

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### AUXILIARY SOCIETIES.

##### YORK AND LANCASTER.

ON Wednesday, August 1, 1821, was held at Bradford, the Annual Meeting of the York and Lancaster Assistant Baptist Missionary Society. Sermons were preached by the Rev. John Birt, Secretary to the Assistant Society, the Rev. Jenkin Thomas of Oxford, and the Rev. W. Gray of Chipping Norton. The Meeting for business, at which G. Rawson, Esq. of Leeds presided, was very numerously attended, and the resolutions moved and seconded by different ministers and gentlemen, passed unanimously. Liberal collections in aid of the Parent Society were made after the services. We are extremely sorry to find that William Hope, Esq. of Liverpool, who has been the Treasurer of the Assistant Society from its commencement, is constrained by bodily illness to withdraw from his official situation. We have great pleasure in recording the following resolution of the Annual Meeting on this occasion, viz.

"That this Meeting receives with great pain the resignation on the part of William Hope, Esq. of his office as Treasurer to the York and Lancaster Assistant Baptist Missionary Society: and deeply lamenting that bodily illness which occasions his retirement, presents its grateful acknowledgments for the invaluable services rendered by him to this Society."

M. Thackray, Esq. of Leeds was elected Treasurer, in the room of Mr. Hope. Owing principally to the vast extent of country occupied by this Society, it has not yet been found practicable to form with convenience a Committee to represent the general body, and to conduct its affairs in the intervals of the Annual Meetings. The usefulness and propriety of forming an

Assistant Society for each of these large counties have consequently been suggested, and this step will probably be found necessary.

The communication officially made by the Secretary to the Meeting, related principally to Female Associations, which had been introduced among the churches connected with that Society during the past year. It appeared that the plan had encountered the difficulties usually presented to those things which are new; but that the experiment had been tried in three of the churches. At first it was conceived that the scheme was almost or entirely hopeless, because it was apprehended that few could be prevailed on to contribute, and if they were, that subscriptions at the low rate of one penny per week would produce very little. The success of the experiment, however, has been such as to produce among them a very different feeling, and to stimulate others by their example. It is true, the sums raised in the first year are not large, nor could this be expected; but the practicability and productiveness of the plan are now beyond doubt. Thus a great point is gained, and auspicious indications are presented of the future. Other churches in this Society are preparing to adopt the same plan, and it may be hoped that it will become general in the denomination. Wherever it is tried it will be found simple, easy of practice, light in its operation, calculated for permanency, and far more productive than could be commonly anticipated.

J. B.

##### CORNWALL.

THE services of the first Anniversary of the Cornwall Auxiliary to the Baptist Mission were held in June and July last; at which Mr. Winterbotham of Horsley, then supplying at Plymouth Dock, kindly afforded his assistance. On the afternoon of June 26, Mr. Winterbotham preached an excellent discourse at Redruth, from Psalm ciii. 3. A public meeting of the

Redruth Branch Association was held the same evening; on which occasion, as well as on others, we received the truly christian support of our Methodist brethren, who contributed not a little to the pleasure of a most happy and impressive service, which was numerously attended. On the 27th, Mr. Clarke of Truro preached in the afternoon at Gwinear, from Nehemiah iv. 6; and a public meeting was held there in the evening, at which a Branch Society was established for that place and its vicinity. The meeting of the Helston Branch was held on the following evening at the Town-hall, and very fully attended by an audience, whose feelings harmonized with the energetic addresses of Mr. Winterbotham, Mr. Smith of Penzance, and other ministers and friends who spoke on the occasion. On the 29th, Mr. Winterbotham preached at Penzance, where, on account of local circumstances, the Annual Meeting of the Branch Society for that town had been held on the 19th of June, on which occasion Mr. Green of Falmouth preached in the morning an eloquent missionary sermon, from Daniel ii. 44; and a meeting was held in the evening, at which several interesting speeches were delivered. On Lord's-day afternoon, July 1, Mr. Winterbotham preached from Luke xix. 13, at the Pit near St. Day, where, notwithstanding the unfavourable state of the weather, five or six thousand people were assembled. In the evening Mr. Winterbotham preached at Falmouth. On Monday evening, at the Methodist Chapel, Flushing, Mr. Winterbotham again pleaded the cause of the Mission, from Isaiah liii. 10.

