

REPORT
OF THE
GLASGOW
Missionary Society,

FOR
1822:

WITH
AN APPENDIX,

CONTAINING
A LIST OF SUBSCRIPTIONS, DONATIONS, &c.

GLASGOW,
PRINTED BY ANDREW YOUNG, 150, TRONGATE.

1822.

*Extract from the Minutes of the Twenty-seventh
Annual Meeting of the Glasgow Missionary
Society.*

ALBION-STREET CHAPEL OF EASE,
GLASGOW, 23d May, 1822.

*The Annual Sermon was preached by the Rev. DR. MITCHELL,
of Anderston, from Isaiah lii. 13—15, after which the Annual
Meeting of the Society was held.*

*In the absence of the President, the Rev. JOHN M'FARLANE
was called to the Chair, and the Meeting was opened with prayer.*

*The thanks of the Society were given from the Chair to DR.
MITCHELL, for his excellent Sermon preached before them this
evening.*

*The Report of the proceedings of the Committee of Directors
since the last annual meeting, was read by the Rev. WM. KIDSTON,
one of the Secretaries.*

After which it was moved by HENRY KNOX, Esq. and . . .
RESOLVED UNANIMOUSLY,

*That the Report now read be adopted, printed, and circu-
lated, under the superintendence of the Directors.*

It was then moved by the Rev. Mr. LOGAN of Eastwood, and
RESOLVED UNANIMOUSLY,

That the Office-bearers for the ensuing year shall consist of the persons after-mentioned.

President,

REV. DR. BURNS.

Directors,

Rev. Dr. McLEAN,	Messrs. ROBERT BROWN,
Dr. MITCHELL,	PATRICK FALCONER,
Dr. LOCKHART,	ROBERT HOOD,
Mr. STRUTHERS,	JAMES HALL,
Mr. McFARLANE,	DONALD COOK,
Mr. MARSHALL,	ANDREW ROBERTSON,
Mr. CAMPBELL,	HUGH McKAY,
Mr. TURNBULL,	JOHN RONALD,
Mr. BRASH,	WILLIAM BUCHANAN,
Mr. WILLIS,	JOHN CUTHBERTSON,
Mr. GRAHAM,	THOMAS LAWSON,
Mr. HEUGH;	MATTHEW ANDERSON,
Messrs. JOHN SWANSTON,	JAMES BARNHILL,
JOHN ROBERTSON,	ANDREW BALLANTINE,
DUNCAN McCALLUM, Senr.	JAMES SOMMERVILLE.

Treasurers,

MR. ROBERT WALKER, & MR. HENRY KNOX, 33, Virginia-street.

Secretaries,

REV. DR. LOVE, and REV. MR. KIDSTON.

On the Motion of the Rev. Mr. CAMPBELL, it was
RESOLVED UNANIMOUSLY,

That the thanks of the Society be given, to the Secretaries and the Treasurer, for their services during the past year.

The Chairman, then concluded the meeting, by pronouncing the blessing.

LAWS AND REGULATIONS

OF THE SOCIETY.

- I. THAT said Society shall be called, **THE GLASGOW MISSIONARY SOCIETY.**
- II. That the propagation of the pure and unadulterated gospel of Christ, in the dark places of the earth, shall be the sole object of the Society, and the only subject of discussion at their meetings.
- III. That by meeting together for friendly and Christian conference, by prayer to God for his blessing, and by collections, contributions, and subscriptions, they will, to the utmost of their power, promote evangelical Missions to those quarters of the world, where the gospel is yet unknown.
- IV. That this Society will cheerfully correspond and co-operate with other Societies and individuals, who have the same grand object in view, and will engage in Missions to the Heathen, either separately or in conjunction with other Societies, as shall be found expedient; and that they will be ready to give to other Societies that pecuniary assistance which may be needed, and of which their circumstances will admit.
- V. That a Public Meeting of the Society shall be held annually, in the month of May, on a day to be previously fixed by the Directors, when a Sermon shall be preached, and a collection made for the benefit of the Institution; the Report of the Directors for the past year shall be received, Office-bearers for the ensuing year elected, and the other public business of the Society transacted.

- VI. That the Committee of Management shall consist of the President, Secretaries, and Treasurer of the Society, and of Twenty-four Directors, the one half of the clergy, and the other of the laity, and of such other persons as shall be chosen at the Annual Meeting;—that the Directors shall meet on the first Tuesday of each month, or at such times as shall be found necessary, and that they shall have power to supply vacancies in their number, as occasion may require.
- VII. That each person contributing Five Guineas, or subscribing Half a Guinea yearly, or collecting to the amount of One Shilling per week, the Ministers of Congregations which contribute by collection, and the Preses and Secretary of Associations for religious purposes, from whose funds a donation shall be given to this Institution, shall be Members of the Society.
- VIII. That a Public Meeting for Prayer shall be held on the last Tuesday of every month, or on such other day as shall be found more convenient, in such places of worship as shall be appointed by the Directors, and that at these meetings an Address shall be delivered, and such intelligence concerning Missions to the Heathen communicated, as, by the blessing of God, may provoke to zeal in this good work.
- IX. That if business shall occur which renders an extraordinary meeting of the Society necessary, the Directors shall be at liberty to call a meeting for the purpose.

Form of Legacy.

I GIVE and bequeath unto the Treasurer or Treasurers, for the time being, of the GLASGOW MISSIONARY SOCIETY, for the purposes of said Society, the sum of _____ for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge.

R E P O R T, &c.

THE Directors of the GLASGOW MISSIONARY SOCIETY rejoice, in the opportunity which another Annual meeting of the Society gives them, to present themselves before their constituents, and to submit to them an account of their transactions during the past year. They know by experience that such meetings animate their own zeal, and they confidently hope that, on the minds of others, a corresponding effect must be produced. "As in water, face answereth to face, so doth the heart of man to man."

During several years, the want of Missionaries excluded you from the honour of being directly employed, in the superintendence of any Mission to the heathen world. The labours of those to whom the management of your affairs was committed, consisted in conveying your liberality to other Societies, before whom the Sovereign Disposer of all events was pleased to open a field of more active exertion; and in fruitless endeavours, to bring forward young men of piety and abilities, who might be trained up for the service of Christ in the dark places of the earth. Your faith and hope were severely tried, by disappointment and delay. But you did not cast away your confidence. You rejoiced in the activity and the success of other Societies, and you patiently waited for the time when you might, more efficiently, be fellow-workers with them in promoting this good cause. Nor did you wait in vain. Your prayers were answered, when God gave you the honour, of devoting your funds to the education of Missionary candidates, and again furnished

employment to your Directors in the superintendence of their studies. You trusted that, at a period somewhat distant, these students would, "in the fulness of the blessing of the gospel of Christ," be sent forth to your brethren, in those lands where there is no vision. The providence of God, in a manner altogether unexpected, was pleased to anticipate your hopes, by opening before you a field for Missionary labours, providing a Missionary such as the situation required, and disposing the government of our country to co-operate, in the execution of the benevolent enterprize. In your experience the testimony of the Spirit of God was happily illustrated: "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life."

