

# MISSIONARY HERALD,

CCXVIII.

FEBRUARY, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### CHITPUR CHRISTIAN BOARDING SCHOOL.

IN our last Quarterly Paper we inserted, as a specimen of the advantages which might be hoped to follow from this seminary, a brief account of Shem, one of the pupils, written with his own hand. The interest excited by that letter induces us to publish the remaining two, from youths considerably younger than Shem; but who, it is trusted, have experienced, like him, the power of renewing grace.

Peter Sardar writes thus:

I was born in the year 1823, at a village named Lakhyahtapur, which is about 30 miles south of Calcutta. My father was a husbandman, and with all my friends worshipped idols. My name was Durga Ram Sardar: and afterwards, when I was grown enough, I saw that my countrymen worshipped many gods and goddesses, and amongst them I may mention Káli, Durgá, Shib, Panchánan, Lakhyi, Kártik, and Sarasati. When I was six years old, my father, named Harishchandra Sardár, taught me some work; and by this time I had one sister. Some days after this my eldest uncle, Rám Mahan Sardár, came up to Calcutta, and received some Christian tracts from one of the missionaries. He read them at home, and having considered that this was the only way of going to heaven, and that there is none other name under heaven given among men whereby we must be saved, he became a Christian. And some days after that my dear and kind father died, and soon after my uncle also died. About the year 1830, my mother sent me to the Chitpur Christian Boarding School; and it was not only that she sent me, but I was desirous to go, in hope of

receiving learning, food, and my clothes, and thought that hereafter I should be a good and wise man. About one year after this the master of the school, named Rev. G. Pearce, gave me one month's leave; but, alas! three days before this my affectionate mother died, so I was left an orphan. And soon after my dear little sister and my uncle died of a sickness called oláutha, or cholera. I came back to school, and could now read in Bángáli the Conversation between a Mother and her Daughter, the Child's first Reading-book, and the First Catechism. One year after this I learned to read the English spelling-book and the Bángáli New Testament. The Lord Jesus Christ was now kind to me; and I began to love and serve him, and the Holy Spirit made my heart clean, and also made me to understand his holy words, and I loved to read his Holy Bible; so I read them over day after day, and prayed. But before this I had one fault, that I was sleepy at the time of preaching; but afterward, through the blessing of God, I had faith in Jesus Christ, and in April, 1833, was fitted, through the Spirit, to be baptized. Now I feel more happy than I was before, and am thankful to God for his kindness in bringing me from ignorance into a place where the gospel of the Lord Jesus is taught. Since that I have continued in the school, and have read many books, particularly the Bible, and the Companion to the Bible, together with history, natural philosophy, &c., &c. About five months ago my kind teacher lent me Abbott's Child at Home, where I read the history of a little boy thirteen years old, named Casabianca. His father was the commander of a ship of war called the Orient. The little boy accompanied his father to the seas, when the ship was engaged in a terrible battle upon the river Nile. In the midst of the thunders of the battle, while the shot were flying thickly around,

and strewing the decks with blood, the brave boy stood by the side of his father, faithfully discharging the duties assigned to him. At last his father placed him in a particular part of the ship to perform some service, and told him to remain at his post till he should call him away. As the father went to some distant part of the ship to notice the progress of the battle, a ball from the enemy's vessel laid him dead upon the deck. But the son, unconscious of his father's death, and faithful to the trust reposed in him, remained waiting for his father's orders. The battle raged dreadfully around him. The blood of the slain ran at his feet, the ship took fire, and threatening flames drew nigh. Still this noble-hearted boy would not disobey his father in the face of blood, and balls, and fires; but he stood firm and obedient. The sailors began to desert the burning and sinking ship, and the boy then cried out, Father, may I go? But no voice of permission could come from the mangled body of his father; and the boy, not knowing that he was dead, would rather die than disobey. So that the boy stood at his post till every man had deserted the ship, and stood and perished in the flames. Now I hope that those who read this will pray for me, that as this little boy obeyed his father, so I may always obey God, and serve the Lord Jesus with all my heart. And my desire now is to do good to all my countrymen, and to all that know nothing of Christ. I will finish this with a song of praise to the Lord for bringing me into light, from the gulf of ignorance and darkness.

