

MISSIONARY HERALD.

CC.

AUGUST, 1835.

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

FOREIGN INTELLIGENCE.

CALCUTTA.

We have just received a copy of the Fifteenth Report of the Calcutta Auxiliary Society, which it was hoped might have arrived in time to have been used at our Annual Meeting. We extract the principal parts for the information of our readers. They may probably notice that the mode of spelling of certain proper names varies from that which has been hitherto adopted. Supposing that there are sufficient reasons for the change, we have thought it best to adopt it.

Mr. Carapiet Aratoon, who had been under the necessity of proceeding to the Upper Provinces, for the benefit of his health, returned to Calcutta at the beginning of last year. His health was so much improved, as to allow of his resuming his wonted labours in connexion with this Society, which, with occasional interruptions from indisposition, he has been hitherto enabled to continue, and has been greatly cherished and encouraged in them by the numbers and attention of his hearers.

Mr. De Monty, who is supported by the

Parent Society, has been constantly and diligently employed in promoting the all-important objects of the Society. For the last twelve months, the greater part of his time has been spent in *Lakhyántipur* and neighbouring villages, where it is proposed he shall, for the most part, reside, should the climate admit of his doing so without injury to his health. The *Native* Assistants supported by the Society, or employed under the superintendence of the Missionaries in connexion with it, are nearly the same as mentioned in the last Report. With one exception, their conduct has been such as to afford much satisfaction. Shuja'atala, one of the number, resides and labours chiefly in Calcutta. Three of the others have been employed under Mr. W. H. Pearce's superintendence, and engaged for the most part in labour at *Khári*, *Lakhyántipur*, and neighbouring places, returning at stated intervals to Calcutta for the purposes of examination, advice, and instruction, whereby they may be qualified for the more efficient discharge of their duties among their fellow-countrymen. One native preacher resides at *Chitpur*, and one at *Haurah* under the care of the Secretary (Mr. Thomas); the other formerly employed at that station having been discharged, shortly after the last public meeting, for impropriety of conduct.

CALCUTTA.

Native Church.—Mr. W. H. PEARCE,
Pastor.

In reference to this little society of professing Christians, which includes the baptized Christians at the village stations as well as in the city, and which has been gathered, for the most part, from the grossest idolatry, ignorance, and superstition, the pastor remarks, in a communication to the Secretary:—"There are many circumstances to humble us, and others adapted to encourage. Open sin in three persons has rendered their exclusion a necessary act of church discipline. Death has likewise repeatedly occurred among the members, and removed no less than six of their number. One of these, I regret to add, was found to have lived in the secret commission of iniquity for several months previous to his death, and must, I fear, be pronounced a hypocrite." To counterbalance in some measure the painfulness of events like these, the minds of the pastor and brethren have been cheered by the addition of eighteen to their number by baptism, and two others previously baptized. Of these *six* were from Calcutta and its vicinity; *eight* were from the neighbourhood of *Lakhyantipur*; and *six* were youths from the Christian Boarding School at *Chitpur*, who may be regarded as the first-fruits of that valuable Institution. Pleasing hopes are entertained of several others, who will probably ere long make a public acknowledgment of their faith in Christ.

"In announcing the reception of so many new members into the church under my pastoral care," observes Mr. W. H. Pearce, "I beg it may be fully understood, that to the labours of my esteemed European associates and native assistants, quite as much as to my own exertions, so pleasing an event is, under the blessing of God, to be ascribed. Much of the good, especially in the most distant villages, is certainly to be attributed to the active and pious labours of the Native brethren. While it must be acknowledged, that Native preachers are seldom fit to be left alone, yet, when diligently instructed, and vigilantly superintended, they form invaluable agents in the propagation of the gospel; and, perhaps, there is no department in which a European Missionary will be found eventually to have laboured with so much permanent and extensive success, as in the diligent and prayerful attempts he makes to elevate to a higher standard the Christian and ministerial character of his Native assistants. A deep sense of the im-

portance of such efforts, in the establishment of Christianity in India, leads me most respectfully to recommend them to Missionaries of all denominations."

