

MISSIONARY HERALD.

CCXVI.

DECEMBER, 1836.

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.

CALCUTTA.

From a journal kept by Mr. De Monte, who labours diligently in connexion with our European brethren in this city, we select a passage illustrative of

The objections raised by Hindoos and Musulmauns against the Gospel.

Most of my time having been spent at the villages, I have had but few opportunities, comparatively speaking, of labouring in the city of Calcutta. However, when not engaged in the southern parts, I often preached at the Ján Bázár chapel, and occasionally at Háurá chapel, and at Sibpur, at the Rev. G. Pearce's house. At the Ján Bázár chapel the number of hearers varied from twenty to fifty on each occasion; and, in general, the word of God was listened to with attention. Nay, at times, some of them were so much interested with the things they heard, that they strongly reproved those who interrupted me with frivolous questions. Sometimes, however, I was obliged to contend with my hearers, who maintained their own dogmas in opposition to what I advanced; but I endeavoured to show my opponents how inconsistent their ideas of religion were. I will here relate some of the conversations I had with different persons on various subjects, at which times I seldom permitted such persons to leave me without exhibiting to them the absurdity and sin of many of their religious practices, and particularly of deifying any creature whatever, and adoring it as the

creator. A Brahmin once observed, "Though Christianity be a true religion, sir, I would not change my own creed, for my shasters provide me with the means of salvation." Preacher. "And pray, what are those means by which you expect to be saved?" B. "Why, among many atonements that might be mentioned for the expiation of my guilt, if I but once only bathe in the Ganges, I shall be purified from every sin, and be saved." P. "How can this be true, since your inward part, your immaterial soul, is contaminated by sin; and the water of the Ganges, in which you bathe, cannot touch that, it can only remove the filth of your body, but it cannot efface the stains of iniquity from your soul, which you have contracted by sinning against God? If your supposed holy water have the power of cleansing what it was applied to, still it cannot touch your heart, how then shall it purify it, and expel the evil propensities that harbour therein? For instance, suppose this box (pointing to a desk that lay before me in the chapel) to contain some clothes that needed washing, and suppose it was water-tight, and you were to take it to some river and immerse it, and afterwards scrub the outside with sand and water, do you think, by so doing, the clothes within would be rendered clean?" B. "True, they would not be cleansed by thus washing them, but still Ganggá is very efficacious in purifying the heart." P. "But, my friend, your mere assertion will not do, you must give me some proofs of its power to cleanse the heart." B. "Our shasters tell us that a bath in the water of the Ganges will remove every sin from the heart, and save the sinner from his deserved punishment. Nay, in some of our shástrás it is written, that if

a very poor and sick man remembers only the holy river with faith, it will make him rich as well as healthy." P. "Can you believe this, when you see thousands of indigent, sick, and wicked Hindus bathe in your sacred river, and still they remain as sickly, and poor, and wicked as they were before their bathing in it?" B. "Their want of faith is the reason of their not obtaining the desired object." P. "But how can you say so, since you see persons come from a distance of three and four miles in the cold season, or in the month of December, and that before the dawn of the day, to bathe in the river? Now, can you think that if these men did not firmly believe on the virtue of washing in it, they would subject themselves to so much inconvenience?" B. "There must be some defect in their faith that they get not the things which they need, because our shástrás plainly and repeatedly teach us that bathing in the Ganges is productive of much fruit." P. "For a moment lay your shástrás aside, and exercise your reason, and then you will know what is true; but if you be deaf to its dictates, you must be bewildered, and lost in a labyrinth of endless errors; and be assured, my friend, that you will have to give an account of the use you make of this silent monitor: however, as you so often have recourse to your shástrás, and blindly give credit to the declarations contained therein, I will show you thence, that bathing in Ganggá will be of no avail to a sinner; and if you consult them you will find among many passages that might be cited to the purpose, the following, in your sbástra, called Shudditoto—'Ganggá-toeno Kritseno mridhbhároschonogapomoi, Amritá matokaschoibo bhábudusto no shusdoti.' And the meaning of this sentence perhaps you know is this—'Should a man, whose heart is impure, rub his body until he had expended a mountain of the mud of the Ganges, and bathe in its water down to the very last period of his existence, still his heart would not be cleansed.'" Hearing this passage, the man waved giving me an answer; and, in the meanwhile, I implored him to take refuge in Christ, telling him that his blood only cleanseth from all sin. I also urged him to consider the many palpable contradictions contained in his shástrás, such as are seldom to be found in compositions professedly human. After this the man heard all that I addressed to him in silence, and at length promising to follow my advice, bade me adieu. At another time, two Mussulmáns interrupted me while I was speaking to a large concourse of people, on the efficacy of the death of

