

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL.

THE meetings of this County Auxiliary and its branch associations, were held in the month of July. Mr. Dyer, the Secretary of the Parent Institution, and Mr. Pryce of Bampton, having visited Cornwall for this purpose, afforded the aid of their valuable services, and interested every audience by the various details they presented, and by the affection and energy with which they advocated the cause. In this tour, public meetings of the branch associations were held:—at Truro 11th, Redruth 15th, Helston 17th, Falmouth 18th, and Penzance 21st July. Sermons for the benefit of the Mission, were also preached by Messrs. Dyer and Pryce in each of these towns; and also at Grampound, Flushing, Penryn (at the Methodist chapel), Chacewater, and Gwennap Pit. The third anniversary of the County Society was held at Penzance in connexion with the meeting of the Branch Society there established. On this occasion, Henry Boase, Esq. very kindly consented to occupy the chair. After the business of the Penzance Association was concluded, the Report was read by the Secretary, from which it appeared, that though the money raised in former years exceeded expectation, the sum collected last year was still in advance. The resolutions were moved and seconded by Messrs. Clarke and Dore, Pryce and Rogers (supplying for Mr. Smith), Waterhouse (Methodist minister) and Dyer, Mr. Foxell (Independent minister) and Joseph Carne, Esq. and by Messrs. Green and Lane. The attendance was numerous and respectable; and so fully interested did the meeting appear in the object for which it was convened, that no one withdrew till the business was concluded, or seemed to regret that the service had been protracted to an unusual length. To use the language

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of a friend on the spot, "The anniversary meeting is spoken of as the most agreeable one that ever took place in the Baptist chapel; and the unanimity manifested on the occasion between the several denominations of Christians then present, especially the ministers, will, it is hoped, be long remembered and lead to the happiest effects." May a larger measure of divine influence be imparted to all who are engaged in this great cause, that they may labour with more zeal and piety, and that the pleasure of the Lord may prosper in their hands! E. C.

BIRMINGHAM.

ALL who are acquainted with the history of our Mission are aware that it was, at the very commencement, most kindly and liberally assisted by the friends in Birmingham. From that period to the present, the same spirit of cordial attachment and zealous support has been displayed; and under its influence, an Auxiliary Society on a larger scale than has formerly existed, so as to include the neighbouring churches, has recently been formed there. For this purpose, a number of ministers and other friends assembled at the meeting-house in Cannon-street, on Tuesday, September 2, when the Society was formed, to be denominated, "The Auxiliary Baptist Missionary Society for Birmingham and its vicinity." The business of the meeting was conducted with great unanimity. Mr. Owen Johnson was requested to act as Treasurer; and the Rev. Isaiah Birt and the Rev. Thomas Morgan as Secretaries. We congratulate our friends in this district on the formation of this Auxiliary, and anticipate, from the growing interest excited among the numerous churches comprised within its limits, that it will prove very efficient.

WEST YORKSHIRE

ASSISTANT SOCIETY.

THE first Anniversary of the West Yorkshire Assistant Baptist Mission-

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ary Society was held on Tuesday and Wednesday, the 23rd and 24th of September, in the Baptist meeting-house, Bradford. On the evening of the former day, the Rev. J. Cockin of Hullifax preached from Gen. v. 24. On Wednesday morning, Mr. Philippo, who had been for some time pursuing a preparatory course of study in the Theological Institution at Bradford, and who is now about to sail for Jamaica as a Missionary, was designated to that solemn and important office. The Rev. B. Godwin introduced the service, Dr. Steadman delivered the charge from Eph. iii. 8, and the Rev. J. Mann offered up the designation prayer. In the afternoon, the Rev. John Mack of Clipstone preached from Acts xiii. 47. In the evening, the public meeting was held, G. Rawson, Esq. of Leeds in the chair. Various addresses were delivered by ministers and friends present. The whole of the meetings were well attended and highly interesting. The several collections made in aid of the funds of the Society, at the close of the services, amounted to £48 5s. 6d. which with the receipts of the year will make the income of the Society £437 13s. 2½d. This sum does not include remittances made to the Treasurer of the Parent Institution by churches and associations which, though included within the limits of the Society's operations, are not formally connected with it. J. A.

