

# MISSIONARY HERALD.

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## BAPTIST MISSION.

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

TUESDAY, JUNE 17.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon for the Baptist Missionary Society, at the Rev. J. H. Evans's Chapel, John-street, Gray's Inn-lane, by the Rev. WILLIAM YATES, from Calcutta.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. ISAIAH BIRT, late of Birmingham.

THURSDAY, JUNE 19.

MORNING, 9.—Frayer 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 Spa Fields' Chapel.

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## FOREIGN INTELLIGENCE.

### CALCUTTA.

A letter from Mr. Robinson; dated Oct. 24. last, contains the following summary view of the state of the church and congregation under his immediate care in the Lal Bazar:

"I can spare but little time for correspondence, without omitting the duties of my station; and for several months past my health has been so indifferent, that I have often been as unable to preach as to write. I have nothing novel or very important to communicate. There is still a gradual improvement in the Lal Bazar. I preach as often as formerly, when health will permit; and the brethren Chodron and Gorachund continue their labours as usual. We have had seven added to us by baptism this year, and we expect another before the year closes. We have had but one exclusion, and have lost two by death. Of the seven baptized, five belong to the native congregation; four of them are Portuguese women, the other is

a Bengalee man, the son of a native Christian in Jessore. This young man has never been an idolater; he was but three years old when his father was baptized, and he has, of course, been brought up in the Christian religion. There is another Bengalee who wishes to be baptized, and we have no fault to find with his conduct; but as we are not satisfied that he has felt the power of divine things on his heart, he has been kept back. The other two who have been baptized are a country born man and my own daughter. These I believe are the only items of intelligence which I have to communicate relative to the church, unless I add, that we are at peace among ourselves, that the members appear much attached to me, and I feel much attached to them."

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### DOORGAPORE.

From the Rev. George Pearce to the Secretary, dated Doorgapore, Nov. 14, 1827.

"In my last letter, I believe the intelligence which I communicated to you, was not much connected with my own labours.

and station. In this, therefore, I will endeavour to give you some account of them. In consequence of the very great dampness of our Bungalow during the rainy season, and Mrs. P.'s extreme and continued illness, we were compelled to leave Doorgapore, and reside in Calcutta for three months. During this time I could do little more than prosecute my study of the language, and attend to my English work at Howrah on the Lord's day. Through the goodness of God the return of the cold season has had a most beneficial effect on my dear partner's health, which is now, I hope, fully established again. We returned to our station about a month since, but not to the Bungalow on the mission premises, the doctor having forbidden us to reside in it again. We have, however, happily succeeded in obtaining a comfortable brick house at a moderate rent, situated close to the grounds, where we hope to be better sheltered from the heat and the damp. Since my return I have opened a large school room which I erected about three months ago, and have already collected a considerable number of boys. Its dimensions are sufficient to contain a hundred scholars. As on account of the heat, I cannot be without doors after nine o'clock, I propose to spend my mornings in the school, that it may be under my immediate superintendance. Thus I hope also to facilitate my acquaintance with the Bengalee, by constantly hearing it spoken, and speaking it. In the vicinity of Doorgapore there are four schools belonging to the Bishop's college, each of which contains about a hundred children; besides which there are several native schools in the neighbourhood. To collect children, therefore, for the sake of Bengalee instruction only, would have been a difficult if not an impracticable thing. I therefore, intend to continue English with Bengalee, and this will prove a sufficient inducement for hundreds of children to come if I could take them. This plan is already in operation, and from the beginning I have made, I anticipate filling up the complement (100) in a short time. The children are already in possession of my full determination to have the Scriptures read in the school. One class is now reading daily the New Testament to me in English, and the others are requesting me to give it them. The first class will, when I get the books from the binders, read a book in Bengalee and English, intitled a Summary of the Christian Faith in the words of Scripture; which, as far as I am acquainted with it, is an excellent little book. The plan of teaching English and Bengalee, is, I am aware, objected to by some: it has, however, been pursued with great success by the American Missionaries at Ceylon, by Mr. Penney in

