

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 22, 1826, at Great Queen-street Chapel :

JOSEPH GUTTERIDGE, Esq. in the Chair.

Moved by the Rev. DR. STEADMAN of Bradford, seconded by Rev. C. E. BIRT, M.A. of Derby.

- I. That the Report now read be adopted and circulated under the direction of the Committee; and that this Meeting thankfully acknowledges the proofs of Divine favour and protection which have been afforded to the Society, and desires that these may prove effectual motives to more extensive exertions to convey the knowledge of Christ to the multitudes of our fellow men, still involved in error, and the most debasing superstition.

Moved by the Rev. JAMES PEGGS, General Baptist Missionary from Crissa, seconded by the Rev. GEORGE BROWNE of Clapham.

- II. That this Meeting is deeply sensible of the kindness shewn by the Ministers and other individuals, who have assisted in various ways, to procure pecuniary aid for the Society, during the past year; and trusts that the present low state of the Funds will lead all who value the object to which its labours are directed, to vigorous efforts to replenish them.

Moved by the Rev. JOSEPH KINGHORN of Norwich, seconded by the Rev. EUSTACE CAREY from Calcutta.

- III. That as inconveniences have been found to arise from the small number of Members composing the Central Committee, the following alterations be made in the "Plan of the Society," viz: in Rule V. for "fifty," to read "eighty;" and in Rule VII. to insert the words "twenty-five," instead of "twenty-one," and "sixteen," instead of "twelve," adding also, "the Committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation," and that the Corresponding Committee be henceforth discontinued.*

Moved by the Rev. JOSHUA MARSHMAN, D.D. from Serampore, seconded by the Rev. Mr. REES, of the Wesleyan Society.

- IV. That the sincere thanks of this Meeting be presented to the Gentlemen by whom the business of the Society has been conducted during the last year;

* The Rules will then read thus:—

Rule V. "A General Committee, consisting of eighty Members, shall be appointed for the purpose of circulating Missionary Intelligence, and promoting the interests of the Society in their respective neighbourhood; nine-tenths of whom shall be eligible for re-election for the ensuing year."

VII. "Besides the Treasurer and Secretaries of the Society, who shall be considered Members, *ex officio*, the Central Committee shall consist of *twenty-five* persons; of whom *sixteen* shall be resident in London, or its immediate vicinity, and *nine* in the country; *five* Members to be deemed a quorum. The Committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation."

and that the following be the Officers and the Committees for the year ensuing :—

Treasurer— John Broadley Wilson, Esq.

Secretary— Rev. John Dyer.

Auditors— Messrs. John Danford, Joseph Hanson, and William Beddome.

GENERAL COMMITTEE.

The Gentlemen whose names are printed in Italics form the Central Committee.