HULL,

And East Riding of Yorkshire.

THE first Anniversary of the Assistant Baptist Missionary Society for this district was held in George-street Chapel (Hull), on Monday evening, September 29. The chair was taken by A. Turnbull, Esq. M. D. and in the course of the evening a variety of animated and appropriate speeches were made by the Rev. Messrs. Thonger, Blundell, Cameron, Gilbert, Leslie, Greenwood, Berry, and Morley; and also by Messrs. Greenwood, Henwood, and Rust.

Considerable interest was excited by the references made by the respective speakers to the lamented decease of Mr. Ward, who commenced his religious profession at Hull, more than thirty years since, and who had lived in habits of friendship and correspondence with some of the friends there ever since.

The various collections at this anni-

versary, including a donation of Ten Guineas from Thomas Thompson, Esq. (who was prevented by indisposition from attending,) amounted to £80 18s. 1d.

AUXILIARY SOCIETY

For Part of the Western District.

THE Sixth Half-yearly Meeting, of the Baptist Auxiliary Society, for Part of the Western District, was held on Wednesday, September 17, at Colmington, Devon. On the preceding evening a preparatory sermon was delivered by Mr. Wayland of Lyme from Gal. iii. 13, *Christ hath redeemed us from the curse of the law, being made a curse for us.* Mr. Fry of Hatch commenced, and Mr. Glanville of Taunton concluded the service with prayer. Assembled the following morning at Eleven. The services were commenced with reading the scriptures and prayer by Mr. Clarke of Taunton, and Mr. Claypole of Upottery, when Mr. Winterbotham of Shortwood preached from Phil. i. 12, *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.* This truly excellent discourse, replete with information, piety, and benevolence, produced a deep impression, while the preacher successfully proved, that the gospel was the greatest blessing which God has bestowed upon man, and that its propagation is the most interesting and important work carried on throughout the whole world. Mr. Button (Wesleyan) concluded with prayer.

The public meeting of the society was held in the evening. Mr. Winterbotham presided. Several resolutions, recommending the adoption of measures likely to ensure increased exertion in favour of Missionary objects, were moved and seconded by Messrs. Sharp, Button (Wesleyan), Wayland, Crook, Horsey, Viney, Baynes, Clarke, Hellings (Independent), and Humphrey.

At no time since the formation of this Auxiliary, have we witnessed a greater degree of interest, liberality, and enlightened philanthropy, than were elicited on the present occasion. From the benevolence and zeal that pervaded these interesting services, it is sufficiently evident, that in proportion as the object of Missionary effort is definitely understood, it will produce a correspondent exertion in it.

favour. Amongst the numerous plans benevolence has devised for this hal-
lowed purpose, few have higher claims
than meetings of the above descrip-
tion. These, by a process peculiarly
their own, bring into an harmonious
and powerful co-operation, energies
that, in all probability, but for such
an impulse, would have laid dormant;
while, at the same time, they cherish
a compassionate feeling towards the
morally destitute in our own circles,
that in its influence becomes of the
greatest practical benefit. May their
interest and utility increase till "All
the ends of the earth shall remember,
and turn unto the Lord; and all the
kindreds of the nations shall worship
before him." J. S.

Foreign Intelligence.

MOORSHEDEBAD.

*Extracts from Mr. Sutton's Diary for
January, 1823.*

January 1. Another year of mission-
ary labours has commenced in India
to-day. Oh that this may be a year
of great self devotion and success in
my Master's work, and if called to
render an account of my stewardship,
may I be found faithful! This even-
ing preached at Berhampore, from
Matt. xii. 35, *Walk in the light lest
darkness come upon you.*

2. Assembled with the Hindoos on
the side of the river. The conversa-
tion was chiefly on the nature of God.
They believed that God was influenced
by desire, lust, and passion, in the
same manner as men, and enforced
their belief by the example of their
chief deities, Krishna and Ram. I
replied, that Krishna and Ram were
only deified heroes, and by no means
the characters by which we could judge
of God; I then mentioned the nature
of God as described in Holy Writ as a
spirit, as holy, just, and true, and de-
siring of saving man by the gospel of
Christ. Afterwards a brahman fre-
quently took up the conversation, and
began to upbraid and ridicule many of
the present popular superstitions, and
especially that of worship to Krishna.

