

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

NORTH OF ENGLAND  
(LATE NEWCASTLE)

*Auxiliary Missionary Society.*

THE Anniversary of the Auxiliary Baptist Missionary Society for Newcastle upon Tyne and its vicinity, was held in Stevenson-street Chapel, North Shields, on the 2d of January; Rev. J. Cochrane, Minister of the Scotch Church, in the Chair. The Chapel was crowded by a very respectable and attentive assembly, who listened; with unabated interest, for nearly three hours, to the addresses of the ministers and others on the subject of Missions to the Heathen. The principal speakers on the occasion were, the Chairman, Rev. Messrs. Howell, Williamson, Gilmour, Winter, Pengilly, Dr. Oxley, and Mr. Rennison. The Report, which contained a succinct account of the progress of the Baptist Mission in all its objects, was read by Mr. Pengilly, and ordered to be printed. The name of this Society in future is to be, The North of England Auxiliary Baptist Missionary Society; the Committee at Newcastle is denominated the Committee of Management, and a 'Corresponding Committee' of leading individuals in the three Northern Counties was also appointed.

### GREAT MISSENDEN, BUCKS.

ON Tuesday, the 15th of January, a public meeting was held at Great Missenden, for the purpose of forming a Missionary Association, the proceeds of which are to be divided between the Church and Baptist Missionary Societies. James Stephen, Esq. Master in Chancery, kindly presided on the occasion; and as the Room in which it had been intended to assemble was found far too small, the Mect-

ing-house was substituted for it, at the recommendation of the Chairman, and the Rev. Richard Marks, Vicar of the Parish. The meeting was agreeable and satisfactory. A collection of Seven Pounds was made at the doors. A number of Collectors, chiefly females, kindly volunteered their active and useful services—a delightful specimen was afforded of the cordiality with which Churchmen and Dissenters can unite in these labours of love—and a fair pledge given, that this retired village will not be the least among the thousands of Judah, in furnishing her aid towards the cause of the Redeemer in heathen lands.

### REV. W. WARD.

WE have great pleasure in announcing that the Abberton arrived in safety at Madras, after an expeditious passage, on the 24th of September. Mr. Ward and his companions were all well, and as the vessel would continue at Madras for some days, they had proceeded, by another ship, direct to Calcutta. We may, therefore, expect that the next letters from that port will bring the intelligence of their arrival.

### Foreign Intelligence.

#### SERAMPORE.

Our readers have already been apprised of the painful bereavement which has befallen the venerable founder of our Mission in Bengal. The following communication on this subject, extracted from a letter lately received by Dr. Ryland from Dr. Carey, presents some interesting particulars of the excellent woman lately deceased, and displays, very clearly, the influence of true religion on the mind of the pious survivor.

*Scrapore, June 14, 1821.*

I AM now called in divine Providence to be a mourner again, having lately experienced the greatest domestic loss that a man can sustain. My dear wife was removed from me by death on Wednesday morning, May 30, about twenty minutes after midnight. She was about two months above sixty years old. We had been married thirteen years and three weeks, during all which season, I believe, we had as great a share of conjugal happiness as ever was enjoyed by mortals. She was eminently pious, and lived very near to God. The Bible was her daily delight; and next to God, she lived only for me. Her solicitude for my happiness was incessant, and so certainly could she at all times interpret my looks, that any attempt to conceal anxiety or distress of mind would have been in vain. Nothing, however, but tenderness for each other's feelings, could induce either of us for a minute to attempt a concealment of any thing. It was her constant habit to compare every verse she read in the various German, French, Italian, and English versions, and never to pass by a difficulty till it was cleared up. In this respect she was of eminent use to me, in the translation of the word of God. She was full of compassion for the poor and needy; and till her death, supported several blind and lame persons by a monthly allowance. I consider them as a precious legacy bequeathed to me. She entered most heartily into all the concerns of the Mission, and into the support of schools, particularly those for female native children, and had long supported one at Cutwa of that kind. My loss is irreparable, but still I dare not but perfectly acquiesce in the divine will. So many merciful circumstances attend this very heavy affliction as still yield me support beyond any thing I ever felt in other trials. (1.) I have no domestic strife to reflect on, and add bitterness to affliction. (2.) She was ready to depart. She had long lived on the borders of the heavenly land, and I think lately became more and more heavenly in her thoughts and conversation. (3.) She suffered no long or painful affliction. (4.) She was removed before me, a thing for which we had frequently expressed our wishes to each other; for though I am sure my brethren and my children would have done the utmost in their power to alleviate her affliction if she had survived me, yet no one, nor all united, could have supplied the place of a husband. I have met with much sympathy in my affliction.