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|-----------------------------------|---------------------------------------|
| Rev. J. Acworth, Leeds. | Rev. T. Morgan, Birmingham. |
| C. Anderson, Edinburgh. | W. H. Murch, Frome. |
| <i>W. H. Angas</i> , London. | <i>Dr. Newman</i> , Bow. |
| G. Barclay, Irvine. | W. Nichols, Collingham. |
| J. Birt, Manchester. | J. Payne, Ipswich. |
| T. Blundell, Ditto. | H. Page, Worcester. |
| <i>John Chin</i> , Walworth. | R. Pengilly, Newcastle. |
| T. Coles, Bourton. | <i>G. Pritchard</i> , London. |
| <i>W. Copley</i> , Oxford. | R. Pryce, Coate. |
| <i>F. A. Cox</i> , LL.D. Hackney. | T. Roberts, Bristol. |
| Edmund Clarke, Truro. | P. J. Saffery, Salisbury. |
| O. Clarke, Taunton. | J. Singleton, Tiverton. |
| E. Daniell, Luton. | S. Saunders, Liverpool. |
| B. H. Draper, Southampton. | <i>James Smith</i> , Ilford. |
| R. Edminson, Bratton. | Dr. Steadman, Bradford. |
| <i>T. C. Edmonds</i> , Cambridge. | M. Thomas, Abergavenny. |
| <i>W. Giles</i> , Chatbam. | T. Thonger, Hull. |
| <i>W. Gray</i> , Northampton. | T. Tilly, Portsea. |
| S. Green, Thrapston. | W. Tomlin, Chesham. |
| <i>W. Groser</i> , Maidstone. | <i>J. Upton</i> , London. |
| <i>T. Griffin</i> , London. | T. Waters, Pershore. |
| Robert Hall, Bristol. | <i>J. Wilkinson</i> , Saffron Walden. |
| C. Hardcastle, Waterford. | Messrs. B. Anstie, Devizes. |
| J. Hemming, Kimbolton. | <i>W. Beddome</i> , London. |
| <i>J. H. Hinton</i> , Reading. | <i>G. Blight</i> , London. |
| J. Hoby, Weymouth. | N. Bosworth, London. |
| R. Hogg, Kimbolton. | <i>W. Burla</i> , Edmonton. |
| R. Horsey, Wellington. | J. Deakin, Birmingham. |
| T. Horton, Devonport. | J. Deakin, Glasgow. |
| W. Innes, Edinburgh. | J. Dent, Milton. |
| <i>J. Ivimey</i> , London. | <i>J. Foster</i> , Biggleswade. |
| J. Jarman, Nottingham. | <i>W. B. Gurney</i> , London. |
| J. Kershaw, Abingdon. | <i>J. Gutteridge</i> , Camberwell. |
| S. Kilpin, Exeter. | <i>J. Hanson</i> , Hammersmith. |
| <i>J. Kinghorn</i> , Norwich. | C. Hill, Scarborough. |
| J. Lister, Liverpool. | T. King, Birmingham. |
| J. Mack, Clipston. | J. Lomax, Nottingham. |
| T. Middleditch, Biggleswade. | <i>J. Marshall</i> , London. |
| <i>C. T. Mileham</i> , Bow. | <i>B. Shaw</i> , London. |
| J. Millard, Lymington. | J. Sheppard, Frome. |

Moved by the Rev. WILLIAM GRAY of Northampton, seconded by the Rev. WILLIAM COPLEY of Oxford.

V. That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in permitting us to occupy their places of worship on the present occasion.

Moved by the Rev. MOSES FISHER of Liverpool, seconded by the Rev. JOHN JACKSON of Ashford.

VI. That the next Annual Meeting of the Society be held in London, on Thursday, June 21, 1827.

Moved by JOSEPH HANSON, Esq. of Hammersmith, seconded by the Rev. JOSEPH IVIMEY of London.

VII. That the respectful acknowledgments of this Meeting are due, and are hereby presented to Joseph Gutteridge, Esq. for his kindness in taking the Chair this day.

FOREIGN INTELLIGENCE.

CALCUTTA.

The Anniversary of the Auxiliary Baptist Missionary Society in this city was held on the 22d July 1825; when the Report was received, and several customary Resolutions adopted.

The first portion of the Report relates to the operations of the Society in Calcutta and its neighbourhood. The circumstances of the Native Church, raised under its auspices, give rise to mingled feelings. Two of the members have dishonoured their profession: the one a poor woman baptized during the past year, and the other a native preacher. The latter case is the more distressing of the two, on several accounts. *Hagee* had made no small sacrifices in embracing the gospel; and for a considerable time his temper and conduct had been highly becoming. He had held a public and conspicuous station, too, so that his fall, was at once painful in the extreme, to the feelings of his Christian friends, and injurious to the Gospel. It is gratifying, however, to perceive that there is cause of joy as well as sorrow.

“Independent of the woman above referred to, the missionaries have had the pleasure, during the last year, of admitting into the native church, four converts by baptism; namely, two Portuguese females, a Mugh, and a Hindoo.

