

# MISSIONARY HERALD.

CCXXV.

SEPTEMBER, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission 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.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

By our friend, Mr. Pearce, we have received a general summary of the state of affairs at Calcutta and its surrounding stations, which we take the earliest opportunity in our power of presenting to our readers, with slight abridgment.

The *native Church*, which consisted of twenty-three members at the date of our last communication, has been increased by two during the year, whilst it has lost one by death, and two by exclusion. It has been further reduced by the departure of one of its number (accompanied by his wife and another female member), as a native missionary to the Isle of France. The planters of that island, anxious to increase their sugar cultivation, and at the same time make themselves partly independent of the negroes (very few of whom have had the least religious instruction), have lately sent for large numbers of the natives of India, engaging their services as free labourers for a term of years. It is computed that from ten to fifteen thousand, among whom are many Hindus and Mussulmans, have already left for that island. Through fear of losing caste, very few, if any, Brahmins will go there; and it is likely that the other classes of Hindus who go, will be more open to instruction. Under this impression, a benevolent gentleman kindly offered to support a native missionary amongst them, if brother Pearce would supply one of suitable qualifications, and willing to go. Brother P. mentioned the proposal to the native brother referred to, named Pitambar, who had been for some years under his instruction, with a view to the ministry; and after some consider-

ation he and his wife, with a native female, cheerfully agreed to go, and they embarked for the Isle of France a few weeks ago. Our native brother proceeds under the kind superintendence of Mr. Gros, a missionary from Geneva, and who is going to the Mauritius to seek the salvation of the negroes there. Should Pitambar bear the privations and trials of his new situation, and should God bless his labours to the salvation of his countrymen, this first instance of a Hindu Christian leaving his native land as an evangelist, will form an interesting feature in the history of our mission.\*

The character and conduct of Sujajali, the native preacher, who acts as deacon of the church, continue such as entitle him to our esteem and affection. Independent of his various services on the week-days, he has preached to the native congregation in the Pakka chapel on the Lord's-day once a fortnight, and always with much propriety and acceptance.

\* On my arrival at the Cape, I learned, with deep regret, that the authorities at the Isle of France would not allow Mr. Gros to remain there with the intention of labouring as a missionary among the slaves. They would only permit him to stay as a private individual for the restoration of his health. This restriction of course did not meet his benevolent views; and, in consequence of it, he determined to proceed to Europe, with the hope of getting authority from government at home to return, and of securing also some fellow-labourers to accompany him. Understanding this, our native brother Pitambar (who feared he should be useless among his countrymen, if not supported, as he had expected, by the Christian counsel and aid of Mr. Gros), determined to return to Bengal, and had left the Mauritius with this object when Mr. Gros sailed. I deeply regret that, through these unforeseen difficulties, our efforts to benefit his countrymen on the island are for the present rendered abortive; but think that under such circumstances Pitambar did right in returning. It is well that "it was in his heart" to benefit them. W.H.P.

The repeated illnesses and reduced strength of brother W. H. Pearce having rendered necessary his return to Europe for a season, brother Carapiet Aratoon has accepted the invitation of the church to undertake the pastoral duties during his absence. The native brethren have sent brother P. a letter on his leaving them; which, when translated, we think you will read with interest; and which we hope, in connexion with our repeated solicitations, and the personal efforts of our brother now visiting you, will lead other brethren to offer themselves, and you to send them forth, to aid in the arduous, but every year more encouraging efforts, in which we have had the privilege to be engaged.

*Printing-office and type-foundry.* These departments of labour have been carried on during the year as actively and, we trust, as usefully as ever. In the printing-office six, and occasionally seven, presses have been constantly employed. The new edition of the Bengali Testament, and various tracts in the Bengali, Hindustani, Hindi, Uriya, and Armenian languages, to the number altogether of 250,000 copies, with numerous school-books in all the above languages, as well as in the English and Anglo-Asiatic languages, have issued from the press during the year, and have formed a stream of knowledge, both on human and divine subjects, which we feel persuaded cannot be distributed amongst the heathen around us without permanent advantage. The Calcutta Tract Society, your Translation Fund, the Bible Society, and the Calcutta School-book Society, at whose expense most of these works were executed, are thus furnishing the Indian missionary with the most important auxiliaries to his great work; and are without doubt producing an impression every year more extensive and beneficial. Besides publications of this description, many larger works on scientific and general subjects have been executed for the public, the proceeds from which have very considerably aided the resources of the mission.