the Benevolent Institution, and in the Government and some other schools. A measure of this kind seems the more necessary when it is considered that the boys in the Hindoo college are 700, while by means of European science, they become disgusted with the absurdities of heathenism, are without a guide either of books or teachers to lead them to the Author of Salvation. In this I was confirmed by the answers of some of the young men of the first class, in the college. They had never read the Bible, they said, except a passage or two in Genesis for the sake of reference, while reading Milton's Paradise Lost. By teaching English at Chitpore, I hope in some degree to be the means of imparting to the minds of those who come under my care, the knowledge of divine truth, and it is immaterial to me, and I should think it is to others, whether it be obtained by the medium of the English or Bengalee language. With regard to my other labours, they are partly among the native Christians, with whom I have now two services in the week, a prayer meeting and a short sermon; and partly among the heathen, as I now begin to go out for the sake of conversation, in the streets and lanes, while on the Sabbath day I am still engaged at Howrah."

Mr. Pearce concludes, by renewing his earnest solicitations that a Missionary may be sent out to supply the place of Mr. Statham at Howrah, a measure which it would much gratify the Committee to carry into immediate execution.

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#### DIGAH.

The following account of Missionary operations in this quarter, has just reached us. It is addressed by Mr. Burton to the Secretary, and dated from Benares, the famous citadel of Hindoo superstition.

Dec. 29, 1827.

"Not having my letter book with me, I cannot certainly inform you of the date of my last, but to the best of my recollection it was dispatched about the first of September; my present, therefore, shall be a narrative of the principal circumstances that have since occurred. On the 20th of September, I left Digah for Monglyr, as I

wished to communicate with my dear brother Leslie on several subjects connected with our missionary plans, previous to his leaving his station on a visit to Calcutta. Our communion was exceedingly refreshing to my mind, and I trust of much mutual benefit. The society of so many kind Christian friends was more refreshing to my soul than I can express or you imagine. On the 2nd of October, Leslie and Mrs. Chamberlain departed for Calcutta, and I for Digah; and during the journey I had many favourable opportunities of making known "the word of life" in the intervening towns and villages. About midway there is a considerable city called Bar, which has an extensive population both of Hindoos and Mussulmans; many of the latter very respectable and well-informed. Here, as usual, I went into the bazar in the evening to address the people, and being invited by a merchant to sit down in his verandah, I spoke to about fifty persons for nearly an hour. On concluding I informed them that if they were desirous of receiving tracts, which would further explain these subjects, they should have them on applying at my boat, about a mile distant. Having offered tracts at several other places which were refused, it gave me great encouragement here to see groups of ten or twelve follow each other in quick succession till past ten at night, earnestly soliciting these little messengers of mercy. I then retired to rest, grateful I hope for what my eyes had seen. But before I could sleep another party was at the water side. On hearing our boat people tell them that I had retired, old Hurry Das sprang from his bed, and taking out a bundle of tracts, muttered to himself, "They must not return from the water without quenching their thirst!"

On October the 6th, I reached Digah, where I found full employment in the ordinary duties of the station, in schools and preaching, for the next fortnight; and had the pleasure to notice some very promising appearances amongst the Europeans at Dinapore. On the 23d I left home again in company with brothers Pybah, Hurry Das, and two native brethren from Monghyr, to attend the great Mèlah at Hajipore. The people did not assemble so early as I expected they would; but we spent the intervening time very profitably in the town and neighbourhood of Hajipore, addressing large crowds every day. On the 30th we were joined by brother Smith and a native brother from Benares, and the assembly having become now very large, we had all full employment in preaching and distributing tracts. The native brethren posted themselves on a small hill close by the side of the principal entrance to the Mèlah, where

