

Missionary Herald.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement :

TUESDAY, JUNE 19,

MORNING, 11.—A Meeting of the General Committee, at the Society's Rooms, 9, Wardrobe Place, Doctors' Commons.

WEDNESDAY, JUNE 20,

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. THOMAS STEFFE CRISP, one of the Tutors of the Baptist Academy, Bristol.

EVENING, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. JOSEPH IVIMEY of London.

THURSDAY, JUNE 21,

MORNING, 9.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held [See the Magazine List,] when the Report will be read, and the Annual Business of the Society transacted.

Home Proceedings.

AUXILIARY MISSION SOCIETY,

FOR

Part of the Western District.

Tiverton, May 15, 1821.

DEAR SIR,

From the interest that was excited at the first Half-yearly Meeting of the above Society, it is with no ordinary pleasure I inform you, it was held in Taunton on Wednesday, April the 25th : a day that will be cherished in the affectionate remembrance of those that were present, as calling forth those enlightened and powerful sympathies, which the moral degradation of so large a portion of the human race required ; and as imparting a new and holy impulse to those sacred feelings

that intermingle themselves with the operations of truth. These delightful services were introduced on the preceding Tuesday evening, by the Rev. S. Kilpin of Exeter, in a very appropriate discourse, from John xvii. 20, *Neither pray I for these alone, but for them also which shall believe on me through their word.* The devotional parts of the service were conducted by the Rev. T. Claypole of Yeovil. and the Rev. J. Viney of Bridgewater.

Met the following day at eleven. The Rev. J. Baynes of Wellington commenced by reading and prayer ; the Rev. B. Thomas of Prescott followed with prayer ; after which, the Rev. Dr. Ryland, who kindly lent his assistance on this occasion, delivered an excellent sermon, from Psalm lxxii. 18, 19 ; the Rev. T. Golding of Poundsford Park, concluded in prayer. In the evening, the Society held a public meeting for business, which was numerously attended. After entreating the Divine benediction, the Rev. Dr. Ryland was

unanimously requested to take the chair. The business of the meeting was opened by the worthy chairman, who, in addressing the assembly in explanation of its object, gave a very luminous statement of the operations of the Parent Society, after which the Secretary read the Report. Various animated resolutions were successively moved, seconded, and carried unanimously, when the following ministers and gentlemen addressed the meeting in a very lively and interesting manner. The Rev. Messrs. Claypole, Buck, (Independent,) Baynes, Collier, (Wesleyan,) Kilpin, Viney, Humphry, Thomas, Horsey; Messrs. Wilkinson, Whitby, and Horsey, Junior.

We cannot but hope that this attempt to unite the churches in our own immediate neighbourhood, in the cause of Missions, will be accompanied with no less beneficial consequences to them, than we expect will rise from it in favour of more distant objects. The concentration of talent, of piety, and zeal, in a cause that blends itself with the purposes of God, the object of the Saviour's incarnation, and the future happiness of beings formed for eternal duration, cannot fail to give new energy to every amiable and holy principle. Warmed and animated by the benevolence of others, we shall carry into our own immediate connexions the fire that has been kindled in our own bosoms on these public occasions, and thus happily contribute to spread and perpetuate those sacred emotions that were drawn forth by the prospect of conveying light and life to the enslaved population of idolatrous India.

The contributions of this Auxiliary at large will be transmitted, as soon as fully completed, to the Treasurer of the Parent Society. I am,

Very respectfully yours,

JOHN SINGLETON.

SERAMPORE COLLEGE.

From the Rev. W. Ward to the Rev. Mr. Dyer.

London, May 18, 1821.

MY DEAR BROTHER,

You will much oblige me by informing the friends of the Serampore College, through the Missionary Herald, that the monies collected by myself in England and Scotland for this Institution, amount to about £3,700. The English donations are about to be invested in the Government funds, in the names of Trustees resident in England; and the

Scotch donations will be carried by myself to India, and appropriated to the object for which they were granted, and the appropriation specifically accounted for. The sum since collected in the United States, amounting to nearly 10,000 dollars, I left, to be invested in the American funds, in the hands of Robert Ralston, Esq. Divie Bethune, Esq. Rev. Dr. Staughton, and Mr. W. Colgate. A list of the English donations is now in the press; and I hope that the Rev. Christopher Anderson, and James Deakin, Esq. will kindly publish those so generously contributed in Scotland. To James Douglas, Esq. for £500; to Mr. Butcher of Frome for £200; to an unknown gentleman in Scotland for £100; to J. Warner, Esq. of Edmonton, for £300, (to support a native preacher in the field for ever;) and to R. Davies, Esq. of Walthamstow, for £100; and to many other large contributors, as well as to every person bestowing smaller sums, I wish to convey my unfeigned thanks. The following donations have been recently received:

	£	s.	d.
Mrs. W. B. Gurney	10	10	0
Mr. Martin	5	0	0
Miss Fox, Market Harborough	5	0	0
Mrs. Short, Ditto	2	0	0
A Yorkshire Friend	5	0	0
Miss Hope, Bucklow-hill	1	0	0
Mr. Turner, Derby	1	0	0
Mr. Blaine, Hull	1	0	0
Mr. Parkinson, Draycott, near Derby	1	1	0

I remain, my dear brother,

Very truly yours,

W. WARD.

REV. WILLIAM WARD.

On Friday evening, May 18th, a public service was held at Eagle-street Meeting, for the special purpose of commending to the Divine protection and blessing our dear brother Mr. Ward, Mrs. Marshall and her family, and Mr. and Mrs. Mack, who are about to proceed to India by the Abberlon, Captain Gilpin. On this interesting occasion, prayer was offered in succession by Mr. Dyer, Junior Secretary to the Mission, Mr. Mack, Mr. Micah Thomas of Abergavenny, Dr. Ryland, Mr. Ward, and Mr. J. A. Haldane of Edinburgh. A very affectionate address was also delivered by Dr. Ryland, founded on Isa. lxii. 6, 7; and Mr. Ward took leave of the assembly in a very appropriate and feeling manner. Suitable hymns were read by Mr. Ivimey and Dr. Rippon. The service lasted about three hours; but

we believe it may be safely affirmed that none present thought it too long. It was felt by many to be a season of refreshing, and we indulge the cheerful hope that the fervent petitions which were then mutually offered, will descend in showers of blessings, upon the Society at home, our dear friends now about to leave us, and all our Missionary brethren and sisters abroad. A similar meeting was fixed to be held at Dr. Rippon's, Carter-lane, on Tuesday evening, the 22d.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to William Hope, Esq. of Liverpool, dated Serampore, Oct. 30, 1820.

I REJOICE to say, that the cause of our Lord is still on the increase, and that not only in our connexions, but among all denominations of Christians in India, a divine blessing attends the means used. It is twenty-seven years the 12th of November next, since I landed in India; when I compare present things with that time, I am constrained to say, "What hath God wrought?" Then all was infidelity, profaneness, and profligacy. To introduce religion at any one's table was deemed an insult; and among the natives all was pitchy darkness. Now, it is true, the millions are on the side of idolatry and sin; and the few, the very few, on the side of Christ: yet there are a few. There is indeed a good number of preachers, and these not despicable ones, among the natives themselves. The School-book Society brings them nearer to Europeans—a very desirable thing. They also unite with us in the School Society, and much is done to favour education. The Chief Justice, in a public speech, a week or two ago, observed, that even a whisper about improving the moral condition of the natives, was considered a crime when he first came here, (about seven years ago,) but now the Governor General patronizes, and all the chief officers of Government unite to promote this object.

Extract of a Letter from Dr. Marshman to Mr. Burls.

Dec. 2, 1820.

THROUGH mercy we are all well. Dr. Carey says he is better than he has been any winter for years. In other respects,

too, we have abundant reason for gratitude. We have, I think, baptized twelve at Serampore alone in the course of this year, and two more are before the church there. The number added to our church at Calcutta and Serampore in these last two years, amounts to nearly fifty; a greater number by far than was added in the former three years. The last baptized at Serampore was a Mug pundit, or priest, whose simple experience quite delighted Dr. Carey.

Death of Mr. Peacock.

Meanwhile God has, in his mysterious providence, removed our dear brother Peacock, by a fever of eight days continuance. He died in Calcutta, while waiting to proceed to his charge at Chittagong. Since his death, however, though only six days ago, a steady, pious young man, with his wife, members of the church in Calcutta, has declared his determination to go immediately and supply his place among the Mug brethren, live among them, and learn their language. This is our young brother Johannes, who was brought up in our school at Calcutta, under brethren Leonard, Peacock, and Penney, successively. He is already on his way to Chittagong, to take charge of the schools there. Thus the Lord appears in the midst of distress; and we verily trust that he will appear and never fail or forsake us.

