

# MISSIONARY HERALD,

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

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

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## FOREIGN INTELLIGENCE.

### CHITPORE.

Conclusion of Mr. Pearce's Journal, from p. 91 of our last number.

"After dinner went in a saltee to Bous Pollah; found a good number of people sitting together making bamboo cages for catching fish, an employment to which, in consequence of the destruction of the harvest this year, all the poorest of the people are necessitated to resort, in order to obtain a subsistence. I went and sat down in the midst of these people, and began by observing that their employment reminded me of one who was continually making traps and devising methods to catch and destroy men; at this their attention was excited: they began, with surprise, to look at me, wondering what I could mean. I then explained, shewing that Satan, the evil spirit, was going about constantly seeking to draw men into the snares of sin that he might eventually drag them down into hell. Finding that I was speaking to them of salvation, one said, 'In what direction does heaven lie, Sir?' I told him the way to heaven was by believing in the Lord Jesus

Christ, and observing his commands; that it was of no consequence for us now to know in what point of the compass heaven might lie, that if we were the true servants of God we should be sure to arrive there, for after death God would send his angels to shew us the way. I sat with these people some considerable time conversing on divine things; some of them appeared a good deal affected at what was told them. On returning to the tent, found the individual waiting to see me of whom I have previously expressed my hope that he was really concerned about salvation. Found that he was increasing in knowledge of the Scriptures. To a question I put to him, Whether he had made up his mind to embrace Christ? he replied, 'Not yet, but I am thinking about it.' I endeavoured to shew him the folly of procrastination. He remained with me till quite dark.

"12th.,—Directed my course this morning to the village of Barapoor, distant a mile and a half from hence north-west. Collected here about forty persons, Musselmans and Hindoos. Read to them a tract and explained its meaning: afterwards, they were more for proposing questions and disputing than for hearing a discourse. I did not leave these people until I had answered all their objections. We parted very friendly, and they took about a dozen tracts. Departing hence,

proceeded about a mile further to a place called Sokeram Pookoor. On landing here, met a Musselman, who, on learning my object, said, 'You must go to yonder houses, here are none but Musselmans in this place.' Poor man, he thought that Christianity is designed for Hindoos only! I said, 'Have you then no need of instruction and salvation? shew me the way to the head man's dwelling. I am come to instruct Musselmans.' At this he smiled, and went before, pointing out the road. The head man received me with great respect, brought a stool to sit upon, and some treacle of the juice of the palm, which he had just made, for me to drink. I drank a little to please them, and then bade him and the rest of the people to sit down: this they did readily. I began instructing them with reading a part of a tract called the Mallee and Durwau, or the gardener and porter. In this, is contained the history of the fall of man and its consequences: my audience heard attentively, and none objected, until, after shewing them the way of salvation, I exhorted them to come into it, when one or two said in the language of despondency, 'Sir, we are, as you have described us, sunk in sin and ignorance, but it is too late now for us to think of becoming better; those who may come after us may, but we are too far gone to be recovered.' I did what I could to counteract this feeling; how far I succeeded must be left to the day of judgment to disclose. How true it is that Satan, after leading men into sin, drives them to despair. In this place also I left some tracts. Returned home quite fatigued. Forgot yesterday to notice an idolatrous ceremony of sacrifice which I then witnessed; it occurred in the village in which we are residing. The occasion of it was a vow which had been made by some one whose son was attacked by the cholera: the child recovered, and the sacrifice was the performance of the vow. The animal offered was a goat. I was too late to see it slain. It had, however, but just expired when I came to the spot. The head of the victim was severed from the body, and placed on a small mound of earth, where an idol had stood, but was now broken and fallen down; near it was a basket of sugar-cane and fruit, and the instrument with which the animal was sacrificed, an immense knife about two feet long and six inches broad, very bright, and curiously wrought on the back and sides. A Brahmin was conducting the ceremonies, and I could not but observe how intent he was on his work; he took not the least notice of me during the whole time I stood, perhaps ten minutes, looking on. Between the Brahmin and the people assembled, stood two men holding up a long piece of cloth

