

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

WE feel much pleasure in being able to lay before our readers some extracts from a speech delivered at the late Anniversary of the Bath Church Missionary Association, by that distinguished friend of Missions, William Wilberforce, Esq. M. P. We insert them, not merely on account of the tribute of affectionate respect paid to our venerable friend Dr. Carey, but in the hope that good will result from the diffusion of those excellent and impressive sentiments contained in the concluding part of the extract. We earnestly recommend them to the serious attention of our readers. We hope they will excuse us for adding, that if they should be acted upon by all who peruse our pages, the pecuniary difficulties of the Mission would instantly vanish.

"I cannot look at India without peculiar delight: there we see the god of this world having entrenched himself as it were within a line of circumvallation, having marked the territory as his peculiar domain, having drawn around him fences and barriers against the admission of heavenly light; and thus surrounded and entrenched, he seemed to bid defiance almost to the God of Love himself—triumphing both over the understandings and the hearts of his wretched victims, gaining a victory even over the instincts of our common nature—for there, Sir, children were seen, not to support their aged parents, but to destroy them; there, even the mothers were seen to sacrifice their darling infants by willingly exposing them to an

untimely grave, throwing them to be devoured by sharks and alligators. There, these things were going on; and going on, too, without exciting even a sentiment of disapprobation, or any feeling of revolt. But what a change do we now begin to witness even in that region which the god of this world seemed to have appropriated to himself! That chosen region has become as it were the arena of a grand and decisive conflict: there we now find the gleams of light beginning to penetrate in what was a wilderness, (nay, a million times worse than a wilderness;) symptoms of vegetation now begin to appear; and the desert begins to bloom and blossom like the rose, and exhibits every where freshness, fertility, and beauty.

"It happens here, also, that in the means used in effecting this great work, we see the marks of the Divine Hand. It would have been natural for us to expect that it would have been achieved in a very different way, by the united efforts of many religious Societies; but, in fact, we find these great effects to have been principally owing, hitherto, to the exertions of one, and that, in its origin at least, not the most rich or powerful; and one of its brightest and most useful ornaments a poor ignorant mechanic (I allude to Dr. CAREY.) We see him, rising from that poverty and that ignorance to a degree of knowledge, and then to a degree of usefulness, which was scarcely ever before attained amongst the sons of men. When I see this, I seem to see a second time the god of this world foiled by the weapons of the Spirit; I seem to see an exemplification of that text, that 'the weakness of God is stronger than men, and the foolishness of God is wiser than men.' I see this giant Goliath vanquished by a peasant child with a sling and a stone, seeing, as I do, Dr. Carey, from his knowledge and skill in the Asiatic languages, affording the greatest and most valuable assistance to the cause of Christianity, and rendered an instrument of diffusing perhaps ultimately more happiness than any of the sons of men who have been most distinguished as the benefactors of our species.

"There is one consideration on this subject which I would beg to propose. I think mankind, in their way of viewing it are apt to consider the support of Missions as if they had an OPTION in the case. Now I must frankly state, that, *not to do the very utmost of our power, both in substance and influence, and in every possible way to assist this cause, is to be wanting in our duty.* And it appears to me, that if we could see before our eyes, the cruel practices which still prevail in India (if I say less about Africa, it will not be thought that I think less,) I am persuaded that it would overcome the reluctance of any person who is unwilling to allow that it is our duty to do the best we can for the conversion of the Heathen. I am persuaded that this reluctance can only arise from these things being removed from our perception. It is because we do not witness these things, that we are slow in believing them. I said it was the duty of every one to do his very utmost in this cause; and I said this the rather, because we may urge that principle which is sanctioned by Divine Wisdom and Goodness, that it is not the amount of what is given, but the *motive in every thing that is regarded by Almighty God.* That thirty shillings, Sir William, which was given by that poor blind girl, of whom my friend told us, is a donation which I doubt not will occupy a principal place in the treasury of God. By Him, things are valued according to their true worth. By Him, I doubt not, that poor girl's contribution will be equally rewarded (might I not say more) than the princely donations of the richest benefactor. Oh Sir! when we look still farther—when we look forward to those scenes when all the distinctions which prevail here shall be done away; when things shall assume their true colour and proper size; then only shall we estimate them according to their real worth. Why Sir, to me it is a delight, that the poor are not excluded from contributing to these great and good objects; that the Almighty has given *them* the means of benefiting their fellow-creatures: and I confess I know nothing that has ever struck my mind as more base and narrow, than, under the pretence of sparing them their little subscriptions, to deprive them of this privilege, and thus, under the plea of kindness, to degrade them below that level which the common Parent of us all meant that they should occupy—to defraud them of the power of doing good to their fellow-creatures: on the contrary, Sir, when they give according to their means, they assume the true dignity of their nature. Let all our exertions then be worthy of the cause in which we are

