

Missionary Herald.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 17.

MORNING, 11.—An open Meeting of the Committee, at No. 6, Fen-Court, Fen-church-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. WILLIAM STEADMAN, D.D. President of the Academy at Bradford, Yorkshire.

EVENING, 6.—Sermon at Surry-chapel, Blackfriars-road, by the Rev. GEORGE BARCLAY, of Irvine, in Scotland.

THURSDAY, JUNE 19.

MORNING, 9.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

Home Proceedings.

SUCCESS OF THE PLAN FOR THE REMOVAL OF THE DEBT.

WITH feelings of the most lively satisfaction, we announce to the friends of the Society, that the subscriptions for the liquidation of the debt of £3000 are at this date (May 24) fully equal to the purpose. As all the lists from the country have not yet arrived, the precise amount engaged for is not exactly ascertained, but it is probable that the affectionate zeal of our friends may have furnished, in the whole, a sum rather exceeding the amount solicited. Several of our correspondents, wisely considering that this strenuous effort may, perhaps, occasion some little defalcation in the receipts for the next year, have expressed their kind and earnest hopes that a surplus may arise to assist the gene-

ral funds of the Mission. The Committee have no reason to suppose that this sentiment will not be universal among the contributors. Should, however, any be differently minded, and conceive that the Committee ought strictly to confine themselves to the sum originally mentioned, such persons will be considered entitled to receive back a proportion of their Subscription, calculated in the ratio of the excess of the whole sum received beyond the sum required. (viz. £3000) But as it is exceedingly desirable that the accounts should be finally arranged in time for the Annual Meeting, the Committee beg that any such claims may be preferred, by letter addressed to the Secretary, at farthest by the 12th instant.

Conformably to the original proposition, lists will immediately be forwarded to all the Subscribers, who will see the propriety of remitting the sums which have been so kindly promised, with as little delay as possible.

The Committee trust that all their

friends, in town and country, will unite with them in fervent thanksgivings to the God of all grace for this gracious interposition on behalf of the Society.

WE trust that our respected friends referred to in the following letter, as well as the writer, will excuse the freedom we take in inserting it; and that the insertion may have the effect of leading others, to whom, in the arrangements of Divine Providence, property may descend, to imitate so laudable an example, and devote the first fruits to His glory who is Giver of the whole.

Samuel Whitchurch, Esq.....	£100
William Whitchurch, Esq.....	100
John Whitchurch, Esq.....	100
Miss Whitchurch	100
Miss Phebe Whitchurch	100
	£500

Salisbury, May 14, 1823.

MY DEAR BROTHER,

My friends desire me to present their christian regards to the Committee of our Missionary Society, requesting their acceptance of the above to fund, that the interest may be appropriated to the support of a *Native School in India*, to be directed wholly by the Committee, and to be established in what place soever may be judged best for the furtherance of the object. They have a preference in favour of Female Education, but they are willing to leave this to the discretion of the Committee, who are also appointed to select the Trustees, with the condition that the Pastor of the Baptist Church in Salisbury shall be one of them. A name for this School will, of course, be granted to the Benefactors, who, as they have devoted this sum from feelings of affectionate and grateful recollection towards pious and recently departed relatives, wish it to be designated, "The Whitchurch Family School." They hope, too, that such a name may attach the succeeding generations of their family to the interest. My notice in the appointment of the Trustees, you may imagine, is of the same class.

I am, my dear Brother,

yours very affectionately,

JOHN SAFFERY.

Rev. John Dyer.

AUXILIARY SOCIETY

FOR

Part of the Western District.

THE fifth half-yearly Meeting of the Auxiliary Baptist Missionary Society for part of the Western District, was held on Wednesday, April 2, at Bridgewater, Somerset. A preparatory discourse was delivered by Mr. O. Clarke of Taunton, on the preceding evening, from Acts iv. 12. *Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.* On the following day, Mr. Baynes of Wellington advocated the cause of Missions, from Luke vi. 36. *Be ye therefore merciful, as your Father also is merciful.* The devotional parts of these services were conducted by Messrs. Fry, Clulow, (Independent) Humphrey, Singleton, and Horsey.

