

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

AWARE that our friends throughout the country are desirous of receiving the earliest possible account of the public services, connected with our Annual Meeting, we hasten to present them with the best statement that the pressing avocations of the week, and the unusually contracted limits of time, will allow.

The open Meeting of the Committee was held, as usual, on Tuesday morning, June 22, at the Missionary House in Fen-court. The number of friends present was sixty, and the Meeting proved as pleasant and agreeable as on any former occasion.*

On Wednesday morning, the first of the Annual Sermons was preached at Great Queen-street Chapel, by the Rev. Christopher Anderson, of Edinburgh, whose long connexion with, and ardent attachment to, the cause of the Society, are well known to

* To prevent disappointment, it is proper to state, that this Meeting is intended to afford an opportunity for the members of the General and Corresponding Committees from the country to meet their brethren in town, make the requisite arrangements for the public services, &c. All ministers are requested to attend, but it is obvious that subscribers, and friends in general, cannot be admitted, as in that case no private house would be sufficient to receive them. The Secretary deems it necessary to give this explanation, as he has been informed that several female friends had so far misconceived the nature of the meeting, as to have come from a considerable distance in the expectation of attending it.

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many of our readers. The passage selected as the foundation of his discourse, was Matt. vi. 33. *Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you*; and the object he proposed was, by an easy and natural accommodation of the subject, to delineate the principal features of that spirit, in the agents employed in promoting the kingdom of God, or the propagation of his gospel, which is essential to their success. He argued, that the little comparative success attending such efforts, both at home and abroad, was to be traced, not to the absence of miracles, but to moral causes—and, in a great measure, to the influence of such feelings and principles in the agents themselves, as had a direct tendency to render their exertions abortive. He considered the requisite spirit to include—a sense of our personal unworthiness to be employed in the work of God—a deep impression of our collective inability to accomplish any thing whatever—self-abasement, self-denial, and self-annihilation—strong personal attachment among the respective agents—and a spirit of practical wisdom in behaviour, business, and government. After dwelling at length upon these particulars, he adverted more briefly to the advantages resulting from the presence and operation of this Spirit. Under its influence, he remarked, we shall be scrupulously and systematically watchful against a spirit of vanity and parade—we shall be guarded against the spirit of selfishness and monopoly—and delivered from undue anxiety about pecuniary aid. The sermon was enriched throughout by a perpetual series of most appropriate scriptural illustrations, drawn, for the most part, from the conduct of our Lord towards his disciples and others, while laying the foundation of his spiritual kingdom; and though extended to a length

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somewhat unusual, was listened to, by the numerous and respectable audience, with profound attention.

The hymns were given out by the Rev. James Payne of Ipswich; the scriptures were read by the Rev. Moses Fisher of Liverpool; and prayer was offered by the Rev. Thomas Griffin of Prescott-street, and the Rev. Mr. Gaulter, Wesleyan minister.

In the evening, notwithstanding the very unpropitious state of the weather, a large congregation assembled at Surry Chapel. The Rev. Thomas Shirley of Sevenoaks commenced in prayer, and a very appropriate and instructive discourse was delivered by the Rev. Thomas Morgan of Birmingham, founded on Isa. xl. 9, *O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.* From which the preacher deduced two general ideas. 1. That the church of God has glad tidings to announce to a perishing world. 2. That it behoves her to give to these tidings the utmost degree of publicity. Under the former head he expatiated on the superior excellence of the gospel, especially as adapted to meet and remove the miseries of man; and under the latter, he remarked that—it was the will of Jesus Christ that the gospel should be preached among all nations—it devolves upon the church to execute this high commission—it is indescribably criminal not to use every exertion for this purpose—and finally, that one of the most efficient modes of performing this duty is in the encouragement and support of Missionary Societies.—The Rev. Richard Elliott of Devizes, at present supplying Surry Chapel, concluded in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Le Maire of Norwich, Hawkins of Weymouth, and Saffery of Salisbury, engaged in prayer, and an excellent address was delivered by the Rev. Joseph Kinghorn, from John xv. 4, *Abide in me.*

At the usual hour a numerous and respectable company assembled at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the other business of the Society. The 117th Psalm, Dr. Watts, "From all that dwell below the skies," was sung, and the Divine blessing was implored on the Society, and its proceedings in general, and

especially on the present Meeting, by the Rev. J. Hemmings of Kimbolton. The Chair was then taken by Benjamin Shaw, Esq. the Treasurer.

