

# Missionary Herald.

*It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to 15, Wood Street, but to 9, Wardrobe Place, Doctors' Commons, where the Meetings of the Committee will in future be held, and the Business of the Society transacted.*

## BAPTIST MISSION.

### Home Proceedings.

*Letter from Mr. Saffery to Mr. Dyer.*

MY DEAR BROTHER,

My late visit to Portsea occasioned the following letter, addressed to our friend Mr. Ellyett, referring to the highly interesting state of the Sunday-schools in that town. Perhaps you will not deem so animating a proof of exertion in the home department, foreign to the interests of the Missionary Herald, where an insertion of the letter will probably serve to render the calculations efficient, by recommending to general attention so simple, and pleasing, and productive a source of revenue.

I am, my dear brother,  
Very cordially yours,  
J. SAFFERY.

Salisbury, Dec. 7, 1820.

Salisbury, Nov. 20. 1820.

MY DEAR FRIEND,

I was much interested with my attendance on the meeting of the friends who

support the Mary-le-bone and Lake-lane Sunday-schools, at your public tea party on Tuesday last. The detail of your Annual Reports was particularly pleasing, both on account of the numbers instructed, and the assiduity of the teachers, repaid by various instances of divine mercy.—With the motion put into my hand, “*That the meeting highly approved of the institution of Missionary Societies in these schools, and recommended their adoption wherever practicable,*” I felt appropriate pleasure, suited as it was to the work in which I was engaged of collecting for our Mission, and affording me an opportunity of advocating that important cause.

During the speeches of those who preceded me, I made some hasty calculations, to show, that while you were laudably engaged in procuring from the pupils £15 per annum, to support a Native School of forty children in India, much more than this might be accomplished. I now forward to you and Mr. Ralls, Treasurers of the schools, a copy of these calculations, hoping that your united influence will give them permanent effect. It was observed that *one halfpenny* per week from the 1323 children would amount to £143 6s. 6d. per annum—a sum which would support *nine* Native Schools, and leave a surplus of £8 6s. 6d. Or, if all these children were to give, upon an average, but one farthing per week, £71 13s. 3d.

per annum would be produced; a provision more than equal to the expense of four Native Schools, leaving a surplus of £11 13s. 3d. Taking the first sum, it appears that these two Sunday-schools might daily educate 382 Hindoo children!

You have in your two schools 134 teachers. Now, if each of these were to collect one halfpenny per week from ten persons unconnected with the schools, for the general purposes of the Mission, which more especially require assistance, the amount would be £145 3s. 4d. which, added to the foregoing sum, would make a total of £288 9s. 10d. exclusive of annual subscriptions and collections. Thus in Portsea alone, between £300 and £400 a year might be raised for the Mission.

Some, perhaps, may think this an Utopian, or an impracticable measure. It is neither. You have it already in operation to a certain limit; extend that operation to its utmost boundary. Consider the infinitude and blessedness of the object; labour to have your own minds impressed with it, and convey, if possible, the same animating impression to the minds of your superintendents and teachers, by such addresses and communications as are calculated to keep alive the interest, and the work will be done.

It is the opinion of some, and in that opinion I fully coincide, that not half the money which might be raised among us, has yet been collected. Not a few of our churches do nothing for the Mission; others do little; and I fear that when the above calculations are considered, not one of them all could deserve the encomium given of Mary, "She hath done what she could."

The Mission is in great pecuniary difficulties, and it will be a reproach to the denomination if it be suffered to continue so. Very generally at least, the rich—the poor—the young—might do more—much more. From the exertions of the latter, a great deal is to be hoped for. Let us enlist all their energies, supply materials for their glowing zeal, and animate their enthusiasm in the good cause. This, probably, will arouse others to exertion, and the embarrassment we complain of will vanish.

I am,

Yours, cordially,

JOHN SAFFERY.

## Formation of an Auxiliary Society

IN THE  
WEST OF ENGLAND.

From the Rev. John Singleton, Tiverton, to  
Mr. Dyer.

Tiverton, Dec. 8, 1820.

