

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY

OF THE

YORKSHIRE AND LANCASHIRE ASSISTANT SOCIETY.

THE annual services connected with the Yorkshire and Lancashire Assistant Baptist Missionary Society, were held this year at Liverpool; and afforded much gratification to the numerous friends of the Mission, who assembled, from various places, on this interesting occasion. The first sermon was preached at Mr. Lister's chapel in Lime-street, on Tuesday evening, the 11th of July, by the Rev. William Ward of Serampore, from Mark xvi. 16, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* Mr. Ward preached again the next evening, at the Wesleyan Chapel in Brunswick-street, which had been most kindly lent for the purpose, from Psalm lxxiv. 20, *Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.* And on Friday evening, the 14th, a sermon was delivered at Byrom-street Meeting, (Mr. Fisher's,) by the Rev. John Birt of Manchester, from Rom. iii. 1, 2, *What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.*

The public meeting for business was held on Thursday evening, the 18th, at Lime-street Chapel, and was very numerously and respectably attended. William Hope, Esq. the much-respected Treasurer of the Society, was called to the Chair, who briefly explained the object of the

meeting, and called on the Rev. William Hargreaves of Ogden to engage in prayer. A statement of the objects, labours, and success of the Missionaries, was then made, at some length, by Mr. Ward; and various appropriate resolutions were moved and seconded, respectively, by the Rev. Dr. Steadman, and Rev. P. S. Charrier; Rev. Christmas Evans of Anglesea, and Rev. John Dyer, Secretary of the Parent Society; Rev. John Birt, and Captain Pudner; Rev. William Dyer of Bacup, and Rev. Robert Philip; Mr. Samuel Hope, and Mr. William Rushton; and Rev. James Lister, and Rev. Moses Fisher. It was stated that the receipts of the Society for the year had been about £630, one hundred pounds of which was a liberal donation, presented by several friends of the Independent denomination in Manchester. Mr. Hope kindly complied with the request of the meeting to retain the office of Treasurer for the year ensuing, and Rev. John Birt of Manchester was elected Secretary, in consequence of the resignation of Rev. William Stephens of Rochdale.

On the following Sabbath, sermons were preached, on behalf of the Mission, at the Scotch Church in Oldham-street, at Rev. R. Philip's, Newington Chapel, and at Rev. Thomas Raffles's, Great George-street, by Mr. Ward; and at Rev. P. S. Charrier's, Bethesda Chapel, and Rev. Dr. Stewart's, Gloucester-street Chapel, by Mr. Dyer. The readiness with which these various places of worship were granted for our accommodation was completely in unison with the spirit of brotherly kindness and Christian friendship, displayed, on this pleasing occasion, by our brethren of other denominations.

Sermons had been preached, on the preceding Lord's-day, in the chapels belonging to our Welsh friends, by Rev. Christmas Evans from Anglesea, and Rev. John Edwards of Ruthin. The various collections amounted to about £240; and it is earnestly hoped, that

the lively interest excited by this meeting, will lead to renewed and zealous efforts in behalf of the Missionary cause, throughout that extensive district comprehended in the sphere of this Society.

SERAMPORE COLLEGE.

*First Examination of the Students.**

ON the 24 of August, the Students, to the number of seventeen, who have commenced the study of Sungskrita in the College established last year at Serampore, were examined respecting the progress they had made in the grammar, by Dr. Carey, the President, in presence of a number of Pundits resident at Serampore. They were divided into three classes; those who are in the verbs; those in the nouns, adjectives, and pronouns, (in the Sungskrita grammar classed together, as following precisely the same regimen;) and those who are committing to memory the Sundhee, the rules for the junction of the various letters.

The first class included four; three Christian youths, and a young Brahman. The first of these was the native Christian, *Komula*, about eighteen. On examination it appeared, that in the last six months this young man had committed to memory a hundred and twelve pages of the *Moogdubodha*: and that, in this whole period, he had not omitted a single lecture. The second in the class was *Tarachundra*, another Christian youth, about sixteen years of age. He had committed to memory nearly ninety pages of the Sungskrita grammar in the last six months; and had been absent from ten lectures. The third was the Brahman, *Eeshwar*, about nineteen, who having been admitted into the Native School at Serampore about three years before, in a few months made such proficiency in the newly adopted plan, as, in the management of the School, to surpass the old Teacher, and to be within a year entrusted with the sole care of it, as mentioned in the First Report for Native Schools.