engaged. And in truth, Sir, both you and I feel, it is with the more peculiar pleasure that we attend on occasions of this kind, because we can engage in *them* with such unmixed confidence and delight. It too often happens that even the path of duty is painful and dubious, and calls forth conflicting feelings; but, blessed be God, the path in which we now tread, is one in which we can go forward with freedom; and find in it present peace and joy, with the assurance that it will conduct to happiness and glory. Thus we always find that Christianity scatters blessings on every side of her, in her progress from this world to another. In promoting such a cause, shall we be slothful or lukewarm in our efforts? Oh Sir! in that world to which I have just alluded, how languid will our warmest zeal appear, how unworthy our most strenuous exertions! Let us then go forward with increased earnestness, humbly assured that that same gracious Being who has hitherto so remarkably blessed us, will give still greater and better blessings, till at length all the poor wretched heathen shall be cheered with the knowledge of salvation, and we all, as the children of one common Parent, shall rejoice together."

LIBERALITY OF A POOR BLIND GIRL.

(From the Missionary Register.)

A BLIND girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl; you cannot afford to give thirty shillings to the Society." "I am indeed, Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries."

Whose heart is not moved by such an instance of exalted Christian charity!

BEDFORDSHIRE.

WE are gratified in having to announce, that on Wednesday, March 21, a Meeting will be held at the Old Meeting House, Bedford, to form an Auxiliary Baptist Missionary Society for the County. The Rev. R. Hall, M. A. of Leicester, and the Rev. S. Hillyard of Bedford, have engaged to preach on the occasion.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

Calcutta, April 25, 1820.

I THINK the cause of our Redeemer is evidently on the increase; we are seldom a month in Calcutta without additions, and the next month I expect to baptize three persons, one of whom was a devotee at Kalee-glaut, where he actually kept a vow of silence for four years. A pamphlet, I think sent out by Mr. Townley, affected his heart and opened his mouth. When he first came to me he made the most singular appearance imaginable, being covered with charms and amulets; he wore a necklace made of snakes' bones; and so far were the Hindoos of Calcutta from thinking of his conversion, that when he first walked along the street with John Peter, several of the chief natives came out of their houses and prostrated themselves at his feet. One of the others is a Telinga Brahman, and the other a Dane, the first of that nation we have yet baptized. In a week or ten days more I expect to baptize three soldiers in the Fort. At Beerbhoom a good number has been baptized the last year; at Moorshedabad, or its neighbourhood, brother Sutton has baptized several, and has much encouragement. A greater number has been baptized at Dinagepore and its vicinity than in any other place. Brother Smith has baptized several at Benares; and a letter from him received to-day informs me that three others are soon to be added to the church there. At Dacca there have been additions; and at Chittagong the Mug Christians have now kept together, have maintained the worship of God, and edified one another for three years, without a pastor to reside among them. Brother Peacock lately went to them, and

his account of them is highly encouraging; so much was he encouraged, that he seems now determined to visit them frequently, and do his utmost to help forward their spiritual concerns. Brother Chamberlain has been very ill, but is considerably better. The printing of his translation, which has been, with several others, delayed through want of paper, is now going forward. Our steam engine is now in operation, and fully answers its purpose, so that we have plenty of paper. In short, accounts from every part of India are encouraging. The printing of the Mahratta Bible is almost finished; the last proof sheet I read finished Micah within a verse or two, and all is printed except the remainder of the minor prophets. The historical books in Punjabe are almost finished; the last proof sheet reached to the seventh chapter of Nehemiah. In Telinga, Pushtoo, and Kunkuna, we are nearly through Leviticus. The New Testament will, within a few months, be finished at press in Goojurattee, Bikaner, Kashmeer, and Kurnata; and several others are advanced as far as Luke or John.

