. In a late visit to Frome, Mr. Ward had the happiness of seeing a number of friends come forward to raise £200, that Frome might send forth one labourer annually; another friend there has engaged to send to the Treasurer the sum of £200 for the same purpose, that he may send into the work a native Missionary annually, thus returning to the Saviour a small acknowledgment for eternal mercies, and for temporal prosperity; and hopes are also entertained that another gentleman in that neighbourhood will follow so excellent an example.

By all these considerations, therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Jugunnat'h, and on the roads to the sacred places all over India, and of all those children smothered, strangled, or thrown into the mouths of the alligators by their own mothers; yea, by the cries of all these millions perishing without Christ, and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking.

London, Feb. 1820.

W. WARD.

Foreign Intelligence.

SERAMPORE.

By a Letter from Calcutta, which has been received by a friend in the course of the last month, we have heard the painful intelligence of the death of Mr. Joel Randall, who has, for several years, superintended the manufacture of paper at Serampore for our senior brethren. Besides the great service which he rendered the Mission in this department, he was zealously engaged, in various ways, in promoting the spiritual welfare of the natives around him; so that his removal will be a very serious loss. We have no particulars of his illness, nor any direct information of his death; but the quarter from which the information is transmitted, is such as to forbid the hope that the statement may be premature.

CALCUTTA.

Letter from the Junior Brethren to the Society, dated

Calcutta, April, 1819.

BELOVED BRETHREN,

As you informed us of your determination to print a monthly Circular, for the information of the friends of the Society, to accommodate our communications to this arrangement, we intimated in our last our intention of transmitting you a monthly letter, instead of a quarterly one. Though our communications will thus be rendered shorter, by becoming more frequent, it will be more than compensated by our communicating a number of incidents that would otherwise escape the recollection.

We consider it a duty incumbent upon us to communicate every thing to our Society, that connects itself with our Missionary engagements, and the prospects of usefulness that are opening before us, and likewise fully to acquaint you with the sources of discouragement which we

feel; we have no doubt while you rejoice in the one, you will as readily sympathize in the other. These discouragements, are different, as we meet them in actual Missionary combat, to what they are when viewed only in distant prospect, and are such as require strong faith in the Divine promises to overcome. One of the first that presents itself is the acquisition of a foreign language; and after it is so far mastered as for a person to begin to address the natives upon religious subjects, from a paucity of words, and the difficulty of making easy and idiomatick arrangements of what he has acquired, it is necessarily a long time before divine truths can be delivered with any degree of precision and force. The very great obduracy and depraved state into which the natives of this country are sunk, present an obstacle still more affecting, and which seems to bid defiance to human exertions.

While in all countries in which idolatry exerts its influence, it produces in the human mind, cruelty, lust, hatred to God and divine things, which completely justifies the description given us of the heathen character in the word of God, it is our lot to labour among a people in whose characters are united all the above features, and added to cunning and fraud, which render our work peculiarly painful. So complicated is the falsehood which attaches itself to the Hindoo character, and they practise lying so habitually, and with so little idea of guilt, that it becomes almost instinctive. In consequence of this, though they are a people, when compared with many other heathens, who discover a degree of polish in their external deportment, yet they will, according to human appearance, require more of the patience of labour than perhaps any other people in the world. We can never feel ourselves justified in believing a native, simply because he declares a thing to be so, but are obliged to withhold assent, and wait for the most satisfactory evidence; and it frequently happens, (as you will see by our letters,) that the most promising appearances, after exciting anticipation, result in disappointment, and are only profitable, as they supply fresh reasons for sole dependence upon God, whose power alone can render our work successful. In the commencement of last month, our expectations were raised by a very respectable man presenting himself to us, as a serious inquirer after the way of salvation. He first met with us at the Bengalee chapel in Kalin-gah; after attending several times, he one evening intimated to our native brother Paunchoo, a desire of entering into some

