

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 22.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 23.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. CHRISTOPHER ANDERSON of Edinburgh.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS MORGAN of Birmingham.

THURSDAY, JUNE 24.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields; Benjamin Shaw, Esq. in the Chair.

Home Proceedings.

KENT.

THE Annual Meeting of the Kent Auxiliary Baptist Missionary Society was held on Tuesday and Wednesday, the 20th and 21st of April, at Cranbrook. Excellent sermons were preached on the occasion, by the Rev. J. M. Cramp of London, and the Rev. J. Slattey of Chatham; the latter of whom kindly presided on the Wednesday evening, when the public business of the Society was transacted. The

Treasurer, Thomas Brindley, Esq. of Frindsbury, and the Secretaries, the Rev. Messrs. Giles of Chatham, and Groser of Maidstone, were re-chosen to their respective offices. Mr. Cramp gave a very lucid and interesting view of the operations of our brethren in the East, and animating addresses were delivered by Messrs. Shirley, Exall, Bentlif, Giles, and Groser. It was determined that the next meeting should be held at Maidstone, the Wednesday before the full moon in April, 1825, and that the Rev. John Dyer, Secretary of the Parent Society, should be invited to preach on the occasion.

Maidstone. W. G.

P.S. A Female Association in aid of the Baptist Missionary Society, was formed, March 17, 1824, at Dover. The Rev. W. Groser of Maidstone preached, and the Rev. Messrs. Giles of Chatham, Pethbridge of Dover, and Clark and Belcher of Folkstone, delivered suitable addresses to an attentive audience. The spirit evinced by both minister and people, authorizes us to hope that this infant institution will grow and prosper.

WESTERN DISTRICT.

THE Fourth Anniversary of the Auxiliary Society, for Part of the Western District, was held on Wednesday, the 21st of April, at Yeovil. On the preceding evening a very impressive sermon was delivered by the Rev. J. Baynes of Wellington, from John x. 16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* From this appropriate passage the preacher strikingly exhibited the boundless compassion of the benevolent Saviour—the certain accomplishment of his merciful plans—the happy results of his victorious grace—and the blissful issue of his unparalleled love—in a strain of manly and pious eloquence, that deeply interested the feelings of his audience in favour of Missionary exertions. The introductory prayer was offered by Mr. Wayland of Lyme.

On the following morning the services were commenced with reading the scriptures and prayer by Mr. Singleton, when the Rev. S. Saunders of Frome preached a very superior sermon from Psalm xliii. 3. *O send out thy light and thy truth.* The beautiful propriety of this prayer, so admirably adapted to the circumstances of the persons, whose moral degradation engaged the enlightened sympathy of its pious author, was urged with great strength of argument, as still necessary, from the total inadequacy of every system, but the one embodied in the gospel, to lessen the misery, and improve the condition of man. The Rev. Mr. Durant, Independent, concluded with prayer.

Mr. Elliott, Home Missionary, occupying an important station in the vicinity of Minehead, preached in the afternoon.

In the evening, a Public Meeting

was held in the Independent chapel, which was kindly lent on the occasion. The Rev. S. Saunders, who presided, explained the object of the meeting, after which the Secretary read the report. Several resolutions were proposed and seconded by Messrs. Viney, Jukes (Independent minister in the town), Wayland, Price, Chapman, Elliott, Humphrey, Clarke, Gabriel, Baynes, and Crook. The service was commenced by the Rev. Mr. Jukes, and closed by the Rev. R. Horsey with prayer. Thus terminated these interesting solemnities, which may be justly regarded as a delightful pledge of the happy period when there shall be one fold, and one shepherd. The impressive appeals made on the behalf of the dark places of the earth, full of the habitations of cruelty, excited a deep feeling of commiseration, which we hope will not be permitted to subside until the general diffusion of the everlasting gospel harmonizes with the extended commission of the compassionate Redeemer, who required that it should be published to every creature.

Tiverton.

J. S.

Designation of a Missionary.

