

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

THE Ocean, with Mr. and Mrs. Bourne on board, sailed from Shields, on Monday, the 17th of March, and arrived off Deal on the 22nd. Mr. and Mrs. Tinson embarked immediately; and as the winds have been since almost uninterruptedly fair, they are, it may be hoped by this time, near the end of their passage. The cordial thanks of the Society are due to the friends at Newcastle, Shields, and Deal, by whom our Missionaries were so kindly entertained during their stay in those places.

ANNUAL MEETING.

We have the pleasure to announce that the Rev. William Jay of Bath, and the Rev. Micah Thomas of Abergavenny, have engaged, Providence permitting, to preach the Sermons at the Annual Meeting of the Baptist Missionary Society, on Wednesday, the 19th of June next. Further particulars in our next number.

MISSIONARY UNION,

FOR

West Middlesex and its Vicinity.

ACCORDING to the notice which appeared in our last Number, a meeting was held at Rev. Mr. Uppadine's Meet-

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ing-house, Hammersmith, on Friday, April 5, for the purpose of forming a Missionary Union for the West of Middlesex and parts adjacent. The morning service was commenced in prayer by the Rev. D. Washbourn, the much respected pastor of the Independent church in Hammersmith. An interesting sermon was then delivered by the Rev. J. H. Hinton of Reading, from Matt. xxv. 40, *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*, followed by an animated and pathetic appeal on behalf of the Mission, by the Rev. James Hinton of Oxford, who closed the service in prayer.

For the accommodation of friends coming from a distance, a plain dinner was provided in the school-room adjoining the Meeting, of which about fifty persons partook. The afternoon was agreeably occupied in conversation, and at six the public meeting commenced, for the purpose of transacting the business of the Union. The chair was taken by W. B. Gurney, Esq.; prayer was offered by the Rev. W. Groser of Brentford, and a statement given of the nature and objects of the Union, by the Rev. John Dyer, Secretary to the Parent Society; after which, the meeting was addressed by the Rev. Messrs. Uppadine of Hammersmith, Hinton of Reading, Torling of Harlington, Day of Hammersmith, Bailey of Datchet, Clarke of Chelsea, Dawson of Staines, and Mr. Hanson of Hammersmith. The opportunity was interesting in a high degree, and not being protracted to an unseasonable hour, did not involve the sacrifice (as we sometimes fear has been the case) of family devotion to the more public services of the sanctuary.

This Union is formed upon the suggestion thrown out in the Report of the Parent Society for 1820, page 42, and according to the Rules published in the Herald for August of that year. John Broadly Wilson, Esq. of Battersea-rose, has kindly accepted the office of President; the Rev. Owen Clarke of Chelsea, was appointed Secretary;

and Mr. Joseph Hanson of Hammer-smith, Treasurer. The gentleman last named has acted in this capacity to the Hammersmith Auxiliary Society from the period of its formation; and we were gratified to hear it stated, that no less than £400 had been paid into the Missionary funds during the ten years of its existence, and that the receipts of the past (including the extra collection) had exceeded those of any preceding year.

The collections at both services amounted to £27 5s. and we trust that the pleasures of the day will not be confined to those who were present; that a more deep and lively interest on behalf of this sacred cause will be widely diffused through the district embraced by the Union; and that our friends in other parts of the kingdom will be stimulated to follow the example, and promote, as extensively as possible, the interests of the Society in the neighbourhoods where they dwell!

BEDFORDSHIRE.

THE first Anniversary of the Bedfordshire Auxiliary Missionary Society was held, according to appointment, at the Rev. E. Daniel's chapel, Luton, on the 3d of April.

We have not received any official communication from our friends connected with the Union up to the time this Number is preparing for the press, but cannot refrain from offering our congratulations, that the first anniversary presents so gratifying and encouraging a prospect. The sermons were preached by the Rev. R. Hall, in the morning, from Isai. liii. 8, *For the transgression of my people was he stricken*; the Rev. T. Morell, in the afternoon, from Luke x. 2, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest*; and the Rev. F. A. Cox, in the evening, from 1 John v. 19, *And we know that we are of God, and the whole world lieth in wickedness*. The congregations were very large throughout the day. In the afternoon a brief report was given by the Treasurer, J. Foster, Esq.; and from the spirit manifested at these interesting meetings, the contributions reported, and the amount of the collection at the chapel (upwards of £60), it is evident that the cause of Foreign Missions is espoused with the zeal and liberality for which that part of the country has been long distinguished.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to a Friend in Liverpool, dated

Serampore, Sept. 10, 1821.

