

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

SEVERAL months ago, a kind and liberal friend of the Society proposed to the Central Committee a plan for the liquidation of the remaining debt of the Society (£3000). The principle of the plan was, that the friends of the Mission should unite, and each engage to subscribe a certain sum, on the condition that, by the next Anniversary of the Society, the whole amount should be thus subscribed; otherwise, the engagement to be considered of no effect.

As it is of the greatest importance that such contributions should not affect or diminish the ordinary revenue of the Society, it has been deemed necessary to fix the sum of Ten Pounds as the lowest donation which can be received for this specific purpose; but as many may be desirous to aid in this good work, who may not feel themselves justified in advancing that sum individually, it has been suggested that one or more friends may combine in presenting £10 under one name; *i. e.* as from A. B. and friends.

A commencement has been made by some friends in the metropolis, and nearly £500 are already subscribed. Measures will immediately be taken to bring the subject more fully before the view of our friends at large, in town and country, and the Committee earnestly hope, that when they are again favoured to assemble with their brethren at the next Anniversary, they will be prepared to congratulate them on the removal of this burden.

On this subject the Secretary will

feel great pleasure in receiving any communications, addressed to No. 6, *Fen-court, Fenchurch-street.*

ON Wednesday, the 8th of January, a deputation from the Society, consisting of the Treasurer, Secretary, Mr. Gutteridge, and Mr. Hanson, waited, by appointment, on the Right Hon. Lord Amherst, lately elected to the high and important office of Governor General of India. The object of the deputation was to recommend the Missionaries of the Society to his Lordship's protection and good opinion, and, we are happy to add, that they experienced a most polite and favourable reception.

## Foreign Intelligence.

### DIGAH.

THE following brief extract of a letter from Mr. Rowe, dated Jan. 3, 1822, would lead us to indulge the hope that we may, at no very distant period, see the complete abolition of the dreadful practice to which it refers.

Our servants report that a neighbouring magistrate (to his honour be it recorded) lately refused permission for a native woman to burn herself with her deceased husband. They are personally acquainted with the woman, and say she was resolved to burn. To shew her fortitude, she held her finger in the flame of a lamp, after which she distributed her property amongst her relatives, and only waited the permission of the magistrate to execute her design; but that being refused, she had of course to give it up.

She had two small children, who sat bewailing her expected fate; but on hearing the prohibition, they expressed much joy, and returned home well satisfied. On the way home the woman affected to be dying of mortification and grief on account of her disappointment; but she is now become as cheerful and happy as ever she was.

### COLOMBO.

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

*(Continued from Page 43.)*

Often, very often I feel pained and grieved at heart on viewing and reflecting on the circumstances of this island, and this populous town in particular. Two long streets that lie between the Grand Pass and my other two places of worship are inhabited almost exclusively by Mahometans. They are, in fact, so much theirs that they take their name from them; being called Great and Little Moor-street. Nothing yet has been done, nor any thing worth mentioning been attempted, towards rescuing these poor people from their wretched delusions. It is impossible they should be rivetted to them more firmly than they are. The christian religion they view with contempt, and will hear nothing on the subject. One man, (an inhabitant of Jaffna,) and so far as my knowledge goes, one only has yet been even proselyted to christianity in all Ceylon: and he was held in detestation by all the rest, young and old. One way in which little boys have been known to reproach him was by saying to one another as he passed them in the street, "We often see a fat pig in the street now." The man is a stout fat man, and you know how the disciples of Mahomet regard pigs. In what way any thing can be done for these people, had I time to turn my attention towards them, I as yet know not. I have thought if any thing be attempted it must be by schools similar to those our brethren in Bengal have established among the Hindoos. To pity and pray for them is all I can do at present.

