

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

East Lancashire Auxiliary Baptist Missionary Society.

We have great pleasure in stating that a new Auxiliary has been formed under the above title, which will include that part of the district formerly comprehended in the 'York and Lancashire Assistant Society,' which has not been comprised within the limits of the smaller Auxiliaries more recently constituted; and thus complete the organization of the system, throughout that extensive and populous portion of the kingdom. The account is given in a letter from the esteemed Secretary, Rev. John Birt of Manchester, to the Secretary of the Parent Society, who writes thus, under date of the 26th of November.

"A meeting was held in York-street chapel on Wednesday, the 20th inst., consisting of ministers and other friends of the Baptist denomination, residing in the eastern parts of Lancashire, when a Society was formed in aid of the Baptist Missionary Society, and denominated the "East Lancashire Auxiliary Baptist Missionary Society." At this meeting, several resolutions were unanimously adopted, expressive of warm attachment to the great cause of Missions in general, and particularly to the Parent Institution. The first Committee meeting, for giving effect to the purposes of the new Auxiliary will be held at Rochdale on the 18th of December next, and the first General Meeting of the Society is appointed for the 20th of May, 1823, at York-street chapel, Manchester."

GLOUCESTER.

Letter to Mr. Dyer, dated

Gloucester, Dec. 10, 1822.

DEAR SIR,

The design with which you are already acquainted, of forming an Auxiliary Baptist Missionary Society for the County of Gloucester, and parts adjacent, was completed on the 11th and 12th of last month; upon which

occasion we had the valuable assistance of several ministers of different denominations; and we have reason to believe, that the services were generally approved, as pleasing and edifying. The following was the order of proceeding.

Half-past six, Monday evening, November 11.—Prayer, and reading the scriptures, by Rev. T. Roberts; sermon by Rev. W. Winterbotham, from Micah v. 7, 8.

Eleven, Tuesday morning, Nov. 12.—Prayer by Dr. Ryland; sermon by Rev. T. Roberts, from Daniel vii. 13, 14; concluding prayer by Rev. Wm. Bishop, (Independent.)

Six, Evening.—The public meeting was held at the Bell Assembly-room: the attendance was numerous and respectable.

The Rev. W. WINTERBOTHAM in the Chair.

The addresses were serious, suitable, and impressive; that of the venerable and highly esteemed (senior) Secretary was particularly grateful to the feelings of the audience. Those of our Independent and Wesleyan brethren were distinguished by a kind and liberal spirit, and expressed their cordial approbation of our Mission.

Indeed, the interest that was felt by the assembly throughout the evening is best explained by the observation which was pretty general: "That they had no idea it was later than eight o'clock;" although it was ten when the meeting ended.

Our Auxiliary at present embraces ten congregations, who have expressed their intention of uniting with us; and we hope that others also will be added.

The contributions for the various purposes of the Mission was upwards of £20: we trust that by persevering efforts, they will be gradually increased, and that a permanent desire will be excited in our churches to assist in so good a cause; upon the success of which, and similar Institutions, under the Divine blessing, the happiness of the world depends.

We are, dear Sir,
Your affectionate brethren,

JOHN FRY,
G. B. DRAYTON, } Secretaries.
H. HAWKINS, JUNR. }

Foreign Intelligence.

SERAMPORE.

THE following particulars respecting this important station are extracted from a circular letter addressed by Mr. Ward, since his return, to several friends in different parts of Britain.

ON my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated. The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As this College is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by students in the Hindoo Colleges, conquered the Sungskrit Grammar, will soon commence the study of a regular series of Sungskrit literature. We have at present no students for the ministry, as we have not a Divinity Tutor, and Mr. Mack has not sufficiently mastered the language to devote any of his time to these native heralds of salvation. I have much comfort in meeting the students, and the boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in Bengalee,

“Oh thou, my soul, forget no more
The friend who all thy misery bore.”

Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily close serious Christian instruction. One morning the College Native Physician said, as we sat down to worship, “Sir, the boys have made a hymn, and wish

to sing it.” I sat and listened to this hymn in honour of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Bramhuns at their oblations. “Instead of the briar, shall come up the myrtle-tree, and it shall be to the Lord for a name,” &c. On the Lord’s-day, all these youths and children are engaged in catechetical Christian exercises in public worship:

The Translations are thus far advanced.

