

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DESIGNATION OF MISSIONARIES.

ON Tuesday the 5th inst. Mr. Jos. Bourne, late of Bradford Academy, was solemnly designated to the work of a Missionary to Honduras, at Newcourt chapel, Newcastle-upon-Tyne. An interesting prayer meeting was held at eight o'clock in the morning; and at six in the evening a numerous assembly met together, when Mr. Williams of North Shields, commenced by reading the scriptures and prayer. Mr. Pengilly delivered an introductory discourse, asked the usual questions, and received highly satisfactory replies from the Missionary, together with a concise confession of his faith. Dr. Steadman of Bradford (Mr. B's. tutor) offered up prayer to God, accompanied by the imposition of hands, and afterwards delivered a serious and affectionate charge, founded on Rom. xv. part of 15, 16. *The grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* Mr. M'Nicol (Wesleyan) concluded the impressive service by prayer. The detention of the vessel allowed the friends of the Mission the pleasure of Mr. and Mrs. Bourne's society, in Newcastle, more than a week beyond this period, and afforded Mr. B. an opportunity on the intervening sabbath, of addressing attentive congregations at Tuthill-stairs, Newcourt, and Westgate-street chapels. Before leaving Newcastle, a united meeting for prayer was held at Tuthill-stairs, and several friends having accompanied them to North Shields, the place of embarkation, a similar meeting was held at the Baptist cha-

pel in that town. On each of these occasions affecting addresses were delivered by Mr. Bourne. On the whole, the union of Christian sympathy and missionary feeling manifested by Christians of various denominations, in reference to this great undertaking, has been apparent and general, and it is to be hoped the impressions made will be lasting, as they were deep and interesting.

On Wednesday evening, the 13th instant, Mr. Joshua Tinson was designated to Missionary service at Eagle-street Meeting, London. The Scriptures were read, and prayer was offered by Mr. Hoby; Mr. Saffery of Salisbury stated the occasion of the meeting, and proposed the usual questions, to which Mr. Tinson gave interesting and appropriate replies. The ordination prayer was offered by Mr. Pritchard, and a judicious and solemn charge was given by Mr. Winterbotham of Nailsworth (Mr. Tinson's pastor) from Rev. ii. 10. *Fear none of these things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life.* Mr. Winterbotham also concluded in prayer.

Mr. and Mrs. Tinson took leave of the Committee the next day, and left on Friday the 15th for Deal, at which port the Ocean will call, and receive them on board. The Captain of this vessel is a truly pious man, so that our friends will enjoy the privileges of Christian society on their passage. May He that ruleth the seas conduct them to their desired haven!

PENZANCE MISSIONARY SCHOOL UNION.

SEVERAL young gentlemen, in the Academy at Penzance, under the care of Mr. Joseph Spasshatt, formed themselves into a society, more than a twelvemonth ago, under the above title. Their second contribution, amounting

to Two Guineas, was lately transmitted to the Secretary, with the following excellent letter: we hope our young friends will excuse the liberty we take in publishing it; we do so from the conviction that it is likely to prove the most effectual method of rousing others to imitate so pleasing an example.

Penzance, Feb. 6, 1822,

Rev. Sir,

We feel great pleasure in sending you this year, two guineas towards one of the best of causes, "The Baptist Missionary Society." We regret that it is not in our power to remit you a larger amount, we would willingly send you ten times the sum if we could, but were you in your next periodical publication, "The Missionary Herald," to throw out a hint to the different Schools in the Kingdom, and to state the beneficial consequences which might result from such exertions, among the junior classes of society, it might do good. Did but one-tenth part of the Schools in this Kingdom form little Missionary Societies, we are persuaded that a vast sum would be raised every year. This is an age of exertion, and shall it not be of emulation also? We hope that a heavenly and divine fire will pervade the minds, and influence the hearts of the youths of this Kingdom, and that from Berwick-upon-Tweed to the Land's End in Cornwall, we shall be found cheerfully and willingly co-operating in this noble cause, and be the means, in the hands of God, of sending the gospel to the dark nations of the earth, and of causing the unsearchable riches of Christ to be preached to the millions of our fellow creatures, who are now enveloped in ignorance, darkness, and superstition. *We hope we shall never grow weary of well doing, and the same motto which we take for ourselves, we would recommend to every youth in this Kingdom. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."* We beg leave to return you our thanks for your kind present last year, and with all deference would subscribe ourselves,

Rev. Sir,
Your most obedient Servants,

(Signed by twenty-three Young Gentlemen.)

