

# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### CALCUTTA.

The Committee have availed themselves of the visit of Mr. Yates to this country, to obtain more ample information respecting the progress and prospects of the Mission in Calcutta. The account which he has kindly furnished comprises a Review of proceedings up to the present time, and a Plan for future operations there.

#### I. REVIEW OF THE BAPTIST MISSION IN CALCUTTA.

The Missionaries now resident in Calcutta commenced their united operations there in the year 1817 ; a course which they felt themselves constrained to adopt, in consequence of their conscientious disapproval of the steps then taken by the Missionaries at Serampore, in asserting their independence of the Society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship ; they, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having persevered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort ; which led to the building of the native chapels. At first, however, they had no means of building a place, nor were they certain, if one were built, that the natives would enter it to hear the Gospel. The first consideration led

them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel ; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta ; so that there are now many places raised by the liberality of Christians on the spot, where the Gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapeit, Kirkpatrick, and Pauchoo are constantly employed in preaching in them to numerous congregations.

After some time, the Missionaries commenced worship in their own private house on a Sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar Chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the public, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members, and though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the Gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle ; they have therefore lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next effort will be to raise the dwelling-house. In addition to these exertions, they defray

the current expences of their own chapel, and of the native places of worship in the city. They have also lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

When the Missionaries had entered on their labours among the natives, they found the great need of a press, to print tracts and various portions of the Scriptures for distribution. They had, however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was indeed a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty\* languages or dialects. In addition to these a foundry is connected with the office, capable of supplying its increasing demands. The Harmony of the Gospels has been printed and widely circulated in the Bengalee and Hindoostanee languages. A new version of the Psalms has been prepared and printed for the Calcutta Bible Society, and the Secretary of that Institution at the time expressed his hopes that these labours might be extended to the other parts of the sacred volume, the Society being desirous of procuring improved versions of the Scriptures in those languages in which their circulation is extensive.

The following is a complete list of the works hitherto published at this press:—

#### SANSKRIT.

1. A Grammar of the Sanscrit Language on a new plan.
2. Vocabulary, with Interpretations in Bengalee and English.
3. Sanscrit Reader.
4. Elements of Natural History.
5. Harmony of the Four Gospels.

#### BENGALÉE.

1. Epitome of Natural Philosophy and

\* In explanation of so large a number, it may be necessary to state, that one fount of types will in some instances serve for several of the dialects. In a few instances again, however, several founts of different sizes are needed for one language.

Natural History, in Bengalee, and also in Bengalee and English.

2. Elements of Ancient History, including Egypt, Assyria, Persia, Greece, and Rome.

3. A new Translation of the Psalms of David.

#### ARABIC.

1. The Arabic Reader; being a Selection of Pieces from different Arabian Authors, designed as an Introduction to the Language.

#### HINDOOSTANÉE.

1. Introduction to the Hindoostanee Language, in three parts.

2. Idiomatic Exercises, or Student's Assistant.

3. Harmony of the Gospels.

4. Pleasing Instructor.

#### ENGLISH.

1. Life of Chamberlain.

2. Essays on Important Subjects.

3. Lawson's Funeral Sermon and Memoir.

4. Three Essays on the Burning of Widows.

The above were prepared by Mr. Yates, and to them may be added the following works in Bengalee:—

1. A Geography, and Geographical Copy Books, by Mr. Pearce.

2. Natural History of remarkable Animals, by Messrs. Lawson and Pearce.

3. A Commentary on the Epistle to the Romans, by Mr. Carey.

4. Harmony of the Gospels, chiefly by Mr. Carey.

5. A number of Tracts, in which all the Missionaries have taken a part.

Besides preparing the preceding, the Missionaries have had also to edit a considerable number of other works.

