

Missionary Herald.

NOTICE.

THE proprietors of an estate in the West Indies, are desirous of sending out a serious couple, able and willing to instruct the negroes resident thereon. Any person, capable of exercising the trade of Carpenter, Cooper, or Blacksmith, would be particularly eligible. For further particulars, individuals may apply, *through the medium of their respective pastors*, to Rev. John Dyer, 6, Feu-court, Fenchurch-street.

BAPTIST MISSION.

Foreign Intelligence.

CALCUTTA.

Extracts from the Missionary Journals.

June.—While Cassee, our native brother, was preaching this evening, a country brahmin interrupted him by starting the common objection, viz. That as we declare God to be a spirit, and consequently invisible, he felt no desire to worship him: moreover he felt it utterly impossible to persuade himself of the existence of such a being, as he could neither hear his voice, nor see his shape; and therefore it was useless for us to be *always*, and in *all places*, preaching up the name of Christ. As for himself, he had come to the determination to worship only what was manifest in shape and form before his eyes. We asked him, Suppose you were blind, and any of us were to bring your children and your wife before you, would you declare you would not know them, because you could not see them? The brahmin seemed greatly confused, and said he should certainly know his family under the circumstances we had mentioned. We told him that there appeared unto us, when we viewed the works of creation and providence, abundant and striking evidences of the existence of a Supreme Being; and that, if he would take the trouble to peruse his own shasters, he would find the fact acknowledged in numerous pages: but particularly would he be both satisfied and delighted with the Bible, (which we strenuously recommended to his attention,) wherein is contained a just description of God, of sin, and of salvation through Jesus Christ.

VOL. XVI.

The brahmin seemed better pleased with us towards the last; and when service was over, he followed our native brethren to their dwellings, to make further inquiries.

We have lately met with several hearers who have heard the gospel in other places. One man gave us an account of Mr. Thompson of Patna; another spoke of having heard the gospel at Jessore. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper," &c.

July 4th.—We had a pleasing conversation with a youth, who has been for a considerable time under our instruction, and who, from his inquiries and consistent deportment, frequently leads us to hope that the good seed has not been sown in vain. He occasionally attends our Bengalee services, in which he appears to take great delight.

He informed us that all his relatives are Roman Catholics: that to his great joy, he succeeded in persuading them to accompany him to hear the word of life; and from their great professions, he began to hope they would give heed to the things which they had heard: but when persecution arose for the sake of Christ, they were instantly offended, and felt ashamed to walk in a way which is every where spoken against: and, consequently, they used all their endeavours to persuade him that he was deceiving himself, and entreated him not to go any more amongst the Anabaptists, as they were all hypocrites, and were considered the most dangerous sect of all the Protestants for leading people astray. But finding that their persuasion had little or no effect, they began to persecute him, to ridicule him, and even threatened to thrust him out of the house. They particularly insisted that he should go to confession, and obtain pardon from

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the priest. He told them that it was impossible for a man to forgive sins, and took the following method to convince them. Pray how many fingers has the Padre whom you think so much of? They replied, Five. And how many have you? They said, The same, to be sure. Well, and what difference is there between yourselves and the Padre? Notwithstanding, they still insisted that the Padre could forgive sins. I asked them, if he could carry a horse? they replied, No. I told them that it was also impossible for him to sustain a much greater weight, viz. the immense burden of my sins. I found they only despised me the more for these words, which seemed only to increase their anger towards me: and all they could say to me at last was, Go to the Anabaptists, and be dipped; then all will be complete. I told them it was no use whatever to have our bodies baptized, unless our hearts were baptized also with the love of God. I frequently read the Portuguese Bible to them, which I had from the Secretary of the Auxiliary Bible Society; but we find nothing in it about images or altars. I tell them that Christ gave us a new commandment, to "*love one another:*" that in old times it was an eye for an eye, a tooth for a tooth; but Christ commands us to love our enemies, and to bless them who persecute us, and who speak all manner of evil of us *falsely* for the name of Christ.