they enjoyed the shade of a noble tree. Here they remained day and night; and oh, it would have gladdened your heart to have listened on the first dawn of morning, to their united song of praise, and to have witnessed through the whole day the earnestness, the boldness, the fervour with which they disclaimed to the multitudes that constantly surrounded them, of the riches of divine grace as displayed in the Gospel. By many of their countrymen I believe they are sincerely respected, but by others they are despised; and I cannot omit mentioning a circumstance which will shew with how good a spirit they bear the worst treatment. On an early day of the fair, brother Gaupaul of Monghyr and self were discoursing with an old Byragi, esteemed a very holy man; when the Raja of Batia, the greatest man at the Mèlah, observing us, came and took a seat by our side, attended by about 100 servants, holding in their hands long silver wands. He listened for some time, and then made some trifling objections to what was said. On this brother Pybah (having just joined us,) addressed him at considerable length and with great earnestness, which he bore very well. To this address Gaupaul added a few words, when the Raja poured upon him such a torrent of abuse as I have not often heard, saying that he had destroyed his own mind by becoming a Christian, and now wished to destroy the minds of others. 'Christians,' he said, 'might speak well of their own religion as often as they pleased, but such as you are a disgrace to your family and nation!' To all this Gaupaul mildly replied, 'Ob Rajah! I once thought as you do, but now I know that the Lord Jesus Christ is the only Saviour.' Poor Gaupaul was once a begging dirty Byragi, and had the Rajah met with him in this state he would have addressed him as his *Father*, and made him a Salam!

Towards the close of the Mèlah the course was immense. Four hundred thousand persons at least were present! After brother Smith arrived, I constantly attended him in his walks to different parts of the fair; and was equally surprised and delighted to observe the earnest attention and general approbation with which he was ever listened to, by successive crowds. Once he addressed five large congregations after sun set. We could not leave them for our boat till midnight. Many followed him to the different places where he spoke, that they might hear him again. Brother Smith is a preacher most admirably adapted for the natives. His address is simple and pointed, yet figurative; and he never concludes without fully explaining *that only way of Salvation* which is made known in

the Gospel. I should think that he fully explained this way, during the Mèlah, to ten thousand attentive hearers! Oh that the blessed Spirit may apply the word with power to very many of their hearts! I feel confident that he will, though we may never hear of it. During the fair, some thousands of tracts and gospels were distributed, which will do good in their way; but *the preaching of the Gospel is, I am convinced, the great instrument.*

Saturday, 3d of Nov. was the great day. At 11 P. M. the moon was at full; but there being an eclipse at the time, the bathing began at nine o'clock, when the scene was truly imposing. I gazed upon it with astonishment from a hill that overlooked the whole, and shall not soon lose the impression made on my mind at the sight of 400,000 persons, *not one of whom seemed to be still or silent.* I had expected a great rush to the water at the hour of bathing, but there was nothing of the kind. I should not think that one in fifty entered the water. Most of them seem to come merely to witness the different diversions, or make purchases.

With the ceremony of bathing the Mèlah closes, and the crowds quickly disperse. Next morning therefore, (being the Sabbath) I repaired to Digah, that I might preach at Dinapore in the evening; but brother Smith and the others remained till Monday. On Sabbath day there was a very interesting occurrence, the particulars of which I have got brother Smith to write out for you, and purpose inclosing the sheet.

On my return to Digah, I was much cheered by the state of the English congregation. The pleasing appearances I had noticed were not transitory; on the contrary, during my absence, the smoking flax had been fanned to a flame; and I had the joyful duty of conversing almost daily with one and another, "inquiring the way to Zion with their faces thitherward." On the 18th, eight persons followed our blessed Lord in the ordinance of baptism; making the number baptized during this year, twenty-nine. As I had arranged to leave home with brother Smith on Tuesday the 27th, to attend another great Mèlah at Allahabad, in the beginning of January, I appointed the Native and European churches to meet at the Lord's table on the preceding evening. Forty persons, including brother Smith and three of his members, united in this delightful service. The season was truly affecting and refreshing. Many of the poor soldiers were bathed in tears during almost the whole of the service. What my own feelings were when surrounded with such a company, most of whom had been given me

during one short year, I shall not attempt to describe.