Jesus sought me when a stranger,  
Wandering from the fold of God,  
He, to save my soul from danger,  
Interposed his precious blood.

PETER SARDAR.

*Chitpur, 10th April, 1836.*

Mark Dhara adds:

I was born at Khari, a village 30 miles south of Calcutta, and I do not recollect when my father and mother died. I had two uncles who were fond of worshipping idols, and when I was very young they taught me to do the same. I worshipped them for many years. I and my uncles and all my neighbours, believed that if we served Kali, Krishna, and Durga, we should obtain salvation. And they thought that we are right in doing these things, and also that when we die we shall go to Baikanta or heaven, a place where gods and goddesses live. Thus we were confined in many sinful and superstitious actions, when we heard about Jesus Christ from the Christians of Lakhyihantapur,

where missionaries came from Calcutta, and preached, and gave good instructions to the people, and showed them their errors, and told them in what way they might be saved. When my friends heard these glad tidings of salvation, they directly came to Calcutta to the house of Rev. W. Pearce, to hear something more of Christianity. And soon after they became Christians, the Rev. G. Pearce and Mr. Carapit went with them to Khari, and preached the glad tidings of salvation, and many became Christians, when all the heathens insulted and abused them very wickedly, and they counselled together that they would not allow the Christians to dwell there; and wherever they shall find them, they shall treat them with cruelty, and they shall take away all their property. And when my relations repented for all their sins, and believed in Jesus Christ, they knew that there was no profit in worshipping idol gods and goddesses, for they did not come to save us, and they did not die for our sins; but Jesus Christ our Lord died for our sins, and purged our sins upon the cross, that our souls might be saved from hell. I came to the Chitpur Christian Boarding School in the year 1830, and I am thankful to God for his bringing me to this school, and that I can now read and understand his word. Through God's blessing, in March, 1834, I was baptized by the Rev. J. Ellis, my dear teacher. I am thankful to God that he has separated me from the heathens who worship idols of wood and stone, and put me in such a place, where I receive much good instruction and many good books. I pray to God for my good teacher, and that God may bless him and all his family. I bless God that he sent Jesus Christ our Lord into this world, and that I have heard the good news of salvation. Now I deliver myself to God, and pray to him that he would take away all my sins, and make me fit to go to heaven when I die.

MARK DHARA.

*Chitpur, 16th April, 1836.*

An esteemed correspondent from the North, whose communication we would gladly insert, if our scanty limits would allow, wishes to suggest to the superintendents and teachers of Sabbath Schools throughout our connexion, that the exigencies of the Chitpur Christian Boarding School might be supplied most appropriately, efficiently, and with much benefit to the youthful donors by contributions from the numerous and important seminaries under their care. He has,

himself kindly forwarded five pounds as the first contribution from a small school (only about thirty in number) under his care; nor can we doubt that many will be disposed to follow his example. We thankfully acknowledge that many acceptable offerings to the general fund of the Society are already annually presented from this interesting quarter; but they might, in all probability, be greatly augmented if an object, simple and defined, and in some degree analogous to their own circumstances, were thus distinctly brought before them. How small an exertion would be required to extend the operations, and consequently the usefulness, of the Christian Boarding School, to a much wider extent than they have hitherto attained!

### DIGAH.

By a friend, who corresponds with our missionary brother, Mr. Lawrence, we have been favoured with the following extract from one of his letters, dated

*Digah, Feb. 10, 1836.*

Yesterday I returned home after an absence of just three weeks, during which time I travelled in company with brethren Beddy and Start, upwards of 100 kos, or nearly 200 miles, preaching the gospel in the towns and villages in our way. And, as you have requested me to furnish you with interesting facts illustrative of the religion, customs, &c. of the people here, perhaps the following account will be acceptable.

