

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL AUXILIARY SOCIETY.

THE services connected with the Cornwall Missionary Society in aid of the Baptist Mission, commenced on June 9, and were terminated, by a sermon at Grampound, on the 24th of that month. Mr. Gray of Chipping Norton, and Mr. Owen Clarke of Chelsea, at the request of the Parent Society, kindly afforded their zealous and efficient aid on the occasion; and the ministers resident in the county exerted themselves with their usual kindness and activity to promote the object of their journey. Sermons were preached, in this tour, at Falmouth, Truro, St. Day, Chacewater, Redruth, Helston, Rosevear, Flushing, The Pit near St. Day (where it was computed 10,000 persons were present), Hayle, St. Erth, St. Ives, Newlyn, Mousehole, Marazion, Penzance, Buryan, the Land's End, St. Just, Gwinear, and Grampound. Public meetings were also held at each of the six places, in which branch associations are established; and the Annual Meeting of the Auxiliary itself was held in the Methodist Chapel, at Helston, when Colonel Sandys, whose attachment to the cause of Missions is well known, took the chair, and greatly added to the interest of the meeting by his opening address, in which he stated many facts connected with his residence in India, and acquaintance with our Missionaries there. At the request of the meeting, the Colonel consented to furnish a copy of his speech, to be printed with the report. Several other gentlemen, unconnected with the denomination, kindly rendered their assistance at the various public meetings. "These services (observes our esteemed correspondent, whose account we

have been compelled somewhat to abridge), with one or two exceptions, were well attended; and the presence of the great Master of assemblies was evidently enjoyed. The deep and increasing concern felt, on behalf of the Mission, in this remote county, where, with the denomination itself, it is but 'a day of small things,' has been abundantly manifested in the kindness with which we have been every where received, and the amount of the sum realized during the past year (exceeding the former by more than £40). It will be seen that the cause of the Mission has been pleaded in several villages. Though the sums collected, on these occasions, were small, they were cheerfully given; and considering the poverty out of which they were afforded, are not to be despised. We hope that the influence of our public meetings and services will long be felt; and that while our friends have assisted the cause of Christ among the Heathen, they will rejoice in ample returns of mercy to themselves. May the time soon come, when there shall be no church in our denomination, or in any other, without the appendage of an active Auxiliary to Missions, and when the spread of the gospel shall be considered, by all Christians, as necessary a part of ministerial and private obligation, as the promotion of individual piety and social religion!"

IN the course of the past month, the Secretary received, at the Missionary Rooms in Wardrobe-place, a silver watch, a few books, and one pound in cash, from a ministering brother in the country, to whom they had been sent, by an individual unknown, with the following note, which we insert at his request, in the hope it may dispose others to imitate this friend of Missions.

"Having received invaluable bless-

ings from the gospel and the means of grace in this life, and the hope of greater things in the life to come, it is my desire that every one of my fellow men may be made partakers of like benefits. Therefore I have sent to your care a few trifles, for the use of the servants of Christ who compose the Baptist Missionary Society, for the furtherance of the object desired above. It is against me to send them to you thus, but situated as I am I have no opportunity to dispose of them; not doubting that you have wisdom and power to make them answer the purpose much better than I. Excuse the trouble I give you, but believing that you love Jesus Christ and the souls of men, I have taken the greater liberty."

A FRIEND in middling circumstances, who feels deeply interested in the prosperity of the Mission, was lately suggesting, that if other Contributors were to adopt the plan he has for several years acted upon, the amount of aggregate subscriptions would be greatly increased. He has formed his family into an Auxiliary Society, and the small contribution of each member is regularly laid aside every week. By this simple method, without any sensible effort, a sum is raised, at the year's end, considerably exceeding what the individual himself would feel it right to give, if he were to pay his annual subscription at once, in the usual way. Thus, to use the language of our eloquent friend, Mr. Bunting, at our late Annual Meeting, may Christians "provide, in their respective families and connexions, a share of those funds which are the sinews of this great and finally successful warfare."

Extract from "The Seventh Annual Address of the Keppel-street Society in Aid of the Baptist Mission," read at the Meeting of the Society, June 24, 1822.

"We are highly gratified in being able to state that, in consequence of a hint from the Secretary of the Parent Society, given at our meeting last year, a Committee of six Ladies has been constituted, to use their influence, in furtherance of the object of the Society, in the respectable surrounding neighbourhood; and that their exertions have been crowned with great success, the sum of *eighty-five pounds, sixteen shillings, and sixpence*, having thus been added to the funds of your Auxiliary."