And as to the generality of the people called christians in Ceylon, it is too well known into what a deplorably degraded state they are sunk. It is true great numbers attend the Roman

catholic church; but when we consider for a moment what it is they learn there, (if indeed they learn any thing at all,) who can rejoice in this? And, with a very few exceptions, nothing like serious religion is to be seen among the people of the reformed church. It is but a few times in the year that they attend public worship. The former part of the Sabbath is occupied in bathing, or some such way. And it is very common to see them cleaning or repairing their houses on that day; and feasting, dancing, and card playing are the evening employments of many. I am not now giving you information on hearsay, but making known to you things to which I am eye and ear witness, as I pass the doors of these people every Sabbath-day. Dancing is less common than when I first came here; but it is not long since I saw large parties in two houses on the same Sabbath evening; and that in two of the most public streets in Colombo. These are our Colombo christians! What then can we expect the poor Singhalese to be, who have been brought up with such examples before their eyes? Certainly just such as they are: a poor, ignorant, careless, stupid race of people. This day week, on my visit to Wellampitty, I held a short conversation with a person, from which you may learn the circumstances of the bulk of the people called christians in Ceylon. As I was sitting in a cottage, a venerable looking old man came to the door; I was struck with his appearance, and asked him how old he was? "My age, Sir, is one hundred and three years." "Are you a christian?" "Yes." "A Roman catholic, or of the reformed religion?" "I am of the Dutch religion." "And, what do you know about the things of religion?" "Very little." "Do you know the ten commandments?" "No, I learnt a little when I was a boy, but I have forgot it." "Do you know how you can be saved from sin and hell?" "By praying to God." "Is nothing more needful?" "I don't know." "Do you know nothing about a Saviour?" "No." "Have you never heard about the Lord Jesus Christ?" "No." To question him any farther I deemed quite needless, and proceeded to give him such advice as I thought most suitable to his deplorable case. When it is considered that this is a specimen of the case of hundreds and thousands in Ceylon, it will be seen that a mission-

ary in this country is set down in a valley of dry bones; and it may with propriety be added, "there are very many in the open valley, and lo! they are very dry." But must they then be abandoned to remain in this deplorable condition? Surely by those who have seen and known their circumstances, this cannot be done without incurring guilt of no common magnitude. While, therefore, we cannot give life to these dry bones, we must continue to do all in our power for them; praying, hoping, and endeavouring to believe that the only power which can cause a shaking among them, may at length be exerted. Then shall breath come into them; then they will live and stand up on their feet an exceeding great army.

### BENCOOLEN.

By the Layton, recently arrived, we have received the quarterly letter from our brethren at this station, dated July 19 last; and as we are persuaded the intelligence it affords will prove highly gratifying to our readers, we proceed to lay it before them without delay.

*Bencoolen, July 19, 1822.*

VERY DEAR BRETHREN,

The period for addressing you having elapsed, we shall now, with much pleasure, endeavour to lay before you the state of our mission. We have not any decided success to communicate; but the state of things is still encouraging; and we hope, that the bread which we are now casting upon the waters will appear after many days. Like the settlers in a new country, we must first clear the ground, and then proceed to ploughing and sowing. Who will reap the harvest it is not possible to say; but should that saying of our Lord, "One soweth and another reapeth," be verified in our case, we, who are the sowers, hope to have our share of joy with the reapers.

We will commence by giving you an account of the distribution of books during the last quarter. In our former letter, we mentioned a little book of easy lessons, which had lately issued from the press, and which was

read with considerable interest by natives of all descriptions. Subsequent observations have fully confirmed us in the sentiments we then expressed; and we have never seen any thing so much in request among the Malays as this little book. The second lesson, which is the simplest thing imaginable, is perhaps the most popular; and is highly applauded for its truth. From the success of this first attempt at little moral works, we feel authorized to conclude, that a series of similar publications would be the means of great good, by exciting a disposition to read, and thus preparing the mind for the consideration of more important subjects.

We have already informed you of the publication of a tract on the creation, containing the first three chapters of the book of Genesis. This little book is also popular; the natives inquire after it under the title of the History of the Prophet Adam. The edition was only 1500 copies; want of paper obliged us to economise, but we find now, that we ought to have printed double that number at least. We have but 400 copies remaining, and we want 1000 for Mr. Evans, at Padang.

We have lately published a small work on Astronomy, which there is reason to believe will soon become popular among the better informed natives. A native writer having received one, and read some parts of it, came the next evening with several young men, who begged copies of this, and of every other book we had. They also asked a number of questions, concerning the form of the earth; the cause of day and night, &c. They were shown a terrestrial globe; and they appeared much gratified by the answers given to their queries. Any thing which indicates thought in a Malay is encouraging; their upathy is so great, that to interest them on any subject of information, seems almost beyond the power of man. Science will not make them christians, but it will assist in dispelling the mists of Muhammedanism, and teach them to use their mental powers.