We were pleased to find, wherever we went, that some knowledge of the Christian religion had reached the people, and that there was a general disposition amongst the more thinking portion of the inhabitants, to inquire into the particulars respecting the gospel and history of Jesus Christ. At a place called Daud-nagar, we had, besides good congregations in the bazars, many persons visiting us at our tents, for the purpose of religious conversation. If no farther good was effected, we may say that, through public preaching, private conversations, and the distribution of books, we left them with a better knowledge of the gospel than they possessed before our visit.

At another place called Sarsárám, we met with a very kind reception. Here the inhabitants are chiefly musselmans; but, unlike most of their caste, they behaved with much deference and respect. We

were introduced to one of the principal men in the place, who is called the Sháh Sahib. The sháhs are the descendants of the ancient dervishes, who were generally poor, but greatly venerated by all classes. The kings, and great men of the country, put great confidence in them, generally made them their almoners, and paid them to instruct the ignorant in religious knowledge. But the sháhs, unlike their ancestors, are mostly rich, having enriched themselves with the property which was originally entrusted to them for charitable purposes; and now, instead of being teachers, they frequently employ a moulti to instruct the people. Thus the sháh at Sársárám is a great man, and has a college in his house, which is superintended by a learned moulti. To this man we were of course introduced, he being, as they said in compliment to us, their Pádré. Brother B. and myself had the first interview with him on Saturday, when we conversed chiefly on general subjects. We found him an intelligent and rather clever man, one whom the musselmans call a learned man—an M.A. There is moreover a great deal of mildness and suavity in his manners. On the whole, he is a pleasing contrast to most of his people. We appointed the sabbath morning for the time to have some religious discussion together. We all three went accordingly, and soon after our arrival a very large crowd of Mahometans collected in the court-yard, where we sat beneath the shadow of a large tree. The young sháh, or sháh's brother, honoured us with his presence. We had to wait a little time, whilst the moulti was reading prayers. At length he made his appearance, clad in a long flowing gown, which gave him a very stately appearance. After the usual salutations, he seated himself, and began by asking us what kind of discussion we wished to be carried on. We of course replied, a discussion on religion. He then said, "There are three kinds of discussion;" and, if I recollect right, the first, he said, is "that in which the parties only contend to show off their own learning; the second, that in which they only contend for victory; and the third, that in which there is a fair discussion of the subject on both sides, with a view to arrive at the truth." We assured him that it was the last in which we desired to engage.

Knowing that it would not be so well for more than two to be engaged in argument at the same time, we had agreed that Mr. Start should conduct it on our side. The moulti, ascertaining who was to be his antagonist, placed himself opposite to Mr. S., and commanded all to be

silent. He then proposed, as it was a subject of so much importance, that we should all engage in prayer to God for his aid, that we might be assisted to know and receive the truth; to which we assented, and, whilst the musselmen were engaged in prayer, partly in secret, and partly in a whisper, we secretly lifted up our hearts to our God on behalf of those by whom we were surrounded. We found that this act had a very beneficial effect on the people; it made them more serious, and disposed to listen to what was said. After this, Mr. Start demanded of the moulvi proof that Mahomet was a true prophet, and that the koran is really the word of God. He evidently felt the difficulty of his task, and endeavoured to evade giving a direct answer; finding, however, that it was impossible to avoid it, he complied, and stated three proofs: The first was taken from the composition of the koran, which all Arabic scholars allow to be of the very first order; and, as Mahomet had never received any instruction, but was illiterate, he considered it an evidence of divine inspiration that he should be able to produce such a work. Secondly, he said the miracles which Mahomet wrought, were sufficient to establish his claim to be a true prophet of God. Thirdly, he asserted, that Mahomet was foretold by our Lord Jesus Christ, in the New Testament, the same as the Messiah was foretold by the prophets in the Old Testament.