The Chairman began by remarking, that the Society had abundant cause for gratitude, in being permitted to hold another annual meeting, and in the events of the past year, in the support it had received, and the success with which its efforts had been crowned. "But among the various calls for thankfulness, there is one (said Mr. Shaw,) which appears to me deserving of particular notice;—the preservation of our Missionaries, in their various stations, from all oppression, persecution, or material opposition. We cannot but deeply sympathize with another society in the painful feelings occasioned by the tragical end of one of their Missionaries. Yet, amidst all the sorrow excited by that event, we must also rejoice in the effects which it has produced. It has caused a considerable sensation, not only among persons in the middle and lower classes in this country, but even among the higher orders of the community, and in the senate of the land. In that assembly, many of the members have expressed their sentiments in such a manner as to ensure the future establishment and protection of Christian Missionaries, in every country subject to the power of Britain. One of His Majesty's ministers said, in reference to the West India Colonies, that wherever the authority of this country was paramount to that of the Colonial Legislative Assemblies, the public might depend upon it, that religion and its ministers should be protected in those islands. There are persons who object to meetings of this kind, and express doubts of their propriety; but their propriety and utility have been fully established by a circumstance which took place at a public meeting of a society for a kindred purpose. Some time ago a person of high rank accidentally entered a Bible Meeting. *There* first the truths of that Bible impressed his heart; *there* first he became the subject of genuine religion. Now, amidst the allurements of pleasure, and the calls of ambition, and all the temptations incident to worldly eminence, he regards the cause of Christ as entitled to his principal exertions, and nobly stands forward as the advocate of the gospel, regardless of ridicule or opposition. Changes like this are not effected by human power: men are only instruments in

the hand of the Holy Spirit, and God has promised to give the Holy Spirit to them who ask him. Then let us implore a similar blessing on our Meeting to-day."

The Report was then read by the junior Secretary. It gave an account of the present state of the Society's Missions in various parts of the world, which was heard by the Meeting with the attention and interest which these Reports have never failed to excite.

An account of Receipts and Disbursements was next read by the Chairman, in his capacity of Treasurer. The Subscriptions and Donations for the past year were about £12,500, and there was a balance of £1771 in the hands of the Treasurer.

In moving and seconding the various resolutions, which were all carried unanimously, and which will be given in our next Number, several gentlemen gratified, and we trust we may add, also edified, the Meeting, by their highly interesting addresses.

The Rev. Christopher Anderson, of Edinburgh.—The Report contains matter both pleasing and painful, but on the whole I am inclined to think it more encouraging than on most former occasions. The facts detailed in it are highly satisfactory, because they show that the grand object in view has been promoted. Bibles may be sent out, and may arrive at the place of their destination, or they may be translated and printed there; they may also be circulated and read by the heathen natives; but this is not the ultimate point they are designed to reach, that is, the heart: and the Report contains many instances of this object being happily attained. But there is one circumstance not stated in the Report, to which I feel myself called upon to advert;—the interruption which appears to have taken place in the progress of the translations. Interruptions and persecutions are over-ruled to answer important ends in the Christian church. Heresies also must arise in every age; the gospel must meet with opposition. These things are calculated to draw forth peculiar dispositions on the part of the Christian. This our Lord himself foresaw, and provided for, by directing his followers how to act in such circumstances. When I hear a good man praying for himself, for his family, for his friends, for his connexions, for his country,—all this appears natural: but when I hear him, like dying St. phen, praying for his perse-