to hide him and the ceremonies from the spectators. I nevertheless took the liberty to step aside and observe what he was doing. The ceremonies in which he was engaged consisted in sprinkling water on the offerings of fruit, &c. that lay near him, in removing small pieces of sugar-cane from place to place, and in touching various parts of his head and body with his fingers. At the conclusion of these several performances the veil was taken away, when the priest gave some pieces of sugar-cane to one or two persons. He then blew two or three blasts with a horn, at which the whole company prostrated themselves to the earth. This act of adoration finished the service. I left this place not a little grieved and, I may add, mortified at what I had seen, especially as the principal persons concerned in it had often conversed with me on religious subjects, and confessed the vanity of idolatry, and the truth of Christianity. Distressing as this scene was, it reminded me of the words of the wise man, 'When thou vowest a vow unto God, defer not to pay it.' If heathens are so mindful of their vows, how much more so ought Christians to be.

"13th.—Went this morning to Mogra to be present at the market held there, at which an immense number of people assemble. On entering the place met Sadhoo, a young native preacher sent by brother W. H. Pearce to assist me in these excursions in these villages. His coming was very acceptable, as he is a pious, able, and zealous youth, and very much liked by all who hear his discourses. Having rested a little, we proceeded to a small mound a little way out of the bustle of the market. Here we commenced our business, and were soon surrounded by a considerable number of people. Sadhoo first addressed them, and was listened to for a while very attentively; at length some one broke silence and came forward as an advocate of Hindooism. Such things of course are very common, but if possible we endeavour to get opposers to wait till the end of our addresses. This, however, we cannot always effect, and our discourses are unavoidably broken. Such was the case on this occasion, and a disputation succeeded on the merit of Hindooism and Christianity, in which I assisted the native preacher. The topics dwelt upon by us were the contradictions abounding in the Shasters, the iniquitous lives of the Debtas, and the uncertainty felt and acknowledged by all of the efficacy of the means resorted to for salvation. Most of our hearers seemed much struck at what was said, and confessed its truth; but a Brahmin replied with a good deal of acrimony, and endeavoured to stir up the people against us. I therefore addressed him to

the following effect. 'Wherever we proclaim the way of salvation by Jesus Christ, we invariably find Brahmins to be our principal opposers. This you do evidently because you are interested persons; because you know that if Christianity prevails, your reputation, and influence, and present means of acquiring money will be lost; you would not be called to births and weddings; shradhās and poojas: you would not then obtain the chief seats and the best gifts; be called thakoor, and worshipped as gods. This, as you well know, is the ground of your opposition. Besides, as you are better acquainted with the Shasters than the common people, you know that what we advance is true, and is no lie, and you, of all people, therefore ought to embrace Christianity with readiness, and conduct others into the way of truth. Beware then lest the love of money, and the love of the world, bring down upon you the sevenfold vengeance of God, for assuredly he knows all your wickedness, and will not fail to punish you, except you repent.' This rebuke silenced him. He hung down his head with shame, and said no more. After this I spoke to the people without interruption for some time on the life, death, and object of the Redeemer's coming into the world; and, on concluding, distributed a good number of tracts, which were sought after with the greatest eagerness.

"14th.—Bent our course this morning on foot in a westerly direction. Passing through the village of Sada Suppoor, found several persons sitting together making bamboo cages for fishing; among them were two persons who wore badges of mourning, and of being about to perform Shradhā, or funeral rites for the dead. They were brothers, and had lost within two days a mother and sister by the cholera. The native preacher spoke to them in a very suitable manner, and endeavoured to convince them of the inefficiency of all such rites to affect the condition of the dead. They listened with some attention, but I fear they did not understand much.