CALCUTTA.

A VARIETY of information from other quarters has compelled us to suspend, for some time, the publication of intelligence from this metropolis of the East. We now extract a few articles from the journals which have lately arrived.

On the 2d of July Mr. Penney writes:

"Five natives, Hindoos, came to-day to our house, to make inquiries respecting the way of salvation: they came from the district of Jessore, and profess to be farmers. They had obtained a copy of the Gospel of St. Matthew, and the Life of Futtick, a memoir of a native Christian. In our inquiries as to their motives in coming thus far to understand the way of salvation, instead of going to the Missionary (brother Thomas,) who is in the district, we could obtain no better reply, than

that it had been impressed upon the mind of one of them in a dream, that they must come to Calcutta. They were apparently very ignorant, but gave no satisfactory evidence of being in earnest about their eternal welfare. We invited them to come every afternoon for instruction. In leaving the house, they asked our native brother if they had any thing to pay: he told them, 'in becoming Christians they would have neither to give any thing, nor to receive any thing.' They had taken great care of the copy of the Gospel, and the tract they had preserved with the utmost care."

Singular anomaly in the existing code of Indian law.

"While I was with Baboo Ram Mohun Roy to-day, in his own house, one of his followers, a respectable-looking man, came in. It appeared that he had a suit pending in the supreme court, and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Mussulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry: and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas, offered to swear by them, or by that one God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the middling classes of Hindoos; but what an anomaly in the history of law, that the relinquishment of error should form a disqualification for giving evidence! In the present state of things, if a Hindoo or Mussulman become a Christian, independently of other disadvantages, he is disqualified, however exemplary his conduct as a subject may be, from giving evidence in a court of justice, even on the most trivial occasions. If oaths are either necessary or useful, how desirable to substitute, for the present forms, those which shall embrace all kinds of belief, by laying hold of those broad features of religious opinion which are almost universally recognized, that there is one great Being who knows every thing, and to whom all others are subordinate."

Pleasing instance of gratitude in a Hindoo boy.

"Gratitude is so uncommon in the Hindoo character, that it is even denied they have a word in their language to express

it. A very pleasing instance occurred yesterday at the Benevolent Institution. A native youth, who has attended with me for more than eight months, and by a degree of diligence has acquired a tolerable knowledge of the English language, being about to remove to a distance, came to return the books belonging to the Institution, and to return thanks for the attention he conceived I had paid him: this he did with tears. As it was the first instance of native gratitude I ever saw in the school, I was delighted, and overcome with joy to find I had succeeded in gaining his affection. It has always been common for native children to remain as long as it suited them, and then depart with all they have in their possession, without saying a word. I gave him all the books which he came to return, for which he seemed most thankful: they consisted of an English Bible, a Grammar, Rickett's Irregular Verbs, and the Digdarshun, (a work in Bengalee,) and also a New Testament in Bengalee, which he promised to read."

Prospects of success in educating Hindoo females.

"We entertain great hopes that our attempts at the education of Hindoo females will eventually succeed. Having at last secured a qualified Hindoo woman as a teacher, we are now building a small school-room for an experiment; and to-day I find she has twelve Hindoo girls as scholars. This may appear to our friends in England but a trifling advance; unless they recollect, that this is the first school for heathen girls established for centuries in this vast city, and, with two exceptions, in this extensive country, containing nine times the population of the British isles; and take into the account the determined prejudice which exists in the minds of the majority of Hindoos on the subject. A school-room built, a mistress found, and twelve scholars collected, who can tell but the progress of female education may yet be rapid?"

That these cheering anticipations were not too sanguine, will appear by an extract from Mr. Pearce, in reference to the same subject, not many days afterward.

"We have just erected a little school-room, for the instruction of Hindoo girls, at the expense of a little Society formed in our Young Ladies' Seminary; and have been so happy as to meet with a Bengalee woman, who can read and write, and who is willing to act as teacher. She has al-

ready eighteen regular scholars, besides nine or ten more, (who attend occasionally at first, till they can overcome the shame which attends being known to go to school,) and nearly twenty under the care of schoolmasters: so that we have already nearly fifty under instruction! At last several Hindoo gentlemen do not scruple to say, that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department, during the present and succeeding years, and shall be very thankful for any donations or subscriptions with which any of your benevolent friends may be disposed to favour us."

Progress of Religion in the Army.