WEST MIDDLESEX
MISSIONARY UNION.

WE are desired to state, that on Friday, April 5, it is intended to hold a public meeting, at the Baptist Meeting, Hammersmith, for the formation of a Baptist Missionary Union for West Middlesex and its Vicinity. A Sermon will be preached in the morning by the Rev. J. H. Hinton of Reading; and the public business transacted in the evening.

Service to begin at Eleven in the morning, and at Six in the evening.

Foreign Intelligence.

CALCUTTA.

Extract from the Third Annual Report of the Calcutta Auxiliary Baptist Society. (See Missionary Herald for Feb. p. 85.)

Preaching to the Natives. The preaching of the gospel being instituted by the great Head of the church, as the principal means of reclaiming men to God, your Committee, from the formation of the Society, have directed their views to this department of Missionary labour, as the most important to which its resources can be applied. The composition and distribution of religious tracts, the education of the rising generation, and the diffusion of general knowledge, must be regarded as valuable auxiliaries in preparing men for the reception of divine truth; but the devout mind will always regard the public announcement of the gospel according to divine appointment, as the most indubitable means of awakening the heathen to a deep concern for their eternal welfare, and bringing them to a saving knowledge of "the only true God, and Jesus Christ whom he has sent." Its results, however, may not be so immediately nor so extensively visible, as

the Christian philanthropist may have anticipated. In a country like this, where falsehood and superstition have held the minds of men in such absolute subjection, that all sense of moral obligation seems obliterated; and where the very existence of a Supreme Being seems only admitted, with a view of associating him so intimately with moral evil, as totally to destroy human accountability; the servants of God may have to labour much, and to wait long, before they are permitted to witness the triumphs of the gospel. Your Committee, however, are not disposed to view the deplorable state of the heathen world, and this part of it in particular, as supplying any motive why exertions should be relaxed; but would consider it as affording a more urgent reason, why such exertions should be persevered in with greater intenseness, and with a more undivided reliance upon the promise of divine assistance, with which Christ accompanied his command to go into all the world, and preach the gospel to every creature—"Lo, I am with you always, even unto the end of the world."

In the course of the last year, the attention of the natives to the word of God has been equally encouraging as in former years.

In the Molunga place of worship, where service is conducted in Bengalee four times a week, the attendance has been equal to what has been witnessed in any preceding year; and within these three or four months past, a more lively attention has been evinced than has been before noticed. Some have warmly contended against the claims of Christianity as a divine revelation, and have seemed to come with no other object in view; but many others have discovered an attention highly promising.

It may be gratifying to the friends of the Society to know, that very recently an individual residing at no great distance from this place, has made himself known to the Missionaries, as an earnest inquirer after salvation; and by the conversations they have hitherto had with him, there appears every indication of sincerity, and humble solicitude to come to a knowledge of the truth. He professes to have been under religious concern these two or three years past—to have read parts of the New Testament—and to have been in the habit of attending the preaching of the gospel in the Molunga chapel from the time of its first erection. Should this man's in-

quiries terminate in a cordial reception of the gospel, it may be considered as an appeal to the followers of Christ, to continue in their efforts to make known the truths of salvation, although the results of their benevolent exertions may remain for a long time concealed.

The Collungah chapel, where worship in Bengalee and Hindoostanee has been conducted twice a week, having been found inconveniently large for the congregation generally collected, and being very much out of repair, the Committee lately resolved to take it down, and erect it afresh on a smaller and neater scale. It is expected to be completed within a month, when worship will again be held in it, chiefly in the Hindoostanee language.

In the native chapel in Bow Bazar, worship is held every Tuesday, Wednesday, and Saturday mornings, and on the afternoons of the Sabbath day. As the congregation at this place has always been large, and a spirit frequently evinced for discussion, it has been thought expedient to extend the morning services to a much longer period, to give a fair opportunity to enter more largely into the various topics connected with the gospel, or which arise out of the different objections that may be urged against them by the heathen.