There is a wide field for the distribution of books in Sumatra. The inhabitants of the west coast, from north to south, are glad to receive them. Sir Stamford Raffles has sent a parcel of our tracts to each district under his government, with directions to the resident native chief to have them distributed. Mr. Burton

took with him a great number for distribution along the coast, when he left us a few weeks ago; and he writes, that they were every where well received, and that the natives read them with much interest. As soon as he arrived at his station numbers inquired for gospels; but alas! he had none. Neither our pens nor our press can supply the present demands for books. Mr. Burton says in a letter to Mr. Ward: "The Lord seems now to have given the whole coast into our hands. Much depends upon the press. Reading is certainly very common, and a relish for it may easily be increased by giving them books which they can understand. Evans will, at the lowest estimation, require a thousand copies of each tract you publish. I think also we ought to make a vigorous effort to support a larger printing establishment, as tracts will certainly be called for, both more frequently and in greater numbers, than you can supply at present." There are very few native works in circulation among the Malays on this coast; those therefore who have a taste for reading, cannot gratify it, but by means of our books. This is a pleasing circumstance, and it is certainly an important object to supply those who wish to read; with such books, as will pour the light of day into their benighted minds.

We have another book of moral lessons in the press. It is that mentioned by Mr. Robinson, in a letter to Dr. Ryland, dated April 3, 1820, and published in the Herald for November in the same year. It has since that period undergone many corrections and alterations. A native who saw the manuscript, requested permission to take a copy; but was not allowed, lest it should get abroad with a number of errors. We hope there is good reason to conclude, that what a native would have given himself the trouble to copy, will not be read without interest.

During the last quarter another school book has been partly composed and put to press; which we shall call, in English, for want of a more appropriate title, Grammatical Lessons. The first part will consist of lessons on orthography; the second will contain lessons on etymology. The first part is in the press, and the printing considerably advanced. This little work is immediately wanted for the native schools. Nothing exists among the Malays in the shape of a grammar

of their own language; nor, have we ever met with a single grammatical rule. We shall print as large an edition as our paper will allow, there being reason to expect, that a book of this description, will obtain a very general circulation.

The native schools were going on in a pleasing manner previously to the annual vacation; the total number of scholars in regular attendance was one hundred and twenty-three. The vacation is not yet over, but we hope a commencement will be made in a few days. The progress the scholars make is very gratifying; the old men are astonished to see themselves outdone by little boys. There is still much difficulty in securing the attendance of the children; their parents are but little sensible of the worth of instruction, and have their children very little under controul.

We mentioned in a former communication having sent a parcel of books to Moco Moco, at the request of some of the chiefs of that district. Some time ago, the native agent who transmitted them, brought a boy, about twelve years of age, to our central school, stating, that our books had been read and much appryed, and in consequence, this boy had been sent for instruction; his friends not being willing that he should remain a buffalo any longer. The boy was admitted, hoping that he might be transformed from a buffalo to a man. He had to commence with the alphabet, and he has already shown, that he has some claims to be considered of the human species.

We are happy to state, that there is an opening for a native female school. The attempt has been made by a Mrs. Knaggs, a member of the church at Batavia, who accompanied Mr. Robinson to this place. She acquired the Malay character at Batavia, for the purpose of teaching a native school here, should an opportunity offer. She has now six scholars, and we hope the number will gradually augment; but we cannot, under present circumstances, anticipate the erection of another school. Mrs. Knaggs is not able to take charge of more than one, and as Mrs. Robinson is dead, and Mrs. Burton gone to join her husband, we have no other female attached to the mission. Malay women are much more accessible than the females of continental India, and will converse very freely with persons of their own sex. They think themselves honoured

by an intercourse with European women; so that a pious female might, in all probability, not only instruct the children, but also be useful among the mothers.

We have commenced a monthly lecture in Malay, for the purpose of giving instruction to the natives in geography, astronomy, history, and any other subject, which may be interesting to them. The first lecture was on geography. The subjects treated of were; The situation of the earth;—form of the earth;—size of the earth;—motions of the earth. Several of the native chiefs were present, and about fifty other persons; mostly men who have some little claim to information. The second lecture was of the peopling of the earth. Some days after, an old man said to Mr. Robinson: "I wish you would publish your last lecture, as I should be glad of more information on that subject; for I cannot believe the stories which the Malays tell us, about people falling from the clouds."