NOTICE.

THE Ninth Anniversary of the Oxfordshire, and places adjacent, Auxiliary Missionary Society, formed in aid of the Baptist Mission, will be held at Abingdon, the second Wednesday in September, the 11th of the month. The Rev. John Sheppard of Frome, and the Rev. T. Keyworth of Aston, Berks, are expected to preach on the occasion. Service to begin in the morning at eleven, and in the evening at half-past six o'clock.

Foreign Intelligence.

CALCUTTA.

Journal at the Doorgapore Station for January.

January 3. Went in company with our native brother Panchoo to Baranagore. A Mussulman went with us as far as the town, who had heard the gospel a considerable time ago from Mr. Thompson, who is now at Delhi. He did not seem to possess any distinct knowledge respecting any thing, except that he had heard Christ was the true Saviour. He requested a Persian Testament, but I did not possess one. He left us before we reached the place of worship. I read part of the 5th of John, and spoke of the case of the impotent man at the pool of Bethesda. Our congregation amounted to more than fifty persons. Most of them heard attentively, and went away without a reply. Towards the close, two persons sought occasion to scoff, but finding none, except a few boys, to second them, they left us. I dwelt at some length upon their hardness of heart, in having heard the gospel now for nearly two years, and none of them had yet turned to God. We gave away two copies of the third part of the Harmony of the four gospels.

4. Had worship this evening by the side of the road. Panchoo read to them and explained the parable of the Tares of the Field. He insisted particularly upon the solemnities of the day of judgment. When Panchoo had concluded, one of our old adversaries, whom I well remember to have opposed us a year ago, said, we preached salvation by Jesus Christ; but as for him, he could not believe without some sensible demonstrations. He added, that the brahmuns inculcated the worship of the Debtas as essential to salvation, and that if a

person could subdue his passions and live austerely he would be saved. I replied, that yesterday I had seen a number of the very persons he referred to, who had left father and mother and their own native places, and in a shameless manner went about almost naked and begged for their living. But they themselves were able to judge that could not be the way to obtain salvation; for God had given us our bodies that we might take a reasonable care of them; and if we were all to take up with a vagrant life, I asked who would be left to feed us? Moreover, they all knew that this sort of people were of all others the most proud and lascivious. I confessed that the religion of Christ was altogether different from this, as it called upon us to honour our father and mother, and to engage honestly in the duties of life, and as it secured the destruction of human pride, by calling upon us to repent of sin and believe in another for salvation. Upon this, our antagonist leaving, a young brahmun came up quite hot for the encounter. The point he contended for was, the necessity of implicitly following the gooroos. It was asked him, amongst other things, whether if his gooroo was to go with him to market and instruct him to give ten rupees for an article which was worth but one, he would follow his direction? If then in temporal things he would examine and decide for himself, he ought to do so in matters of salvation. He dealt out a considerable portion of invective, and the evening drawing on he went his way.

5. We have on our premises two or three hundred people all on their way to Gunga Saugur from the Nepal country. But holy as these people are, (or would be thought to be) one of them was caught thieving about sixteen rupees this morning from one of the women travelling with them; moreover he was a BRAHMUN.

We had a tolerable congregation on the side of the road. I read part of the 15th chapter of Matthew, and insisted particularly on the words; "In vain do ye worship me teaching for doctrines the commandments of men." Two persons cavilled. One of them said, You assert, that we cannot be saved but by believing in Jesus. I may as well assert that, unless you believe in our Debtas, you will never be saved. I endeavoured to explain, and to shew the truth of what we advanced. Panchoo closed in prayer, and silence was

obtained. I have often seen that we are almost sure of attention when engaged in prayer, however unsettled the congregation may be during the discourse.

7. We had a good number of people this morning at Baranagur, though no disputing whatever. One old man heard very attentively for upwards of half an hour. In the midst of brother P.'s discourse, a man came up rather hastily and demanded what sin was? We replied, (as we have often done when the same question has been put to us,) that sin was the breach of God's law. I never felt the force of those words of John, "sin is the transgression of the law," until I came into this country, where all are groping in the dark respecting the very first questions of a moral nature.

In the afternoon we went to the public works. Panchoo went to the Timber Yard, and brother P. and myself to the Iron Foundry. We found the work-people very impatient and unwilling to hear the gospel.