May we not hope, from the above instance, that there are many who have not bowed the knee to Baal, and who, by reading the scriptures, find that the law of the Lord is perfect, converting the soul?

A NATIVE woman, in the district of Nudeah, a widow, having two sons, was called last month to part with one of them, the elder, about twenty-five years. Going to consign him to Gunga, she took a servant girl with her. Having bewailed his loss in the customary manner, in giving the dead body to the stream, she thrust herself in also, and died with it. As she was descending, she called to the servant to witness and testify her deed. The surviving son, a money-changer, being engaged in business in Calcutta, came to my Pundit to be instructed in the requisite ceremonies to be performed. He informed the young man, that if his mother had given herself to the goddess, as a *devotional act*, the ordinary rites and expenses would have sufficed; but as it was *mere carnal*, or

natural *sorrow*, and no regard to God that induced the parent to drown herself, a *sacrifice* on her account was necessary, before the common rites could be accepted. This, according to the Shastra, was sixteen cows; or, if unable to present them, a commutation in cowries to the amount, (8 Rs.?) or about that sum was requisite, and then he might proceed to perform Shradha, or the funeral rites. *Five rupees* was the sum demanded by the Pundit for the important information. *One rupee* was what the young man offered, under the pretence of poverty; but this would not do for the Pundit. It is incredible how cheap human life is in this country. This anecdote was related with the same degree of gravity and unconcern, with which a rude boy would have spoken of the drowning of a cat.

I know not a worse feature in the native character than their *unfeelingness*. Error, how multiform soever, may be combated; and though it yield to the force of truth but in the smallest proportion, yet there is hope of its ultimate expulsion: prejudice, however deeply rooted, and though held with all the pertinacity that attaches to what is professedly sacred, yet, by the persevering and affectionate reiteration of moral instruction, we naturally expect its dislodgment from the heart; but when there is a total absence of *feeling*, we then sigh over human nature, view it as in its ultimate degree of depravity, and, following the despondent feelings of our own minds, give it up as *reprobate*.

Upon this principle, we are sometimes led to think of the people among whom we live as the least hopeful of the human race. A totally uncivilized people will *foam* and *rage*, and destroy, and then eat whom they murder; yet their very extravagance proves their actions spontaneous; but our neighbours are what they are by almost eternal habit, and while they affect to spare an ant or a worm, will look upon the utmost sufferings of humanity with more than stoical indifference.

The same unfeelingness is equally, or, if possible, to a greater degree felt respecting what is spiritual and eternal. Whether there be a supreme Judge,

* That sixteen cows should be commuted at so very small a sum, may seem remarkable; but it must be remembered, the calculation is made according to the value of money in those early times, when it was as sixteen to one, or nearly so; so that one anna then was as valuable as a rupee now.

who will award punishments and rewards hereafter, is of no moment with them—"all will be as it is to be; who can alter it!" The discouragement of Missionaries, therefore, does not arise from the opposition that is made to truth by natives, so much as from a total unconcern as to all religious truth, and a cold and stubborn indifference to all future and eternal consequences. Yet, while we have the promise of the Spirit, we look forward with certain anticipations of a successful issue to Missionary labour. The influence of the Spirit appears to bear much the same relation to the gospel dispensation as the doctrine of particular providence to the government of the world. The idea of a supreme and sovereign agency in creating all things, and settling the general laws by which the course of nature is maintained, is easily admitted, and yet little comfort derived to the mind: but when the doctrine of *particular providence* is reflected upon, the mind finds a source of comfort open to it, suitable to the feebleness and exigence of its present condition. "By faith we understand that the worlds were made by the word of God, so that things which are seen were not made of things which do appear." By "*faith*" we understand also that God pervades with such discriminating knowledge and directive wisdom, all the affairs of this wretched world, that not a *sparrow falls to the ground without his notice*, and the *hairs of our head are all numbered*. In the various and apparently conflicting experience we are called to pass through in this vale of tears, by the revelation of a particular providence, and the innumerable promises which bear upon it in almost every part of the word of God, the mind feels itself sufficiently solaced, and can patiently submit to the disposal of a watchful and almighty Parent; and what at present seems most inexplicable, only serves the more effectually to bow the will to filial submission, or to ripen it with joyful anticipations for the more ample light and purer joys of eternity.

