

MISSIONARY HERALD.

CLXXIII.

JUNE, 1833.

BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY :—

TUESDAY, JUNE 18.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the denomination, who may be in town, is requested.

WEDNESDAY, JUNE 19.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev.

•• We regret to state that the Rev. J. A. James, of Birmingham, who had kindly engaged for this service, is prevented by illness—and this sheet must go to press before we can announce the name of his successor.

EVENING, VI.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. JAMES SMITH, of Ilford.

THURSDAY, JUNE 20.

MORNING, IX.—Meeting for prayer, at Eagle-Street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Spa Fields Chapel. JOHN C. GOTCH Esq., of Kettering, in the Chair.

FOREIGN INTELLIGENCE.

CALCUTTA.

Letter from Mr. George Pearce, dated Calcutta, Nov. 23, 1832.

About a month after the date of this letter, our Missionary friends, Mr. and Mrs. Penney, and Mrs. George Pearce, together with the motherless family of Mr. Jonathan Carey, embarked in the *Bolton*, and arrived at Exmouth, on the 4th of May. Mr. and Mrs. Penney were deprived, by death, of their only infant, on

the passage; but we rejoice to add that their health, and that of Mrs. Pearce, derived considerable benefit from the voyage.

MY DEAR BROTHER,

A considerable time has elapsed since I last addressed you on the subject of my labours in this heathen land: it is proper, therefore, that I give you some further information without delay. I should have sent you a long journal of a visit to Kharee, in the beginning of the year, but as large extracts were made from it, and printed in the Calcutta Missionary Herald, of which I believe you get a copy regularly, I did not conceive it necessary. In the month of May last I made another visit to Luckyantipore and Kharee, the

occasion of which was a very painful one ; the end, however, by the mercy of God, was better than I had anticipated. Some account of this visit I will now give you. At the Luckyantipore station, the converts, in consequence of my numerous Calcutta engagements, the distance of the station, and the frequent indisposition of my dear partner, had not received that attention which it was desirable to give them. The consequence was, that many of them grew very careless about Christianity, until, in the time of temptation, they were seduced again into the service of the devil. You may, perhaps, remember that I have informed you in previous communications of the dearth that has prevailed in this district for two or three years successively, and of the consequent distress of the people generally. Allured, therefore, by the prospects of gain, the individuals already alluded to, on the days of the Churruk Pooja, engaged in singing idolatrous songs from village to village, in honour of Seeb, who is worshipped at this festival. You may easily judge of my dismay and distress, on receiving this intelligence. What dishonour to God, what injury to the cause of our Redeemer was thus occasioned, and into what dangerous circumstances had these unhappy people brought themselves by their conduct ! After a little time I determined to go down immediately to Luckyantipore, as the best thing to be done to prevent others from following the example of those who had fallen, and of reclaiming, perhaps, some of them. In the mean time, I sent down directions to those who stood firm, to separate themselves entirely from the fallen, in order that the heathen and the fallen themselves might at once see that we considered their conduct as a crime of a most heinous nature. To these directions they attended ; so that, when the fallen came as usual to the chapel, to meet with them, they told them they were apostates, and, therefore, they could have no further intercourse with them. At first the fallen treated the others with resentment and contempt only ; but after a few days they began to consider what they had done, and to be sorry for it ; and when they found, in consequence of the directions received from me, that they could not prevail on the others to receive them again, they immediately deputed one or two of their number to go to Kharee, in order to prevail on the brethren to mediate on their behalf. In the midst of this state of things, I arrived at Luckyantipore, where I was informed of the change that had taken place. I saw, however, only one or two of the fallen, who came and stood