“The two former are natives of Madras, but have resided in Bengal many years. They are both middle aged, of small independent property; and though professed Roman Catholics, had hitherto lived in the grossest ignorance of the first principles of Christianity. One of them attributed the enlightening of her mind to a discourse on the parable of the pharisee and the publican, and the other to a sermon on the parable of the covetous rich man; both peculiarly adapted to the state of their respective minds. These addresses were delivered by one of your native preachers in the course of his regular visits to Howrah: and it is highly gratifying to observe, in these and other instances, how quick and powerful the word of God has been found, through the influences of the Holy Spirit, in the conversion, not only of Hindoos and Moosoolmans, but even of professing Christians, by the instrumentality of one, who was himself, but a few years since, a worshipper of stocks and stones.

“The account given by our Mugh brother,

of his becoming acquainted with, and embracing Christianity, though very satisfactory as to his renewal of heart, contains no very striking particulars; but the simple narrative of the Hindoo referred to, is so full of interesting events—so distinctly points out the directing care of divine Providence, and the permanent and constraining influence of divine grace—and is besides so adapted to encourage missionary societies in their exertions in public preaching and the distribution of tracts, which in the present day are by many persons undervalued, that your Committee feel satisfied you will approve their introducing it.

“The person whose narrative now follows, is a young man named Govinda, of about 20 years of age. He was born at a village in Sylhet, 200 miles from Dacca, in which city he was living as a Chowkedar, when he first heard of salvation by Christ. He used to attend an evening school, to acquire English; but was the subject of no serious impressions, till he one day heard the gospel preached in Bengalee, in a small bungalow which a gentleman* there had hired for that purpose, but which in a short time, he being discouraged at witnessing the rudeness and hardness of heart of his hearers, was closed, and the worship previously held in it discontinued. Behold, however, the inscrutable wisdom of Divine Providence, and how often good may be effecting, when the instrument himself is discouraged at the apparent inefficacy of his labours! During the short time that this bungalow was used as a place of worship, Govinda heard what impressed his mind, and received several tracts, among which was one entitled, “The Mine of the Jewel of Salvation,” the reading of which was blessed, as we hope, to his everlasting good. He continued at Daoca some time, and afterwards went to his native village, to visit his mother and other relatives. Here for some time he regularly read the tracts he had received, but was so reproached and persecuted on this account, and was by his relations so unceasingly importuned to lay them aside, that at last he consented, and by degrees fell again into idolatry. In a short time, however, he was heavily afflicted; and, with a conscience in a great degree enlightened, his convictions of sin were very deep, and rendered him truly miserable. At last, after remaining at home nearly two years, he told his mother that he knew the wickedness of idolatry, and the necessity of faith in Christ for salvation; but that, from fear of his relations, he had hitherto complied with the former, and neglected the latter. Now, however, since he had been sick, his con-

* Mr. Leonard, we suppose.

victions, like vipers, were stinging him so bitterly, that he could no longer stay in his present circumstances, but must immediately proceed in search of further instruction in the religion he knew to be true. His mother attempted to dissuade him, but in vain. With a rupee only to bear his expenses, he set off for Dacca, in search of his former instructor. Great was his disappointment, however, on enquiry at the school here established, to find that he had left home for Chittagong, and to hear that he might probably not return for several months. Being greatly perplexed, he knew not what to do, till he was told, with a sneer, by one of the scholars, in reply to his enquiries, that if he wished to *become a Christian*, he might easily obtain instruction in that religion in Calcutta, where there were many Europeans who taught, and many natives who had embraced it. Immediately he formed the determination to proceed to this city; but having no means of support on his way, he was in great anxiety. At length on application to the Darogah, who had formerly employed him, he again obtained a situation as Chowkedar. Having staid a month, he could no longer restrain his intense desire to know more of the way of salvation by Christ: and therefore, taking a rupee less than his wages, on condition of receiving it immediately, he set off for Calcutta, with three rupees for his support. When he arrived, he went to the house of a respectable sircar, a native of his village, and a distant relation, with whom he was acquainted; and he kindly allowed him to remain in his house, till he could furnish himself with other accommodations. By degrees Govinda put the question to him, and others of his acquaintance, "Where do the teachers of the Christian religion reside?" But every enquiry of the kind was answered with so many sneers, remonstrances, and threats, accompanied with no information whatever, that he found he must look elsewhere for the intelligence he wished. As he could now support himself by carrying a chatta over the palanquins of strangers, he began to hope, that by making enquiry at the different places where he accompanied his employers, he might at last gain the necessary information. After many weeks of anxious search, his hopes were realized. As he was one day passing the door of your place of worship in Kalingah, he saw it open, and several persons just entering. He determined to enter also, when with pleasure which he seems incapable of expressing, he found the truth—the Saviour—the gospel he was in search of, being proclaimed. Expressing his earnest desire for instruction, he was invited regularly to attend the missionaries to receive it—an invitation which he gladly accepted. He first, however,