The doctrine of divine influence seems to be of a nature equally consolatory and important in the economy of redemption. It is no insuperable task for a mind, with some degree of candour, to recognize, in the plan of salvation, an adaptation to the predicament of a condemned and depraved creature; nor is it difficult to trace the grand outline of God's moral character, as therein exhibited: but though all this, and much more, were con-

ceded, and the *bent* of the heart not changed, nothing is effected toward the end which the gospel contemplates. The following and similar passages are very emphatic: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." Here then the dispensation of the divine Spirit to render the mercy of God effectual, by disposing the heart to receive it, comes in to our relief. Men are "*dead in trespasses and sins*;" but here is an *almighty, vivifying energy*, ascertained by sovereign appointment, to quicken and sanctify. Men are naturally too strongly disposed to unbelief, or self-righteous security, or scornful contempt of eternal judgment, to receive thankfully the glad tidings of salvation, though announced "*by the Lord himself, and confirmed unto them by those that heard him*." Yet the Spirit of truth is promised: "And when he, *i. e.* the Spirit of truth, is come, he shall convince the world of sin, and of righteousness, and of judgment" to come. Here then, though we contemplate with horror the deep and extended gloom which overshadows this pagan world, we look forward with joyful and certain expectation to the time when "*darkness and the shadows of death*" shall yield to the light of the gospel.

A BRAHMUN started up, and stated, as an objection to his being a follower of Jesus Christ, that he could not be convinced of the reality of his religion, unless he observed some transformation on the bodies of those by whom it had been embraced; such as the addition of two hands to those which they before possessed. To this it was answered, that it was unreasonable to demand such proofs of the truth of the gospel as were never required in support of any other testimony. That by their requiring such things, they in effect made themselves wiser than God, who had not seen fit to grant any such marks for the confirmation of our doubts; and to do this; was to blaspheme against 'the only wise God,' 1 Tim. i. 15. That if he believed not on such evidence as was sufficient, 'neither would he be persuaded though one rose from the dead,' Luke xvi. 31.

"It was then observed by Baghee: While I was in heathenism; and of the

Brahmun east, if I stole, or practised any such evil, my brethren, instead of excluding me from their society, concealed my wickedness, and maintained me to the utmost of their ability. But now, when I have abandoned the way of iniquity by following that of truth, instead of holding the same intercourse with me as formerly, they renounce me as an outcast. On the other hand, the society to which I have joined myself would, if ever I indulged in such practices, immediately expel me from amongst them.' Here the Brahmun and his followers, determining to hear no more, left the place.

"After hearing attentively for some time, 'Sir,' said a short and rather old man, 'will you permit me to put you a question? Having been desired to wait till the conclusion of the discourse, he was now requested to advance his objection. Upon which he began with great formality the following dialogue.

Querist. Have all your countrymen received the gospel?

Answer. Yes, with the exception of such as loved their sins more than the truth.

Q. Many, then, have?

A. The fact is evident.

Q. And some have died in the faith?

A. Many, certainly.

Q. You believe that they have entered into their rest?

A. The word of God leads us to such a conclusion.

Q. Does not Hindooism and Mahomedanism extend the assurance of a like privilege to their followers? Why then should we embrace a strange religion, to attain the end attainable by continuing in our own?