In the evening of the same day, (Wednesday) a public meeting of the Society was held in the Independent chapel, which was kindly lent on the occasion. The business of the Meeting was opened with prayer. The Rev. R. Horsey, having been unanimously called upon to take the chair, stated the object of the meeting, after which the Secretary read the report, containing a brief sketch of the origin, progress, and present state of the Parent Society. Several resolutions, embracing the leading objects of Missionary exertion, and strenuously recommending their support, were proposed and seconded by Messrs. Viney, Humphrey, Clarke, Gabriel, Smith, (Wesleyan) and Singleton, who accompanied them with animated addresses that were received by a numerous audience with the liveliest interest. We are happy to add, that the pleasure excited by the former meetings of the Society, suffered no diminution in the present instance, that the whole of the services connected with them were well attended, that the discourses of our brethren were truly excellent and appropriate, and that the contributions, though not large, were liberal. From the harmony, zeal, and devotion elicited by these associations, we cannot but indulge the hope, that they will not less essentially serve to aid the Missionary cause, than to promote the general interests of religion. J. S.

KENT.

The Kent Auxiliary Baptist Missionary Society held their Annual Meeting at Chatham, on Tuesday and Wednesday, the 29th and 30th of April. On Tuesday evening Mr. Shirley of Sevenoaks, preached from John iii. 30. *He must increase.* On Wednesday morning Mr. Hinton of Reading, preached from Luke xiv. 23. *Compel them to come in.* In the evening an encouraging report was read, and speeches delivered on the importance of Missions, and Missionary exertions. T. Brindley, Esq. was requested to continue the office of Treasurer, and Messrs. W. Giles of Chatham, and W. Groser of Maidstone, were elected Secretaries. The collections at the doors were respectable, considering the depressed state of commerce in Chatham, and the heavy debt the church is labouring under. The devotional services were conducted by Messrs. Broady of Ashford, Giles of Eythorn, Drew and Slatterie of Chatham, (Independents). W. G.

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WEST MIDDLESEX
MISSIONARY UNION.

The first anniversary of the Baptist Missionary Union for West Middlesex and parts adjacent, was held at the Rev. J. Hughes's Meeting-house, Battersea, on Thursday, May 1. A truly appropriate sermon was delivered in the morning by the Rev. Thomas Griffin, of Prescott-street, from 1 Cor. xiii. 5, *Charity—seeketh not her own.* A numerous party of friends dined in the vestry. The public Meeting for transacting the annual business of the institution was held in the afternoon, Henry Tritton, Esq. of Battersea, in the chair. A brief report of the proceedings of this infant society was read, by which it appeared, that the receipts for the first year had amounted to upwards of a hundred pounds. The various resolutions were proposed and seconded by the Rev. Samuel Kilpin of Exeter, Leischild of Kensington, Bunce of Chelsea, Uppadine of Hammersmith, Elvey and Griffin of London, Torlin of Harlington, Lewis of Highgate, (Secretary to the Union) Dyer and Hughes of Battersea. The collection at the doors amounted to £24. and the proceedings of the day appeared to afford much gratification to the friends assembled.

We cannot forbear remarking, in addition to this brief account, that the object aimed at by the formation of this local society, is the concentration into one focus of whatever portion of Missionary zeal and energy may be found within the district—not to direct their movements, so much as, by combination, to assist and enlarge them. Experience abundantly proves, that in order to sustain, with perseverance and effect, those exertions which benevolent individuals may be disposed to make for the good of the heathen, it is requisite that the stimulus derived from mutual co-operation should be afforded. The same remark will apply, with almost equal force, to churches and congregations; and we feel fully persuaded, that if our more active friends throughout the kingdom were to adopt similar measures, and, marking out respectively the sphere of their operations, circulate the Missionary intelligence furnished by the society among all the churches comprised in it, and encourage any and every effort which the friends of the cause may be desirous of making, the funds of the society would be greatly enlarged, and correspondent benefit might, under the divine blessing, be expected.

A copy of the Rules and Regulations will be cheerfully forwarded to any friend wishing to receive it, on application at the Missionary House, 6, Fen-Court, Fenchurch-street.