lingering about the chapel, of whom I took but little notice. After settling here what little present circumstances would admit of, I set off for Kharee in order to preach there the next day, it being the Lord's day, and to make arrangements with the people there, to act in concert in this unhappy business. On the morrow, I learnt that two of the fallen had followed me to Kharee, with the wish that something might be done for their restoration. After the morning service, therefore, we had a meeting of the Kharee brethren, when, after a good deal of consultation, it was agreed to send word to the fallen by two of their number who had come over, that, if they were really penitent for what they had done, and were sincerely desirous of being reunited to the Christian community, it was necessary for them to manifest their penitence by going in a body to those several places where they had sung in honour of Seeb, and there publicly, in the presence of their brethren and the heathen, to express their sorrow for their crimes, and abjure idolatry, ere the brethren would receive them again. With this information the two messengers returned to Luckyantipore. On Monday I followed them, accompanied by several of the principal of the Kharee brethren, and was rejoiced to learn that the whole of the fallen had readily accepted of the conditions proposed. We proceeded, therefore, on Tuesday to the several villages where the songs had been sung, and there these poor people, in the presence of many persons, expressed sorrow for what they had done, and again abjured idolatry. This was one of the most solemn and affecting occurrences that I have witnessed since I have been in the country. The heathen that looked on seemed to be perfectly filled with amazement. The Christian brethren who had stood firm seemed filled with awe, and took care, by standing at a distance, to let the heathen know that they had not participated in the crime ; while the fallen appeared overwhelmed with shame. To make the whole as impressive as possible, I accompanied the party from place to place, and took upon myself the affecting task of putting the questions to the fallen. To some, perhaps, this may seem as a strange procedure, and hardly justifiable ; but the case was a severe one, and demanded a severe remedy. From the effects which I witnessed at the close of the transaction on the minds of the people, I then anticipated the most pleasing results, and I am now happy to inform you that I have since, and do still to this day, continue to witness them. From this period we have had in charge of this

station, a zealous and pretty well informed native brother, whose efforts, I trust, have been attended with good. The conduct of the Christian community has materially improved, especially in reference to their attendance on the means of grace, while not less than *five* families have been brought over from heathenism, amounting to nearly thirty individuals. Thus is the sky sometimes overcast, and sometimes threatens a storm of destruction to all our labours and our hopes; but, by the abounding goodness of God, it ends in appearances only, and a clearer and brighter day succeeds.

Exertions in Calcutta.

My time, of course, has also been occupied in preaching in Bengalee, to the natives in Calcutta. Since I wrote last we have erected a spacious native chapel, in a part of Calcutta, near Chitpore, called Saum Bazar. At this place I have preached many times, and I hope not without success. The congregations have been invariably good, both as to number and behaviour. Many persons in the neighbourhood have become almost constant hearers. One individual who heard the gospel in this place has renounced heathenism, and cast in his lot with us. He is of good family, being a Khaist, or of the writer caste, and I hope he will soon become of some use to his countrymen. In Calcutta, just now, there is a great spirit for hearing among the natives, and, consequently, almost all our chapels are well attended; we hope, therefore, to see soon greater things than we have yet seen. An impression of a powerful nature has been made on the minds of the people, and many are evidently in a state of great agitation. Few are now the opposers, in order to support Hindooism. Often, of late, have I seen the smile go round the congregation, when any new individual, fresh from the country, starts up with zeal to defend idolatry; and not unfrequently have such individuals been silenced by their countrymen telling them, "Tis in vain for you to enter the lists with a Christian Missionary." It is true that the multitude hesitate to embrace the gospel; but that thousands know its superiority there is not the shadow of a doubt, and that Hindooism sits very uneasy upon them there can be no doubt also. Such, then, is the state of things here, produced by the preaching of the gospel, schools, &c. and we trust the time is not far distant when numbers of Hindoos in Calcutta will own Jesus Christ as their Saviour and their God.

Account of a hopeful young Inquirer.

I may here introduce to your notice the interesting case of a young man, whose education I have had the happiness to superintend at the Chitpore English school, of which you have often heard. He is now, I hope, anxiously seeking salvation. For some time past he has had the tuition of the Christian boarding-school boys that were under my care. In this work I have no doubt he has received considerable benefit. A few days ago, I received a letter (written in English) from him, which, as I think it will afford you great pleasure to see, I transcribe *verbatim*. It contains several inaccuracies of language, but I have no doubt you would prefer seeing it in its original state than when corrected by me.