In the evening brother P. and I went to Dum Dum, where we had a congregation consisting of nearly forty of our countrymen, all very attentive. After preaching to the heathen, with whom we have few ideas in common, and with whom we have to communicate through a foreign medium, it affords a pleasing contrast to be able to announce the truths of salvation to those with whom we have a common language, and to whom the ideas and phraseology of the Bible are in some measure familiar.

10. A Bengalee, in the capacity of a Sircar, came to us this morning in quest of some books. The Bengalee female, for whom he says he manages a shop, received a tract some little time ago, when our brethren were preaching in Bawg Bazar, and being much struck with the contents of it, was anxious to make further enquiries. We gave him more tracts, begged him to be earnest in his pursuit of the way of salvation, and told him, when they had read them, if it was agreeable to them, we would gladly go to their house.

In going to Baranagur this afternoon, I was overtaken by a tall interesting old man, whom we had met and saluted on the same road on Lord's-day morning. He seemed pleased that we had fallen in with each other again. Immediately entered into conversation with him (leaving a brahmun and some few others with whom I had entered into

some debate.) He told me he had been paying a visit to an old employer previous to his setting sail for America, and that he had made him a present of four rupees. I found it no easy thing to get the old man upon a religious topic. Upon my enquiry, he told me he was seventy-two years of age. I endeavoured to impress upon him the importance of seeking his salvation, as he could expect to live but a very short space longer in this world. But I could obtain nothing besides that he had taken good care of his household gods; and that he could neither be, nor suffer, any thing but what was described in his fate. So being mutually disappointed in each other, we parted, the old man turned aside as though he would go to a Bazar by thy side of the road, and I went on to our place of worship, where I found Panchoo surrounded with a few people, one of whom was engaged in reading aloud a chapter in the third part of the harmony of the four gospels, and continued till he had read it quite through, and a number were gathered. Panchoo spoke very affectionately, and wept when he related to them his own conversion to Christ. I feel great satisfaction in his general conduct.

11. We continued a considerable time at the place of worship by the road side this afternoon. As we were commencing we saw a few persons who had been offering to Kallee. We called them to us, and began by interrogating them as to what they could expect from such devotions. Some of them turned it off with a smile, and said, that was the way they had been taught. I tried to impress upon them the very heinous sin of idolatry.

While Panchoo was discoursing, a number of persons came up, who discovered an evident uneasiness and a desire to commence disputing. One began by asking, what was necessary in a sinner's coming to Christ? We told him, it was requisite he should repent of his sin, and illustrated it by a comparison or two taken from earthly things. Another, an old adversary of ours, who encountered me more than a year ago, said, we could give no sign that would be satisfactory that salvation could be obtained by Christ. For instance, said he, we constantly see one sun and one moon, now if you can make them two, we will believe in Christ. Again, if we could see that you Christians were de-

livered from death, then we might believe. "An adulterous and wicked generation seeketh after a sign, &c."

The same person who came yesterday for tracts came again to-day, saying, that his mistress was very desirous of coming to pay us a visit. We gave him assurance, that she would meet a cordial welcome.

14. Went this morning, in company with brother P. to Baranagur, where we remained for nearly two hours. Our hearers however did not come in so freely as usual; but we were obliged to call them in, and begin by directing questions to one or two only, till they became sufficient in number to enable us to address them more regularly and at greater length. An old brahmun came towards the close, and held brother P. in debate for a considerable time, and afforded a considerable degree of pleasure to his countrymen, by representing us as people of no cast, destined, he said, according to the predictions of their shasters, to destroy the cast and customs of other people. Brother P. however, wearied him out by patiently urging upon him those difficulties respecting their shasters which he knew not how to solve.

15. The person who came on the 11th came again to-day, according to appointment. The female about whom he spoke before when with us, came also in a palanquin, with a man before her carrying a very handsome present of fish, plantains, and oranges. She was attended also with her Durwan (Doorkeeper) and three children. She was more richly dressed than I recollect to have seen a Bengalee female before. They brought with them the tract which was the first they had ever seen. It consists of scripture extracts, prepared and printed by our Independent brethren, at the expense of the Bengal Auxiliary Missionary Society. It was given by our brethren when preaching in that direction about a month ago. I asked what she knew of Christ? She replied, that they were come for the purpose of hearing. I endeavoured to explain, as briefly as I was able, the plan of salvation, by shewing the necessity of an atonement for sin, the way in which Christ accomplished that atonement, and what was necessary on our part for obtaining an interest in it.