As we leave this place for Allahabad this evening, I must now bring this to a close, reserving the particulars of his journey for a future letter. You know that the cold season is our time for moving about; and you will not be surprised to hear that I do not expect to be at Digah again till near the end of February. I have had a letter from my friend the Rev. Mr. Stevens (the chaplain of Patna) this morning, and am thankful to know that all things are going on well in my absence. Penharrow, the head of the family I baptized some time since, conducts worship for me in Hindostani, and I am happy to say that in him and his household I have increasing joy."

The following is the enclosure from the pen of Mr. Smith, to which Mr. Burton refers.

Nov. 4th, Lord's day. After addressing the gospel to a large congregation under the shade of a Peepul tree, I went close to a Hindoo temple, where a Byraggee received two Hindu tracts the day before yesterday, and intreated me to call on him before I left the fair. The Byraggee was lying down with his face covered, and those persons who were around him began saying to me, "O Sir, what have you done to him? Ever since he has heard you, and received your books, he has not eaten any thing, and he is continually reading your tract and crying!" On hearing my voice he immediately sat up and spread his cloth, begging me to sit down, which accordingly I did. He then joined his hands, saying with tears, "O Sir, I am a miserable sinner; I have forsaken the living God! and have hitherto worshipped idols, wood and stone, and bathed in the Ganges; but cannot find any consolation, and now what shall I do to be saved?" On seeing the Byraggee under deep convictions, and in full earnest to know the plan of salvation, I was not able to speak to him without tears. I told him that God so loved the world that he gave his only begotten Son Jesus Christ to die the ignominious death of the cross, that whosoever believeth in him should not perish, but have everlasting life; and he invites all sinners, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." On speaking a little more on the sufferings of Jesus, and explaining the 63d Hymn of Mr. Chamberlain's, the Byraggee got up, saying, "O Sir, I will follow you, for you are my Gooroo, and I will do whatever you advise me." On seeing this, two of his disciples addressed me, saying, "O

Sir, do not take our Gooroo, you had better put end to our lives, before you take our Gooroo." The Byraggee said, "We are all in great delusion, and are going the road to destruction." The two disciples then fell at his feet, saying, "O Gooroo! do not forsake us, for we shall perish." Seeing that they were not able to prevail on their Gooroo, and that he was ready to go off, they exclaimed, "O Byraggees! this Saubib, (pointing to me) has enchanted our Gooroo with his books, and now he is going to make him a Christian." Immediately about forty Byraggees assembled with clubs and tongs, and came upon me, threatening and using abusive language, and bound the poor Byraggee and kept a watch over him, and drove me away; and I stood, without opening my mouth, knowing it would end in blood if I were to attempt to extricate the Byraggee. I beckoned with my hand to the native brethren, but they were busily employed in speaking to the people, and giving the Scriptures to those who were able to read them, under the shade of a peepul tree, and having heard the noise they all came over to me, and saw the poor Byraggee with tears, and a number of persons around him, intreating him to eat something, and not being able to get him to eat any thing, they came to me requesting me to advise him to eat something. I went to him and told him, Do not trouble your mind, but trust in the Lord Jesus, for he is the only refuge from the wrath to come, and now you had better take some refreshment; and I also directed him to my residence, to which he said, "If God spares me, you may rest assured I will call at your house." A rich native being informed that a Byraggee wished to be a Christian, he ordered the other Byraggees to keep him away from being a Christian, and whatever money was required he would pay it; immediately the Byraggee was taken away and placed before the gods; but he turned his back towards the gods and sat quietly, and the cruel Byraggees would not allow him to read the tracts; they took them from him and tore them in pieces, saying, "All the enchantment lies in these books." I was obliged then to leave them.

