

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BRISTOL & BATH AUXILIARY SOCIETY.

THE public services connected with the third anniversary of this society, commenced on Tuesday evening Nov. 20, when the Rev. Mr. Gray of Chipping Norton preached at the Baptist Meeting-house, Counterslip, from Matt. xiii. 38, "*The field is the world.*" On Wednesday morning, the Rev. John Foster preached at Broadmead, from Rev. xxi. 5, "*Behold I make all things new;*" on which occasion, after most forcibly depicting the tenacity of the human mind, in retaining every thing old, and more especially in adhering to those systems and superstitions which tend to demoralise the heart, together with the peculiar repugnance of the carnal mind against the doctrines of the exceeding sinfulness of sin, and the necessity of an atonement; he argued in the most convincing manner, the utter impossibility of such a great moral change, except it be effected by the invincible agency of the Divine Spirit; and in conclusion, from the visible signs of the new creation which had been multiplying since the great reformation, and which were still increasing, and would continually increase, especially by means of the translations of the word of life, he urged his audience to a greater degree of activity and zeal in the promotion of the great cause of christian missions.

On the evening of the same day, at the same place, the Rev. Samuel Saunders of Frome, delivered an energetic discourse from Eccles. xi. 1, "*Cast thy bread upon the waters; for thou shalt find it after many days.*"

On Thursday morning the 22d, at eleven o'clock, the public meeting of the society was held at the Assembly-room, Princes-street; when William Morven Everett, Esq. of Heytesbury, presided with his usual ability. The Report, containing as usual an interesting epitome of the intelligence received

from the various Missionary Stations during the past year, was read by the Rev. Thomas Roberts; and the various resolutions connected with the business of the Society were moved and seconded by the Rev. William Gray and Richard Ash, Esq.; the Rev. Thomas Roberts, and the Rev. Wm. Thorp; the Rev. T. S. Crisp and the Rev. Thomas Griffiths, formerly Missionary in Ceylon; the Rev. Dr. Ryland and the Rev. John Dyer; Rev. Mr. Moore, (Wesleyan Minister) and James Evill, Esq.; C. C. Bompass, Esq. and Rev. John Holloway. By one of these resolutions an alteration has been made in the time of holding the annual meeting, which will in future take place in the beginning of August, and be connected with the Anniversary of the Bristol Education Society. The friends of religion of various denominations in Bristol have such a variety of public meetings of a benevolent nature, that it required considerable deliberation to make this desirable arrangement, so as not to interfere with the interests of similar institutions. The Correspondence which passed on the occasion was read in the course of the proceedings, and afforded a new and very gratifying proof of the mutual good-will prevailing among them all.

On Friday Evening, the 23d, the Rev. John Mack, of Clipstone, advocated the cause of the Mission, at Mr. Roberts's Meeting-house, King-street, from Psal. cii. 16, "*When the Lord shall build up Zion, he shall appear in his glory.*" And again on the following Sabbath Afternoon, from 1 Cor. ix. 26, "*So fight I, not as one that beateth the air.*"

On the Evening of Monday the 26th the public meeting of the Society for the city of Bath was held at the Meeting-house in Somerset-street, Rev. Dr. Ryland in the chair; when the Report and Treasurer's account were again read, and Resolutions similar to those of the Bristol meeting were passed. Sermons were also preached in the same chapel in the course of Tuesday and Wednesday, by the Rev. Messrs. Gray, Foster, and Mack. The collections on the various occasions amounted to upwards of £500, and the receipts of the Auxiliary Society for

the preceding year were *Nine Hundred and Eighty-eight Pounds*, a sum which, excluding the Contributions for the Serampore College, exceeds the amount raised in 1820. Some very liberal donations, from individuals warmly interested in the prosperity of the Society, are included in this sum; and we feel persuaded that the efforts of this most important Auxiliary will not be suffered to relax. May the period speedily arrive when our christian friends, in every part of the Empire, shall be engaged, with equal determination and success, in the great work of evangelizing the heathen world!

CORRESPONDING COMMITTEE.