conversation upon the subjects he had heard discussed. Having given him one of the Tracts we had with us for distribution, he went home with Paunchoo, and spent some considerable time with him, inquiring respecting the gospel. For the three succeeding days he paid us a visit at some length; and the way in which he received our answers to the inquiries he put to us, and the frankness which shewed itself in his deportment, gave us great satisfaction, and induced us to hope he was in earnest. He professed himself to be a Jemadar (landholder,) and to have come from beyond Patna to Calcutta, upon some public business pertaining to a native Rajah, whom he stated to have received a New Testament from Mr. Thompson, and who was also very desirous of obtaining more information upon the subject of Christianity, and had desired him to make all possible inquiries when at Calcutta. The third time he came, he brought a Moonshée, and also one of his servants; the former of these seemed an intelligent man, and professed to feel greatly concerned to find out the way of salvation. When they took their leave, they said they had business that would necessarily detain them for some days, but that they would call again as soon as they possibly could. We, however, have seen no more of either of them. Notwithstanding, we are thankful for the opportunity it afforded of their hearing many things respecting the way of life, which they might never have heard before, and hope, should they read the Tracts they have received, they may yet promise some good.

There is with us at this time a Telinga Brahmin, who, we hope, is concerned about his salvation. He can read the scriptures in Telinga, Hindoostanee, and English. He came from Cuttack to Calcutta, and for six or eight months attended the Benevolent Institution, to improve himself in English. Brother Peuney, who has had an opportunity of observing him all this time, entertains great hopes of his sincerity. He is a man of considerable discernment, and of great simplicity of manners. Should he prove a genuine disciple of Christ, we have every reason to hope he may, in the course of time, prove a blessing in calling others to repentance. During the whole time of his being with brother Peuney, at the Benevolent Institution, he was very punctual in his attendance on the Sabbath at our Bengalee chapels, although for several months he could understand very little of the Bengalee language. He is now residing upon our premises, and gives us great satisfaction.

Respecting preaching in Calcutta, we are very thankful to state, that the attendance at the chapel this last month has been equal, if not superior, to any former time, and we are now taking steps for obtaining ground for two additional places of worship in the very heart of Calcutta. It is now more than twelve months since we commenced this method of making known the name of our blessed Redeemer in this city; and though we never intend it should supersede preaching in the open air, yet it recommends itself to us very forcibly by its affording us an opportunity to put off discussions to the end of the service, to possess a quiet and an attentive audience, whom we can address in rotation for an hour or two without cessation, and by intermingling prayer and singing, we are able to impart to our exercises more of the air of solemn Christian worship. Last Sabbath a person made himself known to brethren Adam and Penney, as a religious inquirer, who professed to have received serious impressions, from having attended worship some time ago at our Mullungah chapel. They had some very pleasing conversation with him, and after putting him in possession of a number of Tracts, he took his leave of them, and promised to come again; but nothing can be calculated upon from promises made in this way. Though little fruit at present appears, yet we confidently hope the Lord will attend these efforts, however feeble in themselves, with his blessing, and cause us to triumph in Christ, by making manifest the savour of his knowledge by us.

We informed you in our last of our having taken a piece of ground, about three or four miles from our Calcutta residence, for the purpose of forming a station as entirely native as possible. The Bungalow is now completed, and brother Adam has taken up his residence there for the first six months. This place, in point of situation, is very advantageous for Missionary purposes. It is so far out of the city, as to possess all the quiet of the country, and yet so contiguous, that in ten minutes we can get into the thickest of the population. The front of the ground borders on an excellent road, that serves as a great thoroughfare between Calcutta and a number of very populous villages. On this road numerous congregations are collected every day, and no interruption has at all been offered, and Tracts are distributed in considerable numbers. We are now constructing a chapel for Bengalee worship, on the edge of this road, where we hope worship will be conducted once or twice a day; and an additional house for inquirers is also