WITH respect to the cause of God, I have every reason to think that it is gaining considerably. I baptized two persons at Calcutta the Lord's-day before last, one of them from Scotland—and last Lord's-day I baptized two more at Serampore, one a Mussulman, the other a Hindoo. Brother Lawson also baptized a Brahman. There are indeed few, if any, of the stations belonging to the Mission in which there have not been additions. Our Schools are prosperous. The College is covered in, and two houses for professors are in the same state of forwardness. Several versions of the New Testament have lately been printed off, which had not before been published; and several more are approaching to a conclusion. We mourn much imperfection in all we do, but in no person or thing do I see such imperfections as in myself.—I have lately suffered the greatest of human losses in the removal of my dear wife by death. She was a woman who feared God above many. I have been mercifully supported, but am extremely low and disconsolate.

CALCUTTA.

WE give a few Extracts from the Journal of our Brethren at this station for the months of April and May, last year.

April 21. A Byragee listened to the gospel, who has been wandering about from one holy place to another for more than twenty years. He consented to remain for further instruction: he seems to have been wandering in pursuit of a *something* of which he has no definite idea whatever, and by what he says, seems to direct his course in that manner that is likely best to secure his daily food.

22. At Dum Dum an attendance of nearly a hundred of our countrymen, who heard, with the most solemn attention, the text, 'The love of Christ constraineth us,' &c. Previous to public worship, three young men gave in their experience, and are likely soon to

be added to the church. Out of their limited income, these poor soldiers are making strenuous exertions to raise a more commodious place to worship in.

23. A very numerous attendance this morning at the Bow Bazar place of worship, and very little reply, unless from two or three young men who have often attended before, and who only speak from the hope of exciting confusion and ridicule. Ram Doorlobh, a native Christian member of the Lall Bazar church, who was, when a heathen, under a vow of silence, which he strictly observed for three years, spoke at great length and with much energy. He is a very interesting man, and promises to be an extensive blessing, though he has very considerable singularities. Having been so distinguished an idolater he is able to direct his arrows with very great effect.

25. At the close of our address this morning, I entered into conversation with two brahmans upon the barbarous custom of burning widows. No one can witness this horrid practice without the deepest horror, at least such was the impression upon my mind when I was present and saw the whole tragedy some few weeks ago.—If the British legislature were alive to this subject, surely they would not hesitate to put an end to such murderous proceedings! As to religion being the alleged cause, it is a mere pretext, for there is no more religion in the whole process than there is in country people in England when they attend a wake or a fair. In all the conversations I have ever had with the natives upon the subject, they seem to have less to say in favour of it than for any thing else, and they seem quite unwilling to talk about it.

26. Within a mile of our house another widow was this morning burnt with her dead husband. I was anxious to go and witness the scene, but the extreme heat of the weather and a weak state of health, prevented me. When my Pundit came by, the pile was ready, and the woman had made her appearance; she was about sixty years of age. Upon expressing my horror at the murder, (for I always in speaking to the natives upon the subject, call it by that name,) he replied, It was of very little consequence, since she would have died very soon if she had not burnt—moreover, he added, there is a fine strong wind to-day, which will ensure a speedy despatch to the business. This is the cold blooded manner in which merciful brahmans speak

of burning their fellow-creatures. Within these two or three months, this is the third that has been immolated in our neighbourhood; and others there may have been that have not come to our knowledge. But if within this short space of time, three have died upon one spot, what must be the amount in the course of a whole year in the whole province of Bengal! I fear the real number has yet never been stated to the Christian world. But this could not be any very great difficulty, as none can burn without an order from the magistrate. Oh that the disciples of Christ and the friends of humanity, would use their influence with the Legislature to abolish this infernal custom! From the various conversations I have had upon this subject with the natives, I feel the strongest persuasion that the government never found less difficulty in getting any order obeyed by the natives, than they would find in totally and at once abolishing this practice—Nay, I believe in a very few years they would be perfectly ashamed to own, they ever had such a custom amongst them—as they are to acknowledge that their women ever cast their children to the sharks at Saugun.