A. True: they equally offer you the hope of heaven; but ought not your judgment to choose that which gives the most sure ground for the foundation of such hopes? On the one hand, you are assured of salvation, by bathing in the Ganges, and on the other, by believing on Mahomed:—while we give you certainly more reasonable hope, in preaching to you Christ crucified for our salvation; the question being, not how a holy man, but how a sinner, may go to heaven. They offer you heaven through sin and wickedness; we, through holiness. And you know that as the tree lieth as it falleth, so they who had been, while on earth, in a state of preparation for it are the surest to enjoy heaven.

Q. But is not the faith of the Hindoo being equally strong with that of the Christian, a proof that his religion is equally true?

A. I deny that: I have never observed one Hindoo meet death joyfully, while thousands of Christians have 'desired to depart, and to be with Christ?'

Q. But yet how can I leave my religion to follow yours, without having experienced the nature of the hope it affords?

A. How do you, not finding some articles in one bazar, leave it, and proceed to another in quest of them, not being certain, at the time, of finding them there? Further, how do you leave the service of a bad master, without knowing whether he with whom you are about to engage will be a better?

"Having appealed to the crowd in vain for assistance, he was unwilling to proceed further with the argument, urging the lateness of the evening in excuse."

HOWRAH (near Calcutta).

Letter from Mr. Statham to Mr. Dyor, dated February 15, 1824.

I HAVE the pleasure to say, that all our brethren and sisters are, I believe, through mercy, well, which is rather an unusual circumstance. We have had several interesting public meetings during the last month or two.—The Missionary Annual Association—The Calcutta Auxiliary Bible Society—Bible Association—and London Missionary Society, have all held their public meetings, which have been well attended, and a great spirit of love and zeal has been elicited. That dreadfully false and inimical work of the Abbe Dubois has made a great stir in Calcutta. It has delighted those who *have been*, and *still are*, enemies to the cause of Missions, and yet the statements are so glaringly false and invidious, that even *they* are obliged to palliate and apologize for them. It is a sign, in my opinion, that the great Head of the church is about to fulfil some of his ancient predictions with regard to the extension of Messiah's kingdom; for, whenever he has been graciously pleased either to *extend* or *establish*, *scoffing*, *persecution*, and *railing*, have been the precursors. I suppose that Dr. Marshman will wield the pen in defence of Serampore—and never could the Doctor stand on better ground. Yes, blessed be God, there are *many living witnesses* that the conversion of the Hindoos is *not impossible*. What! shall the word of Him, who is *truth* itself, fail? Who then can stay his purposes—"God is not man, that

he should lie; nor the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numb. xxiii. 19. But I believe the real cause of such opposition is the probable success of Missionary efforts. There is, and none can deny it, who know anything of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I well remember the time when if I offered a tract or gospel to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself and the native with me, get a place to preach in; now they say, come often—tell us more about these things. I have at this moment thirty-six boys, the sons of natives of good estate, reading the scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, my dear brother, that the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. I am astonished at the rapid progress the gospel has made since the time Dr. Carey landed on India's shores. When we contemplate the vast extent of country over which it has been circulated, and the numerous little churches that are scattered here and there, which the world knows nothing of, we must acknowledge that the kingdom of heaven cometh not by observation; and if from so small beginning so much has been done, what will not our hopes anticipate? Excuse my dwelling so much on this subject: *I do believe* that amidst the discouraging circumstances we have to contend with, the prospect of success in evangelizing the heathen is greater than ever. Only pray, oh let us pray for the outpouring of the Holy Spirit!

ALLAHABAD.

From Mr. Mackintosh, Dec. 31, 1823.