nearly finished. About a mile further on the above road, at a very populous village, Borouagore, a parcel of ground has been this month secured for erecting a place of worship, and the building of it will be immediately commenced. At this village a native school is erecting, to be supported by the liberality of our highly esteemed American friends, who, we believe, are about forming themselves into a kind of Auxiliary Society, for the purpose of contributing permanently to the education of the natives, and to objects of a Missionary character. Before we dismiss the subject of the Doorgapoor station, it becomes us to mention one circumstance, which in prospect affords us matter of considerable thankfulness. Brother Adam has just obtained permission to address the workmen engaged in an extensive establishment of the Company's, (about half a mile distant,) every Sabbath: these people amount to 700. If this privilege should be continued, we trust the Divine blessing may attend it; for we cannot but look upon it as a very providential opening. The raising of the Doorgapoor station has of course pressed hard upon us in a pecuniary point of view, it having already cost us nearly 700 rupees, besides the erection of the house for inquirers, and the place of worship, which will be defrayed from the funds of the Auxiliary Society. Still it appeared a matter of such paramount importance, while our places of worship in the city should be attended to, that we should possess some station in the suburbs, where one brother, being entirely devoted to that particular station, might pursue a course of daily preaching, and be better able to afford a suitable asylum for inquirers, and attend to the daily instruction of those whom we might be the means of awakening and calling from amongst the heathen, that we were convinced no time should be lost in attempting such an establishment.

Within the last month, brother Pearce has been appointed joint Secretary to the Calcutta School Society, and brother Yates Secretary to the Calcutta School-book Society. These two kindred Societies are both very liberally supported by the public, and the funds of each of them are likely to average from 12,000 to 16,000 rupees a year, (£1,500 to £2,000). The Calcutta School Society is divided into three Sub-committees, having each its respective Secretary, one for the Schools, immediately supported and superintended by the Society; another to improve the system of education in the Schools already established by the natives themselves, by donations of various

books, &c.; the third is for the introduction of Schools among the natives, and improving those already established, in the English language. The second Department has fallen to brother Pearce, which we hope may prove of considerable benefit to us in a Missionary point of view, as it will make us more intimately acquainted with the absolute moral condition of the natives, and will bring under a degree of Missionary influence nearly the whole of the Native Schools in Calcutta, which we find by a late return to amount to 200. The Calcutta School-book Society was formed about two years ago, for the purpose of supplying books in the English and native languages. This Society is now divided into four Sub-committees, with a Secretary to each. One for the Persian and Arabic department; one for the Bengalee and Sanscrit; one for Hindoostanee; and one for English. Brother Yates is appointed to the Bengalee and Sanscrit department, which we hope may be the means of increasing the number of useful books in both these languages.

Though we would be thankful for opportunities of usefulness, of the nature above-named, we wish so to view them, as to estimate their importance by the relation they may bear to our usefulness in a Missionary point of view, and contemplate them as auxiliary only to our appropriate work as Missionaries. We are messengers of salvation to the heathen, and while we hold it a duty to seek their intellectual improvement, and to pray for the success of all efforts of this kind made by others, we wish our time and strength to be so applied, as for spiritual objects to give the prominent character to our engagements. If men are taught to think properly upon natural subjects, it is matter of thankfulness, as it may prove a blessing to them through life, by shewing them the folly of their ancient system, and exciting them to investigate matters of higher concern; but if through the preaching of the gospel, Christ is formed in them the hope of glory, they are not only blessed for this life, but for that which is to come. And we feel a confident persuasion, that if our Society, who labour to support the Mission at home, and we who are sent forth to carry into effect its designs abroad, make the preaching of the cross of Christ the simple and steady object of pursuit, the Mission will be succeeded of God, who never withholds his blessing from his own institutions. By this it may not be splendid, but it will be useful and venerable. It may possess less of public applause, but will receive the blessing of

those who are ready to perish, and be enriched with the smiles of the great Head of the church, to whom it must be considered proportionably acceptable, as it subserves the purposes of his dying love.

We have now been united in Calcutta for upwards of fourteen months, and though we can say nothing of absolute success, yet we doubt not that in due time this will be granted. The more we contemplate this scene of Missionary operation, the more it rises in importance: and the more we are able to enter into Missionary engagements, the more our minds are overwhelmed with the immensity of the prospect of what needs to be done. Here are condensed within the circumference of a few miles, at the lowest calculation, a million of souls, all, with a few exceptions, devoted to a degrading superstition. Here your Missionaries have to meet in the higher ranks either the grossest sensualities, or all the pride of human intellect. Here philosophy, falsely so called, shows itself in all its sophistry of argument, and in all its enmity against God and his truths; and here, in a vast and deluded multitude, idolatry, in all its frenzy, in all its lewdness, and in all its frightful cruelties. "*This is a people robbed and spoiled, and none saith, Deliver.*"

Accompanying is a Journal, commenced by brother Adam on his removal to Doorgapoor, which we hope to send you monthly. We leave it to you to make what use of it you think proper.