### KINGSTON.

A recent letter from Mr. Coultart contains the following encouraging particulars, in relation to the progress of the cause of God in the congregation under his care.

"Kingston, March 17, 1828.

"On Easter Sunday we hope to baptize about seventy persons, who have been seriously examined as to their faith and practice, some of whom have given us pleasing satisfaction as to their fitness for the fellowship of saints. One old man was asked if he ever prayed? His reply was, 'Yes, massa, how can me lib (live) without pray?' Many do live, it was remarked, who never pray; and you once did not pray. 'Yes, massa, but since me know myself, me no able to lib if me do not pray.' 'I am glad to hear you say so: well, you can make me hear what you say when you pray to God.' 'Yes, massa wish it.' 'I shall be glad to hear.' Here he stands before my vision still, his hands lifted up and clasped in each other, his wrinkled and tattooed face looking towards the holy dwelling-place of God, his eyes shut, and his tongue most devoutly telling Him who hears prayer, that he is a poor neger, and did not know how to speak to one great God who make all tings. 'But do, oh, dou great God, cut de string of dy poor neger's dumb tongue, dat him may peak de trut (truth)! Oh, open him blind eye, dat him may see into him own heart! Lord, open him deaf ear, dat him may hear a Jesus peak to him, au take Jesus, de Son of God, into him heart! O Lord, dy poor neger come to dee, neber let him go again; hold him fast, hold him fast, good Lord, for Jesus' sake!'

"We have among the number mentioned, four out of six members of one family, who have given me much pleasure since my return, by their regular and serious attention to all the means of grace. The death of a relative and the reading of some tracts have been the means God has more especially blest, for the turning of their hearts to himself. One very old man, who had the name of being an Obeah man, (one who practised the kind of reputed witchcraft so called,) before he joined our church, died the other day. The last time I saw him, I said, 'Well, old man, do you obeah any body now?' 'No,' said he, 'since Jesus Christ obeah me, for him my obeah man, me neber dirty me hands in such a ting.' Another old member, a Mrs. K. who has been long afflicted, has been recently removed to the world of spirits. Her sufferings were so severe that she seldom closed her eyes in sleep, yet she enjoyed an amazing portion of happiness during the decay of her earthly house. It was remarked that she had suffered long. 'Yes,' she said, 'a little time in pain seem long to we poor tings, but God been so good dat de time no seem so heavy, an me been looking ebery day for de blessed Jesus to come and fetch him poor servant.' It was said, 'Do you feel assured you shall

be for ever where Jesus is?' 'Yes,' she answered, 'Jesus purchase me wi him blood, and though me a poor ting, and no sarvis to any one, yet him love me, and him won't fling me away. Yes, massa, I shall soon be wid Jesus, and den I shall get some rest. Yes, yes, him poor sarrant will soon be in him bosom—him *too good*, him *too good*! It is impossible to say what I felt to see her so emaciated, so deeply afflicted that she could scarcely breathe, yet to myself and Mr. Knibb she spoke with such energy as to surprise us into tears. Religion, bad it done no more than this, has procured one happy exit from death to life, one glorious triumph for a daughter of Ham, on whom the curse of slavery rested heavily for many years.

"Mr. Knibb has just sent me his account of the same person, whom he saw a day or two later than I did, as I was laid up with slight fever at the time. I transcribe what of it differs from the above.—'A day or two before her death I found her lying on a mat, her head supported by a chest, which I suppose contained her little all. As I entered she attempted to raise her emaciated frame, but was unable. Her eye glistened with delight while she said, 'Oh, massa, me glad to see you. I have prayed I might not die before I tell you how good Jesus is—him too good, him too good.' I endeavoured to impress upon her mind a sense of her unworthiness. 'Oh, me know me good for nothin, but Jesus die for me, and me no afraid to die an go to him.' I prayed with her, and taking her hand as I came away, I said, 'My friend, I wish you an abundant entrance into the kingdom of God's dear Son.' She smiled, and said, 'Say how dye (farewell) for me to me minister, Mr. Coultart; tell him that I wish him may have two crowns when him come to heaven.' I was told by a near neighbour, that when she was unable to rise, she would be carried to the door, and there in prayer with her fellow-servants recommend that Jesus who was her all.' Even this one instance of the love and tender mercy of Christ Jesus to a sinner was worth crossing the Atlantic again to witness. How thankful should I be that a good God has blessed even my labours, both in England and here. To Him be the glory!

