

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### FORMATION OF THE

#### *Tewkesbury Auxiliary Society.*

*Letter from the Secretaries to Mr. Dyer,  
dated*

*Tewkesbury, Sept. 19, 1822.*

DEAR SIR,

On Monday, the 19th of August, an Auxiliary Society, in aid of the great objects of the Baptist Missionary Society, was formed in the Town Hall in this Borough, (which was kindly lent on the occasion.) The meeting was commenced with prayer by Mr. Drayton of Gloucester. The chair was taken by James Kingsbury, Esq. The rules and regulations of the Society were read and adopted. Resolutions were moved and seconded, accompanied with animated addresses, illustrative of the various and important objects of the Parent Society, the extensive good already resulting from its labours, in the translation of the scriptures, the establishment of Schools, &c. &c. and stimulating each to the utmost exertions for the furtherance of the cause of Christ in the world. The meeting was a truly interesting one, and most present found it good to be there. On the preceding day Mr. Waters of Pershore kindly preached our annual sermons, after each of which a collection was made for the Mission. The amount of collections, subscriptions, and donations, was £57 1s. With best wishes for the prosperity of the Society, we are,

Dear Sir,

Yours sincerely,

D. TROTMAN,  
R. WINTERBOTHAM, } *Secretaries.*

VOL. XIV.

## HULL AND EAST RIDING AUXILIARY SOCIETY.

*Letter from Mr. Sykes to Mr. Dyer,  
dated*

*Hull, Sept. 19, 1822.*

MY DEAR SIR,

I am happy to inform you, that a public meeting was held at this place on Monday the 9th inst. which was very numerously attended, when a Society was formed, denominated "The Hull and East Riding Auxiliary Baptist Missionary Society," embracing the towns of Hull, Beverley, Driffield, Burlington, Hedon, Bishop Burton, Kilham, Hunmanby, &c. The meeting commenced with singing the 117th Psalm, and prayer was offered by the Rev. A. Berry of Bishop Burton. Thomas Thompson, Esq. presided, and the resolutions were respectively moved and seconded by the Rev. Messrs. Griffin (of London), Pryce (of Coate, Oxfordshire), Gilbert (Independent), Curwen (Independent), Thonger, Berry, Bottomley, Saunders, and Mr. Rust. A lively interest was excited on the occasion, which we hope will manifest itself by increased exertions in this good cause. A prayer-meeting was held at George-street Chapel, on Sunday morning, at seven o'clock; and the Rev. Messrs. Griffin and Pryce preached on behalf of the Mission at George-street, Salthouse-lane, Fish-street, and Hope-street Chapels in Hull; also at Beverley, Cottingham, Driffield, Burlington, Kilham, and Hunmanby. Mr. Saunders preached at Bishop Burton.

I am,

Dear Sir,

Yours respectfully,

THOMAS SYKES.

S B

## Foreign Intelligence.

### SERAMPORE.

Extract of a Letter from Mr. Mack to Dr. Ryland, dated

Serampore, Jan. 28, 1822.

SINCE I came here I have met with a very great deal to encourage hopes for India—a great deal to bind me with sincere affection to all the brethren with whom I am associated as a Missionary in India—a great deal to reprove my deficiency in Missionary ardour and diligence—a great deal to arouse me to watchfulness and real exertion, and to personal piety. I have felt that I must not have a place amongst these holy men, who have preceded me, and remain the only one slothful in his work, and destitute of the life of religion in his soul.

It was a pleasing circumstance that we arrived in Serampore on the morning usually set apart for a prayer-meeting for the spread of the gospel, and just in time to join in it, and to mingle our grateful acknowledgments with those of our dear friends, to the God of all grace, for the goodness and mercy which we had received on our voyage. In the evening of the same day I was present at a meeting of our native brethren, and had the pleasure of shaking hands with Krishna and his associates. It was peculiarly delightful, as it was a perfect contrast to what I had witnessed at Madras. There we had seen none but heathens, or men having the name of Christianity whilst they were utterly destitute of its power—it being the time of a festival, our ears were stunned from morning to night with the barbarous music of heathenism—we were met continually by men who, by the grotesque and ridiculous figures they made of themselves, proved the debasement both of their own minds and of those who could receive pleasure from the absurd exhibition they made; and this alone was enough to depress the spirits to the lowest ebb, that in almost every face we read its possessor's shame, each having the distinctive mark of his god upon his forehead, &c. All appeared to be sunk in wretched ignorance and superstition, without an inclination to rise—nay, with a determination to remain in their misery. The getting a little rice and a few *fanams* seemed to be the object of universal anxiety, and religion, whether true or false, little

more with the majority than an occasional source of polluted debased enjoyment. How different the state of things here! At once I was surrounded by between thirty and forty Natives, whom I heard singing the praises of God, and the Lamb, and conversing about the mysteries of his grace.