ON Thursday evening, May 6, Mr. John Fleming was set apart to Missionary service, at Mr. Upton's meeting house, Church-street, Blackfriars. The service commenced with reading the scriptures and prayer, by Mr. Dyer; the introductory discourse was delivered by Mr. Copley of Watford; Mr. Ivimey offered the ordination prayer, and a charge was addressed to the Missionary by Mr. Griffin of Prescott-street, who also closed the meeting in prayer.

It has already been stated, that Mr. Fleming was destined to commence a Mission at the Mosquito shore, in connexion with that which has already been established at Belize, in the Bay of Honduras. For this last named port he set sail on the 12th instant, with Mrs. F. and their infant child, having embarked on the Ocean, Capt. Whittle, the vessel by which several other of the Society's Missionaries have previously been granted a free passage. We trust the time is not far distant, when owners of a like spirit shall be found in other directions, and ambassadors to the heathen be conveyed, free of charge, to every region of the globe!

Foreign Intelligence.

HOWRAH (near Calcutta.)

THE following Letters from Mr. Statham, the active Missionary at this station, dated in November last, contain pleasing evidence of the gradual progress of Christian dispositions and exertions on the one hand, and affecting proof on the other, of the fatal tendency of idolatry to harden the heart, and extinguish every social and benevolent feeling.

I AM happy to say, that since I wrote last our venerable brother Dr. Carey has been recovering health; although it is feared his fall and subsequent fever have so reduced him that he will no longer be able to perform his various duties as heretofore—but we rejoice that he is spared a little longer. On Friday last the Bethel lodging house for seamen was opened under very pleasing circumstances. Many seamen had expressed their willingness to avail themselves of the opportunity of retiring from the scenes of dissipation and wretchedness that the houses open for their reception in Calcutta continually presented; and it was truly gratifying on the night before mentioned, to behold a goodly number assembled to join in the devotional services with which the house was opened. Several captains of ships were present, who expressed their hearty concurrence in the measure; and most of the brethren of the different denominations were also there. I gave out a hymn; brother Warden prayed; brother Mack, in a very suitable address, explained the origin of Bethel meetings, and the necessity of not only having a place of prayer for seamen, but also suitable lodgings, where the impressions gained by attendance on public means might be strengthened by religious conversation, family worship, &c.; brother Travin then prayed, and I endeavoured, in a final address, to promote the same feelings. It was a delightful season, and all seemed to gain strength and courage.

It is very encouraging to the friends of Missions, to observe many impediments to the reception of the gospel daily removed. Some little time ago no native of rank would hear of tui-

tion to the female part of his household; but in many instances this prejudice is removed, as several *baboos* (native gentlemen) are now employing young women, who have been educated in the schools established by the various Missionary Societies, to teach their wives and daughters. Who can tell how this little leaven may spread? The day of small things is not to be despised. I am happy to say, that amongst nominal Christians in this place, there seems to be a great concern about religious things. When I first came to Howrah, three years ago, I preached in a small bungalow to a few friends; then a *puckah* house was rented; this became too small: it was proposed to build a chapel—by the blessing of God it was built: it contains with ease one hundred and eighty persons: last Sabbath night it was too small to contain the congregation assembled. This station is most admirably calculated for Missionary exertions, as natives from all parts of this vast empire are continually passing and repassing. I have endeavoured, amidst the many and important duties which are devolved upon me since the decease of brother Harle, to neglect none if possible. Tracts I give to all (who can read them). I preach four sermons a week in English; attend the native schools, which are on the increase rapidly—but want help.

You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, *bamboos*, straw, and mats. I perceived it from the *virandah* where I was sitting, mounted my horse and rode down immediately. Before I got there

about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall see a suttee. I offered them *bukshes* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However the poor creature was saved (for that time); but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach! Nothing but the gospel's rays can dispel such horrid clouds of superstition! The other day I sent a poor man, who had met

with a sad accident, over to Calcutta to the native hospital: I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place), surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told them this, and at length they rowed us over, as it is lawful to attend on a sick Brahmin. When we got over the water we were just in the same dilemma with the palanquin bearers; however, by the powerful assistance of an extra rupee, they carried him.