MY DEAR MASTER,

I take the liberty of writing a letter to you, in hopes that it will be acceptable to you, and that you will answer it soon. I hope I shall have the pleasure of receiving your letter, which will give me much interest to read. I had been (was) in the Chitpore school three years. Before I came to the school I had no idea of God and of Christ. I was unable to understand and read my book, and to talk with my friends; I was taught by nobody on the useful subjects. I can now read and understand some of the Bible, and many other useful works. I am now very happy that I was in the school, and that I had a good opportunity of being favoured by you. I feel very grateful to God for having given me many good blessings and privileges, which I, in my present life, enjoy. My time has been occupied with my studies every evening with much interest. I have particularly been delighted to attend to religious works.

May grace and peace from God, our Father, be abundantly multiplied on you, that, in your own happy experience, and in the preaching of the everlasting gospel, you will be transported into joy, when you see or hear the monument of God's grace, through your instrumentality, as the writer of this letter is. When I was a student in the Chitpore school, I renounced Hindooism as a mass of superstition, and as unworthy to be accepted by a rational being, and I began to search into the truth of Christianity, which I thought a system which may send its votaries into the celestial city; but to my great grief and disappointment I am going to inform you I am started back from such a noble thought, because I found many absurdities (inconsistencies)

in it. With this I conclude, that if you can give satisfactory answers to the objections I have to Christianity, I have no objection to embrace it. By doing which you shall have a crown of joy in the world to come, and you will shine as the stars for ever and ever.

P. S. I return you these two books, Paley's Works and the Christian Observer, with hearty thanks, in hopes that you will be kind enough to send me a book which will be most useful and attractive, I being encouraged, by the experience of your goodness and generosity, to ask for some English tracts for my young friends, suitable to their present condition, who are destitute of religion, and who do not for a moment think of eternity.

I am, dear master,
Your most humble and obedient scholar,
GUNGANARAYAN SIEL.
Calcutta, Nov. 16, 1832.

Within the last two or three days I have received another communication from this youth, in which he states his objections alluded to in the letter. They chiefly concern the divinity of Christ, and are founded on those passages in the gospels which seem to militate against this doctrine. I have commenced a reply to them, and hope, by the blessing of God, to succeed in removing out of his way these difficulties. Should his case end well, I have no doubt he will prove of great use to his benighted countrymen.

Christian Boarding-School.

By arrangements which I have mentioned to you in a preceding letter the Christian Boarding-schools formerly under Mrs. Pearce's and my own care, are transferred to brother and sister Ellis, who entered on the Chitpore station at the beginning of the present month; but as they were under our care to that period, it is proper for me to give you some account of them. Since my communication last year respecting this institution, it has increased in numbers very considerably: there are at present in it twenty-seven boys and twelve girls; in all thirty-nine. I rejoice to inform you that our anticipations respecting these children have been more than realized. Of their progress in learning and good behaviour we can make the most gratifying and satisfactory report. Just before we delivered them over to Mr. Ellis, a public examination of their attainments was held, at which a large number of the friends to native improvement attended, and, as far as I could learn, all seemed highly interested at what they witnessed.

For an account of this examination I must refer you to the sixth number of the Calcutta Christian Observer, which I believe you will get by the same ship that conveys this letter. My connexion with this institution has been one of almost unmingled pleasure, and nothing but dire necessity could bring me to part with it; but, situated as I shall be after the departure of Mrs. P. to her native land, it will be impossible for me to do justice to the establishment, while, in consequence of the continued illness of brother Aratoon, my time is more than ever engaged in the native chapels in Calcutta. It will, however, be a matter of satisfaction to you and the Society, that the institution is committed to brother Ellis's care, of whose zeal and ability it is superfluous for me to write. In dismissing this subject, I cannot help earnestly requesting that, when you collect for the support of schools, you will particularly plead for this institution, and also for one of a similar kind under the care of brother Williamson, at Sewry, for I feel confident that the youth educated in these seminaries hereafter prove of unspeakable benefit will to the country. From what I have seen of the children during two years past, I can say, without hesitation, that they are for the most part as intelligent, apt to learn, moral in conduct, and as religiously disposed, as any English children of equal circumstances that I have met with.

