

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION. FOREIGN INTELLIGENCE.

DIGAH.

From the following extract of a letter from Mrs. Rowe to the Secretary, it will be seen that the cause of Native Female Education is still proceeding at that station; where, if we mistake not, the *first* effort for female children was made:—

Digah, March 16, 1826.

You will perhaps conjecture that Native Female Education at this station has been at a low ebb, on account of my having drawn so sparingly upon that fund. It has been so, but it is so now no longer. The old Lyme School is revived on a better plan than before, having a mistress and young male assistant, and is in a new brick house, built for the purpose at Daoodpore, by subscription. A School for Boys is under the same roof, and the master of it superintends the Girls. They were all here yesterday to be examined and get their wages. Out of 16 Girls, 6 came, and repeated the first paragraph of the Ten Commandments; many of the Boys say the whole, and Watts' Catechism. My rule is, that, amongst any number of boys, if 20 do not read in print, the master does not get full wages. Girls we must coax; they are learning to write, sew, and knit also. I have two Schools in like case within our gate. The old Liverpool School is to be set up again in a short time with flying colours. The foundation of a house 36 by 25 feet is laid, and well forward in brick-work, which I hope to finish by subscriptions gained here. Girls and Boys

are waiting to get into it. I have been to two Schools of Boys to-day, and shall visit a third (not mentioned) this afternoon; in all, nine, I hope by the time you get this. I went out in a tonjon, which is a chair borne on men's shoulders, who change two and two, or four and four, by turns. The wind was so cold when I went out that I was a little pinched under a warm shawl; when I returned at 11 o'clock, the sun burnt me under an umbrella. To provide against this inconvenience, and that of such a train of men servants, I have ordered a small four-wheeled carriage, just large enough to admit me and a lady, to be made, to serve my school-visiting purposes, to creep through narrow lanes and under hut eaves, through the villages. The expence will be little more than that of keeping bearers, whom I shall be most glad to get rid of. The sale of my palankeen (*a hearse* carried by men), will pay one-half of the purchase; and this will serve all my school-going purposes, and not expose my health, nor keep me so long on the way. At this season we have such tornadoes of dust and hot wind, that an exposure to it in an open vehicle is dangerous.

I have to thank you sincerely for the favour shewn to the cause of Native Female Tuition through me; and assure you, that it is my joy and my pride to be made the instrument, in the hands of the English Ladies, of promoting their amiable designs. Please to present all such as look to me for the disposal of their alms my best christian regards.

CEYLON.

The following Narrative, lately received from our Missionary brother, Mr. Chater, will, we are persuaded, be very gratifying to our readers. We cannot but hope

that, although much fruit has not yet been gathered from the exertions which have been made in the stations in this island, the pleasing events here narrated may be looked on as tokens for good.

Colombo, July 27th, 1827.

Concerning Colombo, I have no increase of members to mention, but there is evidently an increased desire of hearing. My Pettah congregation, which formerly did not amount to more than 40 or 50, is now often, on Sabbath evenings, more than a hundred. It is to be recollected also, that worship is held at the same hour at two more places within half a mile of ours; i. e. in the Wesleyan chapel in English, and at Mr. Armour's church in Portuguese; at both of which there is an equal proportion of increase. When therefore we recollect, that "faith cometh by hearing," we ought to rejoice in this change for the better, in such a place as Colombo. Our numbers at Singalese worship are still distressingly small, excepting at some of the villages, where sometimes, by means of our Singalese reader, I have from 100 to 200 hearers. But these I cannot possibly visit so often as is desirable; and that the word has reached the hearts of any of them does not yet appear. My two last visits to Hanwell have been very pleasant ones. In the first of them I stopped at a village called Mallirierarie, seven or eight miles from Colombo, where I had heard of a respectable Singalese female, who, I was informed, paid particular attention to the things of religion. Having been apprized of my coming, she had collected in her house a congregation of nearly forty persons, who attentively heard the word of life. The person herself, who is the widow of a respectable Singalese headman, though her advantages for acquiring a knowledge of religion have been very circumscribed, appears to me to have a good understanding of the grand essentials of the Christian religion. Her heart seems to be wholly set on the things which are not seen and eternal. Full of humility and meekness, all her hope and trust appear to rest on the sure foundation laid in Zion; and she manifests much concern for the salvation of sinners around her. I feel a strong and pleasing persuasion that she is one of the Lord's hidden ones. On the Sabbath, at the usual hour, I preached at Hanwell to a good congregation. On this occasion in prayer, in commenting a little on the chapter I read, and in preaching, I enjoyed such enlargement of ideas and liberty of expression, as I never before felt in speaking in Singalese, and but seldom even in English. It seemed, indeed, as if for once I was handling the people with