The whole Bible is finished at press in the Sungskrit, in 5 vols. 8vo.

The Bengalee in ditto, the Orissa in ditto, the Mabratta in ditto, the Chinese in ditto.

The Pentateuch in the Kankuna; and the New Testament in ditto.

The Pentateuch in the Sikh, the Historical Books in ditto, the Poetical Books in ditto, and the New Testament in ditto.

The Pentateuch in the Telinga, and the New Testament in ditto.

The Ditto in the Pushtoo, or Affghan, and the New Testament in ditto.

The New Testament in the Goojeratee, the Assam, the Mooltanee, the Harotee; the Bikanere, the Kashmere, the Harotee; the Bhogulkund, the Marwar, the Kanoge, and the Nepaul.

In the press, the New Testament in the Kurnata, the Oojeen, the Kassee, the Jumboo, the Monipore, the Magudha, the Palpa, the Shree Nagur, the Kumaon, and the Bhutneer.

There are also in the press, new Editions of the Holy Scriptures in several languages.

At Serampore, besides the English brethren, there are, as itinerants, labouring either regularly or occasionally, brother Douglas, Solomon, a converted Jew, Kanta, Huredoss, &c.

At Serampore, at the Mission Chapel, and also at the Danish Church, at Krishna’s Chapel, and across the Ganges at the Barrackpore Chapel, during the Sabbath, there are seven services, and parties of Native converts visit and preach in the streets of the neighbouring villages. At Serampore there have lately been frequent baptizings; the Native sisters have begun to hold prayer-meetings from house to house, and a happy revival is visible among the Native members, who amount to about sixty persons. Since my absence in Europe and Ame-

sea, several Native brethren and sisters have died full of Christian hope and joy.

The baptisms at Calcutta have also occurred frequently during the last two or three months. Here the preaching is kept up in Bengalee and English four times on the Sabbath, and ambulatory services in Bengalee are attended to almost every day in the week.

MOORSHEDABAD.

WE mention, with much concern, that the health of Mr. Sutton has been considerably impaired of late. The following extract from a letter to the Secretary, dated February 27, will shew, that his zeal and attachment to the work in which he is employed, have not been lessened by this circumstance.

I HAVE continued all the operations I was able among the Natives, and when my strength would permit, have gone out to the bazars and markets, to preach the kingdom of Christ. I have had many very interesting conversations with different persons, and a considerable number of tracts and parts of the scriptures have been distributed, and if I had not been confined to my house by pain and sickness, I should have taken several journeys into the interior parts of the country.

There is one pleasing fact I have also lately observed, and which is a certain sign that our efforts are not thrown away. You perhaps know that several of the Natives have established presses, and commenced printing on their own account; and so extensive are their exertions to dispose of their works, that there are four men employed in this neighbourhood in selling printed publications. One of them informed me last week, that his monthly sales amounted to upwards of thirty roopees. I endeavoured to induce them, for a small sum, to sell tracts, or parts of the scriptures, but could not succeed. The works which these persons sell, have nothing in them of Christianity; on the contrary, they are trash, in every sense of the word; yet still I think it is the beginning of the universal diffusion of know-

ledge among them, for never has a free press been established in any country without accomplishing much good.

My Native Schools are in much the same state as usual. The number of scholars is near 150, and the people near me have requested that I would establish one in my compound, near my house, which I intend to do next week. This school will be particularly under my eye. The schools are supported by the kind assistance of a few friends in the neighbourhood.

My illness has not much interfered with the preaching to the soldiers, with the exception of two or three Sabbaths. I have regularly administered the word of life to the church at Berhampore, and have baptized three since my last letter. The new chapel which I before mentioned as building at Berhampore, is finished, and will be opened on Lord's-day next. It is a good, substantial place, and will be a great blessing to the different regiments stationed there. The expense has been considerable — namely, nearly 2,500 roopees; but it is almost paid, and I hope the whole will be liquidated in the course of a year.