CEYLON.

We insert a communication from our friend Mr. Daniel, in which he relates, in a condensed form, his proceedings during April, May, and June last. A similar document from Mr. Siers shows that his time and strength, also, are fully employed in missionary labour.

April.—Nothing of peculiar importance, or different from the ordinary scenes of Missionary labour, occurred during this month. It has been a season of much affliction to all classes of persons in and around Colombo. The cholera morbus attacked, in a very virulent manner, both natives and Europeans. It has been peculiarly fatal among the English soldiery. Many fine men, having been seized by it, have been quickly hurried to their long home. I have endeavoured, in my public instructions, to direct the attention of my hearers to the consideration of their latter

end. God grant that his providence and word may be attended by the efficacious working of his Spirit! Mrs. Daniel was in a measure seized by it, as was also one of our servants, and two of our teachers; but through mercy they are now recovered. The great prevalence of the disorder had an influence in diminishing our congregations; as was the case with all the congregations in Colombo. But I trust it will be only of temporary occurrence.

I have been enabled, during every day in the month, with the exception of about two, when unexpected interruptions took place, to preach to the people, either in the town or villages, the word of the truth of the gospel. O for the happy time to arrive when the seed shall spring up and bear an abundant harvest!

During the month we were favoured with the company of Dr. Scudder, one of the American Missionaries from near Jaffna. He is one of the most excellent and devoted men with whom I ever have met. His conversations, and labours, and the accounts he has detailed of missionary labours in the north of the island, have, I trust, been of essential benefit to my own soul. O for more of the same spirit which breathes in every part of the conduct of that eminently holy man!

I composed a second tract against popery, on Reading the Holy Scriptures. I presented it to the Tract Society. By the advice of the Committee 1000 are to be printed in the Portuguese, 2000 in the Singalese, and 3000 in the Tamil languages.

May.—This being the month of the annual festival in honour of Boodha, held at Colany, I determined to seize the opportunity it presented of going, that I might make known to the multitude assembled the way of salvation, and distribute tracts among them. Accordingly, on the day of the full moon, the great day of the feast, I commenced my projected journey.

It may be requisite to premise, that the worship of Boodha is very different to that of Juggernaut, or of many of the other continental gods of India. Boodhism, as held by the more intelligent votaries of it, is a system of atheism; though the ignorant people regard it as one of idolatry. Boodhism allows of no creator or governor of the world. It recognizes different gods; but they are mutable beings, who have been exalted to their devils, or heavenly worlds, for their good actions in other births, and may soon leave their heavens and become men, or serpents, or even devils in hell. All existence, according to the Boodhistical opinion, is mutable, and therefore evil; and the

highest ambition of its most decided votaries is to enter Veerwaree, or to obtain annihilation. This condition Boodha has obtained: after having passed through 550 ialyas or births, he at last became a Boodha, and at his death was annihilated. Hence, as Boodhism acknowledges no essential difference in the nature of beings, as a god may become a snake, and a snake a god, it pays but little, if any, worship to them, and confines its chief regard to the honouring of Boodha. Its public feasts are not distinguished by those filthy and disgusting scenes which are witnessed at those of Juggernaut and others of the gods of Continental India. We are not, however, to conclude that because Boodhism is less impure in its rites than Braminism, that its votaries are on this account more ready or likely to embrace the gospel. I fully agree with my missionary brethren in this island, that no persons are less disposed than Boodhists to receive the consolations of the gospel; and, without divine aid, are in so hopeless a condition. Filthy and base as are many of the scenes connected with Braminical idolatry, the terrors of conscience, and the dread of futurity operate on the minds of its disciples, and they resort to painful penances to expiate guilt and to placate the anger of their gods. Hence oftentimes conscience will suggest to them the need of better sacrifices than any which they can render, and prepare them to welcome the tidings of salvation through the death of Jesus. Nothing of this kind has place in the mind of the Boodhist. He believes in no inspecting, governing, rewarding, or punishing God. He expects no day of account. There is no judgment-seat before which he expects to stand. He thinks there is indeed some occult thing, by which good actions will bring to a good place, and bad ones to a bad one; and these will be succeeded by other changes, so that nothing immutable is before him. He is little alarmed by the thoughts of death. If he does not get a good condition in the next birth, he may in the one which succeeds it: and the surest way to do this, is not by deeds of justice and truth, but by giving alms to priests, and making offerings at temples. Hence, if they bring large donations at these annual festivals, the priests at the temples tell them they are to have a good birth in their next transmigration. Hence multitudes from all parts of the land are seen in May and June every year flocking to their temples, and by one visit each year to these spots, with a proper offering, their religious services are thought to be sufficiently paid. Their system, there-