Mr. S. in reply said, he did not think his arguments conclusive; for admitting that the composition of the koran is as excellent as he affirmed, he would ask whether it was not possible for Mahomet to employ some learned man to write it for him? As to his second argument, respecting miracles, the prophet himself expressly says in the koran, that he did *not come to work miracles*. As to his third argument, he would call on him to show in what part of the New Testament anything is said respecting Mahomet. The moulvi referred to our Lord's promise that the Spirit, the Comforter, should come. Mr. S. begged him to observe, that it was expressly promised that the Comforter should come to *them*, not to their descendants some long time after; that he should not come to them merely, but that he should be *in them*; and that he was not to be several hundred years after Christ, but the apostles were directed to wait in Jerusalem until he should descend upon them, &c. The moulvi endeavoured by sophistry and many words to defend himself, but he brought forward no other arguments. After three hours' discussion, we took leave with much good feeling on

both sides, engaging to meet the next day.

On Monday morning we went again, and commenced with prayer as on the preceding day. We then entered on a discussion respecting the character of our Lord Jesus Christ. The moulvi admitted that he is called the Son of God (he is the first musselman I have heard make such an admission; they generally affirm that in those passages which call Jesus Christ the Son of God, we have corrupted the gospel). But, although the moulvi made this confession, he endeavoured to explain it away as the Socinians do. After a long discussion on this subject, and on the death and resurrection of Christ (which the musselmen deny), we again took leave of each other, with apparently as much good feeling as before. Our desire and prayer to God is, that the moulvi and his people may be led to examine the New Testament more carefully, and experience the gospel to be the power of God unto their salvation.

Having told you about the discussion at Sarsárám, I must now say a few words about the place itself. It is one of the prettiest places I have seen in India. It is situated at the foot of a long range of hills, and is remarkable for the remains of many specimens of Musselman grandeur. There are two very large tanks built entirely of stone hewn out of the hills; in the midst of one is a splendid mausoleum in ruins, built by an ancient king; and in the middle of the other is a small island on which are the ruins of a palace.

I had nearly forgotten to say, that the sháh's brother paid us a visit on sabbath afternoon at our tent, and every day we were there, he sent us a dálf, that is, a basket of fruit, &c. from his garden; and on the sabbath, he sent us a dinner, dressed in the native fashion, which was really very good, but it unfortunately came too late—we had just dined.

The Hindoos, in general, have the most grovelling ideas of that state of reward to which they suppose the righteous will be exalted after death. A few days ago I was conversing with several pilgrims who had travelled many miles to offer a little water to a stone. I addressed them, "Well, my friends, what do you expect will be the reward of the toil and hardship which you are now taking upon yourselves?" One of them replied, "We expect to get great good in this life, and, after several births, we shall get to bikunt"—one of the names of their heaven. "And what do you expect to realize if you should obtain bikunt—what kind of place is it?" "It is a place," he said, "where there will be no more cold

or oppressive heat, no more hunger or thirst, but where we shall have plenty to eat and to drink, and may have buggies (gigs), and horses, and fine houses, just as you English people have now." I told him that the English, although many of them possessed abundance of this world's good were not happy; that multitudes of them were very far from being so, and that we could not be happy in any circumstances until freed from sin; and endeavoured to show that heaven is a happy place, because it is holy; and spoke to them of Him who is "the way, the truth, and the life," of heaven. They assented to what I said, but it was with characteristic indifference. O that the Lord would open their blind eyes, and turn their hearts of stone to flesh!

### MONTEGO BAY, JAMAICA.

Among the variety of intelligence from our stations in Jamaica, we must confine ourselves, for the present month, to that which relates to Montego Bay.

Soon after the arrival of Mr. Oughton, who, as our readers will remember, was sent out to assist Mr. Burchell, at the pressing instance of that laborious missionary, he addressed the Secretary as follows, under date of Aug. 23rd. last.