Although the circumstances to which a reference has now been made, were presented to the public in your Report for the preceding year, it may be proper that we shall endeavour to stir up your gratitude to God, by putting you in remembrance of them.

It is nearly two years since the idea was formed, of a Mission, on a small scale, to the neighbourhood of the Cape of Good Hope. While the plan was not yet fully matured, Providence interposed to forward its completion. A young man of excellent character, and of promising abilities, and whose education for the ministry, had been nearly completed in this University, offered himself to go forth under the direction of this Society. He had previously formed a connexion, with a body of intended emigrants from this City and the vicinity, to the Cape Colony, to be employed as their Pastor. But their number was not sufficient, to obtain for him the salary allowed by Government; and therefore he could not proceed with them, as both parties had intended. Their situation being near to Caffraria, seemed to your Directors, to present favourable opportunities for exertions directly Missionary, while, at the same time, the original design might, to a certain extent, be realized; and they unanimously resolved to attempt a mission to this

quarter of the world. They accepted of Mr. Thomson as a Missionary to be invested with the Ministerial office; and resolved to send with him one of your students as a Catechist. Before the arrival of the time fixed, for the designation of Messrs. Thomson and Bennie, as Missionaries to Caffraria, in the vicinity of which our countrymen who sailed in the Abeona were expected to settle, tidings were received, on which, as it is not necessary, so it would be painful to dilate. The loss of that vessel, and the untimely death of a great proportion of the emigrants, who perished in the flames, or were consigned to a watery grave, is an event which made a deep impression on the public. To the members of this Society, it spoke with a voice peculiarly affecting. One of the intended Missionaries to our African brethren in Caffraria had been detained contrary to his purpose, and thus, by the over-ruling providence of God, he was preserved from danger and from death. Though, for a little while we were discouraged, the original design was not abandoned. It was prosecuted with fear and trembling, but at the same time, with resolution and hope. The unhappy fate of so many of our countrymen, awakened the most tender compassion for the perishing heathen, in whose vicinity their lot was appointed, and who are exposed to death, infinitely more dreadful than that which befel so many of our fellow-subjects. The designation of Messrs. Thomson and Bennie, as Missionaries to Caffraria, was transacted with such tokens of the Divine countenance, as tended to revive your hopes. The want of money was the chief difficulty to be surmounted. Your previous liberality to other Missionary Societies, and the expenses incurred by the maintenance and education of the students under your care, had nearly exhausted your funds, and unwonted exertions were rendered indispensably necessary. Providence smiled on the undertaking. Several congregations contributed by collections for the outfit of this Mission,—subscriptions were obtained,—and advances were made by

some of the Directors, in the confidence of the future liberality of the christian public. Mr. Thomson was ordained to the office of the holy ministry, by Presbyterian ministers in London, to whom he was recommended for the work to which he had devoted himself. Through the kind agency of the Rev. George Thom, D. D. his Majesty's government not only granted permission to send your Missionaries into the country of the Caffres, but they also appointed Mr. Thomson, Missionary minister in Caffraria; and thus you were relieved from the expense of his passage, and provision is made for his future maintenance. Your Missionaries sailed from England on the 29th of April last year; and at the time of the last annual meeting, they were proceeding on their voyage, to the benighted region, which is to be the scene of their future labours.

The Directors have repeatedly received accounts from them. The good hand of our God protected them, while they were on the face of the mighty waters. They arrived in safety at Cape Town, after a prosperous voyage of three months.* There they experienced all the kindness of christian hospitality; and after a short delay, which was unavoidable, they reached Caffraria in good health, and are now assiduously employed in learning the language in which they are to teach and preach Christ crucified. Their letters breathe the same spirit of piety, of devotedness to Missionary labours, of gratitude to God, and love to the souls of men, which recommended them to your approbation and confidence. They present strong encouragement to hope that a door is opened for other Missionaries, who may be sent by you to give light to them who sit in darkness. This is the particular in their letters most worthy of notice.—May it please God, soon to send to us from this “far country,” those “good news” which shall be “as cold waters to a thirsty soul.”

* On the 28th July, 1821.

When such intelligence, as we fondly anticipate, shall be received, there will not, we trust, be any want of Missionaries. There are two students under your care, whose general conduct and progress in their education, correspond with the favourable opinion which has been expressed concerning them, in the same public manner, on former occasions; and they are soon to commence the study of divinity. The want of Missionary candidates, has now ceased to be ground of complaint. In these days, God has been pleased to pour out of his Spirit on our young men. Since your last annual meeting, application has been made to the Directors, by five candidates for the honourable and arduous service, of carrying the knowledge of salvation to heathen lands. One of these, has completed the term of study in the Divinity Hall of this University, and has been entered on trials for license, by the Presbytery of Glasgow. He is recommended by uniform propriety of conduct, fervent piety, and ardent zeal in this good cause. His circumstances are such, that he does not need, and he will not receive, any pecuniary assistance, until he shall be employed in your service. Without imposing on him any restraint in reference to other Societies, the Directors consider themselves pledged to accept of his services, when Providence shall give them an opportunity to employ him in this good work; and in the mean time, he is going forward in the hope of being numbered among your Missionaries. In reference to the other young men, as well as the one now mentioned, full and particular inquiry has been made by Committees appointed for the purpose, and with respect to all of them, the result is satisfactory. If the state of your funds had permitted, it is probable that all of them might have been received under your care, and after a due course of education, might have proved useful Missionaries. But none of them had made much progress in study, and it was inexpedient, at the time, to pledge the Society to bear any additional permanent burden.—Whether, on

the whole, it be more advantageous to collect Missionary students into a Seminary, where they are placed under the immediate superintendence of a Tutor, and where all the expense of maintenance and education is defrayed by the public, or to give them such pecuniary assistance as may be found necessary, leaving them at liberty to follow the usual course of study, is a question which may admit of much discussion. To you it is a matter of pure speculation. The former of these methods is, at present, impracticable. The latter, it was necessary to adopt, if any encouragement was to be afforded to Missionary candidates.—To one student, a sum not exceeding £10 has been granted for one year; and the continuance of aid, will depend on his progress, and on the state of your funds. Another, of whom the Directors entertain a very favourable opinion, who began to learn the languages, with the deliberate and decided intention of becoming a Missionary, and who by his industry as a journeyman machine-maker, has been enabled so far to prosecute his studies, as to have attended this University for some sessions, has offered himself to the Scottish Missionary Society. This application was made, with the knowledge and approbation of your Directors. It is probable that by this time he has been received into their Seminary, and we trust that he will prove a valuable acquisition.—The Directors will continue to watch over the young men who are receiving their education at your expense; and will be happy, from time to time, to give to others such encouragement and assistance, as their circumstances seem to require, and as the state of your funds shall permit.