fore, is full of hostility to the gospel, and requires the outstretched arm of the Lord to be made bare to overturn it. O let the friends of the gospel in England pray much for the outpouring of the Spirit of God on this besotted race of men!

Well, attended by several of the members of the church, I set out on the principal feast-day to the place where the temple is built. The number of people coming and going to and from the temple was very great; but not so numerous as in the last year. Then the lying prophecy to which I have before alluded operated most powerfully on the mind; now, though it has all proved a lie, the people do not appear ashamed either of it, or their confidence in it. On our journey to and from the temple, in almost every place where we could on the road detain the people, we preached to them on the folly, the wickedness, and danger of their conduct, and made known to them the true God and Jesus Christ the only Saviour. Near the site of the temple, in one of our school-rooms, we had divine service, and invited the people to attend it, and we distributed a number of tracts suitable to the occasion. We met on the journey with a variety of treatment; some listened to our word, some reviled, others blasphemed. O that the Lord may grant that the seed then scattered may take deep root and produce a glorious harvest! O that many of those who came from such distances to honour an insensible image, by what they heard and by what they read, may be turned to the Saviour!

During this month, the tract which I wrote on Mahometanism, after having been translated into Tamil, has issued from the press. It has created a considerable sensation among the Moorish population in Colombo. Many of them are exceedingly angry with it. It is said that their priests have forbidden the people to read it, and are preparing to answer it. In some cases, where I have tendered the tract, it has been rejected with scorn. On presenting one of them to a dignified Moorish man, he threw it down on the ground with the utmost contempt. It is the first attack which has been made on this false system of religion in this part of the island: the Lord crown it with abundance of success!

During the month, beside the usual services in the different parts of the town and the villages around, I preached several times in the open air, either in Bazars, or popular places of resort, in or near Colombo. This is the sowing time; and we are often, on a variety of accounts, compelled to sow in tears. O that we may soon be enabled to reap in joy!

June.—I again visited Colony; that mart of Boodah's honour. I had not intended to have gone again this year to his annual festival; but the time appointed for my visiting our school at Colony and Talwatta, and preaching at those places, being on the day of the feast which occurred in this month, I was enabled to accomplish both objects in one journey. I was much grieved to see such multitudes of people attending this second feast; a number I think equally great, if not superior, to what were present the preceding month. This is an occurrence which does not often happen. On inquiring the reason, I was told, that as much sickness existed in different parts of Ceylon, on the former occasion, many persons who were thus prevented from attending, now took the opportunity of paying their offerings and fulfilling their vows. I gave many tracts away; some which I proffered were rejected with contempt—others were torn to pieces—others were received in a more respectful manner. O that these messengers of mercy may, when taken to their houses, be read with attention—and may the Spirit of God write the instructions contained in them on the table of their hearts! In many places I conversed with groups of people as they were collected together. Sometimes I was listened to with respectful attention; at others we have to endure reviling and reproach; and, in one or two instances, while conversing with them, they ran away and would not hear. Still the word of God is powerful; applied by him it is mighty through God, and it shall at length pull down Boodhism, and every system of idolatry, and bring all men in blessed subjection to the government of the Saviour. O Lord, hasten it, in thy own time!