I AM sorry that I have no increase by baptism, although many still at-

tend the preaching of the Word of Life at my house, from my Hindoo neighbours. There are three of us of the family who are members, and three of the brethren in the fort—where I have assisted in carrying on the means of grace for some months past, twice in the week: I have also dispensed the word of God at the Sergeant Major's in the two sepoy lines, once in the week, amongst a few who have attended the meetings. At these stated places I have been greatly and kindly assisted by my friend, Mr. T. C.—who is so good as to take me in his huggy to them, and bears an active part in conducting worship alternately with me. My regular course round the neighbourhood is commonly in the mornings and evenings, endeavouring to excite concern in the minds of my fellow mortals for the salvation of their souls, and pointing out the absurdity of idol worship, by visiting the ghauts, temples, bazars, the chook, and at times near the Collectors's court, or at the sepoy guard. At evening prayers I have the pleasure of three of my Christian neighbours joining me regularly. Since my last to you, a few natives have called for conversation and books. I have had as many as twelve little girls learning the alphabet; but only ten regularly attend at present for a few hours at my house. They are taught by me and Mrs. M. and, being poor people's children, they are greatly stimulated by a few pice we give them at times. At present there is plenty of employment for the boys and girls of the poor classes, on the new embankment of the Jumna, opposite or near to where I reside. The four Hindoo boys are getting on well in reading the New Testament in Hindee. I am sorry to say that the parents of the Mahomedan children learning Persian, have taken alarm by the introduction of the New Testament among them, not willing that the children should read it. Our meeting in the fort will be thin now, as the company is just going to march to Benares for the practice. I am in expectation of brother Smith from Benares, and brother Bowley from Chunar, for the annual melah, which will commence in about twelve days hence.

FUTTYGHUR.

From Mr. Richards, Dec. 30, 1823.

YOUR affectionate letter came to hand yesterday as I was conversing

with a Hindoo man, with whom I have had conversations for this year past at different times, but the word seems to have become effectual at last, for he confessed that this is the way of salvation, and he has promised that he would come and join us with his wife; and he is therefore gone to bring her. Let me send you another piece of good news, that God has turned the heart of another Hindoo, named Thakor-dass. After he heard the word, he broke the chain of his cast, and threw away the beads he had on his neck. Now he is living with us, and says that the Lord has looked on him at last, for he has been seeking him these nine years, and now seems to be quite happy.— This morning as I went out towards the river, I conversed with a brahmun who was making earthen images; and as I was talking with him, a Mus-sulman from behind, an old man, came and saluted me, and began to converse with me; saying, "I have been seeking God for these many years, in my own religion, and in the Hindoo religion; but I cannot find him; therefore I would wish to know your religion." I answered, "I am very happy that you are seeking the true God, and if you are seeking him with a true heart you will find him, as he says in the gospel "seek and you shall find." So we conversed for a long time. At last he took leave, and went home saying, that he would come to me to my house, and hear me more on this point. After I came home, as I was worshipping with my family in *Hindee*, he came in and seated himself and heard with great attention; after worship we had a very long conversation. He seems to see his errors, and has promised to come again, and hear more on this subject. May the Lord turn the hearts of all those people, so that they may see the want of a Saviour, and flee to the Lamb who taketh away the sins of the world. Pray for this church, as this is one of the least and poorest of the churches of Christ. I again intreat you, pray for it, my dear brother.

CUTWA.

FROM a communication lately received from Mr. W. Carey at Cutwa, we insert the following specimens of the journals kept by the native itinerants under his direction.

Raddhu Mohun's Journal for Sept. 1823.