The church now consists of sixty-two members, but will shortly be reduced by a pleasing circumstance—the dismission of more than one-half to form two new churches, under the superintendance of Mr. G. Pearce and Mr. Ellis, in the villages to the south of Calcutta, and at *Chitpur*, respectively.

Preaching to the Natives.—Messrs. C. O. Aratoon, G. Pearce, J. Thomas, and two Assistants.

In this department of labour in Calcutta and vicinity, there have been employed, for a greater or less portion of time, Messrs. G. Pearce, Aratoon, Thomas, De Monty, and Shuja'atole, assisted occasionally by one or two other Native preachers. Mr. Pearce constantly occupied one or other of the chapels, until he left the country in December, 1833; about which time Mr. Carapiet Aratoon returned from the Upper Provinces. For a considerable time, Mr. Thomas came over usually once a week, to preach in Hindustani; latterly, other engagements have occasioned his visits to be less frequent. Mr. De Monty also, when not occupied in the southern stations, has aided in making known the Gospel in Calcutta and its neighbourhood. Ill health for a time much impeded the labours of Shuja'atole, the Native Hindustani preacher. Latterly, these interruptions have been less frequent, and your Committee are happy to state that the most pleasing testimony is borne to his humble piety, and the increasingly useful character of his ministrations.

The Society's bungalows, or Native chapels, at the date of the last Report, were *four*, situated in Syám Bázár, Wellington Street, Intally, and Ján Bázár. Those in Wellington Street and Intally have since been given up. The principal reason for this measure was the low state of the Society's finances, which were found inadequate to meet the expense of rebuilding the one, which was in a very dilapidated state, keep the rest in repair, pay ground-rent, and support with efficiency the other operations of the Society. It is true, also, that the locality of these chapels, especially that in Intally, had latterly militated against raising congregations in them. Other places, however, could have been readily selected, well suited for the purposes of the Society, and would have been gladly fixed upon, and

chapels erected, had the requisite funds been possessed. The chapel in Ján Bázár was taken down and rebuilt on an enlarged scale, rather more than a twelve-month ago. And for several months after it was re-opened, a weekly evening service was conducted there, and also at Syám Bázár, in addition to the usual services held by day. The congregations, whether by day or night, have generally been of a very encouraging character, both as to numbers and attention; and many thousands both in the chapels, and in other places, have listened to the message of mercy. A moderate calculation will give from 12,000 to 15,000 for Calcutta alone, who have heard the words of eternal life from the agents of this Society within the last twelve months.

CHITPUR.

Mr. ELLIS and a Native Assistant.

Respecting this station, and the important labours there conducted, the Committee have much satisfaction in giving the following account, furnished by Mr. Ellis:—

General Remarks.—"The operations at this station have been continued much in the same manner as at the last Report. My time has been devoted to the Christian and Hindu schools under our care, and occasionally going into the surrounding villages, in company with a Native Assistant, making known unto the people more or less of the words of eternal life. During the last month, I took an opportunity of visiting six or eight large villages on the banks of the river. After spending some time in the different bazars, speaking to the people collectively, we went from house to house, giving books to all who could read. In this way we distributed above a thousand tracts, and several copies of the New Testament. We have had at different times, since the last Report, several inquirers, two or three of whom continue to seek a knowledge of divine things; and of one particularly I have every reason to hope, that he has passed from death unto life.

Schools.—"The schools under our care are well attended. Mrs. E.'s *Native Girls' School* has had an average number of a hundred daily; but in consequence of a decrease in the amount of funds appropriated to female education, that number is now of necessity reduced to twenty-five. The *Hindu English School* contains 120 youths, whose progress in useful knowledge, as well as in an acquaintance with the evidences and doctrines of Chris-

tianity, is every way gratifying. The effect of a religious education on their minds is very apparent, loosening from them the sinful and superstitious bands of Hinduism, and, at least, inspiring them with a respect for the religion of the Bible, and a willingness to advocate its Divine authority. More than this, perhaps, cannot safely be said; but I am sure, that their remaining in Hinduism arises from custom, and not from faith in its merits; while the difficulty of forsaking all for the Gospel's sake has hitherto prevented their professing the Christian name.

