

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

OXFORDSHIRE AUXILIARY.

ON Tuesday, October 14, 1823, the Annual Meeting of the Auxiliary Society for Oxfordshire, and Counties adjacent, was held at Middleton Cheney, Northamptonshire. The Rev. John Mack preached in the morning from John viii. 12; "*I am the light of the world;*" and the Rev. T. Coles in the evening, from Genesis xlix. 10; "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.*" The devotional services were conducted by the Brethren James Hinton, Searle, Philippo, and Gray. The meeting for public business was held in the afternoon; George Davenport, Esq. of Oxford took the Chair. The usual Resolutions were adopted. The Meeting expressed its tender sympathy with the Parent Society in the great loss it had sustained in the death of the beloved Mr. Ward, and especially felt its own afflicted situation in reference to the late removal of the esteemed Mr. Hinton. In his suggestion this Auxiliary originated in the year 1815, and it has uniformly been benefitted by the activity of his labours, and the energy of his zeal. In the midst of these mournful bereavements, it is matter of great encouragement to observe the cause is going forward; the Missionary and the Minister in succession may follow each other to the grave, but the office of both shall be continued and perpetuated; "*because I live, ye shall live also.*" The decease of our ministers, who have taken an active part in the proceedings of the Missionary Society, powerfully enforces the impressive exhortation of

the Saviour, "*While ye have the light, walk in the light, that ye may be the children of light.*"

The congregations were large, serious, and highly interesting, and collections very good.

W. G.

Chipping Norton.

LETTERS have been received from Mr. and Mrs. Leslie, dated Madeira, November 24, which island they had reached three days before. Their voyage so far had been tolerably pleasant, except that on the 14th they had been seriously alarmed by the cry of "fire," and for a little time the whole ship was one scene of confusion and distress. Through the good providence of God, however, the fire, which originated in an accident, was speedily extinguished; had it occurred in the night, all on board might have been, in a few minutes, plunged into eternity!

At Madeira, the whole of the passengers were invited on shore by an English merchant residing there, and treated with the utmost hospitality—but the proofs of Popish superstition which surrounded our young friends on every side, excited their strong commiseration, and served to strengthen their attachment to the great and glorious cause for which they have forsaken the land of their nativity. Both Mr. and Mrs. Leslie are engaged in studying the Hindost'hauee.

Foreign Intelligence.

SERAMPORE.

LETTERS have lately been received from Mr. Mack, dated in June last, containing intelligence from different parts of India, much of which is inserted in the present Number. As to the interesting sphere of his own labours, he expresses himself in the following candid manner :

" WITH ourselves, I mean at Serampore, we are praying and labouring for success; but are not at present enjoying it. A few occasional inquirers come to us, but we have no particular hopes respecting any of them. Still the labours of our Native Brethren are highly gratifying, and we have no doubt will be finally crowned with a blessing. Through them the gospel is now preached around Serampore, to an extent and with a regularity unprecedented here; and we endeavour, in the best way we can, to prepare them for the work of preachers. Every Thursday evening we have a conference upon a text of importance, by which means we are enabled to correct and enlarge their ideas, and at the same time become acquainted with their abilities, and the knowledge which they possess, and so understand how far we can confide in them as preachers. Several of them are men of superior abilities and ready utterance. On Saturday evening they meet at my house again, for instruction. Something like a theological lecture is delivered, and then we enter into a free and full conversation on the subject. On these occasions I derive very great assistance from my dear friend, Mr. Williamson. He came to this country as a surgeon of a merchant ship, and settled in Calcutta. He was baptized before I came out, and nearly a year ago he gave up his situation, and devoted himself to the work of God. He has applied to the Bengalee with great assiduity, and has made corresponding proficiency. He is employed as a teacher in the College, and his heart is in his work. Brother De Cruz, who was formerly at Midnapore, is now here, and is also very useful. Brother Douglas left us just after Mr. Ward's death, to superintend an indigo factory, and at the

same time occupy a station as a Missionary. He took with him a promising Native youth, who had been several years employed in the printing-office, and was inquiring after salvation: he had the pleasure of baptizing him the other day."

We have great pleasure in adding the following particulars respecting the progress of *Female Education* in and around Serampore.