This month we had the first public meeting of our Tract Society. It was held in the Wolfendhal Dutch church. Mr. Justice Rough took the chair, and his kindness and liberality made a most pleasing impression on all our minds. At the commencement of the meeting, the society was deeply indebted to the church and mission presses for printing tracts. But, before the congregation left the place, a number of subscriptions and donations were promised, nearly sufficient to recover us from our embarrassments. More tracts have been printed and circulated within about the last twelve months than had taken place since the commencement of the society. While this is a pleasing fact, it brought us into some little difficulty. But, as God has appeared for us, we derive encouragement to persevere in our labours to advance his glory.

My general plan of labour is to preach at least once each day in the week, and three times on Lord's days. This plan meets with occasional interruptions, sometimes from bad weather; for if heavy rains come, neither the Singalese nor Europeans will leave their houses to hear the word of God: at other times, from meeting with disappointments in reference to persons whom you expected would have prepared places and collected people together to hear the word of God. The services are most generally directed to the native population in Colombo and the villages around, in private houses, under verandahs, in school-rooms, and in the open air. In Bazaars and other places we try to make the Saviour known. We want, we long, we pray for the descent of the Holy Ghost. O thou breath of God, come down, and cause these dry bones to live!

BELIZE.

Extract of a letter from Mr. Bourn, dated Feb. 7, 1833.

Since my last, two have been added to our number, while one who had lived consistently died testifying to that grace which was sufficient to support her, not only down to old age, but in death itself, in a manner wherein God was glorified. In her consistent walk, God was pleased to honour himself. She called her children and grand-children around her dying pillow, and warned them as to that evil course they had been living, and pointed to them the way she had taught them by her example, and to the truth and consolation of which she testified in death.

Our members are, on the whole, growing in grace and living in the fear of God, and in no small degree of brotherly love to each other. I am gratified and encouraged by the evident and lively interest they feel, not only in each other's spiritual welfare, and in their attention and sympathy to the sick and afflicted, but also for the conversion of sinners around them; this is not more applicable to our coloured than it is to our white brethren. The grace of God, upon solid scriptural grounds manifested in them, has often produced thankfulness in my heart to God.

Several of our members have been sick: one of them, a white brother, was brought near to death, but the Lord had mercy on him, and raised him up again. I pray that it may be sanctified to him; if the Lord should spare him to us and keep him, he promises to be useful, if we

may judge from his humility, modesty, and activity. I have recently visited Mullin's River and Stern Creek, in company with captain Whittle. The last mentioned place is the greatest distance from Belize. The population is more than doubled since my former visit: this you will remember consists of Charibs, and now amounts to 500 in number. I preached to them in the open air by moonlight: they were very attentive. The best informed among them was formerly a servant of mine, during which time he learned to read. I enjoined it upon him to read the Scriptures to his countrymen: they are wholly destitute of the means of grace or any Christian instructor, but are disposed to receive one. This place is under the jurisdiction of Belize. I have been urging it on one of our white members, who is married, to go and live among them, though we can ill spare him from Belize. After leaving Stern Creek, the same night we came on for Mullin's River, went ashore early in the morning, visited our white brother whom I have mentioned in a former letter. He is a wonderful instance of the grace of God. I can scarcely help thinking but the Divine Being has some gracious purpose in view in reference to others through his instrumentality; you will find few persons so completely dead to the world and yet alive to God. I should suppose if any one would offer him the whole of Belize he would not leave that place: he is still weak in body, but much better than when I saw him before. We had the people together, and, after the means of grace, left for Belize.

JAMAICA.

