

# Missionary Herald.

*N.B. Remittances for the Treasurer of the Baptist Missionary Society may be addressed, " Benjamin Shaw, Esq. 9, Wardrobe-Place, Doctors' Commons, London."*

## BAPTIST MISSION.

### Home Proceedings.

#### COLLECTIONS FOR THE MISSION.

IN the course of the last month, our brethren Hoby of London, and Gray of Chipping Norton, have visited Lincolnshire and the eastern part of Yorkshire, on behalf of the Society. They speak in warm terms of the kindness shown them by the ministers and churches of our own denomination, and of the affectionate readiness with which they were admitted into the pulpits of our Independent, Methodist, and General Baptist friends. Several clergymen, too, with whom they had private interviews, received them with the greatest cordiality, and expressed their high approbation of the object and proceedings of the Society. While our friends were at Hull, a Special Missionary Prayer-meeting was held at George-street Chapel, in which several ministers of different denominations took a part, and which was found to be a season of spiritual refreshment by many. Sermons were preached, in the course of this journey, at Oakham, Louth, Partney, Gainsborough, Boston, Lincoln, Collingham, Sutton on Trent, Hull, Cottingham, Bishop-Burton, Beverley,

VOL. XIII.

Driffield, Kilham, Hunmanby, Sheffield, Bridlington, and Scarborough. The collections amounted to about £280.

The Cornwall Auxiliary Society have availed themselves, at their annual meeting, of the kind assistance of Mr. Winterbotham, who was supplying the church at the Square, Plymouth Dock; where, also, and at the other churches in those towns, the cause of the Society has been pleaded by the same zealous friend. Mr. Edmunds of Cambridge has visited the extensive district connected with the Auxiliary Society of Newcastle-upon-Tyne; and the York and Lancashire Assistant Society have held their Anniversary at Bradford; but no particulars of these respective services have as yet reached us.

### SERAMPORE COLLEGE.

THE following Donations for this object have been received in the course of the last month.

	£	s.	d.
Anthony Thorp, Esq. York ...	10	0	0
Wm. Comer, Esq. Liverpool..	5	0	0
William Hope, Esq. Ditto...	10	10	0
Samuel Hope, Esq. Ditto...	10	10	0
Mr. Wm. Hope, Jun. Ditto...	3	3	0
Messrs. R. Jones & Sons, Ditto	10	10	0
Mr. William Rushton, Ditto..	2	2	0
James Heyworth, Esq. Ditto	1	1	0
Ormerod Heyworth, Esq. Do.	1	1	0
Collection at Otley, by Mr. M <sup>r</sup> Turk and Miss Weir...	2	7	1
Rev. James Hoby, London...	5	3	0

2 Q

### MISSIONARY MEETING, SOMERSET.

ON Wednesday, July 25, the Auxiliary Missionary Society for part of the Western District held their Second Meeting at Wellington, Somerset. The service commenced at eleven. The devotional parts were conducted with great solemnity and feeling in favour of the immediate object of Missionary exertions by Mr. Viney of Bridgewater and Mr. Burchell. A most excellent sermon, and admirably adapted to the occasion, was then delivered by Mr. Winterbotham, founded on John xvii. 15. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The wisdom and benevolence of this important request, were unfolded with great strength of argument from the ends to be obtained by the continuance of good men in this life, and from the means usually adopted by the Deity, in the execution of his purposes, which the preacher successfully applied to the necessity of Missionary efforts. At the close of the sermon, Mr. Kilpin rose, and with great animation addressed the meeting on behalf of the heathen, whose humiliating situation he affectionately urged, as the most powerful of motives to increased and strenuous exertion, the practicability of which he demonstrated by the relation of some interesting facts. Mr. Winterbotham concluded with prayer.