CALCUTTA.

*Journal of the Brother stationed at Door-gapore, for November, 1820.*

Thursday, November 2. As Paunchoo and I were this evening walking to Burahnugur, we observed ten or twelve persons standing round a Sunyassee, who was sitting cross-legged almost naked and covered over with ashes from head to foot, under the shade of a tree. He professed to have relinquished all carnal and worldly enjoyments, but after engaging in conversation with him, we soon discovered from his incoherent answers and red eyes, as well as from the presents which the people were making and the remains of former gifts that we saw lying before him, that he was in a state of intoxication from smoking *Ganja*, a drug of most pernicious qualities, but in very common use among the lowest and most depraved classes of natives. Turning from him therefore, we sang a hymn, read a portion of scripture, and then addressed the crowd which had by this time assembled round us, exposing the hypocrisy of the Sunyassee and the total insufficiency, (even if he were sincere) of bodily austerities or outward observances of any kind whatever to procure the pardon of sin and the favour of God. The idea of obtaining justification in the sight of God through the righteousness of another, is at the farthest possible remove from all the religious conceptions of this people. Whether it be the performance of the daily ceremonies of bathing in the Gunga, repeating the name of a deity, self-inflicting penances, abstraction from worldly cares, divine meditations, or whatever else, it is always something which they themselves do, that they conceive renders them acceptable in the sight of God. This (it is true) is an affection of the natural mind in the more privileged European, as well as in the Hindoo, but in the latter it is formed into system, established by authority, supported by example, inculcated by their teachers, aided by sensible representations, and altogether makes such a formidable resistance to the humbling doctrines of the gospel, as fully to convince me that divine power alone can subdue the obduracy of their hearts, and "bring down their high imaginations" to "the obedience of the faith which is in Christ Jesus."

6th—Yesterday (Lord's-day,) Praunchoo and I went to Burahnugur in the morning, and preached in the street near the Bazar to a moderately large and attentive congregation. We endeavoured principally, as far as their queries would permit, to call their attention to the only means of obtaining acceptance in the sight of God, not bodily austerities, not outward observances, not even the strictest morality which human exertion has ever attained, but the perfect obedience and the complete atonement of our divine Redeemer. O! that I may receive this doctrine for myself with a deeper feeling of my own need, and of His sufficiency, and that it may be made more extensively to triumph over the pride and self-righteousness of my fellow-creatures. In the evening, as there could be no worship in the Iron or Timber Yards on account of its being a Hindoo holiday, we went out to the public road, and collected a small congregation. A company of Musselmans, twelve or fourteen in number passing by, stood to listen, but hearing us speak in Bengalee, immediately went away; saying, it was intended for the Hindoos and not for them. Every man prefers being spoken to in his own language, and unless he is so addressed, it is with the utmost difficulty he can be made to believe a person in earnest, who speaks to him on the subject of religion. This seems to be natural, because it is general: for whether you speak of English, Hindoos, Musselmans, Portuguese, or Armenians, (all to be found in Calcutta) the remark which has been made is equally applicable to every one of them, and hence the importance of acquiring all, or at least most of these languages, in order fully to do the work of an evangelist in this large and populous city. The remark may be extended farther, for a learned Hindoo rejects with disdain a tract offered to him, unless it is written in Sanscrit; and learned Musselmans (although with their habits I am less acquainted) would treat, I suppose, in nearly the same way, any thing offered to them in Hindoostanee, while they would probably read with attention the same tracts if presented in a Persian dress.