Through mercy I enjoy tolerably good health; which is the case with us all except my wife, whose weakness is great. Eustace's wife is just recovering from a dangerous illness; last Friday her life was despaired of, but she is now recovering. The American Missionaries have been ordered to quit the Burman dominions; and Mr. and Mrs. Coleman have arrived in Calcutta. Three persons had received the word at Rangoon, and were baptized; this stirred up opposition, and they resolved upon going to Ava, to request leave of the king to propagate the gospel in his dominions. It could scarcely be expected that a heathen king should give that liberty, and he of course refused it, and ordered them out of the country, saying, that though the Burman laws allow all to worship as they choose, yet they allow of no proselyting. On their return to Rangoon, some who had occasionally attended before, came forward and proposed themselves for baptism. This induced Brother Judson to resolve upon staying as long as he could.

Brother Robinson has baptized a Chinese. I received a letter from Brother Bruckner a few days ago; he feels discouraged at want of success. Brother Chater labours much. A son of Christian David, who is now with me, says, that Brother Chater preaches often in Cingalese, and is well attended; and Brother Siers the same in Portuguese. I enclose a letter from my son Jabez, which I received to-day. He is far from any one to help him, but the Lord has kept him his

therto; and I trust his settlement at Ajimere will be an ultimate blessing to these parts. Accept my thanks for Hurrion's sermons; and pray give my best thanks to dear Mr. Scott, for his translation of the History, &c. of the Synod of Dort. I would write to him if I could command time; if there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord.

Extract of a Letter from Dr. Marshman to Dr. Ryland, dated

Serampore, June 2, 1820.

On the 19th, brother Carey baptized three soldiers in Calcutta, and last Lord's day I baptized three persons there, two of them brahmins. One of them received his first impressions from reading in Calcutta brother Carey's translation of the New Testament in the Telinga language; the other was an ascetic, who lived years in the Sunderbunds, among the wild beasts, wearing a *mala*, (a necklace) made of the vertebrae of serpents. We have four persons before the church at Serampore; three of them to be baptized on Lord's day. Blessed be God, all the churches around seem to be flourishing.

Extract of a Letter from Dr. Carey to Mr. Burls, dated

Serampore, July 7, 1820.

LAST Tuesday evening, an Auxiliary Missionary Society was formed in the Church meeting at the Lal Bazar Chapel. Five young men offered themselves as Missionaries to the population around their dwellings. These act gratuitously. I do hope the funds will enable us to do more at a distance from Calcutta.

The numbers baptized last year in all the churches in India is highly encouraging; and a goodly number are now inquiring the way to Zion, with their faces thitherward.

AJIMERE.

Letter from Mr. Jabez Carey to Dr. Ryland, dated

Ajimere, April 7, 1820.

MY DEAR SIR,

I have the pleasure to acknowledge the receipt of your very kind and encouraging letter, dated the 1st of July, 1818, which I received a short time ago; and can hardly forgive myself that I did not answer it immediately on its receipt. You have no doubt heard ere this that I have changed Amboyna for Ajimere; but the exchange, I am sorry to say, is not such in my favour. While at Amboyna, the Dutch government behaved to me in the most

friendly manner imaginable; and I should have returned there with the greatest pleasure again, (as the Dutch government kindly gave me their permission so to do,) had not Ajimere been thought of as a place of more consequence, and where more good might be done in time than at Amboyna. My attachment, to Amboyna, however, I hope will never cease. The respect and esteem of the inhabitants there, I flatter myself, I had in some measure secured, and it gave me the greatest satisfaction to see so many wet eyes when I parted from them; but who thought then that the separation would have been for so long a period as it now appears to me it will be? Ajimere is a fine place, and will soon, I have no doubt, be in a very flourishing state. There is a tank about 7 miles from hence, to which Hindoos come from all parts of the world to wash away their sins, and the pundits here affirm that it's water has more efficacy for that purpose than that of the Ganges, and that it had its existence before the Ganges. The Mussulmen have also in this city a monument raised to one of their saints, to which they come from all parts of the world. They believe this saint has power to do every thing, and therefore make their application to him the same as if he were a God. Both Hindoos and Mussulmen join in paying the highest respect, and even worship to this saint, and I believe this is the first object that I have ever heard of or known, where both join. Both Hindoos and Mussulmen swear by his name, which is Khwaja Saheb. They have also a number of other tombs here, which belong to other inferior saints. I have, after much difficulty, been able to obtain a house, which, with some repairs, will soon be fit to live in. When any good will be done here, I cannot say; may God grant that it may not be very long. I have succeeded at last in forming one school, but not here. It is at Poker, the place where the tank is, where about thirty children attend in the temple of an idol. I am going to make another trial here, to see what can be done. My first, I am sorry to say, failed. I hope success will attend my endeavours this time. I feel a good deal of difficulty to get on, as I have no assistance from any one in power here, which you well know I had in Amboyna. Mr. Martin will, I hope, always be remembered by me with gratitude. My dear and ever valued father, I really think looks older than he is, and I do not know how much longer he will be able to hold out. I need your prayers, my dear Sir, as I am young and inexperienced, and who knows with what temptations Satan may assault me; therefore pray for me, and beg every Christian friend you see to do so also.