The evening services, which commenced at six, were introduced by Mr. Cross, student, who read the scriptures and prayed. A peculiarly appropriate and impressive discourse, was then delivered by Dr. Ryland, from Isaiah ix. 2. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." An affecting appeal was made through the medium of this sermon, to the benevolent feelings of an enlightened public on behalf of "the people walking in darkness," whose spiritual maladies were strikingly described, and the entire impracticability of their obtaining relief demonstrated, independent of that "Gospel which brought life and immortality to light." This statement was ably supported from the past and the present state of the heathen world, particularly from the immolations and self-tortures practised in Indostan. The efficacy and adaptation of the gospel to remove this moral gloom, to change the character of the most desperate and degraded members of society, were clearly proved from its triumphs on the day of Pentecost, at the Reformation, and

in the present day. Mr. Gardiner (Independent) closed the services, by a solemn and truly appropriate prayer.

In withdrawing from these scenes of mental enjoyment, it is a grateful task to record the unanimity, zeal, and liberality manifested by the friends of the Redeemer on this occasion. The cause of the Mediator became the visible point of attraction, where the shade of party distinctions was absorbed in the splendour of Christian charity: to extend its interests and aid in the support required to ensure its conquests, were, we hope, deeply felt as the indispensable duty of those "upon whom the light hath shined." Cherished by the promises of truth, faith unfolded to our hopes the happy period, when the moral waste would no longer lie uncultivated, when the habitable places of the earth would cease to be distinguished as seats of cruelty, and when the "incorruptible seed" would vegetate and bloom in all the beauty of moral verdure for ever and ever. Whilst every heart yielded to the impression, that the time is rapidly advancing when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," every voice appeared to respond to the accents of hope, saying, "Amen. Even so, come, Lord Jesus." J. S.

## Foreign Intelligence,

### SERAMPORE.

*Extract of a Letter from Dr. Carey to Mr. Burt, dated*

*Serampore, January 3, 1821.*

THROUGH Divine mercy I am as well as I ever was in my life. I trust the cause of our Lord is still gaining ground in this country. We are seldom a month without some being added to the church by baptism. I regret to say, that, as you will see by the Report lately sent to England,\* we have been obliged to re-

\* The Seventh Memoir of the Translations, a most important document, which we earnestly recommend to the perusal of all who feel interested in the stupendous undertaking in which the venerable writer and his coadjutors have been so long engaged. Surely British Christians will not allow their posterity to have to say, while narrating the unparalleled achievements of Dr. Carey in Oriental Translations, "More he could, and would have done, but he solicited in vain for the requisite pecuniary support!" *Editor.*

linguish several of the versions of the Bible at present, for want of funds. To me this is a very distressing thing; but I trust God will appear and find ways and means by which that very, very important work may be carried on to its completion.

---

### CALCUTTA.

In a letter lately received by Mr. Dyer from Mr. Yates, dated December 6, 1820, after mentioning with deep regret, the ravages which had been lately made by death in the removal of Mr. Hampson, a Missionary from the London Society; Mr. Ellerton of Malda, who, though not a Missionary, had rendered much service to the cause of the Redeemer in India; Mr. Peacock and Mrs. Johns, who were immediately in connexion with themselves—he proceeds:

"This week we have had our Missionary Association; we have had two sermons in English, two in Bengalee, and two Conference Meetings, one public and the other private. Our congregations, both Native and European, were tolerably good: I trust that the Divine presence was in the midst of us, and that these meetings will be blessed to the good of many. Rather more than a month ago, brother Pearce and myself went up the river as far as Berhampore, where we had the pleasure of seeing our brother Sutton; we preached at the villages on our way up, and were heard with great attention at several places by a considerable number of people. Brother Pearce is now living with us at Boitakhaneh, while their house on the Circular road is repairing, and a place fitting up for a printing-office.

"We have lately invited Mr. Statham to join us in our Missionary work, subject to such regulations as you have before sent us out, and you may expect soon after this to receive from us an official letter on the subject. He has since had an invitation from the people at Howrah on the opposite side of the river, to preach to them regularly, and this will enable us to do what will be equivalent to forming another station."

The letter referred to, in the

above extract, has not yet arrived; but another, from Mr. Statham himself, has come to hand, containing a full account of his previous history, extracts from which, we doubt not, will be gratifying to our readers.