* At this examination, thirty learned Hindoos, mostly Brahmans, from all parts of India, speaking different languages, stood round Dr. Carey, as spectators. What an interesting spectacle at the very first examination of an Institution so fitted for diffusing light and happiness throughout the Continent of India!

Soon after the institution of the College, he entreated permission to attend it, for the sake of farther improvement, while he still discharged his duties in the School. This request being granted, he immediately commenced the study of Sungskrita. It appeared on examination, that he had committed to memory thirty-three pages, which he repeated with the utmost readiness. The fourth in this class was *Jeevanna*, about twelve years of age, the son of *Rammohana*, who for fifteen years has uninterruptedly supported the character of an upright and sincere Christian. This youth, although much interrupted by sickness, had made a sufficient progress to evince his ability to learn; as he had commenced the study of Sungskrita more than a year previously to the institution of the College, he has committed to memory the greatest part of the Sungskrita grammar, notwithstanding his tender age. To particularize farther is unnecessary. Suffice it to say, that several of the Christian youths have committed to memory above three-fourths of the Sungskrita grammar in the space of one year; and that the progress of the greater part of the rest affords almost equal hope. The method adopted in examining them was such as to preclude the concealment of non-proficiency: the Examiner, having ascertained how far they had advanced, opened the book casually, and pronouncing the first two or three words, the Student immediately went on, repeating page after page, till the President told him to cease; the Examiner then turning to another part, began in the same manner; to which the student responded as before, going forward till told to stop. This was repeated till the President had fully satisfied himself respecting their proficiency. In this mode of trial only one failed in repeating his exercises readily from memory, and he had been previously absent above six weeks, chiefly on account of sickness. Of those then examined in Sungskrita, two were Brahman youths, two of the Writer cast, one a Sikh, two Khases youths; and two of Burman extraction, one of them a Christian. The rest were Christian youths. The view of these young men from various parts, thus laying a solid foundation for that expansion of mind, which may enable them hereafter to become the means of diffusing light within their respective circles, with that of nine Christian youths, making so happy a beginning, the very first year of the College, in a language which forms the key to all the science and literature of India, filled the minds of the Committee with sensations of pleasure and hope which they cannot easily describe.

Extract from the First Report,

JUST ARRIVED.

"THE Committee are fully convinced of the importance of supporting *native youths who are not Christians*, while they prosecute their studies, as well as those who are. This will be attended with little disadvantage. As a brahmun cannot, without losing cast, eat with a soodra, nor even under the same roof with a brahmun of another province, all youths who are not Christians must live separately, and of course without the walls of the College, in order to preserve inviolable their own ideas of cast, which it is not the design of this Institution to constrain them to violate in any degree. An Institution which ought to combine within itself every advantage for instruction, ought to be as free as the air; and no native youth ought to be deprived of its benefits, for having the misfortune to be born and brought up within any particular circle; no barrier to admission ought to exist, except the inability of its funds to support and instruct more.

"They are equally convinced, that no native youth should be *constrained to do a single act as the condition of his enjoying the benefits of this Institution, to the doing of which he attaches any idea of moral evil*. As it can be no crime in any youth that he did not regulate the circumstances of his birth, and of his first reception of ideas, to make it the condition of his receiving certain important literary advantages, that he shall be constrained to do what he himself deems wrong, or to hear books read which he deems it wrong to hear, is the ready way to corrupt the moral principle implanted in his mind by nature. While, therefore, the Committee are aware of the necessity of guarding against the omission of College duties from mere idleness, under the pretence of conscience, they are firmly convinced, that to compel any native youth to violate his sense of right and wrong, would be to teach him to act against his conscience for the sake of advantage; and that to deprive him in the least degree of the benefits of the Institution for refusing it, would be to turn a desire to act rightly into a crime, and to be guilty of the most flagrant injustice. In their view, nothing but incorrigible negligence, or immoral conduct, can form a just reason for depriving any youth, whatever be his religious prejudices, of the advantages of this Institution.