SUMATRA.

We have at length received intelligence of the arrival of our friends, Messrs. Burton and Evans, at this new station. They landed at Fort Marlborough on the 9th of June last; but we regret to add, that soon after, Mr. Burton was taken so ill that his life was despaired of; and what rendered the affliction more distressing was, that this occurred at the time of Mrs. Burton's confinement. He had, however, so far recovered, when the last accounts came away, as to be on the eve of proceeding to the northern part of the island, with a view of fixing himself there. These particulars are chiefly derived from a letter, addressed by Mrs. Burton to a female friend; previous communications from our Missionaries themselves not having come to hand. We hope they may arrive in time for publication in our next Number.

DELHI.

Account of a Journey by Mr. Thompson from Delhi to Loodiana.

(Continued from Page 88.)

KURNAL.

Another day's travelling through the Dhak jungles, with only the miserable though brick village of Ghurounda on the road. Kurnal is a cantonment; it is the ahode, I think, of Sikhs of distinction.

Here I had an opportunity of preaching twice to about fifty Europeans of the artillery, the drummers, and sergeants of the native battalion and their families. Three gentlemen requested the scriptures in Persian and Bengalee, for their servants and other natives about them. A few Hindoos solicited the same for themselves.

TERRAWARI OR TERROWLY.

A short stage, but rendered disagreeable by the road lying through jungles. The village is within the ruins of a town; the population small, and the place dull. Very few Sikhs were to be seen, although their possessions are said to commence

here. A pundit, a banker, and a Sikh, came to me at night for the scriptures in Hindee and Punjabee.

THANESHWUR.

A large town, subject to a Sikhirda named Golab singha. Connected with this town is Kooroo-kshetra, a famous place, to which pilgrims resort at the eclipse of the sun. Four hundred families of brahmans subsist upon the gains; these men are well-versed in Sungskrita, but live solely upon their unlawful gains. The Sikhs are very opulent and numerous here, as might have been expected; and well acquainted with the few books they have. In the department of this people, there is a degree of forwardness, perhaps not unbecoming their independent character: yet quite free from the insolence and pride that mark the Mussulman.

On my reaching the town, an upper-roomed house was allotted to me, but as it wanted a cookroom, the thanadar conducted me to the fort, (an old Mussulman building,) and gave me my choice of its apartments; placing my baggage in one, I went up to the Mookurba, now a Sikh temple, where I saw Baba Nanuk's Grunth, an immense folio, which was read or chaunted by a young Sikh, but little attended to by the multitude, who thronged about me, and were intent upon questioning and conversing with me. I therefore read out of the "Gospel Messenger" or (as it is in the Punjabee) "Messenger of the Excellent Book," and as I proceeded, it led to a great deal of conversation illustrative of the tract.

While thus engaged, a lame boy (turned Mussulman) came in sight, and an old Sikh remarked of him, that "he had probably broken the legs of another during a former birth." The similarity of this remark to that made by the Apostle, "Master, who did sin, this man or his parents, that he was born blind?" made me turn to the 9th chapter of John's Gospel in the Punjabee Testament, and read the account of the blind man's being restored to sight. The 3d chapter of Acts I also read, containing the account of the lame man restored by a miracle, with Peter's sermon on the occasion; giving all glory to God, and shewing wherefore Christ came into the world.