"The last, though I trust not the least, useful part of our engagements here, is the *Native Christian Boarding School*, containing fifty boys and girls. The boys are instructed in English and Bengálí, while the girls, until March last, learnt Bengálí only. The limited amount of knowledge attainable through their native language, suggested the propriety of teaching them English. The experiment was made through the kind aid of a valued friend of education, C. E. Trevelyan, Esq., who generously offered to defray the increase of expense. It succeeded beyond expectation, and within eight months, six of the girls had acquired such a knowledge of English as to read with ease, and answer questions with readiness and propriety. In the boys' department, respectable progress has been made in different branches of useful knowledge, and particularly in the *History and Doctrines of the Bible*. We also desire to feel deeply thankful for that Divine blessing which has attended the Institution, in bringing many of its members to a saving knowledge of the truth as it is in Jesus. The six youths, who a year and a half since made a public profession of their attachment to the Saviour, have continued to walk as it becometh the Gospel of Christ; and two or three others have given those evidences of piety which will warrant their being soon received into the fellowship of the church. Regarding this Institution as a promising means of raising up holy and intelligent men to preach the Gospel in their own tongue, we desire earnestly to commend it to the attention and liberality of the friends of the Saviour, that the number of its inmates may be increased, which the present low state of the funds alone prevents."

It has been already intimated, that the female department of the *Christian Boarding School* has been removed from Chitpur to Sibpur, where it is under the management of Mr. and Mrs. Pearce:

the transfer took place only a few weeks ago.

HOWRAH AND SULKEA.

Mr. THOMAS and a Native Assistant.

The church at this place, which is partly English and partly Native, has experienced much that is painful, as well as some things of an opposite character. Its numbers have been diminished by death, dismissal, and exclusion. *Two* have died, and it is confidently hoped they died in the Lord, and are now united to the church triumphant above. *Five* have been excluded for impropriety of conduct: *one* of this number, however, has been again restored to the communion of the church after long trial, and, it is hoped, good evidence of genuine repentance. *Two* of the English members have been dismissed to join a church up the country. The loss sustained from these causes has been partially made up by the reception of *one* by baptism, *one* by experience, and *three* by letter. Neither of these, however, belonged to the native community. Of this class there are several inquirers who have, for the most part, been a considerable time under the word, and several applications for baptism have been made, but it has not been thought desirable, for the present, to accede to them.

The word of God has been extensively made known among the inhabitants, and a considerable number of tracts have been put into circulation, particularly at the Rath Jâtrâ and other festivals; they have been constantly given away to persons attending at the chapels, and latterly the plan has been adopted, and to some extent acted on, of calling at the shops and residences of the people, and presenting a tract to the inmates, if capable of reading and willing to receive it. The attention paid to the word has at times been highly encouraging, and pleasing impressions have appeared to be produced on the minds of individuals while listening with much apparent interest to representations of the love of Christ in dying for the guilty. Once a week a small portion of rice, provided from the charitable contributions of one or two individuals, is given away to a number of poor, and in many cases diseased, persons, who assemble for that purpose. From 100 to upwards of 200 persons are usually brought together, when, before they receive the pittance of rice, they are addressed on the all-important concerns of their souls. The attention they give is often very pleasing.

One gratifying instance of good arising from the religious exercises conducted in the Native chapels, has occurred in the experience of a young man lately deceased. It is contained in the following communication from Mr. Thomas:

“Richard Sargood was an East Indian by birth, nominally a Christian, but in reality an idolater, and according to his own statement, made a short time before his death, mad upon his idols to an extent exceeding the Hindus themselves. He had united in their worship, and also mingled with the Muhammadans in paying honours to their saints, and seeking favours at their hands. It was at one of the Native chapels, and at a time when the Native preacher was endeavouring to lead his countrymen to the knowledge of Christ crucified, that he first heard the word. He at that time seemed to think it a good thing for the natives to be instructed, and made an observation to that effect, when he was reminded that what he heard equally concerned himself. A tract was put into his hands, the reading of which had a good effect in convincing him of the evil of his state, which was deepened by subsequent interviews with the Native preacher, by whom he was introduced to the Missionary. Convinced of the wickedness of his heart and life, he became earnestly concerned for the salvation of his soul, and desirous of living a new life, and in fact became a new man in temper and deportment. He was at that time living in the violation of the seventh commandment, but immediately perceiving the sinfulness of his conduct, he applied for marriage, which was accordingly celebrated. He was a diligent inquirer after the mind of God, and yielded himself up to the direction of the word with a readiness which was truly gratifying to observe. His progress in the knowledge of divine things, considering his disadvantages, was considerable, for he could but very imperfectly read or understand English, and though he conversed in Hindustâni as his mother-tongue, he could not read it in the native character. Within a few months from the time of his coming under religious instruction, his business led him to a distant station up the country. It was much feared that when removed from under the means of grace, those holy feelings would subside, and old habits of sin would regain their influence; but he that had begun the good work did not abandon it, or suffer it to be blighted by change of scene or place. When he left Howrah to proceed on his journey, he did so with tears, acknowledging with much feeling the good-

ness of God towards him, and regretting his being compelled to leave the place just as, to use his own expression, his eyes were beginning to be opened: After his departure, letters were received from several persons at stations where he called, bearing pleasing testimony concerning him. After being absent about a twelve-month he returned a few months ago; but a disease of which he had symptoms before he left the station, had made great ravages in his constitution, and it was evident that his end was fast approaching. His inner man, however, had considerably improved; he had gained more knowledge of himself and divine things, and he evinced much meekness and resignation to the will of God. He was unable to attend public worship more than once or twice, but was greatly delighted when any one called to read the Scriptures and pray with him, and converse on divine things. Latterly he derived much assistance from the Romanized Hindustani Gospel of Matthew with which he was supplied, and which, he said, he could understand much better than the English. His acquaintance with his own heart, and his desires after entire holiness, became increasingly apparent. Sometimes the discovery of his sinfulness greatly depressed him. One day he observed, with tears, 'I thought I knew my own vileness, but I now see it more than ever.' He repeatedly referred with much emotion, and many expressions of thankfulness, to the goodness of God manifested in his conversion, and the means by which it was effected, and spoke of it as what had been brought about with a view to his affliction and death, which were so soon to follow that event.

"As death approached, he was evidently preparing for the change. The fear of dying was removed, and he had a desire to depart. Much of his time was spent in prayer, and he was engaged in that delightful work but a few minutes before he breathed his last. Surely we may say of him, 'Is not this a brand plucked from the burning?' and though not one of those whose benefit is specially sought by this Society, not the less a trophy of divine grace, or an evidence of God's blessing on the labours of the Society's agents."

LAKHYA'NTIPUR AND KHA'RI'.

Mr. W. H. PEARCE, Mr. DE MONTY, and three Native Assistants.

LAKHYA'NTIPUR.—This and the *Khari* station have been under the superintendance of Mr. W. H. Pearce, but since Mr.

G. Pearce's return they have been relinquished to his care, he being more at liberty to visit them and attend to their spiritual necessities.

Since the date of the last report, a considerable change for the better has taken place in this station and the surrounding villages, which is to be attributed, under God, to the zealous labours of Mr. De Monty, a considerable portion of whose time, especially during the last year, has been spent here. Many families have abandoned idolatry and united themselves to the Christian population, and thus come under constant religious instruction. Mr. De Monty has furnished a list of fifty-two persons, exclusive of children, who have within the last six months renounced caste, and thrown in their lot among the Christians: concerning whom he says:

"These fifty-two persons were visited by me repeatedly, and having heard the word of God for a length of time previous to renouncing their *jât*, and being thoroughly convinced of the truth of Christianity, they relinquished Hinduism, and numbered themselves with the followers of Christ."

In the early part of December last, Messrs. W. H. and G. Pearce visited this station, when eight persons were received into the church by baptism. The brethren observe, respecting these eight, that the account they gave of their religious experience was very satisfactory, while the brethren on the spot bore testimony to the rectitude of their conduct. They noticed, with peculiar satisfaction, the progress which the female candidates had made in Christian knowledge; an attainment for which they considered them in a great measure indebted to the instruction of their husbands: a pleasing circumstance, as it discovers a laudable concern felt by them for the salvation of their families. As the account of one of these converts contains particulars of peculiar interest, your Committee here subjoin it in the words of Mr. G. Pearce, by whom it has been furnished.