25th—This morning at Burahnugur we principally endeavoured to repel the objections which the natives bring against Christianity, by saying that they acknowledge and believe in one Supreme Being, and that if Jesus Christ is that Supreme Being, there

can no harm arise from merely rejecting the name, if they worship the person. "He that knoweth not the Son, knoweth not the Father which hath sent him."

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### MOORSBEDABAD.

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*Extract of a Letter from Mr. Sutton to Dr. Ryland, dated Feb. 1, 1821.*

IDOLATRY appears in many places waxing worse and worse, and the dregs of it spreading wider and wider. It was formerly only customary for the widows among the high casts of Hindoos to be immolated on the funeral pile of their husbands, but now the low casts are following the example. The cheroke pooja, or swinging with hooks in their backs, was only practised in the lower provinces of India, but now it is coming into fashion in the higher provinces also: indeed, the whole of the worship of the Hindoos is sinking fast into obscene songs and dances. But, perhaps, this may be a sign of the approaching end, for in general kingdoms and customs fall with rapidity from bad to worse, as destruction is near. The natives round me in general hear with readiness and attention, and almost invariably confess with the mouth the absurdity of their own systems, and the wisdom of the gospel of Christ: but the confession of the mouth is very different from that of the heart and understanding also; and it is very rare to see an Hindoo feel sin to be a burden, and to cry out in bitterness of soul, What shall I do to be saved? Their answer to an exhortation to turn and repent is, "This is the age of sin, and how is it to be expected that we should forsake it?" By means of tracts and preaching, a knowledge that there is such a person as Christ is evidently increasing; but as we have not, nor can have, any stated congregations, and consequently seldom meet the same persons twice, the ideas which they receive do not extend much beyond his name and the circumstance of his being incarnate to take away sin; and they are so apt to pervert every thing, that much cannot be expected from this circumstance. I frequently meet persons who tell me they have heard the same before at Calcutta, and other places; but when I inquire what they have heard, I am seldom able to procure a satisfactory answer. Yesterday I met with a man who said he and another

had been reading the night before a tract concerning Christ, and the conclusion they came to was, that Christ was an incarnation of Huree and Krishna united. I am out almost every day in the streets, markets, and places of public resort, and perhaps I may ere long find greater success than I at present expect. I told them yesterday they were like a flock of sheep, which if one leaped into a difficulty would all follow; and their fathers having fallen into darkness and idolatry, they had trodden in their footsteps, and must be sharers in their ruin, unless they speedily repented and turned unto the true God. Those who have joined me are walking well, and Mr. H. a respectable young man, and the first I baptized, appears very spiritual and zealous. He is now removed to a considerable distance from me, yet in his last letter he informs me, that the Lord is greatly blessing his endeavours to do good to the souls of those around him, and he has at present not less than twenty natives who have professed to renounce idolatry. This is very encouraging, because he does this of his own accord, and without any assistance of any kind. My old church and congregation in the 59th regiment at Berhampore, are removed to Digah; but there is a new church and congregation arrived with the 17th regiment, so that my opportunities of preaching to my own countrymen are not at all diminished; and if I meet with the same success as in the 59th regiment, I shall have great reason to bless God. I lately took a missionary tour for the distance of about 100 miles, and intend to take another shortly; in these trips we have opportunities of seeing many who would otherwise remain entirely ignorant of the way of salvation.

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### DIGAH.