went home to his lodgings; told his host and his relations, that he had found the way of salvation he had been so long in search of: and that he should soon, he hoped, become a Christian. They reviled and caressed—threatened and promised him by turns; and at last, with a generosity far from common among the natives, raised a subscription to send him to his native village free of expense, on condition he should not disgrace them by renouncing his caste. Continuing firm, however he told them he must follow his convictions, and returned to his Christian friends, amongst whom he continued evidently to "grow in grace and in the knowledge of our Lord Jesus Christ," till at the beginning of June last, he was baptised in his name."

It is also hoped that another Hindoo, named Sukbaree, who died in the course of the year, had been brought to a living faith in Jesus Christ, although he had not been baptised. The Missionaries notice in the native members a new delight in attending the means of grace, and a pleasure in seeking the good of the heathen.

The gospel is preached to the heathen in Bungalow Chapels at Bow Bazar, Wellington street, Kalingah, and Hintalee. The last is a new station, occupied instead of Moonshee Bazar. The society has two schools containing 100 boys to whom Christian instruction is given.

Under the head of *Doorgapore and its neighbourhood*, the following information is peculiarly interesting.

"Several months ago, about twenty residents in the neighbourhood, partly Hindoos, and partly Moosoolmans, most of them formerly distinguished for wickedness, came to the house of the native preacher with the following unexpected representation. They confessed, that they had been long spending their time in drunkenness and quarrelling, which, they were aware, would ruin them at the last; but that they were now anxious to understand the way of salvation which he preached—that having no leisure in the day, they could attend worship only in the evening—and that therefore they had agreed together, that if he would give them a discourse on Monday and Friday evenings, in the chapel, they would, amongst them, defray the expense of lighting it up. One man said, that he was too poor to give any money; but that he would gladly clean the lamps, as his quota. The native brother of course gladly complied, and from that time to the present, the hearers have regularly attended, and as regularly contributed the sums they promised. Though this sum is small, being but from one to four annas each per month, it is, from their poverty, important to them. That they should contribute *any* sum for the

carrying on of Christian worship, is a matter of no ordinary promise. As none of them can derive any temporal advantage whatever from their contribution, no sinister design can be traced in the arrangement; and some missionary friends, who had occupied for some time the bungalow on the premises, have marked an evident improvement in the conduct of several of the contributors. Your Committee, therefore, cannot but hope, that the Holy Spirit has produced convictions in their minds, which in the case of some at least, will terminate in their conversion.

"The native chapel at Burahoggar is connected with this station, and worship has been regularly conducted in it twice a week, when from 20 to 60 hearers have been collected. During a violent storm in April, it was, as well as the native preacher's house at Doorgapore, blown down; since which, till it can be rebuilt, worship has been conducted under the shade of a tree, in the neighbourhood. Your Committee are thankful to add, that two or three persons in this place manifest great seriousness, and regularly attend whenever the gospel is preached.

The third division of the report mentions an excursion of Messrs. Yates and Pearce to Jessore, during which they had several favourable opportunities of making known the gospel. The Branch Societies are at Howrah, and in several European Regiments. The first of these is nearly independent, we believe, as it regards funds; and devotes its attention to the spiritual wants of its own neighbourhood.