The first Sabbath of December was a delightful day to me. I accompanied Mr. Ward to Calcutta. After sermon in the morning, Mr. Ward dispensed the Lord's Supper. Natives and Europeans sat down together, and the service was conducted partly in Bengalee and partly in English. The native brethren and sisters seemed full of the deepest feelings of love and reverence. I felt with them, and exceedingly rejoiced in them as my friends and companions in Jesus. They appeared to me to put to shame the insensibility too frequently manifested on such an occasion even by good people. There was the very reverse of any thing like violence in their manner; but they looked as if they really had a Saviour, who had died for them, and whose death they were commemorating as the highest possible display of love and condescension. Humble, affectionate, grateful adoration seemed to be expressed in every look, and even in their attitudes. Mr. Ward seemed at home—the scene was almost enough to inspire a man. I retired delighted—I hope profited. We dined at the house of Messrs. Penney and Yates; the only thing that gave us regret was to see our dear Brother Eustace Carey so very ill; and now, I believe, he is scarcely any better. After dinner and prayer I started in a palanquin for Dum Dum, where I preached to forty or fifty soldiers, &c. Their deep attention, and the conversation of some who are decidedly pious, gave me great joy. I joined Mr. Ward on the road, and we came home together. When we came to the side of the river, to cross over to Serampore, we found them burning the body of a young man, who had been seized with the *cholera morbus* at ten o'clock the night before, and had died that afternoon at four! He died a heathen, without hope; and so multitudes are dying around us—dying daily. The occurrence seemed to be an appropriate sequel to the engagements and enjoyments of the day. It seemed to remind us of the urgent call for exertion. It seemed to say, Let not the satisfaction arising from what has been accomplished, so carry you away, as to forget that

whilst a few are living, and it may be hoped will die in peace, there are whole nations perishing—for ever. Work while you may—no time is to be lost. It is a horrid thing to witness these burnings; actually to hear the body frying and hissing on the pile; and see the total indifference of the attendants—they lay it not to heart that they too must die.

Next day we returned to Calcutta, to attend the monthly prayer-meeting, at which Mr. Ward gave the address. It was a pleasing service, being enlivened by the presence of many Missionary brethren. A little time after we again went down to attend an annual Association of the Missionaries of the different denominations. In the morning we attended Bengalee service in a small chapel in the suburbs of Calcutta. Two sermons were preached; one by a Missionary of the Church Mission Society, and the other by our friend Krishno. It was very pleasing to see the mixed group of Europeans and Natives; and particularly pleasing to see the old man stand forward as the dispenser of the gospel to his benighted countrymen. In his manner and address there was a great deal of grace; so that there was something to gratify even common sensibility and taste—but how much more the Christian and Missionary. After this we paid another visit to Calcutta, to attend the examination of the Native Schools. It was held at the house of a wealthy Native, completely a heathen, and exhibited what was hitherto unheard of in India. *The examination commenced with hearing between thirty and forty Native Girls read—they were of all Castes.* Such a display was never seen before. Our good friend Miss Cooke was highly delighted, and so were all present, both Natives and Europeans. There is no doubt but we shall soon see a vast improvement in the condition of Native females: exertions are making every where on their behalf. Our brethren in Calcutta are increasing the numbers under their instruction daily. I believe they have at present about ninety altogether. We have commenced a school, with good prospects, in Serampore. Up the country too, something considerable is being done; and there is every where a disposition to do more. Perhaps there are in Bengal 300 females under instruction; but what is this out of the millions? I recollect it is a favourite expression in England, "Much has been done, but much yet remains to be done;" but a person in

India, walking through its crowded villages and towns, will in vain seek for what has been done. There is scarcely any thing done. The whole population of the country, with a few exceptions scarcely numerous enough to be mentioned, are immersed in iniquity and idolatry. The learned men say, that by and by Christianity will be the religion of the people; because they see the shasters neglected, with the load of religious observances which they enjoy; and it is very true they are; but the people are not a whit the better for it. Those who are religious, commit their iniquities as a part of their religion; and those who have thrown off their superstitions, commit iniquity avowedly from their love of iniquity, and reject every principle, either of morality or superstition, which would impose the least restraint upon them. Many of the inhabitants of Bengal are much like the French. A Frenchman will laugh with you at the absurdities of popery; but if you speak to him of personal religion, he will immediately shelter himself under the assertion that he is a very good Catholic, and will strenuously defend the same customs he formerly ridiculed,—so, many Bengalees acknowledge readily the absurdity of their practices, and their own folly in continuing them; but they will conclude all by saying, "It is our custom:" and they go on with just as much of their custom as suits their inclinations, but with a decided hostility to any thing new. Nothing but the Spirit of God can overcome the perverseness, the levity, and the gross iniquity of this people. May that Spirit be poured out, and that abundantly!