hands, and not with stumps.* And the hearers, at least for the time, felt the effects. Some of them told me they never heard such a sermon as that before. And our friend, the Modeliar, wrote to me many weeks after, that the effects it produced continued visible in many respects. O that they may end in the conversion of some of those more than half heathen sinners! On Monday evening we held a prayer-meeting; many are called upon to take the lead at these meetings, and the Modeliar and some others do it with agreeable propriety. My day's labour, consisted, on Tuesday, in visiting the village where Dionysius resides and keeps a school. It is distant from Hanwell full seven miles. The road to it is somewhat romantic, lying through thick jungle, and the whole bounded on either side by hills almost sufficiently lofty to be termed mountains. In my way to and from this village, the name of which is Ooggalla, the thought struck me how pleasing it would be to the members of our society, could they see for themselves, how, by the instrumentality of their humble agents, they are causing the cheering rays of the gospel to penetrate the deep jungles of Ceylon. The modeliar accompanied me, and Dionysius and his father had collected, besides more than forty boys that attend the school, between sixty and seventy adults, to hear preaching. Again I felt as though my Lord and Master was with me, though not to the same degree as at Hanwell on the Sabbath day. After preaching, the mother of Dionysius came before the Modeliar and me, and with streaming eyes told us that herself, her husband and whole family were determined on renouncing the Roman Catholic superstitions, and joining our society; and the only thing that made them hesitate, was that ill-natured people might say it was in consequence of their son's receiving a small salary that they took such a step. The Modeliar took on himself the business of replying, by telling her that whatever they were convinced was their duty they should attend to, not regarding what ill-natured persons might say, with some other things equally appropriate. In the house we had much conversation with the Mohandiram, Dionysius' father, who said he had diligently searched the Scriptures, and could find no command there for a great many things they had been taught to practise. He is one of the most intelligent persons I have found among the Singalese, and I felt persuaded that the light that was now breaking in upon his mind would not shine upon him in vain. This was the first time that a European face had ever been seen at Ooggalla. In fact, it

* Those who have read the Life of Brainerd will understand this allusion.

is not many years since the place was a solitary jungle; the Mohandiram is both the head and founder of it. The day following, accompanied by the Modeliar, I visited Dedigama, another village in the jungle. We came about a mile along the road to Colombo, and then penetrated about four miles into the jungle. Here we had a congregation of nearly a hundred, a good proportion of them females. Most of them seemed to hear with fixed attention, but did not seem to feel as did the hearers at Ooggalla. In the evening I preached again to a decent congregation at Hanwell, and early next morning set off on my return home. I had but a very few tracts with me on this journey, but all I had were received with eagerness. Last month I paid another visit to Hanwell.

Our Colombo Auxiliary Religious Tract Society having printed two tracts; No. 1, A Conversation between a Boodhist and his Christian Friend; and No. 2, The Advantages of Drunkenness; I carried a small bundle of each with me. I took fewer than I should have done, because I had before sent many in that direction, and supposed there would be but few demands for them. But by the time I reached Hanwell, my stock was nearly gone. A few, however, remained; and immediately on entering the house of Mr. De Livera, (or our friend the Modeliar) I gave him a copy of No. 2. After reading a little of it, he said you have brought me just such a tract as I wanted. I have just been severely reprimanding a petty head-man for intemperance. He ordered a good reader to go immediately and read it over distinctly to that man and a number of others who were present. They all were much pleased with it, and the poor drunkard sent many thanks to the Modeliar for the little book, and said he would never again drink any thing but water. Numbers, by reading or hearing this tract have made similar resolutions; but if made in their own strength, we know too well what to think of them.