"One of the most interesting characters among the eight persons baptized, is a man from the village of Mora Pai, and the remarkable change that has been wrought in him by the gospel seems to demand special notice. For some years this individual was a devotee of a sect comparatively new and singular in its principles among the Hindus. This sect reject the popular idols of the country, and, in fact, polytheism. They reject the pretensions of the Brahmans, Vaisnabas, &c., with the various popular means of

salvation, and profess to worship one God only, under the name of the *truth*. The leaders of this sect have the address to make their disciples believe that truth is incarnated in themselves, and therefore demand divine homage from them.

"In this delusion, the man just referred to continued till the gospel met him; and so devoted to it and infatuated was he, that he was perfectly unsettled and unfitted for the business of life. His infatuation grew to such a degree that he became nearly deranged in mind, and was known as such among his countrymen. But when the gospel, which is 'the power of God unto salvation,' entered his heart, it was mighty in its operation; and he quickly became like the man who 'sat at the feet of Jesus, clothed and in his right mind.' The power of sin, like the legion of devils, was cast out, and he became a new man, and a wonder to all who knew him. He is now perfectly rational, sober in his habits, industrious in providing for his family, diligent in his attendance on the means of grace, happy in his change, and greatly esteemed and loved by the whole Christian population at the station. When speaking of his change, he usually ascribes it to the grace of God, and appears to do this with great sincerity and feeling."

In the temporal condition of the people, the brethren say, that there was much to detract from the pleasure they enjoyed. The country about *Lakhyantipur* has been visited for several successive years with loss of harvest. Within the last six years there have been but two crops; the people have consequently been reduced to great extremity. Numbers have been compelled to flee and leave their houses and lands, while as many probably have perished from starvation. Hence uninhabited and ruined tenements meet the eye in every direction. The Christian population suffer, of course, in common with the rest. As far as possible the missionaries alleviated their distresses by administering medicine to the sick, by giving small sums of money to three or four families in urgent distress, and by devising means whereby others may obtain, by honest industry, the bread which perisheth. It was deeply gratifying, in the midst of so much worldly distress, to witness the degree of attention paid by the people to their spiritual and eternal interests.

KHA'RI.—Since the date of the last Report, missionary labour has been carried on at this station, and its vicinity, with encouraging success. Two native brethren (relieved on their visits to Calcutta by others) have been constantly en-

gaged. Including all the services at the three chapels now existing, they have regularly conducted worship ten times per week, for the benefit of the professing Christians, and have visited the neighbouring villages, markets, and fairs for the purpose of conversation, preaching, and distributing tracts among the heathen. A gradual increase in the number, and improvement in the religious character of the converts, have been the results. Several families have renounced idolatry, and joined the Christian congregation; and seven individuals have presented themselves as candidates for baptism, whose repentance, faith, and consistent walk appear to the native brethren to justify their speedy admission to the church. Three of these were examined by Messrs. W. H. and G. Pearce, at a late visit, and were approved; and the feelings and character of the others would have been fully investigated, had not their absence from the station and other causes made it necessary to defer it till a future visit.

The distresses of the poor of this station and its vicinity have been very great. The inundation arising from the gale in May, 1833, both in its immediate and remote influence, was most afflictive. A mighty wave, raised from the neighbouring arm of the sea by the tempest, crossed the country, and, in its progress, partially injured or entirely washed down every house of the Christian and heathen for miles. The harvest the year before had been destroyed by the inundation in October, 1832; and this fresh overflow of water from the sea rendered the ground so salt, that although the people sowed their farms in most cases twice, they produced nothing. The condition of all the poor was therefore very deplorable; and in some measure to relieve it, an address and subscription paper was put in circulation by the missionaries, and the sum of Rs. 251. 4. was kindly contributed, which was immediately applied to the relief of the Christian and heathen population. For these benefactions, which saved many lives from starvation, the missionaries return their grateful acknowledgments.