Our native congregation on the Sabbath is very small; the annual fast has done serious injury in this respect; but we are not without hopes, that we shall, in time, regain our lost ground. We cannot, however, allow that the number of occasional attendants on the Sabbath, forms any true criterion of the state of the mission. If we would form a judgment, we must view things on a large scale, and take into the account all that is doing by conversation, books, and schools, and we shall then perceive, that the mission wears an encouraging aspect. We hope, however, that the word has not been spoken in vain. Without recurring to the information which many must necessarily have received, there is a poor Amboyna woman, who, to say the least, appears to be under very serious impressions. She has requested baptism, but though there appears reason to hope, well of her, we have not thought it proper to comply with her request at present. She has given some proof of her sincerity, by separating from a man with whom she was living in an unlawful state. She has a daughter about fourteen years of age, whom she has placed under Mrs. Knaggs's instructions.

We send you the following short specimen of Muhammedan reasoning. Meeting a man one day in the Marlbro' Bazar, (market) who is remarkable for his good sense on common subjects, we inquired what proof he was able to adduce that the Muham-

medan religion was from God. He replied: "This is the proof of it, Abraham built the temple at Mecca."

"There is no proof that Abraham built the temple at Mecca; but could that be proved, it would not follow from thence, that the Muhammedan religion is true."

"The world exists; and that is a proof that God made it; the temple at Mecca exists, and that is a proof that Abraham built it."

"There exists a house belonging to you in the Bazar, and that is a proof that Abraham built it."

Several persons heard this reasoning, yet it is doubtful whether any of them were sensible of the fatuity of it. Such are the persons with whom we have to deal. What sort of a divine power can enlighten their minds?

In England it is a common idea, that death is the consequence of sin; but in this country a different opinion prevails. The Muhammedans think, that men die merely because God has so ordained it, and not because they are sinners. According to their creed, the good angels will all die, and the angel of death himself will not escape. He will be in the agonies of death for a number of years, and will exclaim: "If I had known what dying was, I would never have been the angel of death." When told that death is the consequence of sin, they ask: "How is it then that infants die, for they do not sin?" How lightly must such persons think of sin, and how little are they sensible of its evil nature!

On Friday, May 14, we all three went to a Malay village, called Dusun basar, situate about six or seven miles from Marlbro'. This is the largest and neatest village in this part of the country. The number of houses is about sixty, and the inhabitants about three hundred. The village is divided into two parts, which are separated from each other by a ravine. Each part is situated on a small hill, and both parts are surrounded by a ravine. In one part is the balai or town hall; and in the other, the masjid or mosque. That part which contains the town hall has a much more respectable appearance than the other. The houses are neatly built of boards, and raised on posts about six feet high: some of these posts, like Robiu-

\* Not only did Abraham build this temple, but the angel Gabriel fanned away the mountains with his wings, to make room for its erection.

son Crusoe's stakes, are shooting out. How high these houses will grow which are supported by these living posts, it is not easy to say. The advantage of living posts is, that they do not decay. Common posts are liable to rot in a few years, at least that part of them which is placed in the ground, but these, of course, remain good as long as they live. The under part of the house serves for a barn or out-house, and, in most instances, contains large quantities of fire wood; while the vacant space is occupied by a swing, for the amusement of the children. We took up our abode for the day in the town hall, which, however, would not stand a comparison with an English hovel. It was raised on posts, about the same height as those of the houses. The walls were of bamboo, raised about three feet from the floor; the remaining space between the top of the walls and the roof, being open. The thatch was full of holes, and scarcely afforded a sufficient protection from the rays of the sun. The dimensions of this public building were about fifty feet by twenty-five, and it was, without doubt, the worst looking structure in the whole village. This village contains three priests, and as many scribes, besides several other persons who hold some office in the mosque. The chief priest sat down with us in the town hall, and entered into an interesting conversation on the subject of religion. He was very inquisitive about our religious sentiments, and appeared desirous of information. A part of the conversation ran upon some incidents in the histories of Adam, Abraham, and Noah; names very familiar with the Muhammedans. When we came to speak of Jesus Christ and the way of salvation by him, the old priest seemed to think, for the moment, that it was better to trust in the merits of Christ, than in his own good deeds. Several of the inhabitants of the village were present, and took a part in the conversation, while a feeling of mutual satisfaction seemed to pervade the whole assembly. It being Friday, the Muhammedan sabbath, they attended the mosque in the afternoon, and allowed us to be present at their religious exercises. The mosque is a small building raised on posts, with a floor of bamboo laths. It is about twenty feet square, and fitted up with a rustic pulpit, which is quite a non-descript, and of which it is not easy to give even a moderately correct idea.

