

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BRISTOL AND BATH AUXILIARY SOCIETY.

THE Seventh Anniversary of this important Auxiliary was held, as usual, in Bristol, in the first week in August; though from local circumstances, the services at Bath were postponed to the month of November. On Tuesday evening, August 2, the cause of the Society was warmly advocated, by the Rev. S. Kilpin of Exeter, at Counterslip Meeting-house, in a sermon from Haggai ii. 6-9. The public meeting was held on Thursday morning at King-street chapel, when the chair was filled by John Sheppard, Esq. of Frome; and the following ministers and gentlemen took part in the business of the day: Rev. Messrs. Leifchild, Macfarlane, Sutton, Lucy, Winter, Crisp, Dear, and Horsey; and Edward Phillips, and Joseph Whittuck, Esqrs. Mr. Winterbotham of Nailsworth had been engaged to preach at Broadmead in the evening, but being prevented by indisposition, that service was most kindly undertaken by the Rev. Richard Watson, one of the Secretaries of the Wesleyan Missionary Society, who delivered an excellent discourse from 1 Chron. xxix. 10-16; as did the Rev. Richard Elliot of Devizes, the next evening, at King-street, from Exodus xiv. 15. Of the amount collected at the various meetings we have not been informed.

West Middlesex Missionary Union.

THE Third Anniversary of the West Middlesex Missionary Society, was held at Paradise Chapel, Chelsea, on Tuesday, May 24, 1825. An appropriate sermon was delivered in the morning, by the Rev. William Copley of Watford; and the

meeting for business was held in the evening, when the chair was filled by Benjamin Shaw, Esq. Treasurer to the Parent Society; and addresses were delivered in moving and seconding the various resolutions, by the Rev. Messrs. Hutchings, Lewis, Uppadine, Dyer, Brown, Copley, Hawkins, and Woollacott.

WEST YORKSHIRE.

ON Tuesday and Wednesday, the 20th and 21st of September, the Yorkshire West Assistant Baptist Missionary Society, held its Anniversary Meetings in Bradford. The Rev. P. Charrier of Liverpool advocated the claims of the Society in a very appropriate discourse on Tuesday evening, and the Rev. S. Saunders of Frome in two powerfully energetic discourses in the morning and afternoon of the following day. The resolutions passed at the public meeting, which was held in the evening, the Rev. W. Steadman, D.D. in the chair, were moved and seconded by the Rev. J. M'Pherson of Hull, and J. Jackson of Hebden-bridge; S. Saunders of Frome, and J. Mann, M.A. of Shipley; P. Charrier of Liverpool, and B. Godwin of Bradford; J. Acworth, A.M. of Leeds, and W. Scarlett of Gildersome; M. Saunders of Haworth, and — Scott of Colne. The feeling excited by the various addresses which were delivered, will not, it is hoped, speedily subside, but manifest its warmth and activity in more enlarged and better sustained exertions for the dissemination of divine truth among the benighted and perishing heathen. J. A.

Foreign Intelligence.

CALCUTTA.

THE following Extracts are taken from the journal of a friend, connected with our junior brethren, whose residence appears to be at

Chinsurah, whence he makes excursions to carry the gospel to surrounding villages.

October 28, 1824.—Preached at Peepulputtee. At the commencement, I had scarcely three persons to speak to, and might have been obliged to return home without any satisfaction, had not the Moodee on the opposite side of the street asked me to give him a book. I availed myself of this opportunity, and crossing over, entered into an interesting conversation with a brahman who sat in the same shop. This poor brahman was perfectly ignorant of the common attributes of the Creator, and could not give a reasonable answer to the several questions I put to him. My congregation soon assumed a very interesting aspect, and I was enabled to testify "the truth as it is in Christ," to at least fifty hearers. The Moodee started several objections to what I held forth; but as he was a very ignorant man, it was not a difficult matter to answer them. After being foiled in all his attempts to interrupt my discourse, he held his tongue, and enabled me thereby to speak of the love of Jesus to a lost world. It was a season of help. He being very urgent to obtain the gospel I had with me, I put it into his hand, and left him.