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THE following communication from our Missionary at this Station contains some interesting facts respecting Native Female Education. We rejoice to find that the pathetic appeals of Mr. Ward on this subject have awakened so much attention among the christian Ladies of Britain. Many in various parts of the kingdom are ready to follow the

example, which has for several years been set them by the kind friends at Lyme, to whom Mr. Rowe refers; and if the state of India was such as to allow our Missionaries to collect thousands of female children into their schools, we are persuaded the requisite funds would not be wanting. In the mean time, it is gratifying to observe, that the experiment is making on a smaller scale. Even this must be viewed as a triumph achieved by the preaching of the gospel—it is one of the happy results of *general Missionary effort*—and this consideration will, we hope, operate as a powerful stimulus with all our friends, male and female, to aid the general Missionary fund, and thus enable the Society vigorously to prosecute those labours, to which, under the divine blessing, we must look for the ultimate emancipation of our fellow immortals in the Heathen world from their deplorable bondage.

*Extract of a Letter from Mr. Rowe to  
Mr. Saffery, dated*

*Digah, April 14, 1821.*

In my last communications I gave you a pretty full account of the application of the funds sent from Lyme, for native female schools, and I hope those communications will not be lost by the way. I then informed you of our having applied them to the support of our native school at Daoodpore, and that we had given it the name of "Lyme School." In the present state of things, we cannot establish a native female school detached from a school for boys. In the Lyme School there are now thirty-six boys and five girls. As the funds which they have remitted are more than sufficient for the support of this school, we have appropriated a part of them to the instruction of the girls attached to our school at Monipoora. In this school there are now seven girls, and three others are expected.—I fear our Lyme friends are too sanguine in their expectations respecting native female improvements; and that they do not sufficiently con-

sider the many impediments that lie in the way. The object itself is new, and has to contend with deep rooted prejudices. In all things the natives are influenced by the most selfish principles, and they cannot easily divest their minds of the idea that others must be influenced by the same sordid motives. They have no conception of christian philanthropy, and hence our endeavours to do them good are misconstrued, and they think we must have some base design at the bottom. Were it not for the promises of God, respecting the heathen, we should be ready to give up the attempt in despair; but we rest assured that Jesus shall have the heathen for his inheritance, and that the degraded Hindoo females will become the daughters of Zion. We are persuaded too, that the efforts now making, will end in the fulfilment of these glorious promises.—Discouragements we meet with, and discouragements we expect in the prosecution of our design, and of these we have experienced not a few during the last quarter.—When some of the females had attended our schools for a considerable time, and had made a considerable progress, by advancing so far as to write the Nagree alphabet pretty well, their parents have taken them from school, under the idea, that learning would do them no good. Others have indeed come in their places, but then it will be some time before they will have advanced so far as those who left us. These discouragements have attended our efforts in the Lyme School, as well as in others, and it will be difficult to give a regular account of their progress, till they become more settled in their attendance.

The master of the Monipoora School was tempted to elope with the widow of a Sepoy, who possessed a little property, a month or two ago. The consequence of his conduct was, that eight native girls attached to that school, and who had made pretty good progress in their education, forsook us. The new master has however obtained two of these, and five new girls; and some of those who were with the former master have promised to return, when they have visited some distant relations. The seven girls in this school, which is kept at the distance of four or five miles from Digah, came hither the other day to go through their examination before Mrs. Rowe. The two who had been with the former master, wrote the Nagree alphabet

