

# 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 21.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-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 22.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. EUSTACE CAREY, from Calcutta. (Should Mr. Carey, who is expected to arrive from America in a few days, not reach London in time, or be otherwise prevented, the Rev. SAMUEL SAUNDERS, of Frome, has kindly complied with the wish of the Committee to supply his place.)

EVENING, 8.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS GRIFFIN, of Prescott-street, London.

### THURSDAY, JUNE 23.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields; BENJAMIN SHAW, Esq. in the Chair.

## Home Proceedings.

### SEVENOAKS.

THE Annual Public Meeting, on behalf of the Mission, was held at Mr. Shirley's place of worship, on Monday, April 25, Thomas Chapman, Esq. of Ightham, in the chair. The lamented illness of the worthy pastor, which prevented his attendance, could not fail to excite feelings of concern and sympathy; but, inde-

pendently of this circumstance, the meeting was, emphatically, a pleasant one; and the contributions for the past year, amounting to nearly £40, afforded decisive evidence that the cause of God among the heathen was regarded with the same liberal cordiality as heretofore. The Rev. Messrs. Moore of Tonbridge, Morris of Boro Green, Davis of Bessel's Green, Hannam of Sevenoaks, and Thatcher of London, with the Secretary of the Parent Society, and Mr. Sutton, lately returned from Bengal, took part in the business of the evening.

## Foreign Intelligence.

### SERAMPORE.

SEVERAL letters have lately been received from Dr. Carey, which state that his general health appears to be completely restored, and that he has, for some time, been able to resume the labours in which he has been called to engage—labours so numerous and diversified, as that they would seem amply sufficient to engross all the energies of a very powerful mind, though they are all kept in due subservience to his noblest employ—the translation of the Holy Scriptures. Of these, no less than fourteen versions are now advancing towards a termination, each of which is under his personal superintendence, and the several proof-sheets pass three or four times under his revision, before they are finally committed to the press. Some other particulars, on the same subject, will be found in the following Extract of a letter, addressed to Samuel Hope, Esq. at Liverpool, and dated Serampore, November 25, 1824.

THROUGH the great mercy of God, myself and all the members of the Mission family are well, as are also the Brethren at Calcutta; I may say of all denominations, except the Rev. Mr. Jetter, of the Church Missionary Society, who is about to sail for Liverpool in the Princess Charlotte, on account of ill health. My nephew, Eustace Carey, was also, with his wife, obliged from the same cause to leave this country, in an American ship, a few months ago, and will probably be in England before this reaches you. These are severe losses to the cause of God, as they were both very active and useful men; but the ways of God, though inscrutable to us, are infinitely wise, and I have no doubt but the things which appear to us dark and discouraging, will in due time be so ordered in his wise providence, as to occasion much greater good to the interests of religion, than any other arrangement, however favourable to our wishes, would have done.

The general interests of the kingdom of our Lord Jesus are evidently gaining

ground. Our brethren of the Church Missionary Society are labouring with considerable success, especially in the department of Schools. Our Independent brethren are not behind them; and our Junior Brethren in Calcutta are doing what we can, and I rejoice to say, that some success attends our labours in all the three departments of Missionary exertion, viz. Education, the translation of the Scriptures, and the spread of the gospel by preaching. There are at least ten schools for females at Serampore, and in its neighbourhood, I believe all in a flourishing state. In the College we are doing all we can, and I certainly anticipate very considerable advantage from it in time. In printing the versions of the Bible, we may go to the very extremity of our funds; the New Testament will soon be published in at least *thirty-four languages*, and the Old Testament in eight, besides versions in three varieties of the Hindoostanee New Testament. These varieties excepted, I have translated several of the above, and superintended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which Brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these versions, but I have done my best, and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed; I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours. The other department of the Mission, viz. the spread of the gospel by preaching, though gradual in its operation, has been considerably blessed, and the reports from the different stations are such as to call for much thankfulness to God.

It is probable that a circumstantial detail of the numbers at each will soon be published; and as I may, merely writing from recollection, differ from it, I forbear to say any thing specific on that head.

### CALCUTTA.

THE following extract of a letter from Mrs. Jonathan Carey to a female correspondent in Bristol, will be perused with interest by those ladies who are so laudably active in promoting the great work of educating their own sex in India.