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### SUMATRA.

(Continued from Page 450.)

WE entered a shop and seeing a person there, who had lent us a book on the ceremonies of the Muhammedan religion, we began to speak to him on the subject of his book, and observed, that the Muhammedans attended much more to outward forms than to the state of the heart. Before we had proceeded far in this conversation, we were asked, if we should like to see a very learned man, who had expressed a wish to have an interview with us. We of course consented, and the man was called. He soon made his appearance, bringing with him the Koran, an Arabic Bible, and a Malay New Testa-

ment. He is an aged man, good humoured, and appeared to possess but little of that obstinate temper so common among Muhammedans, and especially among their learned men. He expressed a wish to discuss the claims of Jesus and Muhammed, and began by affirming that the name of Muhammed was to be found in the Bible. This we denied, calling upon him to point out the place; which he did not attempt to do. His discourse was very desultory; nor could we, by any means, keep him to one point. He came to argue, but did not seem at all aware, that his assertions ought to be supported by proofs; hence, when we required him to produce some evidence in confirmation of his opinions, he seemed quite surprised at the requisition. He seemed well acquainted with the Koran; its allegations were the only proofs he wanted, and he could turn to the different passages which answered his purpose, read them in the original Arabic, and translate them into Malay with astonishing facility. Many Christians would have wanted a Concordance, had they been obliged to search the New Testament as much as he did the Koran. When pressed to say how sinners could obtain pardon, he turned to a passage in the Koran, which states, that if men repent, God is merciful, and will forgive them. His ideas of repentance were very incorrect, but perfectly consistent with those of other Muhammedans. He supposes, that there is a debtor and creditor account kept, for every individual, and that at the last day this account will be balanced; or, as he expressed it, 'A man's good deeds will be weighed against his crimes, and if his good deeds can balance his crimes all will be well.' That passage in Isaiah, 'Our righteousnesses are as filthy rags,' was pressed on his consideration again and again, but to no purpose, as he totally disregarded it, and still held fast the doctrine of human merit. Poor man! though he talks of the mercy of God, yet that mercy is not the foundation of his hope; it is not with him a question of anxious moment, whether God can or will forgive his sins; for he thinks nothing of the riches of Divine mercy: the only really important question with him is, whether his good deeds will outweigh his bad ones; and as this cannot be known till both are weighed, he must die in suspense, and remain in a state of suspense till the decision of the great day. How different this from

the cheering doctrine, 'that the blood of Jesus cleanseth from all sin!' This doctrine was set before him, but with no apparent good effect. He boasted that Muhammed had published things that were kept quite secret till he divulged them. He was asked what those things were? He replied, that Muhammed had declared the earth to consist of seven stories, but that no one knew this till Muhammed had made it known. We told them that Muhammed had borrowed this from the Hindoos; but that it was not true. We now thought it proper to exhibit some proofs of the globular form of the earth, which astonished many of the auditors, and seemed a little to shake the old man's credulity in the Koran. Finding that he could not keep his ground on this subject, he again asserted, that Muhammed was mentioned in the Bible, or at least referred to in it. Supposing he had in view some of those passages which the Muhammedans commonly consider as referring to their prophet, we now expected a very sharp contest; but the old man, instead of producing any passage of scripture in proof of his assertions, contented himself with observing that the word *holiness* was found in the Bible, and that holiness was an attribute of Muhammed; that the word *righteousness* was found in the Bible, and that righteousness was an attribute of Muhammed: and hence inferred, that Muhammed was found in the Bible. He was told that those attributes belonged to none but God, and that Muhammed had no claim to them whatever. Just at this juncture we found that we had exceeded our time, and were therefore obliged, rather abruptly, to conclude a conversation which had lasted little less than three hours.