with an English pen. The others had not learned the alphabet perfectly, and had only been in the habit of writing with chalk on the ground. The Zemindar, at whose house this school is kept, takes a good deal of interest in it, and the girls come hither to be examined, entirely of their own accord. In the Dinapore School there are seven girls, four of whom belong to one family, and three to another. These come to our house frequently to undergo an examination, and to leave a specimen of their writing, in a school memorandum book kept by Mrs. Rowe. Two of these females are of such an age as to preclude their going to school to be exposed to open view, and therefore learn at home, whenever the master can find leisure to go to teach them. Their progress is as good as can be expected. The many Hindoo holy-days and weddings that have taken place during the last quarter, as also the time occupied in getting in the harvest, have been a great drawback upon the improvement of the children in our schools. They have sometimes been engaged for fifteen days together in these employments. The Tum Tum has been drumming in our ears night and day with little intermission for this last month or two. Sister Edwards is endeavouring to contribute her part towards native female education at Buxar. She has obtained four girls with considerable difficulty, and one of them is able to read a chapter in the Hindoostanee Testament tolerably well. The whole of our schools contain twenty-seven girls: Our discouragements are mingled with encouraging circumstances, and we will persevere in the strength of the Lord. Aid us by your prayers. Charlotte laments much, that her various avocations prevent her giving the time she wishes to native schools, and Missionary work among the native females. They are indeed a race that claim our compassion. I was much affected a little time since by the relation of a circumstance concerning a poor Hindoo female. I was looking at some small temples near our house, built in commemoration of women who have sacrificed themselves on the funeral piles of their husbands, and on the very spots where the tragical scenes took place, and which are therefore called Suttees. Looking at one of them, I enquired of a bye-stander for whom it had been erected. Sahib, said he, the woman in commemoration of whose Sutte that temple was erect-

ed, refused to be buried with her husband when he died, but twenty years after she collected together every thing she had that belonged to her deceased husband, and burnt herself with them in that place! What but the light of the gospel breaking in upon the mind of these infatuated people, can put a stop to these horrid practices!

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### SAMARANG.

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WE give a few extracts from the journals of Mr. Bruckner, which will serve to convey a lively idea of the calm, affectionate, faithful, and persevering manner in which he is striving to make known the gospel. We publish them in their own artless simplicity, merely making such occasional trifling alterations in the phraseology as seemed necessary clearly to convey the meaning to the English reader.

December 16, 1820. Was grieved to observe this evening, that one of the Javans who had visited me now and then, and to whom I had spoken frankly about the gospel of salvation, and of which he seemed to approve as the true way, expressing many doubts about the religion of Mahomet being of divine origin, to see him go this evening to attend the feast of the birthday of Mahomet. He had come to see me, and he stopt a short time. Going away he told me, that there was the celebration of Mahomet's birthday to be kept. I asked him whether he were to celebrate it too? He replied, "How should not a Javan?" By this I saw at once what I had to make of him.

19. Visited a village of Javans, where I asked a man, whether he thought he had ever committed any sin? He replied, "No." I asked farther, what he thought to be sin? He said, "Sin is, to steal, to rob, and to murder." I took then occasion to explain to him how a person might commit numberless sins though he were neither a murderer nor a robber. He seemed to comprehend it. Told him at length how men were obnoxious to sin, and exposed on account of it to divine displeasure; and how God from pure mercy had opened a way for those who would turn back to him. He heard all very patiently. After-

wards he endeavoured to justify himself, that he neither had committed any of those sins I had mentioned. Then I spoke to another company for a long time. Some of them said, they had another whom they followed respecting faith, than him of whom I spoke. I felt myself urged to speak of the different characters of Christ and Mahomet. One who seemed to think a little, and who could read Arabic, and knew the tenets of his religion, gave way a little. When I pressed the truth more upon him, he said, he would pray to God for light. They asked me also some trifling questions, which I was obliged however to answer, viz. whether it was true that the Dutch children sat upon their books when they were to read? whether it was true when the Coran was carried to school, and some one who met the person who carried it, did not bow before it, did he stumble or fall from his horse? I told them I had frequently met with it, never bowed, but had never fallen. These poor people will nearly believe any thing except the truth. But still I must confess that I went away from them rather satisfied in my mind, as there seemed to be a small spark of hope, that the truth would gain ground.