Calcutta, Oct. 19, 1824.

The schools have in general been in a prosperous state until the last two or three months. About the beginning of July, a most distressing epidemic fever raged in Calcutta and its suburbs, not only among Europeans, but as generally among the natives; hardly half a dozen people in the population have we heard of, who escaped. It was mercifully short in its duration, although severe in its attack, and in no instance fatal, I believe, except with children; but the debility it produced was extreme, and it required a long time to recruit the strength afterwards: no business was transacted, the public offices closed; and, I do assure you, I never witnessed any thing more melancholy. We had no school for three weeks, and the Native Female Schools were alike destitute of teachers and pupils. Scarcely had these latter resumed their attendance, when the principal Mussulman religious festival began, and this was quickly succeeded by the grand Hindoo poojah, and during the celebration of these abominable rites, it was in vain to attempt keeping either the children or their instructors away, for they seem mad after their idols. The scenes of idolatrous infatuation are, however, now over for a season, and order is again resuming her influence, and we trust, improve the condition of the Broadmead School is at present the most flourishing we have in Calcutta; needlework has been lately introduced into it; thirty pupils stand on the list. Poor Mrs. Mundy, the wife of the Independent Missionary at Chinsurah, had, before her death, raised a very flourishing Female School at Chinsurah, supported by Mr. J. Deakin, and called the Deakin School. You have probably heard of her sudden death. The school contained thirty-five girls. Mr. M. has undertaken its superintendance since he lost his wife, and the number of pupils has increased to sixty. The master of our Whitechurch School died lately, and at present we have not succeeded in getting another. I hope the time will soon come when we shall be able to procure female teachers from among the elder girls; at present we have met with very few women who can read. By the same ship which will take this letter, I hope to send a packet of printed appeals to British ladies, on behalf of our schools. We have been printing some, addressed to the British ladies residing in Bengal, and others to the ladies in America, of which latter Mr. and Mrs. E. Carey kindly took charge. We hope these measures will contribute to increase our funds, and enable us to extend our

efforts to the degree in which they are needed. I wish I could inform my dear friend of many, or indeed of few of those who have received instruction in these schools, made wise unto salvation; but we are at present only permitted to sow in hope, it will be the privilege of others, I have no doubt, to reap in joy; the period is hastening on when those who sow and those who shall reap, shall rejoice together.

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MONGHYR.  
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SINCE our last, several letters have arrived from Mr. and Mrs. Leslie. Among other particulars, they mention the death of Hingham Misser, a converted native, whose name is familiar to many of our readers. Mr. Leslie gives the following account of this good man, in writing Dr. Ryland, under date of December 9th, last.

We have sustained a great loss in the death of Hingham Misser, our native preacher, and the first convert of Monghyr. He was a Brahmin of very respectable talents and sound judgment, and a man of great meekness and humility. On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament, which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upwards of a year, at the same time reading it to his countrymen, when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ. The morning of the day on which this took place, he cooked his last meal with his family, and told them and the people of the village that now the time was come when he would openly declare himself a Christian. They all flocked around him, and even ran after him, when he went away, saying, if he would only wait a little longer they would all become Christians with him. But he replied to them, that he had waited a sufficient length of time,—that he had warned them, and told them of the gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour.

A part of his family followed him to the side of the river, and as soon as they saw him baptized, they tore their hair,

and beat their breasts, and wept, and cried out, saying, "their father was now dead;" and then, with his wife, and the remainder of the family, disowned and forsook him. However, about two years after, his wife and one child returned to him, who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago, saying, that she was lying in the dust of sin from day to day, and wished to know him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place to attend upon a law-suit that was pending in the court at Moorshedabad, connected with some property to which he laid claim. There, though he was much straitened in his worldly circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the gospel to his countrymen, pointing them to the cross of Christ; and though they often persuaded him to give up Christianity, and return to Hinduism, where he would receive abundance of support, as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

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A short time ago, hearing of his distress at Moorshedabad, we sent to him, requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he appeared quite well, and was able to give two affecting addresses at the native worship held in our house every morning. One of these addresses I shall never forget,—the solemnity, and the pathos, and the fervour of it, exceeded all I had ever heard amongst the natives; particularly a part of it in which he described the sorrow of the wicked when they found themselves, at last, rejected by Christ. In his appearance and manner, he was quite heavenly, and though we did not, in the least, anticipate so sudden a removal, yet there was a something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth. On the third day after he returned, he was seized with a fever, which in six days more ended his earthly career. During the whole of his illness, he was patient and cheerful; and just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands, engaged in prayer. Whilst so engaged, his spirit took its flight, and he

fell asleep in Jesus, without a sigh, a groan, or a struggle.