Since the period of the above conversation, we have had two other interviews with the old man, each of which did not occupy less than three hours. On the last occasion he did his utmost to defend his Koran and his prophet; but finding that we could not feel the weight of his arguments, he lamented the hardness of our hearts, and thought it a full verification of the Koran, which had foretold that some would be too hard hearted to receive the testimony of the prophet. This old man is in high repute for his knowledge of divinity, and he no doubt feels the necessity of sustaining his character; we are, however, of opinion, that the disputes we have had

with him will not raise him in the estimation of the auditors. When we speak to the ignorant, they often refer us to their learned men, and almost with the air of a challenge, require us to converse with them; for though many feel their own inability to answer our arguments, they are firmly persuaded, that their doctors are quite competent to the task. To confute any of their learned men, therefore, is an important point gained, as it weakens that implicit confidence which the multitude have in them, and will, we hope, induce some to be the more attentive to what we have to propose to them.

One Sabbath morning, we visited the Neas village, where we fell into discourse with an old priest, probably not less than eighty years of age. This old man was remarkably obstinate; he acknowledged that he was ignorant of the way of salvation, but refused to listen to any instruction. He only regretted that he could not perform the pilgrimage to Mecca, as he thought, that great benefit would certainly accrue from a visit to that consecrated spot. We endeavoured affectionately to warn him of his danger, but to no purpose; his reply was, 'God made me, and God made hell; what reason have I therefore to fear hell?' The Muhammedans believe that hell is a living creature, kept chained under the care of an angel, and that after the resurrection, when all mankind are assembled in the valley where they are to be judged, it will be led to this valley by its keeper, to punish the wicked. The Neas people in their own country are heathens, but many of them, since they have resided at Bencoolen, have become followers of the prophet, and among others who have become converts to Islamism, as it is falsely called, the Dattoo, or head man of the village, is to be reckoned. Those who still adhere to paganism, are in all things very superstitious; when they fell a tree, for instance, they place a little grass, or a few green leaves, on the stump, to propitiate the departed spirit of the tree. We had once an opportunity of observing one of their funerals; it was that of a poor old woman. The corpse was placed on a bier covered with a cloth, and conveyed to the grave on the shoulders of four men. As soon as the bearers had reached the grave, they proceeded to the interment. The grave was very shallow, with a cavity on one side for the reception of the corpse. The cloth being taken off the bier, the deceased

appeared in her usual dress, with her feet, hands, and face uncovered. The body was laid on its back in the cavity; several clods of earth were placed near its head, and the cavity closed up with two boards. We were informed, that the clods of earth were designed to assist the deceased in conveying information to her friends in the other world, but in what way they were supposed to be of service, we could not clearly ascertain. A bamboo was placed perpendicularly in the grave, one end of it touching the bottom of the grave near the head of the corpse, while on the other, which rose several feet above the surface of the grave, a white streamer was placed. This bamboo was to be drawn up at the expiration of a month from the time of interment, when the soul of the deceased was to ascend through the hole left by the bamboo, to attend a feast made at the grave. This seemed a good opportunity to preach Jesus and the resurrection, but it was soon found, that some who were present did not understand Malay, while others were too careless to pay the least attention, and one was quite intoxicated. All that could be done, therefore, was to converse a few minutes with a Neas man, who had become a convert to Muhammedanism. This poor man acknowledged that he was very ignorant, and on being questioned why he became a Muhammedan, he replied, that it was in consequence of his wife being of that religion, but that in professing himself a convert, he had no motive beyond the present life.

A Journal by Mr. Burton, of a tour into the interior of the Batta country, which, though highly interesting, is far too long for insertion in the Herald, has been printed as an Appendix to the Report for 1822, which is just issuing from the press. Other extracts must be reserved for a future Number.

A letter has recently been received by Dr. Ryland, from Mr. Evans, dated so recently as May 1. He was, at that time, still at Padang, but had received no answer from the Dutch authorities at Batavia to his application for permission to exercise his ministry there.