"I was born at Amersham, in the county of Bucks, on the 14th of March, 1791, at which place my parents (if spared,) now reside; my dear mother is a member of the Baptist church under the pastoral care of the Rev. J. Cooper. In passing over the days of my infancy, I must declare that I have abundant reason to bless the Father of all mercies, that I was placed at a seminary, the conductor of which feared God, and endeavoured to train up the youth committed to his care, not only so as to fit them for the social duties of this life, but also to lead their tender minds to a knowledge of things pertaining to salvation. Beneath his paternal solicitude I received such impressions of mind as never could be eradicated or shaken off during my aftercourse of sin and folly. Often have I been restrained from rushing into sin, by the recollection of some salutary lesson I there learned. After I left school, I was apprenticed to a pious tradesman, to learn the business of a linen draper and wool merchant; here also I enjoyed the privilege of attending the preaching of the Gospel, and have reason gratefully to acknowledge the kind concern my respected master ever manifested for my eternal welfare. When out of my time I went to —, to reside as assistant to a linen-draper there, and during that time formed an attachment to my present beloved wife. Soon after this, at the commencement of the year 1814, I entered into business at — as linen-draper, lace and wool merchant, and shortly after married. I carried on an extensive concern there for some time, but in consequence of some severe losses I experienced, and the sudden depression in value of both lace and wool, of which articles I had a large stock on hand, I was obliged to relinquish business and come up to London, where I again started, as auctioneer, appraiser, and house-agent. For a length of time preceding this, I had engaged in the pursuit of worldly pleasures, and entirely neglected the means of grace. I was hastening with rapid strides down the broad road that leads to destruction; having formed an intimacy with several young men of dissipated habits, and relinquishing the society of my beloved wife, to spend my time with them in every

vain and foolish amusement. Often did my dear wife remonstrate with me on the impropriety of my conduct, in the most tender and affectionate manner, and as often did I resolve to amend my course of life—but alas, vain resolve! again I returned to my old associates, and forgot all resolutions, reproofs, and every thing else of a moral nature. Yet I could never enter into sin with that avidity and delight my companions did. Full oft did the precepts of my tender mother, and affectionate tutor, rush across my mind, and vibrate in my ears: dreadful were my feelings, and in order to drown them and hush the cries of conscience, I sinned the more. In consequence of thus neglecting business, and my disregard of all economy, I again became embarrassed; so that after I had satisfied the claims made upon me, I had little left. It was at this juncture my dear wife went down to ——— to spend a week or two with her relatives. In the interim, my mind having become irritated at the delay occasioned in the settlement of the affairs of my wife's father deceased, and by the base ingratitude of those whom before I had considered my friends, and also touched with a feeling of remorse at the way in which I treated my beloved wife, and the trouble I had brought on my dear parents, I came to the strange resolution of banishing myself from my native land. Actuated by the impulse of the moment, I hurried down to Chatham, and enlisted into the service of the Honourable East India Company. A detachment of recruits was about to sail for Bengal; with a great deal of trouble and expense I prevailed on one whose name was entered on the embarkation list, (with the permission of the commanding-officer,) to exchange situations with me. Thus without any time afforded for reflection, I embarked the next day on board the ship Fame, Capt. Remington, and sailed for Calcutta. I wrote to my wife, and told her I had obtained a situation to go a voyage, without disclosing the real situation I was placed in, and led her to conclude our separation would be of short duration. I soon became disgusted with the horrid oaths and imprecations of my companions, most of them being of the lowest and vilest description: and having now no means of drowning reflection, my past life, with all its sins and follies, came before me in dreadful array. I tried very hard to persuade myself that all would be right at last, and that if I continued to abstain from those open sins I had before indulged in, I should eventually be happy;—but I cried peace, when there was no peace—all within was confusion,