I then read and explained the third of John, particularly the first twenty verses. After further conversation we sung the Bengalee hymn, "O my

heart, forget not him who gave away his own life for the redemption of sinners." After dinner they requested to hear another hymn. We sung them two more native compositions, and another translated from the English. They remained with us about four hours. We promised to return the visit as soon as convenient. The woman is a widow, possessed of some considerable property; and seems altogether a sensible woman, considering she cannot read, and is obliged to hear every thing read and explained by others. I had some considerable conversation about establishing an additional girl's school, which she is anxious to see accomplished. We are not able to discern that deep concern of mind which accompanies salvation, but we were nevertheless much gratified, and believe there is reason to hope; and what renders the whole more pleasing and striking is, that they were entirely unknown to us, unsought after, and have made their way to us, having been led in the first instance by no other circumstance that we know of but that of receiving a religious tract.

16. The few people we were able to collect this evening displayed a distressing degree of levity. Two persons, one a very ignorant poor man, and another apparently in very good circumstances and of competent understanding, asserted the very same things, though they came up to us at distinct intervals, namely, that God was absolutely, and in the same sense, the author of sin and misery, as well as of all the holiness and felicity there are in the world. The consequence (as they readily confessed) was, that they totally denied their accountability. The rich man left us, asserting there was no hell, and the poor man told us he thought he suffered enough in the present world. Bengalees speak of God, and heaven, and hell, with infinitely less solemnity than they do of rice and cowries.

17. Went up the river as far as Dukhinsaur, where we took our stand upon a pretty large ghaut, and continued about an hour and a half, first disputing with a brahmun whom we found bathing and performing pooja. He stated that he worshipped Gunga and the sun, and many other things held sacred by them, under the idea that they were divine; and to reconcile this notion with the unity of God, he boldly asserted that God was every thing, and every thing was God. I

have never, that I recollect, found a Hindoo who discovered the least hesitation in admitting any consequences that might be urged as flowing from his opinions, however repugnant they may be to the nature of God or man. The fact is, their levity is such as renders it next to impossible that conviction should ever reach their hearts: never could a people more exemplify the extent of human depravity and its force in hardening the heart, and in shewing the indispensable necessity of an almighty influence to give effect to the gospel, than the Hindoos.

ON the first Sabbath in September last, were baptized at the new chapel in Calcutta, Mr. Harle, lately in connexion with the London Missionary Society; Serjeant Parry, of the Governor General's Body Guard; and a young brahmun, named Anunda, a very promising convert, the first fruits of the Doorgapore station. "It was (say our brethren) a very solemn occasion, and many of the congregation were in tears during the service. In the evening we commemorated the death of our dear Saviour, and were much refreshed, we trust, by his presence."

CHITTAGONG.

A FEELING of affectionate regard to the memory of a late worthy labourer in the Missionary cause, induces us to insert the following brief account of Mr. Peacock, which first appeared in the "Friend of India," published by our brethren at Serampore.

Death of Mr. Peacock.

ON Monday, November 27, 1820, died at Calcutta, Mr. Henry Peacock, the first master of the school at Calcutta, connected with the Benevolent Institution, and at the time of his death master of that at Chittagong connected with the Institution, which, in the course of the last three years, he had raised by his own exertions.

He had arrived in Calcutta, on his way to Serampore, only three weeks previously to his death, and having obtained such supplies of books as he found necessary for his school, had prepared his boats for his departure, when a fever seized him the day before he intended to embark for Chittagong

again, which confined him to Dr. Carey's house in Calcutta, and although medical aid was immediately called in, the disease carried him off in nine days.

Mr. Peacock was brought to the knowledge of the truth about fourteen years ago. He was the son of a clergyman in Suffolk; but leaving home very young, (we think at the age of about fifteen,) he, for about the space of ten years, the greater part of which time he spent at sea, gave himself up wholly to the desires of his own heart, and wallowed in almost every iniquity. At length, settling in Jessore, as an assistant in some indigo factory, he, about the year 1807, happened to come to Calcutta, and found his way to a house in Cossitullah, which the Serampore Missionaries had opened for preaching.