3. In my walks this afternoon, I
spoke to several on the evils flowing
from the introduction of idolatry into
the world. To this they replied, that
they could form no idea of a spirit,
and consequently a form or image of
the Deity was necessary; neither

could they approach the Supreme Being
themselves, and therefore they wor-
shipped inferior beings as the means
of union with the Supreme. More-
over, as in a national government,
many officers of state were necessary,
so the gods they worshipped were em-
ployed in the management of the uni-
verse, and to them alone prayers were
to be addressed. To this I answered,
that things unseen were not to be com-
pared to those seen; man was a being
of feeble powers, and in a human go-
vernment assistance was requisite for
the sovereign, but it was degrading
and inconsistent with reason to sup-
pose, that, if there was a Supreme
Being, he would not, and did not,
direct the affairs of that universe which
his hands had formed.

5. Baptized ten persons in the cha-
pel at Berhampore; preached morning
and evening, and administered the
Lord's supper. My mind was greatly
refreshed by the exercises of the day,
and in seeing the kingdom of God in-
crease in the world.

6. Visited the bazar, at Berhampore,
and collected a small congregation, to
whom I spoke on the necessity of hol-
iness of heart as the means of accept-
ance with God, and that this holiness
could only flow from faith in the gos-
pel of Christ. To this they replied,
that we did not appear more holy than
others, and that there were different
ways to heaven, and they only wished
to follow in the way of their fathers.

7. Visited a fair held near a temple
of Kalee. Upon my arrival at the
place, many who had before seen me,
came round my palankeen, asking for
tracts, and making many inquiries. I
proceeded round the fair, distributing
tracts and speaking to the assembled
crowd till evening. One instance of
gross ignorance much surprised me.
I asked an old grey headed idolater if
he could suppose that the image of
Kalee dancing upon the body of her
husband with a necklace of human
skulls, was a proper object of rational
worship; and he, with the greatest
indifference, replied, Yes; for she
was the mother of creation, and the
wife of the Creator.

8. Several Hindoos were inquiring
of me to-day how they could forsake
sin; for, said they, we are all direct-
ed by fate, every thing is decreed,
whether sin or holiness. To this it
was replied, that they never spoke of
fate when seeking the things of this
world, and why mention it when ex-
horted to the works of righteousness

and peace? God forced no one to do evil, they did it of their own accord.

9. Had a long conversation with some brahmans concerning the person of God. They urged that there were only two principles in nature, and that these were uncreated, namely, matter and spirit; and that wherever life existed, whether in gods, men, or beasts, there was a part of this uncreated spirit, and consequently that our spirits were not created of God, but parts of that great spirit which is denominated God, and that the highest object of man is to be again united or swallowed up in this spirit; to all this I replied, that our weakness, ignorance, and sin, greatly militated against such an opinion, and that it was much more reasonable to consider our spirits as the creation of God than parts of himself.

10. Several persons employed in the Custom-house were mentioning to-day their reasons for the worship of idols — when they saw an idol it was something, they said, which they could comprehend. I asked them what idea they gathered? God was a spirit, eternal, unchangeable; but all these were the images of creatures subject to dissolution like men. Hence one is deprived of his head at his birth (Goonsha), another lost his teeth in war, and some lost blood in battle and became insensible, others died under the weapons of hunters. They might worship those images for ever, and yet be as ignorant of the true God as at first.

15. Visited Katra. Several were rather insulting; one asked me, If the gospel was true, why did not Christ exalt all his worshippers to riches and honours? Another inquired if I was not mad? A third, if I could show him Christ? If so, he would believe in him: otherwise they were determined to follow those images which they could see.