In the *type foundry*, in addition to various founts for our own use, we have lately completed a set of punches and matrices of the Talaing and Karen languages, for the use of the Burman mission; and a fount of Malhratti matrices for the American brethren at Bombay. We have also supplied the matrices of two founts of Gujarathi, for the Society's missionaries at Surat. These characters will soon be used in numerous publications, widely and, we trust, usefully distributed in different parts of India. It is probable

that, with regard to future supplies, our brethren referred to, will soon be independent of our aid. We feel happy that hitherto, as a matter of business, our mission has been enabled in this way to facilitate the labours of these and other beloved brethren in the most distant parts of India. Brother Thomas has consented to undertake the superintendence of the press during brother P.'s absence, and has been residing with him a few weeks, in order to make himself familiar with his new and important duties. He will command the services of some excellent assistants, trained to their duties for several years under brother P.'s own superintendence, and will, we doubt not, if life and health be spared him, carry on the concern as well as can be expected in the absence of its proper head.

*Preaching to the natives.* In this department of labour our esteemed brother Carapiet has been fully occupied during the year, having the assistance of brother Sujaatali the whole, and of Pitambar a part, of the time. Mr. De Moute has also aided him when in town. The congregations have been generally good, and the discussions at the end of the service often very interesting. We know of no instance of decided conversion from these labours during the year, but doubt not they have aided in diffusing among the native population that knowledge of Christianity, and that general impression of its superiority to other systems, which is perceptibly, though gradually, spreading in the city and neighbourhood. Tracts and portions of Scripture in different languages have been distributed by our brethren at the close of the services in the chapels; and on the days when the latter are not open, different streets and suburbs of the city have been visited, and conversations held, and tracts distributed, at the houses of the heathen.

We regret that we have lately heard nothing more of the young Mussulman, or the Munshi his father, referred to in our last report. We are not yet, however, without hopes regarding them. Several of our native converts have been fully convinced of the truth of the gospel, who have not had moral courage fully to confess it, but have afterwards been enabled to avow the name of Christ, and walk worthy of his gospel. We earnestly hope that this may prove the case with the inquirers referred to.

Brother Carapiet has been long very anxious for the salvation of his countrymen, the Armenians. He has written tracts for them, which have been sent to all parts of India, where the Armenians,

generally in small numbers, have settled ; as well as to Arabia, Persia, Georgia, Armenia, Constantinople, &c., where they are far more numerous. He has visited and conversed with his countrymen in Calcutta, but has till lately received very little encouragement. Aided by two young men of his own nation, brought to the knowledge of the truth by the missionaries at Bagdad, he has lately established a prayer-meeting among those who reside in Calcutta, and seems much encouraged by the result. Several profess to disapprove as unscriptural the more gross superstitions of the Armenian church, and one person appears to be truly converted to God. Nothing would give our dear brother Carapiet more pleasure than the opportunity of visiting his countrymen in Armenia and the neighbouring provinces, with the hope of awakening them to serious reflection on the corrupt state of their mother church, and aiding the missionary brethren employed amongst them in effecting its reformation ; but with the numerous and pressing claims of the heathen around us, we cannot for a moment consent to lose his valuable services, till we are supplied with fresh associates from home. Should we be so privileged, we should with pleasure see the wishes of our dear brother gratified, as we think with him his proposed visit might aid in re-establishing his health, as well as greatly contribute to the spiritual benefit of his countrymen.

*Translations of the Scriptures.* We had fully hoped that the new edition of the Bengali Testament, referred to in our last report, would have been completed ere brother Pearce left Bengal. Through the illness of the principal Pundit, and of brother Yates, this has been found impracticable. The work is, however, completed as far as the Epistle to the Hebrews ; so that we trust it will not be long ere it issues from the press. You are aware, that of this edition a part is printed at the expense of the Bible Society, and another part at the cost of your Translation Fund ; the Bible Society declining to give any aid to that part of the edition in which we felt ourselves compelled by conscience to translate, instead of transferring, the word βαπτισμα. This leads us to notice the subject of translations more fully, and to state, for your information, our views of present duty, and our prospects of future exertion in this department. From the general feeling now manifested by our denomination in the United States, the present seems the most appropriate time for re-considering this important question, and determining the

course which it is our duty in future to pursue.