Nov. 2.—I made Mulikquasum's hut my stand this evening, and read part of the 11th of Luke. I was soon surrounded by a large assembly of Hindoos and Musulmans. The subject was, "Our Father which art in heaven, &c." I was much gratified to perceive the people pay great attention to my feeble discourse. At the close of it, I had a very interesting conversation with some of my auditory. The following is the purport of what passed between us. *Quest.* "Can you shew me a sign in support of the truth of what you declare?" *Ans.* "Can you shew me a sign of the truth of your Shasters? You cannot: neither can I. But I would have you take notice, that that religion must be the best which brings no dishonour to God. Now judge you whether what I have all this time said reflects any dishonour upon a holy God. Have any of your hearts, while I was speaking, been encouraged in their sinful inclinations? Have you been stimulated by what you have heard to entertain any sinful thoughts? By these words have you been affected with lasciviousness, or any other vile affections?" *Ans.* "No." *Speaker.* "Then it will be no very difficult matter for you to compare the respective merits of your Shasters, and the one out of which I have just now spoken

to you." *Quest.* "But were we all to become good, and were there to remain no distinction of good and evil, Kalee would be destroyed." *Ans.* "True, it would; and would it not be a happy circumstance? The religion of Jesus Christ is expressly calculated to bring this change about—that is, that all should become good, and none remain bad." *Quest.* "How would the world go in that case? The sun and moon would cease to move." *Ans.* "The sun and moon do not, you see, cease to give their light, although you and the whole world are drowned in sin; neither would your becoming good affect them at all."—Alas! poor Hindoos, you have no idea of your state. Your infatuated minds lead you to think, that the moment men become good, God would cease to be gracious, and withdraw the light of the sun by day, and the moon by night. But the grace of God is able to open your eyes. His holy words shall not pass away—though you have forgot him, yet he cannot forget what he has promised, else I would cease preaching to you henceforward.

17th.—At Khakrajal this evening, I soon collected a congregation, and commenced directing their attention to the depravity of the human heart. A respectable looking Musselman listened to my discourse with peculiar interest, and at length left the place with seeming reluctance. I addressed him in the Hindoostance language, and continued my speech to the people in it so long as I found the generality of my auditors could comprehend what I said. I was, however, at length requested to speak in the Bengalee language, when I was soon obliged to enter into conversation with several enquirers or objectors successively. The first person who was attended to, having heard me speak of the depravity of human nature, asked me, "Where heaven was?" *Ans.* "Where God dwells." *Quest.* "What sort of a place is it?" *Ans.* "It is a place entirely free from misery and distress, and full of happiness and peace; and these in consequence of the presence of God." *Quest.* "But God is in me, and I do whatsoever he stimulates me to do." *Ans.* "I deny that; and to prove to you that what you say is incorrect, I must remind you, that as I said in the beginning, God dwells there where no misery or distress is, and where there is perfect happiness and peace. Now if the divinity dwells within you, it must naturally follow that you are free from distress of all kinds, and are perfectly happy. But this you will acknowledge is not the case, consequent-

ly you are labouring under a sad delusion, and which will ultimately involve you in ruin." This man, however, left me with much dissatisfaction.