Christ. One of them observed, that it was very wrong in me to persuade men to forsake the religion of their forefathers, and to profess another. I replied, "then Mahámed also acted wrong, in that he not only called on men to forsake their religion, but compelled them, by dint of the sword, to receive the precepts and doctrines of his Korán?" M. "When did he do so?" P. "Consult your Korán, and you will find that he not only did so, but also commanded all his followers to do the same, telling them that, if in doing this they were to lose their lives, they would immediately enter the heavenly mansion, and be happy for ever!" "True sir," says the other Mussulmán, "it is the will of God that we bring unbelievers to a knowledge of him." P. "Then you see I am acting conformably to the will of God in exhorting sinners to turn to Christ." M. "It is good to preach to the Hindus, but not to us, who have the instructions of the true prophet." P. "But if the instructions of your prophet are not calculated to fit you for heaven, it is desirable, nay, indispensably necessary, that you should look out for some other guide who is able to reconcile you to God, and to lead you to heaven." M. "Sir, you blaspheme! for the Korán is the word of God; and what can be more effectual in leading the heart to him than his word?" P. "My friend, to be plain with you, I do not believe that your Korán is the word of God, and that Mohamed is his prophet. I am aware, indeed, that he has inserted in his book some passages of the Old and New Testaments, and these, I own, are instructive, and are the true word of God, if they are inserted as they are recorded in the Bible; but in most, if not all cases, Mohamed has so artfully transcribed such passages, and perverted their meaning, that their primary signification is lost, and they are rendered susceptible of many ambiguous explanations; and if you, for a few minutes, lay aside your prejudice, and impartially examine the verses alluded to, and compare them with the original, you will soon perceive the truth of my remarks. I can also tell you from whom your prophet got the Scriptures, and who assisted him in selecting and inserting those passages in his Korán." M. "You Christians have corrupted the word of God yourselves, and it is a great sin to hear you;" and so saying, with hasty strides, they left the chapel. Alas! how blinded are the votaries of the impostor; and how strong the chain that holds them fast in their fatal delusion! but, as the Lord can and will break off these shackles of ignorance, and emanci-

pate them from the thralldom of the wicked one, we ought not to desist from preaching Christ to them, seeing "there is no other name given under heaven among men whereby they can be saved."

Mr. De Monte gives the following account respecting the

Progress of the cause at Luckyantipore.

Since the date of my last journal, it is pleasing to observe that we have lost no adult brother or sister at this station by death; and, though the additions that have been made from the heathen to the Christian population are small, yet I have every reason to thank God for his mercy in blessing my humble labours in these villages. Four Hindus, with their families, (who heard the word of God for a length of time), have been brought to give up their caste, hoping to be saved through Christ alone. The names of these persons are as follow:—Akur Buddi and his mother, and wife of Dhánkata; Bhim Mandol and his wife Adoni, of Choukitolá; Kasinath Bar and his wife, of Ladásipur, and Bindá Moudol, of Marápái. Akur Buddi and his family, and Kásináth and his family particularly, heard the word of God from me, both at the Dhánkáta chapel and at their houses during the last two years; and, as the attendance of these persons on the means of grace is regular, I hope they will be made meet to be partakers of the inheritance of the saints in light; and, if angels rejoice at the conversion of one sinner only, how ought we also to rejoice at the conversion of sinful men, and be excited to abound more in the work of the Lord, since we see that our labour is not vain in the Lord. As some of these converts can read, I hope in time they will become useful members of the church. In regard to the different villages mentioned in the first paragraph of my journal, and which are situate around Lakhýantipur, I have not ceased to visit them as often as I could save time from my stated engagements, and hundreds of people have been addressed at Ladásipur, Bámná, and Banspalla; and it is encouraging to report that most of them heard attentively the word of God. At Magráhát, or market, where I preached almost every Thursday when I lived at Lakhýantipur I had vast numbers of hearers. My auditors in general approved the word of exhortation, and such as could read gladly received tracts. At one time, however, to my great sorrow, some of my hearers said, "What is the benefit,

Sir, of professing Christianity, when those who do so are no better than they were before; nay, some of them often act very outrageously and proudly." I replied, "My friends, such is not the effect of Christianity; it is rather calculated to inspire men with the contrary virtues, such as humility and probity, and also to produce in them fervent piety towards God, and benevolence towards all their fellow-creatures." H. "We would believe this if we did not know the facts we mention." He mentioned afterwards some improper things which he said had been committed by Christians, but of which I knew nothing. I then added, "I am not aware how far your statement is correct; however, I can assure you this, that those persons whom you charge with such evil actions do not belong to us; and, whether what you say is true or not, I can only say this, that such a line of conduct is quite unbecoming a Christian. But now permit me to observe, that impropriety of conduct is not a good reason to reject the Saviour, whose blood (only) cleanseth from all sin." As none answered again, I enforced on them the necessity of repentance, and of faith in Christ, as the only and sure means of salvation.

He closes his journal by detailing a visit paid to several villages south and south-west of Luckyantipore, scarcely ever visited by Christian Missionaries before.