The chapel in the Moonshee Bazar, built at the expense of a pious female servant, was found to be too distant from the road to command a tolerable congregation. After a sufficient trial therefore, she has requested it may be removed, and ground obtained for its erection in a more populous neighbourhood; she cheerfully engaging to contribute to the expense. The zeal of this woman, who, in her poverty, has manifested so deep a concern for the salvation of the heathen, cannot be too highly commended; and it is sincerely hoped, her example may be imitated in similar attempts at usefulness, by those in more affluent circumstances.

Your Committee, in reporting to you the circumstances connected with native preaching in Calcutta, cannot pass over in silence the obligations the Society are under to Mr. Carapet Apatoon, for the highly important and gratuitous assistance rendered by him in this department of labour. Though called to arduous exertions for the support of his family, he cheerfully devotes the earlier part of two or three mornings in every week, to join the Missionaries in addresses in the Bengalee language.

DINAGEPOUR.

The following letter from Mr. Fernandez to Mr. Sutton, at Moorshedabad, received by the latter in July last, contains an encouraging account of the progress of the gospel at that station.

"I THANK you for your letter of the 19th ultimo which came to hand on the 26th, and has afforded me strength and encouragement; the Lord is certainly blessing his own cause in the world more or less. Though the blessing he has bestowed upon Bengal has not been so copious as in some other places, yet we have cause for thankfulness for what he has already done, and we have great reason to hope, that the work he has so graciously commenced, he will surely carry on to the end. Let this hope therefore constrain us to use every effort in our power to promote the enlargement of the kingdom of our Lord and Saviour. Idolatry is evidently tottering and fast falling to the ground, it is so at least in this district. A great part of the people do not appear so superstitious as they formerly were, they seem to manifest great indifference towards their idols. One of them a few years ago sold a whole cluster of Seeb's temples, about ten or twelve in number, with their idols, consisting of two pieces of black stone in each, to Mr. Horne. Of these stones, which were the objects of their worship, Mr. H— has made paint-grinding stones. This indifference has been frequently observed by others who still retain some veneration for them. There are some large temples built by the former Rajahs and dedicated to their favourite idols, which are now in a decayed state, and some already fallen to the ground, and the present Rajah never troubles himself to repair these or build new ones. The establishment allowed by the former and late Rajah for the expenses of these temples amounted annually, to about 25,000 Roopees, but is now reduced to a few hundreds only, and this too is annually diminishing. Thus, as Dagon fell before the ark of the Lord, shall idolatry fall before the gospel. On Lord's-day, the 27th ultimo, nineteen persons were baptized in the Tanyan river at Sada-mahl, and there are fourteen candidates, the greater part of whom I hope will soon follow. I have now seventy-

two members, men and women, of whom sixty-six are in full communion. The Christian population now with me amounts to 167 persons, including children. These people were but a few years since in gross darkness, bowing themselves to the dumb idols, but are now brought into the light of the knowledge of the only true and living God, and Jesus Christ whom he hath sent. "This is the Lord's doing, and it is marvellous in our eyes."

SAMARANG.

MR. BRUCKNER'S JOURNALS.

(Continued from Page 131.)

FEBRUARY 16, 1821.—Went to a Javanese village, which I had just looked in a former time, but was then not able to address them. I had then observed a man with an amazing large wound in his leg, occasioned by the fall of a stone upon it. I thought then of bringing him some medicine for it, as soon as the weather would permit my going out. I brought to-day some medicine, which he received very thankfully. I took the occasion too, seeing a good number of the neighbours had entered the room while I was there, to address them on the great point of salvation by Jesus Christ. An old priest was also present, and he said that Mahomet was the chief of the prophets, which I was obliged to contradict, and conversed with them upwards of half an hour of Jesus Christ, and his sufferings for sinners. They wondered at it. Becoming night, and rainy, I was obliged to hasten away. The sick man being a kind of priest himself, said he would follow me in future.

18. Lord's-day. But to my sorrow could do nothing out of doors; yet I found some pleasure in instructing my family and servants. My servants, who seemed in the beginning much prejudiced when I first began worship with them in our Christian manner, seem to attend now with willingness and pleasure. I read generally a part of scripture to them, and bring it over, by way of explaining, unto the local dialect, adding such remarks in the mean time as I think necessary for their enlightening, removal of their prejudices, and for showing them the

need of a Saviour. Some of them appear to become thankful for the trouble I take with them.