At the usual hour, on Sabbath-day, a congregation of nearly 100 assembled for worship. It was a good season, though I did not enjoy all that sense of the divine presence and assistance I did during my last visit. Before my going to Hanwell on this occasion, the Ooggalla Mohandiram had intimated to me that he had something of importance to communicate to me when I again visited them. After public worship he came to the Modeliar's house, where I was staying, and told me that if we judged him a proper person for the ordinance of baptism he was ready, as also his wife and eldest son, to be baptized whenever I should appoint, and he wished it to take place before I left Hanwell. He was far from being ignorant of the

terms on which we admit members, and after much conversation it appeared to me proper to appoint a church-meeting for all three of them to declare what God had done for their souls. Wednesday therefore was appointed as the day for holding a church-meeting, and if they were approved of by the church, for their receiving baptism.

Sabbath evening I preached at Patgama, a village in which brother Siers has begun to hold worship since my last visit to Hanwell. We had about thirty attentive hearers. The owner of the house at which we held the meeting, whose name is Loosee Nayde, professes to be earnestly seeking salvation; and would immediately join the church if he could be accepted. Monday I visited the Hanwell school, and in the evening we held a prayer-meeting, at which more than fifty persons were present, and I gave them quite an extemporaneous exhortation in Singalese.

On Tuesday, according to appointment, I paid my second visit to Ooggalla. From the time I entered the Mohandiram's house, till I left it, scarcely a word was heard on any subject but religion. The poor young man, Dionysius' elder brother, fearing that though his father and mother might be received, he would not, was almost broken-hearted at the thought of being left behind. On entering into close conversation, such evident signs of true penitence appeared in him, that it seemed to me improper to prevent him from coming before the church. In Dionysius' school bungalow, we had a good and attentive congregation. My subject was "the attractions of the cross;" which I trust in some measure were felt by many on that occasion. While at the Mohandiram's I felt a kind of sacred pleasure, such as I have not during my twenty years' residence in India, before. Surely, I could not help saying, while surrounded by the numerous and deeply affected family — "*this day is salvation come to this house.*" At the appointed hour on Wednesday the church-meeting was held; and father, mother, and son were added to the little society at Hanwell. I humbly trust they are of the Lord's adding, and such as shall be eternally saved. The father, when asked what had been instrumental in producing the great change that had taken place in his view and feelings, replied, "reading the word of God for myself." The mother, when asked a similar question, answered, "It is the conversation of this, my son (pointing to Dionysius) that has been the principal cause of the change that I have undergone." Immediately after the church-meeting, public worship commenced; and I preached for the first time at Hanwell on the subject of baptism. There was not time to give notice that the baptizing would take place on that occasion; but a congregation of 150 assembled. I went from

the pulpit to the river side, followed by the three candidates and the whole congregation. When all was composed to silence, the Mohandiram said, "If it be not improper, I wish now to address a few words to the people. He began by asking, To whom must a servant be obedient, if not to his own Lord and Master? I read in Acts xxii. 16, these words, 'And now why tarriest thou? arise, and be baptized,' &c. 'Some may murmur,' he added, 'at our forsaking our old faith and adopting a new one.' But I read in Jeremiah v. 6. 'Flee out of the midst of Babylon, and deliver every man his soul; he not cut off in her iniquity.' Rev. xviii. 4. 'Come out of her my people, that ye be not partakers of her sins, &c.' Isa. xlii. 8. 'I am the Lord; that is my name: and my glory I will not give unto another, neither my praise to graven images.'" What my dear brother, do you suppose were my feelings, on hearing the man who some time ago was the strength and stay, the great leader of Romish superstitions, in Hanwell and the neighbouring villages, thus standing up among 150 of the inhabitants of those villages, and thus appropriating these striking passages? It appears to me that if no good were effected in this island, but that which has been and probably will be at Ooggalla, our society would have no cause to regret having expended a part of their funds on Ceylon. The main prop of Roman Catholicism is struck away; and I think I may add, is converted into a piece of artillery that will in future play briskly upon its little remaining strength. Ooggalla and some other villages near, which were not long since divided between Boodboo and the Pope, are now in a fair way to become truly Christian villages. I have made Dionysius a reader to them, and he and his father are often employed in going from house to house to make known to the inhabitants, in their own tongue, the wonderful works of God.