The next objectors, or rather interrogators, were several lads, who tried all they could to ridicule the gospel, and repeatedly reiterated, "Who is Jesus?" To all which I thought it fruitless to say more than these words, "He is the Saviour—he is the Saviour." My new antagonist was a Musselman youth, who said, "Why should I become a disciple of Jesus Christ, since by adoring the Creator, and performing good works, and doing what he bids me, I shall go to heaven?" *Ans.* "True, this would certainly answer the purpose; but if you recollect, that God has said that 'sinners shall be turned into hell-fire.' He must be faithful to his word; so that when you come to die, and stand before his judgment-seat, and are called upon to answer for your sins, you will not be able to furnish an excuse for yourself, and must inevitably be consigned to everlasting misery. Now by believing in the Lord Jesus Christ, you will escape the judgment of God, which your numerous sins have deserved." He quitted the field, and was succeeded by another Musselman, who pretended to know better and more than his predecessor; but when I asked him who Mahommed had descended from, and who Ishmael was, and whether it was not Isaac that was about to be offered up as a sacrifice by Abraham, he had scarcely any thing to say to the purpose, so that the people laughed at his presumption, and after a few words more, he left the stand with much mortification. He pretended, in the course of our controversy, that his Koran was better than the Shasters of the Hindoos, who, he said, were Békétabe (bookless). I, however, made a comparison between the two, and proceeded to point out to him the inefficacy of either; and told him, that upon this consideration, his Koran could by no means claim any superiority over the Shasters of the Hindoos. I had next to do with a rather reasonable sort of a Hindoo, and entered into a very edifying conversation. He was backed by another, who though he was rather ignorant, and seemed to think, that whatever works he performed were through the influence of the Deity that dwelt within him, yet was anxious, and I might add, almost impatient, to hear me prove that he was mistaken. I used various arguments to drive out this shocking idea from his mind, adding, that the articles which a blacksmith was in the habit of manufacturing could not say that they

were blacksmiths. He was, or rather seemed to be, convinced of the truth of my observations; but said withal, "How then shall I come to a knowledge of the truth?" *Ans.* "Well, now you are reasonable, and I must candidly tell you, that you cannot of yourself attain to that knowledge: it must be God himself that must do it by the influence of his Holy Spirit." *Quest.* "But how can that be? for did not you just now tell me, that God did not influence us to any thing?" *Ans.* "I said that God did not instigate us to perform evil actions, because he not only threatens to punish evil doers, but it is impossible for him to do evil: he is a holy God, and hates even the appearance of evil." *Quest.* "How comes it then that I perform bad actions?" *Ans.* "It is your depravity that causes you to do them. You cannot avoid doing evil, so long as you labour under its influence. Now the word I am sent to preach to you, has the blessed quality of renewing the heart: God gives his Holy Spirit to those that ask him for it, through Jesus the Saviour of mankind. I am persuaded, that were you inclined to follow the precepts of this book, you could not do it of yourself. I would, therefore, recommend it to you to pray to the great God to direct you in your choice, and point out to you whether this book is the true one or your Shastras." It was now quite dark; but as I had a large concourse of people about me, who were eager to listen, I continued to address them. One of my first antagonists now returned, and commenced a fresh controversy by saying, "If I must worship Christ, who has a body, and be saved, why may not I be saved by worshipping my own body?" he meant to say "myself." *Ans.* "Tie a stone to your neck, and cast yourself into the river; and if you can then save yourself from a watery grave, there would be some likelihood of your being able to save your soul. You see how vain it is to argue thus. The Saviour is fully able to save you, which you will perceive to be a faithful assertion, if you will read this book with attention, and compare its merits with those of your Shastras. You have many Shastras, but no Saviour. Will you then lose your soul by persevering in the infatuated persuasion that your Shastras will save you? You are perfectly aware, that none of your Shastras have by a suitable atonement made satisfaction for sin. Now Jesus has. Your objections will avail nothing: I must preach the gospel to you, and if you refuse to come and listen to it on the public roads, I shall go to your houses, and beg of you to believe in Jesus; for so long as I am

satisfied that there is a day approaching when both you and I shall stand before God Almighty, to receive the reward of our demerits, and I see nothing but a fearful prospect of misery to your souls, how can it be possible that I should not feel desirous of your salvation?" The people seemed to be forcibly struck with this home application, and at once became mute; with what feeling I am not able to determine. I hereupon left the stand, after having spoken for nearly two hours without intermission. My last adversary accompanied me part of the way, asking several questions, among which were these, "Who is your Pandit? Have you read the Byakurun? When will you come here again?" adding, "I should like to know how far you have studied the Shastras." To which I made answer, "If your object is to try the extent of my knowledge of the Shastras, and nothing more, I promise you you will be disappointed; for I come not to shew the extent of my acquirements, but to preach the Lord Jesus Christ; and I once more beseech you to keep in mind what I said this evening."