The resolution of the Bible Society to give assistance to no version of the Scriptures in which the word βαπτισμα is rendered "to immerse," has placed our denomination in a singular position. Before this, all denominations were on an equality ; all being left, if they executed a version, to translate every word according to what they believed to be its genuine meaning. As our Pædobaptist friends prefer the transfer of the term to its translation, this restriction, in fact, affects only the Baptists, who are thus prohibited from the translation of terms, the rendering of which, in the present state of the church of Christ, appears to them of peculiar importance. Under these circumstances, it becomes absolutely necessary for us to inquire what should be done. Can we comply with the proposal of transferring, instead of translating the term ? In order to determine this question, it is necessary to ask another : Can we do so, without involving ourselves in the charge of unfaithfulness, and without being chargeable with the guilt and consequences arising from such unfaithfulness ? Those that have doubts in their minds about the meaning of the word, and who think no term can be found fitly to represent the original, may transfer, without being unfaithful. But this is not the case with us ; we can find words in every language, which express fully the meaning of the original according to our own views. If, under these circumstances, we transfer, we deliberately conceal what we believe to be the true meaning of the word ; and in so doing, must be regarded by all parties as unfaithful. This point being established, it will follow, that whatever consequences may arise from such unfaithfulness, they are justly chargeable on us. If the word had been translated at the first, in the English version, according to what the translators believed to be the meaning, would not many crying evils that now exist have been prevented ? We believe they would, and the primitive mode of administering the ordinance of baptism would have been generally acknowledged, if not practised. Under these considerations, we cannot deliberately become confederates in bringing about the same state of things in the East which we deplore in the West.

If we cannot, as honest men, consent to transfer instead of translate, what shall we do ? As a denomination, are we able to execute and support such versions of the whole Scriptures as we require ; and if we can, is it desirable to do so ? The

difference existing between us and the Bible Society affects only the New Testament; and it would be well if a plan could be devised, by which, while we act independently of them in the New Testament, we could unite with them in the Old; but it is to be feared, that in the end they will not consent to supply us with the Old Testament, unless we take the New with it. If no such accommodation can be granted, then the Baptists must, we conceive, as far as they are able, supply versions of the whole Bible. We are inclined to believe, from the spirit that has hitherto been manifested towards our denomination, that this is the state in which the measures that have been adopted will terminate.

In the mean time, it has become necessary for us to exert ourselves to the utmost, to supply versions of the New Testament in the principal languages of India. Here an inquiry will arise, What are those languages which, from their extensive use, and the present wants of the missionaries, require versions to be executed or improved? These we conceive are the Sanskrit, Bengali, Hindui, Hindustani, and Uriya.

The Sanscrit is used by the learned men of India, from the Himalaya mountains to Cape Comorin; and an improved version of the New Testament ought certainly to be published in this language. It is the more important that such a version should be attempted, as, on account of the copiousness of the Sanskrit, it may be made to represent the original more exactly than any other.

In the Bengali, a second edition of our improved version of the New Testament (which is indeed a third edition of the Gospels) is nearly through the press. In the first edition the chief object was to make the version idiomatical, and easy of comprehension to the natives. It has been generally allowed that in this we succeeded; but it was thought we had not kept sufficiently close to the original. In the present edition, therefore, it has been our principal concern to make the version as close to the original as could possibly be done, without sacrificing the idiom of the Bengali, or the sense of the original. If we have succeeded, as we hope we have, we have attained the great end of our labour. In the Hindui, there is a version in existence printed by the Bible Society, but it is executed in such a manner as to need improvement. It is Martyn's Hindustani version, with Hindui words put in the place of the Hindustani ones. In this version the construction of every sentence, and all the idioms, are

the same as in the Hindustani; yet the construction of the Hindui dialect is as different from that of the Hindustani as the Latin is from the French. Totally unidiomatical as this version of the New Testament is, it is the only one printed by the Bible Society. A version was executed by Chamberlain in this language, but we regret to find it was printed only to the 2nd of Corinthians. We doubt not, however, from what exists, another may be easily made by some competent person residing in the upper provinces, where the language is spoken in its purity.