It has long been considered desirable, in order to extend the influence of the Mission more universally through the kingdom, that an additional number of its friends, in different districts, should be associated with the Committee in active exertions on its behalf. With this view the following brethren have kindly acceded to the request of the Central Committee, to allow themselves to be considered as a Corresponding Committee; and in their efforts, to promote the cause in their respective neighbourhoods, we cheerfully anticipate the ready co-operation of all who desire the salvation of the heathen.

Clarke, Rev. Edmund, Truro.
 Daniel, Rev. Ebenezer, Luton.
 Davies, Rev. David, Lincoln.
 Draper, Rev. B. H. Southampton.
 Edminson, Rev. R. Bratton.
 Evans, Rev. Christmas, Anglesea.
 Gray, Rev. William, Chipping Norton.
 Green, Rev. Samuel, Bluntisham.
 Harries, Rev. Joseph, Swansea.
 Hawkins, Rev. W. Weymouth.
 Hemming, Rev. John, Kimbolton.
 Hill, Mr. C. Scarborough.
 Hinton, Rev. J. H. Reading.
 Kilpin, Rev. Samuel, Exeter.
 Mack, Rev. John, Clipston.
 Middleditch, Rev. T. Biggleswade.
 Millard, Rev. James, Lymington.
 Murch, Rev. W. H. Frome.
 Payne, Rev. J. Ipswich.
 Pengilly, Rev. R. Newcastle-on-Tyne.
 Russell, Rev. H. Broughton.
 Singleton, Rev. J. Tiverton.
 Thompson, Mr. T. Newcastle-under-line
 Thonger, Rev. Thomas, Hull.
 Tilly, Rev. Thomas, Portsea.
 Tomlin, Rev. William, Chesham.
 Waters, Rev. Thomas, Pershore.
 Wilkinson, Rev. J. Saffron Walden.

Foreign Intelligence.

SERAMPORE.

A LETTER from Mr. Pearce, dated June 14 last, informs us that death had made a breach in the mission family at this station, by the removal of Mrs. Carey. He announces this mournful event in the following terms:

“Amongst our causes of deep sorrow is the death of Mrs. Carey, the wife of our beloved and venerated friend Dr. Carey. Brethren Yates, Penney, Eustace Carey, and myself, attended her funeral at Serampore, and had the happiness to find the good man bear his trouble with holy dignity, and submission.”

Of the admission of Mrs. Carey (then Miss Roomohr) into the church at Serampore, an interesting account may be found in P. A. vol. ii. p. 272, 280. This took place on June 13, 1802. The date of her marriage to Dr. Carey does not appear in the Periodical Accounts. For many years her health had been much impaired; but the emience of her piety, and the vigour of her understanding, peculiarly qualified her to be the companion of Dr. Carey, and greatly endeared her to his heart. May all needful support be afforded him under this painful bereavement!

CALCUTTA.

Extracts from the Journal of the Brethren at this Station, for September, 1820.

Lord's-day, Sept. 3. Went in the morning to Boronagur with brother Penney and Panchoo: the congregation small, but attentive. Some who on our first preaching the gospel here, opposed us, now hear with quietness and respect; among these, there are in particular two brothers, both of them possessed of great acuteness and considerable information, who despise the popular superstitions and confess the truth of Christianity. Yet how mournful to reflect, that during the eighteen months we have laboured at this place no one has been led to a cordial and decided reception of the gospel! Sure-

ly we must be placing too much dependence on our own labours, and too little on the influence of God's Spirit, that we are thus by such long and painful experience taught the insignificance of the one, and the all importance of the other!

Monday, 4. I have this evening had rather a pleasing conversation with one of the brothers referred to above; he says that he sees his need of the salvation of Christ, but is prevented from professing his attachment to the gospel through fear of his friends and relations. "He worships the true God in his heart, and employs a great part of his time in going about from place to place to make known the name of Christ." How feeble, alas! is the authority of bare and naked truth without a divine influence to enforce its dictates!