Such was the end of this good man—a man who literally suffered the loss of all things; wife, and children, and subsistence—for the sake of Christ, and who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He was a man of so much information, and of such gentleness of character, that he was universally beloved. Wherever he went, he carried his Bible with him, and was ready at all times to make known the way of salvation. After his death, I found a number of hymns among his papers, of his own composing, which will make a valuable addition to our selection, as all his compositions are of a superior kind. I found, also, the book of Genesis translated into the pure Hinduwee. His Bible I keep as a memorial of himself, which is beautifully written in the Kayti character. I do not know his age exactly; but he appeared to be about forty.

Since the death of Hingham Misser, a man who was formerly employed as a schoolmaster, has, after long hesitation, been led openly to declare himself a Christian, by renouncing caste, and by coming entirely out from idolaters. His friends have been making a sad outcry about him. On the day on which he renounced his caste, he was to be seen crying, and striking their breasts, and making doleful lamentation. All the native Christians appear quite satisfied of his piety; but I have purposed delaying his baptism for a month or two until we see how he endures being deserted by his friends; and, also, to see if he be willing to labour for his subsistence, as he is of a caste that only employ themselves as lalals or teachers. The great grievance of all the Missionaries in this quarter has been, that the native Christians are unwilling to do any thing for their support, excepting in the way in which they have been accustomed to work; and as we are doubtful whether we can get children to attend a Christian teacher, I have resolved, if we fail in this, not to baptize him until he will condescend to engage in some other employment to support himself. We have proof that it is practicable for the native Christians to earn a livelihood among their idolatrous countrymen, because we have one native member who has opened a shop for the sale of wood and other things, and has succeeded beyond his most sanguine expectation.



COLOMBO (*Ceylon.*)

WE are happy to find that Mr. Chater, who has been long labouring at this station with but slender encouragement, has been cheered, of late, by a considerable addition to the little church under his care. The following particulars are copied from a letter just received, and dated

*Colombo, Oct. 4, 1824.*

I have, I am happy to say, on the present occasion, some information to send you concerning this mission, that I have no doubt will be welcome. On the first Sabbath of the last month our little church received an increase of eight members, one by restoration, and seven by baptism. One of our new members is a Singhalese female, the wife of my servant, who was baptized about three years ago. Her mind has been long under serious impressions, and I cannot but look upon her as one who has experienced that blessed change, without which no one can see the kingdom of God. The poor man who, as I informed you, predicted so much success to my labours, was another of the persons baptized. I have learned lately that he wishes to conform to our views of the ordinance, and wished to join us; but when he spoke to me on the subject I misunderstood his meaning. He is of Dutch extraction. I believe there was scarcely a dry eye in the place when he related his experience. The next I have to mention is, the Dalbogama school-master. He was formerly a Boodhist priest in the Kandyan country. There is much in him that reminds me of our brother Theophilus; who, you will probably recollect, in life and death gave us pleasing proofs that he was an Israelite indeed, in whom there was no guile. The other three are all young persons. One of them, Wm. Whyto, is our English and Malabar school-master at Mattackooly; for which situation, as to English, he was prepared in our Grand Pass school. His life and conduct have been uniformly pleasing; and the account he gave of his views and feelings with regard to the gospel was highly satisfactory. He has long been a constant hearer of the word, and I believe he has not heard in vain. His parents are Malabar heathens. Another of these three is Cornelius, a Singhalese youth, of about thirteen or fourteen. He is the son of our friends at Degambode, who are both of them members of the Harwell branch of our church.