The Public Meeting of the Falmouth Branch was held on the 3d, and was very fully attended; J. D. Trévoso, Esq. in the Chair. Many important addresses were delivered on the occasion. On the evening of the 4th, Mr. Winterbotham preached at Grampond, from John xviii. 15. On the morning of the 5th, Mr. Winterbotham delivered an impressive discourse at Truro, from Matt. ix. 36—38. In the evening, the General Meeting of the Cornwall Missionary Society in aid of the Baptist Mission was held, in connexion with the meeting of the Truro Branch. Mr. Allen of Hackney took the Chair. The Report was read by Mr. Clarke, the Secretary, which stated that the subscriptions and collections of the different Branch Associations amounted, during the ten months of their existence, to nearly £140. The resolutions were moved and seconded by Messrs. Winterbotham, Read, Green, Rogers, Lane, Morcom, Bond, Croggon, Frankland (Methodist), and Clark.

Thus terminated a series of meetings, in which the Divine presence was eminently enjoyed, and which have stimulated the zeal of the friends of Missions to persevere in serving so good a cause. May that cause go forward till the ends of the earth shall see the salvation of God!

E. C.

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### REV. W. WARD.

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THE numerous friends of Mr. Ward will be gratified to hear, that advice has been received of the safe arrival of the Abber-ton at Madeira. The letters, which came by a circuitous and tedious route, were dated on the 18th June, at which time all were well.

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### Foreign Intelligence.

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#### CALCUTTA.

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WE select a few of the most striking particulars contained in the Journal, kept by our brethren at this station, during the month of August last.

Under date of the 8th of that month, one of them writes as follows:

Conversed to-day at one of the places of worship with an old man, who mournfully discovered the strength of early prejudices, and the pernicious tendency of the Hindoo system. What is sin? A trifle. A single enunciation of the name of Ram will take away 'he sin of a whole life spent in the service of the devil, and leave the pardoned offender as much in love with sin as before. How opposed to the holy character of the Divine Being is this mode of obtaining the pardon of sin! and how consistent with that character is the plan of redemption revealed in the gospel, by which hatred against sin is excited, while its pardon is secured. Yet this is an argument of which a Hindoo, persuaded of the truth of his own system, cannot perceive the force, since it is a primary article of his creed, that God is destitute of all qualities whatever. His character is a simple negation of all attributes, whether good or bad. Indeed, nothing surprises me more than to find how extremely limited are the points of agreement between a believer in the Hindoo,

and a believer in the Christian system—how extremely few of the articles, even of natural religion, can be adduced without contradiction.

12th.—A few days ago, Sarah Robinson, one of the daughters of brother Robinson, died of a typhus fever at Scram-pore. Dr. Marshman calling on us the ensuing Sabbath-day, related some pleasing particulars respecting her preparation for death and eternity.

13th, Sabbath day.—Spent this day at Doorgapore with brother Yates. At Baranagore we had a very attentive audience during the whole of the time. Our native brother Panchoo addressed the congregation at some length, by contrasting the gospel with Hinduism. He observed, that we all had *one* thing to tell them—that we preached *one* gospel, recommended *one* saviour, *one* cast, &c. On the other hand, their system was full of confusion, with many shasters, totally disagreeing with each other—casts many, and gods many. A few received books with seeming indifference.

An old man, who listened the whole of the time, came home with Panchoo, to hear more of *this* way, as he called it. He said he was delighted with what he heard at Baranagore, and that it was quite a new and strange sound to his ears. He said he would willingly embrace Christianity, if it was more ancient, or had more followers. Panchoo told him it was not a new religion, and that the followers of Christ were scattered all over the world.