During a series of years, you were enabled to encourage the exertions of other Societies, by donations which were gratefully received. The more urgent claims of these Societies, and the demands on the liberality of our fellow-citizens, for the relief of those who suffered from the stagnation of trade and manufactures, rendered it expedient, for some time, not to have recourse to the usual means of recruiting

your funds. When God was pleased, again to give you an opportunity of active co-operation in the cause of Missions, it was necessary to appeal to Christian liberality; and you did not ask in vain. Collections and donations, have been received from Congregations and Associations for religious purposes, not only in this City and its neighbourhood, but also in distant parts of the country. The subscriptions of individuals, have been solicited and obtained. Taught and encouraged, by the friends of similar Institutions, Societies have been formed, in aid of the Glasgow Missionary Society. The Glasgow Female Auxiliary Society,—the Glasgow Youths' Auxiliary Society,—and the Greenock Auxiliary Society, have a claim to special notice. They have taken the lead in placing you in the honourable rank of a Parent Missionary Society; and others will probably soon follow their example. Your present circumstances and your future prospects require, that the members of the Society shall continue their subscriptions; and that they shall endeavour to add to the number of subscribers; and that your Auxiliaries shall not relax their exertions. In common with other Missionary Societies, you solicit Congregational collections, and the donations of religious Associations, in the confidence that, while you need their liberality, it will not be withheld.

One of the original Regulations of the Society, expressly states, "That as all their plans and labours in this important business, depend for success on the providence, the Spirit, and the blessing of God, the members of this Society shall meet, on the first Tuesday of February, May, August, and November, for prayer, christian conference, and mutual encouragement in this good work." For many years, these quarterly meetings were regularly held, and proved seasons of refreshing from the presence of the Lord. In process of time, they excited less interest; and for reasons into which it is not necessary to enter, they became less regular, and were less numerously attended.—That our

hopes had been disappointed, and our faith severely tried, loudly called us to be more frequent and more fervent in prayer to God, both individually and collectively. An earnest desire, to enjoy the benefit of regular meetings for prayer, in reference to Missionary objects, was expressed by many; and some time after your last annual meeting, it was resolved, That, in the spirit of the Regulation above referred to, an opportunity should be given to the members of this Society, and to the friends of Missions in this city, to assemble at stated times, to make supplication to the God of all grace, for that blessing which is necessary to the success of our exertions. Instructed by the example of our brethren in the Metropolis, (formerly the Edinburgh, now the Scottish Missionary Society,) and encouraged by the zeal, which their more frequent meetings for prayer, seem to have awakened, it was agreed that a public meeting for prayer should be held monthly, and that the devotional exercises should be accompanied with an address, calculated to provoke to love for the perishing heathen, and to the good work, of sending to them the glad tidings of salvation. The first of these meetings took place in the month of October last; and it is worthy of notice, that the post of that day, brought you the earliest tidings from your Missionaries in Africa, and that on this occasion, their safe arrival at the Cape of Good Hope was publicly announced. To offer up prayers and supplications to the God and Father of our Lord Jesus Christ, for the success of evangelical Missions to the heathen, is the duty, and will be the delight of all, in every place, "who call on the Lord out of a pure heart." In this good work, you invite the concurrence of all by whom prayer is made for him continually, to whatever denomination of Christians they belong, and to whatever Missionary Society, their contributions for the propagation of the gospel may be intrusted. The cause of Missions will gather strength, and the hearts of those who desire to see the happy day, when "the fulness of the Gentiles shall

be come in, and so all Israel shall be saved," will be more cordially united to one another, by presenting to him their prayers for the out-pouring of his Spirit, to give efficacy to the word of his grace in the conversion of the nations. "The harvest truly is great, but the labourers are few." This statement, which holds equally true at the present time, as when it proceeded from the lips of him who is the faithful witness, forcibly inculcates the duty of Christians, which is enjoined in the immediately following words, "Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest." And it has been thought proper, on these occasions, to give to all who choose to embrace it, an opportunity to contribute of their money, for promoting the object of their prayers.

It must give you pleasure to think, that after such a long interruption of your labours as a Missionary Society, there is thus a portion of the heathen world, in a far distant region, which you are to regard, as the field to be cultivated by your Missionaries, and under your superintendence; and now, that you have resumed your operations in this godlike work, you cannot fail to call to remembrance the former days, when you were first awakened to a sense of the duty which you owe to "the dark places of the earth, which are full of the habitations of cruelty."—The Glasgow Missionary Society is not a new Institution.*—Since the formation of this Society, more than twenty-six years have elapsed.—You were the first, and for some time, the only association in this City, and if not the first, you were the second in Scotland, for the benevolent purpose of sending the glorious gospel of Christ to the heathen world. One of the earliest transactions of the Society was to publish an Address, exhibiting the principles on which it was formed, and inviting the countenance and co-operation of Chris-

* After several meetings for prayer and conference, the Glasgow Missionary Society was instituted, on the 9th of Feb. 1796.

tians of every denomination. This Address was drawn up by a man who, through life, was forward to promote every good work; whose praise has long been in all the churches, and whose sudden death was a serious loss, not to this Society only, but to the church of Christ, and to the world. The object which you keep in view, and the means by which you propose to attain it, are most perspicuously and most impressively brought forward in that Address, in which many will recognize the sentiments and the language of the REV. DR. BALFOUR; "and by it, he being dead, yet speaketh." That these may anew be presented to the public, a part of it shall be quoted.

THE GLASGOW MISSIONARY SOCIETY,

To their Christian brethren in this City and neighbourhood, with all that, in every place, call upon the name of the Lord Jesus Christ, both theirs and ours.

"Very Dear Friends,—Many of you know, and we beg leave to inform those who may not have heard, that a spirit of Christian zeal for the salvation of the heathen, hath been lately very much awakened in different parts of the world. To the pious and benevolent exertions of Danish, Dutch, and Moravian Missions, and the well known and approved labours of our countrymen, the Society for propagating Christian knowledge at Edinburgh, which, for a considerable time past, have been employed with various success, there have been added within these few years, the Institution of the particular Baptists in England; and last year* the Institution of the London Missionary Society. These, and all other Societies already formed, or which may yet be formed, to promote this greatest good of mankind, cannot fail to meet with all the countenance and aid of Christian devotion and beneficence."

"We mean not, by our Association, or by this Address, to detract from the merit of any of them, nor to exalt ourselves at their expense. We trust that we have a good conscience, and God is our witness that without selfish views, party interests, or any political motive, we desire

only to be instrumental in advancing the glory of God, the honour of our adorable Redeemer, and the extension of his kingdom in the earth. Candour, therefore, never will impute to us any intended opposition to others, nor even competition for public favour. We will join our most fervent prayers with all, and for all, who have sent, who will send, or who will give them aid in sending, the pure unadulterated gospel of our blessed Lord Jesus Christ, to the blinded heathen. With all these, we are willing and desirous, to commence, and to carry on, the most friendly, liberal, and confidential correspondence, ready to communicate, as concerning giving and receiving, every kind of assistance, which their or our circumstances may require. In the heathen world, we contemplate a wide field of action for us all, in which there is abundant room, for the separate or united exertions of many more Societies, and of all the labourers who can be sent forth to its cultivation. When different Missionaries shall meet in the same country, we trust they shall be all instructed, and be themselves cordially disposed, to co-operate as the servants of one Master, and as the brethren of one family, only striving together for the faith of the gospel."