Wednesday, 6. Attended to-day the examination of the Third Division of Indigenous Schools, at the house of a Hindoo gentleman, a bramhun. The division consists of sixteen schools, and a great proportion of the scholars are the sons of rich natives. During the examination a Sunyasee (or religious devotee) entered the room, and after marking the forehead of the Baboo and his immediate friends with the ashes he held in his hand, took his seat in the midst of the assembly. Hearing he was a great traveller I was anxious to converse a little with him. To this he readily assented; but speaking only Hindoostanee, the Baboo acted as interpreter. He informed me, that he had visited every holy place from Thibet in the north to Ceylon in the south; and mentioned that he had visited Ram's Bridge, called by Europeans (with equal propriety) Adam's Bridge, the shallows which separate Ceylon from the main land. A doubt which I suggested as to the supposed holiness of the places he had visited, and the life he was leading, brought on a conversation upon religious subjects—in which the Baboo and myself principally engaged. He adverted to the Vedant system, and asserted that man consists of three parts—the body, the animal life, and the spiritual nature. That the former committed sin by the impulse of the second; but that the third being a part of God himself, was incapable of sin—that the great object of all the pilgrimages, penances, &c. which were practised by ascetics, was to purify the animal nature, so that it might be fitted for union with the spiritual part of their existence. That till this was effected, the indivi-

dual, even if after death admitted into heaven for a time to enjoy the fruits of his good actions, would still be subject to endless births—but that when this was accomplished, the happy man would be absorbed into the Divine Being. After conversation for some time, I closed the discussion by directing the attention of the Baboo to the immense difference in the prospects of futurity presented by our respective systems. Were his system true, he must by good works raise himself to the enjoyment of heavenly felicity, which when attained could not be perfect, because it would be subject to change and termination; or he must, by extraordinary sanctity, procure absorption into the Divine Being, which necessarily implied the loss of separate existence, and this to a rational being could not be an object of desire; whereas the sacred scriptures opened to the view of those who believed in Christ, the prospect of a heaven of sinless and endless joy, never to be diminished or interrupted; a heaven in which they lose not their separate existence, but enjoy all the happiness of which that existence is capable, since they dwell for ever in the presence and full enjoyment of the eternal and ever blessed God.

Thursday, 7. Conversing with my pundit this morning as to the highest point of Hindoo happiness, absorption into the divine nature, I was much struck with the following objection to it, which he represented as common among the thinking natives—that when a bird eats a caterpillar, the caterpillar has no pleasure, but only the bird: in the same manner, if we are to be absorbed into the divine nature, it cannot afford us pleasure to lose our separate existence, but can be gratifying only to the Divinity who absorbs us. I could not help pitying the professors of a system whose highest hopes appear to them only a cause of regret and fearful apprehension.

Thursday, 21. This morning our dear brother Hampson expired after an illness of a few days, the latter part of which time he was insensible. He promised fair to have become a most useful and eminent Missionary. His seriousness and growth in grace had been for some months remarked by his intimate friends, and he appears himself to have had a presentiment that he was shortly to enter into his rest. The last time he called upon us with brother Trawin, about fifteen days before his death, the conversation turned on the resurrection, and has left a sa-

your on our minds which we hope long to retain. Little did we then think that in a few days he would be no more. May this solemn providence excite us to greater watchfulness, prayer, and exertion.

Saturday, 23. We all of us went this evening to hear the funeral sermon of our dear brother Hampson: it was preached by brother Townley; the text was, "Work while it is day; for the night cometh when no man can work." The congregation was very large and solemn. This providence is very affecting, and deeply admonitory to those of us who remain. He was most sincerely beloved by us all: from his zeal and piety promised extensive usefulness, and was entering very actively upon his labours amongst the natives. To look at him every one would have pronounced him more likely to bear up under the effects of the climate than any one of the Missionaries in Calcutta of either denomination. "Be still, and know that I am God."

Thursday, 28. Accompanied brother Yates to the place of worship at Mullungah. Having spoken pretty much at large on the evil of sin, a young man confidently demanded what sin was! He assured us that he saw no reason why he should fear sin, unless we could describe to him particularly what it was as to shape, &c. We replied: it was evident sin was very evil in the sight of God, or such consequences would not have followed it, as bodily sickness, sorrow of mind, the fear of death, and the forebodings of future punishment; and as these were things he could not deny, how could he persist in saying he disbelieved there was such a thing as sin? All he said seemed to be advanced out of a wicked bravado. "The heart of this people is waxed gross, and their ears are dull of hearing."

KINGSTON.