The bottom was a thick board placed on the floor of the mosque; in each corner of this board a post was inserted, and the four posts were joined at the top by cross pieces of timber. The pulpit was open all round, but the entrance was in the front. The steps were at the back, withinside, and were like those of a common ladder, the bottom ones served for a footstool, and the upper ones for a seat. The priest placed himself upon them with his face towards the people, who all sat with their faces towards the pulpit. He then read a discourse in Arabic, which was sufficiently unintelligible to his auditors; still they listened with profound attention. The priest did not pray in the pulpit; that is the place for preaching or reading, not for praying. When they pray, every face is turned towards Mecca, this they call their kiblat, or point of prayer. The back of the pulpit is in the direction of Mecca, and the front just opposite to the door of the mosque. The people enter, and take their seats with their backs towards the door, and their faces towards Mecca. In this position the pulpit is in their front, and they are in the proper direction for prayer; but as the priest, while he is reading, has his back towards the kiblat, he must, when he prays, descend and turn his face towards the pulpit and the kiblat. Their attitudes of body, while engaged in their devotions, are very imposing, and there is a great appearance of reverence for the Divine Being. They sometimes stand erect, with their hands stretched out and the palms turned upwards; sometimes place their knees on the floor, and sometimes touch the floor with their foreheads. We could not but regret that they did not worship a God in Christ, and we were strongly reminded of the apostle's expression: "Bodily exercise profiteth nothing." Every individual had a small mat on which he sat, and which he either brings with him every time, or leaves in the mosque. The women bring with them a white upper garment, which they put on as soon as they enter the mosque, and take off again as soon as the service is concluded. They occupy a corner of the mosque by themselves behind the men. There were present about ten women and something more than twenty men. Each man brought his creese or dagger with him, which he laid on his mat during the time of prayer. The whole service occupied about an hour. Happy should we be

to see this mosque turned into a place of christian worship, and these poor Muhammedans into the disciples of Jesus!

It has pleased the Lord to remove our much esteemed friend the Rev. C. Winter, the chaplain of the settlement. He was a good man, and remarkably meek and unassuming. When we met together, he was always ready to introduce religious subjects, and the last conversation we had with him was on christian experience. It was on Monday evening, just after the monthly prayer-meeting, when, according to his usual custom, he invited us to take tea with him. He spoke that evening from the story of the Philippian jailor; little thinking it was the last time he was to speak for God. The next day he was taken ill, and never appeared in public again. We were with him much during his last illness, and though his disorder, which was a fever, prevented his conversing freely, it was easy to perceive, from the little he did say, that his mind was in a calm and peaceful state. His patience under his sufferings; his entire resignation to the will of God; his tender affection for Mrs. Winter; and his thankful disposition to all his attendants; were truly admirable. It was on his death-bed, that he preached his loudest sermon: it was here, that he appeared the christian indeed. Surely none who witnessed this death-bed scenc, could help exclaiming: "Let me die the death of the righteous, and let my

last end be like his!" The settlement is now without a chaplain, and Mr. Robinson has been requested to take upon himself the performance of the duties, so far as he can, consistently with his own principles. This appointment will interfere in some measure with our engagements among the natives, as Mr. Robinson must now preach in English on the Sabbath morning, instead of going among the natives, which has hitherto been our constant practice; but it seemed right to comply with the wishes generally expressed, otherwise all public worship in English must have been suspended till the arrival of another chaplain.

Having now laid before you the state of our affairs, you will perceive, that there is no cause for discouragement, but abundant reason for thankfulness to our gracious Lord, who has set before us such an open door. We entreat your prayers on our behalf, and we hope that we ourselves, are becoming increasingly sensible of the need of prayer, in order to success. "Without me ye can do nothing," is a truth, which we wish to be always deeply impressed upon our minds. We might take encouragement from the general appearance of things, but we prefer looking to the Lord for the outpouring of his Spirit, without whose sacred influences, no sinner will ever be converted.

We remain, dear Brethren,  
yours very sincerely,

W. ROBINSON,  
N. M. WARD.

*Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1822, to January 20, 1823, not including Individual Subscriptions.*

FOR THE MISSION.