"They also feel the propriety of introducing into this College, *all the science now possessed by the natives themselves*.

To an Institution intended to convey superior information to native youth of the highest casts, it is desirable that there be that respectability attached in the eyes of the most learned among the natives, which shall prevent their undervaluing the instruction conveyed, because it is not *what they have*. All the science they really have, ought to be preserved, and not a particle of it lost. If they have carried the study of any branch of knowledge beyond us, this circumstance ought to be acknowledged and improved; if they have merely trodden in the same path, a knowledge of the science they really have, will enable us to take it up where they fall, and carry it to its proper extent: while the ideas they now possess, and the terms in which they express them, will facilitate the communication of superior ideas. This particularly applies to Grammar and to Astronomy, which latter science, from its connexion with their religious festivals, is cultivated by them with peculiar eagerness."

The following are the concluding remarks of the Committee:

"The plan of the Institution, thus fully developed, they respectfully leave before the public. If India needs enlightening beyond almost any other blessing, as is universally acknowledged, this, if it be ever effected, must be attempted by suitable means; and to be done efficiently, it should be attempted through the *natives themselves*, as Europeans are too far removed from them, and too little adapted to the climate, to become the immediate agents to any extent in this important work; but if it must be done by native agents, what method more likely to effect it, than that of collecting youths from every tribe and every part of India, and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and investigation, lay open to them, by means of an ample library and able teachers, the various stores of learning and science furnished by the western as well as the eastern world, and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, not corrupted by unreasonable expectations, but fraught with knowledge, to become a blessing, in their own sphere, to the end of life? To accomplish this, however, some spot is necessary, secluded from those allurements to vice which abound in eastern capitals, together with a library and apparatus, the collection of which, with suitable buildings, and the support of able professors, involves too great an expense to be provided in many

different places at the same time. Of the suitableness of Serampore for this purpose, sufficiently near the capital of India, and yet perfectly retired—and the fitness to accomplish this object, of the plan now so fully explained, the Committee leave the public to judge. They merely add, that these ideas are the result of many years devoted to the consideration of the state of India, and the most effectual means of promoting its best interests. To this complete disclosure of them they have nothing to add, but that every benefaction to the Institution, whether intended as a donation for the general purposes of the Institution, or for the support of particular native students,—or whether it be in the form of annual contributions for a few years, will be received with the warmest gratitude, and applied with the utmost consideration and faithfulness."

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey, dated Serampore, January 20, 1820.

We have an inquirer in Calcutta of a singular character. He had resided at Kalee Ghaut for four years, having engaged in a vow of perpetual silence, which he had kept all that time. After that, a tract, I believe from Mr. Townley, found its way to him, which opened his mouth. When I first saw him, he had as many superstitious ideas as ever I knew a man have; but now he appears to trust wholly on Christ, and has nearly parted with all his nostrums. When he first walked up Calcutta with John Peter, several of the principal persons came down from their houses, and prostrated themselves at his feet; but they soon discovered their mistake. He wore a number of Mahas (necklaces) made of snake's bones; all of which, with every other external appearance of superstition, he has cast off, and I think is truly a partaker of the grace of God. Chittagong is still without a pastor. At the stations things go on well. William has baptized several, brother Smith several, brother Fernandez several, and a whole village in Jessore are desirous of being called Christians. Krishna went there, a little time ago, and baptized one man, and brother Thomas is now, I suppose, with them, and will probably baptize more. Thus you see that we have some things at which to rejoice. I trust the Lord is on his way.

CEYLON.

Extracts of a Letter from Mr. Chater to Mr. Ivimey, dated

Colombo, November 12, 1819.