#### *Affecting interview with a dying Infidel.*

A gentleman of my acquaintance informed me, that he had been kept up the preceding night, in drawing out the will of a person who was considered in extreme danger, through a bilious fever. The disease had been induced through anxiety respecting a law-suit in which he had endeavoured to resist a fraud that had been practised on him to a considerable amount. I called upon him twice, and found him able to understand what was said—willing to hear, and to make many concessions respecting the wickedness and carelessness of his past conduct, but hitherto wholly ignorant of the power of religion, and even but little acquainted with the leading facts of revelation. He is captain of a ship, and I have been informed, has been a noted duellist, having shot three men in his time. His circumstances are very affecting, and yet he is only one of many who suffer from injustice, tyranny, and fraud—only one of many, who, groaning under the stings of conscience, and the disappointments of life, do not have recourse to the balm of

Gilead, the cure for every wound—the solace of every grief.

14th.—This evening brother — and I called upon Captain —, but were received in a very different manner from what my former conversation with him had given me reason to expect. We were met at the door by a young man, whom I had seen there before, and who assured us that Captain — was at present quite insensible, and, consequently unable to understand any thing we might say to him. We, however, entered, and found him very ill, but not worse than he had been the day before. After a short pause, gasping for breath, and scarcely able to articulate his words, he assured us that he was determined not to change his religious views, and begged us to say nothing to him respecting religion, observing, that if he listened to us, we should hurry him to the grave; and that our religion was not sufficiently mild for him. We asked, what religion could be more mild than that which held out to view a Saviour full of compassion and love, who had given his life for his enemies, and was willing to receive them into his favour, even after a life spent in opposition to his will. He said it was of no use to talk. We asked, if he would permit us to pray with him—he declined it; or to call again—he thought we had better not. Unhappy man! my heart bleeds over him. We were both much affected at this unexpected reception, and felt deeply grieved that an immortal being should, to all appearance, be so near eternity, and yet so unprepared for the change. (He died two days after.)

#### *Native Female Education.*

19th.—As we were going to Doorgapore this evening, Mrs. — and myself called at the newly-erected school for Bengalee girls. As our visit was entirely unexpected, we were the more gratified with finding fifteen scholars diligently employed in writing the alphabet, figures, compound letters, &c. None of them appeared alarmed, as we had anticipated, by a European entering the school, but on the contrary, seemed highly gratified by the attention paid to them.

#### *Missionary Prayer Meeting.*

At our social Monthly Missionary Prayer Meeting, our brethren from the Church Missionary Society, who arrived from Europe yesterday, assembled with us. Brethren Hampson, Judson, and Townley engaged in prayer. Fourteen Missionaries, either residing in the city, or passing through it to their destination, made up the party.

*Mahomedan Objections to the Gospel.*

21st.—Went this afternoon to the chapel for the natives in Bow Bazar, and collected a tolerably large congregation. The attention was very encouraging; but at the close, a Mussulman encountered me with considerable confidence and asperity. What seemed most to offend him, was the divinity and atonement of Christ. He would hear me expose the wickedness of idolatry, and the entire inefficiency of ceremonies, without discovering any uneasiness whatever; but when the name of Christ came up, then his displeasure kindled in a moment. He affirmed that Christ was no more than a prophet, and that his being divine and dying could never be reconciled. I attempted to show in what sense Christ died, and the end to be answered by it. He objected that such a course was altogether unnecessary, for an almighty being could forgive sin, and put an end to it in a moment. I told him that I admitted God could do it, but it became him to do what was wise and just, as well as merciful; but neither Mussulmans nor Hindoos have any knowledge of the moral character of God, I closed in prayer, but before I had concluded my adversary left me.

*Death of Mrs. Johns.*

23d—This evening our highly valued friend Mrs. Johns, after a fortnight's illness, departed to a better world. Several of our family had the mournful satisfaction of seeing her breathe her last. The following was amongst the last connected expressions which she uttered:

“The dying thief rejoiced to see  
That fountain in his day;  
O may I there, though vile as he,  
Wash all my sins away.”

And then she added, “Lord, manifest thyself unto me.”