19. Intended to go out to visit some of my villagers, but was again prevented by the weather: and my work was only confined to my people in the house. People in Europe might think it a foolish reason which a Missionary should assign for his being prevented by the weather. The weather here affects a person's health infinitely more than it will do in Europe. A good wetting through may here bring a severe sickness upon a person, whereas we know nothing of that in Europe. How many times have I been wetted through entirely when in Europe, even in the winter season, and I was never affected by it; but here I find it quite different. I have merely got wet now and then in a slight shower of rain, and I have felt it long afterwards. A Missionary in this country ought to have a very strong constitution.

21. Went to a village into which I could enter with difficulty, on account of the deep mud which was in the way of its entrance. I saw but a few women, the men being all busy in their rice-fields. Going a little farther into the village, I saw a man sitting before his hut—I sat down next him. I began to introduce the gospel to him, by showing how many ways a man could commit sin. He said, "Oh! then is no one without sin?" "So it is," I replied; adding farther, "sin cannot be forgiven by God except a sufficient ransom is paid to his justice," &c. He admired greatly what he heard of the gospel: he said then he would come and see me, that I might tell him more, but he had nothing to bring me to introduce himself. I replied that I should be very glad to see him come at any time, and that I did not want any thing of his. He alluded here to the Javanese custom, that if any one comes to see his friends, or some of the higher ranks, he brings always a present of fruits or fowls, &c. In the mean time several had come from their rice fields, to whom I spoke a little. Another of them said, he wanted to be instructed by me, but he had little time to spare. He said too, he could not pray, as he had not learnt it. I showed him then what prayer is, and told him a short prayer. He seemed much pleased. Going away, some accompanied me out of the village.

(To be continued.)

SUMATRA.

A LETTER, lately received by a female friend from Mrs. Burton, contains the following information respecting the schools under their care at Bencoolen.

Fort Marlborough, May 3, 1821.

WE have on the Orphan Establishment ten boys and seven girls, who have each a distinct dwelling; these are wholly in our charge, for instruction, lodging, board, and clothing. Besides these, I have one boarder with the girls on the same plan, three girls as parlour boarders, and one day scholar, besides two or three gratis. You cannot easily imagine the labour and tediousness of teaching a language without the assistance of books in their own, and of conveying moral and religious instruction, either in English, which they know very imperfectly, or Malay, of which I know as little, which has very few terms to express ideas of that nature, and those few the children are mostly ignorant of. However, we may expect them to be with us, or some other Missionaries, long enough for these difficulties to be surmounted, and as these are likely to be resident here, we may hope their advantages will not rest with themselves, but that they will, at least some of them, be made blessings to others. Their general temper is extremely apathetic, but I had the pleasure of seeing one of them weep much on my explaining to her the reason for going to church on Good Friday. Another time, after describing the duty and advantages of prayer, when I asked if either of them wished me to explain what had been said, one, a particularly shy, quiet girl, whispered, "Want, Ma'am, teach me to pray." To you this may seem very trivial, but I assure you to me it was quite reviving. None can imagine, without experience, what it is to see around and associate continually with human minds totally dark and dead to all real good; the slightest mark of attention or curiosity is encouraging. From the little opportunity I have yet had of examining the character and state of the native females, there appears to me to be no deficiency of ability amongst them; but they are extremely neglected and ignorant. They seem to think it unnecessary for them to think of their souls, or of futurity. One old woman told me, the Inuns (priests) knew these things,

but she did not know the way to heaven; and immediately came and sat down at my feet, earnestly listening to the little I could say to her. We have been to-day to the opening of a new Native School very near us, where we hope soon to have the first Native School for girls, which till now has been objected to. A very old Malay lady, about eighty, came to the school-room to meet me, to consult and arrange the plan. We had prepared our own Verandah, but to this it was objected it was too distant, (though not ten minutes' walk,) their bigger girls might be stolen, of which they are much afraid. Daughters here are valuable property, as they sell them for wives. We decided at last that the school is to be formed in this old lady's house, as soon as we have the Governor's sanction, which we know he will gladly give. The number of schools now forming has excited considerable alarm, and some opposition, but just now all seems quiet again. The chief Mahometan priests, called Melims, were the opposers, but the strongest party at present is for the schools.

KINGSTON.