May 1. Went this morning to the place of worship in the Bow Bazar, where calling in a mussulman we began by asking him a few familiar questions; and in a little time others were attracted, upon which a pretty long debate ensued. The mussulman contended, that to give according to our ability to the poor, and to practice according to the way in which we have been taught, and trusting all to God, was what we should do, and all we could do. A Hindoo whom we called in was very proud and fierce, he declared that unless we could explain the nature of God, we were not worthy of being listened to, or to that effect, and if we could not tell him, he would tell us.—“God,” he added, “is like an extremely thin vapour, too attenuated to be seen, or in any way felt.” We replied, “And what do men get by knowing that? is it not much better to know that God was almighty, omnipresent, &c. and that he was holy, just, and compassionate?” O no, all we could say upon these topics was mere vulgarity, nothing would satisfy him but that God must be vapour, fine thin vapour or something that deprives him of all moral perfections, and even of all moral obligations. We remained between two and three hours, and disputing being over, a great number

heard, and some very attentively. One poor man declared he had found no rest in his soul for the space of four or five years, and it was his firm belief that none but Christ could save. He had obtained a tract, or some portion of the gospel, some time ago from a lady. His wife and friends, he says, are very much opposed to the gospel, but he hopes to obtain the knowledge of Christ. I sincerely hope we shall hear more of this. Things appear rather more promising among the natives than formerly.—May God grant the influence of his Holy Spirit.

6. A tolerably good attendance at the Baranagore chapel this morning. Brother Penney, Panchoo, and myself, addressed the people, who were all very attentive. One old man discovered a desire to cavil, but there were none who were desirous of seconding him. In the afternoon Panchoo went to the Iron Foundry, and brother P. and Annunda the brahman, who has been with us about four months, went to the Wood Yard, where there were nearly a hundred people collected. In the evening I went in company with brother P. to Dum Dum, and preached to about a hundred of our countrymen, crowded together in a small neat house. Great seriousness pervaded the whole, and we have hopes that many are inquiring after the salvation of their souls.

8. People were less forward to come to the place at Bow Bazar chapel than usual. Obligated to call them in, and converse with them one by one as I was able. Each one had some excuse why a concern for the soul should be deferred for the present. In asking them how they could be saved, one said, that to give away some portion of what he could procure in worldly employments would ensure salvation. Another, that calling upon the name of God would be sufficient; and a third declared, that all was vain, that the present existence was all a *cheat*, a mere *deception*; and all we could do was, to satisfy hunger, bear sorrows patiently, &c. &c. They have none of them any ideas beyond the body and its pleasures or pains; and when the Pundits affirm any thing of God, it is mere speculation, and has no relation to practice or enjoyment.

9. We commenced our work in the Bow Bazar place of worship this morning, by calling a respectable brahman in, and getting him to enter into conversation. He fully agreed to all we said as to the importance of preparing for death, the propriety of serving God

with all our hearts, in as much as we derive our existence and all we enjoy from Him; but when we attempted to come nearer the peculiarities of the Christian system, such as the atonement for sin, &c. and to infer the insufficiency of all human institutions to accomplish our salvation, he wished to evade, and to dismiss the subject. He assented there was one God, and that all the deities they served were only parts of the Supreme; and as to their appearances in this world in different forms, and for different and sometimes opposite projects, all was a mere feint, and nothing that absolutely referred to God himself, and therefore, he did not hold it as incompatible with the unity and immutability of the divine essence. He evidently looked upon all the different incarnations as a just subject of merriment. Yet he vindicated all the popular superstitions, and himself walks in the common way, because it was the way of his ancestors. Before concluding with him, a good number came in, and we sung a hymn and spoke pretty much at large. One of the natives was very impatient, and spoke to Ram Doorlobh (formerly a brahman and a very devoted idolater) very angrily, and for casting away what was ancient, for the *novelties* of Christ, and begged to know *where* he had received his present religion from. We contended that the religion of Christ was not new, but was a scheme of mercy made known as early as the fall of man. But if a man possessed a *jewel*, and knew its value, what did it signify if he could not inform every body from whence he had obtained it; or suppose it should be new, would he throw it away on that account? We granted that the Hindoo system was very old, but that was a proof against it, as in the lapse of so many ages it had made nobody holy—that the Hindoos were more wicked now than ever, and they ought therefore to discredit it.