CALCUTTA.

Extract from the Journal of one of the Junior brethren at this Station.

On the 5th of May, being Lord's day, I took a ride early in the morning towards Govindpore, a village lying to the east side of Rada'antopore, taking with me a small parcel of Bengalee Tracts, which I distributed among the heathens, who gladly received them, and requested that I should read to them a chapter from the Bengalee Testament which I had with me; and being happy to gratify their request, I expounded to them a chapter as well as I could. Some of them, during the whole time, paid great attention, and asked several questions, which, by the assistance of God, I endeavoured to answer. After I had concluded, they entreated me to call on them again at some convenient time. I now took my leave of them, and returned home.

On the following day, I took another ride towards an open meadow, about the distance of five or six miles from my dwelling. Through this open and extensive meadow runs a delightful rivulet, upon whose banks stand an ancient Hindoo temple, which is partly built of stone, and partly of brick; but it is in a ruinous state, through age and neglect. Near this place is a statue, respecting which I made inquiries, that I might learn something of this ancient temple. Here is a workshop adjoining the temple, where idols are carved, and frames are made. One of

the priests informed me that the statue was Moha Dabe, (great or sovereign deity), and was erected nearly two centuries ago by one of the celebrated Rajahs of that time, whose name he did not know. Having heard these particulars, I entered the temple while no body was within. Some part of the floor and of the roof was ingeniously worked with marble; amidst which stood this monstrous statue, made of black polished stone, having five heads and four hands; and on the forehead of the principal head is engraved the following inscription in Bengalee, "Sree Sree Moha Dabe." I could not examine the image so closely as I wished; for, on seeing three brahmins approaching I retired. They were about to pay their devotions to the idol; and each of them had an earthen plate containing mollified rice, peeled plantains, and various sorts of odoriferous flowers. On seeing me, they politely saluted me with Salams, and enquired from whence I came and whither I was going.—I told them that I came from Calcutta; and as I had heard much talk of their temple from some of the villagers, I wished to satisfy my curiosity by coming to see it. I told them that I was desirous to learn from them the reason of their making this offering to the idol, and what benefit they were led to expect from such worship. They replied, that it was a general custom, descended to them from their forefathers, and strictly to follow which, they would reap great holiness. I did not stop here, for whilst they were conversing with me on these subjects, I felt an irresistible impulse to speak to them something respecting the Gospel of our Saviour. I was extremely happy in not losing this opportunity of speaking to them; for I perceived that I gradually gained upon their attention, and for the basis of my subject I selected that passage from Heb. x. 4. *For it is not possible that the blood of bulls and of goats should take away sins*, with the view of shewing the insufficiency of any offering to make expiation for sins, except the blood of Christ, whose mission to the world I briefly explained. After declaring the death of Christ as the only atonement for sin, they objected by saying, "Sir, if we forsake our Hindoo religion, and follow the Christian religion, what shall we gain by it?" I replied by saying, Sirs, if you follow Christ, you will enjoy the highest felicity in this world and in the world to come, by receiving a crown of glory which never

fadeth away; and not only this, but if you repent, and believe in the Lord Jesus Christ, he is able to pardon your sins; for he is now highly exalted, and he is seated at the right hand of God. I then spoke of the vanity of the world, by saying, "What profit hath a man if he gain the whole world, and at last lose his own immortal soul?" They replied, "Nothing." I added, Nothing can profit your souls which is of a worldly nature; and again, "He that names the name of Jesus, must depart from iniquity." By hearing me, I have every reason to believe that they were affected at my message, for a long pause ensued before any one spoke. At last one of them confessed, that "What master says is true and right words of 'Dhurmo Poostuk, the Bible.'" When about to leave them, I entreated them to walk in the light, and to forsake their idols, the works of men's hands, and the works and ways of darkness.

HONDURAS.