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Foreign Intelligence.

CALCUTTA.

A LETTER from our brethren at this station, dated Sept. 26 last, will be read with a mournful interest, as it contains a more particular account of the bereavements they had just sustained.

Calcutta, Sept. 26, 1822.

Dear Brethren—It would give us pleasure at all times when we write to you, to communicate something of a pleasing nature; because we know that, "as cold water is to a thirsty soul, so is good news from a far country." But you are too well acquainted with the changes of life and the versatility of human affairs, to expect that such news can always be sent, if facts are stated correctly. As we are in a dy-

ing world, we must expect to see or hear of the death of those whom we from the ties of nature, friendship, or grace, most of all desire to live. It devolves upon us in this letter to make known to you the truly afflictive dispensation of Divine Providence which we have experienced in the deaths of our dear brethren, Harle and Anunda. In their life time they were intimately connected together in preaching the unsearchable riches of divine grace to the heathen; they were not long separated from each other by death; and they are now in the presence of the Lord enjoying the fruit of their labours. Though their loss will be severely felt in this part of the vineyard, yet the firm conviction which we have, from their conversation while living, and from the happy manner in which they died, that they are now present with the Lord, reconciles us to the bereavement, and permits us "not to sorrow as those that have no hope."

Brother Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of us whom he has left behind.

Added to strength of body he possessed vigour of mind. Corporeal strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life: and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution and an active mind is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion, (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his

own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816 he commenced his missionary labours, and from that period to the time of his death maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious christian, and an active missionary.

The graces which shone most resplendently in his character, were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer-meetings for several months previous to his death, a remarkable strain of devotion was apparent to all in his supplications. He had a correct and extensive knowledge of the divine word, so that whatever may be said in some cases, it certainly could not be said in his, that ignorance was the mother of devotion. The scriptures which he daily read he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say: There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin: His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit when whetted with the oil of love would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy. 2 Tim. ii. 25. He was ill for a considerable time, and throughout the whole manifested much heavenly

mindfulness and resignation to the will of God. At one time we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrating the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter were: "All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet: "Mark the perfect man, and behold the upright: for the end of that man is peace!"

After the death of brother Harle we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kasse, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden that it filled us with consternation. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence: he returned, supped, and retired to rest as usual: about three o'clock in the morning he was seized with the *cholera morbus*, and by nine o'clock he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmun we have ever seen in this country. The disease of which he died is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the Archdeacon of Calcutta died of it lately in about the same space of time. It was singular that about this time also poor old Krishnoo died; and thus the first and last of the native converts in this country finished their course nearly together. Krishnoo, like Anunda, died in full hope of eternal life. Anunda was buried in the burying-ground belonging to the establishment—for we have no burying-ground of our own—and his funeral

was attended by a number of christian friends, European and native. Before his body was removed for interment, Panchoo delivered over him a very impressive and affecting oration. Panchoo was the means of first awakening his mind; when he spoke of him it was in a very melting strain, and the tears streamed down his cheeks all the time he spoke. A very large congregation of natives were present on the occasion, and it was easy to perceive from their profound silence and great attention, that they were deeply impressed with this novel scene. Panchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming serious, and confined by them for three months that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the gospel—the great progress he had made in christian knowledge—the faithful manner in which he had warned them to flee from idolatry, and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say of the imposture and knavery of the Brahmunical system, which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was, that at that time the day before, he was quite well, and preaching the gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer, without a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the christian that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this address was prepared, we are surprised; when we recollect the peculiar pathos with which it was delivered, we are still affected; and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

Though we cannot but participate in the feelings our brethren have expressed in the conclusion of this extract, yet we would remember that, however valuable human instruments may be, their great Master can do without

them. His purposes shall not fail, nor their accomplishment be impeded even, by events of this nature; for *his counsel shall stand, and he will do all his pleasure.* It is a gratifying thought, also, that means are now in operation for providing a supply of well-informed, efficient native labourers, such as were unknown in the earlier days of the mission. Five students, we are informed, are already educating with this view, under the direction of Mr. Ward, in the Collège at Scrampore, and it is likely that the number will soon be augmented. At Calcutta also, several young men, who are prevented by circumstances from availing themselves of the advantages of the Collège, are receiving instruction from Mr. Yates. A conviction of the vast importance of obtaining humble, pious, active, disinterested, well-informed native ministers will, we hope, lead the friends of the Society earnestly to pray that the divine blessing may rest upon these efforts to accomplish that object!