During this visit, I lodged at the Modeliar's; and there, religion was almost the sole topic of conversation. We had some very serious conversation with the person who is the only remaining support of Romanism in those parts. In argument he was (principally by the Modeliar) completely foiled; but what effects may be produced, time alone can shew. The change to be observed at the Modeliar's house appears, in two particulars, great and pleasing. For several years after I became a visitor at his house, all I could get him to collect for family worship, was himself, his wife, and one servant, sometimes one or two of his children. Now, from twenty to thirty collect every evening, and seem to look for it just as they do for their supper. The other particular relates to the sabbath. This sacred day (as is almost universally the case in this island)

could scarcely be distinguished from the other six. Now it is observed, much as at the house of a pious farmer in England. I had Brainerd's *Life* with me at Hanwell, and the Modeliar kept it to read. But he says I must lend him the *Life of Obookiah* to read again, as he has got real good, he says, from that book. At seven on Thursday morning, I was at Nawagama, a village about eight miles from Hanwell on the road to Colombo, where an old government school-master had promised to collect in an old church a congregation; but not an individual, not even the school-master, was there. About 10 I came to the house of the respectable female before mentioned, where a breakfast was prepared for me, and a small congregation assembled (several of them Catholics), who heard, not only with attention, but apparently with deep interest. Thus ended this interesting journey; and with a grateful heart I returned to my own habitation.

PADANG.

SINCE our last publication, our friend Mr. Evans, who has for several years occupied this station, has, with his family, arrived in his native land—availing himself of an opportunity, unexpectedly presented by the singular kindness of a worthy Captain, regularly trading between that port and Europe, so to do, in order to recruit his health, which urgently required such a relaxation from his usual labours. Further particulars on this subject, and in reference to the station generally, will be found in the following letter to the Secretary, dated

Rock Island (Ireland), Jan. 26, 1827.

MY VERY DEAR SIR,

I had the pleasure last July of writing you a few lines via Batavia, and at the close of my letter mentioned the probability of Mrs. Evans availing herself of Capt. Rogers's kind offer of a passage to England, for the recovery of her health and that of our little Charles. Capt. R. was then on a voyage to the northern ports of Sumatra, and the destination of the ship quite uncertain; but on his return to Padang, it was settled that she should proceed as early as possible to Europe. This at first seemed to frustrate our hopes,

but when we considered the great advantage to be reaped, and the probability of the ship's arrival in England before Mrs. E.'s confinement, we resolved not to lose an opportunity, which perhaps might never again occur, and therefore engaged a woman to accompany her, in case her assistance should be required. Under these circumstances I was anticipating a twelvemonth's widowhood, when Providence opened the way for an event, of which I had not previously entertained the most distant idea.