LETTERS have been received from Mr. Bourne, dated January 19 and February 24, which contain an encouraging account of his progress. After various difficulties, he had succeeded in purchasing an eligible plot of ground for the erection of a chapel and dwelling house, towards the expense of which he expected considerable help from the inhabitants of the settlement. His congregations are at all times good; and occasionally crowded. Four persons had come forward as candidates for baptism, and about ten others, by their steady attendance and consistent conduct, encourage Mr. Bourne to hope that they have not heard in vain. Of the Sunday school attached to his place of worship, Mr. Bourne writes: "Our school goes on well; it has gradually increased, and there appears considerable interest excited, on the part both of the children and adults. Last Sabbath there were above sixty present, and about the same number the Sabbath before. The improvement made by some of the pupils is truly encouraging. One girl who, not twelve months ago, was spelling words of three and four letters, can now read pretty correctly in the Testament. We have about twenty adults in the school, six of whom read in the Testament. The greatest difficulty we find at present is to maintain proper order.

This arises chiefly from the habits and dulness of the materials we have to work upon; but we must go forward with patience and perseverance, and that, in due time, will be accomplished.

BURMAH.

By the kindness of an esteemed correspondent in the United States, we are enabled to present our readers with the following, comparatively recent, letter from Dr. (late Mr.) Judson, to President Chaplin, of Waterville College.

Rangoon, August 4, 1823.

ABOUT two months ago I finished the New Testament, a work which had occupied me closely for eighteen months, not including five or six months spent in the last journey to Ava: and not being able, in view of my speedy removal thither, to go on with the Old Testament at present; I concluded to give the Burmans an epitome, as introductory to an illustration of the New Testament. This is now done in twelve sections, entitled thus: "Adam, Noah, Abraham, Moses, David, Psalms, consisting of prophecies concerning the Messiah, Kings, Isaiah, consisting of extracts from Isaiah and contemporary prophets, Jonah, Babylonish captivity; Daniel, consisting of the whole of the eight first chapters, and extracts from the four last; after the captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of Palestine, the government and religious sects at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration." The whole epitome would make a small pamphlet only; and yet it has cost me more labour than any part of the preceding work. But I am amply rewarded in perceiving that the converts receive it with eagerness, and find it peculiarly interesting and instructive.

One Burman only has been brought in since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are still at a distance.

I sincerely wish that two or three good young men would come out immediately. The fate of Wheelock and

Colman ought not to discourage any. Wheelock died of a consumption which was seated in his constitution before he left America; and Colman lost his life in attempting to remain at Cox's Bazar during the rainy season, contrary to the advice of all his friends, and his own deliberate judgment and previous intention—a measure which has proved fatal to every European who has attempted it. Burmah is certainly a healthy part of the east. The liver complaint, that scourge of India, which has swept away I know not how many missionaries, men and women, is almost unknown in Burmah. Mrs. Judson is the only case that I have heard of among the foreigners who have settled here. And since our last journey to Ava, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe where a young man can devote his life with a fairer prospect of essential service for his Saviour.

I am now getting ready to leave this as soon as Mrs. J. arrives, whom I am daily expecting, though I have not yet heard of her leaving America. I entreat you to pray for me, that a wide door may be opened; that utterance may be given; and that in the time of trial I may not fail, but by the prospect of the crown, may be enabled to say I have fought the good fight, &c.

AMERICA.

WE do not remember noticing the subjoined account in any publication in this country, and feel persuaded it will highly gratify all who rejoice to hear of the enlargement of Zion's kingdom. We copy it from 'The Auxiliary Missionary Herald,' published by our brethren in Calcutta.

Extract of a Letter from the Rev. William Allen, President of Brunswick College, in the State of Maine (North America), dated Oct. 27, 1821.