When I was last at that village, I ascertained that he had a great desire to come to Colombo for education; and observing him to be a fine interesting lad, I thought that his desire of knowledge should be encouraged. His parents said they were not able to support him in Colombo, but were heartily willing, if I would board him, that he should come. I desired, therefore, he might be sent down. Hitherto every expectation entertained of him has been more than realized; and that he has so soon been brought under the influence of religion affords me much pleasure. I entertain the hope that he may be intended, by Providence, as an instrument of doing good to souls in his native island. If in addition to piety it should appear to us that he possesses talents for the christian ministry, he will probably be the first from Ceylon who will enjoy the advantages of the Serampore College. It is by such persons, as I hope this youth in future may become, that we may expect the cause of God and religion will be best promoted in this country: persons who will have free access to the rich stores of knowledge our language contains, and to whom the medium of communicating instruction to others will be their mother tongue. The other who was baptized is a servant boy of nearly the same age as Cornelius. He is of Malabar extraction, and was a heathen of Malabar extraction. The knowledge he possesses, the manner in which religion appears to affect his heart, and the very appropriate answers he returned to every question we could propose to him at the church-meeting, excited the astonishment of all present. He does not like to retain his heathen name, which was Kamsamy, and has therefore assumed that of Samuel. O that he may be a Samuel for piety; then it will signify but little by what name he is distinguished among men. We had a numerous attendance to hear the sermons on this occasion, and to witness the administration of the solemn rite. I preached in English, and brother Siers in Singhalese. And in administering the ordinance I had to make use of three languages; English, Singhalese, and Portuguese. Three or four more wish to be baptized, two of whom will soon be admitted. In a country like this, where so few can be prevailed upon to pay any attention to the concerns of a future and eternal state, it is encouraging to see a small number become decided and in earnest in the ways of religion. O may this little number prove the first fruits of a plentiful harvest!



SEBOLGA (*Sumatra*.)

AFTER a long suspension of direct intelligence from this remote station, we have had the pleasure of receiving a letter from Mr. Burton, dated so far back as March 29, 1824. We are aware that subsequently to that date he and Mr. N. Ward accomplished the journey into the interior to which he refers, though no particulars of the excursion have as yet reached us.

In the letter now received, after adverting to other particulars of less general interest, Mr. B. proceeds.

With regard to the subject nearest your heart, I may say, that the attention paid by the poor Bataks to the message of salvation is very encouraging. I have not yet had the unspeakable pleasure of seeing any seriously concerned to obtain an interest in Christ; but I do not despair. I believe that God will work upon their hearts in his own good time. Much preparatory work is necessary amongst a people who have hitherto been ignorant almost of the existence of their souls, and totally so of a resurrection of the dead, and a future state of rewards and punishments. The veil of the covering cast over this nation for so many ages must be broken, and life and immortality in some measure brought to light by the gospel, before we can expect to see the poor Bataks pressing to enter the kingdom of heaven. Since I wrote you last I have prepared a tract, chiefly scriptural, on the Resurrection, which I hope will excite some inquiry. When reading it about a fortnight ago to upwards of a hundred persons, who came down from Toba on political business, they expressed great surprise at such a new doctrine, and said one to another, "What! shall we then really meet our relations and ancestors another day, who are dead and buried?" I endeavoured to open to them the "glad tidings" which the great God has sent from heaven to sinful man, (my constant theme,) and warned them of the danger of neglecting "so great salvation." They heard with great attention, and asked many questions, amongst which was the following: "Since you know so much, not only of this world, but respecting another to come, can you always determine, when a Raja dies, who is the proper person to succeed him?" So grovelling is man! "They mind earthly things!" In my last I informed you that

I was beginning a translation of John. For the reasons stated above, my progress has been slow; but I proceed with care, and have much pleasure in the work. The first six chapters are finished, and I have read them to most of the Batak people who reside near us, and those of our village have several times asked me to lend them the manuscript. May He command a blessing!