Being furnished with the means requisite for carrying on their work amongst the natives, the Missionaries now began to think of extending their labours from the city to the suburbs of Calcutta. Their first attempts were made by going out a week at a time in rotation. Finding by this experiment that the plan afforded great opportunities of usefulness, they became anxious to find out a spot where they could reside and continue their exertions for a longer period. Through the influence of one of their Pundits, they succeeded in renting of a native a large piece of ground at Doorgapore, for 200 rupees a year, on which they immediately commenced building a bungalow for the residence of the European Missionary, a house for the native preacher, and a chapel near the road. Besides its local advantages, this place is contiguous to several others of importance, particularly Bureh-

nugur and Chitpore; in the former place a chapel has been built, and in the latter a congregation can almost at any time be obtained under a tree. The method of supplying Doorgapore at first, was by each brother going thither in turn for six months: but this afterwards being found inconvenient, Brother Carey occupied it altogether, having Panchoo for his assistant, and it is now occupied by Mr. G. Pearce. That interesting young Brahmin, Anunda, who it is confidently hoped is now in glory, was one of the first fruits of the Gospel at this station; and while it can supply some pleasing instances of conversion, it has also for some time past exhibited an appearance of general improvement. The neighbours were heretofore much addicted to intoxication and quarrelling, but they have latterly been much reformed, and many of them have, at their own request, had preaching in the chapel once a week, in the evening, after they had finished the labours of the day, and have paid the expence of lighting the place themselves. At Barehnugur, too, the word is heard with great attention.

Not long after the Missionaries had established the station at Doorgapore, a new scene of labour presented itself to their view at Howrah; which being the great thoroughfare between Calcutta and the upper provinces, afforded the best opportunities for diffusing religious knowledge, and for the exercise of talent, both native and European. Messrs. Townley and Keith used to go over and preach there on the Sabbath to the English, while they themselves frequently went over in the week to address the natives. But neither the Independent Missionaries nor themselves were able to continue these labours. About this period Mr. Statham came down to Calcutta, and the Independent brethren having stated that they did not intend further to occupy the station, it was agreed, at the particular request of a number of friends at Howrah, that he should reside there. By his exertions an English chapel was raised: a large burying-ground was also procured, which has since been walled in, at considerable expence, by the Government. A church was formed, of which he became the pastor, and which is now supplied by Mr. G. Pearce and Mr. Kirkpatrick, though both of them are more particularly devoted to the natives, for whose use two places of worship have been raised.

While their prospects of usefulness were thus extending, it appeared to the Missionaries desirable that the Society should have some fixed establishment in Calcutta, particularly as great inconvenience was experienced in the printing department for want of room. This subject therefore, was pressed upon the attention of the committee, by

whom it was proposed that the missionaries should devote the 20,000 rupees which they had acquired to this object, and that to this sum they would add 10,000 more. These instructions being received, the brethren proceeded immediately to look out for a convenient site, and through the kind offices of Mr. Jonathan Carey, they were enabled to obtain of a Native four beegahs of ground adjoining the English chapel to the South: which cost between 19 and 20,000 rupees: a sum which, considering the extent and situation of the ground, was reckoned very reasonable. After employing an architect, and receiving an estimate of the expense of the proposed buildings, they found that, including the ground, they would come to between 50 and 60,000 rupees. They proposed, therefore, to the committee, that instead of 10,000 rupees, one half of the aggregate expense should be furnished by the Society, leaving the Missionaries to pay the other. Not doubting that this proposal would be acceded to, the building was commenced, and a large house and printing office have been erected. The deeds of this property are now in the hands of the committee, who will of course, adopt such measures as they may deem necessary to secure it to the use of the Society in perpetuity.

Another object of importance which occupied the attention of the Calcutta Missionaries was the education of young men for the work of the Mission in India. They deemed it unadvisable to send out young men as Missionaries, who had received no previous instruction for the work; or to educate youths for this important office who were not members of a Christian church. They chose, therefore, for several years, rather to attempt nothing than to act on either of these plans. For the last three years, however, they have had opportunities of engaging in this work, upon a system altogether compatible with their own views, and have now a prospect, with the assistance of the Society, of carrying it to a much greater extent. It is true, that had they possessed more time and strength, they might have extended their labours in this department; because the committee engaged, that if the 20,000 rupees, the interest of which the Missionaries had appropriated to this object, should be expended on missionary premises, they would support any young men as students that were members of a Christian church, and appeared to possess abilities for the work of the ministry. One such young man (Mr. Kirkpatrick) has been educated, and is now settled at Howrah; another is under a course of instruction, and several more have offered themselves as candidates: indeed, there are so many pious youth now in Calcutta, capable of being employed in the Society's service,

that it is only necessary for the Committee to determine what number they shall be able to support.