cutors; then I see Christianity of the highest order, and adorned with peculiar glory. I have experienced high satisfaction in reading the report of Mr. Smith's trial laid before the House of Commons. It exhibits so much mildness and propriety of conduct that great good may confidently be expected to arise from it. It displays so much excellence of truly Christian character as must give great advantage to future Missionaries, and furnish better opportunities of doing good, especially at Demarara. So the interruption to which I have alluded may be over-ruled for good. It has perhaps been permitted, in order that greater exertions may be made on an appeal to Christian generosity. Of about twenty translations of the whole scriptures begun, five are finished, and only four of the translations of the Old Testament are now going on—eleven translations of the Old Testament are standing still, not for want of ability, or of inclination; but wholly for want of funds. Shall we not feel ourselves roused, as the spirits of Nehemiah and other good men were of old at the interruption of the building of the walls of Jerusalem? Such were their exertions, that when the work was resumed, *it was finished in fifty and two days.* And, the sacred historian says, *when all our enemies heard thereof, and all the heathen that were round about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.* Let us follow their example; let us not only do what duty calls us to do, but do it quickly. Great consequences depend on the manner in which the work may be done, and the time spent in doing it. We cannot expect always to have men of equal experience and critical skill with the venerable Carey, whose precarious state of health is a loud call to activity in this matter, that we may have all the benefit of his services while God is pleased to spare his life.

The West Indies exhibit scenes of peculiar interest. Some time ago I received much information and satisfaction from conversing with a member of one of our churches there. That church consists of about three thousand members, who, though poor slaves, have been made free by the truth: and I was particularly pleased to find that they so well understand pecuniary matters as connected with the obligations of religion. They build their own chapels, support their own

poor, nourish their own sick, bury their own dead; and, on more occasions than one, when one of their members has been advertised for sale, to prevent his removal to a distance, they have purchased him, at an expense of ninety, or from that to one hundred and twenty pounds. Surely many of us might learn a lesson from those poor negroes. I am apprehensive that this subject, of property as connected with religion, is yet but little understood. Every religious system that has been promulgated in the world, has laid some claim to the property of its votaries. Hindooism does, and so does Popery. Judaism did, and so does Christianity. The two latter indeed very differently from all other systems: being of divine origin, they make their claims on right principles; but still they differ from each other. Judaism treated its professors like children, fixing the exact proportion it required: Christianity treats its disciples like men, leaving the proportion to their consciences. Judaism was a local institution, designed to keep up some religion in the world, that it might not be wholly over-run with idolatry; yet its demands on property were large. Christianity is a system for universal propagation, and calls for our exertions to diffuse it through the world. The richest and the poorest among us have alike their property divided into two parts: the first designed for themselves, their families, and their dependents; the second for the benefit of others. Just as the corn which grows out of the earth is partly seed for the sower, partly bread for the eater. The second portion of our property may be compared to seed corn, which must be sown in order to any increase. Now, giving property for a religious purpose, appears to some people the strangest of all ways of disposing of it; but not more strange than the act of sowing seed would appear to a savage, ignorant of its design. There is one point, however, in which these two things materially differ. The temper of him who sows seed has no influence on the crop; but the benefit to be derived from giving to a religious cause, depends wholly on the state of mind from which the gift proceeds. He who sows sparingly in this way, in proportion to his ability, shall reap also sparingly; and that, I believe, even in this life. Many a rich Christian sows sparingly, and reaps also sparingly, in the unhappy state of his

mind and feelings. Do not think this too strong. Let us never forget the claims on the second portion of our property, nor the necessity of giving what we give, from right principles. Something will also be thought and said of us after we are dead. How honourable to the memory of Mr. Wesley, who had £40,000 pass through his hands in the course of a year, that he boarded up nothing for himself, but devoted all to the grand cause in which he was engaged. Let us all be animated with the same spirit as one who desired it to be engraved on his tomb, that, of all the property he had possessed in life, the only part that now remained with him was what he had given away.

Mr. Anderson finished, with a heart-stirring address to pious young men, to devote themselves to this great work, and to fill up some of the vacancies that have taken place among the Missionaries and candidates of this society:—an address which came with peculiar force from one who had first entered on the gospel ministry, with the design of employing himself among the heathen in India; and who had been prevented from executing his purpose only by the decided opinion of medical men, that he could not live many months in that climate.