horror, and dismay. It was now that I was to experience those convictions of sin which were as the dividing asunder of soul and spirit. Secluding myself from my companions, who were so disgusting to me, I employed my time when off duty in reading. The Bible, so long neglected, was again perused. One Sabbath morning, whilst reading the 10th chapter of Hebrews, the 31st verse was applied with such force to my mind that I could not proceed; 'It is a fearful thing to fall into the hands of the living God,' echoed in my heart. I laid by the Bible, and took a Magazine, but all in vain; still in every page I read the same words. I became dreadfully alarmed, and for nights together, when off duty, in my hammock, passed the night in tears and prayer. The Bible became my constant study, yet I could find no peace of conscience; I viewed myself as one who had been highly favoured with the instruction of pious friends and tutors, and the preaching of the glorious gospel of Jesus, and yet had despised them all. Surely, thought I, a wretch like me can never find mercy!—I had no person on board to whom I could communicate my feelings, and thus became almost plunged in total despair. In this state of mind I landed at Fort William, and immediately made inquiry for those who loved and served the Lord their God, that I might converse with them. Several of the brethren in the 21st Regiment of Light Dragoons were quartered in the same barrack with me; I went with them to hear our brother Lawson, who stately laboured amongst them in the Fort. Beneath his ministry I felt the power of divine grace, and was enabled to behold the Lamb of God who taketh away the sins of the world, and by faith to lay hold of the hope set before me in the gospel. Shortly after this, I proceeded up the country, to Dinapore, close to Digah, the station occupied by brethren Moore and Rowe. Here I made a public profession of my faith in, and love to Christ, and was baptized by brother Rowe, and admitted into Church-fellowship. Were I to enumerate all the kindness shown to me by these brethren, I must write a volume: suffice it to say, that being often in their company, I enjoyed all the pleasures of religion. In process of time, I was called to exercise my talents by preaching, and shortly after, by the unanimous voice of the church in the Hon. Company's European Regiment, called to the pastoral office, in conjunction with brother J. Smith. We now, by proper application to the commanding-officer, &c. introduced preaching into the hospital, and this proved the

most interesting part of our duty. Just after we had obtained this privilege, I was summoned down to Calcutta, to sign certain documents relative to the estate of my deceased father-in-law. In my journey down the river, it was my happiness to receive much christian love and affection from the different brethren, on whom I called. At Berhampore I preached three times, and on my arrival at Calcutta I was also engaged in the delightful work, in the prosecution of which it was my felicity to become acquainted with the brethren of the Mission, and after having received various and affectionate proofs of their kind regard, I experienced a still greater in the invitation to join them in Missionary labours."

---

### DIGAH.

---

*Extract of a Letter from Mr. Rowe to Mr. Saffery, dated*

*Digah, Jan. 4, 1821.*

ALAS! your kind wishes respecting brother Stewart will never be realized. "He shall return no more to his house, neither shall his place know him any more." He died at Buxar on the 28th of October last. When he left us I did not expect to see him again in the flesh; and I should have objected to his leaving home, had he not been exceedingly anxious to accept a kind invitation from brother Edwards, of Buxar, hoping a change of air would be beneficial to his health. I have not yet heard many particulars relative to his death. Brother Edwards writes me as follows: "Since he has lived with me his whole conversation has been heavenward. In the evening before he died we read a chapter in the Hindoostanee together. His conversation ran much on the joy we should experience in heaven, and when thus talking his eyes shone with delight, so as to attract our particular attention. At the time we did not think him so near entering into glory. The next morning he spoke to me when I was going out, and on my arrival at home, which was in about half an hour, I found him speechless, which continued till he left us to join the spirits of the just made perfect, of whom we had been talking over night." Brother Smith, pastor of the church in the Honourable Company's European regiment, who was at Buxar a few days after his death, writes thus on the subject: "Brother Stewart's death appears to have been rather sudden, without a struggle or a groan. Brother and sister

Edwards say, they shall never forget his example, his patience, his resignation, and his love to the cause of Christ. They seem to be much affected; they say, more than ever they were affected before." He had made considerable progress in the Hindoostanee language, and evidently had his heart set upon doing good to the natives around. We had formed some Missionary plans, which were to have been executed during the present vacation, but the wise Disposer of all events has seen fit to frustrate our designs. I feel the loss, but I am persuaded my loss is his gain.