WE are happy to learn that the David Scott, the vessel in which our friend Miss Pearce sailed, arrived safely at Calcutta on the 15th of December.

PADANG.

A letter has been received from Mr. Evans, dated July 22, 1822, which contains a more encouraging account of his situation there than those which had preceded it. The difficulties which had appeared very formidable, began gradually to lessen; and a formal application had been made to Mr. Evans to resume preaching in the church, which was under consideration when the vessel

came away. In the prospect of continuing at this important post, Mr. Evans had made preparations for erecting a house; as hitherto, he and his family have resided in part of one, lent them for the purpose by a gentleman, whose children are instructed by Mrs. Evans. We trust the prudent perseverance of our Missionary at this station will be followed with a blessing, and that we shall soon have to record proceedings of a more active character than he has, yet, been permitted to engage in.

JAMAICA.

The intelligence from this interesting quarter continues to be highly pleasing.—The following extract of a letter lately received from Mr. Knibb, will shew that he is fixed at Kingston, according to the expectation expressed in our last.

Kingston, March 18, 1822.

The object of my writing to you at this time is to inform you, that the place of my destination is fixed. After much deliberation respecting the path of duty, connected I trust with earnest prayer for divine direction, it is thought advisable that I should remain at Kingston. Manohineel is certainly a very important station, and I was anxious to go there if it appeared my duty; still I think that Kingston, notwithstanding there are two Missionaries besides myself, is equally so. In this debilitating climate ministers are frequently laid aside by sickness; and a short time before I arrived both Mr. Coultart, and Mr. Tinson, were unable to preach; consequently, both places of worship were closed. The church to which I belong, you are aware, is very large, containing about 2700 members, a great number of whom reside in the country. How important that they should be occasionally visited! Out of so large a number there is much sickness, and frequent deaths, and it is very desirable to visit them in their sickness. These, and various other duties belonging to the church, you will perceive are too numerous for one individual properly to discharge. The

rising generation will engage my chief attention; still there will be many difficulties to overcome. The above considerations, and various others, have reconciled my mind to staying at Kingston. One of the black preachers, who has been on the island many years, has prejudiced many of our old people against instruction, telling them that the word of God declares that the "letter killeth!" No Roman priest could feel more incensed at seeing his people with a Bible than the person I refer to. I intend also to commence an adult school, to instruct as many of our members as wish to be instructed; and I am happy to add, that some of them have promised to attend. I have also a large company every Wednesday evening, that meet together to learn to sing; some of the females make good progress.

You have perhaps been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbour. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. C. has just purchased a large house, in an excellent situation, built five years ago, and then cost £1500. He has obtained it for £1000 currency, or rather more than £600 sterling. It will hold more than 400 people, quite as many as we can expect to attend. It is built in such a manner that it could easily be enlarged at a trifling expense. About £350 remains of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and in 1811 almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour, to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses. This is Mr. Coultart's plan wherever it can be accomplished. Oh, that it would please God to raise up many like him!

A letter of the same date from Mr. Coultart, communicates various instances of the power of religion among the negroes, as seen in that trying hour, when

all other aid is felt to avail nothing.

We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand said, "Ah massa, you know Adam! here him lie now, me often hear you voice in prayer, me often hear you praise—once more massa, let me hear you voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus." Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent so that nothing could rest upon it, said "So the world tan wi me now, it ready to trow me off, but den O me hope, me hope, though me no sure, mo will den fall into de arms of Jesus." Another said, after I had talked with him and prayed, and was leaving, "Farewell, to-morrow, massa, before sun rise on you, me shall be wi Jesus, (So he was) me shall go singing from this bad world. (So he did)

A negro woman at the Parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. "O yes me noting worth me know, but me must go to Jesus. So long me do bad, me conduct to Jesus very bad." I said "Yes, you deserve hell." "O yes, though me no know what hell mean, but if it mean, me get bad for do bad, me deserve to get de worst—but me must hope an try Jesus." "Do you think Jesus will receive you?" "Ah massa, him no lob me when me well! yes, him love me den, now him send sick, him no going to throw me off now. No, no! now me sick and near de grave, none care for me poor niger like my Jesus."