"On the 21st of July, (says Mr. Lawson,) at the request of our brethren composing the church in the 17th regiment, I attended their church meeting in the Fort. I staid with them from two o'clock till near five, and our meeting was indeed a pleasant one. Four soldiers, candidates for baptism, gave in their experience. One of them appears to have received his first convictions by attending the annual meeting of our Auxiliary Society at Boitakonnah. He had been notoriously given up to wickedness, and was exceeding fond of gambling. One afternoon, while deeply engaged with one of his comrades with his favourite game, one of the religious soldiers happened to pass by, and clapping him on the shoulder, and calling him by name, said, 'Come, I think you had better leave your gambling, and go with us into Calcutta to attend a Missionary Meeting.' The poor man paused a moment, and then thought within himself, 'Well, I may as well go.' He went, and was deeply struck with the novelty of what he saw and heard: the gospel was new to him. He could not forget the scene he had witnessed, and after struggling two or three days against the shame and fear of persecution and ridicule among his ungodly companions, he was seen amongst those who resort to the cook-room at night for private prayer, and has attended the means of grace ever since. His wicked courses and companions were at once given up, and the brethren bear testimony to his increasing earnestness in the ways of God. I am told, that from two o'clock in the morning till day-break, or gun fire, he is now always to be found on his knees. Another, that gave in his experience, appears to have been a Methodist once on the coast, but fell into sin, and so remained till he heard a funeral sermon preached about a year ago, occasioned by the death of a pious soldier. Another of them dated

his convictions of sin from the same time. These brethren will, it is expected, be baptized next month. I have engaged to attend this monthly church meeting regularly."

Elucidation of Mark iv. 20.

"In the preparation of the harmony of the four gospels, I came to that parable, (Mark iv. 20,) where Christ describes the influence of his gospel upon the hearts of men, by the simile of seed cast into the ground, which sprung and grew up imperceptibly. This, I thought, was very applicable to the state of things with us in this city; we, together with our fellow-labourers, are casting in the seed—we 'sleep and rise night and day,' but we perceive no effects. We call to repentance, but none seem to obey the call. The natives collect in numbers to hear the word of God proclaimed; they listen sometimes attentively, sometimes they nod assent to what we say, and some appear cordially to approve. At other times they ridicule or oppose with virulence; but the service concludes, the people disperse again, and all seems forgotten. This state of things has now continued for two or three years, and no fruits appear. But are we not encouraged from this parable, 'to hope and patiently wait for the salvation of God?' May there not be in the minds of many of the natives, though quite unknown to us, degrees of light and conviction, struggling with doubt and error, which may finally lead to saving consequences, though the progress may be imperceptible, and the result tediously delayed?"

Philosophy, falsely so called.

"After the close of the service this morning, a talkative Brahmin, who had attempted to interrupt the brethren in their addresses, was requested to state his inquiries. His design was to prove that there is neither vice nor virtue, sin nor holiness, heaven nor hell: and that therefore sinners have nothing to fear: that as it regards the body, it will be dissolved at death, and therefore cannot suffer punishment—and as it respects the soul, it is a part of God, and therefore God takes the responsibility of all the evil it may commit. Thus do these philosophers, (falsely so called,) commit without remorse every species of vice, and then lay the blame on him, who is of purer eyes than to behold iniquity, and in whose presence the wicked cannot stand. Who can wonder that by such the Gospel of Christ is rejected, since it requires a purity of heart alike opposed to their habits of reasoning, and their corrupt propensities and practices."

The truth of the Gospel asserted, from its sanctifying efficacy.

"The service at Mullunga to-day has been interesting. After singing, Mr. Trawin, a brother missionary of the Independent denomination, read a portion of scripture, and prayed. John Peters then addressed, at considerable length, a pretty large congregation, which had been collected. In his discourse he gave an account of the change which had been wrought on his own character and conduct, by a cordial reception of the gospel; and which he affirmed was a true and palpable evidence of the power of Christ to save from the wrath to come. The renewal of the heart, and reformation of the life, as effects of religious principle, and as evidences of the divine authority of the principles which produce such effects, are all, however, to them actually new ideas. Their own religion furnishes them with nothing of the kind. The performance or neglect of the daily ceremonies of their religion, makes a man a good or a bad Hindoo. But the most zealous and rigid attention to them is perfectly consistent with the most flagitious conduct. The only evidence of religion which they will receive are miracles, and these performed in their own presence. They want to see a man raised from the dead, or ascend to heaven. A man with whom I entered into a long conversation, demanded evidence of this kind. On such occasions our great object is to shew the connexion that religion has with morals. I feel that I have a bias to evil, but I cannot by my own pleasure substitute a bias for good; nor can I change the mind either of a friend or an enemy, nor can he change mine: it is God alone that turneth the minds of men whithersoever he willeth. Now, wherever Christianity is cordially received, it changes the heart and life, and thus receives the stamp of his approbation, in whom we live, and move, and have our being. This is an effect which no other religion produces—an evidence to which no other religion lays claim.