If my strength is restored, I shall take several journeys in a few months: among which I intend to take one to the northward, near Rajemahl. I hope it will please Divine Providence to grant my desire, and render me useful. One of my greatest afflictions has arisen from my being laid aside from many of those exertions in which I delighted. The station here is important, and I wish not to be removed from it, and hope my health will soon be completely restored. Providence has been exceedingly merciful to me during the whole of my residence here, in tempering every affliction according to my circumstances; and the surgeon to whom I have applied during my illness, is not only a friend, but a brother in Christ, with whom I have much sweet intercourse in the things of God. Though I am lonely while residing at Moorsshedabad, yet I am so much accustomed to it, that I feel it not. Indeed, if I were to attempt to recount all the special mercies I have received since my residence in the country, time would fail me. They have been numerous, as my wants so far exceeded my expectations. Frequently, when my fears have abounded, and faith been weak, the hand of God has been manifested, to remove my doubts and strengthen my dependence. Instead of finding myself a stranger in a few

reign land, I find every where a friend. My mind has been often grieved, that no more success attends the preaching of the word among the Heathen; but even here I have received many tokens for good, and the bread which has been cast upon the waters, may be found after many days. I see, more and more, that every pursuit that tends not to the glory of God, is vain and futile; and may my living and dying breath be employed in the service of the sanctuary!

In a subsequent letter, addressed to his former pastor, Mr. Ivimey, he mentions the following facts relative to the superstitions of the country, which came under his own notice:

YESTERDAY the swinging poojah commenced: there were two poles placed a little distance from my house, (there was only one last year,) and last night the flesh in side of the person's back, by which he was swinging with a hook, gave way, and he not only had the pain arising from the wound which he permitted to be given in behalf of his idol, but that of broken bones, from his falling from a considerable height. At all these meetings the Bramhups are sure to procure a harvest. At the assembly held last week, there were four Bramhuns, who shared the profits of the idol among them; and they generally procure one of the richest of the Hindoos in the neighbourhood, to come first upon the anniversary of the idol, and open the door of the temple in which he is placed, upon which occasion he generally presents a sum of money, clothes, jewels, &c. &c.; after him approach others in succession, and present their offerings: so that there is every inducement to promote deception.

DELHI.

WE extract the following incidents from a Journal sent by Mr. Thompson some time since, to Serampore. They occurred in one of his journeys to the northward:

An aged brahmun, who in consequence of a four years' leprosy, had worms crawling upon him, was brought

to Gurmookteeshwur, as he had expressed a wish to put an end to his bodily sufferings by drowning himself. His relations who were tired of him, and his neighbours who thought it a merit to persuade him to such an act, as well as the brahmins who were interested in the poor man's immolating himself, all seemed anxious for him to destroy himself. The brahmins and pundits even repeated verses in Sungskrita, to encourage him in his dreadful resolution, and to deter him from changing his purpose. In this state of things, he hearing of me, sent a message requiring my sanction to the horrid murder of himself, and promising to abide by my counsel, whether it were to desist from, or prosecute his purpose. I went, and found the pitiable object unable to move. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, by making him both see and feel what a bitter and evil thing it is. I held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first the old man would listen to nothing, but desired I would acquiesce in his horrid wish, which, he said, would be the completion of his happiness. I again went over the same grounds to dissuade him, but feared I should not prevail. He started another objection: who was to support him? his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to cry in a passion. After this he listened with great attention, and suddenly exclaimed with joy in his countenance, "Blessed! blessed your instruction! blessed the God who sent you! It is God that sent you! blessed your father and mother! blessed you and the instructions you have given me! I will not drown myself, but return to my village, and wait as you have advised, till my time comes to be freed from this suffering by death." An hour or two after this interview he left Gurmookteeshwur, and returned to his village Bhyna, near Dholpore, forty miles east of Meerut. On my return, I endeavoured to interest the Mahometan Tulseeldar of the district in the

preservation of the poor man, and he commanded his relations to see that he had a house, and every necessary afforded him.