Mr. C. emphatically subjoins;

My friends, it is worth more than all I could name on earth to see such scenes as those. They do not often occur, but when they do, they more than compensate for all the past of sorrow.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
West Middlesex Missionary Union, by Mr. Joseph Hanson	100	8	11	
Dark House, near Bilston, Subscriptions, by Mr. Halton	6	2	3	
Hitchin, collected by Miss A. Bradley	9	8	8	
Cranfield, Weekly Subscriptions, by Rev. W. Wakefield	2	16	1 $\frac{1}{2}$	
Hull and East Riding Auxiliary, by Mr. Thornton, Treasurer	14	14	0	
Stroud, Collected by Mrs. Hawkins	13	14	2	
Bilderston, Subscriptions, by Mr. James Osborn	4	4	0	
Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer	5	0	0	
Reading, Penny Subscriptions, by Mrs. Wayland	4	0	0	
Rye, Subscriptions, by Mr. Smith	6	0	0	
Horseforth, Collection, by Dr. Steadman	9	17	8	
Bradford, Wilts, Subscriptions and Collection, by Dr. Ryland	35	9	4	
Frome, Auxiliary Society, by Francis Allen, Esq.	89	12	2	
Western District Auxiliary Society, by Mr. Horsey, viz.—				
Bishops Hull, (Mrs. Loughwood	0	5	0	
Stephenson, Don.)	5	0	0	
Putsham	1	1	0	
Bradninch	5	10	0	
Taunton	1	1	0	
Bridgewater	10	7	4	
Tiverton	8	1	0	
Chard	3	3	0	
Uffculm	2	10	0	
Collumpton	5	10	5	
Wellington	1	1	0	
Exeter	16	11	4	
Yeovil	3	12	7	
		63	13	8
Bedfordshire Auxiliary Society, by John Foster, Esq. viz.—				
Bedford	22	8	0	
Ridgmount	24	6	4	
Biggleswade	27	7	4	
Roxton	1	1	0	
Blunham	2	16	8	
Sharnbrook	5	5	9	
Carlton	6	10	0	
Staughton	5	15	6	
Dunstable	21	14	0	
Steventon	4	7	1	
Gamlingay	6	12	6	
Toddington	1	1	0	
Luton	9	12	4	
Westoning	1	0	0	
Maulden	0	10	6	
		140	7	4
Watford, Auxiliary Society, and Subscriptions, by Mr. Young	9	4	0	
Bow, Auxiliary Society, by Dr. Newman	25	1	9	
Missenden, Missionary Association, by Mr. Durley	22	2	9	
Pulteney and Wick, N. B. Missionary Society, by Mr. Caldwell	6	0	0	
Modbury, Subscriptions, by Mr. Woollacott	3	0	0	
Newcastle on Tyne, New Court Auxiliary Society, by Mr. Fenwick	34	9	6	
NETHERLANDS, Auxiliary Society, by Rev. S. Müller, Secretary	200	0	0	
Greenwick, Friends connected with the Baptist Church	12	10	9	

TRANSLATIONS.

Bilderston, Subscriptions, by Mr. James Osborn	1	5	0
Suffolk, Society in Aid of Missions, by Mr. Ray	13	10	6
Lincolnshire, Friends in, by Mr. Ivimey	8	3	0

FOR NATIVE SCHOOLS.

For a School, to be denominated "The Whitchurch Family School," by Rev. J. Saffery (See Page 258.)	500	0	0
Hackney, Society for Native Schools, by Mr. Hobson	25	0	0

TO CORRESPONDENTS.

An anonymous Letter, dated May 4, enclosing a few small silver Coins, has been duly received, and the writer will be happy to know that her friendly wishes in respect to the Society's debt, are likely to be fully realized.

* The particulars of this Account will appear, of course, in the next Report.