"It appears natural that I should acquaint you with the impressions which have been made upon my mind by the present condition of the mission in this island. You are aware, my dear Sir, that I had formed very sanguine expectations with regard to it, and it now is my pleasing duty to inform you, that those expectations have been more than realized. The people here are indeed an interesting race, and the prospects of success to the cause of the Redeemer, far exceed my most fervent imaginations. At Montego Bay, between three and four thousand assemble every sabbath, to hear the word of life; and, although the majority come from various distances, varying between five and fifteen miles, yet at six o'clock prayer meeting, the chapel is crowded, and, at 10 o'clock, the surrounding spaces completely occupied. The anniversary of the First of August was, indeed, an interesting occasion. On Sunday, July 31, it was computed that not less than 7000 persons were present. I preached on that occasion in the present temporary chapel, to an immense congregation, and Mr. Burchell, in the new and unfinished building, which was completely

filled. The next morning a prayer meeting was held, at which not less than 2000 persons were present, although it commenced at the early hour of 3 o'clock. I think I never heard petitions so delightfully characterized by simplicity and earnestness, as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward. After the prayer-meeting, the whole congregation which had by that time increased to upwards of 3000, proceeded (en masse) to a river about a mile from the Bay, when Mr. Burchell baptized about 125 persons, and I administered the same ordinance to about forty-five others.

Although the number was so great, and the congregation so numerous, no accident happened nor confusion occurred. At 10 o'clock the same day, services were again held in both places, and attended by thousands of anxious auditors. At the conclusion, we admonished the people of the necessity of returning immediately to their homes, and by four o'clock, scarcely an individual was left in the town, excepting its regular inhabitants. Thus, my dear Sir, I have endeavoured to sketch a faint outline of the proceedings of that delightful day, and can only add, that this is no exaggerated statement, but that, in fact, the reality far, very far exceeded the description.

On Saturday, 24th September, the new School-rooms erected by Mr. Burchell, towards the expense of which a grant of £400 was made by government, were opened for the reception of the pupils. On this interesting occasion, the several schools at Mr. Burchell's subordinate stations, were united with that in Montego Bay, forming an aggregate of more than three thousand, rescued from hopeless and polluting ignorance, and instructed in connexion with the mission in this single locality. A number of testaments, sent out as presents to the children from the Surrey Chapel Sunday-schools, were distributed by Mr. and Mrs. Oughton, together with reward books and other articles of British manufacture. Various appropriate addresses were made by the several missionaries present; and the whole scene, which occupied about five hours, appears to have afforded high gratification to the friends of the

rising generation, as well as to the children themselves.

Mr. Burchell wishes us to express in the most emphatic terms, his grateful sense of the kindness shown him by the many Christian females who have sent him, from time to time, articles to be disposed of for the benefit of these schools; and at the same time to solicit a continuance of such kindness. The pressing and urgent necessity for schools for the negro children rests with great weight on the minds of our missionaries, and they have embarked in benevolent exertions of this kind to and beyond their strength. The scanty portion of public aid rendered in two or three instances has been wholly confined, as in this country, to the purpose of building; and as the Society has no school funds, the burden of maintaining school-masters, and providing for current expenses, falls on the missionaries themselves.

"My expenses for masters' salaries alone," says Mr. Burchell, "is £500 currency per annum, which falls entirely on myself to provide, either out of my own pocket, or by raising subscriptions. Last year, after all my exertions, I was left minus £123 10s. 5d. currency, exclusive of purchases and buildings. If benevolent friends in England could but see our necessities, and the prospects opening before us, they surely would not leave us to labour alone, and thus to spend our little all. I cannot forbear, however, as long as I have a shilling left. Go on I must. Still if I could obtain some assistance from the negro's friends in England, I should be able to go on for a longer time before I become bankrupt."