From that time the word deeply affected his mind, and in about two years he was baptized and joined the church under the pastoral care of Dr. Carey and his brethren. He was at that time one of the masters of the Upper Orphan School, from which situation being dismissed when he was baptized, he accepted the care of the school then formed under the Benevolent Institution. Some time after, wishing to be useful in disseminating the gospel among the heathen, he, with Mr. Chamberlain, obtained the permission of government to reside at Agra for that purpose. Here he continued till 1816, when he returned to Calcutta, to take charge of the school there; in which he continued till the arrival of Mr. Penney.

In January, 1818, understanding that there were numbers of children at Chittagong, in a similar state with those at Calcutta who had been lately under his care, he proceeded to Chittagong, where he in a little time raised a school, consisting of nearly a hundred indigent Christian children, whom he instructed in the week, and who, with their parents and relatives, formed a congregation, to whom, on the Sabbath, he read and explained the scriptures both in English and Hindoostanee, up to the period of his decease.

Mr. Peacock was a man of a meek and peaceable spirit, and uniformly adorned the gospel wherever he resided. At Chittagong he endeared himself to all who were acquainted with him, and particularly to the children under his care, who loved him as a father. To the Mug brethren in the neighbourhood of Chittagong he was

quite the friend and guide, going often among them and presiding at their meetings; while they constantly consulted him in their affairs. The Serampore Missionaries also employed him to direct and oversee the various Mug brethren whom they support there, to make known the gospel among their countrymen, in doing which he acted with that faithfulness and tenderness which gave universal satisfaction.

For a considerable time after he was at Chittagong, he was exercised with great distress relative to his own state towards God, which at one time bore him down so strongly, that he was almost ready to give up all attempts at public worship, deeming it presumption for one who appeared to himself so unworthy, to engage in the worship of God either in public or private. These distresses he often mentioned to his former pastors, in his letters to them at Serampore, and to his beloved friend Mr. Gordon, deacon of the church at Calcutta, a man of a kindred spirit, intreating their advice and their supplications for him. Within the last year he felt much cheered and encouraged respecting his hope in God; and we seldom remember to have seen him more happy, and delighting more in his work, than in this last visit.

But it pleased the gracious Redeemer to cut short his earthly course, and take him to himself; and it becomes us to bow in patient submission to his will. Divine goodness, however, has not left this affliction without mercy. Our young brother Mr. Johannes, formerly a pupil of Mr. Peacock's, in the school at Calcutta, and afterwards trained up under those who succeeded him, having been added to the church at Calcutta by baptism about a year before, was happily at hand to take charge of the school at Chittagong, to which he has been since appointed; and the day our deceased brother's funeral sermon was preached at Calcutta, Mr. J. C. Fink, one of the members of the church there, who had offered his gratuitous services to the Society lately formed by the church, for the sake of more effectually disseminating the gospel among the heathen around them, offered to go and live among the Mug brethren with his family, that he might learn their language, (which Mr. Peacock had not an opportunity of doing,) and devote himself wholly to building them up in faith and holiness, and to

spreading the gospel more widely among them. To this work he has since been ordained.

Mr. Peacock's fever was attended with so great a degree of delirium, that there was but little opportunity of ascertaining the feelings of his mind in the view of approaching dissolution. As far as they could be ascertained, however, he discovered a patient and cheerful submission to the will of his heavenly Father.

KINGSTON.

IN a letter from Mr. Coultart, dated April 18th last, he mentions that on the first Lord's-day in March he had baptized seventy-

two persons, and administered the Lord's Supper to *sixteen hundred*, or upwards! Mr. Godden came over from Spanish Town to assist in the pleasing labours of the day. The new chapel is well attended, and some Europeans, as well as others, afford reason to hope that they are brought under serious concern for their eternal welfare.

We are anxiously expecting to hear from Mr. Tinson and Mr. Bourne; we know, from another quarter, that the Ocean is safely arrived at Honduras.