25th.—Preached at Tolaphatuk this evening, from Matt. viii. the healing of the servant of the centurion; from which, when I had collected a few hearers about me, I took occasion to describe the present state of mankind, and insisted on the necessity of an atonement to the justice of God, in order to the induction of a spirit of regeneration. Most of my hearers manifested a strong disposition to listen: and had I strength to have held on, I might in all probability have had a congregation till eight o'clock.—While I was engaged in delivering my message to several respectable Hindoos, whose eagerness to attend to what I said, afforded me no little satisfaction, a person who seemed to be a Brahman approached and said, "What is the use of listening to me? We know that there is a God, and that he is pleased with the worship of mankind, when performed sincerely." I was about to put a question or two to him, when another Brahman said, "You are unreasonable, sir; for we have listened to you all this time, and you won't listen to what this man has to say." I stood corrected, and held my peace. He had, however, not much to say, but only made a remark or two upon what I had said in reference to man's being in a state of sin, compared to a convict who on account of some crime is condemned to wear fetters, and then added, "The convict has no desire to wear chains, nor yet to commit the crime which reduced him to the situation of a culprit; how

comes it that he nevertheless commits it?" *Ans.* "You just now mentioned, that you were acquainted with the nature of the worship God required of man, and that there was no necessity of my speaking or your hearing what I had to say; how comes it that you have put this question to me? Since you know all things, what need is there of my being asked? I will not, therefore, answer you, until you confess that you know not whence it is that a man commits sins against his own inclinations." He demurred, but my right hand hearers forced him either to explain the mystery, or acknowledge his inability to do it. He could not do the former, and was unwilling to confess the latter. Upon which I asked him, "Do you acknowledge that man has two sorts of influence within him, that is, he is both stimulated to do good and evil?" *Ans.* "He has, and this he has from God." *Quest.* "Perhaps you have children; I ask you whether you are in the habit of giving them sweetmeats and poison together? Do you wish to see your children destroyed?" *Ans.* "No." *Quest.* "How then can you venture to say that God, who is the Father of his people, delights to destroy his children? Does he feed and clothe us merely for the purpose of destroying us? How can you suffer such a shocking idea to remain in your heart? My Shastra tells me, that there is a certain wicked and malicious being who delights in the misery of mankind—he is God's enemy too; so that if you attribute the evil actions of men to the instigation of this wicked being, you will be able to understand why it is that man perpetrates things he knows to be bad. What say you?" He held his peace, but the rest of my auditory approved of what I said. I now once more preached to them the love of Christ, and after the interchange of a few words more with an Hindoo who asked me several questions, I left the place. I desire to thank my God that he gave me favour in the sight of the people, and enabled me to silence the objections raised against his holy word. Yes, it is God that will, and only can, give the increase. O! may I ever live to shew forth the love of Jesus. He hath loved us, and loves to see his people do his will. This idea alone is sufficient to stimulate the dulllest heart to go on in the blessed work.

PADANG.

THE following extract from the last letter received from Mr. Evans,

will shew that he is anxious to embrace every opportunity to promote the instruction of the ignorant population around him, and that the acting members of the government at Padang appear favourable to his views.