May God support the deeply afflicted heart of our dear brother Johns, now left a disconsolate widower, with three children. On Saturday last, another Christian friend of Mr. Thomason's congregation was also removed, so that, of the few Christian friends we have in this country, two have been removed within a few days of each other. How should these events excite to renewed prayer and diligence, that we may be found ready, and acknowledged faithful, when our great Master shall call us to give up our account.

*Instances of Success in preaching the Gospel.*

26th.—To-day an elderly gentleman called upon one of our brethren, to thank

him for visiting him lately when he was dangerously ill. There is an evident change in his character, and great reason to hope that the affliction, and the exhortations and prayers of the brethren, have been blessed to his conversion. What a pleasing contrast does this present, to the lamentable issue of similar visits, as mentioned in the 13th and 14th of this Journal.

He communicated the following pleasing intelligence. When our brother Chamberlain was on board his vessel for his health, last cold season, two of his mates were much impressed with his addresses; and ever since there has been, from all appearance, a decided change. One of them, I was before informed, had lately joined the church of our Independent brethren. It is a great mercy that while God is pleased to try our faith in our native work, he does not leave himself without witnesses amongst Europeans,

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## MOORSHEDABAD.

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*Extracts from the Diary of Mr. Sutton, towards the close of 1820.*

Oct. 21, 1820. To-day had a very narrow escape from death when on my way to Berhampore to preach. The vehicle in which I was riding was overturned, and I was dragged under it for some distance; but through the great kindness of God I escaped with only a bruised leg. I felt exceedingly thankful for this wonderful deliverance, and hope it will be treasured up amongst the many mercies of my existence in my memory. Oh, bless the Lord, who delivereth me in every difficulty, and will yet deliver.

26. The cholera still rages, I have been informed that nearly 100 have died to-day. What a passing from time to eternity! But the population is so great that their loss is not observed. Two years since the cholera was so dreadful, that in some families out of seventeen persons sixteen died; as fast as one was carried out another expired. And this is a remark which may be made here. Instead of any great national calamity driving Hindoos to the worship of the true God, it makes them more earnest in the adoration of their idols, and frequently gives rise to new idols: they think this particular calamity to be a god, and from this crude notion they give it a form, and endeavour to appease its anger by prostrations and offerings.

28. In reading Hindoostanee to-day with my Moonshce, when we had arrived

at the third chapter of John, thirty-sixth verse, he remarked, if this passage was true the Mahomedah system must be false: this brought on a farther conversation, in which my Moonshee told me, that five months since a messenger came from Mecca with an account that one of the priests in the temple there had a revelation from heaven, in which God complained that all the true Mussulmen were forsaking the faith; and my Moonshee added, he had no doubt the time for the triumph of Christianity was approaching.

Nov. 13. Spent a part of the day with the Rev. Mr. Morrice, who is going to Benares on account of the Church Missionary Society. He appears a holy man of God, and I was much pleased with my interview with him. On my return from Mr. Morrice, being in a small boat, at about half-past eight o'clock in the evening, I saw at a distance a large fire, which I at first supposed to be a house in flames, but on a nearer approach I plainly saw they were burning a widow with the corpse of her husband. I wish those who speak of the innocency and mildness of the Hindoos could have witnessed this sight, and they would hold their peace; or, I wish that both the friends and enemies of Missionary exertions could have beheld it, and I think it would have caused the enmity of the one to cease, and the exertions of the other to increase tenfold. The darkness of the night, the clamour of voices, the raging of the flames, and the looks of the people, appeared all in unison; namely, as if they were performing a deed which originated in hell. The deed was done, the murder was completed before I arrived, consequently the noise was too great to speak with any success; but yet I conversed with some on the heinousness of the crime: the only answer they made was, it was through her own desire, and no doubt there was great merit attached to such a deed.