11. Went to our chapel on the road side this evening, and collected a good number of people, most of whom were attentive; the only people who were exceptions being two young brahmans. The first man I commenced conversation with was a Hindoo, who was going to receive money due to him for some sheep he had supplied for a Bazar, (market,) a respectable brahman passing I called him in while our conversation was going on, and asking the man whether he was not acting contrary to the Hindoo system in destroying life, he said yes, but it was his trade—the

brahmans said it was certainly a very unholy thing to destroy the life of any animal—I replied, I was therefore much surprised lately to witness a great number of brahmans assembled to take away the life of a poor woman by burning her with her husband. He attempted to justify the practice by its antiquity, and alleged that it was sanctioned by the Shastras. I attempted to convince him it was nothing less than murder, and that all who ever engaged in it, or consented to it, were absolute murderers, and would be so judged at the bar of God. I also showed how inconsistent it evidently was with many other parts of their own system, and that it was very degrading to the brahmans, the favoured heads of the people, that they should be beholden to the devotions and sufferings of their women, to get salvation for seven generations, whereas the Soodras could get to heaven by bathing in Gunga—pronouncing the name of a god, or presenting to a deity a leaf or a flower. From the cruelty and unreasonableness of their system we took occasion to speak of the benignity and consistency of the gospel of Christ, and the proof that appeared of its sufficiency from the effects it produced upon the souls of men, in making them humble, holy, and compassionate, &c.

13. Brethren Penney and Panchoo went to the Wood Yard this afternoon, and preached to about one hundred people. I went to the Iron Foundry, where we had about three hundred. I addressed them upon the necessity of prayer, insisting much upon the folly and wickedness of their common evasion, that when God turns them to what is right, then all will be easy. I endeavoured to show the absurdity of this sort of excuse, from comparing their conduct in spiritual things, with the zeal they discovered in temporal things.

14. Our congregation on the road side this evening was very numerous, and towards the last became very boisterous, which was owing to two or three brahmans, who opposed with great violence and abuse, uttering virulent and impious expressions respecting Christ. 'The brahmans always discover themselves to be 'subtle and full of all mischief.'—Nobody who is acquainted with the evangelical history, and has any opportunity of knowing these advocates of superstition, but must be struck with the many lines of resemblance between them and the pharisees, those enemies of Christ and the common people.

15. We mustered very strong this morning in the Bow Bazar place of worship, being on our side four—viz. myself, Ram-Doorlobh Panchoo, the native inquirer, who now begins to show himself a little bold in the cause of truth, and Cossu. After singing a hymn and prayer, people began to come in very thickly, and three of us spoke—Ram-Doorlobh to the narrative of the woman with an issue of blood, and the ruler of the synagogue's daughter, and treated it in a very forcible manner. Panchoo spoke last, at considerable length, taking up the subject which I had commenced, from Romans viii. 1. We had then to hear objections, which lasted so long that I was obliged to leave them to finish. A brahman here who has often heard us, took the lead.

20. Our hearers pretty numerous and attentive at Baranagore this morning, but no sort of discussion, all was heard in silence, and no reply followed. In the afternoon Panchoo, the native preacher, went to the Iron Foundry, and brother Pearce, accompanied with the young brahman Annunda, who has been with us now about three months, to the Wood Yard. I hope there is a real change of heart in him, and that he sincerely loves Christ.