"Going a little farther, we found in the same village a much larger company of people, who requested us to speak to them the word of God, a request with which we with great pleasure complied. Here we spent three quarters of an hour very pleasantly in telling them of the way of salvation. A person who came while we were speaking said, after hearing a little while, 'Sir, we worship God, we serve Kristnoo, what else do you wish us to do.' It was replied, that 'it is true you serve Kristnoo, but it is not true that you worship God. In supposing Kristnoo to be God, you have made a great mistake; you are like a child that leaves his native village and parents when very young,

and goes to a distant place where he remains until he loses all remembrance of his parents, even their names; on returning to the place of his birth he knows not to whom he is related; and being, in consequence, imposed on by some worthless persons, he unhappily regards them as his parents, to whom he is not in the most distant manner related. Thus your forefathers and you have wandered so far and so long from the true God, that you have lost all knowledge of him, and now through being deceived by wicked men, you imagine that Kristnoo, a worthless Dehta, is the God who made you, preserves you, and He whom you ought to serve. Hear then and know for the first time, that Jesus Christ is the one true God.' Having distributed a few tracts here, we proceeded half a mile farther, to the village of Gora Julla. Several persons seeing us from other villages came running after us, and accompanied us to the place whither we were going. Several of the inhabitants of Gora Julla on seeing us came out to meet us, and conducted us to the Mundul's or head man's house, saying that they were very happy that we had paid them a visit. This was indeed the most welcome reception to any place that I had ever met with. The report of our arrival having quickly spread abroad, in less than ten minutes we had a congregation of more than a hundred persons. Having requested them to sit down, I spoke to them at considerable length on the present miserable condition in which they, and all the Heathen were; and pointed out, in as clear a manner as I could, the way of salvation. I enjoyed their rivetted attention, and from their looks, and smiles, and observations, was rejoiced to find that my message proved acceptable to them. Sadhoo followed me, and to him they listened with as much attention as they had to my discourse. At the close of our addresses a good deal of conversation ensued on several things started by our audience. A good many of them seemed much affected, particularly the Mundul, at whose house we were. One old man showed his kindness by bringing us palm juice to drink, and others by bringing stools to sit on. I left this place, though weary in body, much refreshed in spirit, and encouraged to persevere in sowing the seed of the kingdom.

"21st.—Since the last record in my journal several other villages have been visited, namely, Dhan Kata, Sodarund Poor, Choukee Tolla, Hurree Poor, Monee Raj, in all which places the Gospel was preached, and tracts put into circulation; and in some of them the people heard with most gratifying attention: the general circumstances, however, differ so little from what have been already noticed, that it

does not appear necessary to give them more in detail.

"24th.—Left Luckyantipore this day, after a residence of three weeks and three days, in the review of which I cannot but exclaim, 'Bless the Lord, O my soul, and all that is within me bless his holy name.' In the midst of great dangers I and mine have been preserved. A door has been opened, and strength has been given me to preach the blessed Gospel in many villages where a minister of Christ has never been before. Some thousands have heard of the grace of God through Christ, and many hundreds of tracts have been given away in the hope that the knowledge of a Saviour may be still more increased, and the impressions produced be deepened. Before closing this journal I would make a few observations on this interesting district, as affording many and great encouragements for the prosecution of missionary labour therein.

"First. During six months in the year the state of the country is such as that every part of it is accessible with ease to a missionary. It is during that time entirely flooded with water, so that a canoe can go to every village with no difficulty, and little delay. This is an important consideration, as in most places, in consequence of the want of roads, the greatest difficulties present themselves to the missionary. The country also during the rainy season is as healthy as other places.

"Secondly. Although the inhabitants are very superstitious, and attached to caste, they have little knowledge of the Shasters, and are therefore very ill prepared to defend their system against the statements of Christian missionaries; and as there are but very few Brahmins among them, and these generally very ill informed, there is scarcely any to whom they can resort to get the difficulties thus presented satisfactorily answered, and their doubts removed. Caste also is retained more through fear of worldly loss than respect which they have for it.