The Sikhs were pleased to hear me read in their own language and their favourite character, the Gooroo-Mookhee.* I had

* "Gooroo-Mookhee," a modification of the Deva-Naguree alphabet, highly esteemed among the Sikhs, from its being that in which the writings of Nanuk, their founder, are written. In this character the Brethren at Serampore have cast a

a great call here for the Punjabee Scriptures, and enjoyed great satisfaction in reading and distributing the word of God in a new language and amongst a strange people.

I may be too credulous, but I certainly think the Sikhs heard and received the word, and talked of the things of God with uncommon interest. All this feeling may die away with the occasion; but my

fount of types, with which they have printed the New Testament, the Pentateuch, and nearly the whole of the Historical Books, with many tracts in the Sikh or Punjabee language:

hope is, that as they have the written word with them, it will not lie dormant, but prove sufficient to awaken and save some, before it be consigned to the dust. This is my hope, and I pray that I may both live and labour to realize it. The Sikh Muhunt, an old man, very readily accepted the Punjabee Testament, and promised to teach it to the young Sikhs who attend his school within the temple. The brahmun and pundits of Koorookshetra came in great numbers even for a single tract. I left a volume of the Sangskrita Scripture here with two principal pundits.

(To be continued.)

Account of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1820, to February 1, 1821, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Cornwall, collected by Rev. F. A. Cox	100	6	8	
Hamilton, N. B. by Rev. James Mather	4	0	0	
Dunstable, Collection and Subscriptions, by Rev. W. Anderson	22	5	0	
Boston, Lincolnshire, Collection and Subscriptions	7	7	0	
Olney, Ditto, by Mr. W. Wilson	30	0	0	
Reading, Collection and Subscriptions, by Rev. J. H. Hinton	99	5	7	
Bristol and Bath Auxiliary Society, on account, by Mr. John Daniel ..	250	0	0	
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer	98	15	6	
Youths' Auxiliary Missionary Society	35	0	0	
Wallingford Auxiliary Society, by Mr. Field, Treasurer	28	10	6	
Hants and Wilts Auxiliary Society, (including £18 15 7½ at Westbury Leigh)	350	0	8	
Loughton Auxiliary Society, by Rev. Mr. Brawn	6	12	11	
Hull, Subscriptions, by Mr. Carlile	24	0	0	
Keppel-Street Auxiliary Society, Subscriptions up to Michaelmas last, by Mr. Marshall	42	0	0	
Kent Auxiliary Missionary Society, viz.—				
Seven Oaks, *Second Collection this Year	20	2	6	}
Subscriptions	13	1	6	
Ladies' Association	38	12	0	
Wellingborough, Subscriptions, by Rev. Mr. Davies	5	0	0	
Tbornbury, Collection, by Rev. Edward Steane	6	2	1	
Oakham, Ditto, by Rev. W. Millar	0	18	0	
Eastern District of the South-East Baptist Association in Wales	66	18	0	
Trowbridge, Collection and Subscriptions, by Rev. S. Saunders, (in- cluding 3 Guineas extra Subscriptions in consequence of the pre- sent demands upon the Society)	26	19	3	
Bealdley, Baptist Congregation, by Rev. Mr. Brook	3	0	0	
Birmingham, Collection at Cannon-Street Meeting, by Rev. R. Hall ..	54	15	10½	
Northampton, Subscriptions, by Rev. Thomas Blundell	9	13	0	
Campsie, N. B. Bible, Missionary, and School Society, by Rev. J. Lockhart	10	10	0	
Thrapstone, Collection and Subscriptions, by Mr. Stevenson	23	10	0	
St. Peter's, Rev. T. Cramp and Congregation	10	0	0	
Exeter, Female Auxiliary Society and Friends	8	4	0	
Half-yearly Association of Baptist and Independent Ministers for the Isle of Ely and its Vicinity	4	2	8	
Towcester, Penny Society, by Rev. Mr. Barker	7	0	0	
Mitcham, Surrey, Subscriptions from Mrs. Pratt, by Rev. J. Elvey	4	2	6	

* The first, of £35 2s. 6d. was acknowledged in the Herald for July last.