24. This morning took an excursion near the mountains of Rajmal; this is a range of mountains which constitutes the boundary of Bengal. The sight of these hills caused peculiar pleasure in my mind, for they are the first I have seen since my arrival in India, and strongly reminded me of departed scenes in Britain. These hills are inhabited by a people very distinct from those of the plains, and they are much behind them in civilization. They are also different in language and in objects of worship, and have no caste. When viewing their cultivated spots and villages upon the hills through a telescope, I almost wished to go and spend my life among them rather than in the plains of Bengal; for it is probable that

as they are destitute of caste, and as their religion is not formed into such a compact system as the other Hindoos, that they would be more likely to receive the true word of God. I also visited a place peculiarly revered by the Hindoos situated in a jungle. Upon my arrival at it, I only found a few stones with an aperture between, and upon inquiry why this place was esteemed above others, I was informed it was impossible to fill this aperture with water, and on this account it was honoured as peculiarly holy. In the evening visited the village of Serasing, when many of the people collected, made their objections to the gospel, and heard the answers to their objections, and the reasons and evidences of the truth of the word of God.

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### DIGAH.

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IN a late Communication from Mr. Rowe, he transcribes an account which he had received, a little before, from Nainsook, one of the Native Itinerants, of a visit he had lately paid to Burtpore, a large City and Fort belonging to a Native Rajah;

"WHEN I endeavoured to enter Burtpore, (says this Hindoo convert,) I was challenged by a sentinel." *Sentinel*: "From whence did you come?" *Nainsook*: "From Vrindabund." *Sentinel*: "Whither are you going?" *Nainsook*: "To Burtpore." *Sentinel*: (observing a man with him, loaded with something,) "What have you got with you?" *Nainsook*: "I have about four hundred books with me." *Sentinel*: "What kind of books?" *Nainsook*: "These books are about the Son of God, who came into the world to save sinners." *Sentinel*: "Where was he born?" *Nainsook*: "At Jerusalem." I then opened the gospel by Matthew, and commenced reading the 5th chapter to the sentinel. Whilst thus engaged, we were interrupted by a Mussulman who was passing that way. *Mussulman*: "This is a christian, do not hear his words." Then addressing me, he said, "Hence, begone!" After which, turning to the sentinel, he said, "It is not right that this man should be admitted into the city. If the Rajah hears of him, he will have him put to death." *Nainsook*: "Hear, brother! Examine what is written in this book." *Mussulman*: "Have you thrown away your caste for gain?" *Nainsook*: "No,

not for worldly gain, but for salvation. I know but of two castes, the righteous and wicked." By this time about twenty persons had collected around me, and influenced by the Mussulman, all united in exclaiming "Jow! Jow! (begone! begone!) you shall not pass this way." Nainsook then returned, and passed through a jungle till he came to another gate, which was about a mile from the former. Near this gate he met with the house of a Byragee, and went up to it. This Byragee had seen Nainsook somewhere before, and had taken some tracts from him. *Byragee*: "You shall have no lodging here. Be off from this. There is a village two miles off, go to that, you shall not enter the city." *Nainsook*: "You give your buffaloes and bullocks lodgings, but will not give me, a man, any. This is very hard!" *Byragee*: "You have corrupted your own mind, and you want to corrupt the minds of others. Wherever you stand you pollute seven cubits of ground around you." *Nainsook*: "Brother! look at your heart, that is polluted, and not the ground on which I stand." The Byragee then vented a great deal of abuse, and Nainsook went on a little farther, where he found a native inn. Here he met with about twenty-five persons, and had worship before them. All of them took books from him. Early in the morning he also performed worship before them, and then went on to the gate of the city. Here he met with the porter. *Porter*: "Who are you?" *Nainsook*: "What do you see?" *Porter*: "A native merchant." *Nainsook*: "I am a great merchant." *Porter*: "Come hither and take a seat." About a hundred and fifty persons then collected around him. He pointed out to them the way of life, and distributed about forty books among them. The porter then gave him something to eat and drink. After refreshing himself, he entered the city, where he remained three days, almost constantly employed in making known the gospel. Many heard him attentively, and took some of his books. He met with a man who had received a book of him at Vrindabund. This man showed much kindness towards him. A number of Pundits invited him to come and tell them what he had to say. He went, and they heard him with attention, but would not then receive any of his books. He visited them again the next day, when they accepted some books. Some of these Pundits had access to the Rajah, from which we may hope the gospel message reached the royal ears through them. Nainsook seems greatly pleased with the result of this visit.