17. Witnessed other instances of the way in which men deceive their souls. One Hindoo told me there was no occasion for him to attend to the concerns of his soul, for he was employed in ferrying bodies across the Ganges to be burnt, by which means they were saved, and some one would do the same for him. Another replied, the gospel must prevail, but he wished others to embrace it first; and a person near the last speaker said it was no great consequence; if in this life he sinned, he should only have to pass through another birth to atone for it.

19. Preached twice at Berhampore.

20. I have often been asked if we do not believe the Ganges to be an object of worship, on account of our presenting it in our courts of justice, as that upon which oaths are made. To-day the same question was put to me, which I answered by stating, that to Musselmaus the Koran was given, to Christians the Bible, and to Hindoos the waters of the Ganges, not because of the truth of the former and the latter, but from immemorial custom. This is one evidence of the caution Europeans ought to use, lest they countenance idolatry. I have been so fully convinced of this, that when I attend any of the Heathen assemblies I scarcely ever go near the idol, because they are likely to suppose that I countenance it by my visit.

Scottish Missionary Society.

WE have great pleasure in stating, that recent advices from the Missionaries at Astrachan, connected with this Society, contain a most interesting account of the conversion of a learned young Persian of considerable family, named Mirza Mahomed Ali, whose father, until a few years ago, held the office of chief cazy, or judge, in the city of Derbent.

The change in the mind of this individual appears to have been gradual, and to have resulted from a careful examination of the truths presented to his notice in the conversation of the Missionaries. He has been exposed in consequence to much contumely and reproach, and has also been confined, and beaten with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the civil governor, by whose authority he has been lodged in safety in the Mission-house.

The whole account is far too long to be transferred into our scanty pages, but we cannot omit transcribing the following extract, which unfolds the nature of the trials to which this convert has been exposed, and the truly christian state of mind in which he has endured them.

“ Upon inquiring of Mahomed Ali, as to the state of his mind during the time he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse

to which he had been exposed—that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians who visited at his father's—that God had indeed been a mouth and wisdom to him; for that upon no one occasion had he not been able to give them such answers, as they could neither gainsay, nor resist: so that the father declared to his son, 'the devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him, for the purpose of arguing with him, and after giving him many bad names, began to pray to that God who neither is begotten, nor begets, (this is one of the distinctive titles of God by Mohammedans,) that before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, You have now prayed for me, I shall pray for you—and raising his hands and his eyes to heaven, he entreated that God in his mercy would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, You have called me by many hard names, and you know that if you had done so a few weeks ago I would have broken your mouth for it; but now they produce no such irritable feelings; I am able to bear them all. We have no doubt that the meekness he has all along displayed will have a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, I have suffered much since I saw you, but Christ suffered much more."

SALATIGA.

FROM our worthy Missionary, Mr. Bruckner, we have lately received a continuation of his journals, together with a letter, dated April 29th last. From the former we hope, ere long, to publish a few extracts. In the latter,

after acknowledging the receipt of various communications from the Society, he adverts to the important work of the Javanese translation, in which he has been so long engaged. We learn, with great pleasure, that he has been encouraged by some kind inquiries on this subject, from the Netherlands Bible Society. After mentioning this, he proceeds—

I have written to that society in reply to their kind letter, and have sent them a copy of St. John's gospel. In the same parcel I have forwarded a letter to you, and one copy of the same gospel, which I hope you will receive.* As the press is now arrived, I shall have soon the ink to make a copy with it of one part of the New Testament. Perhaps it might be best to print at first, merely one of the gospels for distribution, and I think that the gospel of John would be best, as containing the greatest number and strongest proofs for Christ's divinity. Should the Committee not entirely approve of this plan, I beg you will have the goodness to inform me of it. I have also several tracts in this language, two of them containing merely a number of scriptural texts on each article on the christian doctrines, of which I shall get some printed too.