The translation of the sacred scriptures into Singhalese, is still advancing; when the Book of Genesis was completed, the Colombo Auxiliary Bible Society put into our hands the Book of Psalms, the translation of which, and the Proverbs, is completed. We are now going on with the Exodus; of which about one-half is translated. The printing has been at a stand for some months for want of paper; in consequence of this, the whole of the Book of Psalms is not yet printed. I still continue to labour considerably in the work of preaching, but I fear with very little success: and especially in the languages of this country. I preach three times on Sabbath-days. In the Fort, at nine a. m. in Portuguese; and at a quarter past six p. m. in English. In the Pettah, at half-past seven p. m. in Portuguese. On Monday evening we have a prayer-meeting in the Fort; at which I endeavour to be present, and deliver an exhortation. Wednesday evening, I preach in Portuguese in the Pettah; Thursday afternoon in the hospital in the Fort; and at half-past six in the Fort meetings-house, both in English. Friday evenings I preach at the Grand Pass, in Portuguese and Singhalese alternately; and on Saturday evenings we have a prayer-meeting in the Fort; on which occasions I generally deliver an exhortation. These labours, together with my share in the translating, visiting the Schools, and family cares, as you may suppose, keep me far enough, through the whole week, from any thing like leisure.

My labours are at present considerably impeded by a heavy affliction, with which this country is visited. The disease is the small-pox. Five thousand, it is said, have been carried off by it in Colombo; and it still rages. Many who have been vaccinated, have taken it, and died. Our little congregation at the Grand Pass is, for the present, quite broken up, in consequence of it; and so is one of our Schools. All of them feel the effects of it. I have not heard of any Europeans being affected with it, which perhaps is owing to their having been properly effected with vaccine inoculation. It is termed in Singhalese, *maha lada*, (the great sickness;) and nothing is so much dreaded by the inhabitants of Ceylon as this disease. Among them, especially in villages, if a person appears to be affected with it, every one

even his nearest relations, abandon him, and the house where he is, and leave him to his fate. One reason assigned for this is, that the smell of this disease is peculiarly attracting to the tigers; and that the persons affected with it are almost sure to be carried off by them. Brother Siers told me, that a poor woman who died with it at Hangwell, was dragged by the legs, by one or two persons who had previously been affected with, and recovered from the small-pox, and so thrown into her grave, and the house she died in, as I saw myself, was burned down. There were several of my Singhalese acquaintance desirous of joining our church before the small-pox broke out; and concerning two of them, I thought there was much reason to hope the best; but, at present; among the natives, every thing of this kind is at a perfect stand, and several plans I had begun to form relative to the Schools, &c. have been completely discontinued. The buildings at Hangwell have been so much hindered, that though they might otherwise have been finished months ago, they are not completed yet. I have now bound the person down who superintends them, to have the place of worship ready for using by the 8th of next month, and I hope he will accomplish it. But brother Siers has been able to do but very little yet towards instructing the natives. He informs me, however, that he has lately commenced an experience-meeting, made up of himself, Mrs. Siers, and two Singhalese young men; one of them the Hangwell school-master. The other is a young man, who, as brother Siers thinks, might be employed, to good purpose as a reader, in the villages. He thinks the Lord has made his preaching a blessing to his soul. But though things at present are much at a stand among the natives, I hope a little good is apparent among our own countrymen here. Those of the 73d Regiment, who remain in this island, wear well. Two of them, Sergeant G. and Corporal G. write me letters from time to time, that afford me much solid satisfaction. During the stay of the 59th here, we had a good little society. Those who took their turns in leading the worship at prayer-meetings, were, at one time, no less than twenty-one in number. The society in the 59th were made the means of bringing forward a small number from the 83d. And from three or four that they left in communion with us, I hope the number from that regiment will soon be increased to ten or twelve. The 43th Regiment is newly arrived here; we have a few hearers, and one member from that also.

Had I time I would inform you all I know relative to other Missions in this

island. Our Wesleyan friends and I hold our monthly meetings, as formerly, alternately in each other's places; and live in all respects like servants of the same Master. They print any thing I have to print on the most moderate terms. The little book and tract, of which I send you copies, as you will see, have been printed at their press. The Catechism; Mr. Clough, without my making the proposal, kindly offered to print, on condition of my merely allowing them to print some for the use of their own schools.