The Hindustani, as a vernacular language, is like the Sanscrit as a learned one, and is used more or less in almost every part of India. Martyn's is the only version existing in this language, and, on the whole, it is a good one; but confessedly too high for the illiterate. In an edition of two gospels lately printed by the Bible Society here, an attempt has been made to simplify them, and it is necessary that the same should be done to the whole. Though in this version the word "baptize" is translated, it is by a high Arabic word, which very few, if any, can understand. It is, therefore, in this respect, not much better than if the word had been transferred.

In the Uriya there is a version made by Dr. Carey; and Mr. Sutton, of Cuttack, is now printing an improved version of the gospels, founded on our Bengali version. Should he extend his labours to the whole, further efforts will not be necessary. The General Baptists will doubtless meet the expenses of this version.

What we now propose to execute, with the sanction of the Committee, and for which we shall need pecuniary assistance, are,—a complete edition of the Bible in Bengali, quarto size, with marginal renderings and references; and the New Testament in Sanskrit, Hindustani, and Hindui. The first is nearly ready for the press. The renderings and references have yet to be added, and an index of the whole to be prepared. For the Sanskrit and Hindustani Testaments we can pledge ourselves, if life and health are continued; and for the Hindui we think we may safely engage, by the aid of Chamberlain's version, and the assistance we can secure from others. We are of opinion that every version should be executed where the language is spoken, and on this account we think the Hindui would be best executed by a person residing in the upper provinces, where it is used;—if that were done, we could easily superintend it through the press in Calcutta. The Sanskrit and Hindustani being used in Calcutta

as in other places, we feel not the same difficulty in reference to them. To whatever period our lives may be prolonged, it is not our present intention to exceed what we have here mentioned; but we intend to confine all our efforts to the Bible in one, and the Testament in these three languages.

The expense of printing the Bible in one, and the Testament in three Eastern languages, will be considerable; and if the Committee approve our plan, strenuous efforts will be needed on the part of Christians in England and America, to raise the necessary supplies. It is true that the whole of the supplies will not be needed at once, but a large portion will be required every successive year, to furnish fresh editions of the versions that may be prepared and printed.

(To be continued.)

### JAMAICA.

Mr. Reid, whose departure for Kingston was noticed in the Herald for February last, arrived at that port in safety, on Monday, 13th March. His passage, though tedious, was very pleasant; but, unhappily, the captain of the vessel allowed no religious service on board during the whole time, notwithstanding the passengers and crew expected, and appeared anxious to have it. Such marked contempt for the worship of Him who holdeth the ocean in the hollow of his hand is certainly less frequent than formerly; we regret that it occurred in the instance of the General Wolfe.

Mr. Reid states:—

“Immediately on our coming to anchor, I went on shore, and very unexpectedly was conveyed in a chaise by a gentleman, whose name I know not, to the house of Mr. Tinson.

As the annual meeting of the missionaries was being held, neither Messrs. Tinson nor Gardner was at home, but Mrs. T. invited me into the house, and treated me with the greatest kindness.

Here I took up my abode and continued till brother Taylor came, and on the 23rd conducted me to his residence at Old Harbour. During my stay at Kingston, I had the honour and privilege of preaching thrice in the chapel of Mr.

Tinson, and twice in that of Mr. Gardner. Attended a prayer-meeting in each.

In all my life I never beheld so imposing a scene as I witnessed one Sabbath afternoon, in East Queen Street Chapel. There were present about 1500 persons—a more attentive audience I never yet saw or addressed in Scotland. The churches under the care of our missionaries seem in a prosperous state, and they gave the new massa a hearty welcome. During my residence in Kingston, I felt the force of that scripture, “Ethiopia shall stretch out her hands unto God.”

Mr. Gardner arrived two days before I left; but Mr. Tinson was not expected till the day after my departure, on which account I had not the pleasure of meeting with him. By the families of both the missionaries I was treated in the most affectionate manner. Great was the contrast between the treatment received from them, and that received on ship board.