20. Went to the Chinese town with a number of Chinese tracts in my pocket. Several received them gladly. I tried also to speak to some, but they understood the Malay language very imperfectly. I entered a house, where a man received a tract, who read part of it in my presence, and seemed to understand it. By and by he brought forward the New Testament from some corner, which he began to read, and told me in Malay what he read. I took occasion to speak a little to him about Christ, and that we by him alone could be saved. But the earthly concerns of these poor people will hardly leave them any time to think about spiritual concerns; yet I was treated very politely by them.

25. Went about four miles up to a village, where the greater part of the people were working at their rice fields. When they heard that I had entered their village, several came home, who requested me to read and speak to them. I read to them the 15th chapter of Luke, and spoke on it. The few people who were present listened with attention, and pressing it more upon them, they seemed to feel a little of it. Conversèd also with an old priest, who confessed that he prayed to Mahomet for clothes and food. I showed him the error of praying to a

dead man, and that it was sin to do so. He did not appear offended by my words to him, but approved of it. When he went away I requested him earnestly to pray to God, that he might enlighten him, and show him the right way; which he promised to do. He wished me also to come and visit them again.

20. To-day several of the poor villagers whom I had been visiting now and then, came to make me some presents of fruits, &c. according to the custom of the country, on the approach of the new year: by this they wanted to express their respect and attachment. I found it rather delicate to receive those things, as it was entirely against the feeling of my heart: but as I had repeatedly told them before, that I wished not to receive the least of theirs, and they still brought those things now, I was afraid of giving them offence by refusing.

January 9, 1821. Had some conversation on religion with my moonshie. But, oh! how feeble appear our efforts against such rooted prejudices against the gospel by Mahometanism raised in these people! He seems to be quite immovable, and sure of the truth of his religion, though I frequently have endeavoured to show him the false grounds of his hopes, and requested him to weigh it seriously. To-day, however, he asked me for a New Testament in Malay, that he might read it, and I had just one which I could lend him.

12. The weather clearing a little up I rode out to a village about three miles distant, where I had formerly conversed with the people. On entering a man met me, who said it would be well for me to return, as it was so dirty in their place, that they could not even give a place to my horse, and the Chinaman was sick with whom I had been always formerly. I said, then I must see the Chinaman. On entering his hut I found him very ill, though a little better than usual. He could still speak. I reminded him of what I had told him formerly, recommending again the Saviour of sinners to him as the only refuge. He said, that he sometimes was thinking about my words, and acknowledged that they were true. I prayed then with him and took leave. He said, You are kinder to me than a brother, even my relations have not shown so much interest towards me.

22. Went again to see the sick Chinaman. He appeared a little better; so that when he heard me, he arose

and sat up. I repeated this time again the conversation with him on his idol which presented itself to our view. He told me now confidentially, that it represented his dead parents, and that he worshipped it once a year as having the power of giving prosperity. I exposed now seriously and plainly to him the impropriety of worshipping such things. But to come more to the point, I endeavoured to show him, that worldly prosperity was of little value in comparison with eternal salvation, which God offered unto us in his gospel, promising us pardon and salvation to every believing and repenting sinner. He answered all with a nod, and weak yes; though I observed him more attentive at this time than at other times. On the road going home I felt rather discouraged in my mind, thinking even under such providential dealings as sicknesses are, the gospel seems to make not the least impression upon those who appear to be on the brink of eternity; how much less when they are well, when their minds are quite full of worldly concerns? Were it not for the hope I have in our almighty Saviour, that he will graciously reveal his might in bruising these hardened hearts, I should feel so discouraged as to give it up altogether. But as the Lord encourages me at present to pray more for the success of the gospel than usual, I think this encouragement is perhaps a token for good.

Feb. 14. Went to a village where the Chinaman lives, mentioned formerly. On entering the place, an old Chinaman cried out behind me with a great laugh, "Ha, the man with the good heart is come." I went to the house of my old acquaintance; he came immediately to bid me welcome. I sat down and began to converse with him. Another came also, who entertained me with a long story. Though I do not make it my practice to converse with them on other things, except on those which my call leads to, and as his talk went especially on some regulation of government which he misunderstood, I was obliged to hear his story for fear of offending him, and took occasion endeavouring to reconcile his mind to the things which he had so much to say about. In the mean while, I endeavoured to turn the drift of conversation to something of more importance, and I was enabled to speak a number of things of the divine truth to them, of which they showed their approbation; they showed me too every token of respect.