My only remaining brother, Jonathan Allen, Esq. of Pittsfield, was a few weeks ago received as a member of the church in that dear place of my nativity. I had the happiness, through the divine favour, of being present on that occasion, though Pittsfield is distant from Brunswick nearly 300 miles; and I then witnessed a scene more so-

lemon, more joyful, and more heavenly, than any which I have ever witnessed on the earth. It was the admission, on the same day, of eighty new converts to the religion of our Lord and Saviour Jesus Christ. This accession to the church was the fruit of one of those remarkable revivals of religion which of late years have shed holiness and joy over many portions of this country. During the last year, it pleased God to send down his Spirit to impart heavenly blessings to the inhabitants of Pittsfield. I believe that fifty or sixty were in the course of the year added to the church. But in the present year there have been still more wonderful displays of the power and mercy of God. In the spring and summer, there was a gradual but steady progress of triumphant grace, till in September, eighty were registered as, in the judgment of charity, trophies of redeeming mercy, and were numbered with the followers of Jesus Christ. It is probable that before the end of the present year, forty or fifty more will publicly profess their faith in the Redeemer. I will attempt to give some description of the scene, which, in the last month, was to me so joyful and so wonderful. The large meeting house in which my dear father had long ministered in holy things, and in which I also had preached six or seven years, was filled to overflowing.—In the broad aisle were two rows of seats occupied by the new converts, the men on the one side, and the women on the other. Here was an aged sinner, recently abandoned to all wickedness, but now reformed, and amazed at that distinguishing mercy which had snatched him as a brand from the burning. Here was a young man of good education and fine talents, recently a slave to the inebriating cup, but now temperate, and exulting in that grace which had turned away from him the cup of indignation. Here was a man of influence, lately a profane swearer, and an enemy of the gospel, now reverencing the name of Jehovah. Here were those, who were lately habitual gamblers, but now detesting all methods of unjust gain, and wishing to imitate the God of uprightness. Here were those whom I had known to be bitter enemies, now reconciled through the influence of the blood of atonement. Here were many heads of families, who until recently, did not worship God in their houses, but now call upon Him who blesseth the habitations of the just.—Here were the principal men of the town; the high sheriff of the county,

the chief physician, a lawyer, traders, farmers. On them how many eyes were turned! the eyes of kindred beaming with inexpressible gratitude and joy; and the eyes of angels, "for there is joy in the presence of the angels of God over one sinner that repenteth." When they stood up together, after giving their assent to the confession of faith and covenant, and lifted up their voices together in an appropriate hymn, it seemed as though it was an assembly of penitent sinners shouting in heaven the praises of Redeeming love. It is possible that the interesting associations of the place may have given me a deeper feeling than was possessed by many others: but I noticed some older than myself, and not inhabitants of Pittsfield, whose eyes were beaming in tears. Surely not to be melted and delighted at such a scene would indicate a feeble impression of the worth of the soul, and insensibility to that divine love which was displayed upon the cross, and a disregard to the glory of God, which is in the highest degree promoted by the salvation of sinners.

In respect to the means employed in advancing this great work at Pittsfield, there was first, the faithful preaching of the great doctrines of the Gospel. The terrors of the law were displayed to sinners, who were taught, with the greatest plainness and pungency, that they were lost and perishing by nature, and that no arm could save them but the arm of the Almighty; at the same time they were instructed, that the only impediment to their becoming truly pious was to be found in their own hostility to religion, since "they would not come unto Christ, that they might have life." Awakened sinners, the inquiring, the anxious, were invited once a week to a private meeting, opened and closed by prayer, at which there was a solemn silence, the minister conversing with each one successively in a whisper, all the others being left to their meditations. These meetings seemed to produce a vast effect. They were necessary, for it was impossible for the minister to visit 60 or 100 at their houses every few days. There were also weekly meetings for the converts, for those who were rejoicing in the hope of eternal life. There was much preaching. And the whole revival was preceded and accompanied in every stage of it by the fervent prayers of the church.

This is only one instance of the mercy of God to the American Zion. Many towns have been visited in a manner equally wonderful.