The Lord has hitherto enabled me to go on as usual, and to go as much among the natives as my strength and the weather would permit, although I regret much that it could not happen so frequent as I wished, on account of the vast deal of rain which has fallen in this rainy season. I have now and then been encouraged by a small beam of hope respecting my cause with the natives, although I do not yet see, that the seed in reality bears fruit amongst them. Yet I am assured, that when that great Paraclete, who works effectually, shall come nearer to the hearts of these people, who are now like dry bones, they will be made alive to God. I feel my insufficiency, yea, my nothingness, more and more, for the work, but this makes me to look up merely to Him for aid and strength, who has said, "I shall not leave nor forsake thee." I have discovered that the gospel begins now to be understood by some natives,

* This has not yet arrived.

to whom I have talked repeatedly on the subject. This I observed lately when I spoke to a company, among whom was a priest, who could not immediately understand what I spoke of Christ, when a man present explained it in such a manner to him, that I perceived he had entered with his thoughts into the gospel. I have forwarded my journals regularly to you, and I hope they may come safe to your hand; from them you will see, that little progress has been made in the work, but one thing added to the other, I would still entertain a faint hope of final success.

After stating some particulars respecting the mode of his drawing on the Society, he adds in that spirit of conscientious watchfulness over his expenditure, of which we could mention many other proofs—

I shall lessen my draft for each month £6, because I find that I can do with so much less. Should my school become more prosperous in future, I hope to lessen my draft for so much on the Society as the income of the school will amount to. That my school can become very prosperous, I have little expectation under present circumstances, and especially because I cannot devote so much time to it as the people perhaps expect I should devote, without encroaching on my time for Missionary exertions. But as I am obliged to devote some time for instructing my own children, I considered this as a proper reason amongst others to begin a kind of school, but especially with this view, to meet the expenses of the Society on this Mission in some measure, and should my hands be strengthened, we might perhaps have a boarding school in future.



KINGSTON.

It is with deep regret we announce that the continued and increasing illness of Mrs. Coultart has rendered it necessary for her to return to England. She will be accompanied by Mr. C. who, however, hopes very speedily to go back to his important station. Mr. Godden, also, is expected home on the same account. Under these afflictive circumstances, the departure of our young friends, Phillips and Phillip, who will probably embark about the

27th instant, (October,) seems peculiarly seasonable, to fill up the vacancies thus occasioned by a wise, though mysterious Providence.

TARTARY.

THE following interesting account of a Baptist Missionary, who has gone from Switzerland to carry the glad tidings of salvation into this wild and extensive region, has just been received by the Secretary, from his friend the Rev. W. H. Angas, now, and for some time past, engaged in visiting the numerous churches of our denomination on the Continent of Europe.

Basle, Sept. 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of a merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul, was blessed to his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day He might open a door for him also into the wide fields of Missionary labour. His prayers to this effect were, after some years, graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not, consonant with the rules of the institution, be taken upon its establishment. For the great regard, however, the directors had for his character, and respect for his natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogaien tribe, as their missionary. Being shut out from pecuniary support from all Missionary institutions on the continent, he hired himself out as a groom,

and house servant to a Tartar chief, by name Abdullab. By this means he thinks to be able to live until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that gospel which he hopes soon to be able to preach to them, in a speaking life and conversation. He has it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood, and robustness, seldom perhaps or never equalled. Indeed in the possibility of his one day being called to this work, he had for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won many hearts to him, on his way through the Prussian states, particularly wherever he met with the friends of Jesus.

In the city of Konigsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received; and I find by the last Missionary accounts from that place, that the Konigsberg Branch Society, Auxiliary to the Berlin Missionary Institution, had remitted him fifty dollars, about £9 sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore of the opportunity to make proper inquiry concerning his character, and found in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her two other sons, in business in St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit which will give a further insight into his character. His affec-

tion for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition which threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullab, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable. If he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent back the whole proceeds to Abdullab. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his mother recovered, though the utter astonishment of seeing her son so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his mother, he returned to his Tartars again, in the same manner as he had left them, and in due course, his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again, all well.