With regard to the instruction of the rising generation in India, a plan has been discovered, which will save the Christian public an immense expenditure. At first, all the schools to which Missionaries had access were supported by them, but when it was found that the Hindoos had no objection to pay the masters for instructing their sons, it was immediately perceived that every object would be accomplished, if they could get proper books introduced into the Hindoo schools, instead of the trash used by the natives. This impression being general, two Societies were formed for this specific purpose—the "School" and the "School Book Society." The one is engaged in preparing books; and the other, purchasing them at half the cost price, distributes them in such schools as they can bring under their superintendence. The inducement held out to the natives to place their schools under the care of the School Society is, that they shall be supplied with books gratis. The masters also receive a trifling sum, according to the proficiency of their scholars, at the quarterly examinations held at some one of the Baboos' houses. There are now in Calcutta more than 3000 youths under the influence of this Society. The books which they read being printed by the School Book Society, all come under the revision of the Missionaries, and are printed at the Mission press. Still, however, as these Societies provide only for the moral instruction of the natives, it belongs to the friends of the Gospel to make more decided efforts for their religious improvement. Under this conviction, the Missionaries in Calcutta formed another Society, denominated the "Christian School Society;" but it is to be lamented that they have not obtained that support which the importance of their object led them to anticipate. There are, however, two schools of a Christian character connected with the Baptist Mission in Calcutta. In these the boys learn the Scriptures, Catechisms, and hymns, by heart, and receive religious instruction. These are like Sunday schools in England, only that the natives, having no sabbath, are taught every day, instead of once a week. Whatever may be the result of these attempts, as to the conversion of individuals, there can be no doubt they will exert a beneficial influence upon general society; nor can any one justly despair of their being useful to individuals, when he is informed of the case of the Brahmin Seebo, at Cutwa, who, after having been educated in a school of this description, became a decided Christian, and an eloquent preacher of the Gospel.

In the native female schools, the Missionaries have succeeded beyond their most sanguine expectations. They had the honour of first entering into this field of labour, and that too at a time when almost every one believed the attempt would prove abortive. They commenced with one school, and have now fifteen; with the expectation of raising several more. Nor is it merely in what they have been enabled to do that they rejoice, but also in what others have been led to attempt and accomplish. Many of the highest rank in India now patronize these efforts, and ladies of the first respectability are on the managing Committees; even the natives themselves begin to feel the importance of these exertions, and one of them has come forward with 20,000 rupees, to erect a central female school for the Church Missionary Society. From a review of the whole, therefore, your Missionaries bless God, that though it has pleased Him to exercise them with many trials, yet it hath pleased Him also to crown their feeble efforts with his blessing.

## II. PLAN FOR THE FUTURE OPERATIONS OF THE MISSION IN CALCUTTA.

It is proposed that the Missionaries should be engaged, upon a more comprehensive and enlarged plan, in carrying forward the following branches of labour; viz. the Preaching of the Gospel; the Translating and Printing of the Scriptures, Tracts, &c.; the Instruction of young men for the work of the Mission; and the Superintendence of Schools.

### PREACHING.

Under this head there are three departments of labour:—

1. Native Preaching.—To supply the native chapels, and the wants of from six to eight hundred thousand people, our Society ought not to have less than two preachers; one for the Bengalee, and another for the Hindoostanee; and each to be supplied with a native assistant. In like manner a preacher and assistant are necessary at Doorgapore.

2. English Preaching.—An experienced and zealous minister, of superior education, ought to be engaged for the congregation in the Circular Road; because the church is increasing in numbers, and in the possession of those means by which it can serve the Mission.

3. Itineracies.—The preceding departments being supplied, arrangements can be made, without any additional strength, for devoting about three months in every year to Itineracies among the natives, in parts distant from Calcutta; as this could be accomplished by an European brother, accompanied by one or two native assistants.

TRANSLATIONS.

Under this head are included Versions of the Scriptures, Tracts, and School-books. Of these, the two latter being provided for by the Tract and School-book Societies, it is necessary to notice only the former; and in doing so, there are two things which merit consideration—the work to be done, and the means to be used for its execution.

I. *The work to be done* consists of two parts—the improvement of versions which require new editions—and the completion of those which have not yet gone through the first edition. The latter belong properly to Dr. Carey, who has commenced them; and the former must devolve upon those who succeed him in this work. On this it may be remarked:—

1. The improvement of the versions already executed, is a work which must appear obviously necessary and important in the view of all who pay the slightest attention to the subject. Every one knows that this has been requisite for the translations of the Sacred Scriptures made into the European languages; and the Serampore Missionaries have recorded their conviction of the same truth, in the seventh report of their Translations, in the following terms:

“Respecting the leading languages of India, and those which are spoken through the largest extent of country, they apprehend that there can be but one opinion on the subject, among all those who feel interested in the planting of the Gospel in India. In these, not only should the whole of the Scriptures be given, but successive and improved editions of them be published as they may be required, till the version be rendered complete, and the country evangelized.”