2d. Went to Dewangunge and had many, but not very attentive; I read to them part of a pamphlet, called Dabe-Saba, from which I endeavoured to point out to them the sinful conduct of their gods, and that if such acts were to be done now a days, they would be driven from the society of men. Afterwards I endeavoured to point out to them the way of salvation by Jesus Christ, and that it was requisite for them to repent and forsake their evil ways. 3d. Went to the Gunge and began by reading the first chapter of John, from which I endeavoured to point out Christ as the light of the world, and that all who come to him must forsake sin, and will obtain purity of heart, and live a new life; but that it is not so with their gods, they are not the light of the world; had they been sinless; then the blessed Son of God would not have come on earth; he has paid the debt of sinners, therefore those who believe will be saved, but those who disbelieve him will perish. 5th. Went to Dewangunge market, but the people being taken up by their occupations I was obliged to return; on the way I went to a Byragy's place, where several persons were collected; one of them asked me what I had in my hand; I replied, the word of life; and read the 19th chapter of Matthew, and said, that a city set on a hill cannot be hid, but all their ways were like dams made of sand, which cannot stand the force of water. That forsaking a wife and taking the wife of another, is a great sin, but practised by them. They professed to embrace a religion that is mild and free from defilement, but it was not the case, the religion of Christ alone possessed these qualifications. 6th. Went to a Durbas-Fukeer, where numbers were collected. I began by telling them that their religion was propagated by the sword, and thus I went on to declare salvation by Christ alone. One of them said, that then their religion was false; another asked us whether we had any objection to go to a feast if invited; we said, no, unless it were in honour of some false religion. 9th. A young Musselman asked for a Persian book, which I got and gave him; he then read some of it; I told him that I did not understand Persian, pray what have you read? He said, about the day of judgment. I then thus began: I see that Mahomed was a murderer, and that all the Hindoo

gods were impure, and therefore it was in vain to hope for salvation by them; but Jesus Christ was the true Saviour, and he alone could help them. 10th. Went to the place of the Byragees and read a portion of the word of God. One said it was hard to follow such just rules. I said it was; but if any one asked a favour from man, it may be obtained; then surely if you ask a favour from the all-merciful God, will it not be granted? ask of him and he will instruct you. The rest of the month was very rainy and wet, which prevented his going out.

Kangalee's Journal for October, 1823.

ON the 2d discoursed from 2 Thess. iv. which was heard with some attention by many to the last; after singing and prayer we left them. 3d. Read the sixth of Matthew on the high way; many stood round, to whom I spoke much; some attempted to refute the word, but after I had answered them they appeared satisfied. 4th. In the new Gunge, under a large tree, I stood, seeing which, many strangers from boats and other places, attended; some began to disperse, at which time a Byragee came and reproved them, saying, you had better not dispute with this man, for he is all along establishing the one only true God, and this way will ultimately prevail. 5th. Was sitting in a shop, and some people being there, I said, you are very anxious about the affairs of this life, but not about eternal things. They said, God was the director of all things; I said, that is true, but you must seek, and that now, or else you will not find the great object if you delay. 15th. Went to the house of a merchant and spoke of Christ; he asked whether we could show him some sign? I said, Do you wish to see four hands and feet? He said, Yes. I then pointed him to a cow, and told him, that what God had appointed, was right and good; but all that man did, or could do, was folly: should a person be able to walk over the river, I should ascribe it to the power of the evil spirit. 22d. Went in the village, where many attended; I disputed about their shasters, and said, that one of their writers declared all I have written is but the shadow of things, and not the reality, for who can describe that? and then went on to show them the true way of salvation. 26. Spoke to a Bramhun, who asked me what I thought of Ram

Mohun Roy's way; I said that he was like a man who shows me a fine house in the jungles, but cannot point out the way or door to it. Ram Mohun Roy points out one God, but does not point out the way to him, and so his instructions can be of no use to me; Christ is the door, and none can go to God but by him. Kangalee went to Burdwan, on his way to Serampore, and had many disputes and conversations on the way, too long to be taken down.

NAGPORE.

Extract of a Letter to the Brethren at Calcutta, dated July 10, 1823.