And yet these are the men who have been privately but industriously slandered as 'mercenary;' 'squandering the public money,' &c. It might have been thought, certainly, that while their days are consumed in harassing toil, and their nights frequently in sleepless anxiety, till, as an eye-witness assures us, Mr. Burchell is but the shadow of what he was in England, their reputation would have been left untouched, even if their labours had obtained neither commendation or sympathy. But on this point we will not enlarge. Our beloved brethren are not the first who have

had not merely to labour, but to suffer reproach in the service of their divine Master: and we pray that he who has honoured them with such signal success in the conversion of the souls of others, will enable them to possess their own souls in patience, and to commit themselves to Him who judgeth righteously.

In justice to Mr. Burchell, we close this article by his reply to the charge of extravagance and splendour in the building of his new chapel—a charge never made, that we are aware of, to himself, but sent home and privately circulated in this country. His letter is dated 25th November last.

"Even at present our chapels are mere skeletons, consisting of mere brick and mortar, common floor, skeleton of gallery, and roof without ceiling, not as yet one ornament. The brick work is on the plan sent out by yourself by brother Knibb. Unless the largeness of the buildings, and the proportions of length, breadth, and height, with the number and size of windows to give us light and air, may be denominated splendour, the charge is surely ill-timed. That they cost us an immense sum of money, we well know. At Montego Bay, there are £600 buried in the foundation. Not less than 60,000 bricks are beneath the earth, which cost, and for which I have paid £6 10s. per thousand! But who would charge me with spending that amount in a mere foundation, if I could have secured it without? My chapel, 90 feet by 60, and 33 in height, with a vestry of two stories, 30 by 14, and 22 in height, with deep galleries, and walls and fence round the premises, is estimated to cost £7500 currency.\* Now this chapel will accommodate as many persons as one in Kingston which cost from £25,000 to £30,000. It will accommodate 700 persons more than East Queen Street Chapel, without vestries, and which is considered the cheapest ever built in Jamaica, costing £6,600, exclusive of fences. It will accommodate 1200 persons more than the Spanish Town Chapel (before the enlargement), and without vestries, and which cost £6000. The Methodist Chapel at Montego Bay, which will scarcely accommodate one-third of mine, without vestry, and exclusive of fence, besides using the lumber of the old chapel, cost them £3,500. The Moravian premises at Irving Hill cost (I understand) £4000 to accommodate not 500 persons. The Pres-

\* About £5200 sterling.

lyterian Chapel at Falmouth, 70 feet by 50, about 25 in height, without galleries, cost £6000, and will not accommodate a congregation above one-third of mine: and I could mention others. The fact is, it would be impossible, even had I wished it, to build a splendid chapel of the dimensions of mine for the amount. I am

building the very best I can for the sum; but, when completed, it will not cost, in proportion to the number it will accommodate, an equal amount, per head, to some of the plainest chapels in the island. Let me, then, not be accused of 'squandering' money, but of employing it to the greatest advantage."

LIST OF LETTERS LATELY RECEIVED.

Ceylon.—Rev. E. Daniel, Aug. 5, 1836.

West Indies.—Rev. T. F. Abbott, Sept. 8, Oct. 12, and Nov. 1: F. Gardner, Oct. 16, Nov. 23: W. Dendy, Sept. 5, Nov. 1, and 14: T. Burchell, Sept. 8, and 20, Oct. 11, 18, and 25, Nov. 1, 8, 15: W. Knibb, Sept. 26, Oct. 4, and 25; S. Oughton, Oct. 11, and Nov. 15: B. B. Dexter, Oct. 7 and 11: J. Clark, Sept. 28, Oct. 17: Mrs. Coultart, Sept. 3: J. Tinson, Oct. 19: J. Clarke, Oct. 4 and 26: J. Philippo, Sept. 11: C. Taylor, Sept. 21, 22, and Oct. 27, 28: J. Hutchins, Sept. 30, and Nov. 14: E. Baylis, Oct. 6, and Nov. 18: J. Kingdon, Nov. 2: S. Whitehorne, Nov. 19.