(To be continued)

DELHI.

Account of a Journey by Mr. Thompson from Delhi to Loodiana.

(Continued from Page 138.)

POHOWA.

Notwithstanding the distance of Po-howa, the dome of the Thaneswur-Mookturba can be seen from a four-storied house.

This is another resort for pilgrims, on

account of the river Suruswatee, which passes near the village, coming sixty or eighty kross from the northern hills. The grand fair is in the month of April, and a less crowded one in the month of October; the gains of which, a hundred and fifty, or two hundred, families of brahmuns, share and subsist upon, having no profession or occupation except that of uttering their silly formularies. Some pundits, and several others, sat with me till night; hearing the words of salvation, though I had but little to give them. Scarcely a Sikh was to be seen here, but at Bhorl, in the mid-way from the last stage, I had the pleasure of presenting Golab-singha, the Sikh sirdar, with a Punjabee New Testament and a "Gospel Messenger," and his attendants with single gospels and tracts.

KOORHAM.

Koorham is a grand looking town, but in ruins, and almost without inhabitants. We reached it after a very tedious day's travelling, through paths lying in jungles and beds of rivers, rivulets and swamps. There is a large and costly Musjid here, which suffered about ten years ago from an earthquake: I imagine the same that proved so fatal to the Musjids, Mookurbas, and Durgas, of Lucknow.

The poor villagers surrounding me, I read to them from Matthew's gospel, and afterwards gave a copy of the four gospels to a kayust'ha, who is respected by the people, and has promised to read to them every day. An old gosace visited me with a few grains of rice in his hand, and wished I might have a long life and happiness, as durable as the sun and the stream of the Yumuna. We had a great deal of conversation together about true religion and idle ceremonies: after which, as he could read, I gave him a Punjabee Testament, and some tracts.

PATIALA.

A large and populous town, in which the raja Kurim-singha resides. It is full of Sikhs. The shops and markets are not deficient; but the town, within and without, is very dirty, and in some places there are the most unpleasant exhalations. I went about the town, and many Sikhs came to me and gladly took the gospels in their language. One man promised to follow me shortly for further instruction. A vakeel of the raja's appearing well disposed, I gave him a Testament. Here I saw for the first time a lion and a lioness of immense size, and though confined for years in a cage, they were very fierce. The lioness was asleep, but the lion, in a separate cage, made violent springs; and roared louder than the elephant. Chained on the outside were tygers, leopards, and other animals.

ULLOWAR.

A little mud village, but surrounded by a wall. I got a number of the villagers together, and began to read to them, but soon found it better to converse with them; it seemed to strike them more, and to be the readiest way to their hearts. I had not many Sikhs, as the villagers are Jats; but all use the Punjabee language; they understood my reading and conversation, though I could not well understand them.

In one place I met five Sikhs, who were placed as a guard in the jungle; my conversation and reading seemed to enliven them in their lonely situation. Having no copy of the gospel, I left a tract with one who could read; which seemed to fill them

with pleasing expectations. A little after I quitted them, I heard the Sikh read aloud to his countrymen the "Gospel Messenger" in his own language: I cannot describe how I felt; the strange sounds reached my ears all at once, and filled me with new and delightful sensations.

ROKNOO.

A very considerable place. Met a large party of Sikhs before we reached the village, most of whom could read; on receiving the gospel, they put it to their heads in token of reverence. The village gosacc (who entertained me) took the gospel, as did some viragees.

(To be continued.)

Contributions to the Baptist Missionary Society, from April 14, to May 14, 1821.
(not including Individual Subscriptions.)

FOR THE MISSION.