DEAR SIR,

The importance of Missionary exertions has long been acknowledged by most of the churches in this neighbourhood; but, through some unknown cause, there has not been that co-operation which is so essential to render effective the benevolent designs of the well-disposed. Anxiously desirous, especially in the present state of your finances, to call forth our respective resources in aid of the Foreign Mission, a meeting was held at Taunton on November 15, "to take into consideration the state of the Mission, and the propriety of forming an Auxiliary Society in aid of its funds." The necessity of the object was unanimously acknowledged, and resolutions passed recommending the immediate formation of a Society auxiliary to the Mission; which was accordingly carried into execution. Twelve or thirteen churches have already united with us, amongst which are Exeter, Wellington, Taunton, Tiverton, Collumpton, &c. &c. The Society has been denominated, "The Auxiliary Baptist Mission Society, for part of the Western District."

In order to give publicity to our design, as well as to engage the attention of our churches, we should be happy to be furnished by you with the "necessary papers" specified in your circular, in order to their distribution, previous to the first meeting of the Society, which is appointed to be held in Taunton about May.

I am, dear Sir, on behalf of the Committee, respectfully and affectionately yours,

JOHN SINGLETON, Sec.

Accounts have also been received of the establishment of an Auxiliary Society, in connexion with the Baptist Church at Dartmouth, now under the pastoral care of the Rev. Philip House.

REV. WILLIAM WARD.

WE have great pleasure in announcing, that Mr. Ward arrived

safely at New York on the 29th of November, after a favourable passage of 28 days.

## Foreign Intelligence.

### CALCUTTA.

WE have been repeatedly favoured by Mr. Lawson with a variety of minor articles of intelligence, under the denomination of "Scraps," many of which have been inserted in the Herald. We add, this month, a few of the same description.

*Extract of a Note from Mr. Pearce to Mr. Lawson.*

June 20, 1819.

DEAR BROTHER LAWSON,

You wished to be made acquainted with interesting circumstances relative to the Mission. If you think the following worthy of notice, you may make use of it.

Last night I went to visit one of the native sisters, who is very ill, and to whom our brother Johns has shown much kind attention, in administering to her relief. I asked the poor woman, "Well, how is your mind? I see your body is weak." She replied, "All is well. I have no fear of death. Jesus Christ has suffered for me. All my trust is in him." Thinking she was thirsty, I asked her if she wanted water. She said, "I have living water within, which my Saviour has given me; the same that was given to the woman of Samaria. You know you read the chapter to us the other day." After this she went to sleep. I have not heard how she is to-day. Yours, &c.

*From Mr. Sutton, Moorshedabad, to Mr. Adam.*

June 29, 1819.

My heart has been peculiarly delighted during the last week with the appearances of things around me. I know appearances are often very deceptive, and the native character difficult to be understood; but I have now three, who, I think, are sincerely seeking after Zion. Two of them have been brought, through a Testament I gave away, and some conversation I had with them immediately after my arrival;

and from that time they have been reading it in secret, and are now anxious about farther inquiries. I am very happy in the station, and hope the work of the Lord will prosper in my hand. There is one of the inquirers I think peculiarly conscientious, and his heart is deeply affected with the love of Christ.

Yours, &c.  
S. SUTTON.

*From Mr. Robinson, Batavia, to Mr. Lawson.*

Wetvreden, June 4, 1819.

MY DEAR BROTHER,

I have been busying myself these last two years in trying to compose a few Malay hymns, and have at last, after much painful study, brought my little work to a conclusion, and prepared a fair copy for the press. The parcel I send you contains these hymns, which I wish to get printed as soon as possible, hoping that when they are put into circulation, they will, through a divine blessing, be the means of some good. We have no native converts to make hymns for us here, as you have in Bengal; and, judging from appearances, we shall not have any for many years to come. To this day the greater part of the people sing the Dutch psalms, when I preach in Malay; for there are very few of them capable of understanding the version in Malay, the style being too high for them. From hence you can judge that a few hymns, conveying gospel ideas in a familiar style, are very desirable. We always sing these hymns at our Monday evening prayer-meeting, and on the Sabbath morning; and those who possess manuscript copies, sing them in their houses. I have introduced English tunes, and I find the people like them as well as the Dutch tunes, if not better; and many of the children are masters of several English tunes, so as to be able to sing them without any assistance. So far all is well; but if you ask how many souls have been saved by my means, I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxuriant growth are not to be found here. I often feel much distressed, but the Lord enables me to go on, though I often feel as if I could preach no more. I fear that I shall have but very few at last to be my joy and crown of rejoicing; but pray for me, that I may yet be useful. I do not forget you, and my other brethren, and am always happy to hear of your success.