"So far from aiming, at any separate interest from the Societies above-mentioned, we have formed the Glasgow Missionary Society, for the sake of exciting more personal energy, and of interesting more deeply in this part of the country, those with whom we are connected, in seeking the profit of many, that they may be saved. We shall gladly be the instruments, by this Address, and other correspondence, of stirring up still more Societies, composed of the friends of Jesus Christ, throughout this kingdom; and we hope soon to see the streams of their benevolence flowing uninterrupted, in every channel opened by Divine providence and grace, till the whole collected, shall reach the barren parched lands of the heathen. Then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." We, therefore, invite and entreat, ministers and people of every denomination, to associate for this important purpose."

“Can you then, by whatever name you are called, or any who believe the Christian to be a divine and benevolent religion, object to our Institution, or hesitate to join us, to correspond and co-operate with us, or if you rather will, with others who have the same end in view, and depending, as we do, on the God of all grace, for his direction and blessing.”

On these principles, the Glasgow Missionary Society, has uniformly acted. With other Societies, you have cultivated the most friendly intercourse; and either separately or conjunctly with them, you have endeavoured to promote the great object of your association. Your first Mission was to Africa, that dark and injured quarter of the world, and in the neighbourhood of Sierra Leone. You were engaged, in another Mission to the same region, in conjunction with the other Societies, to which you claim the nearest affinity, the London and the Edinburgh Missionary Societies. With the latter of these, you were more lately united, in a Mission to the Island of Jamaica. It pleased Him, who worketh all things after the counsel of his own will, to disappoint your hopes in all these cases, and to terminate your direct connexion with such benevolent enterprizes, by the death of your Missionaries, or by causes more distressing. Still, however, you did not quit the field of Missionary exertion. While you could not find Missionaries to train up, and to send forth “to the help of the Lord against the mighty,” in those regions “where Satan’s seat is,” you cheerfully co-operated, in the more humble form of an Auxiliary, to those Societies who were blessed more abundantly. There are four Societies, into whose treasury your funds have been directed, and in whose labours you are entitled to claim a special interest. These are the London, the Edinburgh, the Baptist, and the Moravian Missionary Societies. To these Societies you have contributed above £2000:—To the London Missionary Society, £850;—to the Edinburgh (now the Scottish)

Missionary Society, £300;—and to the Baptist, and the Moravian Missionary Societies, each £500; making in all, £2150. In the success of these Societies, you cordially rejoice; and their joy in the fruit of their labours will not be diminished, but on the contrary, rendered more abundant, because you joy and rejoice with them all. You will read the reports of their transactions with a deeper interest, and you will pray on their behalf with greater fervency, when you consider, that as a Missionary Society, you were among their earliest Auxiliaries; and if it shall please God again to deprive you of a Mission, exclusively your own, or if your funds shall permit, you will be as forward to assist them as in times past.

The progress of zeal for the diffusion of the knowledge of Christ, during the last twenty-seven years, cannot fail to awaken the most lively gratitude, in the hearts of “them that love our Lord Jesus Christ in sincerity.” To the London Missionary Society, the Parent of all the more recent Institutions of the kind, the Christian world is deeply indebted. Other Societies, as your first Address states in the passage which has been quoted, were previously in active operation. But to set the example of union and co-operation among the friends of truth, ~~in~~ the prosecution of this glorious object, is an honour which was reserved for the concluding years of the eighteenth century; and in this grand movement, the London Missionary Society was the primary agent. Your erection into a distinct Society, was intended to excite, in this City and the neighbourhood, a more general interest in the good cause, and it served at the time this important purpose. Of those who met and deliberated on that occasion, “the greater part remain unto the present time, but some are fallen asleep,” and “have received the end of their faith, even the salvation of their souls.” “They rest from their labours, and their works do follow them.” For “the word of the Lord endureth for ever,” and the Spirit by which our departed fathers

were animated, is poured out on their children. Within the last twenty-four years, more has been done for the propagation of the Gospel, than during nearly half as many centuries, by which these years were preceded. Bible,—and Missionary,—and School,—and Tract Societies, have been multiplied; the same spirit of holy zeal, has been poured out in all the quarters of the world; the young and the old, of both sexes, have been fired with the same noble emulation. In our own city, Auxiliaries have been formed to almost all the Institutions, which have for their object, the diffusing of the knowledge of salvation by Jesus Christ, whether among the Jews or the Gentiles,—in the Islands of the sea, or on the Continents into which the earth is divided,—in foreign lands or in the British Isles. The increase of such Associations, has, by the blessing of God, imparted to all of them, new life and vigour. In the progress of this cause, we cannot cease to rejoice; we will persevere in this good work, knowing that in due time we shall reap, if we faint not; and whatever be the office which God shall assign to us, whatever be the honour and the success which he may be pleased to grant, we shall be satisfied, if we receive his approbation, saying, ye have done what ye could,—forasmuch as it was in your hearts to build an house unto my name, ye did well that it was in your hearts.

The gratitude of the Society is due to those who, by subscriptions, collections, or donations, have contributed to your funds; and, while you express your confidence that you will partake of their future liberality, they are hereby requested to accept of your cordial acknowledgments. Of those Societies who, since the last annual meeting, have become your benefactors, it is proper that particular mention shall be made. Your thanks are rendered to the Lesmehago Bible and Missionary Society,—the Northern Missionary Society,—Killerman Society,—Urquhart Penny-a-week Society,—Port-Glasgow Missionary Society,—

Saltcoats Female Association,—Missionary Society of the Theological Students in the University of Glasgow,—Eaglesham Society for Religious Purposes,—Friends in the Island of Cumbræ,—Calton Association for Religious Purposes,—Two Bible and Missionary Associations in Campbell-street, Glasgow; the one belonging to Messrs. Kidston and Brash's congregation, and the other to Mr. Turnbull's,—and to your Auxiliaries formerly mentioned,—the Glasgow Female Auxiliary Society,—the Glasgow Youths' Auxiliary Society,—and the Greenock Auxiliary Society.

Your claim to the benevolence of the friends of Missions, the Directors will not urge by any other arguments, than by stating that the balance in your Treasurer's hands, amounts to no more than £105 : 12 : 4; and that for the support and the extension of your Mission in Africa, for the maintenance and the education of the Students under your care, and for giving suitable encouragement to others who shall be willing to devote themselves to this good work, your sole dependence is on the liberality of the public.

The cause in which you are engaged, you are entitled to plead, and you will plead, with all boldness. To enlighten the dark places of the earth, is not the peculiar concern of any Society, or of any denomination of Christians, but is common to all who love our Lord Jesus Christ in sincerity. From the slumber of many hundreds of years, the Church of the living God, has been awakened to a sense of duty, by a loud cry from more than seven hundred millions of our race, who sit in the region and shadow of death, and are going down to the chambers of death. That they to whom the word of God has come, are bound to do what they can, for the purpose of imparting to the whole world, the knowledge of salvation by Jesus Christ, is not only acknowledged, but must be felt, by all who "have tasted that the Lord is gracious." When we look around us, and survey the extended scenes of moral desolation, which present themselves to view, when we think of the mighty

revolution which must be accomplished, and of the slender means which are employed, the heart sickens, and the arm is enfeebled. To the praise of the grace of God, let it be gratefully acknowledged "that he hath done marvellous things. His right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly showed, in the sight of the heathen." What has been done, is nothing, when compared with what remains to be effected. But we will not despair of ultimate success. We know that with God, nothing shall be impossible. To his own Son, our Saviour, the heathen have been given for his inheritance, and the uttermost parts of the earth for his possession. That he shall inherit all nations, must, therefore, be infallibly secured.