The Funds of this society are low, a balance being due to the Treasurer of Rs. 932, 2, 8.

DIGAH.

Extract of a letter from Mrs. Rowe, dated June 5th, 1825.

"You will be happy to hear, that the former Daoodpore school-master, Jhurreal, has thrown off his caste and desires baptism. He is now the Digah school-master: his wife and family, consisting of five young women, attend on Mary's meeting at sun-rise on Sabbath mornings, when I read the scriptures to them. They are much pleased with the Old Testament which I read in Oordoo to them.

"Jhurreal says to his wife, 'Let us give up to our father the house and ground, and whatever he might contend about on our becoming Christians, and let us be baptized and live on my wages.' If there were

a missionary here, I think we should soon see the fruits of our long labour. All my servants attend family worship, in the evening when I read to them, and on Sabbath mornings, when one of the brethren expounds the Scriptures.

"Brother Roop-das has been very poorly of late, almost unable to walk a step; I have therefore allowed him a hackery to go to preach abroad, as his heart is warmly engaged in the work of the Lord. He told me with tears the other day that the harvest was great and the labourers few, and of the few, he was unable to go out to the call of his brethren. He said he could still do the Lord's work sitting, and it grieved him that he could not go from village to village. He has had a call over to Munea, but has been only once. I am sorry that Huree-das is not so much alive in the work. He, however, goes his rounds, and takes his turn in the services of the Station."

COLOMBO.

The following comprehensive notice of affairs at our stations in the island of Ceylon at the commencement of the present year, has been lately received from Mr. Chater. The letter containing it is dated

Colombo, 30th January, 1826.

"Respecting the state of this mission I have but little that is very interesting to communicate. It is proper however, that the Committee, at least once a year, should be furnished with the most detailed account of our circumstances that can be given them. Our congregations at the Fort and the Grand Pass continue very small. In the Pettah the attendance is better. On sabbath evenings we have frequently about a hundred hearers; formerly there were seldom more than fifty. Knowing that faith cometh by hearing, we ought, I believe, to thank God and take courage, at seeing such an increase of a spirit of hearing, as this. But till the spirit of God be poured out upon us, what will bearing or preaching effect? The recollection that this necessary and important blessing is so constantly and earnestly implored by thousands of praying souls, is often very encouraging to me in my saddest moments. And that some addition has been made, even in this place, to the number of those who wrestle with God in prayer is an event that is highly gratifying.

No addition has been made to our little church since I wrote to you last. Our number at present is eighteen. It was twenty, but two of them have been excluded. One of them, I hope is truly penitent. The other, one of the Singhalese who joined us early in last year, (though one of whom we hoped the best on his joining the church,) affords us at present but little hope. The number of members at Hanwell is six. Carolus professes to be penitent, but I cannot yet place much confidence in him. I informed you in my last, that I was about to try what could be done by employing one of our most proved and approved schoolmasters, as a Singhalese reader in the villages. His success in collecting hearers, has exceeded my most sanguine expectation. In the evening from eighty to upwards of a hundred persons assembled to hear him. I have been to preach at three of the villages: and on a very rainy evening found eighty-two met together to hear preaching. I feel strongly encouraged to hope and believe that this may be the beginning of good among this poor people. Formerly I visited and preached at one of these villages once a fortnight, for a long time, and never had more than 5 or 6 grown persons to hear. On my going now, more than a hundred were present. O that I may ere long have to inform you, that the all important inquiry, "what must I do to be saved," is heard among them!