## SAMARANG.

*Extract of a Letter from Mr. Bruckner, dated*

*Samarang, Sept. 11, 1821.*

I have sent you my journal regularly, and am desirous to know whether it is come safe to your hands; if it is, you will see from it what I have done, or tried without doors, from time to time, for the spread of the gospel. I have given no account of my studies in it, or of my sedentary work in the house, but merely how I have addressed the natives now and then, whom I sought out in their places. You will also perceive, that the effect of the gospel has been but little, tho' I have now and then seen some instances when they seemed to feel a little of its truth. I am fully convinced that my feeble efforts will be vain entirely, if our Lord himself does not take up the work, and send his quickening wind to blow on these dry bones, to make them concerned for the salvation of their souls. Now it is merely the grand concern with them, how to feed their bellies without engaging properly in any work for it; or how they may gratify their animal appetites with ease. Many even do not seem to know that they have an immortal soul, or if they know, it is still a matter of doubt with them, and why should they then care for its welfare? Their sins are also worthy of little thought, as they are easily pardoned, or have none at all to be pardoned. I cannot yet get any of them to meet together, but am obliged to go from place to place, and from house to house, to speak to them, which is not merely a very slow way of doing business, but a wearying one too. However, by going on in this way of communicating the gospel to individuals who never heard of it before, have I frequently been refreshed in heart, and felt more happy than if I had preached the gospel to a large Christian congregation, especially when I perceived their ear open for the good news in some measure. The worst is, that these poor people are too much under the influence of their priests, who are indeed numerous; and though they dare hardly show their faces for a conversation together on the truth, yet they seem not to be quiet after I am gone. However, I hope the gospel will finally triumph, at least in some of them.

This has rather been a trying season for the inhabitants of Java. Things for common use have risen to an enor-

mous price. The rice, the common food, has not come up for want of rain; on account of which the inhabitants suffer greatly; from which springs much stealing and night robbing, which has happened at least three times within two months time, that the robbers at night have fallen into the villages not very far from my garden. On account of the high winds and dry weather, and the negligence of the people, there has at least been thirty times fire at Samarang and the neighbouring villages within a time of six months. The houses of the natives all being of bamboo and straw, you may suppose when fire breaks out, that often at once hundreds of such houses are consumed by the flames. To this comes the *cholera morbus*, which raged for a certain time so heavy, that every day upwards of fifty were carried to the grave only in the road along my premises. Thousands have been carried off, even hundreds of thousands within a short space of time. This sickness is abated in a great measure, but does not yet cease. Even in some districts it rages still violently. Several of the people too have been carried off with whom I used to meet now and then, and some of whom I entertained some hope, that they might give themselves up one day or another to the Saviour. Four have died on my premises within a short time, who were either lodgers or servants of mine. I never witnessed such a time on Java, and no one who lives on it, like this season has been. However, under all this, the Lord has been very merciful to me and my family; we have still been preserved in the midst of danger. Even my little ones, who are now five in number, have been on the whole very well all the time; and I have been enabled, though I have felt now and then a little inconvenience, to go on with my work; and though it has rather been an expensive time, yet we have felt no actual want.

I have now finished the translation of the New Testament in the Javan language; it remains now for me to revise it. I have also translated some tracts and short systems of the Christian doctrines; some of which I have given to the Natives, which they seemed to like. I wish very much the printing of it could be effected; I am sure many of the Natives would like to read both the New Testament as other things. It appears to me, that the lithographic will be the best adapted means to effect printing in Javaneese. And I am indeed very happy to hear

that Mr. Ward of Bencoolen understands that art, and he will undoubtedly apply it to Javanese printing. I received the day before yesterday a letter from Mr. Robinson; a great sphere has opened there to him for the exercise of his talents. He mentioned to me as having requested the Society for sending me an assistant. Indeed I wish it very much too, both for my personal feelings as for the work which is begun. It is true, there appears for the present no great prospect of usefulness on Java. But times may alter; after a cold winter season may come a quickening spring, and from a barren wilderness may become a fruitful land, according to the very promises of the Lord. I am confident he will hear our prayers in his own due time, respecting this eastern Archipelago. I am glad the brethren in Bencoolen have agreed with me to spend every week an hour in prayer, especially for the success of the gospel in these Malay Islands. "Pray, and ye shall receive," is the promise of the Lord. Might there be raised many more in England who help us pray, "Thy kingdom come."

#### MONGHYR.

WE have lately been favoured with the following brief account of Brindabund, the venerable native preacher, who recently died at this station. It was furnished by a friend, who had known him from the commencement of his Christian course.

BRINDABUND first heard the gospel at a large fair, between Cutwa and Berhampore, the name of the place I forget. He was observed to pay great attention the whole day, and was seen sometimes to laugh, and at other times to weep. At night, he came to Mr. Chamberlain, and said, I have a flower, that I wish to give to some one that is worthy of it; I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood. That was not worthy of it, but to-day, I have found one that is, and he shall have it: Jesus Christ is worthy of my flower, (by which he meant his heart.) He was a Byragee. He went to Cutwa, where he remained for some time. He cut off his hair and shaved; his beard had grown to such a length, you could

hardly see his eyes. He left off smoking Gunga, which he said, had taken away his eyesight. He soon recovered his sight, learnt to read Bengalee, and from an idle Byragee, he became an industrious old man. He was baptized either at the close of the year 1808, or the beginning of 1809. Some time after he was baptized, he went to live at a place not far from Berhampore, where he cultivated a small piece of ground for his support. There, I think I have heard, he used to observe the Sabbath, and read and pray with as many as he could get to attend. In the beginning of 1811, he went with Mrs. C. to Agra. He there learnt to read Hindee, and was much engaged in reading and conversing with the people.