THE last communication received from Mr. Coultart was dated December 20, 1821, in which, after deploring the various and formidable obstacles opposed to the progress of the Gospel among the negro population, he proceeds in the following terms:

"In the five years of your Mission here, about one thousand persons have been added to the church. Some have reached "the city of habitation," and some few, it is to be feared, have taken up the form of godliness without the power. In these two last years nearly five hundred have been added, and we have been very particular; but it would be too much to say, that none have deceived our hopes. They, I may say with safety, have deceived us; I hope we have not deceived them into a good opinion of themselves by hoping too much, or being sanguine beyond what was reasonable. If our additions are large, you will see that our bereavements are great too. We have lost six or seven per week; sometimes

nine in this last season of sickness; and many of these persons have been the most eminent among us for piety. I have felt much in attending the death beds of some of those, but most have died so suddenly that I heard not of their sickness. A Guinea negro, whose experience we lately heard, observed respecting himself, that from the time he came from the Guinea Coast, "him no able to take word, if any one offend him, me take knife, me take tiek, me no satisfy till me drink him blood—now, me able to take twenty word;—den me tief, me drink, ebery bad ting me do. Somebody say, me must pray—me say no, what me pray for? run best pray for me—give me something good for eat, dat better dan pray." "What made you change your mind then?" "Massa, me go to church one Sunday, an me hear massa parson say, Jesus Christ came an pill him blood for tinner. Ah, something say, you heara dat? him pill him blood! Ah! so! den me the tinner, me de tief, me de drunkard! Him pill him blood for Guinea niger! Oh, oh! Jesus die for poo niger before him know him!"—thinking, as seems quite natural to them, that Jesus becomes acquainted with them just then, because he is just then telling them all they have done.

We have an old member, who is now growing very feeble, and obliged to walk with a stick, and who has a long way to walk every Sabbath, for she never misses her church unless "sick take her," as she expresses it. She met me a few days ago, and took me by the hand, saying, "You tell me true, massa—you gie me plenty physic—it quite trong—but it do me good!" I could not remember any thing to which her assertions would apply, until she said, "You no know? uder day you say, Any body come late to God's house, you fear him dropping off fe Jesus Christ, him heart growing cold—for true, me massa, me feel a litty cold that day, an me too late, but you no see it so again."

Another of our female friends came thirty miles the other morning, to tell me of her recovery from sickness, that I might unite with her in praising God. She gave me a long account of the means used for her recovery, which she imagined God had revealed to her in a dream. I said, "Mary, take care, God is very good, but you must not think too much about dreams; for Satan sometimes puts on white clothes." "Yes, massa, (she replied) me know; but me no heed so much what me feel;

as what dat me feel make me do." She added, "When me hear any body speak, me say, Well, me see what yon do; and me watch quite close—for it no hard ting to speak Christian, but it quite hard to maintain the Christian."

Our monthly prayer meeting is well attended, although we are obliged to meet before the sun goes down, to avoid the penalty. I am sure that some of the prayers offered up by these sons of Canaan, would deeply affect your hearts could you hear them. One said in his prayer last monthly meeting, with great fervour, "Lord save we poo black sinner! break up all de dibble's work him done in me heart, and save poo African an me poo Guinea niger from dat place where no sun shine, where no 'tar twinkle." It is some encouragement to hear these poor things pray, and we do hope prayer will prevail against sin, and that this desert will in answer thereto be watered and become very fruitful.

(Since the above went to press, further Communications have been received from Mr. Coultart, dated 30th of January last.)

MORAVIAN MISSIONS.

FROM the XCIVth Number of the Periodical Accounts published by our Moravian Brethren, we extract the following letter, written by one of their Missionaries, stationed on the coast of Labrador. It shews, in a very pleasing manner, the gratitude of the poor Esquimaux for the words of eternal life.