WE have established *seventeen* schools, in which there are nearly 300 girls. Five of the schools are in Serampore, and the rest in the adjoining villages. The children generally get on very well, and we have received much encouragement. We have heard of two respectable Natives, who would not send their girls to our schools, but have determined to have them educated in their own houses. One of them took away a very promising girl, the daughter of one of his servants, from one of our oldest schools, to make her his domestic governess; and the other wished to have one of our schools brought into his compound, (or yard,) and then his daughters might attend it. To this we should have readily consented, but he would not allow our young ladies to visit it, and we could not think of paying the expenses of a school which we were not permitted to superintend. However, he has declared he shall have a school of his own; and so much the better.

The sum of £150 was remitted for the assistance of these interesting schools in November last, immediately on receiving accounts of their formation.

DELHI.

Extract of a Letter from Mr. Thompson to the Brethren at Serampore, dated
10th May, 1823.

THE Moosulmans continue their inquiries, and are still very desirous of every part of our scriptures; in some instances with a view to search into the truth of controverted points, and in others to strengthen themselves from our scriptures in the Mahomedan faith. Two eminent Moulvees have recently purchased from persons who had re-

ceived them gratuitously, parts of our scriptures in Persian, Arabic, and Hindoostance: and one Mahometan seeing an English Bible go off at an auction for a trifle, purchased it, he said, merely because no European would bid for it. Old Abdoollah has, with great care and at his own expense, bound the damaged Arabic Bible I made him a present of, and carries it about in a chintz bag.—At the ghaut and at the chouk, persons have sometimes heard and questioned with great earnestness, entering deeply into the subjects read or discussed. One old man, professing to be an hundred and ten years old, no sooner found himself attacked on the score of his brahminical thread, than he took it off, and notwithstanding the remonstrance of a brahmun, threw it into the river. The Kuveera-pun'thee, who came to me at Hurdwar, has visited me here also; but though he has visited me frequently, I have not been able to prevail on him to stay with me to be patiently instructed in the gospel. The word, however, continues to be preached, both at the ghaut and in the city: and sooner or later we hope the fruit will appear. Anxious that the Hindoos should have the peculiarities of the gospel more particularly explained, and impressed upon their minds, rather than their fooleries discussed in tracts which we publish for them, I have commenced writing several, in which the character of our Lord Jesus Christ as a Saviour is particularly set forth, his death made the foundation of the sinner's acceptance and justification, and the last command to preach the gospel to every creature, strengthened by prophecies, insisted upon.

DINAGEPORE.

UNDER date of 27th May last, Mr. Fernandez writes thus;

"I HAVE much pleasure in informing you, that through the Divine blessing, twelve persons were baptized on the Lord's-day, the 4th instant, in the Tangan river at Sadamuhul, in the presence of a large number of the village people, many of whom appeared greatly affected with the solemnity of the occasion; and that on the same day fifty-six members sat down there at the Lord's Supper.

"Since my last letter to dear bro-

ther Ward, in which I gave him a sketch of the state of the church here, three members have died; the remainder, with the twelve newly baptized ones, now amount to ninety-seven persons, from which, however, nine are excluded.

"I have a great deal of business to attend to the whole of the day; I, however, constantly spend the evenings of the week-days in instructing the people. The Native Christians have three prayer-meetings in their own houses, by rotation, every week, viz. on Tuesday and Friday evenings, and the women, among themselves on Wednesday morning. Nidhee-ram spends the greater part of his time at Sadamuhul, and goes out to preach in the neighbouring villages and markets twice or thrice a week. Divine service on the Lord's-days, both in the morning and afternoon, is well attended. My school continues to prosper. The scholars are making pretty good progress in their reading, writing, &c. Many of them can recite the Ten Commandments and some of the Tracts by heart. They are now seventy in number; but between fifty and sixty only daily attend the school.

"The whole of the Tracts I had from Serampore, two years ago, having been given away, I shall be glad to have a fresh supply sent up by the return of the first boat that may be dispatched hence to Calcutta."

AJIMERE.

A LETTER received from Mr. Jabez Carey, dated 3rd May, reports, that he had formed five Schools, at as many different towns or villages, and that the whole number of pupils is 261. These schools have been placed under his care by the British Government, with a view to improve the condition of the people in that newly acquired territory.

SEBOLGA.

AGREEABLY with the intimation in our last Number, we give some extracts from a communi-

cation from Mr. Burton, dated 30th January last.