Yours affectionately,  
W. ROBINSON.

THE following paragraph (writes Mr. Lawson,) is from the Calcutta Journal of last month. I insert it here, as it may be interesting to English friends to read such an evident proof that very considerable revolutions are taking place in the minds of the Hindoos.

CALCUTTA. The Monotheistical doctrine of religion so readily reconciles itself to every mind capable of reflection, and the puerility of the contrary system is so apparent to those who have the courage and independence to think for themselves, that the number of Hindoos who openly profess the Vedantic doctrines, increases in a very rapid progression, amongst that class especially whom birth, education, and station in life, as well as intellectual endowments, entitle to the term, respectable. With the slavish system of idolatry, such a host of prejudices, inimical to the best interests of society, at once vanish, that the philanthropist cannot but partake of the pleasure with which we note the occurrences which indicate its approaching overthrow. Amongst these, the most obvious, perhaps, is the frequency with which the professors of the purer doctrine meet together, with the view of promoting free discussion—as the readiest means of strengthening themselves in the maintenance of what they have come to consider as truth. We have heard of another of these meetings, held at Kidderpore, on Sunday the 30th ultimo, at the house of Motu Chundru, a near relation of the Raja of Bardwan, and a Divan in the Salt department. This gentleman having closely studied the Vedantic system, and investigated the arguments advanced against it, has warmly embraced its doctrines; and to manifest the sincerity of his opinions, invited a number of his friends to a meeting, similar to those we have already had occasion to describe, but from the rank and character of the convoker, more numerous attended than usual, by Hindoos of the first respectability and learning. The following translation may serve as a specimen both of the poetry composed for this occasion, and of the opinions professed by the audience.

“ See Time's destroying hand efface  
Each form that vision's power can trace :  
Think you then human sight extends  
To Him on whom e'en Time depends?  
'That soul if no one can pourtray,  
Which animates our mortal clay ;  
Say, how can human eye embrace  
The Mind that fills all nature's space ?”

THE following is an extract from a soldier at Cuttack, to one of our brethren at Bale Gunge, and is copied here that our friends in England may know with what

real pleasure and gratitude religious tracts are received. The account, in the Baptist Magazine, of Temperance Pascoe, was printed in the form of a tract by our Auxiliary Society, and sent to our brethren in different regiments.

DEAR BROTHER, July 21, 1819.

With many thanks we received the books by the bearer of this. I never met with any thing more enlivening to our faith than the Conversion of Timme. This is another addition to our belief, that we are not in any respect justified by our own works of righteousness, but by divine mercy, which is overflowing and immeasurable; for we find where sin hath abounded like a flood, divine mercy abounds like an ocean. The grace of God is immensely rich; it accomplishes all its blessed ends. Who can declare the noble acts of our blessed Lord, or show forth half his praise? but as long as we are permitted to lisp his holy name, may it be the delight of all our hearts. It gives us great joy to hear that you are all well, and that the good work of our Master is flourishing among you. What can I say? Why, may the Lord bless your endeavours, and grant you a still greater measure of the out-pourings of his Holy Spirit. May you see still more of the light of his glorious gospel, and enter into the unsearchable riches of Christ, and continue to hold on to the end, true disciples of our Redeemer, and ornaments unto his church and people!

Extract of a Letter from Mr. Chamberlain to Mr. Yates, dated

July 31, 1819.

“ For the last fortnight I have been gaining strength gradually, but slowly, and have been enabled to do a little at my work. During the two or three last days I have been in better spirits than usual; and I have been better every way bodily. I feel grateful, but not to that degree I ought, certainly. I am anxious to finish this letter for fear another attack should commence before it is finished. I am discouraged in my work. Had I any one in prospect to take what I have accomplished, I should feel easier. However, on this head I feel more at rest than I have done.”

“ We are almost in *statu quo* here. The native brethren are very active. We have two schools, which, according to report, contain 40 boys; and one shop in a bazar where many people hear the word read; but as yet, neither amongst Europeans or natives, do any appear to be converted. Let us hope, however, that things are approximating towards the manifestation of the glory of divine grace.”

## MOORSHEDEBAD.

WE have lately received from Mr. Sutton, our Missionary at this important station, a copy of his Journals for December and January last. We shall select a few extracts, which will sufficiently prove that he is diligently employed in the service of his Divine Master.