"Thirdly. The people are generally very much oppressed by the landowners, and in consequence much discontented. Beside, the different religious services to which they attend are chiefly for obtaining worldly good. Thus an idol which they call Dokyin Roy, is to be seen in every field (excepting those which belong to Musselmans), and it is supposed to be very propitious in bringing abundance of fish and rice; and for this object also such of them as have saved a little money generally expend it in building a temple in honour of Kristnoo, so that most of the villages have at least one of these buildings. But neither Dokyin Roy nor Kristnoo fulfil their expectations; for, as I said before, the people

generally are very much distressed, and even those families that have erected temples to Kristnoo are, with few exceptions, reduced to poverty. A very ignorant heathen man said to me once as I was travelling in a canoe, when asking him some questions respecting these temples; 'I do not know how it is, but the fact is certain that every body that builds a temple, instead of getting rich, as he expected, comes to poverty;' and this, on inquiry, I found to be very generally true. Hence their poverty, the oppressions to which they are subject, and the inefficiency of idolatry make many sincerely desire a change; and when missionaries visit them it causes them also to receive them with gladness, and listen to their message with attention. 'When thy judgments are abroad in the world, the inhabitants thereof will learn righteousness.

"Fourthly. Christianity has, by the labours of missionaries and the distribution of tracts, obtained through all parts of the country a good reputation; so that there exists a great desire and curiosity to hear the word of God, and peruse the little printed messengers of mercy. I have often been surprised at the pleasure which has been manifested when the inconsistencies, contradictions, and abominations of Hindooism have been exposed. The people appeared as though they had been wishing to throw away the load which oppresses them, and that they had now found reasons for so doing. On these occasions also they have highly extolled the Gospel, saying, 'This is the true, the excellent way.' A considerable number of persons who have not professed themselves Christians have obtained a good insight into its doctrines, precepts, and prospects.

"Fifthly. The ice of caste is now broken. Several hundreds of persons within a few years have become Christians in profession, and thus shown their disregard for caste. This with Hindoos is a great point. *Dostoor*, or example, sways a very powerful influence over their minds; nor do I find that in this part of the country Christians are less respected by their neighbours than they were before losing caste. Many say they have done right, and that they would follow them did they not fear the anger of their landowners.

"From all these things then it certainly appears that affectionate, prudent, persevering, evangelical missionary labours in this district, followed by prayer, would, in a few years, accomplish the most glorious achievements in the cause of our adorable Redeemer; and with these views I cannot but look back on my labours here, humble and imperfect as they have been, with hope and thankfulness, and commend them to His overruling power, who has said, 'My word shall not return unto me void.'" Amen.

## CALCUTTA.

*Baptism of four Native Converts.*

From the Calcutta Missionary Herald of March, 1831.

"On Tuesday afternoon, March 22nd, the ordinance of Believers' Baptism was administered in Mr. Wilson's Tank, in Intalee, when four persons, about to be received into the native church, at Calcutta, thus made a public profession of their faith in Christ Jesus. One was formerly a Mussulman residing in Calcutta; and the remaining three are Hindoos; one from the village of Bonstollah, and the other two from that of Kharee.

The service was commenced by singing, with reading the Scriptures and prayer, by Mr. W. H. Pearce; after which an address to the spectators was delivered by Mr. G. Pearce. Mr. C. C. Aratoon then asked the candidates several questions as to the reasons which induced them thus publicly to embrace the religion of Jesus; and having received from one of them, in the name of the rest, satisfactory replies, he explained the design of the solemn service in which they had engaged to the numerous spectators present, and besought them also to embrace the Saviour. He then went down with the candidates into the water, and baptized them; after which, brother Sojautally, the Society's native preacher, concluded the interesting service with prayer. Besides professing Christians, it is estimated that 250 Hindoos and Mussulmans were present, and all behaved with the most respectful attention during the service.

In the evening, the persons baptized were received into the fellowship of the native church, when the Lord's Supper was administered by Mr. W. H. Pearce, to nearly thirty native members, besides European visitors.