On the morning of the 23rd, I left Kingston in company with Mr. Taylor, and reached Spanish Town about 8 A. M. and had breakfast at Mr. Philippo's. Here we met with Messrs. Sturge and Harvey, part of the deputation from the Anti-Slavery Society. Having passed a pleasant season in this family, we left at 4 P. M. and reached Old Harbour in health and safety about 6½ P. M.

I like my new lodgings very much. Old Harbour is an interesting spot in every sense. Our brother T. has a very pleasant and delightful situation. The house is small but very neat. The chapel is a neat and commodious building. There is no lost room. Every part is well occupied.

One Sabbath he left me to preach in Old Harbour, and went to Vere church, it being communion sabbath. On Friday, the day after my arrival being Easter, I preached to an interesting few who assembled in the chapel. On Sabbath morning, 6 A. M. attended a prayer-meeting. At 10½ A. M. preached to an attentive congregation. Although it was not the day on which sermon used to be given, the chapel was nearly full. At 6½ P. M. preached again. The audience was small, as the country people were all gone; but all were very attentive. Mr. Taylor is very much loved by the people, and the good which he appears to have been the instrument of effecting in this Bay is incalculable. The Sabbath seems as well observed as in Scotland.

Wednesday Morning.

Last night we had a prayer-meeting, which was very refreshing to my own soul. All the negroes whom I have heard pray give a prominent place to divine influence. I visited the small week-day school, about thirty in number. The children are doing very well.

Mr. Clarke, of Jericho, in a letter dated 13th April last, thus spontaneously adverts to a subject which has since occupied the renewed attention of the committee.

I hope God will raise up pastors for the churches he has formed; and so supply his people with a better opportunity of learning his will than they at present enjoy; while instead of pastors being in all the churches, one pastor is under the necessity of breaking the bread of life to so many. We cannot always look to England, yet it is lamentable indeed to think of present prospects here. A very common trait in the character of natives, who have some knowledge, is, that they so soon stop short; and think they know much, while they know next to nothing. I have long looked with anxiety and prayer to members of our churches, who appeared to bid fair for some degree of usefulness in the vineyard of our Lord; yet have seen but two whose humility and disinterested zeal would encourage the hope that they might usefully be employed in assisting the minister. Our state in this land seems very peculiar; for as education has been possessed by very few among those that have joined our churches, we seem to have a poor prospect; which will not, I fear, brighten until the young people are called forth from our sabbath-schools. It is the work of God to send forth labourers; and to Him we look. But let us not be blamed by friends at home, as if we did not desire to employ native labourers—we do pray to God to raise them, up; but we cannot push forth to this great work men who are not qualified, either by character or talents, for so awfully responsible and highly important work. A very considerable number of those who have commenced preaching, are known by their fruits to have run unsent. I hope the evil will not long prevail; but of course we are bound to take no further notice of those who walk unlike the servants of God, and ministers of Christ, than quietly to warn our people of their danger of being tempted to follow such as

do not follow God in the way of his commandments.

Our much-esteemed friend, Mrs. Coultart, has recently arrived in London. She earnestly reiterates the importunate entreaty that missionaries might be sent without delay to fill up the vacant stations at Lucea and Port Maria. Her brief description of the former will, we trust, not be read in vain.

"Lucea is indeed destitute. A chapel, and residence already yours, two important stations connected with it, at one of these a chapel, half finished, and left for the weather to destroy: but more than all, the poor people wandering often on the sabbath like sheep out of pasture and under no discipline. If you can do no more, I hope the places of the departed may be filled up."

We can only add, that a minister of high character and some experience is accepted by the Committee for this very station, but he cannot go *without money*.

## HONDURAS.

Extract of a letter from Mr. Henderson, dated, Belize, Jan. 23, 1837.

"The statements in the Annual Report of the Society, with some observations from myself, have tended not a little to awaken our brethren here to a sense of their duty to make an effort to relieve the Society from the burden of this mission. Much depends as to example as well as perseverance in the plans adopted, on one of our deacons, Mr. Adams. His generous message (though but a hardworking carpenter) was, 'Tell the Christian friends at home that we are most sensible of our obligations to them for having supported this mission so long. Thank them in the name of the church for their liberality, and for their patient endurance of our backward spirit in the holy cause; but that now we shall take upon ourselves the general expenses of the mission, leaving the Committee to choose where they shall plant or support another mission with the same funds heretofore applied here.' This, I hope, my dear brother, will satisfy you and the Committee that we sympathise with you in the strenuous efforts you are compelled to make in furthering the great objects of missions. If we fail, it

will be with the plaudit given to Mary, 'She hath done what she could.'