With the American, and with the Church Missionaries, you know I have ever been on the best terms. I am sorry to inform you, that Mr. Poor does not enjoy good health; but Mr. Richards, to our no small astonishment, is still in the land of the living; and so far recovered, as to be of some use to the Mission. Mr. Lambreck continues at Kandy; Mr. Blayor is forming a station at a village not far from Galle. Mr. Ward has left Calpentyn, in consequence of ill health, and is gone to join Mr. Knight in Jaffna.

N.B. Intelligence has since been received of the death of Mrs. Chater at St. Helena, on her way to this country. Further particulars will appear in our next Number.

SUMATRA.

Extracts of a Letter from Mr. Burton to Mr. Dyer, dated

St. Helena, March 24, 1820.

MY VERY DEAR SIR,

ON our arrival at this place I embrace the first opportunity of forwarding you a few lines, to inform you of our present state, and give you a few particulars relative to our voyage thus far. As we came to an anchor here on the 7th inst. I hoped to have been able to do this at an earlier period, but no China-ships, returning to England, having put in till yesterday, it was impossible. The Waterloo, by which I hope to dispatch this, and as many more as time will permit me to get ready, is expected to leave here to-morrow or next day.

With all our movements after we parted from you in London till our sailing from Gravesend, you have, no doubt, been made familiar by Mr. H. whose kind, and more than brotherly attention, if possible, to us on our departure, have left a very deep impression on all our minds. I trust his fervent supplications offered in our little cabin just before he left us, were heard and answered by our heavenly Father. The day after we went on board, I left the vessel to get some things from the inn at Gravesend; the

morning being very frosty I took a bad cold, and got my face inflamed, which confined me to my bed for four days in much pain, during which time we went down the Channel in a gale of wind. I just recovered in time to go on deck as we passed Land's-end, and to take a long farewell of old England. I must not omit mentioning, that my confinement to bed at the commencement of the voyage, quite preserved me from every thing like sea-sickness. I am happy to add, that none of us suffered so much from this as we expected.

The captain has more than equalled our expectations. We are at his table, and his conduct towards us has been marked by all the respect, kindness, and attention, we could possibly wish: he would never leave a want unsupplied if he knew it, and the ship could afford to do it. There are thirteen officers on board, besides the surgeon, surgeon's mate, purser, and captain's clerk, viz. six mates and seven midshipmen. They all seem respectable young men, and are ever willing to show us every attention in their power.

The two first Sabbaths that we were on board, the weather was so unsettled that we had no service on deck; but we met in brother Evans's cabin, read a hymn, prayed, and read one of Dr. Owen's sermons. I need not add, that we felt more than ever the worth of those privileges we had relinquished; though we trust that He, whose presence forms the glory, and gives all the utility and happiness to your larger assemblies, was with us of a truth, and that to bless us. After this the captain asked us to read prayers on deck, and we readily complied, hoping that it might be an introduction to something more: this we continued for three Sabbaths, without saying any thing about preaching. But finding the attendance on worship almost universal, and particularly orderly, and seeing that the captain countenanced us all in his power, we now ventured to ask his permission to read in future a short sermon, which he granted with much apparent pleasure. For this purpose we selected from Mr. Jay's short discourses, those we considered the most pointed and appropriate; they were listened to by all with very great attention, and I hope not without advantage. I know few sights more interesting than a fine ship's company, all clean and neat, and the officers in uniform, listening with attention to the words of eternal life. After we leave St. Helena we hope to come more immediately in contact with the sailors between decks, than we have yet through various circumstances been able