Mr. Ward had for some time been speaking of a removal to Padang, and I had been urging it by every argument in my power. About this time he resolved upon it, and we were eagerly expecting his arrival. When my friends in Padang heard of this, they began to urge me to accompany Mrs. E. and seek by the voyage the restoration of my health, which had been so long declining. As I was not then suffering much, I thought such a step quite unnecessary, until the Doctor and Mr. T. told me, if I did not take it, a year or less, in their opinion, was the utmost upon which I could calculate. All my friends quitted in representing it as an imperative duty to avail myself of the excellent opportunity which presented itself; and, as you may suppose, I was not a little influenced by the persuasions of Capt. Rogers, who had most generously offered us all a free passage. The resolution to leave Padang, even for a season, was the most painful that I have ever been called upon to make; yet when I thought of the frequent suspension of my labours, the great debility I then felt, and the probable and almost certain consequences of persevering, together with the fact, that a twelvemonth's absence would, by Mr. Ward's coming, be scarcely felt in Padang, and the little expence which would be incurred by the voyage, I conceived it my incumbent duty to submit to the trial, severely as I felt it.

You will probably be surprised that I should have felt so acutely in leaving my station; but things have lately taken such a turn as to promise the happiest result. Previous to my leaving Padang, the heads of offices had manifested a most favourable disposition towards the objects of the Mission, and the prejudices of the natives had in some measure died away. So far, indeed, had all difficulties vanished, that several private meetings had been convened by the Resident, for the purpose of concerting measures to establish a Native School Institution, upon the most liberal plan. In these, the rules and regulations of the Society were agreed upon, the committee nominated, and the day fixed for calling a general meeting of the inhabitants. The circular had even gone round, but the evening before the meeting was to assemble, a

vessel arrived from Java with despatches from the Supreme Government, respecting the unhappy war in that Island, which so occupied the public attention, that every other description of business was necessarily superseded. Another most favourable circumstance was Mr. Ward's removal with the press, to which every one was looking forward with pleasure. Nor must I omit to mention, that only a few weeks before we left, I received a letter from the Bible Society in Holland, with a large box of Bibles and Testaments from the Society in Batavia. My friend, Mr. V., Secretary to the Government, likewise received by the same vessel a letter from the Vice-President of the latter, requesting him to unite with me in forming an Auxiliary Bible Society in Padang. Such happy days we had not seen before; but further particulars I must leave for a personal interview, which I hope to enjoy with you in a few days.

We much regretted that Mr. Ward had not arrived previous to our departure. The last letter I had from him signified his entire approbation of my visit to Europe, and his intention of being in Padang by the first vessel. We left Padang the 29th September; have had a rough passage; put into the Mauritius, Cape, and St. Helena; yet it has not been unusually long, nor have any on board sustained the least injury. A gracious Providence has watched over us in every extremity, and yesterday morning brought us safe into Crook Haven, Munster. The easterly winds which have just set in compelled Capt. Rogers to make this port, where the ship may probably be detained 12 or 14 days. To-morrow we proceed for Cork, thence to Bristol, and Weymouth, hoping to reach the latter place in about six days, from which I hope to be in London in less than a week.

Of the great kindness of Capt. Rogers it is not possible to say enough. Every thing that brotherly affection could dictate has been adopted by him for our comfort and convenience; and his generosity has been gratified by the most decided improvement in our health. From the first week we had been at sea my strength gradually increased, nor have any symptoms of my old disorder returned, except for a few days after we left the Mauritius, which was the consequence of my imprudently walking too much in the heat of the sun while we were on shore. At present I feel as well, if not better, than when I left England. Mrs. E. is likewise much better, nor has she suffered much at sea. On the 29th November she presented me with another daughter. This event took place much sooner than we expected, but, through mercy, all was well; and all the dear little ones are now enjoying perfect health. Thus, through the abound-

ing goodness of the Almighty, the object of the voyage has been accomplished. Oh, that our gratitude might bear some proportion to the favours we have received!

HOME PROCEEDINGS.

WOOLWICH.

THE Annual Meeting of the Auxiliary Baptist Missionary Society, for this populous town, was held on Wednesday evening, Feb. 7, in the Methodist Chapel, which on this, as on preceding occasions, was kindly lent for the purpose.