We have lately revived the Bible Society of this place under a new designation, viz. 'The Honduras Auxiliary Bible Society,' which promises well at present; I have been nominated secretary, and lately transmitted an order for Bibles and Testaments to stock the depository. It has drawn largely upon my time, considering my other avocations; but I hope, now that meetings for the regulation of the Society are over, things will go on more lightly. This is likely (under God) in addition to the good it will itself effect,

to exert a beneficial influence on the affairs of the mission.

With the opening year, our boys' school has had an addition of upwards of twenty children from the garrison. Since last letter I have baptized ten persons, and am preparing for a baptism early next month. Indeed, the aspect of the mission every way is most favourable. May I have grace to praise our gracious Lord, who hath done great things for us, and be enabled to improve the many opportunities now given for the furtherance of the gospel."

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. J. Lawrence, Digah, Feb. 26; W. Carey, Cutwa, Feb. 14; A. Leslie, Monghyr, Feb. 25; G. Bruckner, Samarang, Nov. 15.

WEST INDIES.—Rev. W. Knibb, Falmouth, April 21, two letters, June 4; John Clarke, Mount Hermon, April 13, Jericho, June 2; T. F. Abbott, St. Ann's Bay, May 18; S. Oughton, Falmouth, May 23; J. M. Phillippo, Spanish Town, May 25, June 4; S. Whitehorse, Kingston, May 26; F. Gardner, Kingston, May 27, June 11; J. Tinson, Kingston, June 9.

J. Burton, Nassau, May 15; E. F. Quant, Turk's Island, May 7.

SOUTH AFRICA.—W. Davies, March 21.

HOME PROCEEDINGS.

CORNWALL AUXILIARY SOCIETY.

The services of the 17th anniversary of this Auxiliary have been held during the last month, when the claims of the mission were affectionately and forcibly advocated by the Rev. Thomas Winter, of Bristol, and the Rev. D. R. Stephen, of Swansea, the deputation from the Parent Committee, assisted by various brethren of our own and other denominations. Our zealous friends at St. Austle, who appear to be convinced of the necessary connexion between home and foreign operations, set a noble example of Christian liberality, in raising by an extra effort the sum of £15 immediately after the public meeting. If all our churches, or, I believe, if even half of our churches in the kingdom, did but follow the example of the few friends belonging to this infant interest, the appeal of our dear brother Mr. Pearce would soon be responded to.

The annual meeting of the County Auxiliary was held at Truro; and from the report it appeared that, including the sum raised by the extra effort, of £64 14s., the amount of £242 15s. 7d. had been remitted to the Parent Society during the last year.

Two resolutions were unanimously passed at this meeting, condemning the

apprenticeship system in our West India Colonies, and at the same time tendering our warmest acknowledgments to those devoted and self-denying brethren, whose truly noble and Christian efforts are so zealously directed to the prompt and utter extinction of slavery throughout America. The meeting unanimously and solemnly pledged itself to use the most strenuous efforts, constitutional and religious, for securing absolute freedom at the earliest period to our negro fellow-subjects, and removing the great obstacles which slavery presents to the labour of the missionaries of the gospel. J. S.

DESIGNATION OF A MISSIONARY.

On Lord's-day, August 13, Mr. Thomas Leaver, late of Stepney College, about to proceed to the Bahamas, was designated to his important work at Hailsham, in Sussex, of which church he was formerly a member. Mr. Sowle, of Lewes, having commenced the service by reading and prayer, some information respecting the mission at large, and especially with reference to that part of the field now about to be occupied by Mr. Leaver, was given by the Secretary of the Parent Society. To the usual questions proposed on these occasions, Mr. Leaver gave concise and satisfactory replies; the venerable Mr.