In October last, (continues Mr. Rowe,) I visited a populous village on the other side the Ganges, accompanied by brother Richards, of Benares. On our arrival at the Ghaut, we set off for the house of a Zemindar, whom I had visited several times before. Here we found the Zemindar, and a number of natives, sitting in his veranda, busily employed in making bargains with some cloth merchants. After saluting each other, we commenced a conversation on ordinary concerns, and then made a transition to things spiritual. This transition was effected by the Zemindar, who stiffly maintained that we were gods. Brother Richards, who has an admirable Hindoost'hane tongue, undertook the task of proving that we were no gods. The Zemindar first grounded his argument on the circumstance of the English being in possession of this country. Brother Richards admitted they were in possession of the country, but denied that this constituted them gods. The Zemindar then grounded an argument on the learning and other superior qualifications of Europeans, and insisted that none but gods possessed such qualifications. Brother Richards replied, "We receive all our learning from God, how then can we be gods? Like you, we are made of dust;—like you, we must die;—and like you, we must give an account to God: how then can we be gods? You can never call a thief an honest man?" "No," said the Zemindar. "How then," said Richards, "can you call us, who are sinners, gods?" The old Zemindar bawled out, looking around him, "Speak, brothers! what answer can you give?" *Richards*: "God has made you different from the brutes, he has given you knowledge, and yet instead of worshipping the true God, you worship other objects." To this the Zemindar replied, "Two sahibs were just now at our Ghaut; and they were using force with the people; are not they of the same country as yourselves?—How can you say we possess knowledge from God, when they had none?" By this reply he meant to exonerate himself from accountability to God. Brother Richards told them, they were indeed destitute of that knowledge which would make them wise unto salvation; adding, "we are come to impart this knowledge to you. Suppose you wanted to go to Calcutta," said Richards, "and you were to mistake your road and go towards Nepal; then, on your right there may be a well, on your left a quagmire, and before you a tiger; now, if I saw you in such a situation, it would be my duty to warn you of your danger." An universal exclamation then prevailed: "Who can

answer this!" The old Zemindar, who in his ordinary conversation spoke as if he had been all deaf, vociferated, "Silence! silence! silence!" When he had commanded silence, he said, that if a certain pundit were present, he would be able to answer the sahib. Another of the party replied, if he were here, he would be so puzzled that he would not know what to say. Silence then prevailed for a short time. Brother Richards then commenced a discourse on the incarnation, miracles, death, &c. of our Lord. When he had finished, the old man gave no reply. I then introduced the subject of setting up a school in the village, which is an object I have long endeavoured to effect to no purpose. I mentioned the places in which we have schools, on the other side the river. They said they had heard of several of them. As usual, they then agreed to consult about it, and let us know the result of their deliberations.

At Digah school, I one day met with three Brahmins, who were on their way from Tirhoot to Benares. On saluting them, one of them told me they were Padrees. I told him I also was a Padree, and I should like to have some conversation with them on the subject of salvation. I begged them in the first place to tell me how I could obtain the forgiveness of my sins. One of them, fixing his eyes upon me, said, "God will do good for you, but it will be in another birth. Your soul will hereafter inhabit the body of a

dog, or some other animal; after which you will obtain salvation." I asked him if he could produce any evidence to convince me of the truth of what he said, "The body," I observed, "is nothing but dust; and the soul is evidently the source of all our moral actions. I have seen many dogs, in different parts of the world, but never met with one that appeared to be influenced by the soul of a man." I asked him if he had ever seen one that acted under such an influence, or whether he really believed such a thing to be possible. He replied, No, but so it is written in our books. I then asked him how he could propagate such falsehoods, to deceive the ignorant? To this he was silent. One of them then said he had watered the toolsce-tree eleven years, to obtain salvation. What fruit have you received? I have had three children since I began. But these are temporal things, I am asking you about spiritual blessings. Has there been any change in your moral conduct? Have you left off your evil practices? Or are you no better, in a moral point of view, than you were when you commenced? He said he was the same in these respects. I told him that without holiness no man can see the Lord, and hence it was evident, that he was not preparing for the kingdom of heaven. He acknowledged his ignorance of the way of salvation, and said I was the man of wisdom. I then endeavoured to point out to him the gospel method.