Another short extract will, I am sure, be pleasing: it relates to the fate of a Hindoo gospel of Luke, and a Gospel Messenger, distributed at the last Hurdwar fair, Nov. 13. A respectable Hindoo of Ray-poora, near Patiala, brought a letter of introduction from a gentleman, and a Hindoo gospel of Luke, of which on my asking him, he gave the following account: Two brahmuns coming into his father's village with two gospels, the old man was anxious to know what they contained: he was answered briefly, that they were part of the Sahib's sbastras, which had been freely given them at the fair. The old man expressed a wish to possess at least one copy, but he could prevail on neither to part with a copy for him. He offered half a rupee, then a rupee, but was still refused, but this did not abate his desire for the book. In the mean time a voiragee who had perhaps visited some of our missionary stations, and been disappointed in his worldly expectations, expressed his astonishment at Hindoos, who retained their integrity, being so desirous of reading the books of the Feringhees. "The instant," said he, "any one reads the book, he is sure to lose his boliness and cast, and become a Feringhee; what have you to do with such a wicked book? Throw it into the Ganges." Such an account of the book and its effects, stunned all present, and had its effect with the most ignorant of the two brahmuns, who immediately held out his hand to the old gentleman, and offered him the book he so much desired, saying, "Take it, sir, I have no occasion for the book." The latter, as he was a person of some consideration, perhaps did not like to be influenced entirely by a wandering stranger, a Bengalee, or one from those parts, and therefore took the book without hesitation; on which the voiragee attacked the old man in very angry language. The son, fearing the consequences, interposed, and said to the voiragee, "What is it to you if we take and read the book?" "Go, go," replied the voiragee, "and become a Musulman and a Feringhee, and lose your dharma (holiness). The son who had read the tract, replied, "How do I lose my dharma? If this book had taught me to lie, steal, and commit

every iniquity, I should then have thought it bad and have thrown it away; but it teaches the way to heaven only by a different name, that of Jesus; we say Eeshur and Khoda, and they say Jesus, this is the only difference I can see." Thus the struggle between these two men ended in the book being received. Every such instance makes it more and more evident that the Lord Jesus has a people in Hindoost'han whom he will one day call forth to declare his praise. Surely it was not in vain that he said when he died, he should not die for one nation only, but that he should gather together in one the children of God that were scattered abroad. May it evidently appear that Christ has much people in this country!

COLOMBO.

*Extracts of a Letter from Mr. Chater to Mr. Dyer, dated
Colombo, Feb. 6, 1822.*

THE season of the year affording the best opportunities for sending communications to England having again arrived, I must endeavour to make the best use of it I can. I have to be thankful that, excepting the trial of my sad and solitary circumstances, I have not had to endure any personal affliction. This ought to excite in my heart unfeigned gratitude; and lead me, with the man after God's own heart, to say, "Bless the Lord; O my soul," &c. &c. My labours have been much the same as in former years, excepting that I have gone every Sabbath-day to a village, instead of preaching three times in Colombo. My weekly plan at present is as follows:—Sabbath-morning, at eight, I preach in the Fort in Portuguese; from which place my house is more than two miles distant; at twelve, at Mattackooly or Kattoopellella watte. These places are in the opposite direction to the Fort from my habitation. The latter, three miles distant, up the Kalany river; the former two miles down the river. At seven in the evening, I preach in Portuguese in the Pettah, which service has been carried on in the same place, and at the same hour, either in English or Portuguese, for more than nine years. This is the first mission-place of worship that the inhabitants of Colombo (in modern times) ever saw. But to proceed with