On account of the regretted indisposition of Dr. Olinthus Gregory, by whom the chair had hitherto been occupied, Dr. Cox, of Hackney, presided; and we are happy to add, that the meeting was as numerous as attended, and quite as interesting as any that have preceded it; to which the addresses of our esteemed friends, Mr. Eustace Carey, and Mr. Coultart, from Jamaica, largely contributed. Besides these Missionary brethren, the following Ministers took part in the business of the evening: Rev. Messrs. Burnett, Freeman, Bowes, James, and Sharp, of Woolwich; Dr. Warren and Rev. John Anderson, of the Wesleyan connection; Stone, of Deptford; Smith, of Ilford; Hawkins, of London; and Dyer, Secretary to the Parent Society. The collection at the close of the meeting amounted to £15.

CHATHAM.

THE thirteenth Annual Meeting of the Chatham Juvenile Society took place on Friday evening, Feb. 9, at the Chapel on the Brook, Capt. Pudner, of the Hon. East India Company's Service, in the chair.

Prayer was offered at the commencement of the meeting by the Rev. S. R. Allom, of Great Missenden, then visiting Chatham; and after a Report had been read by the Secretary, appropriate addresses were delivered by Major Watson, of the Royal Marines, and Mr. Samuel Giles; Rev. Eustace Carey and Mr. William Giles; Rev.

Joseph Slatterie and Rev. John Dyor; Rev. William Giles and Mr. Osborn; Rev. S. R. Allom and Mr. White. As a proof of the persevering zeal of the young friends by whom this Society is conducted, it may be stated that no less than £42 was raised by them during the past year.

WEST MIDDLESEX UNION.

THE Annual Meeting of this Institution, designed to concentrate the efforts of several of our smaller Churches within the district named in favour of the Mission, was held at Hammersmith, on Tuesday, February 13.

In the morning of that day an appropriate Sermon was delivered in the Baptist Chapel, by the Rev. Eustace Carey, from Heb. xii. 18—22. Our venerable friend, the Rev. Isaiah Birt, of Birmingham, prayed at the commencement of the service, and the Rev. James Coultart, from Kingston, at its close.

A number of friends dined together in the commodious vestry, and the afternoon was agreeably occupied in conversation relating to the object on which they had assembled. In the evening the chair was taken by W. B. Gurney, Esq. of Muswell Hill, and the usual business of the Society transacted. The various resolutions were moved and seconded by the Rev. Thomas Uppadine, Minister of the place, and the Rev. Nunn Harry, supplying at Craven Chapel; Rev. R. Vaughan, of Kensington, and Rev. John Dyer, Secretary to the Parent Society; Lieut. Wood, of the 67th regt. (lately returned from Rangoon), and Rev. W. Coleman, of Colnbrook; Rev. Eustace Carey and Rev. James Coultart; Rev. Edward Lewis, of Highgate, Secretary to the Union, and Rev. W. Southwood, of Kensington; James Ross, Esq. of Hammersmith, and Rev. G. Hawson, of Staines. The meeting, it is hoped, was very generally found pleasing and profitable.

SUTTEES.

OUR numerous friends through the country, who have felt a lively and compassionate interest in the question of Female Immolation in India, will be gratified to learn that the subject is likely to be brought before Parliament, and also

before the Court of Directors of the Hon. East India Company. In the city of York a public meeting has been held on the subject, in consequence of a requisition, signed by upwards of sixty of the most respectable inhabitants. At this meeting the Lord Mayor presided, and a number of resolutions were passed on the subject, the substance of which is embodied in the following Petition, which is to be presented by the Members for the City. Another to the same import, addressed to the Upper House, will be presented by his Grace the Archbishop of York.

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Inhabitants of the City of York and its vicinity, Sheweth,

That your petitioners contemplate with extreme regret the practice existing in British India of burning widows on the funeral piles of their husbands, inasmuch as it is a gross violation of the law of God and the feelings of humanity, and, in its tendency, highly demoralizing.

That, from the last official returns now before the public, it appears that the number of widows so immolated in the Presidency of Bengal alone, from the year 1819 to the year 1823 inclusive, amounted to upwards of three thousand.