It does not appear that D. Schlatter came by his sentiments in favour of adult baptism, in any other way than simply reading the scriptures, and considering the subject for himself. It seems also, that he has been the instrument of awakening the attention of several young men of his acquaintance, to the subject of evangelical truth in St. Gallen; a place once as renowned for the light and life of real religion, as it is now for the absence of it. His sentiments as to other parts of divine truth, are, as far as I can learn, Calvinistic.

Our readers will not be surprised to learn, that the Committee have taken immediate measures to open a correspondence with this newly discovered Missionary, which may probably lead to a connexion between him and the Society.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Cornwall, Auxiliary Society, by Rev. Edmund Clarke—				
Truro Branch	48	2	1	
Penzance	33	5	5	
Redruth	37	14	8½	
Helston	26	0	3	
Falmouth	46	14	8½	
		101	17	2
Newbury, Collections and Subscriptions, by Rev. James Hoby				
Thame, Mission Box, by Rev. Mr. Wiffen	1	7	2½	
Collected by Miss Jane Tomlinson	1	0	0	
		2	7	2½
Mr. Thomas Arnold, <i>Sevenoaks</i> , by Rev. Thomas Shitley—Don.				
E. S. Jun. at Sir John Perring's & Co.	50	0	0	
Aberdeen, Auxiliary Society, by Mr. Thomson	10	0	0	
Princes Risborough, Moiety of Subscrip. and Collect.	6	11	2	
Do. of Collection at Bledlow Church	2	12	6	
		9	3	8
Scarborough, Collections and Subscriptions, by Mr. C. Hill—				
Thrapstone, Ditto, by Mr. I. I. Stevenson	46	8	0	
Portsea, Portsmouth, and Gosport, Ditto, by Rev. G. Pritchard	21	0	1	
Western District, Auxiliary Society, by Rev. R. Horsey—	85	5	9	
Collumpton (at Half yearly Meeting)	10	9	0	
Prescott	1	12	7½	
St. Hill	0	15	0	
Crewkerne	2	0	0	
Taunton & Bathpool	8	9	7	
Hatch	5	16	1	
Yeovil	1	0	0	
Loughwood	0	10	0	
Sundry Subscriptions	5	2	0	
		35	14	3
Yorkshire, West Riding Assistant Society, by Michael Thackrey, Esq.—				
Bradford (including Collect. Sept. 24)	73	3	5	
Hebden Bridge	3	4	6	
Keighley	5	0	0	
Bramley	3	11	0	
Salendine Nook	34	14	6	
Gildersome	4	2	0	
Various Subscriptions	3	2	0	
		126	17	11

TRANSLATIONS.

West Allerdean, near Berwick, Baptist Church	3	0	0
North Staffordshire, Auxiliary Society, by Mr. Kennedy	21	0	0
Paisley and East Renfrew Bible Society, by Rev. James Burns (including £6 from the Abbey Parish Female Auxiliary.)	50	0	0
Aberdeen, Philan. Association, Nether Kirkgate, by Mr. Thomson	5	5	0
Irvine, by Rev. G. Barolay, Auxiliary Bible Society	5	0	0
Female Ditto	5	0	0
	10	0	0
G. I. Dunfermline	5	5	0
Richard Phillips, Esq. Swansea	5	0	0

SCHOOLS.

James Gorst, Esq. Somers Town	20	0	0
G. I. Dunfermline	5	5	0
Richard Phillips, Esq. Swansea	5	0	0

FEMALE EDUCATION.

Glasgow, Ladies' Society, by Mrs. Buchan, Treasurer, (Mrs. Deakin, Secretary)	250	0	0
Stirling, Ladies' Society, by Mrs. Dr. Smart	25	17	0

N.B. Two Sums, one of £5, and another of £55, were paid into the Banking House of Sir John Perring & Co. on account of the Society during the month of September, but no names having been given when the payments were made, it is of course impossible to know from what quarter these contributions have been sent. The Secretary begs leave to repeat his earnest request, that whenever monies are paid at the Banking-house, particulars may either be left there, or at the Society's House, No. 6, Fen-court, Fen-church-street.