Rev. Josh. Burton, Sept. Oct.: E. Quant, Oct. 25: J. Bourn, Nov. 23: Rev. A. Henderson, Belize, Oct. 15.

HOME PROCEEDINGS.

On Monday, Dec. 12th, the fourth Anniversary of the High Wycombe Auxiliary Society, was held, by permission of the mayor, in the Town Hall, G. H. Dashwood, Esq., (late member for the County), in the chair. Sermons on behalf of the mission had been preached in each of the Independent chapels on the preceding day, by the Rev. Eustace Carey, who, with the Secretary of the Parent Society, attended as a deputation from London. Although the weather was unpropitious, the large hall was crowded, and a liberal collection was made. Appropriate speeches were delivered by John Wilkinson, Esq., the Rev. Messrs. Judson and Haydon, of Wycombe; and also, by the Rev. T. Davis, of Cheries; Payne, of Chesham; Harsant, of Beaconsfield; and Cooper and Statham, of Amer-sham.

In consequence of an earnest application from our missionary, the Rev. H. C. Taylor, of Old Harbour, for help, in consequence of his growing inability, through age and infirmities, to supply the whole of his important stations—especially connected with the assurance, that the churches in Vere Clarendon, having nearly surmounted the pecuniary difficulties attending the erection of their new chapels, were both able and willing to take on themselves the maintenance of a pastor, could one be sent them—the

committee have sent thither Mr. James Reid, late of the University of Glasgow, and for several years laboriously and usefully connected with the City Mission there. Mr. Reid was designated to his important work, on the evening of Dec. 29, at the Baptist Chapel in Hope Street, Glasgow, of which church he was a member. A. R. D. M. Thompson, of Greenock, opened the service by reading the Scriptures and prayer. The introductory discourse was delivered by Mr. Alex. M'Leod, of Glasgow; Mr. Paterson (Mr. Reid's pastor), briefly stated the circumstances connected with his departure, and addressed the usual questions to the candidate, who was then commended to God in solemn prayer, by Mr. George Barclay, of Irvine, amidst the deep sympathy of the numerous audience. Another hymn having been sung, Mr. Paterson addressed the missionary from 2 Tim. iv. 5: "Do the work of an evangelist," and Mr. M'Millan, of Stirling, concluded the service in prayer.

Mr. Reid has since sailed for Jamaica in the Gen. Wolfe, from Greenock.

Mr. G. F. Anderson, whose return from Calcutta was noticed in our number for August last, has been called from all earthly labours and sorrow. He expired at Shaldon, on December 26th, having been favoured to experience, throughout his affliction, the rich consolations of that gospel which it was the desire of his heart to have made known among the perishing idolators of India.

Contributions received on account of the Baptist Missionary Society, from December 20, 1836, to January 20, 1837, not including individual subscriptions.