Let us, then, encourage one another, and intreat all into whose hands this Report shall come, our fellow-citizens especially, and those who have assisted us by their contributions, to persevere in labours of love to our heathen brethren. We claim an interest in the prayers of the faithful,—for ourselves,—for our Missionaries,—for the sons of Africa, among whom they are destined to labour,—and for all other Societies, who are our fellow-workers unto the kingdom of God,—for all their agents,—and for all to whose eternal salvation their benevolent exertions are devoted. With fervent prayers, contributions must be united. "Honour the Lord with thy substance," is the commandment of God, which all who love him, must feel themselves bound to obey. If it had seemed good in his sight, he might have maintained his own cause, and promoted the enlargement of his kingdom without human agency, and by methods which do not require, that the silver and the gold, shall be consecrated to the Lord of the whole earth. He demands a portion of our substance, to send the light of truth to the dark places of the earth; and it is our duty, our interest, and our honour, to give him of his own for this purpose.

Our fathers presented many fervent supplications for the heathen nations, saying, "Our Father who art in heaven, hallowed be thy name, thy kingdom come." In labours of love, for the salvation of those whom darkness hath covered, they were greatly deficient. Their children are active in this good cause. But is there not reason to fear, that we are not so deeply impressed with the necessity of the agency of the Holy Spirit, to give effect to our exertions? and that our prayers in reference to this matter, are less frequent, and less fervent? We must give with the one hand, while we work with the other; and our eyes, meanwhile, must be directed to Him, on whose blessing the success of all attempts to promote the extension of his kingdom, and the salvation of sinners, absolutely depends.

That the benevolent exertions of Missionary Societies shall be crowned with the most glorious success, is one of the many delightful considerations, which encourage us to persevere in this good work. The Lord will remember his word unto his servants, on which he hath caused us to hope, that "from the rising of the sun unto the going down of the same, his name shall be great among the Gentiles, and that in every place, incense shall be offered unto his name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." What the arm of the Lord hath accomplished, by the humble and patient labours of Christian Missionaries, in India, and Africa, and America, and in the Islands of the Atlantic and Pacific Oceans, and in the regions of the North, inspires with gratitude, and gives vigour to hope. Though the beginning be small, yet the latter end shall greatly increase. That in labours of love for the salvation of those who know not God, the British Isles took the lead, and continue to hold the first place, constitutes at once the chief glory and the best security of our country. "Behold, there has arisen out of the sea, a little cloud like a man's hand," which is spreading in every direction, and shall continue to extend, until the whole

heaven shall be black with clouds, and there shall be a great rain, to refresh and to fertilize, all the habitable parts of the earth. "Then shall the earth yield her increase; God, our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him." Faithful is he who hath promised, who is able to perform the word which is gone out of his mouth; "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." "For thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces to the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." The event is certain, and the time is fixed. But it is not for us, to know the times and the seasons, which the Father hath put in his own power. To be active in this good work is our duty. To give the blessing, belongs exclusively to that "God who quickeneth the dead, and calleth the things which be not, as though they were." "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then he answered me, and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel, thou shalt become a plain, and he shall bring forth the head-stone thereof with shoutings, Grace, Grace, unto it." In this undertaking, partial disappointment and delay must be expected; ultimate and complete success is however absolutely certain. "And the Lord answered me, and said, Write the vision, and make it plain, on tables, that he may run that readeth it. For the vision is yet for an

appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it shall surely come, it will not tarry. Now the just shall live by his faith; For the earth shall be filled, with the knowledge of the glory of the Lord, as the waters cover the sea."

From the hill Calvary, where the Son of God bare our sins in his own body on the tree, he looked forward to that happy period which is yet future, when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." This is "the joy which was set before him," and for which "he endured the cross, despising the shame,"—the joy which he so delightfully expresses, in the latter part of that Psalm which begins with the prayer of the afflicted Saviour, when he was overwhelmed, and poured out his complaint before the Lord. To be fellow-workers in fulfilling his joy, is the highest honour which we can attain, the noblest service in which we can be employed. In the progress of the gospel, the spirits of just men made perfect rejoice abundantly; but in promoting it they cannot co-operate. The saints that are on the earth enjoy the superiority, in reference to this matter. May our souls now ascend to heaven, in faith, and love, and gratitude, and zeal, and desire,—may we be partakers of the joy, which supported the heart of the great God our Saviour Jesus Christ, during the darkest hour of his humiliation, while we repeat the concluding words of that song, in which the universal triumphs of his grace are anticipated, and utterance is given to the gladness of heart which they inspired, when beheld by him in distant perspective. "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the Governor among the nations. All they that be fat upon earth, shall eat and worship; all they that go down to the dust, shall bow before him; none of them can keep alive his own soul. A

seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and they shall declare his righteousness unto a people that shall be born; and that he hath done this."

SUBSCRIPTIONS and DONATIONS, in aid of the Society, will be received in *Glasgow*, by the Treasurers, the Secretaries, the Directors, and at the Religious Institution Rooms, by Mr. NASMITH;—in *Edinburgh*, by the Rev. Dr. PEDDIE;—in *London*, by the Rev. Dr. WAUGH, the Rev. Dr. MANUEL, and the Rev. GEORGE GREIG;—in *Liverpool*, by the Rev. Dr. STEWART, and the Rev. Dr. BARR;—and in *Manchester*, by the Rev. Dr. JACK.

A P P E N D I X.

OF the communications from our Missionaries in Africa, previously to the Annual Meeting, the substance has been stated in the Report. Since that time, several letters from Mr. BENNIE,* addressed to the Directors, to his relations in this place, and to his fellow students who are still under the care of the Society, have been received. The latest of these is dated on the 20th of March last. He arrived at Caffraria in the middle of November, and during the four months of his residence in that distant land, he has not been idle. Although it cannot be expected that this short term would supply much information, yet his letters furnish particulars which may be gratifying to those who take an interest in Missions to the Heathen world; and they will form a short Appendix to the Report.

While he is not insensible to the difficulties of his situation, and the privations to which a Missionary must submit, he expresses his entire satisfaction with the choice which he has made, and his earnest desire to save the souls of those who are without God, and without hope in the world. To one of the Directors he thus writes, "By the mercies of our Heavenly Father, I am again permitted to address you. I enjoy perfect health, to which are added many comforts. Indeed, I am unable to express the happiness I possess, in having my lot cast in this country, where I am willing to spend, and to be spent, in the good work to which I am called. There is not another country in the globe where I could wish to spend my days. Even in my native land, I think I could not enjoy the happiness which I derive from the study of a language as yet unwritten, and in ranging about among a people sunk in ignorance and wickedness, but who are capable

* Mr. and Mrs. Thomson were detained in Cape Town, and arrived in Caffraria only a few days before the date of Mr. Bennie's last letter. We expect soon to hear from him also.