2. Acting under this conviction, the former translators have already encouraged others to engage in this work, when they have found persons competent for it, as may be learned from the seventh memoir, already quoted, in which it is stated—“The edition of the Hindee New Testament being nearly exhausted, and the Rev. J. Chamberlain having prepared another version in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects, eminently fit him, the brethren at Serampore have resolved in this edition to print his version of the New Testament instead of their own; as a comparison of independent versions, made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous version.”

3. The Bible Society in Calcutta expressed, in their last report, their willingness to encourage new translations undertaken by competent persons, as the only means of

obtaining complete versions of the Scriptures in the Eastern languages.

II. *The means for its execution.*—Here it is necessary to inquire, how far present means are inefficient, and what additional means are requisite. The following considerations may serve to explain both these points:—

1. The advanced age of Dr. Carey, and the number of new versions which he has yet to complete, render it impossible for him to pay much attention to the improvement of old ones; especially as death has long since deprived him of the assistance of his son Felix, who was a very good Oriental scholar, and rendered his father material aid in preparing the last edition of the Bengalee Bible.

2. This work cannot be entrusted to the natives. It has been suggested that the College students might be ultimately fitted for it, but this can never be, for two obvious reasons: first, because they will never be sufficiently acquainted with the original languages; and secondly, if they were, such is the character of the natives, that the most learned among them are not to be depended upon, without strict European superintendence.

3. No person can be fitted for this work without going through several years of previous study and preparation for it. It may be set down as a general rule, that no person ought to engage alone in a translation of the Scriptures into any language, until he has studied that language with close attention for at least seven years.

4. The plan, therefore, which seems most desirable for the Society to adopt, is to encourage all their Missionaries in this work. Let any one who is possessed of suitable qualifications, and who has studied a language for a sufficient time on the spot where it is spoken, be encouraged to give in it an improved version of the Scriptures, if he thinks it absolutely necessary. This has been done partially, and why should it not be adopted as a general principle?

5. All the expence required of the Society, till any version was finished, would be the support of a learned native in connection with the Missionary; and after it was completed, if the Bible Society should not print it, it could be printed at the lowest rate possible at their own press in Calcutta, and the expence might be further lessened by their sending out a quantity of paper for the purpose.

INSTRUCTION FOR THE MINISTRY.

The great expence attending European Missionaries, and the unfriendliness of the climate to their constitutions, renders it highly desirable that diligent attention should be paid to the cultivation of all such

talent as may be found on the spot, adapted to the purposes of the Christian ministry among the heathen.

1. All individuals of this description, who have been received into church fellowship, should be considered eligible for instruction, whether Natives, Indians, or Europeans.

2. In some cases the students may be able, wholly or partially, to support themselves, and then nothing would be required *gratis* but education; but more generally they must be entirely supported, either on the Mission premises, or by allowing them a sum sufficient to live upon among their friends, and requiring their attendance at stated hours.

3. The expence must devolve entirely on the Society, but perhaps benevolent individuals may be found, in England and in India, who would be disposed each to support an individual student at their own expence; in which case, the student so supported might correspond with his patron.

4. The plan of studies should include, besides the ordinary branches of scientific information, a regular and diligent attention to theology; the English, Sanscrit, Bengalee, Arabic, Hindoostanee, Latin, Greek, and Hebrew languages; and an examination of the Hindoo sacred literature. By the last, the students will acquire a knowledge of all the ideas of the natives on the most important subjects of religion, and of the best modes of combatting the popular arguments in favour of the Shastras, and against Christianity.

5. A select library will be required for the use of the students, and they may be engaged in usef preparatory labours among the natives, and otherwise, during the period in which they are receiving instruction.

#### SCHOOLS.

These necessarily divide themselves into two branches, Boys and Girls.

I. Boys Schools:—These may be classed under three distinct heads.

1. Common schools:—These are supported by the Natives, and partially by the Government and the Indian public. They need no more support.

2. Christian schools:—Of these there are at present too few, but they may be increased, provided the religious public will encourage them.