to do. Our attention has hitherto been almost exclusively confined to the sick. We have distributed a few of our Bibles and tracts, but much in this way is not wanted, as each mess, consisting of seven or eight men, is supplied with one of the former, and many of the latter by the various societies. One Sabbath evening, when visiting a sick man, we heard (with how much pleasure you may suppose) the chief of one of the messes reading the third of John to his associates. Since we sailed we have lost one man by death. During his illness one or other of us saw him every day; he seemed to know something of the gospel from having attended Mr. Stollery's ministry in London during his youth; but of late years he confessed that he had lived a very profligate life. We have reason to believe that our visits were attended with some good; we found him, on our first visit, in almost a despairing state; he appeared to have a deep conviction of sin, and brokenness of heart on account of it; and when we directed him to Him who is "able to save to the uttermost," he expressed with much seeming humility and sorrow an interest in the Redeemer's merits. His prayer, though presented at the eleventh hour, I believe was heard, and I hope he is now in glory. It is true we can never speak very confidently respecting a death-bed repentance; but He, who had compassion upon the poor thief whilst suspended upon the cross, is still full of grace and mercy.

On the morning of the 8th inst. brother Evans and self came on shore here with your letter to Mr. Vernon, intending, if possible, to procure lodgings in the country, where we hoped to live at less expense, and in more comfort than at St. James's Town. Mr. and Mrs. V. received us in a most affectionate manner, but told us it was quite impossible to procure lodgings any where but in the town, and, if in a regular way, at a less rate than thirty shillings each per day. We then made up our minds to live as we could on board. Mr. V. however, would not hear of this; he therefore contrived to get for us two empty rooms to sleep in, which we furnished from the ship, and kindly invited us to live by day at his house; this truly friendly offer we of course thankfully accepted.

Both Mr. and Mrs. V. seem excellent, pious humble Christians; they show us all the kindness and attention of old friends. Here the distinction of Baptist, Independent, Churchman, &c. are all lost in that of Christian, amongst those who have felt the power of divine grace. When a vessel comes to an anchor in this har-

hour, the first inquiry amongst them is, whether or not there are any of the *denomination of Christians* on board; if so, every other distinction is lost, (yea, not even asked or spoken of,) and he is received as a brother in Christ. This you will say is a truly delightful feature in the place; and you will believe me when I say, that nothing appears to us so weak and pitiable in our native country, at this distance, as the strife and contention among different denominations of professing Christians—this must be a work of the devil.

You are aware that there is a man here, named Nichol, belonging to the 66th regiment, who was ordained pastor over the church in that regiment by the brethren at Serampore. Since we have been here brother Evans and self have generally officiated for him, and Mr. Vernon obtained leave from the Governor for us to preach in his room on Sabbath afternoons, when there is no service in the church: this we did for the first time last Sabbath, and the attendance was as good as we could expect. On the other three week evenings, there are meetings held in Mr. Vernon's (i. e. church) vestry, where he generally expounds a few verses. We have likewise spoken a few

times there. The number of persons who assemble in the church vestry, is usually between thirty and forty. Upon the vestry table is placed a missionary box, to receive donations for the London Missionary Society. During the last sixteen months, there had been deposited in it, by the soldiers and slaves who attend, upwards of forty-eight pounds! Yesterday week they formed themselves into an Auxiliary Society in aid of that Mission, or any other that might require their assistance more. On this occasion they requested that one of us would give them a short address, which, of course, was most readily complied with. After the address, each person was asked how much he could afford to give. The lowest sum received was sixpence per week. I think there was but one subscription under one shilling. When all the names were down, they reckoned up how much the next year's subscription would be, at the rate they had begun at, and found the sum to be ninety-five pounds! To have seen the company, (all, or with very few exceptions, slaves, or soldiers with no commission,) you could not have supposed them all worth five pounds. We were, of course, much pleased with their zeal and liberality.

Account of Contributions received by the Treasurer of the Baptist Missionary Society, from May 1, to August 1, 1820, not including Individual Subscriptions, nor those Sums received in the Mission Week, and previously acknowledged in the Herald for July.