“ of the highest improvement, telling them the glad tidings of salvation, which till now, very few of them have heard. This, dear Sir, is the bright side of the picture. I could shew you a dark side. But I will leave all in the hand of God. He can make the wrath of man to praise him.” In a letter to one of his relations, he expresses himself in the following terms:—“ Many a time I think on all the dear friends whom I have left, and sometimes I wish that I were with them for a while. But I could not choose to remain at home. My love for this poor country would not allow me. I do not know what to say to my mother. I am certain she will now and then have anxious thoughts on my account. But really she need not; for I would not exchange my happy lot, for any that I know of in the wide world; and if ever I shall be compelled to abandon my arduous task, I am sure that I could not be happy even at home.”

His account of the moral condition of the Caffres, and the neighbouring tribes, contains nothing new. They are ignorant of God, and are the slaves of sin. It is difficult to fix their attention, and what they seem to have apprehended is soon forgotten. “ Yesterday being sabbath,” (letter dated 19th March) “ I rode through seven Kraals, and spoke to a number of people belonging to each of them. Ah! had you been with me, you would have been astonished and grieved to see them, alike ignorant and brutish as the beasts of the field.” The Sabbath and the Tuesday are employed in visiting the neighbouring Kraals. “ During these visitations, with our interpreter, I am sometimes truly grieved. For when I ask them about God and their souls, they will laugh, and say that they know nothing about it; and finding no foundation on which I may build, I try to lay one, but by the time I return, alas! it is swept away, and I have just to commence my work again.”

It was, it seems, the opinion of some, that the language of the Caffres contained no name for the Supreme Being. Mr. Bennie also thought so, until after being some months among them, the contrary was ascertained in a manner the most satisfactory. “ It has been said that the Caffres have no name for God, and indeed, until the other day, I thought so myself. But having rode to a distant Kraal, with our interpreter, to speak to the people, and addressing my-

“self to the chief, I asked him who made the sun, moon, and stars? He at once said, Ruthlanga; and yesterday, in visiting another Kraal, I made use of the term, instead of Utikla the Hottentot term, and they seemed all to know it. I have mentioned the word to several of our own people, who say that it is the Caffre name for the Great Being who made all good things. This word,” he adds, “seems to be derived from the name of the sun which is *langa*.”

The following extract illustrates the character of the Caffres, and shews that their intercourse with Christians has already produced a certain degree of civilization:—“I have, with my brethren, followed a child to the grave, who died I think of Hydrocephalus. I attended it frequently during its illness, giving it, now and then, a little medicine. The little body was firmly rolled up in an old grass matt, and bound with the bark of a tree, and being laid on a kind of spokes, it was carried away by half a dozen of men. Various ideas presented themselves to my mind, while going to the grave. The manner in which the Caffres in general dispose of their dead, is in my apprehension truly barbarous; as soon as the spirit has fled, they wrap up the body in a matt, and four or five men bear it away to a wood, where they leave it exposed to be devoured by wild beasts. Mr. BROWNLEE* spoke at the grave, and in the evening (for we assemble the people every morning and evening to worship) the event was farther improved by one of the Brethren, from these words, “Thy brother shall rise again.” The speaker took occasion to testify against an opinion, which I fear is too prevalent among the Caffres, namely, that men go and come like the beasts which perish.”

Mr. Bennie has made such proficiency in the Dutch language, that he is able to converse and to teach in it, although he was altogether ignorant of it when he left this place. He is diligently employed in the acquisition of the language of Caffraria, that he may be prepared to speak to them in their own tongue, the glad tidings of salvation. For some time he has been teaching a school every morning. In February, the scholars were about forty in number. In March, they had increased to betwixt fifty and sixty.

* Mr. Brownlee is the fellow-labourer and friend of Mr. Bennie, to whose kindness he has been much indebted, and of whom he frequently speaks with warm affection.

"I scarcely know what to say about the language. The attainment of it will certainly be a most difficult task; but to the poor people it is of great importance. We are much in want of proper assistants. We will however lay the foundation as well as we can, on which future Missionaries may build; and we have a few stones already collected. For we have got on a little way with our Vocabulary. I have got the children in the school to repeat, in their native tongue, the Lord's prayer, a morning prayer, thirty short questions, a part of the Creed, a doxology, and part of the twenty-third Psalm, the whole of which we have translated." He gives these specimens of the Caffre language, and also part of an original poem, composed some years ago, by a native who had acquired some ideas of our religion from a Christian Colonist. Of his translation of the twenty-third Psalm, he says, "You see, my dear Sir, there is nothing of poetry in this piece, except the number of syllables for common metre; and indeed, we can attempt nothing farther at present. The real Caffres, the best of the people, I believe, sing these lines with more understanding, than they could possibly sing the Dutch hymns, formerly in use among them."

Of his usual labours he gives the following account to his brother:—"I learn the Caffre language daily. Wednesday and Saturday mornings and evenings, I address our people in the Dutch language. Every Tuesday I visit a part of them in their own houses. On Thursday and Sabbath I visit the neighbouring Kraals."

His observations on the sound and the orthography of the language discover attention to the subject, and to some will not be uninteresting.

"We have not a superfluous vowel in any word. We write every letter as it is sounded. For example, were we writing the words *love* and *time*, we would write *lov,—tim*. We are partly obliged to follow the Dutch sounds of the vowels rather than the English. The *i* is sounded like the English *e* in *even*. The *e* is sounded like the *a* in *lade*. The *a* is always sounded broad as in *far*. A vowel which occurs frequently, I mark thus, *ë*. It sounds like the Greek *ëta* in composition.—It is a fine, soft, agreeable language, and uncommonly musical; and the

"chief difficulty in the attainment of it, besides the various clacks, "is the ignorance of the Caffres concerning hundreds of objects, "and by consequence of their names, with which the civilized "world is familiar." *

Mr. Bennie expresses his earnest desire that other Missionaries shall be sent to that distant country, and his hope that he may soon be followed to Caffraria by those who were the companions of his youth, and his fellow-students.—"I am longing to receive letters "from you and the Society. I wish that my dear old friend "Mr. Ross, with my other brethren, may soon find their way to "this place."—He speaks favourably of that division of the Caffres, called Tamboukies, whose country lies to the north of his present station.—"From what I have heard and seen of them, "they are certainly superior to the Caffres immediately around us. "I sincerely desire that it may be the will of God, and that the "hearts of the Directors and of the Society may be so disposed, "that a Mission, may, with the approbation of government, be at- "tempted among this people. I asked one of their Captains, the "other day, for we have had many visits from them, whether his "people would use an Englishman civilly, if he came to live among "them? O yes, he replied, he would be perfectly safe among "them, for though some were afraid of the English, many were "desirous, that teachers might be sent, to build and plant among "them as we do here. Their King's Kraal is only about two days' "journey from us. When I have got a little farther on in the "language, I intend, with the permission of government, to pay "him a visit, and take a view of the country."