High Wycombe Auxiliary, by Mr. D. Hearne, Treasurer . . . . .	34	5	0	Wingrave, and Aston Abbotts, by Rev. T. Aston . . . . .	5	0	0		
South Devon, Auxiliary, on account, by Mr. John Nicholson . . . . .	15	0	0	Oxfordshire Auxiliary, by Mr. Hucklevale :—					
Walworth, Part of a Collection at York Street, by Rev. Geo. Clayton . . . . .	33	10	3	Chipping Norton . . . . .	12	7	4		
Oxford, collected by Miss Collingwood, for Calcutta Schools . . . . .	10	12	6	Bourton, for Waldensia Chapel and Schools . . . . .	30	0	0		
Spanish Town..Do. . . . .	9	8	6	Hook-norton, John Wheeler, Esq. Do. . . . .	5	0	0		
	20	1	0	Banbury . . . . .	1	1	0		
Worcester Auxiliary, by Rev. T. Walters, Leominster . . . . .	7	5	0	Blockley . . . . .	2	12	6		
Suffolk : by Rev. C. Elven and J. Eyres :—				Burford . . . . .	2	0	0		
Bury . . . . .	20	5	0	Coate . . . . .	2	2	3		
Do for Turks Island Chapel . . . . .	14	7	6	Do. for Waldensia Chapel . . . . .	2	0	0		
Stowmarket . . . . .	1	7	5		57	3	1		
Wattisham . . . . .	3	2	2	Cornwall, Auxiliary Society, by Rev. J. Spashatt :—					
Bildeston . . . . .	1	15	8	St. Austle Branch . . . . .	12	9	4		
Odey . . . . .	2	0	8	Chacewater . . . . .	9	8	11		
	41	18	5	Falmouth . . . . .	38	5	4		
Holyhead, Baptist Churches in Anglesea by Rev. W. Morgan . . . . .	20	0	0	Helston . . . . .	13	11	8		
Newbury, Collection and Subscriptions, by Rev. T. Welsh . . . . .	44	7	2	Marazion . . . . .	3	3	0		
Cambridge, Ladies, by Mrs. E. Foster for female education . . . . .	15	13	9	Padstow . . . . .	3	10	0		
Aberdeen, friends, by Mr. Mc. Donald . . . . .	2	0	0	Penzance . . . . .	12	9	6		
Bedfordshire, by Rev. D. Gould :—				Redruth . . . . .	41	5	7		
Dunstable . . . . .	27	11	0	Truro . . . . .	43	17	10		
Houghton . . . . .	14	2	6		178	0	8		
	41	13	6	Previously remitted expenses, &c. . . . .	132	0	8		
							46	0	0

N. B. The liberal extra contributions for the removal of the debt have already appeared in the separate list.

DONATIONS.

C. M. . . . .	21	0	0
D. F. T. Jamaica . . . . .	10	0	0
D. L. . . . .	5	0	0
Jason . . . . .	5	0	0
B. to the Cause of the Almighty . . . . .	1	1	0
B. of Birmingham . . . . .	1	1	0
Mr. George Yonge, Jun. . . . .	1	1	0

LEGACIES.

Mr. John Burnley, <i>Batley, near Dewsbury</i> (Ex. Mr. Abram Batley) . . . . .	19	19	0
Rev. Thos. Adam, <i>Cumbræes, N. B.</i> by Rev. Geo. Barclay . . . . .	11	13	4

TO CORRESPONDENTS.

A box of books, &c., for Mr. Andrews of Montego Bay, has been received from Mr. Yonge, Jun., 156, Strand; a parcel of Sundries, from Mrs. Risdon, of Birmingham; as also a box of Sundries for Mr. Burchell, from Mrs. Trego, of Stonehouse, Devon, and another box for the School at Spanish Town, from Miss Stacey, of Tottenham.

Mr. Dyer has received the following donations for the Baptist Canadian Society during the past month :

A Friend, on recovery from affliction . . . . .	10	0	0
John Foster, Esq., Biggleswade . . . . .	10	0	0
James Proctor, Esq., <i>Manchester</i> , by Mr. W. Bickham . . . . .	10	0	0
D. L. . . . .	5	0	0
Miss Grey ( <i>Jersey</i> ) . . . . .	1	0	0

We are particularly requested to state that of the sum mentioned in our last as collected in Shrewsbury, one pound, five shillings was from the Castleforegate meeting house; and that one pound, at Pontesbury, was the produce of Missionary box and Peartree by Miss Roderick. It would, however, contribute to save both time and expense to the Society, if all our correspondents would explain to contributors that the proper place for such details is not the Herald, but the Report.

Friends in the country collecting for the Society, and desirous of being supplied with its monthly and quarterly publications, should arrange with their booksellers to have the parcels forwarded by means of the London houses with which they deal, sending to Fen Court the address both of the London and Country bookseller.