Our new native school room was opened August 2; but the people evinced no disposition to send their children. It was with the greatest difficulty I could prevail on any of them to do so. As soon, however, as a sufficient number of scholars were obtained to carry on the plan of mutual instruction with any effect, I requested the acting resident to honour the school with a visit, which he did, in company with several other gentlemen. There were but twenty-five children present, but they performed their parts tolerably well, and the visitors expressed themselves much gratified, promising to use their influence to increase the number. In consequence of this the school received one new scholar, and no more, though several fresh names were inserted in the register before the end of the year. Late in December, our new resident, Colonel de Stuers, arrived, and with him two other gentlemen, one of whom is a commissioner to report upon the affairs of the settlement, &c. When I called to pay my respects to the Colonel, he spake of the school, said he had seen the building, and he hoped that its bamboo and rotan (cane) would soon be exchanged for the more substantial materials of brick and mortar. Finding him thus favourably disposed, I took the liberty of proposing an examination of the children on new year's day, and the distribution of rewards according to their merit. To this he readily assented, and condescendingly promised to be present. I endeavoured to get every thing in the best order for the day, when our school-room was honoured by the presence of the President and several other officers and civilians. They examined every thing with manifest interest, listened with attention to the children while going through their exercises, and after the whole plan had been exhibited, the Colonel himself distributed the rewards. When all was over, he was pleased to say, that he would inform his Excellency the Governor General of the great satisfaction he had felt in visiting the school, and recommend it to his particular sanction and support, and likewise assured me that he would do every thing in his power to promote the object of the institution. There were then only twenty-seven children in the school, out

of thirty-six that had from its commencement been admitted—the present number is thirty-four. The government allows fifty rupees per month for its support, and this will be sufficient to cover all expenses when it is completely filled.

The school established for the children of European descent, which, after Mr. H——'s departure, was placed under my superintendence, has, in consequence of the death of the schoolmaster, been shut up. There is not a single person to be found in Padang capable of the situation, and willing to fill it. The government of Java has been applied to for a suitable person, and I trust it will not be long before he arrives. It is impossible, without witnessing it, to form a conception of the deplorable ignorance of the country-born youth in Padang, whose friends have it not in their power to send them away for education. I have recently submitted to the government the outlines of a plan for rendering the institution more efficient, and enlarging its object, which I hope they will be pleased to take into consideration.

SALATIGA, (Java.)

Extracts from the Journal of Mr. Bruckner.

(Continued from Page 452.)

JULY 13, 1824.—Walked into a village, in which I found, in several quarters, an opportunity to declare the love of Christ. At last I had a small company of four or five men around me, one of whom said, "Yes, this is indeed true what we hear of you; if our headmen would follow this doctrine, we should be very glad, and follow too; but as long as they do not embrace it, we can do nothing." Another, who seemed to have much to say among them, endeavoured to explain further to the rest what I had spoken.

15th.—Rode to a place where I not yet had been; the few people I saw in it stared at me as something very new, to see a coolit booti (a white skinned man, as they term Europeans) in their village. When they had long enough been inquisitive after the object of my coming, I began to talk to a few about eternal things. At last came the priest and the headman beneath a tree, and about five or six persons more, who sat all around me on the ground. I spoke then the word to them to a good length. They listened all with great attention. They said to the priest, Ah, could you teach us thus!

20th.—Went to a place in which I never had been before; it consisted of about sixty houses. I saw a few people, whom

I began to address; after that we went to their prayer-house, at which soon a goodly number of people collected from curiosity. I began to put a few questions respecting their mode of worship, which led me to preach to them the gospel. One priest said, that all was very right what I advanced. The head priest, who came in the meantime from his fields, seemed to be a thinking man; and when I spoke of the sinfulness of the human heart, and that it must be purified, he said, "Yes, the body can be washed and purified with water; but how can the heart be purified?" I endeavoured to answer, at some length, his question. At last he said, "It is wonderful what an understanding God gives to the white people that they know all."

30th.—Entered a small village not far from my home; I had nearly passed through it when a man saw me, who invited me into his house. Being entered, there came a few more in, to whom I laid open the way of salvation. It appeared that they were not quite without feelings for the truth. After this I went to another place, mostly inhabited by the burden carriers (hoodjans), who are considered as vagabonds. When they saw me, several came out to listen to me. When I exhorted them to conversion and faith in Christ, one said, "O this is now too late for us."