IN a communication from Mr. Coultart, dated the 14th of August last, he informs us that a very considerable mortality had occurred among the members of his church, so that no less than nine had been removed in the course of one week. Among these he gives the following ac-

count of one individual who had long adorned the gospel by a consistent walk.

Mrs. Brooks has long been an exemplary character. She was born in Africa; her parents, she used to say, were remarkably fond of her, being their only child: their little hut was no great distance from the sea: she was large enough to stroll some way from home, which she did one day whilst her mother, the only parent at home, was engaged in some domestic duty. A party of British sailors, who had been on the watch for such unoffending victims, laid hold of her and carried her on board their ship. She wept bitterly, she said, for she thought they would soon eat her, as she could not think of any thing else they could possibly do with her. She was so sad she could not eat the food they offered her. The loss of her dear parents, dear though black, and her fears, so wrought upon her mind, that a fever attacked her and nearly relieved her from her more degraded oppressors. After recovering a little she arrived in Kingston, saw some beef in the market she said, and said to herself, "now I see how they cut up we poor tings to sell and eat." The cargo was sent to America, herself excepted; her now disconsolate husband was then in the employ of the person to whom the cargo was consigned, and he entreated his master not to send this young girl away, as she appeared to him rather superior to the others. After a time she became afflicted; God told her mind, she said, that she was a great sinner, she believed it, and felt that poignant distress which some convinced and hopeless sinners feel; went to hear Mr. Liele, and by him was told to go to Jesus Christ, which, after some time, she ventured to do. Her own words are, "Massa, me feel me distress, me heart quite big wi grief, for God no do me no wrong, him do all good for me, me do all bad to him. Ah, massa, me heart too full an too hard, me eye no weep, but something so gentle come through me heart, den me eye fill, and God make me feel dat him so good to notice poor me, dat me throw meself down and weep quite a flood." The black man who had obtained her permission to stop on the island, now purchased her from his employer, married her, and went to a little pen out of town to live: but her husband was not pious, he persecuted her much, used her badly, and threat-

enced to put her away because she prayed! She said that she often wept and prayed on his account, but he still remained the same impenitent person. One night in particular she entreated God much "to do something for him." When he fell asleep she arose and prayed, "blessed God, thy eye open, thou seest dat poor man, mo no able to tall de what him do, but him do ebery bad ting—do, good Lord, do something for him, make him blind eye see him danger, him dumb mouth peak; O do, me sweet Massa Lord, do make him heart, him stony heart feel." She got into bed again undiscovered, and in a little time he awoke, weeping very bitterly, having been disturbed in a dream—he cried, "my wife, my dear wife, get up an pray for me poor sinner—you husband lost! O him lost!" In the morning he was still in great trouble, arose and went to seek for a good man to tell him whether he would be lost or not: the man he found told him, "dat no religion, religion no come like dat." His instructor either knew nothing of true religion, or supposed that God had but one way of bringing sinners to himself. The account filled him with grief: but he said, as he left the blind guide, "Well, if me no got religion in me heart, it quite time to seek it—God will may be give me a little." God has indeed manifested himself to this now bereaved man, "as he does not unto the world." They were, after their public profession, most exemplary in every christian duty. She lived nine and sometimes twelve miles from Kingston, but she was most regular in her attendance; an attentive hearer, and was generally bathed in tears. She once made a little remark about the former Mrs. Coultart, which was applicable to herself in a high degree. Whilst my present wife was teaching her to read, she said, in her usual affectionate way, "Me loving pickaniny, what make God take away dat oder loving pickaniny just when she coming to do we poor perishing tings good; me tink dis, God have him garden, she one of de fruit, him take de ripe fruit first—it no so, me' child?" She had a strong desire to read the Bible, but said, "she should not live to read it all:" but she wished to learn two or three verses of some psalm that suited her. When she heard the two first verses of the hundred and third, she said, "Yes, teach me these, em help to peak God's goodness, for him so good to me poor ting, dat me no know

how to tell him so, and him own words best." She lived to learn them, but she is gone to heaven to repeat them to her good Lord that she loved so much. She died of a short illness, and was, when I saw her last, insensible from severe fever.

London Missionary Society.

SOUTH SEA ISLANDS.