Dec. 5, 1819. At Berhampore. Early this morning I baptized seven persons. Preached in the afternoon from 1 Cor. xi. 24. *This do in remembrance of me*, and administered the Lord's Supper to 46 persons. In the evening preached again, from Rom. viii. 6. *To be spiritually minded is life and peace*. To-day has been one in which I have had much spiritual enlargement and joy; and I think those who have heard the word have found the Spirit of God with them, solemnizing and preparing their hearts for the reception of his truths.

Dec. 7. Rode home this morning in the midst of the heat of the sun, and was afterwards fearful of the consequences; but the Lord has protected me hitherto from the sun by day, as well as from enemies by night. No adequate idea can be formed in Britain of the exceeding great heat of the sun in tropical climates. On my return home found my native Brother Kureem very ill. May the Giver of life restore him. In the evening had worship in Bengalee.

Dec. 8. There has been for some months much illness near me. Have administered medicine several times this morning, and with it spoke of the necessity of seeking for that medicine which can heal the diseases of the soul. Gratitude is but little exercised among Christians, but among heathens it is scarcely discoverable. When medicine is given they seldom return the second time for it, if it does not completely succeed at first; and if it does succeed in healing them, it is an extraordinary thing for a native to return and acknowledge his obligation. In looking at the state of *human nature* among the heathen, we may justly say, *How are the mighty fallen!* How different from man in his primeval state! and there is nothing that can in any way restore him but that gospel which has brought light and immortality into the world. I believe some of the *Hindoo books* have endeavoured to inculcate a principle of morality; some of their writers have been as great as any of the philosophers of Greece or Rome. But what has ever philosophy done for the renovation of the human

mind? It has not had a greater effect than a drop of pure water would in being thrown into a sea full of filth.

Dec. 9. Spent the morning with my Hindoostanee Pundit; and afterwards read the history of one of the Hindoo gods. In the evening spoke to several of the natives concerning him who came to be a light to the Gentiles.

Dec. 11. To-day Sister Marshman gave me a call. I received a visit also from a native, who had before heard the gospel, and wished to embrace it. When I saw him about two months since, I did not approve of his disposition; but he now appears more humble, spiritual, and holy. From a letter also received from Mr. H—, whom I lately baptized, it appears he is exerting himself to make known to his servants and neighbours that truth which has brought holiness and peace to his soul.

Dec. 12. Went early to Berhampore. Preached from John v. 39, *Search the scriptures*. In the afternoon visited the hospital, and preached to several of the patients. In the afternoon preached again to a very attentive audience from 1 Kings xviii. 21; *How long halt ye between two opinions*. After worship conversed with the brethren concerning the proper means to promote the spirituality and peace of the church.

Dec. 14. Went with the Brethren Kureem and Kangalee to Kattra marker, where many heard with attention; afterwards retired to the shade of a large tree, where many assembled and heard. Towards the conclusion several of the poor natives came, and requested I would acquaint the magistrate with the exceeding dearthness of provisions. I answered, Though I much pitied their circumstances, yet I had not power to interfere; I could only give them the bread of life, which was free to all, and would last for ever.

Dec. 17. Have been much distressed lately at not seeing more fruit from my labours among the natives; but the labour is mine, and the blessing belongs to the Lord of the harvest. He knows well when to cause his sun to shine, and his rain to descend; and no doubt in due time, if I faint not, an abundant harvest will be reaped. But the hearts of the Hindoos appear greatly steeled against spiritual objects. In other countries a Felix will often tremble under the sound of the gospel, though his mind may not be changed; but here Satan has so managed his devices, that the arrows of God appear to fly off without entering. Death, eternity, and judgment, are words of no solemn meaning to them. Kangalee left this morning for Cutwa; he has been out preaching continually since he has been with me, and the word of life has been widely sounded forth.

Dec. 19. Preached this morning at Berhampore, from Malachi iii. 16, *They that feared the Lord spoke often.* Preached again in the evening to an attentive congregation. I find these Sabbath-day seasons with my brethren and friends at Behrampore peculiarly endearing to my soul. After labouring during the week with my studies in the Hindoostanee language, and in preaching to the natives, it appears like a day of rest to stand up amongst my countrymen, and divide the bread of life to their hungry souls.

Dec. 20. Was at a prayer-meeting this morning at Berhampore, with some soldiers. After breakfast visited two Native Schools at Kalkepre and Kayra. One was in a good state, but the other not. Afterwards established another in a good situation. In the evening, on my way home, conversed with several pilgrims going to Jugernaut, and informed them that holiness was only to be found in the heart, and not from the pieces of ground which they called holy places.