3. Private instruction:—Some children have been given up by their idolatrous parents entirely, and educated privately under the immediate superintendence of Missionaries. This plan has been adopted with success by the American Missionaries in Ceylon; but has not yet been tried in Calcutta.

II. Girls' Schools:—Those in Calcutta will in future come under two heads.

1. General schools:—In these religious instruction is introduced. Their numbers may be increased according to the contributions raised for them. They are most of them supported by small associations formed for the purpose in England and elsewhere. The sum furnished for each school, has been sufficient for its support, but something further is needed to meet the expence of ground rent and building, which in Calcutta are very great.

2. Central school:—A central school is to be formed on the Mission-premises, in which a number of girls taken from their idolatrous connections, are to be taught more extensively, and fitted to become teachers of the general schools.

The preceding plan has been carried into active operation in most of its parts; and to complete it, the following additional aid will be needed.

1. A person who can officiate as minister of the Circular Road Chapel, and as Divinity Tutor to the young men.

2. An allowance for yearly itineracies among the Natives.

3. A sum for translation sufficient to enable the Missionaries to print some important parts of the Scriptures, which might be turned into immediate use, and serve as specimens of what a complete edition would be, and what it would cost. After this, it is probable that the Bible Society might print the complete edition.

4. Support for a certain number of Students. Supposing the expence for each, taken one with another, to be the same as in England, what shall the number be, and what period of time shall they continue their studies?

5. A small annual contribution of books to the Library.

6. Something under the head of Female Education, to support the Central school, and to assist in the erection of that and others.

#### JAMAICA.

We informed our readers last month, that his Majesty's Government had refused their sanction to the Consolidated Slave Act, passed by the House of Assembly at Kingston. By advices just received from Jamaica, we learn that this measure has excited a most violent sensation among the Colonists. The reading of Mr. Secretary Huskisson's dispatch in the Assembly is said to have been re-

peatedly interrupted by violent bursts of indignation, and public meetings have been held at Kingston, and in various other parishes of the island, in all of which strong resolutions have been passed on the subject. We observe that the clauses infringing on religious liberty, which are commented upon by Mr. Huskisson in a manner which entitles him to the warmest thanks of every friend of Missions, seem peculiarly dear to the Colonial Legislators, as a means of defence from "the spurious tenets of sectarians," and of preserving "the religion which has been handed down to them from their forefathers, and which is the keystone of their religious, civil, and political liberties." The fourth resolution passed at the Kingston meeting, states, "That it has ever been our most anxious desire to promote, by every possible means, the moral and religious improvement of our slave population;" and immediately subjoins, "yet we are convinced, from our own experience, *as well as from the testimony of the sectarian ministers themselves*, that the restrictions contained in our Slave law, with respect to Dissenters, are indispensable." On what shadow of a foundation the most extraordinary clause we have marked in Italics can rest, we are not fully informed; but all our brethren on the island have united in publishing the following advertisement in the Jamaica Courant of Dec. 3, which sufficiently explains their views on the subject. A similar article, from Messrs. Barry and Kerr, Wesleyan Missionaries, appeared in the preceding number of the same Journal.

November 30, 1827.

Having seen the resolutions passed at a meeting convened by his Honor the Mayor of Kingston, for the purpose of taking into consideration the rejection of the Slave Law by his Majesty's Ministers, we feel necessi-

tated to insert in your valuable paper, our deliberate and united sentiments on No. 4. of these resolutions.

We respectfully state to all concerned, that we are fully sensible of every kindness shown to us or our mission, by gentlemen of influence and respectability in different parts of the Island, and that we highly appreciate all such kindness. That we have ever evinced great anxiety to avoid obtruding ourselves on the public attention by engaging in discussions not within our province as Christian ministers, and to this day we have studiously kept aloof from all interference with every party in politics, whether here or at home. We have corresponded with no such party, nor has any such party corresponded with us. We have confined ourselves, as the public *must know*, to teaching the doctrines and precepts of Christianity, in the most *simple and unsophisticated manner*.

We therefore feel ourselves aggrieved by being *designedly and unjustly* made a party in politics, as in the 4th resolution. We are not nor can we be, approvers of *religious restrictions*, however peaceably we submit to such as are imposed on us by powers unfriendly to the doctrines and precepts of the redeemer.