I SHALL be most happy to make you acquainted with any information that I may be able to give you, respecting the advancement of the kingdom of our adorable Saviour in this dark and heathen land, as well as of the little exertions I may be enabled to make among my poor perishing neighbours. I have no doubt that were a Missionary to come into this country, he would find a large field open for him to work, and he would meet with great encouragement to promulgate the gospel amongst the inhabitants here, as this is a very extensive province, and it stands much in need of a good and faithful minister, to point out to the natives the true way of salvation, and to bring them to their right senses, and to the knowledge of the holy scriptures, and to shew them their depraved and sinful state, both by nature and by practice. May the Lord soon raise up one, who may be the means of dispelling the darkness from their minds, and of setting them at liberty from the bonds of Satan, though believing in the name of Jesus Christ our Lord. I have not much time to spare, so as to do much among the heathen; but the little I have, I endeavour to devote it to the service of the Lord. Occasionally, as I have opportunity, I read some portions out of the Bible to my native friends, and to people of my own class, and explain to them the necessity of a Saviour, as far as my weak and imperfect knowledge in the word permits.

At present I have two or three Hindoo boys learning the English language with me; and once a day, at a stated time, I introduce myself to them with the gospel message. They are under twenty years of age, possess a good understanding, and can read a little in English now; but the scriptures are read to them in their own language, to learn which they also ap-

near to be very desirous. I have several irregular visitors, natives, in the same line of employment with myself, who seem anxious to hear the word of God, and listen with great attention when it is read to them. I find great consolation in the society of the pious people of the European regiment here,

and I trust they will be the means of doing much good, and of saving many souls among their fellow soldiers. I hope, in the course of a short time, I shall be able to furnish you with some further account of this quarter. My hopes are great; but the Lord knows what is best to be done.

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Mr. Thomas Berridge, late of Northampton, by Michael Smith, Esq. Executor	643	5	5	
Oakingham, &c. Collections and Subscriptions	15	8	0	
Ensham, Weekly Collection, &c. by Rev. F. A. Cox	3	0	0	
Haworth, Subscriptions, by Rev. M. Oddy	22	0	0	
Chesterfield and Swanwick, by Rev. J. Jarman	11	3	2	
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman	63	4	7	
Plymouth, Subscriptions, &c. by Mr. Prance	26	6	1	
Cambridge, Auxiliary Society, by Edward Randall, Esq.	89	12	5	
Scarborough, Collections and Subscriptions, by Rev. J. Dyer ..	52	10	0	
Clapham, Society in Aid of Missions, by Rev. George Browne ..	10	0	0	
Liverpool, Auxiliary Society, on Account, by W. Rushton, Esq. ..	100	0	0	
Michael Smith, Esq. Northampton	5	0	0	
Friend, who was absent from the Annual Meetings .. Ditto ..	9	9	0	
Mr. Harmer, by Rev. W. Shenston	1	0	0	
South Wales, Western Association, by Rev. D. Evans	50	0	0	
South-east Welsh Baptist Association, by Rev. J. Evans	10	0	0	

SCHOOLS.

Lyme, Half-year's Subscription for the Female School at Digah, conducted by Mrs. Rowe, by Rev. J. Saffery

10	0	0
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In addition to the Sums above mentioned, the Treasurer has received this Month a liberal Donation of ONE THOUSAND POUNDS from a Christian Friend, who wishes it to be entered as from "An Unprofitable Servant."

TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Stanger, of *Bessel's Green*, for 14 Volumes of the Evangelical Magazine; to Mrs. Bousfield, of *Peckham*, for 219 Numbers Ditto; and 35 Numbers of the Baptist; and to Mr. Saunders, of *Whitchurch*, for Calvin on Isaiah, for the Serampore College.

The Secretary begs to state, that a Supply of the Annual Reports has been forwarded to all the places, where monthly parcels are sent from the Society, as well as to several not included in that list. He is induced to mention this, lest any delay should occur in the conveyance of these parcels to their respective destinations.

Speedily will be Published,

THE CHRISTIAN SPIRIT which is essential to the Triumph of the Kingdom of God: a SERMON delivered in Great Queen-street Chapel, Lincoln's Inn Fields, London, at the Annual Meeting of the Baptist Missionary Society, on 16th June, 1824. By CHRISTOPHER ANDERSON, Edinburgh.