I MENTIONED in my last to Dr. Ryland, that we found the Battak language very similar to the Malay. A more intimate acquaintance proves this similarity to be greater than we then supposed; so that in acquiring the Battak, our knowledge of Malay turns to excellent account. It would be impossible indeed to do any thing without a considerable acquaintance with the Malay; for no European having previously acquired the Battak, nor any Battak man the English, the only channel to it is through a Malay interpreter. Nor have we been able to meet with more than one person who can read and write both Malay and Battak well. This is a Malay priest, who lives about ten miles from Sebolga, a very able man, thoroughly acquainted with the Battak laws, customs, &c. and capable of affording us much aid; but being a merchant as well as a priest, and residing at such a distance from us, we have not been able to prevail upon him to spend more than four or five days in the month with us, for which we pay him ten dollars.

My first object was to collect a number of the most common words, and form for my own use an English and Battak Vocabulary. This collection now consists of about 1500 words, or rather roots, alphabetically arranged; and the Battaks and Malays observing the same rules in the formation of their derivatives, and the prefixes and affixes being mostly the same in both languages, I can form from these many hundreds more. Thus furnished, I have begun translating portions of scripture, which I hope another day to have printed, and to circulate in the form of small tracts. "The History of the Creation," including the first chapter of Genesis, and the first six verses of the second chapter is finished. But though I have bestowed considerable attention and care upon it, having corrected it many times, and written it all out thrice, yet I shall, no doubt, be able to improve it much twelve months hence. It is pleasing to know, however, that the natives understand it in its present imperfect state; an evidence of which we have in the interest it has excited in the mind of our Rajah. He came to visit us when it was about half finished, and read this part over twice

with much attention, asking many questions upon it, and about the book, of which it was a part. The next time he visited us he said, 'The people at home say, I am deranged.' Why? 'What I read here the other day, so got into my head that I could not help repeating it aloud all the day long, and also at night in my sleep, so that the women say I am mad.' When finished, (proceeds Mr. B.) I took it to the onun, or market, which is held here every fourth day, and endeavoured to read it to the people assembled; but I soon found this was impossible. It was such a novel thing to hear an European read Battak, that my voice was quickly drowned in the din of shouts and laughter; and I thought it best to retire, not doubting that they would be more composed another day. The Rajah requested that when any of the Toba people came down from the mountains, I would lend it to him, to shew them. Two days since he came to request me to make him a copy, that he might read it to his people in the dusum (or market house) in the evening.

A second Tract may include the remainder of the second chapter of Genesis, and be entitled "An Account of Man's Happy State;" and a third Tract the third chapter, "The Fall of Man." These may be followed by a Translation of the Commandments, and a Tract on the Way of Salvation, &c.

It is a very pleasing and encouraging circumstance, that so many of these people are able to read; yet in twenty cases to one, as far as our observation goes, it is in such a pitiable way, that it only excites surprise that they can understand any thing of what they read. Their alphabet is peculiarly simple, which may account for so many of them learning it; but their knowledge of letters is in a great majority of instances limited to this acquisition. Their books are all small, written on the bark of a tree, and most that we have yet met with, treating of lucky and unlucky days, and means for making an attack upon an enemy, or frustrating his plans; miserably destitute, of course, of every thing calculated to improve the mind, or give to the youth a relish for reading. A book, therefore, of larger dimensions than the Tracts named above, would not, I think, be read by these people in their present state—certainly not till they become in some measure familiar with the most pro-

minent of the important ideas, so totally new to them, which we wish to communicate.

Our friends in England can form but a faint idea how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to another world, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—"When we die, there is an end of us, perhaps our souls become jins, (devils) and fly about in the air for a time, and then perish! who knows? The earth for any thing we know, will exist for ever." I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the jins in a body, and the spirits of their ancestors—of departed teachers or conjurers—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c. A funeral is always welcomed for the good things attending it; as it is a time of great feasting when the relations of the deceased always kill as many buffaloes, or hogs, as their circumstances will admit, and after the interment, suspend the heads of these animals, with some rice and water, near the grave, that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and (should it need such elements) take some refreshment. The body is never interred till the feasting is ended; in consequence of which, a Rajah is sometimes preserved above ground three months! They suppose that the spirit may at any time be called to the grave by beat of goug; and accordingly, at certain periods assemble at the grave in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed, and being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air—that he wants to eat buffalo and rice—to drink arack, and to obtain a new suit of clothes, all of which are immediately given to him! After some time, the spirit departs, and he is left himself. If he be questioned about what passed

in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet they all pretend to believe it. Though they look upon Satan as the head of their jins, their estimation of his intellect is miserably mean, as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or, (what in their estimation is the same thing,) that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the Prince of the Power of the Air is about to enter, and accost him in some such terms as these: "Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is (throwing out the image,) take him away." Should the sick man after this recover, they fully believe that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; and does not darkness here cover the earth, and gross darkness this people? From seeing what these people do not know, we are strongly reminded how great are our obligations for that blessed gospel which brings "life and immortality to light," and of the duty incumbent upon us—to diffuse, as widely as possible amongst our benighted fellow-men, this glorious light from heaven.