Dec. 22. There is one great evil among the heathen, namely, the idea of *fate*. Satan cannot destroy that principle which is called conscience, but he appears greatly to have injured it, by inculcating the idea that fate is the author of all things; and nothing is more common, when speaking to the Hindoos about the necessity of holiness of life and heart, than this answer, "What can we do? that which will be, will be;" and therefore they rest satisfied without either thinking or acting.

Dec. 23. Was engaged to-day in conversing with two of my inquirers. The answers of one were very pleasing. In his figurative way he told me, Christ was a good pilot, and would steer in the greatest storms; that Satan's garden was pleasant to behold at a distance, but within every evil weed; that a house unguarded would be entered by thieves; and the mind without watchfulness would be filled with evil.

Dec. 29. Went again to-day by the side of the river, when the majority heard willingly, but several, like the Pharisees of old, were only anxious to cavil at things of little importance, while they would believe those of the greatest absurdity. I endeavoured to argue against one error in particular, namely, *fate*, and told them, by attributing every thing to *fate* they made God the author of sin. But this is an argument which has little effect with heathens; for it is well known nearly all their gods are guilty of the worst crimes. While speaking, many told me they were ignorant, and what could they do but tread the road their fathers had before them.

(To be continued.)

## DELHI.

ACCOUNT of a journey, by Mr. Thompson, from Delhi, to Loodiana, (or Ludheana,) a town about 210 miles to the north-west, on the borders of the Punjab.

December 8, 1819. At two p. m. left home, with a thousand books and tracts in various languages. In half an hour passed out from Delhi at the Lahoree-gate, in a N. W. direction. The country was well stocked with fruit; gardens are very numerous and extensive. The first piece of water was one of no great depth, yet affording a large reservoir of clear and sweet water throughout the year; this spot is made a halting-place. Beyond Badlee there are no more ruins, but one extensive plain, with here and there a mound of earth, a solitary tree, or an isolated village. The fields on all sides seem very partially cultivated. On reaching the village of Nerila, I found, that on account of a dispute between the Nabob of Lucknow and the widow of a Mahratta chief respecting the right of possession, a vast tract of land remains uncultivated.

NERILA; twenty-four miles from Delhi.

Nerila is a populous though a straggling kind of village: it sends great quantities of dried cow dung for fuel to Delhi. After a little inquiry, I found a few well-disposed Hindoos, and among them the pundit of the village: they expressed great pleasure on hearing me address them respecting the way of salvation. The poor men seemed to hear with all their souls, and promised themselves much pleasure from the perusal of the books given them. One brahmun, who at first laughed at every thing serious, and declared himself satisfied with this world, afterwards made many inquiries. The poor man said, that now I had made him my disciple, he would count the days till my return. The pundit, whose house is frequented by Vidyart'hees,\* readily took a few tracts for distribution: others took some for themselves.

SOONPUT; forty miles from Delhi.

Excepting the ruins of two large and puckah built inns, there is nothing but extensive plains all the way to Soonput, a large village, with the ruins of a fortification; on which account it is still called a city. It boasts of great antiquity. Here I had a good opportunity of distributing the word of God in Persian and Hindee. These parts have never been visited with the word of God, and the people are eager

\* "Vidyart'hees," men who profess to search for knowledge.

to read it: some proposed to me to come and spend a few days occasionally with them, that they might obtain more instruction: others offered to become Christians if they were rewarded for losing cast; but the generality believed that the religion of Jesus would prevail, and said it only required to be known. Great eagerness was manifested for books, and from mid-day till near midnight, I was variously engaged with the people; but I was obliged to send multitudes away with tracts only. A poor drunken Sikh on being reproved, fell at my feet, and touching my thighs, promised for ever to renounce liquor and intoxicating drugs, and give himself wholly to the reading of the scriptures, which hearing me read in his own language, he asked for. He was a respectable man and well attended; he could read; one of his attendants said he had squandered thousands of rupees since his taking to liquor. Some sipahees were among my hearers, and were particularly desirous of the only two copies of the scripture selections I had; when I told them books would encumber them on their march, and tracts were more convenient, they repeated, that tracts would be crumpled, but a well-stitched book would be safer in their knapsack. A young Moosulman soldier, who applied for the scriptures, mentioned the parts he wanted, saying, that since his brother had, some years ago, given him an account of their contents, he had been desirous of perusing them. This is pleasing, and shows that the scriptures are talked of among the natives.