	£	s.	d.
Sharnbrook, Auxiliary Society, by Rev. Joseph Hides	6	2	6
Crayford, Auxiliary Female Society, by Mrs. Smith, Treasurer.....	5	5	0
Hertford, Auxiliary Society, by Rev. W. James	9	0	0
Kingsbridge, sundry Subscriptions, by Rev. John Nicholson	9	5	0
Ridgmount, Subscriptions, by Rev. W. Cuttriss	1	8	0
Princes Risborough, Half of Annual Subscriptions and Donations from the Society in Aid of Foreign Missions	7	16	6
Half of Collection in the Parish Church of Bledlow, in Aid of the above Society, Rev. W. Stephen, Rector	2	7	6
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Yorkshire and Lancashire Society, by W. Hope, Esq.	25	0	0
Dalry, N. B. Legacy of the late Mr. John Auld, by Rev. G. Barclay ..	5	0	0
Unprofitable Servant, (Luke xvii. 10,) by Mr. Burls.....	100	0	0
Maidstone, Henry Shepherd, Esq. Life Subscription	10	10	0
Mrs. Hall, Cheltenham Donation.....	10	0	0
Two Swiss Ladies in the Canton of Bern, by Rev. Dr. Steinkopff	5	0	0

The Committee are indebted to the following Ministers and Congregations for *extra Collections*, kindly made in consequence of the Appeal on behalf of the Mission in the Herald for December last. We expect to announce several others next month.

Battersea	Rev. Joseph Hughes, (and a Gold Ring).	22	8	9
Chelsea	Owen Clarke.....	7	10	7
Fetter-Lane	J. Elvey.....	15	0	0
Burton-Street	J. Belsher and J. Edwards.....	15	17	7
Walworth, East-Street	Richard Davis.....	8	10	6
Grafton-Street	W. Williams	9	5	6
Hammersmith	T. Uppadine	24	7	7
Clapham, Rev. J. Philipps, including two Life Subscriptions, viz.—				
Mrs. Mary Horsman, Clapham Common	10	10	0	} 88 10 6
John Blackett, Esq. West Smithfield.....	10	10	0	
Plymouth Dock, Church at Morice-Square, remitted by Mr Pinsent ..	10	0	0	
Banbury, Friends at, by Rev. W. Gray.....	13	2	0	

FOR THE TRANSLATIONS.

Glasgow Auxiliary Society, by Mr. James Deakin, Treasurer	52	13	6	
Edinburgh, Baptist Church, by Messrs. Braidwood and Peddie, Pastors	25	0	0	
Hants and Wilts Auxiliary Society, by Rev. John Saffery	51	2	0	
Wigau, Female Society, by Mrs. Brown	8	0	0	
Newcastle, Penny a Week Society, by Miss Angas	14	0	0	
Saltcoats, Female Bible and Gaelic School Society, by Rev. G. Barclay	9	0	0	
Irvine, Bible Society	by Ditto	5	0	0
Female Bible Society	by Ditto	5	0	0
Friend, by Dr. Stuart, Edinburgh	Donation.....	10	0	0

FOR NATIVE SCHOOLS.

Glasgow Auxiliary Society, by Mr. James Deakin.....	23	11	0
Hants and Wilts Society, by Rev. John Saffery.....	42	1	0
Liverpool Ladies' Society, for a School for Native Girls at <i>Cutwa</i> , under the care of Mrs. W. Carey	15	0	0
For Ditto at <i>Digah</i> , under the care of Mrs. Rowe	15	0	0
For another, to be formed under the direction of Messrs. Carey, Marshman, and Ward	15	0	0

TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mr. John Ball, of New Compton-Street, for a Parcel, containing Magazines, &c. for the Missionaries.

It is intended, in future, to acknowledge the receipt of monies on account of the Mission every month. Whatever may reach the Treasurer or Secretary in London, by the 14th of each Month, will be noticed in the next Herald. The publication of individual Subscriptions must, of course, as in all similar Societies, be confined to the Annual Report. A deviation from this plan would, to say nothing of other inconveniences, involve the Society in such additional expense, as could by no means be justified.

The numerous Subscribers to the Serampore College are respectfully informed, that a complete List of the Donations received for this object will be published, as soon as possible after Mr. Ward's arrival from America, which is expected in the month of April.

We are requested, by Mr. Blundell of Northampton, to state, that the sum of £5 entered as a Donation from him in the Report for 1820, page 67, should have been printed "A Friend. by Rev. T. Blundell."

Any friend of the Mission, who may be able to spare a Copy of No. VIII. of the Periodical Accounts, perfect, will highly oblige the Secretary by sending it to the Missionary Rooms, 9, Watdrobe-place, Doctors' Commons. The full price will cheerfully be paid for it, if required.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.