He, however, did not like Agra, but after a few months returned to Bengal. In 1812, he went with brother Moore to Digah, where he remained till February 1816, when he came to Monghyr, where he staid till his death.

The last five years of his life were spent in entire devotedness to the cause of God. If able to leave his house, he was engaged from morning till night, in reading the scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, you had better stay at home to-day, Oh, he would say, what do I live for?

At the close of 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, There I found Jesus Christ. He seemed much refreshed by this visit. On the way back, you would hear him reading the scripture and talking to the people on the boat, as soon as it was light. He evidently enjoyed much of religion.

The last two or three years of his life, he had several severe attacks of illness. He was always averse to taking medicine, and used to say, I am not afraid to die, and have no wish to live. During the last month of his life, he suffered much in his body, but was always happy in his soul, longing to depart and be with Christ. The day before he died, I called with one of our sisters to see him. I thought he was past speaking, but he roused

himself, and with a pleasing smile said, Do not pray for my life, I long to go. When asked if he would take any thing, he said, No, and putting his hand on a part of the scriptures that lay on his bed by him, he said, This is my meat, and drink, and medicine. After we had left him, the neighbours, as was their custom, came round him. He got up and sat at his door, and repeated (for he was mighty in the scriptures,) some portions of the word of God, and prayed, though he was so weak as to be able only to speak a few words at a time.

The next day, being the Sabbath, we sent to know how he did, but found that he had done with the things of time. He entered into the joy of his Lord, September 2, 1821.

*Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1822, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Plymouth & Dock, Collections & Subscriptions, by W. Prance, Esq.		64	11	11
Accrington, Ditto, by Mr. Kenyon		14	17	5½
Haworth, Ditto, by Rev. M. Oddy		25	4	6
Bacup, Ditto, by Rev. W. Dyer		9	2	10
Tewkesbury, Auxiliary Society, by Rev. D. Trotman		57	1	0
Cloughfold, Collection, by Rev. R. Heyworth		2	7	0
Langham, Subscriptions, by Mr. D. Blyth		20	3	8
Bristol and Bath, Auxiliary Society, by Mr. John Daniell		100	0	0
Yorkshire and Lincolnshire, by Messrs. Griffin and Pryce, viz.—				
Bridlington	35	1	6	
Boston	15	12	6	
Beverley	28	0	3	
Bishop Burton	6	10	6	
Collingham	15	2	7½	
Cottingham	8	0	0	
Driffield	5	16	0	
Hull	79	5	3½	
Hunmanby	3	13	0	
Kilham	1	9	6	
Lincoln	42	7	4	
Louth	3	2	8	
Newark	25	0	6	
Scarborough	54	8	6	
Swanick	12	0	0	
		335	10	2
Royston, Subscriptions, &c. by Mr. John Pendered		14	13	0
Anonymous, by Rev. Thomas Griffin	Donation	100	0	0
W. T. and J. Haydon, Esquires, Guildford, by Mr. Dyer, Ditto		15	0	0
Wedd William Nash, Esq. Royston, by J. Gutteridge, Esq. Ditto		10	10	0
Friend, by Rev. F. A. Cox	Ditto	5	0	0

#### FOR THE TRANSLATIONS.

Richard Phillips, Esq. by W. Burls, Esq. Donation 5 0 0

#### FOR NATIVE SCHOOLS.

Richard Phillips, Esq. by W. Burls, Esq. Donation 5 0 0

#### FOR FEMALE EDUCATION.

Anonymous, by Mr. Dyer 15 0 0

Nailsworth, Female Society, for a School to be called 'Shortwood,' by Miss Ryland 15 0 0

Liverpool, a few Female Friends, by Mrs. Cox 4 11 0

The Committee thankfully acknowledge the receipt of a parcel of Pincushions, &c. &c. from Miss Richardson, of Tunbridge Wells, for the Native Schools.

(P.S. We are compelled, by want of room, to defer several Contributions till the next month.)