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

FOR THE MISSION.		£	s.	d.
Maze Pond, Auxiliary Society, by Mr. William Beddome, Treasurer.....	45	0	0	
Tewkesbury, Collection and Subscriptions, by Mr. Samuel Jones.....	58	18	4	
Bedworth, Baptist Church, by Mr. Congreve.....	2	0	0	
Oakingham, Collection and Subscriptions, by Mr. Heelas.....	7	8	0	
Newcastle-on-Tyne, Auxiliary Society, by Mr. J. L. Angas.....	142	6	0	
Yorkshire and Lancashire Auxiliary Society, by William Hoop, Esq. . . . .	250	9	9	
Bucks, Auxiliary Society, by Rev. Peter Tyler; viz.				
Aston Abbots.....	£1	7	6	
Chesham.....	4	9	0	
Crendon.....	1	3	8	
Haddenham.....	4	10	0	
Ivinghoe.....	1	0	6	
Princes Risborough, Society in aid of Foreign Missions, assisted by a Collection at Bledlow Church, Rev. Wm: Stephen, Vicar, One-half of Annual Produce..	11	18	0	
Swanbourn.....	0	14	0	
Quainton.....	2	3	0	
Tring.....	14	3	0	
Waddesdon Hill.....	9	0	8	
Wingrave.....	5	7	7½	
				55 16 11½

\* We are desired to notice, that this Collection was, by mistake, omitted in the Circular Letter.

	£	s.	d.	£	s.	d.
Essex, Auxiliary Society, by Rev. J. Wilkinson :						
Braintree .....	8	0	0			
Earl's Colne .....	6	0	0			
Halstead .....	2	15	0			
Langham, Subscriptions .....	20	3	0			
Collection, 12th instant .....	18	3	1			
Potter-street .....	6	0	0			
Saffron Walden .....	21	0	3½			
Thorpe .....	3	0	8½			
				88	2	0½
Cornwall, Auxiliary Society, by Rev. Edmund Clarke, Secretary :						
Truro Branch .....	35	9	10½			
Falmouth Branch .....	31	0	2½			
Helston Branch .....	21	1	3			
Redruth Branch .....	25	18	8½			
Penzance Branch .....	22	6	0			
Gwinear Branch (Collection) .....	1	14	0			
				137	10	6½
Greenock, Female Missionary Association, by Mr. William Tarbet .....				15	0	0
Mr. John Deakin, Birmingham, for the Promotion of the Gospel among the Heathen, in and around Calcutta .....				50	0	0
Mr. Joseph Saunders, Whitechurch .....				10	0	0

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FOR FEMALE EDUCATION.

Sutton and Mepal, Isle of Ely, Female Friends, by Rev. S. Green .....

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SERAMPORE COLLEGE.

Mr. John Warner, Edmonton, by William Manfield, Esq. ....

	20	0	0
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JUST PUBLISHED,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 21, 1821; together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

ALSO,

The Insufficiency of Human Efforts contrasted with the All-sufficiency of Divine Power in Evangelizing the Heathen World. A Sermon delivered at Great Queen-street Chapel, Lincoln's-inn-fields, on June 22, 1821, at the Anniversary of the Baptist Missionary Society, by the Rev. Thomas Steffe Crisp, of Bristol. Published by special request. Price 1s. The profits, if any, to be given to the Society. May be had at the Society's Room, 9, Wardrobe-place, Doctors'-commons; or of Holdsworth, St. Paul's Church-yard; Offer, New gate-street; or Whittemore, and Hamilton, Paternoster-row. Where also may be had, Price, to Non-Subscribers, 1s. The Seventh Memoir of the Translations of the Holy Scriptures, carrying on by the Missionaries at Serampore, containing a particular Account of their Progress up to December 1820.