## BOMBAY.

It will appear, by the subjoined extract, that our American missionary brethren at Bombay have recently been encouraged in their efforts by several instances of hopeful success. Besides three other persons, admitted into their com-

munion a little while before, two Hindoos were received on the first Sabbath of December (1830) of whom it is said:—

"On the first Sabbath in December, Dajeeba, a Hindoo of the Purhoo caste, was received into the church by baptism, and admitted to the Lord's Supper. And on the first Sabbath in March, Moroba, of the Hindoo caste, was received into the church by baptism.

"After this the Lord's Supper was administered in the American Mission Chapel to nineteen communicants, among whom were the descendants of Shem, Ham, and Japheth—from the four quarters of the globe. The services were conducted in the Murat'hee language. The novelty of the scene drew out a large number of natives, to whom the nature and design of the ordinances were clearly explained, and who listened to the instruction, and watched the movements, with much apparent concern.

"Dajeeba, previously to his baptism, had been employed by the American Mission as a teacher of one of their native schools in Mazagaum, for nearly three years, during which time he had been a regular attendant on the religious services at the chapel on the Sabbath and on Tuesday. Little more than a year previously to his baptism his mind was apparently deeply impressed with Divine truth,—a sense of his own innate depravity and sinfulness of life, and a persuasion of the inefficacy of the numerous atonements inculcated by Hindooism to expiate sin. For a season his mind was in such a state of anxious inquiry respecting the way to obtain the remission of sin and eternal life, as to disqualify him, in a measure, for the regular instruction of his school. He requested permission to put another teacher in his place, that he might, with less interruption, pursue the great inquiry which seemed to absorb his every thought. His request being acceded to by the missionaries, he went to them daily for several weeks, to read the Scripture and receive instruction. Having read the New Testament attentively, and having had it explained to him by the missionaries, he professed his belief in Christianity, and in Christ as his only Saviour. But in consequence of the entreaties of an aged and infirm mother, who was dependant on him for support, and the influence of other friends, he was induced to defer the violation of his caste by uniting with the church. Though he seemed to lose, in a measure, the deep solicitude he once manifested for his salvation, and was guilty of some improper conduct, yet it is believed

he did not return to the practice of idolatry. He professed to read the Scriptures daily, and to pray to the one living and true God. About six months before his baptism, Divine truth seemed to take a more deep and abiding hold of his feelings. He acknowledged that he had done wrong in listening to the entreaties of a *mother*, rather than to the commands of his *Saviour*, and requested to be baptized. His mother, who before so virulently opposed him, consented to his baptism; for she said, 'I am convinced that Dajebeba will find no peace to his mind till he has professed Christ before his countrymen by being baptized; but as for me,' she added, 'I can assure you that I will never be guilty of apostasy from the religion of my ancestors. If they have gone to hell, I will go there too—I have no concern for that.' And here we would mention, that Christians may be excited to pray for this aged Pagan woman, that she was present at the baptism of her son, and since that time has attended divine service at the chapel when her infirmities would admit. She is less bitter in her feeling—more disposed to hear—and attends family worship with her son.

"Dajebeba is a young man, aged 26, rather modest and retiring in his natural disposition, possesses good natural talents, and, for a Hindoo, considerable information. He is advantageously employed as superintendent of schools, and at the same time pursuing a course of study for more extensive usefulness.

"The other Hindoo convert, Moroba, had been employed as a teacher of a school in connexion with the mission only six months previous to his baptism. From that time, in addition to the stated services at the chapel, and the Christian instruction given in the school, he attended daily the reading of the Scriptures and prayer at one of the missionaries' houses. About two months after this he brought his household gods, which had been worshipped in the families of his ancestors for years, and gave them to the missionary, and said, 'Take these abominable gods, for I have no further need of them. I wish to clear my house of them, for I am convinced there is but one God, who is a Spirit—and from this time I am determined to worship him in my family.' At the same time he requested to be baptized as soon as the missionaries should deem him a proper subject for admission to the Christian church.