the account of my week's engagements: Monday is devoted entirely to translating; and if Monday is not sufficient to prepare for the day of meeting in the translating room, Tuesday or Wednesday. The proper work for these days is visiting schools. But as I consider translating the most important of all my labours, when it is necessary, I make every thing give way to that. Wednesday evening we have Portuguese preaching in the Pettah. Thursday is the day for the meeting of the translators; which is still held in the library at the Wesleyan Mission House. In the evening I preach in my own native tongue in the Fort. Friday evenings in Singhalese at the Grand Pass, and the day is spent in preparing for it. Saturday is another day, the best part of which is devoted to translating; and what is not taken up by that, is, of course, employed in preparing for the Sabbath. Having laid before you this weekly plan of filling up my time, you will naturally wish to know, in the next place, what has been accomplished by adopting and pursuing it? In that important work, to engage in which led me to make choice of Colombo as my station, i. e. translating, we are making a steady, though not a rapid, progress. Had not one of our number (Mr. Clough,) been laid aside by sickness, we should have been very near the end of the 1st of Kings; and I hope it will yet be completed before the end of this month. Two editions of the new translation of the New Testament, you are aware, have been printed off; and also, besides what we have done of the Old Testament, as above mentioned, in a regular course, the Psalms and Proverbs are in circulation. Surely we ought to hope and believe, that this important "labour will not be in vain in the Lord." Our congregations continue much as they have been for a long time. At the Portuguese preaching in the Fort, the word seems to have more effect on the hearers than at the other places. It is not uncommon there to see five or six with tears falling down their cheeks, which, I would fain hope, may be a proof of that godly sorrow which worketh repentance unto salvation, not to be repented of.

Our Native Schools have, on the whole, prospered better this year than any preceding one; and as it is by means of these that we have at present any certain prospect of communicating useful knowledge to the inhabitants

of this island, it is encouraging and gratifying to see them increase and prosper. At the end of 1820, the number was seven; containing 244 scholars. On the 1st of January, another was commenced; in which the number of boys is 36. I endeavour to visit them all once a month; besides which, the Mohandiram is appointed to visit one or two every week. On visiting them, I ascertain exactly the progress the different classes have made from one visit to another; and in catechizing them, endeavour to impress on their minds the important instructions the Catechisms contain; and this I always find the pleasantest part of my Missionary labours. Once a month I assemble all the schools, both masters and scholars, in our Grand Pass meeting-house; on which occasion I examine one class in each school, in the presence of the whole, and praise or blame according to the proficiency that has been made. This has been attended with very pleasing effects, in exciting a laudable emulation in those masters and scholars who were before most deficient. And this opportunity I improve in the best manner I am able, to point out to them their deplorable condition as sinners, and exhort them to repent and believe the gospel: with what success time must shew: all that has yet been evident, is but little indeed. And yet who that knows and considers the value of an immortal soul, would not rejoice to see 200 or 300 of the poor ignorant children and youth of this too long neglected island, called together, though it be but once a month, to hear of "the Lamb of God, who taketh away the sin of the world?" Their being taught daily to read the sacred volume also, must prepare them in a very superior manner to understand what is preached to them, to what any other persons in this country can be. And Oh! if we are favoured with that blessing, which many a wrestling Jacob is daily soliciting at a throne of grace, a gracious out-pouring of the Holy Spirit, what wonders might we not soon witness, even in this valley of dry bones? Sometimes I feel the full weight of that discouragement which it is natural for unsuccessful efforts to produce; but never so as to regret for one moment having devoted the short period I have to spend on earth, to Missionary labours. And on reflecting a little I feel fully convinced, that if one soul be saved through my feeble instrumentality, it will be a glorious recompense for all

my little toils and trials: and if (as no doubt is the case,) the eternal salvation of one soul is of more importance than the temporal deliverance of a kingdom, or a world, from some threatening ruin, the salvation of one soul will not only be an ample recompense for my insignificant labours, but for all that the Society has or ever will expend on this Mission. I will go one step further, and say, that if one sinner be not saved through a Divine blessing on our exertions; if Heaven only shines upon them with its approving smiles; we cannot regret having engaged in them. "It was well that it was in your hearts to build me a house," will be sufficient to banish every emotion of regret from our hearts to all eternity. But we have not entirely run in vain, laboured in vain, and spent our strength for nought. The good that has been done among our countrymen in this remote corner of the world, ought not to be forgotten. I can number eight of them, exclusive of backsliders, who, I trust, have been given me as seals to my ministry. Of the natives of this island, including the little church at Hanwell, ten have put on Christ by baptism, besides the two who have been excluded; and three more would have done it this

month, had not the severe illness of one of them prevented it. Nor is my success in Colombo to be estimated by the number of those who are connected with us as church-members. Yesterday (March 4th,) my congregation in the Fort consisted of about fifty hearers; that in the Pettah of seventy or eighty: and there are appearances in both these congregations that are encouraging. I have reason to hope, that were I to die to-day, I should meet some from both of them in heaven, who will have cause to praise for ever, that they have heard the word of life from my lips. When, therefore, in looking back on the ten years our Mission has existed in this island, we consider the different particulars I have mentioned, while we must lament that our success has been so small, so much less than was anticipated, and so much less than we hoped and earnestly desired to see, if we consider that the salvation of one soul would be a glorious recompense for all the labour that has been bestowed on the Mission, and all the funds that have been expended upon it, to indulge a murmuring spirit in reflecting on the subject, would be highly ungrateful.