*Contributions received by the Treasurer of the Baptist Missionary Society, from January 14, to February 14, 1822, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Devonshire-square, Auxiliary Society, by Mr. E. Smith, Treasurer		17	0	0
Edinburgh, Auxiliary Missionary Society, by Mr. Joseph Liddle..		50	0	0
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay..		20	0	0
Weymouth, Subscriptions, by Rev. William Hawkins .....		5	5	0
Melksham, Ditto, by Rev. John Shoveller .....		5	1	2
Burnham, Collection, by Rev. John Garrington .....		2	1	2½
Cambridge, Moiety of Collection at the United Missionary Prayer Meetings, by Mr. Richard Foster, jun. ....		9	13	3
Cumbra, N. B. remitted by the Rev. George Barclay, Irvine.....		4	4	0
Olney, Penny-a-week Society, by Mr. Wilson .....		7	14	0
Yorkshire and Lancashire Auxiliary Society, by Wm. Hope, Esq.		38	18	3
Ditto, by Michael Thackrey, Esq.		93	17	0
Kingsbridge, Subscriptions, &c. by Rev. John Nicholson .....		9	7	0
Taunton and Chard, Friends at, by Rev. R. Horsey .....		10	1	0
Bristol and Bath Auxiliary Society, by Mr. John Daniell, jun. . .		100	0	0
Road, Somerset, Baptist Church, by Mr. James Lasbury .....		1	13	0
Dunstable, Collection and Subscriptions, by Rev. W. Anderson..		19	13	0
Canterbury, Union Chapel Juvenile Missionary Society, Third Annual Subscription, by Mr. Blackburn .....		8	0	0
Quarterly Subscriptions, by Mr. Munday, Wardrobe-place .....		1	6	0
Newcastle on Tyne, by Mr. J. L. Angas—				
General Purposes .....	25	19	7	
Translations .....	98	17	9	
Schools .....	6	13	2	
Female Education .....	15	7	0	
		146	17	6
Nottingham, Auxiliary Society, by Mr. Bardsley .....	5	0	0	
A Friend, by Rev. John Jarman .....	1	0	0	
		6	0	0
Mr. Deakin, Birmingham, for the Promotion of the Gospel among the Heathen, in and around Calcutta .....	50	0	0	
Second Donation .....	10	10	0	
Donation .....	15	0	0	
Thomas Thompson, Esq. <i>Brixton-hill</i> .....	10	10	0	
Friend, London, for a Native Preacher, by Rev. John Dyer.....	15	0	0	

#### FOR THE TRANSLATIONS.

Stewarton, N. B. Bible Society, by Rev. George Barclay .....	9	0	0
Friend in Kent, by Rev. John Dyer .....	10	0	0

#### FOR THE SCHOOLS.

Lyme, Half year's Subscription to the School for educating Females, by Mrs. Rowe, at Digah .....	7	10	0
A Friend, for Ditto .....	2	10	0
	10	0	0
Mrs. Thomas, <i>Tooting Lodge</i> , by Mr. Audley .....	5	0	0
Friend in Kent, by Rev. John Dyer .....	10	0	0

#### TO CORRESPONDENTS.

Should any of our friends be in possession of odd Numbers of the *Missionary Herald*, of the last Memoir of the Translations, or of the following Numbers of the Periodical Accounts, which they could conveniently spare, the Editor would be happy to receive them at 9, Wardrobe Place.—P. A. No. 1. 7. 8. 9. 18. 19.

It is further requested, that when the Monthly Parcels do not regularly arrive, application be made, in the first instance, to the Bookseller in the Country.