Alexander Haldaue, Esq.—Though incompetent to address the Meeting in a manner worthy of the occasion, I feel myself encouraged by the object for which it is held. That is not to celebrate victories of blood, or political conquests, not to glory in the exaltation of a sect or party, but to record and promote the triumphs of Him who commanded his disciples to go into all the world, preaching the gospel to every creature, and assured them of his presence with them to the end of time. In reviewing the state of Christian Missions throughout the world, I am struck with a circumstance which, I believe, is designed to recal the spirit of love that distinguished the apostolic age. The Divine blessing has descended, not exclusively on any one sect or denomination, but generally on all who have gone forth to spread the knowledge of Christ, and him crucified. The Church Missionary Society in Sierra Leone, the Wesleyan Missionary Society in the West Indies, and the London Missionary Society in the Islands of the South Sea, have succeeded in effecting changes more splendid than poetry has described, and which, a few years ago, not the

boldest imagination could have conceived. Nor is this Society behind the rest. To say nothing of its labours in the West Indies, when I turn to the plains of India, and the Asiatic Islands, I behold it waging a difficult and glorious warfare with idolatry, superstition, and cruelty, in their worst forms, and carrying the triumphs of the cross where the prince of darkness has for many ages held his undivided sway. The religious and moral state of India was long disregarded by Britain, and no improvement was to be expected from the characters of Englishmen who visited and resided in that country. (Here Mr. Haldane read a description of them by the late Mr. Burke.) Now, however, a great change has taken place, and a change that must be attributed chiefly to the exertions of this Society. There is still much to agonize the feeling heart; but there is also many a proof of the advance of civilization, and the progress of Christianity. Many a monument of piety has been raised, which would perpetuate the British name, if our dominion there were subverted, and we were expelled from India tomorrow. Relax not your efforts, then, but persevere in the course you have begun, assured that, through the Divine blessing, your labours shall be crowned with increasing success.

Joseph Butterworth, Esq. M.P.—The Resolution which I am about to move is of a melancholy kind; but it is good sometimes to go to the house of mourning. While we remember and mourn over those excellent men who have laboured for the cause of God, we should endeavour to imitate their faith and zeal. When I recollect Mr. Ward, and think of his excellent sermons, his Christian spirit, his exemplary deportment; then I feel that it is indeed good to go to the house of mourning. Oh that many may be excited to follow him in his works of faith and labours of love. I was lately much interested in conversing with a gentleman from Persia. There he had met with some of the opponents of Henry Martyn; some of the Mufis who had controverted his arguments for the truth of Christianity, and endeavoured to defend the system of Mahomet. They now acknowledged, "Truth was on his side, but sophistry on ours." One of them said, "If the spirits of good men go to a happy abode in a better world, he is certainly gone there; let us muse on his character in silence." And silence en-

sued for several minutes. This, my informant said, evidently appeared to be not an empty compliment, but the tribute of the heart to departed worth. And among those excellent men who have been called to their eternal home, I cannot forbear mentioning the late Charles Grant; a man to whom India is perhaps more indebted than to any other man of his time. He did good without talking about it; he never suffered his seed corn to grow musty, but was always sowing, by night and by day. He contributed to the great change which has taken place in European character in India. How different is it now from what it was in Burke's time! The efforts of Europeans are now very much directed to improve both the civil and moral condition of the natives. And it is no doubt for this purpose that God has committed to us the dominion over that empire; that we may impart to them the blessings of Christianity which we enjoy. Let us consider our high privileges, and the correspondent duties which devolve upon us. Among departed worthies also, I cannot forbear adverting to Mr. Smith, late Missionary at Demerara. The discussion which has taken place on that business will be much to the advantage of the Missionary cause. After a careful examination of all the evidence on the case, I feel myself bound to declare my firm belief, that Mr. Smith, in all his conduct, was not only completely innocent, but highly meritorious. The total absence of all proof of impropriety in word or action, during a residence of six years, notwithstanding his private papers were so shamefully seized and ransacked, puts this beyond all doubt. The result must be favourable to Missions in general. We are labouring in different spheres according to our different denominations; but holding, as we all do, the essential doctrines of Christianity, we cannot consider our minor differences as injurious; they are rather beneficial; exciting us to stimulate each other to greater activity in the work of the Lord. The Committee of this Society have certainly done their duty in sending out so many Missionaries during the past year; but we find from the Report that they have only one Missionary candidate now remaining. The subscriptions also are stated to have been less than in the year preceding. It is in consequence of this, perhaps, that God has not stirred up the hearts of so many young men to offer themselves