AMERICAN BAPTIST MISSIONARY SOCIETY.

SOME interesting intelligence respecting the Mission in the Burman Empire, carried on by our American brethren, has lately reached us. It appears very probable, that the removal of Mr. Judson, and Dr. Price to Ava, will be overruled for good. The following particulars are extracted from Mr. Judson's Journals.

The Missionaries left Rangoon on the 28th of August, (1822) and reached Ava on the 27th of September. They were immediately introduced to the king, and Dr. Price was received

very graciously. Though Mr. Judson appeared before him almost every day, the king did not notice him until October 1: on that day, being in the royal presence, the king said to Mr. Judson, "And you, in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." The king asked him if any had embraced his religion; to which Mr. Judson replied in the affirmative; and the king asked him many questions, on religion, geography, and astronomy. Mr. Judson had further conversation with a royal secretary, and other persons attached to the court; upon the close of which he observes, "Thanks be to God for the encouragement of this day. The monarch of the empire has distinctly understood that some of his subjects have embraced the christian religion, and his wrath has been restrained."

Oct. 4. Prince M. eldest half-brother of the king, sent for Mr. Judson. "He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace."

Mr. Judson had frequent conversations with court officers on religion, some of whom manifested a spirit of candour and free inquiry, which greatly encouraged him. On the 21st he had an hour's uninterrupted conversation with Prince M. "But I am sorry to find, that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the christian religion, would be liable to persecution." He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

23. Had some pleasant conversation with Mounz Z— in the palace, partly in the hearing of the king. At length his majesty came forward, and honoured me with some personal notice for the second time, inquired much about my country, and authorized me to invite American ships to his dominions,

assuring them of protection, and offering every facility for the purposes of trade.

28. Spent the forenoon with Prince M—. He obtained for the first time, (though I have explained it to him many times,) some view of the nature of the atonement, and cried out "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged that he could not resist any arguments in favour of the Copernican system; and that, if he admitted them; he must also admit that the Boodhist system was overthrown. In the afternoon, visited Prince T—. A hopeless case.

Mr. Judson, on a visit to Prince M—, gave his wife, the Princess T. (own sister to the king) a copy of Mrs. Judson's Burman Catechism, with which she seemed much pleased. They both treated him kindly, and told him to invite his wife to Ava.

From atwenwoon K— and the Tset-kyah-woongyee,* he received marked attention, and with the former held a conversation on religion. At a second interview with Prince M— and his wife, he made a more full disclosure of the christian religion.

AMERICA.

An interesting periodical work, published in New York, contains a 'Narrative of the state of religion within the bounds of the Synod of New York and New Jersey,' from which, notwithstanding

* The woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The atwenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the woongyees are the woondouks, *assistants* or *deputies* of the woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

According to the public registers, 40,000 houses have removed from Ah-mah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

ing the scantiness of our limits, we shall make an extract for the gratification of our readers.

In several churches under the care of the Presbytery of New York, there are very promising symptoms; especially in the city of New York, the aspect of the churches is peculiarly flattering. In those of Broome-street, Vandewater-street, Rose-street, Corlaer's-Hook, the Bowery, and especially Wall-street, there has been considerable excitement, and encouraging additions have been made to the communion of the church. Spring-street church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick church has witnessed, again, the descent of the Holy Ghost, in his quickening, enlightening, sanctifying, and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-street church, also, has been favoured with a revival of religion. That afflicted city, chastised as it is by the scourge of heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed it aloud from heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

Within the limits of the Presbytery of Jersey, the churches of Paterson and Rockaway have each experienced a partial outpouring of the Spirit of God. The church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new members. Since the opening of spring, the great Head of the church has condescended to visit Morristown in the multitude of his mercies. He spake in power, his disciples heard his awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have already been added to the church. "This is the Lord's doing, and it is marvellous in our eyes."