That your petitioners recur, with much satisfaction, to the resolution which the Honourable the House of Commons was pleased

to pass in the year 1797, viz. "That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

That your petitioners, while they gratefully acknowledge the steps that have already been taken for the moral and religious improvement of the immense population of India, earnestly implore your Honourable House to adopt such measures, in the spirit of the above resolution, as it may in its wisdom deem most expedient for abrogating a practice so highly injurious to that character of humanity and veneration for the Divine law, which we trust will ever distinguish the government and people of this happy country.

And your petitioners will ever pray, &c.

MR. Daniel Schlatter, who has been for several years residing among the Nogay Tartars, with a view to impart to them the Gospel of Christ, and of whose zeal and self-denial we have had occasion to speak on several former occasions, has arrived in London, for the purpose of conferring with the Committee on some important points connected with his Mission. We shall probably have further particulars to communicate, ere long, in reference to this estimable man.

Contributions received on account of the Baptist Missionary Society, from January 20 to February 20, 1827, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West Middlesex Missionary Union, viz.			
Kensington Gravel Pits	3	7	0
Highgate (additional).....	2	1	0
Harlington	2	0	0
Hammersmith, on account	4	14	11
Datchett	2	5	0
	14	7	11

	£	s.	d.
Nairnshire, Society for Propagating the Gospel, by Rev. W. Barolay	5	0	0
Dundee, Chapel Shade Penny Society, by Mr. Easson	2	0	0
Worcestershire, collected by Rev. Eustace Carey :			
Persbore	18	0	3
Evesham	17	4	1
			35 4 4
Oxford Auxiliary Society, by Rev. Thomas Coles :			
Ensham	4	8	6
Blockley	9	2	7
			13 11 1
Fast Derebam, Collection and Subscriptions, by Rev. John Williams	15	10	0
Dublin, Union Missionary Prayer Meeting, by Rev. John West	2	0	0
Boxmoor, Herts, Missionary Box, by Mrs. Carey	8	0	0
Wantage, collected, by Rev. W. Glanville, (including 1 <i>l.</i> 10 <i>s.</i> for West India Fund)	5	0	0
Dundee, Auxiliary Society, by Mr. Gourlay (including 7 <i>l.</i> for Translations)	40	0	0
Hull and East Riding Auxiliary, by John Thornton, Esq. :			
Beverley	23	12	6
Driffield	3	2	6
			26 15 0
Mr. Biddle, Penzance, by Rev. James Upton	Donation	4	0
A Clergyman, Yeovil, by Rev. J. M. Chapman	Ditto	1	0

TRANSLATIONS.

Greenock, Port Glasgow, and West Renfrew Bible Society, by R. D. Ker, Esq.	20	0	0
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TO CORRESPONDENTS.

For the information of our Female Friends, who may be kindly preparing articles to send to Calcutta, for the benefit of the Female Schools there, we beg to subjoin the following list of articles, suited for that purpose, which has been copied from the Missionary Chronicle. All the articles mentioned are said to fetch double the price in Calcutta they would do in England, a circumstance which will doubtless excite many, by this easy method, to shew their good-will to those of their own sex in a distant land.

Sketch-books for copying.	Dressed dolls (not of wax) English or Dutch white-willow for bonnets.
Small ivory emery pincushions.	Plain white worsted knit cravats [any thing of silk and worsted sells high in Calcutta.]
Card racks, reticules, charades, and screens.	Little (tidy) baskets lined with satin, and purses.
Painted velvet bags.	
Bags with gilt clasps.	
Work done in bobbin-net, such as babies' caps and collars.	Pincushions, especially those filled with bran, are the least advisable to send, on account of their being such a temptation to vermin, which often occasion the destruction of more valuable articles.
Infants' coloured worsted shoes, and little lamb's wool socks.	
Children's frocks, made of pretty stuff, bombazin, or lustre, and little pelisses.	
Tape-work.	

A parcel containing Decanter Stands, &c. has been gratefully received from some Ladies at Southampton.