£ s. d.

Hants and Wilts		Assistant Society, by Rev. John Saffery—			
Ashley .....	0 16 0	Malmsbury .....	8 18 0		
Batramasley....	8 11 0	Newport.....	2 2 6		
Blandford ....	2 2 0	Ringwood .....	4 11 0		
Broughton ....	17 12 7½	Romsey .....	17 3 2		
Calne .....	2 2 10	Salisbury, &c. ....	133 18 10		
Chippenham ..	2 0 6	Shrewton .....	2 0 7½		
Chittern .....	2 3 7	Sodbury .....	4 3 6		
Clutton .....	1 4 1½	Southampton .....	18 17 6		
Crockerton....	2 10 0	Trowbridge .....	10 13 6		
Devizes.....	52 19 0	Warminster .....	1 13 4½		
Downton.....	4 7 0	Wellow.....	1 12 0½		
Farcham and } Titchfield }	10 12 0	Westbury.....	2 0 0		
Frenchmere ...	0 14 0	Whitchurch .....	20 10 0		
Grittleton.....	2 15 9	Wimborn .....	6 13 6		
Hartley-row... 3 10 0					
Heytesbury ... 2 1 0					
Lockerly .....	4 0 0				
Lymington ....	20 9 6				
				355 14 6½	
				Sums previously acknowledged in	
				the present Year . 346 5 6½	

	£	s.	d.
Olney, Friends at, by Rev. J. Ivimey .....	2	4	6
Northampton, Friends, by Rev. T. Blundell .....	11	3	3
Weymouth, Subscriptions, by Rev. W. Hawkins .....	6	5	0
Nairnshire, (N. B.) Society for propagating the Gospel, by Rev. W. Barclay .....	5	0	0
East Dereham, Subscriptions, by Rev. J. Williams .....	19	1	10
Western Society, by Rev. R. Horsey,—			
Taunton .....	3	16	6½
Exeter .....	17	5	5
	21	1	11½
Rugby, Female Society, by Rev. E. Fall .....	6	13	6
Newport Pagnel, Friends, by Rev. G. Foskett .....	4	3	6
John Mortlock, Esq. by Mr. J. Phillips .....	21	0	0
Donation .....	1	0	0
Friend, by Rev. Thomas Griffin .....	1	0	0
Donation .....	1	0	0
Mr. Jonathan Cook, by William Burls, Esq. ....	1	0	0
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John Singleton, Esq. Wigan, by Mr. Brown .....	1	0	0
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A Friend to Missions, Newark, by Rev. W. Perkins .....	1	0	0
Lincolnshire Drill Man, by Mr. Dyer .....	1	0	0
Newcastle on Tyne, Auxiliary Society, by Mr. Fenwick .....	31	14	0
Trowbridge, Female and Juvenile Missionary Society, by Mrs. R. Harris .....	16	0	0
Bluntisham, Friends, by Rev. S. Green .....	3	15	0
Glasgow, Auxiliary Society, by Mr. James Deakin .....	170	18	8
including the following Sums.—			
Hutcheson Town, Relief Congregation, Auxiliary Missionary and Bible Society, by Mr. A. M'Cauley .....	10	0	0
Second Donation .....	10	0	0
Glasgow, Female Association .....	57	11	8
Carmunnock, Bible and Missionary Society, by Mr. Whyte .....	5	0	0
Baptist Church, Kilbanken, by Mr. A. Watson .....	1	0	0
Paisley and Renfrewshire Bible Society, by Rev. Robert Burns .....	20	0	0
Kirkintulloch Missionary Society, by Mr. Baird .....	2	0	0
Peny-a-week Association, in Rev. Messrs. Kid- stone and Brash's congregation, Glasgow, by Mr. Thomson .....	10	0	0
Legacy of the late Mr. John Peters, Airdrie .....	19	1	0

## FOR THE TRANSLATIONS.

Newcastle on Tyne, collected by Miss Angus .....	13	11	4
Friend, by Rev. C. Neale .....	10	0	0
Donation .....			

## FOR THE SCHOOLS.

Committee for conducting the 'Youth's Magazine,' by W. B. Gurney, Esq. ....	40	0	0
Second Donation .....			

## FOR FEMALE EDUCATION.

Birmingham Society, for Schools in Calcutta, by Mrs. Blake- more .....	10	0	0
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