Please to present our warmest thanks to the kind friends at Lyme, who have so generously supplied us with pecuniary means to enable Mrs. Rowe more efficiently to prosecute the object of native female education. They will, no doubt, follow these means with their earnest prayers, and I hope time will prove that they have not bestowed their silver and their gold in vain. It appears to be the wish of some of those friends that we should have a girls' school, denominated "Lyme School." It is our desire to meet their wishes in every possible way, and we should long ago have done this, could we have established a girls' school sufficiently large and settled, but this has not been the case. The object is new, and consequently creates many suspicions, besides that of its having to combat with so many deep-rooted prejudices. I hope, however, perseverance, under the divine blessing, will conquer these, and that we shall ere long see things in a more encouraging state. I am persuaded my present communications will lead you to form the same opinion. The girls' school, under the care of a native school-mistress, respecting which I wrote you in my last, has been broken up. I believe the principal causes of this were, Charlotte's not being able to give so much time to it as was necessary, in consequence of which the mistress became negligent; and a number of foolish reports having been circulated, by some evil disposed persons, relative to her motives. According to their account of the business, as soon as the girls had received a competent education, they were to be kidnapped, tied up in bags, and shipped for England! The girls fled as if a bugh (a tiger) had been pursuing them. After this disaster, Charlotte's resource was that of encouraging the master of her boys' school to instruct girls as well as boys. By this means a great deal of the novelty attached to a native school mistress was taken away, and we find this method of pursuing the object to answer much better

than the former. We are adopting the same plan in several other schools, and think it will succeed beyond our expectations. We have thought the establishment of a school on this plan would meet the approbation of our Lyme friends, and in October last we put our native school at Daoodpore, a populous village on the banks of the Ganges, about two miles above Digah, on this foundation, and have given it the name of "Lyme School." This school now contains about forty boys and four girls. The man of whom we rent the school-room is building a separate apartment for the girls, for which he is to receive extra rent. He and the school-master confidently affirm, that when this apartment is ready, many more females will come for instruction. Charlotte is writing to Lyme, I shall not therefore enlarge on this subject. We have, of course, adopted this plan conditionally. Should it meet the approbation of our friends, we shall continue it; but if not, we shall discontinue it, and follow any other they may direct. We shall feel much pleasure in sending a regular account of the progress of the school.

In a former letter I think I mentioned a lala (native school-master), who was clever in his profession, but violently opposed to native female education. When brother Richards, of Benares, was here, on his way to Serampore, we went to visit this man's school. On our arrival a number of natives flocked around us, and after asking a few complimentary questions respecting their occupations, health, places of abode, &c. &c. we desired them to sit down. The school-master brought out his charpoy (the cot on which he sleeps) and we seated ourselves in the midst of them. We then commenced a conversation on the advantages of learning. In this group there were four natives who took an active part in the subject of conversation. I do not know the names of all of them, but for distinction sake we will call them, going from left to right, *Ramhurry* (a hindoo), *Lal Mahomet* (a mussulman), *Seeb Narion* (a hindoo, and owner of the school-room), and *Lala* (the school-master). We asked *Lal Mahomet* if it were not the Mubarram, to which he replied, "Yes." "Do you know who Hasan and Husain were?" said brother Richards. *Lal Mahomet*: "I have never read any account of them myself, and therefore I cannot answer you." Richards: "Do you not know that it is a great sin to make these taziya," (a representation of the tomb of Hasan and Husain, which is carried about in procession at the Muharrum,) "and to sing hymns respecting them?" *Lal Mahomet*: "Yes." Rich-