31st.—Having had an intention some time ago to go to an ancient place, noted for some saints who had resided formerly in the adjacent mountain, I went to-day on horseback thither. I rode about three hours before I arrived at the place. I entered in the place to one of the headmen, who received me with much politeness and very cordially, and I afterwards laid before him the way of obtaining pardon with God. I have hitherto met with hardly any of the natives who understood so quick as he seemed to understand the gospel. I left him a tract, which he promised to peruse carefully. Having spent about three hours with him, I prepared for returning to my home, that I might reach it before night came on. For it is now rather unsafe in the roads on account of robbers, because of the great want and poverty which exist among the poor people; for they are at present greatly oppressed. To this is added this year, that a vast deal of the growing rice has perished for want of rain.

Aug. 4.—Rode to a village, in which I had been once before; I entered to the headman, who received me in a friendly manner. When I had sat a little while, several persons came in. I opened to them the counsel of God towards sinners

in Jesus Christ, and they listened with attention. After that, one began to raise an objection, saying, "That this was all very well, but that they were unable to do so as they had heard now." I endeavoured to beat down this objection with all possible arguments, and which seemed not to be entirely without effect on them.

6th.—Walked to a village; but in the road I found it so exceedingly hot, that I felt quite fatigued when I arrived in the place. The greater number of the inhabitants were from home, in the neighbouring fields, in which there had just been found a dead man whose throat had been cut. I met, however, several people, whom I addressed, and endeavoured to rouse them from their sleep to take care for their immortal souls.

11th.—While walking towards a large village in my neighbourhood, which contains upwards of two hundred houses, a young man met with me in the road, telling me that the headman of this village wished to become acquainted with me. We went then to him, and found him at home. He behaved very civilly to me. While I sat with him, I introduced the gospel, which he heard with pleasure. Going away from him, I perceived a priest building a prayer-house, not far from the house of the headman. The man who build it said to me, "I make this that you in future might sit in it with us and speak to us." I spoke then afterwards to several companies more, of whom some heard with attention.

18th.—Having entered a village, I went to the priest's, whom I asked whether he had sought for pardon of sin with Christ? He replied, "No." Thus I embraced the occasion to urge this once more on him. He heard me patiently, and added, "Yes; if God will deal with us in his justice we shall all be cast into hell." I visited after this a few more, but felt much fatigued. By the by I should here observe, that I had given a copy of St. John's Gospel to a man in this village. The priest observed, that the same man was now ill, and, added he, "Lately, when he lent me that book which you had given him, I became ill, which is strange." These people are so superstitious, that they observe every circumstance as an omen for either good or bad. I had now to defend the book against the aspersion, as if it was the cause of misfortune.

24th.—Being entered a village, I had an opportunity to declare the word of life to a goodly number, by going from house to house; now and then a single one would follow me. The priest was not at

home first when I came, but when it was told him that I was in his house, he came immediately home. I had a good deal of conversation with him on the way of being justified before God. Among other things I said to him, "Though you pray ten times a-day instead of your five times, yea, even a hundred times, you cannot be justified before God by this." He seemed to be struck by this. At last I begged him to acknowledge Jesus as his Lord and Saviour.

pare them more room. If the whole house were a chapel, there would not be a spot of ground unoccupied, but I can make no more alteration unless the premises are purchased. However, I must raise one objection against the present place, and that a considerable one, viz. the heat. It is really intolerable. I have no thermometer, otherwise I would ascertain what it is. This is felt a great objection by the white and coloured people. I have often thought a chapel of the following kind might be raised at, comparatively, a moderate expense, viz.: Build it with stone or brick walls, sufficiently high for a gallery, about 10 feet, and raise the rest with boards. This I suppose would require a double roof, which would be inconvenient. I do not know whether it could be left without ceiling; if so, that would be a considerable saving also.