"Our schools, on the whole, are in much more promising circumstances than they were at the commencement of the last year. In the six schools on the Colombo station, the number of boys is 190. A new and promising school, beyond Katany, has commenced this month, containing 40 boys. On visiting it for the first time, I found a very decent congregation assembled to hear preaching. Next month I have to commence another school a little beyond Kattoo-pellella-watte, which will contain 50 boys. A respectable young man undertakes to teach this for a very moderate salary. And though I must confess my schools are almost too many for me to superintend properly, being convinced of the utility of schools, I fear I should be doing wrong not to take these new ones under my charge. And I have in contemplation the commencement of another, in a very populous village, about one third of the way between here and Hanwell. Indeed, as I have before informed you, I wish to form a chain of schools from here to Hanwell, which I have no doubt might be done, if I had sufficient assistance, and you could meet the expense. I have no late report of the Hanwell schools. But there are three in number, and average more than

30 boys each. The number of girls in the two female schools, is upwards of fifty, but about that number attend regularly. And the girls, especially in the Moderah school, promise to out-strip the boys in learning to read and in reciting catechism. Mattackooly now promises well both as to the school and congregation; but it is not in my power to visit it half so often as I could wish. I feel more and more the need of help. O when shall I obtain it!

"The congregation at Hanwell still continues small, but, with some things that have occurred there, I have felt much gratified. They have commenced a prayer-meeting, at which our friend the Modeliar engages in prayer; and the attendance on these occasions, is better than at public preaching. A servant of mine being lately at Hanwell, went to the Modeliar's house in the evening, and to his astonishment, found him collecting his family together for evening prayer. For a Singhalese headman to shew any thing like sincerity and earnestness in the things of religion, is a new, and to many appears a strange thing. I have long hoped to see our friend the Modeliar brought under the influence of religion. Some time ago I lent him the memoirs of Obookiah, the Sandwich youth who died in America; and the reading of that book seems to have made a strong impression on his mind. He has long been a constant and attentive hearer, and I trust there is reason to believe that the word has reached his heart. This is a very gratifying occurrence, and, we hope will prove highly beneficial to the Hanwell station; for the whole Corle (or County), is much swayed by the influence of the Modeliar. To strengthen the hands of brother Siers, I am going to send him one of our members from Colombo, whose whole work is to be going from house to house, and village to village, to converse with persons about the concerns of their souls. I am sorry he cannot read Singhalese, but he speaks it fluently, and possesses both the gift and spirit of prayer. Having only himself to provide for, a little more than a quarter of the salary that was given to Carolus, will satisfy him. His views of truth are clear, and his manner of conversing on religion is affecting and edifying. O that he may be made an humble instrument of doing good to souls!

"The union that has been formed here among the missionaries and their friends goes on well. Our meetings seem to be more interesting from month to month."

BATAVIA.

The following affectionate tribute to the memory of our late excellent friend Mr. Diering of Batavia, has been received by the secretary in a letter from the Rev. W. H. Medhurst, of the London Missionary Society, residing in that city. It furnishes an additional and pleasing proof how cordially Christians of different denominations can associate together in the service of the Redeemer among the heathen.

There is no one can lament more feelingly than I do, the sad, the irreparable loss of our godly and zealous friend Diering. I felt at his death as if my right hand were chopped off, and seemed to look round as destitute and deprived of my last and only Missionary brother, having no man like-minded, who will naturally care for our state. We took sweet counsel together, and walked to the house of God in company—we journeyed into the villages and visited the heathen markets and fairs, where we aided each other in collecting the crowds and addressing them on the all important

doctrines of the Gospel. I have seen him, without either fear or shame, standing up before a mixed multitude of Dutch, Portuguese, Chinese and Malays, and exhorting them in earnest strains to repent and believe in Christ.—His chief object seemed to be to exalt the Saviour, and from all the nice disquisitions that the Malays were fond of entering into, he would turn away, and ask them where forgiveness was to be obtained, and enquire if they knew how their sins could be blotted out. He argued well with the Mahometan opponents, and keeping them to this one theme, he never failed to silence and confute them. I am not ashamed to own, that I have learned much from Mr. Diering; and considering what he has done in preaching for me so often, when worn out with fatigue, I cannot refrain from expressing my unfeigned gratitude for his assistance. But he is now gone, and blessed are the dead that die in the Lord, even so saith the Spirit, for they rest from their labours, and their works do follow them. His widow and children are endeavouring as far as possible to tread in his steps, still maintaining family prayer, and making a business of religion—may the Lord keep them by his mighty power, through faith unto salvation, till they join their dear husband and father, and their still dearer Saviour and God!"