for the service now as heretofore. I hope this will rouse all the friends of the Mission to increased exertions, that they will be larger than they have ever yet been, and that under a fresh outpouring of the Spirit many more labourers will go forth to occupy the places of those who are removed to a better world, and to set up the standard of the gospel where it has not yet been displayed. Mr. Butterworth concluded by expressing the great acknowledgments that were due to many distinguished individuals in places of eminence in India, and particularly to the Marquis Wellesley and the Marquis of Hastings, for their protection and liberal encouragement of Christian Missionaries, and the cause of Christianity.

The Rev. *Robert Winter*, D.D.—The present resolution, as the honourable mover has remarked, arises out of painful circumstances. We cannot contemplate the ravages of death among labourers in the gospel without pain. But such events are some of the means of disciplining the heart, and ultimately advancing the cause. The death of Ministers and Missionaries furnishes a striking lecture on the inefficacy of human power, and the necessity of the Divine blessing to effect any real good. It sends us to a throne of grace, to supplicate the great Head of the Church, to raise up and send forth other labourers. The Report that has been read, states most important facts; facts that completely falsify all that has been alleged of the impossibility of converting the natives of India, and especially of affecting the heart of a Bramin. The conversion of a Bramin is not to be regarded as an insulated fact. He has a circle of influence, and his Christianity resembles leaven, which cannot but diffuse itself.—I have always regarded with veneration and delight, the silent and majestic progress of the Baptist Missionary Society, and the great change which has been produced in India by the labours of their Missionaries, especially of Carey, Marshman, and Ward. A few years ago I attended a Meeting of an Auxiliary Society connected with another Institution, in the town of Penzance. An aged and respectable officer was in the Chair; and when he heard a person, just returned from Bengal, state what was doing by Missionaries from various societies, and all in harmonious concert, he exclaimed, with tears in his eyes, 'Ah! that reminds me of the

days that are past. I was in India fifty years ago. There was little or no Christianity there then. It is certainly true, though it may now appear scarcely credible, that on one occasion, when we wanted to administer an oath, and wished to do it in the manner used in England, not a Bible was to be found for the purpose!' How different are things there now! I conclude with my most ardent desires and prayers, that still greater success may yet attend this Society, and all others engaged in the same grand cause.

The Rev. *Joseph Kinghorn*, of Norwich.—The impression made by the present Report, I think must be very strong. But there is one thing which has struck me as worthy of particular notice;—the evidence it affords of the general correctness of the Serampore translations of the scriptures. We are aware of the attempts made in this country to disparage them; and especially of late by the Abbe Dubois, a Roman Catholic priest, who, after going out to India, and residing there as a Missionary between twenty and thirty years, has returned to Europe, and tells us that he has done nothing, and therefore takes it upon him to tell all other Missionaries, that they can do nothing. In matters of testimony, it is always important to know the character of the witness. Now this gentleman is a Roman Catholic, who is sure, on one point, at least, to agree with an infidel;—not to promote, but to oppose, the circulation of the scriptures. Can he then be considered as entitled to credit respecting the translations circulating in India? We cannot here go into a detailed discussion of alleged inaccuracies in these versions; but let him recollect the circumstances of the boasted version authorized by his own church, the Vulgate Latin. That was often touched and retouched by different learned men in successive ages: and we would ask, why may not other translators have the liberty of doing the same? I have also been delighted with the circumstance of the aged Bramin, who experiencing the power of the gospel, had vigour of mind, and intensity of feeling enough to make a public profession of his God and Saviour. Is not this a lesson to many among us? Is this the case with all aged people here? My young friends, what have you done? Have you made a profession of faith in Christ, and united yourselves with some Christian society? Or, are you not following