Foster, of Uckfield, offered the ordination prayer; and Mr. Davies, minister of the place, addressed a very affectionate and faithful charge to his young friend from Luke ix. 60: *Go thou and preach the kingdom of God.* At the close of his

address he presented Mr. Leaver with a copy of Bagster's Comprehensive Bible as a token of regard and affection from the church. Mr. Foster, junr., of Uckfield, concluded the whole service with prayer.

### Contributions from July 20, to August 20, 1837.

Netherlands Auxiliary Society, by Rev. S. Muller.....	140	0	0				
Royston, Friends, by Mr. Pendered.....	9	18	0				
Coventry, subscriptions and collections, by Mr. Booth.....	58	10	8				
Chenies, produce of Cards, by Rev. T. Davis.....	3	10	9				
Kilmington, collection and Missionary Box, by Rev. S. S. Hatch..	3	0	0				
Plymouth, How street Missionary Society, by Rev. S. Nicholson..	36	0	0				
Loughton, Missionary Association, by Rev. S. Brawn.....	7	1	7				
North of England Auxiliary, by Rev. R. Pengilly.....	10	3	6				
Chepstow, subscriptions, &c., by Rev. T. Jones.....	0	16	4				
Birmingham, Auxiliary Society, on account, by Mr. Showell.....	100	0	0				
Woburn, Bucks, collection at <i>Cores End</i> , by Rev. J. Webster.....	2	4	10				
Bath, Auxiliary Society, by John Smith, Esq.....	47	0	0				
Gloucestershire Auxiliary, by Mr. P. King, Treasurer:—							
Aberdeen, Irish Juvenile Missionary Society, &c.....	3	11	0				
Chalford.....	1	17	0	Stroud.....	16	3	7
Eastcombs.....	1	4	8	Shepscomb.....	1	0	0
Gloucester.....	3	4	2	Tetbury.....	2	10	0
Hampton.....	3	10	6	Thornbury.....	5	7	6
Kingstanley.....	11	10	7	Uley.....	4	1	0
Nupend.....	1	7	6	Woodchester.....	2	15	0
Shortwood.....	39	14	4	Wotton-under-Edge.....	9	11	4
Sodbury.....	2	13	7				

P. S.—Several Collections, received in connexion with the Worcestershire Auxiliary, will be acknowledged with the remainder, it is hoped, next month.

### DONATIONS.

D. F. T., <i>Jamaica</i> .....	4	0	0
Miss Beaumont, for <i>Piedmont School</i> .....	1	0	0
Do. for <i>Montego Bay School</i> .....	1	9	0
Ladies at Clapham, &c by Mrs. Browne. do.....	5	0	0
Reading, Friends, for Mr. Denny's School.....	12	0	0
Do. Mr. Phillippo's.....	3	0	0
R., by post.....	5	0	0
Thomas Graham, Esq.....	5	0	0
Collected by Miss Beeby, for <i>Chilpore</i> .....	5	0	0

### LEGACIES.

Mrs. Mary Dix, late of Mile End (duty paid by Executors), by Mr. Samuel Elliott, Upper Clapton.....	101	0	0
Mr. William Buswell, late of Abingdon, by the Accountant-General in Chancery.....	117	8	11

### To send out new Missionaries to India and Ceylon.

Bridgnorth, Friends, by Rev. W. H. Pearce.....	61	4	6
Birmingham, Do. on account by Do.....	75	0	0
Mrs. Page, <i>Trowbridge</i> .....	20	0	0
Mr. Robert Cates, <i>Fakenham</i> .....	10	0	0
W. T. Beeby, Esq.....	10	0	0
C. H. 8427.....	5	0	0
Chepstow, by Rev. T. Jones.....	1	0	0
Widow's Mite.....	1	0	0
A. Z.....	1	0	0

Besides the above donations, we are empowered to state the following liberal proposal from the respected Treasurer of the Society, and his family:—

W. B. Gurney, Esq., for each Missionary of the ten wanted.....	25	0	0
Joseph Gurney, Esq..... Do.....	15	0	0
Thomas Gurney, Esq..... Do.....	10	0	0

### TO CORRESPONDENTS.

Received at the Mission House, forty volumes of publications for the young, by Rev. B. H. Draper, for Spanish Town School, from an old soldier of the 59th regiment, returned from India.

The Editor would have gladly served his friend at Swanwick, had it been in his power.