"Last night, Sunday, March 16, we had a most delightful scene before us: full two thousand people in the chapel, and three hundred children belonging to the school. The death of Mr. Tinsou's youngest child, an unusually interesting little baby, led me to wish I could meet the children of the school and talk to them, which wish was accomplished. Mr. Tinsou's congregation attended, and his deacons, with ours, at-

tended to the children, who were placed in the front seats round the gallery. They were remarkably quiet; not a word, or a whisper, did I hear, during a long service of two hours. Pardon me for once, if I mention the order of the service. I gave out three hymns from their own little book; read the 18th chapter of St. Luke's Gospel, and asked the children many questions, which they answered very well, making allowance for their timidity before such a concourse of people. The questions were such as follow, on the first parable in that chapter:—'Who lived in the city spoken of?' 'An unjust judge.' 'Who besides?' 'A widow.' 'What did the widow do?' 'She went to the judge, and desired him to avenge her.' 'What was the character of the judge?' 'Unjust.' 'How did he shew it?' 'He would not hear the widow till he was afraid she would weary him.' 'Did he hear and attend to her at last?' 'Yes.' 'What is the conclusion?' 'That men should pray, and never faint, for God will much more readily hear his people's prayers, and avenge them, though he may delay for a time.'—With the last question they had a little help, but their answers were really very good."

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## BELIZE.

Mr. Bourn, our Missionary at this station, in a late visit to the United States, formed a matrimonial connexion, which appears very likely to promote his comfort and usefulness. Under date of the 11th of February, he gives the following recapitulation of the services in which he is engaged:—

"We have a meeting on the Monday evening at the chapel, where I generally deliver a short discourse, from fifteen to twenty minutes, and one or two engage in prayer; on the Tuesday evening I preach at a village some little distance from the town, when nearly all the poor members are there; on the Wednesday evening we have preaching in the chapel, and on Thursday evening we hold a meeting, alternately in the house where our friends A. and M. reside, and at the house of a respectable person of colour. On the Friday evening, once a month, we have our church meeting, which is before the Sabbath on which the ordinance of the Supper is administered; besides this, Mrs. B. has, on the Saturday evening, a weekly female prayer meeting, at which I am gene-

rally invited in towards the close, to address a few words. These services, with the labours of the Sabbath, and preparations for them, added to private and family duties, and visiting, pretty fully employ my time. "I feel deeply sensible of my own sinfulness, weakness, and utter insufficiency; and of the necessity of divine influence for my own soul, and in order that good may be done to the souls of others. The attention to the word is good, though our numbers are not so great as we earnestly desire they may be. One person has proposed himself for communion, who in all probability will soon be baptized."