	£	s.	d.
Lewes, Auxiliary Baptist Missionary Society	7	0	0
Greenock, Auxiliary Missionary Society, by R. D. Ker, Esq.	20	0	0
Walworth, East-lane Female Society, by Rev. R. Davis, one Moiety of their Funds	10	0	0
Eagle-street, Juvenile Auxiliary Society, by Mr. Napier	21	0	0
Liverpool, Lime-street Juvenile Society, by E. Cearns, Jun. Esq.	9	9	10
Edinburgh, sundry Donations, by the Rev. W. Innes	60	5	0
Hackney, Auxiliary Society at Rev. Mr. Cox's, by Mr. W. Fox, Jun.	54	18	0
Bow, Auxiliary Society, by the Rev. Dr. Newman	40	0	0
Perthshire, Missionary Society, by the Rev. W. Orme	22	0	4
Northampton, Small Society, by the Rev. T. Blundell	19	0	0
Weston, Friends at, by Mr. Clark, for three Years	20	0	0
Legacy of the late Mrs. Vesey Dawson, by Mrs. Balfour, Dublin, £15 Irish, or Sterling	15	17	5
Moiety of the Collection at the Half-yearly Meeting of Baptist and Independent Ministers in the Isle of Ely and its Vicinity, held at Burwell, April 18	8	5	2
Bilderstone, Suffolk, Penny Society, by Mr. D. Carter	4	9	9
Frome, Auxiliary Society, by Francis Allen, Esq.	70	12	7
Wick and Putney Town Missionary Society, by the Rev. R. Calder ..	6	10	0
Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer	8	0	0
Part of the Produce of a Tract by the Rev. Samuel Green, of Bluntingsham, by Mr. Leigh, Earith	5	5	0
Great Gransden, Baptist Church, by the Rev. James Upton	2	0	0
Dane Hill, Sussex, Friends at, by the Rev. Wm. Roberts	3	10	1
Beckington, Collections and Subscriptions, by James Evill, Esq.	14	13	0
Friend, by the Rev. Thomas Blundell, Northampton	5	0	0

FOR THE TRANSLATIONS.

D. Buchanan, Esq. British Consul at New York	4	3	4
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FOR THE SCHOOLS.

For Female Education in Calcutta, by Mrs. Arnold	3	8	9
Ditto by Female Friends at Earith, by Mr. Leigh	4	4	9

EXTRA COLLECTIONS AND DONATIONS.

Prescot-street, Rev. Thomas Griffin	60	0	0
Maze-pond, Rev. James Hoby	75	16	0
Carter-lane, Rev. Dr. Rippon	111	16	3
Pembroke-street, Plymouth Dock, Rev. Thomas Willcocks	7	0	0
Chipping Norton, Rev. William Gray	25	4	0
Blackley, by Ditto	3	10	0

	£	s.	d.
Right Hon. Lord Gambier.....	5	0	0
Sir Thomas Baring, Bart. M.P.....	20	0	0
A Friend to the Cause	100	0	0
Friend, at Chipping Norton, by the Rev. W. Gray.....	50	0	0
B. W. Anstie, Esq. Devizes, by Dr. Ryland	50	0	0
Robert Sangster, Esq. Denmark Hill, by Joseph Gutteridge, Esq.....	10	0	0
Mrs. Wilsou, Ditto Ditto	10	10	0
Miss Denner, Tottenham, Ditto	10	10	0
Ebenezer Maitland, Esq. Clapham Common.....	10	10	0
Joseph Stonard, Esq. Stamford Hill.....	10	10	0
Rev. Reynold Hogg, Kimbolton	10	0	0

KENT.—Additional Collections since the Amount published in the Herald for April.

	£	s.	d.
Bessel's Green.....	2	0	0
Canterbury (omitted).....	0	2	0
Chatham.....	0	10	0
Maidstone.....	7	13	0
Margate.....	39	7	0
Ramsgate	7	18	0
Town Sutton.....	1	16	0

	59	6	0
Amount previously advertised	377	19	3

437 5 3

Making, with £235 12s. 11d. the Annual Subscriptions, &c. to the Auxiliary, £672 18s. 2d.. raised in the District within the last seven months!

N.B. In the List of Collections in Hertfordshire, by the Rev. James Upton, inserted in the Herald for last month, the amount contributed at St. Alban's should have been entered £13 8s. 0½d. and Hemel Hempsted £6 2s. 6d. This will make the whole amount, as stated, £71 7s. 1d.

A small addition has been received to the Collection at Luton, acknowledged in the last Herald. The sum must now stand £29 9s. 6d.

TO CORRESPONDENTS.

The List from Chatham came too late for insertion this month.

Rev. J. S. of T. has only to inform the Editor through what Booksellers the Herald's may be sent, and he shall be duly supplied.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.