Contributions received on account of the Baptist Missionary Society, from June 23, to July 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Lynn, Salehouse and Carlton Rode, by Rev. Joseph Kingborn	6	15	6
Stroud, Kingstanley and Mohinhampton, by Mr. H. Hawkins	14	18	6
West Middlesex Union, balance of Accounts, by Joseph Hanson, Esq.	7	19	7
Keppel-street Auxiliary, balance, by John Marshall, Esq.	11	6	7
Trowbridge, Subscriptions, &c. by Mr. Wearing	18	12	9
Bugbrook, Collection, by Rev. W. Gray	13	0	0
Kingsthorpe, Ditto, by Ditto.....	3	0	0
Clipston, Collections, 1825 and 1826, by Rev. John Mack.....	46	3	6
Burton-street Auxiliary Society, one-third, by M. Poole, Esq.....	7	0	0
Hemel Hempsted Missionary Association, (and Missionary Box, 7s. 1d.)..	12	17	9
Isleham, Monthly Subscriptions, by Rev. John Reynolds	5	0	0
Isle of Ely, Associated Ministers, Half-Collection at Newmarket, June 1.	2	11	0
East Lothian Society, Sundries, by Mr. W. Hunter	19	5	0

North of England Auxiliary Society, by Rev. R. Pengilly :				
Broughton	14	19	8	
Juvenile Society, Tuthill Stairs, Newcastle	8	16	2	
				23 15 10
Brasted, Collected by Mr. Buckingham	5	14	2	
East Moulsey, Missionary Box, by Mr. Williams	2	3	6	
Carlton le Moorland, Collection, by Rev. W. H. Newman	16	0	0	
Mr. Joseph Kennerley, by Rev. G. Pritchard	10	0	0	Donation.
Member of the Established Church, by Mr. A. Saunders	5	0	0	Ditto.
F. M. S., by the Secretary	5	0	0	Ditto.
Friend, by Rev. Thomas Griffin	2	0	0	Ditto.
Miss Ann Young, Harrold, near Hertford	1	0	0	Ditto.
Friend, by Mrs. Pudner	2	0	0	Ditto.
Friends from Sea, by the Secretary	1	10	0	Ditto.
Samuel Collingwood, Esq. Oxford	10	10	0	Ditto.
A Brother, by Mr. W. Beddome	1	0	0	Ditto.
Friend to the Mission, by Rev. George Barclay	1	0	0	Ditto.

TRANSLATIONS.

Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer	26	7	6
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SCHOOLS.

Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer	8	8	0
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FEMALE EDUCATION.

Liverpool, for " Liverpool School," at Serampore	15	0	0
Generally, by Mr. Rushton	18	2	0
			33 2 0
Trowbridge Female Society, by Miss Dunn	18	8	0
Birmingham, Collected by Young Ladies at Cannon-street, for Calcutta, by Mrs. Blakemore	15	0	0
Dundee, Chapel Shade Penny Society, by Mr. Easson	3	0	0

COLLEGE.

A Lady, by Thomas Thompson, Esq.	105	0	0
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TO CORRESPONDENTS.

It was quite unnecessary for our friendly Correspondent "John" to withhold his name and address. The suggestions he has thrown out are kindly received; but he does not seem to be aware of the practical difficulties in the way of the plan he proposes.

The thanks of the Committee are returned to W. D. H. for Three Volumes of *Watts's Sermons*; to Friends at Sawbridgeworth, for a Number of Baptist Magazines; to Mrs. Scott, for Ditto; and to Miss S. Nutter of Shelford, and Miss Batley of Clapham, for Work Bags, Pincushions, &c. for the Native Schools, by the Rev. Eustace Carey.

The Secretary is concerned to state, that Mr. Carey has been positively forbidden, by his medical advisers, to preach, or engage in any public service for some months to come. Dr. Marshman expects to leave London for the Continent on the 5th inst. He will probably return before the winter sets in; but the precise time cannot, just now, be specified.