FOR THE MISSION.		L.	s.	d.
Walworth, Congregation at Lock's Fields, by the Rev. George Clayton		30	0	0
Alic-street, by the Rev. W. Sheinstone, Female Society	£11 15 6}	13	10	6
Sunday School, (two Donations)	1 15 0}			
Bow, Female Society, by the Rev. Dr. Newman		28	9	0
Goswell-street Auxiliary Society, by Mr. Bolton		18	0	0
Eagle-street, Juvenile Society, by Mr. Napier		40	0	0
Goodman's Fields Auxiliary Society, by Mr. Morris		35	0	0
Lion-street, Walworth, Female Society, by the Rev. John Chin		56	0	0
Maze Pond, Auxiliary Society, by Mr. William Beddome		42	0	0
Collected by Mr. Raymond, amongst his Shop-mates and Friends		9	0	0
Donations, by Mrs. Elvey		10	10	0
Newcastle, Auxiliary Society, by Mr. J. L. Angus		76	18	0
Saffron Walden, Collection, by the Rev. J. Wilkinson		34	10	3
Ipswich, Auxiliary Society, by Mr. Wm. Pollard	27 7 8}	36	7	5
Friends	8 19 9}			
Warwick, Independent Church at, by the Rev.		5	0	0
Fakenham, Norfolk, Auxiliary Society, by Mr. Fyson		8	1	6
Wales, South-west Baptist Association, by the Rev. John Reynolds		88	4	7
South-East District, by the Rev. Joseph Harris		20	9	3
Norwich, Friends, by the Rev. Joseph Kinghorn		21	10	0
Plymouth and Plymouth Dock, Collections and Subscriptions, by W. France, Esq.		123	7	1
Bridgewater, Prayer-meeting and Donations, by the Rev. Mr. Vincy		3	2	10
Taunton, Ditto and Ditto, by the Rev. R. Horsey		3	14	8
Chard, Collection and Donations		7	3	6

	L.	s.	d.
Nottingham, Collection and Subscriptions	69	8	4
Loughborough, Ditto, by the Rev. George Capes	25	9	0
Sheepshead, Ditto, by Ditto	2	9	0
Leighton Buzzard, Baptist Association for Bedfordshire, by Mr. Saunders, Treasurer	21	14	8
Children of the Baptist Free-school, Fetter-lane, by Mr. Kendrick	6	11	6
Lynn, Norfolk, Baptist Church	1	10	0
Watford, Auxiliary Society, by J. J. Smith, Esq.	6	8	0
Eythorne, Kent, by the Rev. John Giles	5	15	6
Langham, Annual Subscriptions, &c.	6	18	0
Ladies' Association	14	14	8
Northampton, Collection, by the Rev. Thos. Blundell	41	0	0
Donation, by Ditto	5	0	0
Joseph Hall, Esq (Donation)	10	0	0
Annual Collections, addition to the, by W. Burls, Esq.	5	5	0
Loughton, Essex, Auxiliary Society, by the Rev. Mr. Brawn	7	7	6
Burton-on-Trent, Penny Society	5	0	0
Part of a Collection from a Half-yearly Meeting of the Baptist and Independent Ministers in the Isle of Ely, and its Vicinity	5	0	0
Hilford, Missionary Association, One Quarter, to August 1, by the Rev. Mr. Smith	5	17	2
Bucks Baptist Association, by the Rev. P. Tyler, Haddenham	54	3	6
Bristol Auxiliary Society, on Account	196	10	0
Bluntisham and Erith, Friends at, by Mr. Leigh	7	5	0
Kettering, Friends at, by the Rev. Solomon Young	10	11	0
Lincoln, Collection and Subscriptions, by the Rev. D. Davies	19	0	0
Bessell's Green, Legacy of Miss Sarah Fletcher	5	0	0
Friends, by Mr. J. B. Sheenstone	1	0	0
St. Helena, Missionary-Box, by Lieut. and Adjutant Armstrong	1	12	0
Penzance, Auxiliary Society, by Mr. J. Spasshatt, Junior	23	14	9
Rawdon, Subscriptions, by the Rev. J. Mann	8	16	0
York and Lancashire Auxiliary Society, by Wm. Hope, Esq.	619	9	6
Collingham, Collection, &c. by the Rev. W. Nicholls	25	0	0
Shrewsbury, by the Rev. John Palmer	10	14	0
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* This sum will be printed with the preceding, in the Report of the Society.

TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Byers, of Bath, for 49 Vols. of the Evangelical Magazine in Numbers.