"Moroba and Dajebeba are bitterly persecuted by their former castes, but as yet they seem to suffer joyfully for Christ's sake. The wife of the former is at present in a very interesting state of mind. She daily receives Christian instruction from one of the ladies of the mission. Hopes are entertained that

she will soon exhibit that evidence of Christian character, which shall warrant her admission also to the church."

## JAMAICA.

The following testimony will speak for itself. It was handed to the editor by a Christian friend, who spent some months in Jamaica, and had ample opportunities of making himself acquainted with the state of several of our churches there.

The contributor of the following brief article, was once a little sceptical about the great success of the Baptist West-India Missionaries, on account of the vast number of supposed conversions; but, having been permitted to see their labours and the good effected, he begs leave to give as a sample a few of the many queries and answers which the missionary and the candidate for baptism respectively put and received, prior to that ordinance.

What is sin? "All that don't fitten." Another, "All the badness we do foretime." Who is Jesus Christ? "The Son of God." And what has He done for our salvation? "Him 'tand for we." Another, "Him get himself wound for we." Do you repent of sin? "Ebery ting me do foretime, me sorry for to me heart." How did you know yourself to be a sinner? "Me tink me a sinner; for me hearee de Bible read." Do you love Jesus? "Me lub me Massa Jesus; me wish me always at Him feet." Why do you love the Saviour? "For Him come down and be crucified, and Him 'till pray." Can you do good of yourself? "By de power of Jesus." Why do you wish to be baptized? "Massa Jesus leave de word, and me wish to follow him track." But if any one should mock afterwards, what would you do? "Me take him hand, and me say, how you do?" What does the minister break the bread for, and pour out the wine? "To mind upon it, and 'member upon it, how Massa Jesus body broke for we, how Him precious blood 'pilt for we." Why do you wish to partake of the Lord's Supper? "It bring feeling over me mind; for Him wounded for me sin." One of them having been asked if she loved God, replied in the affirmative; and on being further asked, whether she loved all the brethren and sisters, answered, "Hi Massa! me no lub me broder and me sisters, who me see ebery day, when me lub God who me neber see."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Mr. J. C. Marshman	-	Serampore	-	April 27, 1831.
	Rev. W. Yates	-	Calcutta	-	April 14
	W. H. Pearce	-	Ditto	-	June 22
	Jas. Thomas	-	Sulkea	-	May 30
	Mrs. Chamberlain	-	Monghyr	-	May 13
	Rev. W. Carey	-	Cutwa	-	April 24
	A. Leslie	-	Monghyr	-	April 1
	G. Bruckner	-	Batavia	-	June 16
	E. Daniel	-	Colombo	-	April 28
WEST INDIES.....	John Clark	-	Port Royal	-	Oct. 12
	H. C. Taylor	-	Spanish Town	-	Oct. 3
	F. Gardner	-	Montego Bay	-	Sept. 30
	Wm. Whitehorne	-	Rio Bueno	-	Sept. 15
	T. F. Abbott	-	Lucea	-	Sept. 27
	J. Burton	-	Kingston	-	Sept. 28
	W. Knibb	-	Falmouth	-	Sept. 27
SOUTH AFRICA.....	Messrs. Kidwell and Webber,		Graham's Town		Aug. 18

DOMESTIC.

Our readers will perceive that the generous kindness of our friend "Omicron," and the very excellent letter accompanying his munificent donation, as inserted our last number, have not been without their effects. Besides various donations of smaller amounts, for all which the Committee are very thankful, another anonymous friend has forwarded a benefaction of **THREE HUNDRED POUNDS**. It was accompanied by the following lines, addressed to the Secretary.