This sum was given as a present to the native brethren and others to aid them in rebuilding their houses, and supplying them for a few days with necessary food. In addition to this, the missionaries, from a separate fund in their hands, contributed by a few generous individuals, lent the head of each poor family a small sum, to buy seed &c. and to purchase a few articles for trade; the amount to be gradually repaid on the cutting of their harvest. Two years had produced nothing;

and this year's rice, though at first very promising, being generally blighted as it reached the ear, so that scarcely one bigah in a hundred yielded enough even to repay its expenses, much was not expected, nor could it, with any feelings of compassion, be demanded. It was therefore with no common pleasure that the missionaries above referred to, at a meeting held on Monday last, after they had stated to the brethren their solemn obligations as Christians to fulfil as far as possible their promise, received in cash, or in engagements to be fulfilled within five days, the sum of rupees 110, about one-third of the total sum advanced. When it is considered that the circumstances of the brethren were so much reduced by their repeated losses; that almost the only way of getting the means of repayment was by making bunds, and cutting wood or grass in the jungle; in doing which, two of the brethren and numbers of the heathen have at different times, during the year, been destroyed by tigers; and that they were aware that no force would be used to make them refund the amount, the missionaries think the return of so large a proportion most honourable to the native converts.

Greatly reduced in circumstances as are the native brethren, it is pleasing to observe that their prospects for the future are upon the whole promising. Through the persuasions of the missionaries, several of the converts have attended to the cultivation of vegetables and other garden produce. It was highly gratifying to the missionaries at their last visit, to see large gardens containing Indian corn, cauliflowers, brinjals, Cayenne pepper, and various other articles, the cultivation of which will give them constant employment, and their sale at the neighbouring markets will afford them the means of support, should their future harvests be unhappily blighted.

Five families from the village of Mádhpur, having lately joined the Christians at Khârf, and being unable, through the intervention of a salt-water creek, to attend worship regularly at that place, it is proposed to erect a small chapel for their accommodation. This will be done under the conviction, which conversation with the villagers justifies, that if they are favoured with regular Christian instruction, several other families will soon be added to the number of the professed followers of Christ.

Upon the whole, the state of the village stations, whether it regards the increased number or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions to the number which are every

where opening around us, seems to demand our grateful acknowledgments to God for his abundant mercy, and our most earnest endeavours, that opportunities so favourable should not, through our want of zeal, liberality, or exertion, be unhappily lost.

TRANSLATION OF THE SCRIPTURES.

At the date of the last Report, the Bengálí translation of the Testament, undertaken by the missionaries of the Parent Society in Calcutta, had been only partly executed. It has since been entirely printed. The edition consisted of 2,000 copies of the Four Gospels, and 1,500 copies of the Acts, these parts being used in native schools; and 1,000 copies only of the remainder of the Testament, the use of which is almost confined to professing Christians. The demand for the version has gradually become extensive, and no copies of Matthew and but few of the other Gospels being left in the depository, it has been necessary to commence a second edition.

As this is chiefly intended for use in schools, it is being printed in a rather larger type. In addition to minor improvements, it has the contents of the chapters prefixed, as in the English version. The Gospel of Matthew is nearly completed, and will, it is hoped, be ready by the middle of next month.

The editions above referred to were executed in the Bengálí character; but the version has also been put into requisition, in connexion with the vigorous efforts making by Mr. Trevelyan and his friends to introduce the Roman character. At this gentleman's expense 2,000 copies of the Sermon on the Mount, in English and Bengálí (the latter taken from this version), have been printed, and almost all sold: and another edition, enlarged, is in preparation. An impression of the whole Testament, in English and Bengálí (Roman character), has also been commenced. For superintending, or copying in the new character, the MS. as far as hitherto prepared, the missionaries are under obligations to Mr. Woollaston of the Hindu College, and Mr. Sykes of Bishop's College Press.

The missionaries acknowledge with gratitude the kind acceptance with which their labours in translation have been received, and which has led to the introduction and use of the new version into schools, &c., conducted by their brethren of other denominations. Being thus assured that their further exertions would be acceptable, they have determined to attempt an improved version of the Old as well as New Testament, and thus to

complete the whole Bible in Bengali: and to this work Mr. Yates has devoted himself. He has nearly executed the Poetical and Prophetical Books, which are by far the most difficult parts, and, when these are completed, will proceed with the Pentateuch, when the printing of the Bible in one volume may be with propriety commenced.