We rejoice in the arrival of brethren Hampsou and Trawin, from the London Society, as an accession to the labourers of this part of the vineyard. Our Independent brethren are actively engaged in their work, and have lately formed a Missionary station similar to that at Doorgapoor, in an opposite direction of the city.

We remain, beloved Brethren, your affectionate brethren and servants for Christ's sake,

JOHN LAWSON.
EUSTACE CAREY.
WILLIAM YATES.
JAMES PENNEY.
WILLIAM H. PEARCE.
WILLIAM ADAM.

In our next we shall give Mr. Adam's Journal entire, persuaded it will prove highly interesting to our readers.

BATAVIA.

From Mr. Robinson, to Dr. Ryland.

Welterreden, near Batavia,

Sept. 28, 1810.

AFTER preaching the word with scarcely any success for a long period, it has pleased the Lord to give me a little encouragement. A Chinaman, born at Batavia, has avowed himself a disciple of Jesus, and was baptized last Lord's-day, in the presence of a great concourse of spectators. The place of baptism was a river, which runs just withoutside the old fortifications of Batavia, and on the opposite bank stands that part of the town which is inhabited by the Chinese. Many Dutchmen and Portuguese were present, to whom the sight was as novel as to the Malays and Chinamen. The two latter behaved with sufficient decorum; but it was evident that the two former came for the purpose of making sport. Perceiving from their countenances, that their object was ridicule, I began, by telling them that we had scripture authority for what we were about to do, and gave them chapter and verse; and keeping my eye upon them nearly all the time, those that stood near were restrained from much indecency of behaviour. After we came up out of the water, we went into a Malay house to change our clothes, and it was with difficulty the crowd were kept from forcing their way in at the door, for they had an idea that I was going to cut the Chinaman's tail off, and dress him in the European fubion, and they were exceedingly anxious to see this wonderful ceremony. I had told them in my address at the water-side, that he would neither change his dress nor his name, as neither of these were required in scripture, but they could not be persuaded that he would appear in his Chinese dress again, till they had ocular demonstration of the fact. His name is T'he'an, which, in the Chinese language, signifies heaven, a name surely by no means improper for a Christian. He seems to be a truly converted man, and gives very gratifying evidence of a real work of grace upon his heart. I have not only been pleased with his conversation, but several times very agreeably surprised at some of his remarks. He has attended only nine weeks, and considering that he never heard the gospel before, and is unable to read the Bible, his knowledge of divine things is very considerable. He has, I hope, been taught of God, and his mind seems to be quite imbued with the spirit

of the gospel. I should not have baptized him so soon, had I not been fully satisfied that he was a man of genuine piety. His prayers are very satisfactory; he prays for himself with much apparent humility, and for his countrymen, under the appellation of his blind brethren; nor does he forget to offer up his petitions for the Governor. He has heard no pray for the Governor, but as I had never spoken to him on the subject, I could hardly believe that he meant what the phrase that he used imported. I, therefore, after hearing him express himself clearly in the same way in two different prayers, inquired what he meant by such an expression; and the answer which he gave me fully satisfied me that he clearly understood the import of the phrase which he had used. I then told him that he had done very right, and that it was the duty of all Christians to pray for their Governors, for so we were commanded in the scriptures. He speaks both the Chinese and Malay languages, but cannot read much of either; he has good natural parts, but, poor nian, he has received no education, except in the schools of ignorance and wickedness. He is learning to read Malay in the Roman character, and is anxious to make progress, that he may be able to read the Bible for himself. Several Chinamen have attended of late, but some of them yesterday declared their intention of coming no more, lest (to use their own phrase) they should be made to become Dutchmen. I hope this alarm will in time subside, and I intend to go with T'he'an in the course of this week, to visit some of his old friends, in order to explain matters to them, if they will give us a hearing, and to convince them that he is still a Chinaman, and has as long a tail as before.* There are still, however, two Chinamen, who have not taken the alarm, and they both say that were they fit for baptism, they would not scruple to be baptized. I have some slight hopes of these men, mixed with many fears; but I must pray for them, the Lord hears prayer, and I doubt not but both you and many others will put up your petitions for the poor Chinamen. I have also some hopes of a poor Mahomedan slave, but have many doubts whether he can be baptized, should he hereafter wish it, as I think it is in the power of his master to prevent him; there being a law, requiring every slave who becomes a Christian, to be liberated.