From the reports of the Presbytery of New-Brunswick it appears, that there is among the students of Nassau Hall an increasing spirit of benevolence manifested, in the vigorous operation of their Bible, Tract, and Education Societies—a spirit which the Synod devoutly wish may never decline, and which they cannot too highly commend. The Theological Seminary at Princeton is still in a flourishing state, and the students are generally distinguished by unwearied diligence in the prosecution of their studies, exemplary piety, unexceptionable morals, and a habitual readiness to spend and be spent for Christ and his church.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1823, to January 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Oxfordshire Auxiliary Society, by Rev. W. Gray, viz:—			
Abingdon	61	0	5
Alcester	9	10	0
Banbury	2	12	6
Blockley	10	15	6
Bourton	18	17	10½
Burford	8	15	3
Chipping Norton	30	18	4
Cirencester	16	2	10
Coate, Bampton,			
&c.	17	2	5
Fairford	5	0	0
Faringdon	3	19	0
Hosknorton	9	9	0
Middleton Cheney . .	24	0	7
Naunton	1	0	0
Oxford	14	13	0
Shipston	3	9	6
Stow	2	0	0
Witney	2	14	6
		242	0 8½
Nairnshire, Society for propagating the gospel, by Rev. W. Barclay	5	0	0
Newbury, Balance of Collection, &c. by Rev. T. Welsh	7	7	6
Weymouth, Subscriptions, by Rev. W. Hawkins	7	6	8
Northampton, Auxiliary Missionary Society, (including £1 5s. from a few Young Persons)	20	0	0
West Yorkshire Assistant Society, by Michael Thackrey, Esq.			
Bramley	9	0	0
Horsforth	2	0	0
Leeds	54	14	7
		65	14 7

	£	s.	d.
Clipston, Collection, by Rev. John Mack	20	0	0
Lockwood, near Huddersfield, Collection and Subscriptions by Rev. James Aston	8	11	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper	11	8	6
Birmingham, Auxiliary Society, by Mr. Thomas King:			
Birmingham	5	12	6
Cradley	5	3	11½
Dudley	14	19	4½
Harley Hall	6	0	0
	<hr/>		
Edinburgh, Sundries, by Rev. W. Innes	24	7	0
Irvine, Sundries, by Rev. George Barclay	2	14	0
Shoe-Lane, Sunday-school Boys	0	10	8½
A Friend, by Mr. Watson, <i>Cupar Fife</i>	30	0	0
Donation			
Rev. Miles Oddy, <i>Howarth</i>	10	0	0
Donation			
Aliquis, by Rev. James Hoby	1	1	0
Donation			
Glasgow, Auxiliary Society, by Mr. James Deakin:			
Mission	93	5	7
Translations	212	14	0
Schools	24	4	0
College	1	1	0
	<hr/>		
	331	8	1

including the following Donations from various Societies:

St. John's Parish, Association, by Mr. P. Falconer	13	8	3
Association of Theological Students in the Uni- versity of Glasgow, by Mr. D. Macfarlane	5	0	0
Greenock, Auxiliary Society, by Mr. Ker.....	10	0	0
Greenock, Port Glasgow, and West Renfrew Bible Society, by Mr. R. D. Ker	10	0	0
Govan and Partick, Society for Religious Pur- poses, by Mr. Fullarton	10	0	0
Glasgow, Female Association for Oriental Translations (Two Donations).....	41	4	6
Paisley, Auxiliary Bible Society, by Mr. Sym- ington	10	0	0
Dumbarton, Auxiliary Bible and Missionary Society, by Mr. Latter	5	0	0
Greenock, Female Missionary Association....	15	0	0
Youth's Bible and Missionary Society, Rev. Mr. Barr's Relief Church, Glasgow	7	10	0
Baptist Church, Storie-street, Paisley, by Mr. Watson	2	0	0
Penny Association, in Rev. Messrs. Kidstone and Brash's Congregation, Glasgow	5	0	0

TRANSLATIONS

Berwick on Tweed, Baptist Church, by Rev. W. Innes.....	10	0	0
East Lothian, Bible Society, by Ditto	25	0	0
Beith, Auxiliary Society, &c. by Rev. G. Barclay	8	0	0
Saltcoats, Female Bible Society, by Ditto	5	0	0
Kilwinning, Bible Society, by Ditto	3	18	10
Anonymous, to the Secretary, by Two Penny Post (5550) ...	10	0	0
"Thank-offering for Mercies received," by Mrs. B. Shaw.....	2	0	0

SCHOOLS.

Leith, Juvenile Bible and Missionary Society, by Rev. W. Innes	5	0	0
--	---	---	---

FEMALE EDUCATION.

Lockwood, near Huddersfield, Female Friends, by Mrs. Willott	21	9	0
Edinburgh, Female Friends, by Mrs. Mack	7	2	0
Ditto by Mrs. Innes	45	7	0