Mr. Bennie has built a house, and enclosed a small garden, and some of his letters are dated from Glasgow Mission House Chumie, Caffraria. He earnestly intreats the Society to persevere in their labours of love to the Heathen, and to extend their Mission in that quarter of the globe,—and in the most importunate manner, he requests an interest in the prayers of the members of the Society, and of all who desire the salvation of the perishing Heathen. "O my dear Sir," are his words in one of his letters, and they contain much to the same effect;—"engage as many as you can of

* If it shall afterwards be thought proper, these specimens of the language of Caffraria may be inserted in the Religious Magazines.

“ them who love our Lord Jesus in sincerity, to pray for the out-
“ pouring of the Holy Spirit on this people. For I am fully con-
“ vinced, that no change for the better can take place among them,
“ until the Spirit be poured upon us from on High. Then the
“ wilderness shall become a fruitful field, and the fruitful field
“ shall be counted for a forest. But I desire to wait with patience
“ and in hope; and to be sowing among them a little seed, which,
“ by the blessing of God, in answer to your prayers, may bring
“ forth fruit unto eternal life.”

By every friend of the Lord Jesus who shall read these pages,
this request will be granted.

SUBSCRIPTIONS, DONATIONS, &c.

TO THE

GLASGOW MISSIONARY SOCIETY,

From 25th May 1821, to 21st May 1822.

	Donations.			Annual Subscriptions.		
	£	s.	d.	£	s.	d.
Alexander, Mr. James	0	10	6			
Alston, Mr. John	1	1	0			
Anderson, Mr. Matthew				1	1	0
Angus, Mr. William				0	10	6
Ballantine, Mr. Andrew	1	1	0			
Barclay, Messrs. Matthew, & Co.				1	1	0
Bartholomew, Mr. John	1	1	0			
Barnhill, Mr. James				1	1	0
Barr, Mr. William	0	10	6			
Baxter, Mr. Isaac				1	1	0
Bennet, Mr. James	1	1	0			
Berwick-on-Tweed, Collection in the Relief Chapel, at a Sermon by the Rev. Dr. Thom*	11	0	0			
Brown, Mr. Robert				2	2	0
Brown, Mr. John (2 years)				2	2	0
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Brown, Mr. William	1	1	0			
Brown, Mr. Moses	0	10	6			
Bryce, Mr. John	1	1	0			
Buchanan, Mr. William				1	1	0
Buchanan, Mr. David				0	10	6
Buchanan, Mr. Allan				0	10	6
Burns, Mr. James				1	0	0

* The Collections and Subscriptions which were procured betwixt the date of the Annual Meeting for 1821, and the time at which the Report for that year was printed, were included in the list of Subscribers then published; but are inserted also in the present list, as they form part of the receipts for the year ending May 1822.

	Donations.			Annual Subscriptions.		
	£	s.	d.	£	s.	d.
Campbell, Mr. William				1	1	0
Campbell & Barlas, Messrs.				1	1	0
Campbell, Mr. David	0	5	0			
Chalmers, Rev. Dr.				1	1	0
Chrystie, Mr. James				0	10	6
Clark, William, Esq.				2	2	0
Cogan, Mr. Hugh				1	1	0
Cogan, Messrs. J. & R.				1	1	0
Collins, Mr. William				1	1	0
Cornfute, Mr. G. L.				0	10	6
Craig, Mr. William				0	10	6
Cullen, Mr. John	0	10	6			
Cumbræ Island—Rev. Mr. M'Kirdy and Friends, per the Rev. Dr. Love	3	0	0			
Cunningham, Robert, Esq. Sea Bank	1	1	0			
Currie, Mr. Daniel, per the Rev. Mr. Carment	2	10	0			
Dalglish, Robert, Esq.				1	1	0
Dalglish, Mr. James				1	1	0
Deakin, Mr. James (2 years)				2	2	0
Douglas, Mr. George				1	1	0
Downie, Mr. John	1	1	0			
Dumbarton, Collection at a Sermon by Rev. Dr. Thom	7	0	0			
Do. at Relief Church, by Do.	3	15	7			
Dunbar, Collection at a Sermon by Do.	4	0	0			
Eaglesham, Society for Religious Purposes, per the Rev. Mr. Dickson	6	0	0			
Falconer, Patrick, Esq.				1	1	0
Ferguson, Mrs.				1	1	0
Ferguson, Mr. William				1	1	0
Ferguson, Mr. Alexander	1	1	0			
Fleming, Mr. Peter				1	1	0
Forrester, Mr. Robert	1	1	0			
Frazer, Mr. J., Inverness	1	1	0			
Friend, per Mr. Bennet	10	0	0			
Friend, at Port-Glasgow, per the Rev. Dr. Love	5	5	0			
Friend,	1	1	0			
Friend,	1	1	0			
Friend,	0	10	6			
Friend,	0	5	0			
Fullarton, Mr. Allan				1	1	0

	Donations.			Annual Subscriptions.		
	£	s.	d.	£	s.	d.
Galloway, Messrs. J. & C.	2	2	0			
Galloway, Mr. Alexander	1	1	0			
Gardner, Mr. Andrew	0	10	6			
Gemmell, Mr. David, per the Rev. Dr. Wardlaw.....	1	1	0			
Gibson, Mr. John				1	1	0
Gilmour, Mr. David	0	10	6			
Glasgow Female Auxiliary Society.....	143	3	2			
—— Collection at annual Sermon by Rev. Dr. Thom	42	4	2			
—— Do. at Barony Church by Do.	27	14	10			
—— Do. at College Church by Do.	20	0	0			
—— Do. at Shuttle-st. Meeting-house by Do.	5	3	7			
—— Do. at Prayer Meetings	2	15	9			
—— Calton Association for Religious Purposes	20	0	0			
—— Campbell-street Bible and Missionary Society, per Rev. Messrs. Kidston and Brash,	10	0	0			
—— Do. Do. per the Rev. Mr. Turnbull	10	0	0			
—— Theological Students of the University.....	10	0	0			
—— Youth's Missionary Association	26	4	6			
Graham, Mr. Patrick	1	0	0			
Graham, Mr. John, South Frederick-street				0	10	6
Greenock Auxiliary Society, per Mr. R. D. Kerr	10	0	0			
—— New Church, Collection at a Sermon by the Rev. Dr. Thom	11	4	0			
—— Chapel, Do. Do. by Do.	8	1	0			
Hampshire, Donations in, by the Rev. Dr. Thom	22	0	0			
Hall, Mr. James				0	10	6
Hamilton, John, Esq.				2	2	0
Harvey, Mr. John				0	10	6
Henderson, Mr. John				1	1	0
Henderson & M'Kinlay, Messrs.				1	1	0
Hood, Robert, Esq.				1	1	0
Hunt, Mr. John	1	1	0			
Inverness, Collections at a Sermon by Rev. Dr. Thom	6	4	0			
Irvine, Do. Do. by Do.	12	1	6			
Johnston, Miss	1	1	0			
Johnston, Mr. David	0	10	6			
Kay, Mr. David	1	0	0			
Kelly, William, Esq.				1	1	0
Kidd, Mr. John	1	1	0			