WE rejoice to learn that other islands in this remote quarter are following the example of Tahite and Eimeo: At Raivaivai, or High Island, about 400 miles s. e. of Tahite, the natives have renounced idolatry, and built a house for the worship of Jehovah, at the entrance of which they have placed their gods, to serve as stools for the people to sit on! The chief of another island, called Rurutu, has requested that instructors might be sent to his subjects also, and two christian natives from Raietea were about to sail thither for that purpose.

MADAGASCAR.

Mr. Jones, the Missionary at this station, has lately taken under his tuition, at the request of the king Radama, several children, among whom is the heir apparent to the crown. The others are all children of the nobles; who possess bright talents and a clear understanding; some of them already begin to read portions of the sacred scriptures in English. They know that they have immortal souls, and can answer many questions concerning God, Jesus Christ, death, heaven, &c. It is extremely difficult, however, from the poverty of the language on abstract subjects (a difficulty, by the way, felt, more or less, in every heathen country) to convey to their minds ideas of a religious nature.

The providence of God seems, also, to have provided, in a remarkable way, for the introduction of the gospel into Joanna, one of a group called the Comoro Islands, situated between Madagascar and the eastern coast of Africa. The eldest son of the king of this island, and his suite, were shipwrecked on a voyage to visit the tomb of Mahomet at Mecca, and touching,

on their return homeward, at the Cape of Good Hope, were detained for some time waiting for a conveyance. In this interval the prince and his attendants applied themselves very diligently to the study of the English language; and became so much interested in the pursuit of knowledge, that they took back with them, as an instructor, a Mr. Elliott, who, there is reason to hope, may not only aid them in their laudable attempts to acquire sound information, but communicate, at the same time, the glad tidings of salvation through Jesus Christ.

American Board of Missions.

MESSRS. Parsons and Fisk, who were sent out by this Society to attempt the establishment of a Mission in Palestine, have lately paid a visit to several of the Apocalyptic churches. The following account of their visit to Sardis will be read with melancholy interest.

Nov. 12. *Sunday.*—After our morning devotions, we took some Tracts and a Testament, and went to the mill near us, where three or four Greeks live. Found one of them grinding grain: another soon came in: both were able to read. We read to them the Address to the Church in Sardis, and then the account of the Day of Judgment: Matt. xxv. Conversed with them about what we read, and then spoke of the Lord's Day, and endeavoured to explain its design, and gave them some Tracts.

We had our usual forenoon service in the upper part of the mill; and could

not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the Church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

In the afternoon we walked out, and enjoyed a season of social worship in the fields.

This has been a solemn, and, we trust, a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan.

We add, with great concern, that intelligence has lately arrived of the death of the Rev. Samuel Newell, Missionary at Bombay, husband of the excellent Harriet Newell. He expired, after a few hours illness, on the 30th of May last, leaving behind him, says a brother Missionary, "this testimony, that he loved, and feared, and glorified God in this his day and generation."

Contributions received by the Treasurer of the Baptist Missionary Society, from October 14, to November 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Wales, Eastern District of the South-East Association, by Rev. M. Thomas		66	18	0
Old Samford, Essex, Rev. J. Pettit and Friends, by the Rev. J. Wilkinson		1	16	0
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay		26	7	0
Auxiliary Missionary Society, by Mr. W. Kirkaldy...		10	0	0
Trowbridge, Collection and Subscriptions.....	35	16	6	
Female and Juvenile Missionary Soc.	16	2	0	
		51	18	6