ards: "Why do you follow them?" *Lal Mahomet*: "Because others do it. There is a learned Mussulman in this neighbourhood who thinks it wrong to visit these processions, and to avoid them keeps himself at home during the ten days, and from him I have heard that what you say is right." Here the conversation was interrupted by the coming of *Seeb Narion*. I asked him to sit down and take a part in our conversation. He then seated himself between the mussulman and school-master. I then asked him if he had thought any more respecting the female school I wished him to commence in his village. He said, he had not succeeded. Richards, to *Seeb Narion*: "What is the reason you have such an aversion to teaching girls?" *Seeb Narion*: "In this part of the country such a thing has never been done." Richards, to the Mussulman: "Don't you know that up the country the women in the Zunana" (female apartments) "read, write, and perform their worship, as well as the men do in the Mirdana" (male apartments)? To which he replied, "Yes, the females up the country are learned; they even give instructions to their male relatives." Richards, to *Seeb Narion*: "Well, I hope you are now convinced of the truth of what I said relative to the learning of females up the country? If you were to educate your daughters there would not be so much sin committed among them as there is now. It is through their ignorance that so much murder is committed among them, both with respect to themselves and their offspring." Here *Ramhurry* interrupted, by exclaiming in an elevated tone: "Indeed, this is very true; they are often creating disputes among the men, and among themselves." Then, addressing himself to *Seeb Narion*: "Why do you not exert yourself to set up a school for girls? By it you would be doing much good. What Sahib has been saying is very true." *Seeb Narion* replied: "What you and Sahib say is very right, but there is a report that all girls that are educated will be sent to England." Richards observed: "If it were the wish of government to do any thing of this kind, they could do it by force, and you could not prevent it; but you know they have no such intention, and we can do nothing without their permission." All exclaimed, "True, true words." I then said to *Seeb Narion*: "If you will erect a school-room for girls in a private place; behind that for boys, I will rent it of you for that purpose." *Seeb Narion* replied: "Let us first succeed in getting a few girls, and then we can soon erect a school-room." *Ramhurry*, ad-

dressing me, said: "People are convinced that learning is good for females, but no one will agree to send his daughters, because it is contrary to the custom of this country. You may try to get a few, and instruct them for three or four months. When people see that no evil arises from it, they will be induced to send others." Richards replied: "Three or four of you make up your minds at once, and in defiance of others, send your daughters to be educated. Many will speak against it, but since it is a good thing, you should shut your ears. If you set the example, others will follow it." Seeb Narion, jogging Lala with his elbow, said: "Speak, and answer what has been said." To this Lala replied: "What can I say? See you to it." Ramhurry then called out: "The Sahib says, very good. Why do you not do it?" Seeb Narion answered: "I am willing if others will do it." Richards: "If you are willing, set the example." Seeb Narion, turning to the Musalman: "What can you say now?" adding, "we will get some neighbours together and talk about it, and give Sahib an answer." We then took leave, but some of them followed us a little way in conversation.

The above-mentioned Lala has at last condescended to instruct females. He and his son have charge of two of our native schools, and they have about forty boys in each of them. In one of these schools, which is established at great Digah, he has eight girls. Charlotte is this moment returned from a visit to this school, and I will take down her account of the visit for you. "Most of the girls in this school had never been so near a Beebee Sahib before, and were much terrified. One little girl was so much so, that it required all the solaces of her grandmother to pacify her. I gave her a trifle to get some sweetmeats, which being sent for, made her easy again. The girls sat in the sun-shine, parted from the boys by a mat partition. The grandmothers, mothers, aunts, &c. &c. of the girls flocked together on the other side of a low mud wall. The Lala provided me with a seat, and one of my bearers held a large umbrella over me. I then heard them, one by one, repeat the letters of the alphabet, which were written before each of them, with chalk, upon the ground, made smooth and hard for the purpose. I had to give much praise to the girls, especially to those who had come from a village a mile from that in which the school is kept, to be instructed. The Lala then brought a boy to me, to read in the New Testament. Finding he met with some difficulty in pronouncing