	Donations.			Annual Subscriptions.		
	£	s.	d.	£	s.	d.
Kilhermont Missionary Society, per Rev. Mr. Kennedy	3	0	0			
Kilmarnock, Collection at a Sermon by Rev. Dr. Thom	14	11	0			
Do. at Relief Church, by Do.	2	0	0			
Kilwinning, Do. at a Sermon by Do.	5	0	0			
King, Mr. John				1	1	0
King, Mr. Andrew				1	1	0
Lady, per the Rev. Mr. Carment	1	1	0			
Lady,	1	1	0			
Lanark, Collection in the Parish Church at a Sermon						
by the Rev. Dr. Thom	7	14	1½			
Do. at the Rev. Mr. Harper's Meeting-						
house, by Do.	4	0	8			
Do. at the Rev. Mr. M'Farlane's Do. by Do.	3	10	6½			
Do. after a Sermon preached in the Insti-						
tution Hall at New Lanark	2	10	0			
Largs, Collection at a Sermon by the Rev. Dr. Thom	6	11	0			
Lawson, Archibald, Esq.				1	1	0
Lawson, Mr. Thomas				1	1	0
Leechman, Mr. William	1	1	0			
Lewis, Mr. George				0	10	6
Lesmahago Bible and Missionary Society	10	0	0			
Lockhart, Mr. William	0	10	6			
London, Collection in Albion Chapel at the Ordina-						
tion of the Rev. Mr. Thomson	18	1	0			
Do. at the Scots Church, Swallow-street,						
at a Sermon by the Rev. Dr. Waugh	18	12	0			
Sabbath School Auxiliary Missionary Soci-						
ety, Swallow-street	5	5	0			
Middleton, Mr. William				1	1	0
Millar, Mr. Michael	1	1	0			
Millan, Mr. Lewis	0	10	6			
Milligan, Messrs. James and Andrew				0	10	6
Mitchell, Andrew, Esq.				1	1	0
Mitchell, Mr. William	0	10	6			
Mirrlees, Mr. Peter				1	1	0
Moir, Mr. John	0	10	6			
Montgomerie, Mr. Matthew				1	1	0
Munro, Mr. Robert	0	10	6			
M'Callum, Mr. Duncan, Senr.				1	1	0
M'Cann, Mr. William, Gourock	1	1	0			
M'Ewan, Mr. William	1	1	0			

	Donations.			Annual Subscriptions.		
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M ^r Farlane, Rev. Mr.				0	10	6
M ^r Farlane, Mr. John, Junr.	0	10	0			
M ^r George, Mr. Andrew				1	1	0
M ^r Grigor, Alexander, Esq.				2	2	0
M ^r Intyre, Mr. John	0	10	6			
M ^r Kay, Mr. Alexander	1	1	0			
M ^r Kay, Mr. Hugh	1	1	0			
M ^r Kie, Mr. James				1	1	0
M ^r Kinlay, Mr. Charles				1	1	0
M ^r Nicol, Mr. Daniel	1	1	0			
Northern Missionary Society, per Rev. Mr. Macintosh	30	0	0			
Owen, Mrs. New Lanark	3	0	0			
Paul, Mr. Henry				1	1	0
Peat, Mr. James	1	1	0			
Perston, Matthew, Esq.	1	1	0			
Perie, J. Esq. Freeman's Court, London	5	0	0			
Playfair, Patrick, Esq.	1	1	0			
Playfair, Mr. James	1	1	0			
Port-Glasgow Missionary Association	10	0	0			
Collection at a Sermon by the Rev.						
Dr. Thom	9	2	0			
Robertson, Mr. John	1	1	0	1	1	0
Robertson, Mr. Andrew	1	1	0	1	1	0
Robertson, Mr. Robert				1	1	0
Robertson, Mr. James				0	10	6
Rodger, Mr. James	1	1	0			
Rodger, Mr. William	1	1	0			
Ronald, Mr. John				2	2	0
Roxburgh, Mr. John	1	1	0			
Saltcoats, Collection at a Sermon by Rev. Dr. Thom	6	6	0			
Female Association, per the Rev. Mr. Ellis	5	0	0			
Sandford, Professor D. K. College				1	1	0
Simpson, Mr. William	1	1	0			
Sharpe, Messrs. William and John	1	1	0			
Smith, Mr. William				1	1	0
Sommerville, Mr. John	1	1	0			
Sommerville, Mr. James	0	10	6			
Spencer, Mr. James Lockhart	1	1	0			
Stevenson, Mr. Nathaniel	1	0	0			

	Donations.	Annual Subscriptions.
	£ s. d.	£ s. d.
Stevenson, Mr. Nathaniel, Junr.		1 1 0
Stow, Mr. David		1 1 0
Tannahill, Mr. Robert	0 10 6	
Tennent, Robert, Esq.	1 1 0	
Tennent, Mr. Hugh		1 1 0
Thomson, Mr. Thomas	0 10 6	
Turner, Mr. James	0 10 6	
Tweedmouth, Collection at a Sermon by the Rev. Dr. Thom	6 0 6	
Urquhart Penny-a-week Society	5 0 0	
Walker, Mr. Robert		1 1 0
Walker, Mr. Gabriel		1 1 0
Walker, Mr. William, Junr.	1 1 0	
Watson, Mr. Thomas		1 1 0
Watson, Mr. James, Surgeon	2 2 0	
Wilson, Mr. Samuel	1 1 0	
Wilson, Mr. John	1 1 0	
Wilson, Mr. John (of W. & S.)		1 1 0
Wilson, Mrs. Lanark	1 0 0	
Whyte, Mr. Andrew	1 1 0	
Wright, Mr. John, Junr.		1 1 0
Young, Mr. Robert		1 1 0
Zuill, Mr. John		1 1 0

ABSTRACT OF THE ACCOUNTS OF THE GLASGOW MISSIONARY SOCIETY,

FROM 25th MAY, 1821, TO 21st MAY, 1822.

RECEIPTS.

	£	s.	d.
To Subscriptions and Donations	194	16	6
- Collections	270	8	3
- Contributions from Societies	298	7	8
- Interest on Bill, per the Rev. Dr. Thom	0	14	6

£764 6 11

DISBURSEMENTS.

	£	s.	d.
By Balance from former year	86	0	9
- Board and Education of Students	117	8	8
- Mission to Africa, including Mr. Bennie's travelling expenses from Cape Town to Caffraria	142	1	3
- Mr. Bennie's Salary for 1822	94	16	10
- Do. Do. for 1823, remitted in advance by the Rev. Dr. Thom	95	3	6
- Rev. Dr. Thom, for travelling charges while preaching for the Society in Scotland and England	13	14	1
- Repaid sundry sums advanced in loan, by the Rev. Dr. Love, and others, to meet the expenditure of last year	80	0	0
- Printing Report for 1821, &c.	16	12	0
- Expenses of Meetings, Advertising, Postages, &c. ...	11	11	11
- Interest due the Treasurer	1	5	7
- Balance in the Treasurer's hands	105	12	4
	£764	6	11

Glasgow, 21st May 1822.—Examined and found correct.

(Signed)

JOHN ROBERTSON,
JOHN RONALD.