	£	s.	d.	£	d.
Laverton, Collection by the Rev. Mr. Winter.....	4	6	9½		
Mission Box in Mrs. Parsons's School..	2	16	6		
				7	3
Eastcombes, Contributions, by the Rev. H. Hawkins	5	15	3		3½
Olney, Ditto, by Mr. W. Wilson.....	16	9	9		
Thrapstone, Collection and Subscriptions.....	27	0	0		
Scarborough, Contributions, by Mr. C. Hill.....	2	4	0		
Reading, on account of Collection, &c. by the Rev. J. H. Hinton	100	0	0		
Glasgow, Auxiliary Society, by Mr. James Deakin.....	84	18	7		
Edinburgh, Sundries, by the Rev. W. Innes	63	14	6		
Uffculm, Subscriptions, by the Rev. Dr. Rippon	2	0	0		
Brechin and Montrose, Society for Missions, by Rev. Dr. Waugh	7	0	0		
Bovey Tracey, Subscriptions, by the Rev. J. L. Sprague	3	14	0		
Wigan, Collection, by Mr. Brown	8	10	0		
Coventry, Collection, by the Rev. John Mack.....	8	0	0		
Bristol and Bath Auxiliary Society, by Mr. John Daniel.....	205	0	0		
Leicester, Collection and Subscriptions, by Mr. James Cort ...	83	18	9		
Whitchurch, Shropshire, Collection and Subscriptions.....	6	0	0		
Loughborough, by the Rev. George Capes—					
Collection and Subscriptions	13	0	6		
*Missionary Association	12	6	0		
Anonymous Donation	20	0	0		
				45	6

Hants and Wilts Assistant Society, by the Rev. John Saffery—

Andover	17	3	6		
Batramsley.....	10	6	0		
Blandford.....	16	14	0		
Bratton	33	1	2		
Broughton	18	3	7		
Calne	4	3	6		
Chapmanslade.....	1	0	0		
Chelwood	1	0	2		
Chippenham	8	3	3½		
Corsley.....	2	6	9		
Crockerton.....	6	1	10		
Devizes.....	26	16	0		
Downton	4	4	0		
Grittleton	1	3	7½		
Heytesbury	3	1	0		
Imber	1	1	6		
Keynsham.....	3	0	0		
Lavington.....	4	10	0		
Lockerly.....	3	4	0½		
Lymington	18	6	6		
Malmesbury.....	4	1	6		
Ringwood	0	10	6		
Romsey.....	12	0	0		
Salisbury	144	10	11		
Shrewton	4	7	1		
Sodbury.....	4	7	3		
Southampton	14	2	0		
Warminster	41	14	6		
Wellow	1	15	6		
Westbury and Westbury Leigh	22	18	4½		
Whitchurch	19	16	0½		
Wimborne.....	2	1	0		
				†159	0

* Of this amount, Five Pounds is a Contribution for the purpose of *Female Education*.

† The sum of £227 18s. 7½d. has been remitted, on account of this Society, at various periods before, in the course of the year, so that the total Receipts are £686 19s. 3d.

	£	s.	d.
A. C. Russell, Esq. and Sons	10	0	0
Edward Phillips, Esq. Melksham	10	10	0
Roger Dawson, Esq. Borough	10	10	0
Luke Howard, Esq. Tottenham	5	0	0

FOR THE TRANSLATIONS.

Harlow, Collection, by the Rev. Thomas Finch	9	2	6
Newcastle on Tyne, Penny-a-Week Subscriptions, by Miss Angus	14	0	0
Glasgow, Auxiliary Society, by Mr. James Deakin	192	3	3
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	64	12	3
Mr. Biddle, Falmouth, by the Rev. James Upton	5	0	0
Friend at Saffron Walden, by J. Wilkinson	2	0	0

FOR THE SCHOOLS.

Portsea, Lake-lane Sunday Scholars, for a Native School, to be selected for them, by the Rev. W. Ward, (First Annual Payment,) by Mr. Ellyett	15	0	0
Glasgow Auxiliary Society, by Mr. James Deakin	62	18	0
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	7	16	1
Robert Barclay, Esq. Bury Hill	20	0	0

FOR FEMALE EDUCATION.

Harlow, Juvenile Society, by Miss M. Lodge	3	6	6
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay	3	13	0

FOR THE COLLEGE.

Thomas Thompson, Esq. Newcastle under Line	5	5	0
Friends, by Mr. John Daniell, Jun. Secretary to the Bristol and Bath Auxiliary Society	12	8	0

N.B. The Contributions from the "North Staffordshire Auxiliary Society, by the Rev. Isaiah Birt, £45," should have been mentioned as sent for the *Translations* instead of for *General Purposes*.

The thanks of the Committee are presented to the Author of *The History of the Christian Church*, in 2 vols. 8vo. for 10 Copies of that valuable work; 10 of *M'Lean on the Apostolical Commission*; and 10 Sets of the *New Evangelical Magazine*, from its commencement.