We firmly assert that none feel more anxious than ourselves to promote the best interests of the colony, and of all its inhabitants, and that our religion teaches us to feel, and act as shall most conduce to the welfare of the government under which we live.

We individually disapprove of every practice among slaves and others in our churches, that can be judged, by discerning and liberal men, to be inconsistent with the *dignified, equitable, and peaceable* doctrines taught by the Saviour.

We are decidedly of opinion, that the restrictions in the New Slave Law respecting dissenters are not "*indispensable*," that they are not calculated to promote the welfare of the colony, and that they are *strongly opposed* to the equitable and peaceable doctrines of Christianity, to the liberties of good and loyal subjects, and to the rights of Christians.

We therefore feel ourselves under increased obligations to his Majesty's ministers, for disallowing the restrictions respecting dissenters, contained in that law.

JAMES COULTART,  
JOSHUA TINSON,  
JAMES PHILLIPPO,  
THOS. BURCHELL,  
WILLIAM KNIBB,  
JAMES FLOOD,  
JAMES MANN,  
EDWARD BAYLIS,  
JOSEPH BURTON,

Baptist  
Missionaries.

Just as the letters were dispatched from the island, our Missionaries were officially summoned to the bar of the House of Assembly, then and there to answer such interrogatories as might be addressed to them. What the result may be, in the present inflamed state of that body, it is somewhat painful to conjecture. Our beloved friends are engaged, however, in the best

of causes; the God whom they serve will not forsake them, and we are fully assured the British Government will not allow them to be the victims of a blind indignation, stirred up by the line of policy which that Government has adopted, and which will secure for its advisers the respect and admiration of every true friend of his country and of the human race.

*Contributions received on account of the Baptist Missionary Society, from December 20, 1827, to January 20, 1828, not including individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Tooting, for a Female School in India, by Mrs. Thomas.....		20	0	0
Jersey and Guernsey, Collected by Rev. P. Saffery and C. Evans.....		34	1	4
Bridgnorth, Collection and Subscriptions, by Rev. Thomas Morgan.....		24	11	0
Hebden Bridge, Female Association (and Subscriptinn £1 1 0), by Rev. J. Jackson .....		7	7	6
Falkirk, Society for diffusing Religious Knowledge, by Rev. D. B. McKenzie .....		5	0	0
Dundee, Chapelshade Association, by Mr. Easson, for Female Education..		3	5	0
Paisley, Youth's Society for Religious Purposes, by Mr. Brough (Translations)		10	0	0
Middle Parish, Female Bible Association, for Bibles .....		7	0	0
Otley, Penny Subscriptions, &c. by Mr. Alfred Catt .....		5	14	0
Newcastle-upon-Tyne, Balance of Auxiliary Society, by Mr. Cowell.....		6	0	0
Wigan, Female Association, by Mrs. Brown (for Translations).....		6	0	0
Nairnshire Society for the Propagation of the Gospel, by Rev. W. Barclay		5	0	0
Ross, Contributions for Female Education, &c. by Mr. Lewis.....		12	14	6
Oxford, Female School, by Samuel Collingwood, Esq. Treasurer.....		17	10	0
Leeds and West Riding Auxiliary Society, by Rev. James Acworth, M.A. :				
Bramley .....	1 15 0			
Preston .....	3 10 0			
Leeds .....	28 17 6			
Ditto, for Female Education.....	23 4 10			
		57	7	4
Glasgow Auxiliary Society, by Mr. James Deakin, viz.—				
Translations .....	297 19 6			
Mission.....	16 16 8			
Schools .....	32 6 3			
College .....	4 3 0			
		351	5	5
Anonymous (Matt. vi. 3, 4.) by the Secretary .....		3	0	0
Salome, "part of a ring sold," by Do. ....		0	10	0
<b>JAMAICA SCHOOLS.</b>				
Miss Wildman, Clifton, by Mrs. Coultart.....		10	0	0
Miss — Wildman, Do. by Do. ....		5	0	0

**TO CORRESPONDENTS.**

The thanks of the Committee are presented to Robert Wigney, Esq. of Brighton, and to Miss Russell, of Lant-street, Borough, for several volumes of Magazines, &c.

Our esteemed Correspondent, W. H. A. is perfectly correct in the remark he has made on our notice of his communication in the Herald for October.

Persons who write in the spirit of P——s, need not conceal themselves by an anonymous signature; which, of course, precludes all direct and personal reply.