Christ at all; or, like Peter, following him afar off? Look at this Bramin, and learn your own duty. Let us all examine ourselves. God accepts not our works, if he accepts not us. Our business here is to promote the kingdom of God. Every thing should tend to this; but nothing can be effected without Divine aid. Pray for the Committee, who direct the proceedings of this Society. The more pure and simple, the more holy and ardent their efforts are, the more successful they will be. We have reason to indulge the most pleasing hopes. The beautiful vision in the Apocalypse seems now to be realizing, of an *angel flying in the midst of heaven*, high enough to be beyond the reach of human opposition, yet low enough to be distinctly visible, and with a large commission, even to *preach the everlasting gospel to every nation, and kindred, and tongue, and people.*

The Rev. Stephen Sutton, Missionary, just returned from Calcutta, after having spent some years among the heathen, felt great pleasure in being privileged to attend this meeting. He gave some accounts of the miserable condition of the benighted idolaters, of the falsehood and absurdity of their shasters, of the tyranny of their Bramins, and of the folly and cruelty of their ceremonies. He also adverted to the changes which are gradually taking place in the diffusion of general knowledge, and the establishment of printing presses among the natives, owing to European influence and instruction; and in the conversion of many of them to the faith of the gospel. The Missionary means now in operation, he said, were very considerable, and justified the expectation, under the Divine blessing, of great good being accomplished.

The Rev. Ira Chase, professor in the Columbian College, North America, would have preferred enjoying the luxury of this Meeting in silence, but could not refuse to express in a few words the approbation and applause with which the efforts of this Society are regarded on the other side of the Atlantic; and recommended that the same spirit which animated its founders, should animate their successors; that sympathizing with the spiritual wants of mankind, and zealous to relieve them, they should pursue the course they had begun, not discouraged by difficulty or by death.

I. E. Gordon, Esq.—I come forward with some reluctance; not from indiffer-

ence or insensibility to the cause, but from an apprehension of being less able to serve it than many others who are here: I cannot, however, refuse the request to bear my testimony on its behalf. I am not of your denomination, but I consider the Baptists as holding nearly, if not quite, the highest place among Missionary Societies. The conduct, the consistency, the perseverance, the various excellencies, displayed by your Missionaries in India, formed some years ago, in Parliament, a ground of appeal in favour of Missions, that was unanswerable and triumphant. The progress of things in that country towards a better condition has been great, and chiefly owing to this Society. The influence of this Society also, reacting from the compacted front of heathenism, on the European population in India, has produced a most beneficial change. Compare the present state of Europeans in India with what it was in Mr. Burke's days, and the revolution will appear to be really extraordinary. I can speak from my own knowledge of thirty-eight gentlemen, high in civil and military stations in the Company's service, at one place, who meet for reading the scriptures and prayer. This must be ascribed to the direct influence of the prayers and examples of Missionaries. This influence, by sending back to this country so many officers and others truly christianized, has more than repaid all the exertions that have been made for the benefit of India. It has promoted Christianity at home. This is the charity that is twice blessed, both in giving and in receiving; and has brought down many blessings on our native land. It is a cause truly honourable, and worthy of all our energies.

The Rev. F. A. Cox, A. M. would have contented himself with merely moving the resolution he proposed, but could not forbear particularly to express the obligations of the society to the Angas family, for their giving the Missionaries a free passage in their vessels, and for their services to the Society on all occasions. One of them is now on the Continent of Europe, seeking out Christians in obscure corners, who never heard of us, and of whom we never heard, and bringing us into delightful intercourse with each other. Mr. Cox briefly alluded to the pre-eminence of Britain, not only in arms and temporal power, in art and science, but in diffusing Christianity

over the earth; and concluded with the wish that our country might not long be so distinguished, but that every country and every island in the world might be as highly favoured with the blessings of the gospel as ourselves.

The Rev. John Birt, of Manchester, on the motion for appointing the next Annual Meeting, said, he felt the inquiry involuntarily arise in his mind, who will then be here? that he could not but recollect the sudden decease

of one of the early friends of the Mission, Mr. Hinton of Oxford, just after the last annual meeting; and that the removal of the fathers was a loud call on their children and successors to occupy their places, with fresh activity in the Missionary cause.

The various speeches were heard with attention and satisfaction. The Chairman briefly acknowledged the vote of thanks, and the meeting closed, as usual, with a song of praise.