In the prosecution of the work of translation, the missionaries have derived very considerable aid from the labours of the late Dr. Carey, whose exemplary piety, unabating perseverance, and literary acquirements, entitle him to the veneration of the Christian church.

In closing their Report, the Committee make honourable mention of the kind exertions of the Ladies'

Branch, as also of some steady friends of the Society in the Company's European Regiment quartered at Dinapore, and of Mr. Green and a few other friends at Chunar. Still, there was a balance of more than 100 rupees against the Society, besides several claims which could not be discharged for want of funds. This depression is ascribed to the removal of several of the most liberal supporters of the Society, and also to the numerous failures among the mercantile establishments at Calcutta. We trust that the earnest appeal of the conductors of this useful Institution will prove to have been attended with success.

Contributions received on account of the Baptist Missionary Society, from June 20, 1835, to July 20, 1835, not including individual subscriptions.

Kirlington and Limber. (Lincolnshire), by Willia Hudson, Esq.....	4 10 0	Cambridgeshire, by Edward Randall, Esq., Treasurer:	
Lewes, Missionary Association, by Rev. J. M. Sowle.....	15 13 0	Great Shelford. Collection	5 12 6
Young Men at Messrs. Deane's Manufactory.....	1 6 8	Melbourn. Do.....	6 6 0
Bradford, Westgate Juvenile Society, by Rev. F. Godwin.....	4 10 0	Cottingham. Do.....	17 17 6
Norfolk and Norwich Auxiliary, by Mr. John Culley, Treasurer.....	50 0 0		29 16 0
Ress, Friends, by Mrs. Lewis.....	1 2 2	North Shields, subscriptions, by Rev. R. Pengilly.....	3 17 0
Ryeford, Friends, by Rev. W. Williams	1 0 0	Rayleigh, subscriptions, by Rev. J. Pilkington.....	7 0 0
Biggleswade, annual and weekly subscriptions, by John Foster, Esq.....	16 0 6	Cheltenham, collection and subscriptions, by Rev. E. Carey.....	21 11 6
Totteridge and Wlestone Missionary Association, by Mr. Wood.....	8 6 3	Stepney, collected by Miss Davis.....	1 10 4
		NETHERLANDS Auxiliary Society, by Rev. S. Muller.....	150 0 0

DONATIONS.

London Central Negroes' Friend Society, by Miss Stacey, for the School at Jericho, under the care of the Rev. John Clarke.....	10 0 0
Do. do. in Vere, do. Rev. H. C. Taylor.....	10 0 0
B. B.....	50 0 0
C.....	5 0 0
J. H. L. T.....	2 0 0
D. F. T.....	1 0 0
W. L. S., a labourer.....	1 0 0

LEGACIES.

Miss Elizabeth Chapman, late of Chideock, Dorset, Executrix, Mrs. Hephzibah Flight.....	832 0 0
Rev. Thomas Jones, late of Coventry, Executors, Rev. John Sibree, and Mr. W. Prime.....	19 19 0

Widow and Orphans' Fund.

United Missionaries, Calcutta, a balance at their disposal.....	172 15 8
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TO CORRESPONDENTS.

The thanks of the Committee are returned to MRS. HALL, Biggleswade, for a box of Reports, Magazines, &c.; to Mr. Fletcher, Norwich, for a parcel of Tracts, for Jamaica; to the Rev. W. Gillson, for Two volumes of his Sermons; also to Mrs. Letchworth and Friends, Reading; several Young Friends at Kingsbridge, and the Rev. Jonathan Watson, and Friends, Cupar Fife, for boxes of various articles, for Messrs. Eurchell and Knibb.

It is particularly requested that parcels and boxes sent to Pen Court, designed to go abroad, may be marked on the outside with the name of the place from which they are sent.

ERRATUM. The contributions from Sussex in our last number should have been announced, as from "Brighton and Hailsham," instead of "Brighton and Lewes."