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20 to August 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Bucks, Auxiliary Society, by Rev. P. Tyler.^a

Aston Abbots	4	4	3			
Chesham	11	9	9			
Crendon	2	18	2			
Gold Hill	1	14	0			
Haddenham	7	5	4			
Missenden	20	0	0			
Quainton	2	3	0			
Tring	14	15	6			
Waddesdon Hill	6	13	6			
Wingrave	4	19	5½			
					76	2 10½

Stockport, Contributions of a few Friends at Hanover Chapel,

Rev. N. K. Pugsley, by Rev. F. A. Cox

11 0 0

Stirlingshire Society in Aid of Missions, and other religious

Objects, by Rev. Dr. Smart

40 0 0

Northamptonshire, by Rev. T. C. Edmonds:

Braunston £5 3 6	Moulton	£6 0 0	
Rugby	7 3 11½	Walgrave	2 0 3
Churchover 4 12 8	Clipston	9 0 0	
West Haddon 1 17 0	Market Harborough 9 2 6		
Kislingbury 4 2 6	Road	4 6 4	
Bugbrook 6 0 0	Braybrook	1 17 6	
Towcester 5 0 3	Arnsby	6 8 0	
Ravensthorpe 5 5 0	Daventry	1 0 0	
Guiltsborough 8 4 7½	Middleton Cheney 4 0 0		
Long Buckby 6 9 0	Westonby Weedon, &c. 3 9 6		
Yelvertoft 1 14 4	Wellingborough ... 18 10 0		
		55 12 10	

£55 12 10

121 6 11

Cornwall, Auxiliary Society, by Rev. Edmund Clarke.

Falmouth Branch ..	42	5	4
Gwinear Ditto	1	1	6
Helston Ditto	31	17	7
Penzance Ditto	30	2	9
Redruth Ditto	36	19	5
Truro Ditto	36	10	11
			175 17 6

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun. 200 0 0

^a A Contribution from Prince's Risborough, &c. £11 18s. was acknowledged in the Herald for October last.

	£	s.	d.
York and Lancashire Assistant Society, by M. Thackrey, Esq.*			
Barnoldswick	6	6	0
Bingley	14	0	0
Bradford	22	13	4
Bramley	6	11	6
Broom Close, near Boroughbridge	18	1	0
Cowling Hill	3	11	0
Daisy Hill	1	16	0½
Earby	2	10	0
Gildersome	4	2	0
Halifax	5	1	6½
Hellifield, Long Preston, & Tossett	10	12	4½
Horseforth	2	0	0
Keighley	4	10	0
Leeds	167	7	0½
Mirfield	15	0	0
Otley	6	7	8
Salendine Nook	7	1	0
Tingley House	1	0	0
Sutton	14	0	11
Liverpool	159	13	8
Manchester	21	17	0
Rochdale	27	0	0
		521	2 1½
Malifax, collected by Rev. James Hoby	17	17	6
York.....Ditto.....	55	3	0
		73	0 6
Western Auxiliary Society, by Rev. R. Horsey—			
Wellington, Collection & Subscriptions	11	13	3
————— Penny-a-Week Society ..	2	10	0
Collumpton	1	11	6
Prescott	1	1	0
Bridgewater	2	17	0
Putsham.....	1	2	9
		20	15 6
Oakham, Weekly Contributions, by Rev. W. Gray.....	9	14	9
Wardrobe Place, Quarterly Subscriptions at.....	1	2	0
Cupar Fife, Collection, &c. by Mr. Jonathan Watson.....	5	0	0
Rev. Thomas Puddicombe, Branscomb	Donation	25	0 0
Arthur Guinness, Esq. Dublin	Ditto	10	0 0
Joseph Proctor, Esq. Islington.....	Ditto	5	0 0
Mr. Hickson, Wandswoth.....	Ditto	5	0 0
Miss Esdaile, Clapham, by Rev. James Philipps,.....	Donation	5	0 0
Anonymous, by Rev. Thos. Winter, Beckington	Ditto	1	0 0
F. R. by Ditto	Ditto	1	0 0

* FOR THE TRANSLATIONS.

Bristol and Bath Auxiliary Society, by Mr. Daniell	99	15	5
Oakham, Mrs. Hawley, by Rev. W. Gray	Donation	1	0 0
Stirling, Female Bible Society, by Rev. Dr. Smart	18	0	0

FOR THE SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. Daniell.....	32	2	3
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FOR FEMALE EDUCATION.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	5	5
Monmouthshire Ladies' Association, by Mrs. Conway,			
Pontrhydryn	28	10	0
Lyme, Half-year's Subscription for Female Native School, by			
Mrs. Rowe at Digah.....	7	10	0
Mrs. Priestley, by Mrs. Gouldsmith	Donation	1	0 0
Mr. Wilson, by Ditto,	Donation	0	10 6

FOR THE COLLEGE.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	0	0
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* A more particular list, distinguishing the various objects to which the respective Contributions are made, &c. will appear in due course in the Report.