21. The people gathered together very freely this afternoon. We commenced by discoursing with a brahman, who was very courteous indeed. He admitted all that we said as to Christ and the gospel, but seemed to expect we should show the same favourable disposition towards Hindooism. He seemed to think that Krishnoo was to them, all that Christ was to us. I enumerated some of the sins that Krishnoo is reported to have committed.—He admitted that all these things were done by Krishnoo, but added, 'Who can call that sin which God did?' We argued from the perfection of the Divine Being, that he could not possibly sin, nor countenance sin in men. Therefore Krishnoo could not be divine, nor could he be confided in as a Saviour—and that between Christ and him there was all the difference there could be between light and darkness.

A Letter from the Brethren at Calcutta, dated Oct. 25, 1821, states,

"Mr. Ward and Mrs. Marshman have safely arrived, and the Missionary brethren, who sailed with them, and whom they left at Madras to come with the *Abberton*, are daily expected."

BATAVIA.

OUR friends are generally aware that, since the restoration of Java to the Dutch government, our Missionaries on the island have been subject to considerable restrictions in prosecuting their religious engagements. Hopes had been entertained that, in consequence of the application made to the king of the Netherlands in person, by a deputation from the Committee in 1818, these restrictions would have been removed; but as these anticipations were not realized, the situation of Mr. Robinson in particular has for some time been very irksome, and the prospect of his usefulness much beclouded. Soon after the arrival of Messrs. Burton and Evans at Bencoolen, they conceived that a much fairer field for his exertions presented itself at that station than at Batavia. They accordingly invited him to remove; and their invitation was seconded with much condescending kindness, by the worthy Governor. Mr. Robinson was in no haste to comply; but after a correspondence, which displays much conscientious solicitude on his part to make the proper decision, he finally acceded to the proposed arrangement, and removed with Mrs. Robinson and his family, in July last. This step has been fully approved by the Committee. The following extracts are made from the first letter written after his arrival at Sumatra.

A FEW at Batavia regretted my departure, especially Mr. and Mrs. Diering; but I did not think it right to remain for the sake of those few, when a much wider field of usefulness seemed to open to me here. Diering will take my place, as far as he is able; he can take the lead among those who still continue to meet; he can also distribute books and converse with the Malays; and, should

encouraging circumstances render such a step advisable, the Society can send another Missionary to Batavia.

I embarked at Batavia on the 25th of June, and landed at Bencoolen on the 3d of July. I have had an interview with the Governor, who received me with much kindness, as I expected, and promised to do all in his power to assist me. Mr. Ward has not yet returned from Bengal, his return will be the signal for commencing printing, and I hope with good effect. Should I now see a little prosperity I should rejoice, but after having been so long in the vale of adversity, I dare not be sanguine. I know I can do nothing, and if the Lord does not carry on his own work, I shall be unsuccessful. I wish to establish Malay preaching in our own house, on the Sabbath afternoon, but as the experiment is untried, I cannot say how it may succeed.

Mr. Burton is now thinking of proceeding to Nias, a most important station, and one where he will not have to contend with Muhammedan prejudices to any great extent. There are several tribes in and about Sumatra, who have not embraced the religion of the false prophet, and it is very desirable that we should have Missionaries to send among them. If they are not converted to Christianity they soon will be to Muhammedanism; for the disciples of the crescent are unceasingly active in spreading their pernicious tenets, and whoever receives the doctrines of Muhammed imbibes, at the same time, an almost invincible prejudice against the gospel. To convert a Muhammedan is, humanly speaking, a task unspeakably more difficult than to convert a heathen, or one who knows nothing of any religion; hence it is much to be wished, that Christian Missionaries should go among these tribes, while the task they have to perform is comparatively easy.

July 24. Having preached twice in Malay since the date of the above, I am happy to add, that there is a great probability of our obtaining a stated congregation, composed of several different descriptions of people. The prospect at present is fair, may it never be clouded! Mr. Ward has arrived from Bengal in good health, and I hope will soon be able to preach in Malay. Mr. Evans has left for Padang. We have made several regulations for the management of the press here, which will be transmitted to you, I believe by this opportunity.

KINGSTON.

We mentioned in our last Number that a letter had been received from Mr. Coultart, dated Jan. 30. This intelligence was the more welcome, as it proved that the report of his decease, which had been extensively circulated on the authority of a private letter from Kingston, was happily unfounded. Mr. Coultart's letter mentions that their new chapel had been opened for public worship on the preceding Lord's-day.