I have often been invited by the Rajas of the great Batak District of Toba, which is about eight days' journey inland from this place, to visit them, and have been desirous of complying, with a view to making known the blessed gospel to its teeming population, and engaging them (according to Brainerd's expression) to be friendly to Christianity. But three obstacles have presented themselves. First, my imperfect acquaintance with the language. It seemed very desirable to delay such an excursion till I could converse freely with the people, particularly on divine subjects, without an interpreter. This I cannot yet do nearly to my satisfaction, but am now so far advanced that such a trip would tend greatly to my improvement in the language. The second obstacle has been the expense that must necessarily be incurred, particularly in presents to the Rajas, which is a kind of tax they expect for permission to pass through their districts. This difficulty, however, has been removed in a very unexpected manner. Before leaving Bencoolen, Sir Stamford earnestly requested me to cross the hills into Toba, and accompanied his request with an order to draw from government a deputation allowance of five rupees per diem, during my absence, on condition of my furnishing government with a journal, embodying all the information I can collect. But the third, and by far the greatest obstacle in the way of this undertaking is, that it will oblige me to be two months absent from my family, which I could not be without the greatest anxiety of mind for their safety, and an apprehension that such conduct was not justifiable. From our Batak neighbours we have always received the most respectful, and even kind treatment; but we have a number of vagabond Malays in our neighbourhood, who have once broken open our washerman's house, and stolen a number of our clothes, and from whom we have to fear consequently very different conduct. Besides, separate from such considerations, I could not leave Mrs. B. in the sole care of so large a family, with no earthly friend to whom she could apply in case of necessity. To obviate this difficulty, we have some hope

that Mrs. Evans may be able to return with Mrs. Burton, and remain here during my absence. Unless in this way, I know not how we can avail ourselves of the assistance Sir Stamford has so kindly proffered.

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KINGSTON.

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A letter from Mr. W. Knibb to a friend in Bristol, dated Feb. 19, gives the following account of his arrival, and the state in which he found the school:

THROUGH the merciful care of our heavenly Father, we arrived in safety at Port Morant, on Saturday, the 12th; and on the Wednesday following, reached the spot which is to be the scene of our future labours. At Port Morant, we were treated with the greatest kindness by a gentleman named F. On the Sabbath, we saw about fifty slaves who had walked sixteen miles in a burning sun to hear a sermon, many of whom do not have anything to eat the whole day. As soon as we passed Port Royal, a canoe came to us, which we had no sooner entered, than—"Please massa, you massa Knibb?" "Yes," I thought, "I shall be like your brother; me be glad to see you, we thought you drowned; we hab been looking for you dis month." On landing another hailed us, "O! massa preacher come! Me must carry something, me be so glad." We procured a wherry, and reached Kingston in less than an hour, where we met with a hearty reception. The next morning I visited the school. The children leaped for joy—indeed, they could not refrain from dancing, for a negro must express his joy. Their writing is excellent, and they appear to improve greatly. Could you visit the school, you would say my dear brother has not run in vain, neither laboured in vain. Some of the children have excellent capacities, and retentive memories. One little girl repeated several chapters of the Bible, and the whole of Dr. Watts's Divine Songs, at one time.

It will afford you sincere pleasure, to learn that Mr. Coultart has obtained permission to preach by candle-light, (or, rather, oil-light,) which he does every Thursday evening. Last Thursday the

chapel was filled, and nearly three thousand joined in singing, "Praise God, from whom all blessings flow, &c."

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In a letter, written by Mr. Coultart to Dr. Ryland, about the same time, after mentioning that at the close of 1824, he had baptized one hundred and thirty persons, making a total during the year, of four hundred and fifty; he proceeds to narrate the following affecting incident:

I called, the other evening, upon one of our poor members that was supposed to be dying. I asked him how his mind was; What his thoughts of death—Quite happy, was his reply, and ready to go. I said, Take care, don't deceive yourself, you have been a vile sinner, a sad worthless creature, both to God and his church; take care, don't build on the sand. He seemed astonished for a minute or two and was silent, then, as if he had collected all his energy, and freed himself from the hand of death, he sprang up on his bed saying, "No minister, no, I am not deceived; you are clear of my blood." I said, Let that be to me, your time is short, ask God to forgive you for Christ's sake now, cry to him till you feel his love. I prayed with him, and left him. In a day or two, some one came again and said he was dying. I hastened to his bed-side. There stood his friends, and his weeping companion sat by him on the bed. He was dreadfully convulsed, and when he opened his eyes and saw me, he cried out very loud, Minister, bless you, I am safe, Jesus Christ has not forgotten a poor wicked, worthless sinner. No, I am a dying man, but thank thee, O Saviour, for the gospel, for thyself; come and take poor me. "Come Lord Jesus, come quickly." My heart leaped for joy to see this poor black brand plucked out of the fire. I never saw such extacy in death before—looked on him in his last agony in amazement, and said, surely the blood of Christ speaketh better things than that of Abel. I thank God I crossed the Atlantic to see this, to receive the blessing and the delightful testimony of this poor descendant of Canaan, going where there is no more curse.

*Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Greenock, Auxiliary Missionary Society, by Mr.		10	0	0
Poole, Subscriptions, by Rev. John Shoveller .....		6	6	0
Stroud, Ditto, by Mr. Hawkins, Jun. ....		9	0	0
Haddington and Dunbar, by Mr. W. Hunter .....		10	0	0
South Wales, Baptist Western Association, by Rev. D. D. Evans ..		15	0	0
Sevenoaks, Subscriptions, Collection, &c. by Mr. Comfort.....		38	7	2
Watford, Auxiliary Society, and Subscriptions, by Rev. W. Copley ..		17	10	6
Fenny Stratford, Collected by Miss Jackson .....		6	10	0
Frome, Auxiliary Society, by Francis Allen, Esq.....		92	0	10
Thomas Key, Esq. <i>Water Fulford</i> .....	Donation	150	0	0
Liverpool, Auxiliary Society :				
For the Mission.....	93 3 4	Serampore College.	40 0 0	
Translations.....	30 16 6	Miss Ward's Female		
Female Schools.....	30 19 0	Schools.....	27 13 2	
Boys Ditto.....	8 8 0		240 0 0	
Western District, by Rev. Richard Horsey :				
Bradninch.....	6 10 0	Lyme.....	3 8 5	
Bishops Hull.....	5 0 0	Loughwood.....	2 4 2	
Bridgwater.....	2 14 5	Taunton.....	4 4 0	
Collumpton.....	5 11 0	Tiverton.....	10 0 0	
Crewkerne.....	3 7 6	Wellington, (Mis-		
Chard.....	1 1 0	sionary Association)	26 1 0	
Exeter.....	26 14 6	Yeovil.....	3 12 6	
Honiton.....	5 12 8		106 1 2	
West York Assistant Society, by Michael Thackrey, Esq. :				
Faraley.....	13 4 1	Leeds, Ladies So-		
Snaith.....	5 0 0	ciety, &c. ....	10 18 4	
			29 2 5	
Keynsham, Collection and Subscriptions, by Rev. James Ayres		10	0	0
Eitham, Missionary Society, by James Williams (Jan. 1825).		3	5	0
Brasted, Missionary Society, by Mr. J. Buckingham.....		9	11	6
Bromsgrove, Collected by Miss Carpenter, Rev. J. Scroton, &c....		12	5	0
Holycross, Subscriptions, by Mr. Pearsall.....		2	0	0
Greenwich, Friends of the Baptist Church, by Mr. Tosswill .....		23	6	7

#### TRANSLATIONS.

Lieut.-Colonel M'Donall, <i>Stranraer</i> , N. B. ....	Life Subscription	10	10	0
Thomas Key, Esq. <i>Water Fulford</i> .....	Donation.....	50	0	0

#### FEMALE EDUCATION.

Greenock, Female Society, by Mrs. Scott, Treasurer .....	20	0	0
Birmingham, Young Ladies at, for Birmingham School, Calcutta, by Mrs. Blakemore .....	17	14	6
Reading, Friends, by Mrs. Hinton .....	13	0	0

#### CORRESPONDENTS.

We are requested to state, that the £8, acknowledged in our April number, from Diss, was collected at Mr. Ward's Meeting.

The thanks of the Committee are presented to a Friend, by Rev. J. H. Hinton, for a number of Evangelical Magazines, Missionary Registers, &c.

It is particularly requested, that our friends, in sending remittances, will not forward *local notes*, payable only in the places where they are issued. The inconveniences resulting from such a practice are so obvious, that, it is hoped, the bare mention of it will prevent its recurrence.