Our readers are universally aware that, since the publication of our last Number, the Government plan of emancipation has been laid before the House of Commons by Mr. Stanley, Secretary of State for the Colonies, in a speech of three hours, in which he took a most able and comprehensive view of the great question. It would be going out of our province to discuss the details of the scheme proposed. We apprehend there will be considerable modification in the progress of the bill through Parliament; but we cannot sufficiently express

our emotions of joyful gratitude that the principle—that throughout the British dominions man is no longer to possess a property in his fellow-man—is clearly and explicitly laid down. It is intended to confer on the negroes all the privileges of British freemen; among which, the unrestrained right to worship God, when and

where they please, is expressly mentioned. Such a result as this may well strengthen our conviction that the God we serve is the hearer of prayer, and encourage our cheerful expectations that our Mission in the West will, ere long, be permitted to resume more than its former aspect of prosperity.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. George Pearce... Calcutta.....	Dec. 26, 1832.
	W. H. Pearce..... Do.....	26.
	Messrs. Pearce and Ellis. Do.....	13.
	United Missionaries. ... Do.....	25.
	Jonathan Carey, Esq... Do.....	24.
	Rev. W. H. Pearce.... Do.....	Jan. 15.
	— Andrew Leslie.... Do.....	Dec. 2.
	— John Lawrence.... Digah.....	15.
WEST INDIES....	— Joshua Tinson... Kingston.....	Mar. 29, 1833.
SOUTH AFRICA....	— William Davies... Graham's Town.....	14.
	Mr. A. Kidwell..... Do.....	4.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1833, not including individual subscriptions.

Legacy of Mrs. Susan Collingbourn, late of Melksham.....	10 0 0	Kent Auxiliary Society, by Rev. W. Groser.....	42 0 0
Edinburgh Auxiliary Society, by Mr. Megget.....	20 0 0	Chatham:—by Rev. W. G. Lewis.....	9 8 10
Rye:—Friends, by Rev. A. Smith.....	2 0 0	Canterbury:—by Mr. Christian.....	11 18 6
Colnbrook:—Collection, by Rev. W. Coleman.....	13 4 8	Leeds:—by Rev. James Acworth (Female Education 5 10 9).....	6 10 10
Fakenham:—By Misses Thompson.....	2 0 0	Andlem:—Collected by Mr. Thursfield.....	3 0 0
Stepney:—Collected by Mary Davies.....	1 12 7	Suffolk:—Society in aid of Missions, by S. Ray, Esq.....	20 12 6
Reading:—Auxiliary Society, by Mr. Williams.....	20 0 0	Bewdley:—Collected by Rev. G. Brookes.....	3 0 0
Wokingham:—Collection and Subscriptions, by Rev. J. Coles.....	10 18 5	Glamorganshire Auxiliary Society:—by Mr. Hopkins.....	39 10 10
St. Albans:—Ditto, by Rev. W. Upton.....	29 0 9	Staines, &c.:—by Rev. G. Hawson.....	2 2 0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson.....	143 19 10	Lymington, &c.:—Collection and Subscriptions, by Rev. J. Millard.....	25 16 6
Previously acknowledged.....	100 0 0	John Street Chapel:—Friends, by Mr. Lawrence.....	10 6 7
	43 19 10	Exeter:—Balance of account by Mr. Cummins.....	27 17 5
Whetstone:—Mrs. Pidbury's Missionary Box.....	0 10 0	Hull and East Riding Auxiliary, by John Thornton, Esq:—	
Melksham and Westbury:—by Rev. W. Knibb.....	9 0 6	Hull.....	116 6 5
Dunstable:—Collection and Subscriptions, by Rev. W. Knibb.....	39 18 7	Bridlington.....	42 8 6
Salisbury:—Collection, by Mr. Long.....	49 16 6	Beverley.....	4 2 0
Broughton:—Do.....	9 0 0	Collingham.....	6 0 0
Ridgmont:—by Rev. R. Edmonson.....	1 4 0	Driffield.....	4 15 2
By Miss Cuttriss.....	3 2 0	Bishop Barton.....	7 10 2
	4 6 0		181 2 3
Ryeford:—Friends, by Rev. W. Williams.....	1 1 0	Previously acknowledged.....	152 0 2
Ross:—Friends, by Mrs. Lewis (Female Education).....	2 0 10		29 2 1
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