Contributions received by the Treasurer of the Baptist Missionary Society, from
April 20, to May 20, 1821, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Bromsgrove, (including £2. from Holy Cross.) by Rev. J. Scropton		20	0	0
Stamford Hill, Young Ladies at Miss Wilson's School	.....	1	10	0
Friends, by Miss Wheeler, <i>Mount Pleasant</i>	.....	2	0	0
Anonymous, at Fen-court, No. 5707, by the Secretary	.....	5	0	0
West Riding of Yorkshire, by Michael Thackrey, Esq. viz.—				
Bramley, Penny-a-Week Society	.....	2	0	0
Ditto, Female Friend, by Mr. Trickett	....	1	0	0
Hebden Bridge, Penny-a-Week Society	....	6	12	1
Ditto, Mr. J. Greenwood, Caris· Donation	.....	1	0	0
Salentine Nook, Female Auxiliary Society	.....	13	14	0
Shipley, Subscriptions, by Mr. Mann	.....	7	5	0
Leeds, Collections at Baptist Chapel, after Two Sermons by Rev. Robert Hall	.....	73	8	6
Ditto, after a Sermon by Mr. Hall, at Mr. Hamilton's (Independent) Chapel	12	16	4
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		117	15	11
Walworth, One-third of a Collection, by Rev. G. Clayton	30	0	0
Whitchurch (Salop) Subscriptions, by Mr. Bayley	3	3	0
Bilderston, collected by Mr. Osborn	.....	3	16	0
Hitchin, collected by Miss Bradley	.....	11	6	0
Birmingham Auxiliary—Warwick, Association, by Rev. Mr. Ham		6	5	6
Devonport, Morris-square, Juvenile Society, by Rev. T. Horton		15	0	0
Hants and Wilts Society, by Rev. James Millard—				
Ashley	1	10	0
Beaulieu	1	0	0
Lymington	24	12	8
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		27	2	8
Derbyshire, &c. by Rev. J. Jarman—				
Loscoe	2	9	6
Ridding	1	3	0
Sutton in Ashfield	5	2	6
Swanwick	3	2	8
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		11	17	8
Eltham, Missionary Box, by Mr. Williams	1	11	6
Watford, Auxiliary Society & Subscriptions, by Rev. W. Copley		12	17	3
Executors of the late A. C. Buckland, Esq. being one-third Part of Profit on "Letters on Early Rising"	.....	13	3	11
Liverpool, Auxiliary Society, on Account, by W. Rushton, Esq.		150	0	0
Arnsby, Collection and Subscriptions, by Mr. Humfrey	.....	22	15	0
Bedfordshire Auxiliary Society, by John Foster, Esq.—				
Bedford	.....	15	12	0
Biggleswade	.....	20	5	11
Cardington, Cotton End	.....	7	16	6
Dunstable	.....	37	18	9
Gamlingay	.....	2	11	6
Leighton Buzzard	.....	28	12	9
Luton	45	6	6
Sharnbrook	6	0	0
Staughton	5	18	0
Steventon	4	12	0
Toddington	0	16	6
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		175	10	5
NETHERLANDS Auxiliary Society, by Rev. S. Müller	200	0	0
Mr. John Deakin, <i>Birmingham</i> Donation	157	10	0
Greenwich, Friends at, by Mr. Tosswill	.....	19	2	6
Frome, Auxiliary Society, by Francis Allen, Esq.	.....	85	9	3
Kent, Auxiliary Society, by Thomas Brindley, Esq.	.....	119	11	2
Chathan, Female Society, by Mrs. Baldock, Treasurer, (One Moiety)		15	10	5½
Edinburgh, Few Friends (for Support of Native Preachers)	10	10	0
		<hr/>	<hr/>	<hr/>
		14	19	6
Suffolk, Society in Aid of Missions, by Mr. S. Ray	14	19	6
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		40	2	7
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		40	2	7

TO CORRESPONDENTS.

The Thanks of the Committee are returned to Rev. John Scropton and Friends, and Mr. Harrison, of Bromsgrove, as also to Mr. Livett of Kettering, for sundry Magazines, &c. and to Mr. Charles Dodsworth of Tutbury, Staffordshire, for a Copy of Matthew Henry's Commentary, 3 Vols. Fol. for the Serampore College.