(To be continued.)

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Suffolk, collected on a Journey by Messrs. Pritchard and Smith, viz.				
Beccles.....	6 18 9	Ipswich.....	66 17 9	
Bilderstone.....	1 11 6½	Lowestoff.....	1 15 0½	
Bungay.....	2 6 0	Needham Market	6 0 0	
Bury.....	7 0 0	Otley.....	8 12 0	
Diss.....	8 19 6	Stowmarket....	7 0 1	
Eye.....	9 8 6	Stoke Ash.....	4 10 0	
Grundisburgh...	3 0 7	Stradbroom....	5 2 3½	
Halesworth.....	1 10 10	Sudbury.....	6 10 0	
Harleston.....	5 14 6	Walton.....	4 11 0	
Horsbarn.....	5 16 8½	Yarmouth.....	8 10 6	
		Small Sums.....	9 7 2½	
				151 3 2½
Broughton, Cumberland, by Rev. S. Ruston.....	2 8 0			
Worsted, Colchester, by Rev. R. Clark.....	15 0 0			
Newbury, Collections and Subscriptions, by Mr. Welsh.....	43 0 0			
Devonshire-square, Auxiliary Society, by Mr. Edward Smith..	11 14 7½			
Keppel-street, Ditto, by Mr. Marshall.....	40 0 0			
Hertford, Ditto, by Mr. Field.....	6 0 0			
South Wales, Baptist Western Association, by Rev. D. Evans	30 0 0			

Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.							
Balance of Acct.	2	15	8½	Hebden Bridge..	3	3	0
Bramley	4	19	0	Leeds	37	12	6
Bridge House ...	36	19	7	Spring Head....	4	4	0
Colne	21	7	3½	Wainsgate.....	2	12	0
				113 13 1½			
Somersetshire, &c. by Rev. Richard Horsey, viz.							
Hatch.....	4	15	0				
Loughwood	3	0	0				
Bampton.....	1	0	0				
Taunton, and Sundries	3	11	8				
				12 6 8			
Stamford Hill, collected by Miss Wilson.....				1	0	0	
Watford, Rev. John Jones				Donation 5 0 0			
Stafford, Rev. W. Bosworth, by Chapman Barber, Esq. Donation				5 0 0			
Oxfordshire, &c. Auxiliary Society, by Rev. W. Gray :							
Bicester	0	10	6				
Camden	2	0	0				
Ensham	4	1	1				
Evesham	10	6	7				
Hooknorton	4	4	0				
				21 2 2			

FOR THE TRANSLATIONS.

Northern Missionary Society, by Rev. Mr. Mackintosh.....	10	0	0	
Cockermouth, collected at the Independent Chapel.....	1	18	10	
Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.—				
Leeds, Subscriptions.....	3	3	0	
Wine Wall and Wheatley-lane	20	2	9½	
				23 5 9½

FOR FEMALE EDUCATION.

Two Friends, by Rev. James Hoby, for a Female School in			
Calcutta	15	0	0
Leeds, Female Branch Society, (in addition to £37. 11s. 4d. previously remitted this Year).....	22	2	6

The thanks of the Committee are presented to Mrs. Waugh, of Reading, for a parcel of Pamphlets, &c.; and to Mr. Brown of Wigan, for 10 Vols. of Poems, lately published by him.

Erratum.—The Editor is sorry to observe that, by an oversight of the transcriber, the sum of £20. 18s. 0d. from the Ipswich (*Stoke Green*) Auxiliary Society, by Mr. Pollard, has been omitted in the last Report.