* A Chinaman's tail commonly reaches to the calves of his legs, and sometimes lower.

CEYLON.

THE following intelligence respecting the American Missionaries in this island, is contained in a letter lately addressed by Mr. Charles Mault at Bombay, to a friend in England.

July 12, 1819.

MR. BARDWELL, a Missionary here, has had a letter from Jaffna, in the island of Ceylon, a few days ago, which communicates some very pleasing intelligence concerning the conversion of several at that station. One of them, named Gabriel, is a very interesting young man, of superior talents, and considerable influence, and has given a decided evidence of his attachment to the gospel of Christ. Mr. Bardwell was acquainted with him during his residence on the island, and he speaks of him as being one of the most interesting young men, considering his advantages, he ever met with; but at that

time as proud as Lucifer, and wedded as firmly as possible to his superstitions. It appears that reading the scriptures, and the conversation of the Missionaries, have been the means of bringing him to the knowledge of the Saviour, and humbling his proud heart to the dust. Humility appears to be a particular feature in his character. After having felt the grace of God on his own heart, he began to declare the infinite love of Christ to every person he met. To speak after the manner of men, many such persons must be raised up among the natives, who can bear the heat and the fatigue of a vertical sun, before this desert will blossom and rejoice as the rose. Another instance of the power of God in the conversion of one of their schoolmasters is equally pleasing. He also is zealous for the glory of the Lord God, and the downfall of idolatry. With tears in his eyes, and the love of God in his heart, he is daily preaching to the children the unsearchable riches of Christ; and the result has been that many seem deeply affected with the things that make for their peace.

List of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1819, to February 1, 1820.

FOR THE MISSION.

	£	s.	d.
Kent Auxiliary Society, by T. Brindley, Esq. Treasurer	112	8	8
Eastcombes, Collections and Subscriptions, by the Rev. H. Hawkins..	15	16	0
Leith Juvenile Bible and Missionary Society, by Mr. Sherrock	5	0	0
Anstruther, Auxiliary Missionary Society, by the Rev. W. Innes.....	1	1	0
St. Peter's, Isle of Thanet, Collection, by the Rev. Mr. Cramp	10	0	0
Sharnbrook, Auxiliary Society, by the Rev. Joseph Hades.....	6	2	6
Hants and Wilts Assistant Society, by Mr. Long, Treasurer	442	2	9
Bristol Auxiliary Society, for the Year ending November, 1819	563	12	7
Anonymous, from Scotland, by the Rev. W. Innes	50	0	0
Rocking, Collection at the Rev. T. Craig's, by the Rev. W. Ward	56	0	0
Dezives, Collections, by the Rev. W. Ward,			
At the Rev. J. Biggs's	£ 15	17	0
At the Baptist Meeting	6	5	6
		22	2
		2	6
Harwich, Friends at, by the Rev. W. Hordle.....	3	0	0
Leves, Sussex, Collection at the Baptist Meeting, by the Rev. W			
Ward	14	0	0
Penny a Week Society, by Mr. Pewtress 6 0 0 }	20	0	0
Loughton Missionary Association; by the Rev. Mr. Brown	8	0	0
Worstead, Collection and Subscriptions, by the Rev. J. Kinghorn	18	0	8
Hemel Hempstead, Female Missionary Society, by the Rev. Jas. Clark	10	5	1
Perthshire Missionary Society, by the Rev. Mr. Willison	15	0	0
Canterbury, Union Chapel Juvenile Society, by the Rev. Mr. Blomfield	7	10	0
Hammersmith, Auxiliary Society.....	54	17	10
Collection, by the Rev. W. Ward....	19	0	0
		53	17
		10	
Sulton, Church at, by the Rev. Mr. Payne	5	7	6
Ancersham, Auxiliary Society, by the Rev. W. Button.....	9	5	0