Our chapel was opened last Lord's-day, the 27th inst. and numerous and respectably attended. I made some remarks on the reports and such statements as have induced some unknown gentlemen not only to vindicate but advocate our cause, and earnestly solicit the public to support an institution "so likely to be advantageous to the public welfare." You will praise God with us for a result so unexpected. The day of opening the chapel was advertised, and by nine in the morning, an hour and half before service, many hundreds of people were waiting for admission. When the doors were opened, the place would have been filled to excess at the first rush, had not persons been stationed so as to keep the galleries clear for strangers. Upwards of two thousand persons were numbered within, and we are moderate in saying, that five hundred were without on benches. Much must be attributed to novelty; but we have reason to hope we shall be tolerably well attended generally. If all our own members could attend, we should have no room for strangers; but not two-thirds of them can attend at one time, and therefore we must depend upon occasional visits from others.

WESLEYAN MISSIONARY
SOCIETY.

Van Diemen's Land.

A Station has been formed in this rising and important colony, which is daily receiving accessions to its population, and three

Missionaries, Messrs. Nokes, Leigh, and Walker, have settled on the island. How necessary the labours of Missionaries are, even for the colonists who have emigrated from our own country, may be inferred from the fact that some of them assured Mr. Nokes, on hearing him preach for the first time, that they had not been present at divine service before for twenty years! Of the original inhabitants of the island, Mr. Leigh gives the following account.

THE aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans, and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the possibility of the civilization of this race of people I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord, and shall finally know him as their Saviour and Lord.

Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales. They have woolly heads; their limbs are small; the thinness of their bodies arises, I conceive, from the poorness of their living.

The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

Their colour is as black as that of the African negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows; they never suffer their hair to grow very long—This they prevent by cutting it off frequently with sharp shells, or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting; but are careful not to increase

their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme.

In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

Their notions of religion are very

obscure. However, they believe in two spirits; one who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit every thing hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.

Contributions received by the Treasurer of the Baptist Missionary Society, from March 14, to April 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Shoe-lane, Auxiliary Society, by Rev. J. Elvey	10	0	0	
Lockwood, Yorkshire, Collection, by Rev. J. Aston.....	10	16	6	
Martham, Norfolk, Ditto, by Rev. W. Davey.....	1	6	2	
Shortwood, Collection, by Rev. W. Winterbotham... 23	6	4		
Provisional Fund	12	0	0	
	35	6	4	
Tetbury, Ditto, by Ditto.....	7	2	0	
Minchinhampton, Ditto, by Ditto.	2	6	0	
Salehouse, Norfolk, Ditto, by Rev. J. Kinghorn	2	4	0	
Ingham, Collection and Subscriptions, by Ditto	11	3	0	
Norwich and Norfolk Independent Society in Aid of Missions..	10	0	0	
Sheffield, the Miss Reads, from the Wincobank Missionary Association, by Rev. C. Larom	8	8	0	
Rye, Female Society, by Mr. Smith	10	0	0	
Watford, Collection after a Sermon, by Rev. R. Hall	21	0	6	
Mrs. Gouldsmith.....	5	5	0	
Female Friends, by Ditto	5	0	0	
Hammersmith, Auxiliary Society, by Mr. Hanson.....	34	14	4	
Arnsby, Collection	19	3	0	
A Friend, by W. Christian.....	0	10	6	
	19	13	6	
Beckington, Somerset, Collection and Subscriptions, by James Evill, Esq.	14	3	11½	
Dumfermline, Baptist Church at, by Rev. Mr. Dewar	8	0	0	
Tring, Collection, by Rev. T. Uppadine	21	2	0	
A Friend, by W. B. Gurney, Esq.	5	5	0	

FOR THE TRANSLATIONS.

Perthshire Bible Society, by A. Adamson, Esq.....	50	0	6
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FOR THE SCHOOLS. . .

Lyme, Half-yearly Subscription for Hindoo School, under the Direction of the Missionaries at Serampore	7	10	0
Hackney Society, by Mr. Hobson	25	0	0
Brechin, Female Society	6	0	0