MONTEGO BAY. (*Jamaica.*)

IT was intimated in our last Number that Mr. Burchell, our Missionary at this station, feels very severely the want of a new place of worship. The following extracts from a late letter speak very forcibly on this subject:

"JULY 17.—My congregation still increases more and more. To-day we knew not where to put them. Many went away for want of a place to stand. Thus I expect it will continue till crop comes on, when I hope to be authorized to pre-

pare them more room. If the whole house were a chapel, there would not be a spot of ground unoccupied, but I can make no more alteration unless the premises are purchased. However, I must raise one objection against the present place, and that a considerable one, viz. the heat. It is really intolerable. I have no thermometer, otherwise I would ascertain what it is. This is felt a great objection by the white and coloured people. I have often thought a chapel of the following kind might be raised at, comparatively, a moderate expense, viz.: Build it with stone or brick walls, sufficiently high for a gallery, about 10 feet, and raise the rest with boards. This I suppose would require a double roof, which would be inconvenient. I do not know whether it could be left without ceiling; if so, that would be a considerable saving also.

August 4.—Last Sunday the attendance at the Bay was greater than I have ever seen it. Three hundred persons were unable to get into the room, whom I was obliged to crowd into our sitting-room, bed-room, room under the chapel, &c. Many, of course, were compelled to go away. I calculated that there were present from 850 to 900, if not more. From six in the morning till six in the evening, I had not more than eighty minutes allowed me for breakfast, changing clothes, dinner, and retirement.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Cambridge, Auxiliary Society, by Edward Randall, Esq.	53	3	0
Thrapston, Collection and Subscriptions, by Mr. Stevenson	22	16	0
Suffolk, collected on a Journey, by Rev. Mr. Chin	82	10	0
Foxton, Collection and Weekly Subscriptions, by Rev. J. Burton....	6	10	0
Goswell-street-road Auxiliary, by R. Cox, Esq.	22	16	10
Olney, Subscriptions, by Mr. Wilson	16	3	0
Bristol and Bath Auxiliary, by Mr. John Daniell	200	0	0
Liverpool Auxiliary, by William Rushton, Esq.	80	0	0
Portsmouth, Portsea, and Gosport, Subscriptions and Collections, by the Secretary	88	3	2
West York Assistant Society, by Michael Thackrey, Esq.:			
Bedale	5	1	6
Bradford	46	4	11
Bramley	1	1	0
Chester	1	1	0
Gildersome	4	2	0
Hebden Bridge	5	9	5
Horsforth	9	2	6
Haworth, Second Church	51	2	7
Leeds, for Female Education	4	0	3
Otley	3	18	0
Salendine Nook	34	7	6

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North of England Auxiliary Society, collected by Messrs. Pengilly and Sutton:

Lancaster	3	15	0
Ulverston	3	19	3
Tottlebank	16	3	6
Cockermouth	1	1	6
Broughton	7	14	8
Whitehaven	15	3	7
Maryport	11	3	6
Workington	5	0	0
Wigton	1	2	6
North Shields	10	12	6
South Shields	4	8	6
Hindley	4	12	6
Bromley	3	15	9
Hamsterly	6	15	0
Sunderland	11	15	0
Berwick on Tweed	51	17	2
Alnwick	24	15	5
Newcastle	10	0	0

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West of England Auxiliary, by Rev. R. Horsey:

Bath Pool	0	15	1
Chard	1	1	0
Great Torrington	0	12	6
Hatch	4	8	6
Prescott	1	14	7
Tiverton	8	3	7
Uffculm	2	11	6
Wellington	3	3	0
Watchett	0	12	6
Yeovil	3	18	8

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"Tithe of Gratitude," by Mr. Nisbet	10	0	0	
Messrs. Ferrer, Pollock, and Co. Dublin	Donation	10	0	0
Richard Bevan, Esq. by Mr. Nisbet	5	0	0	



 TO CORRESPONDENTS.



OUR worthy friend, who dates his letter from "Lyons, near Wrexham," will find the particulars he inquires after stated in their proper place in the Annual Report; where alone, for reasons which have been often stated, can the *details* of contributions be inserted.

The thanks of the Committee are presented to Mr. Joseph Coles, Tottenham-court-road, for a parcel of Baptist and Evangelical Magazines. A similar parcel, without any name, has been received from Ipswich also.