Berkshire Auxiliary Society, by the Rev. John Dyer,			
Newbury	46	7	1
Reading	104	4	8
Wallingford	33	4	0
			£ s. d.
			183 15 9
Eye, Suffolk, Quarterly Subscriptions, by Mr. John Branch	6	4	6
Northampton, Small Society, by the Rev. T. Blundell	19	0	0
Hardingstone, Friends at, by Ditto	1	4	0
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin	15	19	0
Ridgmount, Bedfordshire, by the Rev. Mr. Cuttriss	1	10	0
Bewdley, Collection, by the Rev. George Brooks	3	0	0
Beckington, Collection and Subscriptions, by James Evill, Esq.	16	4	9
Glasgow, Auxiliary Society, by Mr. James Deakio, Treasurer	260	0	0
Ditto, Youths' Auxiliary Missionary Society, by Mr. John Penman	35	0	0
York and Lancaster Auxiliary Society, by W. Hope, Esq.	65	0	0
Coventry, Baptist Church, by Mr. Thomas Oswin, Secretary	20	0	0
Derby, remitted by the Rev. C. E. Birt	9	7	6
Nottingham, by the Rev. John Jarman	6	1	0
Thomas Key, Esq. Water Fulford, York	100	0	0
B. W. Anstie, Esq. Devizes	49	10	0
J. H. and S.	5	5	0
Robert Davies, Esq. Walthamstow	300	0	0
Kennaway, Sir John, Bart. Escot (Don. 10 10 0 Sub. 5 0 0)	15	10	0

FOR THE TRANSLATIONS.

East Lothian Bible Society, two Donations, by the Rev. W. Innes	40	10	0
Bristol Auxiliary Society, by John Hart, Esq. Treasurer	129	17	9
Northamptonshire Association of Independent Ministers, by Messrs.			
Inkersole and Goddard	25	0	0
Hammersmith, Auxiliary Society, by Mr. Hanson, Treasurer	2	10	0
Newcastle, Penny Societies, by Miss Sarah Angas	21	15	6
Wigan, Penny a Week Society, by Mrs. Brown, Treasurer	10	0	0
Birmingham, Produce of Young Ladies' Leisure Hours, by the Rev.			
Thomas Morgan	2	7	6
A Friend, by the Rev. W. Button	10	0	0
B. W. Anstie, Esq. Devizes	49	10	0
Robert Davies, Esq. Walthamstow	50	0	0
Rev. John Evans, LL.D. Islington, Donation, by the Rev. J. Hinton	5	5	0

FOR THE SCHOOLS.

Bamff Association for promoting Foreign Missions and Schools, by the			
Rev. W. Innes	15	0	0
Edinburgh, Penny a Week Society, by Ditto	17	0	2
Bristol Auxiliary Society, by John Hart, Esq. Treasurer	27	1	0
A Friend to Schools in India, under the Care of the Serampore Mis-			
sionaries	20	0	0
Sunday School Children, at the Rev. James Upton's	0	5	0
Hon. Charles Noel Noel, by the Rev. Joseph Hughes	50	0	0
B. W. Anstie, Esq. Devizes	49	10	0
Dr. Lushington	3	3	0
Robert Davies, Esq. Walthamstow	50	0	0

THE thanks of the Committee are presented to Mrs. Emery, of Islington, for several Numbers of the Evangelical Magazine, &c. for the service of the Mission.

TO CORRESPONDENTS.

It is requested that all communications on Missionary business, intended for the Rev. John Dyer, may be addressed, not to his residence at Battorsea, but to the Baptist Missionary Rooms, 15, Wood-street, Cheapside.