In the evening I heard one of the native soldiers repeat a stanza in praise of certain virtues. I called the man in, and giving him some tracts, recommended the gospel to him: after some conversation he offered to resign his situation, and attend me for further instruction. I told him, that his gooroo Busunt-Misir had taken a New Testament, and recommended to him to peruse it attentively.

Between two and three this afternoon an immense flight of locusts darkened the air for a considerable time, and awakened the fears of the poor husbandmen, who ran out into their fields, and waved their clothes and hands to prevent their descent upon their fields, which were but just sown.

(To be continued.)

## AMERICA.

*Extract of a Letter from a Christian Friend, who lately went to the Settlement of Honduras.*

*Honduras, Belize, July 18, 1820.*

BELIZE is not a regular built town; the houses are from twenty to a hundred feet apart, for the benefit of air, as the windows, or *jalousies*, are on every side. Some houses have glass in part: *jalousies* are like Venetian blinds, only much larger. The houses are built on large mahogany blocks, three to six feet long. The house consists of a cellar for provisions; over that the store, or what we should call the shop; and over that are the apartments in which they live. In the evening, we use large glass shades to protect the candles. Mattresses are used instead of feather beds, and a pavilion to keep off the flies. It is not an uncommon thing to have scorpions in our bed-rooms: I have killed three in mine.

As it respects religion, I am at a loss what to say. I fear the principal part of the people think nothing of it. Of the negroes, perhaps not one in fifty can read. On Sabbath-days they work for themselves, making bowls, paddles, &c. and attend to their plantations, the produce of which they sell to their masters. About the end of June, I had occasion to survey some mahogany on the Rio Grande. I had a cutter prepared for me, to take me to the mouth of the river, where I took a dory, (a kind of small boat cut out of a tree,) and went forty miles up. As I was passing along, about five o'clock on a Sabbath-day, I saw a number of little sheds. All the negroes were at work, making large bowls of 3 feet diameter, used for washing, dorays, paddles, &c. I addressed myself to one, but I soon had a dozen. I pointed out the evil of working on the Sabbath, but they said, "My massa no give me money, so me work to get money to buy tings." At half-past six, I suppose there were near thirty; but after I closed, they went to their usual amusements, beating the drum, singing, dancing, and firing guns, till one in the morning.

THE Committee of the Baptist Missionary Society beg to express their cordial thanks to the Ministers, and other Christian Friends, in Scotland, by whom the Secretary and Mr. Mack were so kindly received, and cheerfully assisted, in their late Journey.

The following Sums should have been inserted in the List of Monies received in our last Number.

	£ s. d.		
Essex Auxiliary Society, by the Rev. J. Wilkinson			
Saffron Walden, in addition to a former Collection this year .....	£7	3	0
Harlow for Translations, by the Rev. T. Finch	12	7	0
Ditto, Juvenile Society, for Native Schools.....	3	0	0
Potter-street, Collection by the Rev. J. Bain....	4	0	0
Rayleigh, Collection and Subscription, by the Rev. J. Pilkington .....	4	6	8
Old Safford.....by the Rev. R. Pettit....	1	7	6
Halsstead .....	1	4	0
Earls Colne .....	5	0	0
Thorpe .....	2	0	0
Braintree, Collection at .....	8	10	1—48
			18 3
Thrapstone, Collection and Subscriptions, by Mr. Stevenson .....	28	10	0
Mr. F. Duerden, of Bermuda, Donation .....	5	0	0
Hemel Hempsted, Female Missionary Society, Half-year's Subscriptions to Midsummer, by the Rev. James Clark .....	11	1	9
Cardington, Cotton End, Collection and other Subscriptions, by the Rev. W. Freeman .....	26	0	11

N.B. Of the Sum of £49 11s. 5½d. received from *Abingdon*; as mentioned in the Herald for December, it should have been specified that £14 1s. 2d. was subscribed for the Support of *Native Schools*. For *Evesham*, in the same List, read *Ensham*. The amount collected at *Newbury* should have been entered £45 13s. instead of £35.

*Just Published*.—THE Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 22, 1820; together with an Appendix, and List of Subscriptions, Donations, and Collections for the Year.