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

	£	s.	d.
<b>FOR THE MISSION.</b>			
Legacy of Mrs. Frances Sadler, late of Wallingford, by Mr. H. Mitchell, Executor (duty free) .....	100	0	0
Legacy of Miss Jane Paull, late of Braunston, by Rev. Thomas Miller, Executor .....	90	0	0
Legacy of Mr. Richard Gregory, late of Edmonton, by Mr. W. Pike.....	30	7	6
Greenock, Auxiliary Missionary Society, by R. D. Ker, Esq. ....	5	0	0
Andover, Friends, Collected by Mrs. Davies .....	5	0	0
Bewdley, (and Buckeridge Bank 6s.) by Rev. Geo. Brookes .....	4	6	0
Lymington, Milford, Beaulieu, and Ashley, by Rev. Jas. Millard .....	26	12	0
Hitchin, Subscriptions, by Miss Bradley.....	12	0	0
Braunston, Collection, by Rev. Thomas Miller .....	4	5	0
Sligo, Female Association, by Rev. Josiah Wilson.....	2	10	0
Boston, Subscriptions, by Rev. Robert Edminson .....	7	13	3
Waltham Abbey, Auxiliary Society, by Rev. R. Davis.....	3	0	0
Weymouth, Subscriptions and Collection, by Rev. James Hoby .....	14	4	7
Kent Auxiliary: Eynesford, by Rev. J. Rogers.....	20	0	0
Wilts and East Somerset: Bratton, by B. Anstie, Esq.....	19	4	2
New Brunswick, Auxiliary Society, by J. D. Wilmot, Esq.....	14	0	0
Brighton, Collection and Donation, by Rev. E. Carey .....	21	0	0
Ilford, Missionary Association, by Rev. J. Smith.....	22	13	0
W. Hall, Esq.....Donation	5	0	0
C. Welstead, Esq. ....	1	1	0
	28	14	0
Liverpool Auxiliary, on account, by W. Rushton, Esq.....	20	0	0
Suffolk Society, in aid of Missions, by Shepherd Ray, Esq. ....	13	4	7
Ipswich, Subscriptions, &c. at Salem Chapel, by Rev. J. Hatch.....	6	12	6
Portsea, Portsmouth, and Gosport, Auxiliary Society, on account, by Mr. Ellyett .....	60	0	0
Stepney, Collected by Miss Marks .....	2	11	4
Small Subscriptions, by Mrs. Langford .....	1	11	8
Exeter:—By Rev. John Mason—			
Auxiliary Society, Bartholomew-yard Chapel, one moiety.....	6	4	0
Mr. W. Moxey (West India Fund) .....	1	1	0
Collection, by Rev. Eustace Carey.....	12	15	0
	20	0	0

By Mr. Thomas Bury :		
Moiety of Subscriptions and Donations at South-street		
Chapel, Rev. S. Kilpin.....	10 10 10	
Collected at the Anniversary .....	16 2 11	
	<hr/>	26 13 9
Birmingham Auxiliary, Brittle-lane, by Rev. Thos. Morgan.....		4 0 0
Female School, by Mrs. Blakemore .....		15 10 0
Coleford, by Rev. John Fry :		
Subscriptions.....	10 0 0	
Mr. George Trotter, 2d donation.....	10 0 0	
	<hr/>	20 0 0
Manchester, York-street Sunday School, Youth's Society :		
For East India Schools .....	5 0 0	
For West India Ditto.....	4 0 0	
	<hr/>	9 0 0
Benjamin Goodman, Esq. Leeds .....	Donation	10 0 0
Mr. Biddle, by Rev. James Upton .....	Do.	4 0 0

## WEST INDIA FUND.

We have much pleasure in announcing the following liberal Donations towards this object, and trust the kind example will be promptly followed by many other Friends :

John B. Wilson, Esq. Treasurer .....	£200
John Mortlock, Esq. by Ditto .....	200

## TO CORRESPONDENTS.

The Committee had hoped that after the account given in their Report for last year, of the circumstances which rendered it expedient, in their judgment, that "the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary Bodies,"—it would not have been necessary again to refer to the subject. But as Dr. Marshman's recent publication, entitled "Statement relative to Serampore," appears to require some explanations on the part of the Committee, it is respectfully announced that such explanations will be prepared for the press as speedily as circumstances will allow. In the meanwhile, the Committee beg to repeat, that they cannot hold themselves responsible for any of the various and discordant statements and opinions on the points in question, which have appeared, or may hereafter appear, in publications not under their control.

A parcel of Magazines, Reports, &c. has been received from A. Z.