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20 to Jun: 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West Middlesex, Missionary Union, by Mr. Hanson	101	14	5
Western District, Auxiliary Society, by Rev. N. Horsey	82	10	0
Perthshire, Missionary Society, by Rev. Wm. Orme	30	0	0
Little Ailie-street, Auxiliary and Sunday School, by Rev. W. Shenston	22	1	6
Missionary Box, at Mrs. Key's, Wardrobe-place	1	1	0
Ditto, by Mr. E. S. Meyer	0	15	0
Voluntary Contributions from the Children of the Baptist Free School, Fetter-lane, by Mr. Kendrick	8	18	6
Hamburgh and Altona, Mennonite Church, by H. Roosen, Esq.	57	11	6
Hackney Auxiliary Society, by Mr. Wm. Fox	40	0	0
Camberwell, Female Auxiliary Society, by Miss Gutteridge	31	11	0
Haddenham, Chenies, &c. by Rev. Peter Tyler	22	12	2
New Mill, Aston Abbots, &c. by Mr. Amsden	30	1	11
Chesham, by Rev. W. Tomlin	12	3	0
Exeter Female Auxiliary Society, by Mr. Moxey	15	4	7
Liverpool, Auxiliary Society, by W. Rushton, Esq.	150	0	0
Manchester, Subscriptions, &c. by Mr. Leese	46	3	10
Bedfordshire, Baptist Association, by Mr. R. Saunders	6	16	11
Wallingford, Collection and Subscriptions, by Rev. Joseph Tyso	34	3	2
Sheffield and Wineobank, Collection, &c. by Mr. Wheatley	46	0	0
Loughborough, Association and Subscriptions, by Rev. George Capes	20	1	5
Trowbridge, Female and Juvenile Society, by Mr. Wearing	17	19	4
Gloucestershire Auxiliary Society, by Mr. R. Winterbotham	24	16	8
Norwich, St. Mary's, Auxiliary Society, &c. by Mr. Cozens	45	5	4
Sundries, by Mr. Kinghorn	6	0	6
Newcastle, New Court Chapel Auxiliary, by Mr. Fenwick	61	14	7
Church-street, Auxiliary Society, by Mr. Pontifex	34	13	0
Woolwich, Auxiliary Society, by Mr. Gardner	19	1	0
Wotton-under-Edge, Saudries, by Rev. T. Thomas	5	7	10
Essex Auxiliary Society, by Rev. J. Wilkinson	1	14	2
Eagle-street Auxiliary Society, by George Bagater, Esq.	20	0	0
Wantage, Collection and Subscriptions, by Rev. J. Jackson	6	11	2
Blaby, (Leicestershire) Penny Society, by Rev. B. Evans	5	0	0
Tunstall, Baptist Church, by Rev. I. Wilson	2	10	0
Bow, Auxiliary Society, by Rev. Dr. Newman	22	7	6
Prescot-street Ditto, by George Morris, Esq.	50	0	0
Carter-lane, collected by Mrs. Barber, Mrs. Marten, and Miss Burls	20	16	0
Dover, Female Association, by Mrs. Pothebridge	6	10	0
Nottingham, Collection, Subscriptions, &c. by Mr. Bardsley	140	10	8
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Kitson	60	0	0
Edinburgh, Sundries, by Rev. C. Anderson	120	8	0
Hoyston, Subscriptions, &c. by Mr. Pendered	14	1	0
Rochdale, Collection and Subscriptions	23	7	8
Burtou-street, Auxiliary Society, by Mr. Poole	11	8	2
East-lane, Walworth, Female Auxiliary, by Rev. R. Davis	17	11	7

TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
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SCHOOLS.

Hackney, Society for a Native School, by Mr. Hobson	25	0	0
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FEMALE EDUCATION.

Newcastle and Pottery Female School, by Miss Thompson and Miss Wilson	15	0	0
Mrs. Arnold and Friends, <i>Bankside</i>	8	14	0
Birmingham, Boys' Sunday School at Caunon-street, by Rev. I. Birt	28	0	0

(Farther Contributions in our next.)