DEAR SIR,

Your correspondent Omicron expresses the desire that all the readers of his excellent letter may apply his hints to themselves, stating his conviction that, if they do, the number of missionaries may be doubled. This, I think, is beyond all question. I desire to fall under the reproof, and enclose £300 in furtherance of the object. It is delightful to unite in the fervent supplications which are presented, that the kingdom of Christ may be extended throughout the world; and I desire to feel that consistency requires that I shall be ready to make the pecuniary sacrifices which the fulfilment of our wishes necessa-

rily involves. Our heavenly Father having been pleased to confer upon us the honour of communicating his Gospel to our benighted fellow men, surely there can be no employment of property more noble than to use it for that purpose. I do hope that convictions of this kind are, on the whole, gaining ground among us; but we have all need to be reminded, again and again, of what is at once our duty and our privilege in this respect.

I am far from wishing to press heavily on that large number of our kind friends who cannot, with propriety, go beyond the annual contribution of a guinea or two; but I am quite satisfied that too many content themselves with paltry subscriptions of that order, whose means authorize and require them to go much beyond it. I only wish such persons could be brought to feel the cause of Christ as *their own*—that their happiness is bound up in its prosperity—and what an amazing change should we soon behold!

But I must not intrude farther on your valuable time. Trusting that the call of God in his providence, for more liberal supplies to his cause, may not be unheeded or disobeyed, and rejoicing in the liberal donation you have already received, as well as in the truly Christian manner in which it was presented,

I am, my dear Sir,

Yours most truly,

ONESIMUS.

Dec. 20, 1831.

Contributions received on account of the Baptist Missionary Society,  
from November 20 to December 20, 1831, not including individual  
Subscriptions.

	£.	s.	d.
Chatham, Juvenile Society, by Capt. Pudner	-	-	17 0 0
John Street Chapel Sunday School, (one-fourth)	-	-	2 8 3
Downton, Collection and Weekly Subscriptions, by Rev. John Clare	.	11 14	0
Aylesbury, Friends by Mr. Reynolds	-	-	4 0 0
Oxfordshire Auxiliary, by Rev. James Flood :—			
Alcester, Collection	-	11 10	6
— Juvenile Contributions, by Miss Price	-	1 9	4
— Rev. J. Price	-	1 1	0
— Mrs. Price	-	0 10	6
Stratford-on-Avon, Collection	-	4 6	6
Shipston-on-Stour, Subscriptions	-	3 12	8
Sunday School Children	-	1 4	8
Missionary Box, by a Female Servant	-	0 2	8
		23 17	10
Haddington, East Lothian Society, by Mr. Hunter (Female Education)	-	6 12	6
Nairnshire, Missionary Society, by Rev. Wm. Barclay	-	5 0	0
Reading, Auxiliary Society, on Account, by Mr. Williams	-	50 0	0
Walworth, one-third of Collection at Rev. George Clayton's	-	33 19	0
Bradford, Collection and Subscriptions, by Rev. James Rodway	-	11 11	0
Exeter, by Rev. John Mason :—			
Congregational Society, Bartholomew Yard	-	15 19	0
Sir John Kennaway	-	5 0	0
Mr. Moxey	-	1 1	0
		22 0	0
Wales, South West Association, by Mr. J. M. Thomas :—			
Ffynnon, Pembrokeshire	-	3 9	6
Rev. T. E. Thomas	-	0 10	6
Mr. Henry Thomas, Tyhen	-	0 10	6
		4 10	6
Newbury, Subscriptions and Collection, by Rev. T. Welsh	-	40 8	3
Sheffield, Auxiliary Society on Account, by Mr. Atkinson	-	30 0	0

## DONATIONS.

Onesimus	-	-	300 0 0
W. A. Hankey, Esq.	-	-	50 0 0
Agatha	-	-	50 0 0
Two Friends, <i>Berwick-on-Tweed</i>	-	-	20 0 0
Johannes	-	-	5 0 0
F. M. S.	-	-	5 0 0
Friend, by the late Rev. John Mack	-	-	2 0 0
Amica	-	-	2 0 0
Rev. James Hargreaves	-	-	2 2 0
Mrs. Walker, <i>Ponder's End</i>	-	-	2 0 0
Friend to Female Education	-	-	1 0 0