SEVERAL of our Esquimaux, here at Nain, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the sacred scriptures throughout the world, of their own accord began to collect seal's blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offer-

ings, deeply affected us. Having been told that in some parts of the world, converts from among the heathen, who were poorer than they, had contributed their mite, however small, with great eagerness and delight, towards the furtherance of the spread of the word of God, they exclaimed, "How long have we not heard the pleasant and comfortable words concerning Jesus Christ our Saviour, and how many books have we not received treating of Him, and yet we have never known and considered whence they came. We have indeed sometimes spoken together, and observed, that these many books given to us without pay, must cost a great deal somewhere; but we never have before now known that even poor people bring their money, out of pure love, that we may get those comfortable words of God. We are indeed poor, but yet might, now and then, bring some blubber, as a contribution, that others, who are as ignorant as we were formerly, may receive the same gospel, which has been so sweet to our souls; and thereby be taught to find the way to Jesus, and believe on him." By these spontaneous declarations, a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends who printed the Bibles for them, that more heathen might be presented with that book, "so far more precious than any thing else in this world." We rejoiced to find, even in Esquimaux, whose ideas in general seem rather of the blunt kind, such a sense of gratitude for the benefits conferred upon them. It is a proof that they are capable of grateful feelings, when enlightened by Christian principles. The blubber they have thus collected, amounts to about 30 gallons of oil, which we have added to, and must be deducted from that in the store. If you have no objection, we should be obliged to you, if you would present the Committee of the Bible Society with the value of it, in whatever way they may wish to receive it. We make no doubt that the worthy Society would rejoice at the disposition of heart in our poor Esquimaux, which dictated the gift, small as it is, and be pleased to perceive, that the benefits our Esquimaux have derived from the generosity of the Bible Society, are acknowledged with due thankfulness.

NEW SOUTH WALES.

We have great pleasure in stating, that several worthy persons in this distant, but growingly important settlement, have lately associated together to devise measures for promoting the moral and spiritual interests of the inhabitants. With this object in view, a Society has lately been formed, called "The Australian Evangelical Society," who specify the following as

the principal means to be employed in the prosecution of their purpose. To encourage the settlement of religious persons in the Colony—Domestic Missionary exertions—Resolute discountenancing immorality and profaneness,—and the promotion of union and peace among true Christians of every Denomination.

Surely the formation of such a Society may be regarded as a token for good!

Contributions received by the Treasurer of the Baptist Missionary Society, from February 14, to March 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of William Salter, Esq. late of Norwood, (Executrix, Mrs. M. E. Salter; Executors, Messrs. David and Samuel Salter)	£300	}	270	0 0
Duty, 30				
Ditto of Mr. William Elston, late of Cloth Fair, London, (Mr. William Clare and Mr. William Baldwin, Executors)	£200 Navy 5 per Cents. and Interest,		215	0 0
Ditto of Mrs. Mary Thornton, late of Hull, (Mr. John Thornton, Executor).....	£80 0 0	}	71	13 4
Duty, &c. 8 6 8				
Kent, Auxiliary Society, by Mr. Brindley, Treasurer.....			40	4 7
Reading, Balance of Collection and Subscriptions, by Rev. J. H. Hinton..... [Total this Year, £118 2s. 6d.].....			14	7 6
Bromsgrove, Auxiliary Society, by Rev. J. Scroton.....			16	0 0
Shiple, Subscriptions, by Rev. J. Mann.....			6	19 6
Haslingden, Friends, by Rev. Mr. Copley.....			1	9 11
Aberdeen, Auxiliary Society, by Mr. Thomson.....			32	5 8
Montrose, Society for Missions, Schools, and Tracts, by Mr. James Dow.....			10	0 0
Penzance, Missionary School Union, by Mr. Spasshatt.....			2	2 0
Devizes, Southampton and Poole, collected by Rev. John Saffery			108	9 6
Cottenham, Collection and Donation, by Rev. T. C. Edmonds....			5	3 8
Northampton, Small Society, by Rev. T. Blundell, and Subscriptions.....			24	17 0
Rugby, Penny-a-Week Society, by Ditto.....			6	9 6
Road,..... Ditto..... by Mary Longstaff.....			6	9 9
Bilderstone, Auxiliary Society, by Mr. Carter.....			5	14 4
Wales, Northern District of the South East Baptist Association, by the Rev. J. Evans.....			9	15 4
Walworth, East-street Female Auxiliary Society, Moieties of Subscriptions, by Rev. R. Davis	£16 6 7½		17	18 1½
A Friend, by Ditto.....	1 11 6		2	0 0
Thomas Key, Esq. Water Fulford..... Donation			100	0 0
W. N. Tweedmouth..... Ditto...			2	0 0

FOR THE TRANSLATIONS.

Thomas Key, Esq. Water Fulford..... Donation	200	0 0
Bilderstone, Auxiliary Society, by Mr. D. Carter.....	1	9 4