some long names, I gave him the Hindee Spelling-book to read in, which being easy, and containing juvenile stories adapted to this country, pleased all parties. I promised to supply them with these books when they arrive from Calcutta. The day growing warm, made me think of returning. Having seated myself in the Tonjon to depart, I noticed among the boys two young men, who appeared to be learning the Nagree alphabet. I inquired if they were learning to read. The Lala replied in the affirmative. To prevent their feeling ashamed, I observed, that in my country, old people come to school to learn to read, who had not had the opportunity of learning when young. The Lala then informed me that one of them was a Christian. I asked, 'What sort of a Christian?' A third person urged the young man to define his belief. He said he was a Roman Catholic. The Lala said, he was like a Hindoo. 'Why,' said I, 'because he worships the image and picture of Jesus, and the Virgin Mary?' 'Yes,' replied the Lala. 'I told him the Holy Book did not teach that.' 'But,' said the young man, 'my Padree does so, and teaches me to do so.' 'If your Padree would read the Holy Book to you, (said I,) you would see that both he and you were wrong.' 'He reads in the Latin language,' said the young man, 'and I do not understand him.' 'Then' said I, 'you ought to read the Bible, and judge for yourself. You would then see that God has forbidden us to worship him in any visible form. No man can approach God but by Jesus Christ; he is the only medium of access.' I told him the Virgin Mary was a sinner, and stood in need of that salvation which her Son Jesus came to bestow upon a guilty world. I endeavoured to convince them that Jesus was God, though clothed in flesh, by being born of a woman. The Lala observed, that 'seed sown in the earth, springs up in its own kind again, and men eat it, but they do not eat the earth:' meaning, that Mary was not to be worshipped because she gave birth to the Son of God."

There are eight girls in another of our boys' schools, and the zemindar of the village has promised to send his daughters, as soon as a proper place is provided for the reception of girls. He gives the school-room rent free, and has offered a piece of ground for an apartment for girls. In all our schools, we have now about 280 boys, and 27 girls, and one woman, under instruction. We shall need pecuniary aid.

List of Contributions received by the Treasurer of the Baptist Missionary Society, from July 14, to August 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Colchester, Auxiliary Society, by Mr. Patmore, Treasurer.....		10	0	0
———— Collections and Subscriptions, by Rev. John Dyer.....		38	0	6
Bluntisham, Remainder of the Produce of a Tract, by Rev. S. Green		1	8	8
Isle of Wight, Contributions, by Rev. John Saffery.....		65	12	6
Yerk and Lancashire Auxiliary Society, by William Hope, Esq.....		201	1	6
Barnold-wick, Collection, by Rev. J. Mann.....		6	16	6
Cambridge, Auxiliary Society, by Edward Randall, Esq. ....		80	9	0
Loughton, Auxiliary Society, by Rev. Samuel Brawn.....		6	12	6
Accrington, Subscriptions and Collection, by Mr. Kenyon.....		16	1	0
Dunfermline, Missionary Society, by Mr. Dewar.....		12	0	0
Journey of Messrs. Gray and Hoby into Yorkshire, &c.				
Collected at Sheffield.....	9	11	6	
Oakham.....	5	13	3	
Scarborough.....	47	6	7	
Bridlington.....	17	2	9	
Hull.....	£84	17	2	
Additional Donation.....	5	5	0	
	90	2	2	
Cottingham.....	9	2	2	
Bishop Burton.....	5	8	0	
Beverley.....	13	1	3½	
Derby.....	5	0	0	
Collingham and Sutton on Trent.....	20	0	0	
Boston.....	9	10	10½	
Lincoln.....	26	4	3	
Parney.....	1	10	0	
Louth.....	2	10	9	
Gainsborough.....	8	14	3	
Driffeld.....	4	10	0	
Kilham.....	1	11	0	
Hunmanby.....	2	3	0	
	279	1	10	
Joseph Wilson, Esq. Milk-street, by J. B. Wilson, Esq. Donation....	20	0	0	

#### FOR FEMALE EDUCATION.

Montrose, Friends in, by Rev. John Marshall.....	1	15	0
———— Sabbath-school Children, by Ditto.....	0	15	0
	2	10	0

N.B. A sum of £33 18s. 3d. was paid, on account of the Society, into the Banking house of Sir John Perring and Co. on 30th July, but as no memorandum was given of the parties by whom it was contributed, it is particularly requested that the particulars may be sent, without delay, to the Secretary, 9, Wardrobe-place, Doctors'-commons.