The first village we visited is called Bánehábrá, and it has a pretty large population, peopled by respectable and well-informed persons. We spent a day here in preaching; in the course of which not less than two or three hundred people visited us. Many heard the word attentively; but a few Bráhmáns contended awhile that the Hindu incarnations were able to save them, and that they needed no other foreign Saviour. However, when the characters of Rám, Krisno, &c., were examined, these supposed gods appeared to be but sinful men, and great monsters of iniquity; and, therefore, I observed, that to depend upon them for salvation is great folly. My opponents soon held their peace, and I believe some of them felt the truth of what was said. In the meanwhile the majority of my hearers seemed to approve the word of God, and heard of the love of Christ with attention. In the afternoon the daroga (chief police officer), and the munshi, his assistant, of this village, came to see Mr. Pearce in our tent. The darogá appeared in the habiliment of a Hindu, and the munshi

in that of a Mussulman; and no doubt they pass as such among their neighbours. However, when I commenced speaking with the munshi, and Mr. P. with the darogá, we perceived them to be loose believers in their respective creeds. In short, discoursing to them on the necessity of an Almighty Saviour to make an atonement for sin, they observed that they did not see any need of him; they thought that a little repentance of their past sins, honesty in dealing with men, and piety towards God, are sufficient to make them the favourites of that merciful Being, who, they said, is himself willing to save all mankind. Indeed their prepossessions were so great, that though Mr. P. endeavoured his utmost to convince them of their mistakes, yet they held fast their errors with firmness, and therefore, after advising them to reflect on what they heard, we left them. The next village we came to is called Biddádharpur. Here about fifty persons heard the word of God; and, what is pleasing to observe, almost all gave heed to the word addressed to them. None contradicted me. Some of them repeatedly acknowledged the truth of the arguments made use of to show the utter inability of idols and of the Hindu gods to save sinners from their deserved punishment. They listened to me with seriousness and docility and a boishnob or the worshipper of Krisno, particularly appeared to be affected at what he heard, and offered to forsake idolatry; but as now and then he took occasion to intimate his extreme poverty to us, and as he had heard the word of God for a short time only, there is reason to think he was actuated rather from sordid principles in his professions, than by any just regard for the religion of Christ. On my asking, therefore, the reason of his taking so hasty a step in an affair of the highest importance, he replied, that, on a certain occasion, he received a Bángáli tract from me at Mitri market, entitled, "The True Refuge," by reading which, he perceived that none but Christ could save him, and that the Hindu shastrás were but a collection of fables. Hearing these, I further instructed him in the saving truths of the Bible, and advised him to come to the Dhánkáá chapel, where, he was told, he would obtain means of grace calculated to lead him in the way of salvation. He promised to do so, but he has not since made his appearance. Leaving this place, we entered another village, called Doyámpur, where we preached to many Hindus the word of life. Some of these people assented to what we declared, and seemed to listen to me with great attention;

however others contended awhile that they did every thing, whether good or evil, according to fate; and one of them, if possible, more silly and ignorant than the rest, observed that he expected to be saved by worshipping his Gúru (teacher), who, he said, would not fail to take him to heaven. On hearing our replies, however, these men perceived their mistakes, and approved the word of Christ. While Mr. Pearce remained at this village I went as far as Culpí, distant about six miles to the west from our tent. Here was a village market, where I preached to about two hundred Hindus and Mussulmáns, who heard me with attention on the condescension and love of the Lamb of God that taketh away the sin of the world. Seeing a temple situate at the southern extremity of this market, I went to it, and took my stand at the door. Here were exposed to the view of the populace three large idols—Káli being placed in the centre, on her right hand side was a new idol, invented in these parts, called Foudjáráthákur, or the great police officer, and at her left side stood Panchánondo. Five Brámóns sat near these images, receiving presents and homage from the people, who gathered around me from every part of the market, in such great numbers, that I was almost suffocated by them. I expatiated on the great sin of worshipping these dumb idols, and, I hope, showed to the conviction of some of my auditory, that idolatry was opposed both to the word of God and to the dictates of sound reason. Afterwards, perceiving that one of the Brámóns who attended on the idols was drunk, and consequently was indulging in many frivolous questions, I exposed the inconsistency of his conduct to the populace, and endeavoured to show them the various ways by which these false guides deceive them, and keep them in utter darkness, in order that they may live upon them. The people with one accord boldly declared that I said nothing but the truth, and seemed to look on them with disapprobation. After this the Brámóns observed silence, and this enabled me to discourse, without interruption, on the depravity and blindness of the human heart, and on the necessity of its thorough change, and also on the provision that is made in the Gospel for sinners. The people, who perhaps never heard the Gospel before, were now made acquainted with the power, love, and works of Christ. Many of these seemed to feel a concern at what I had stated, and heard me out, until I was spent with fatigue. Some of them who could read accepted tracts with eagerness, and promised

to read them with attention and to come to us for further instructions on these subjects, when their circumstances would allow them. May the Holy Spirit enable them to do it without delay. The next day we journeyed to Gábberé, but the people of this place appeared very indifferent to the concerns of their souls: a few persons only came near us, and this, I fancy, was rather from curiosity than a desire of knowing the will of heaven. They were, however, addressed on the necessity of repentance and of faith in Christ, but they soon withdrew from us, not caring for what we said. In this village we met with more Brámóns than usual, which accounts in some measure for the indifference of the people. The last village where we preached is called A'krábere. The inhabitants of this place seemed by far the most civil, considerate, and hospitable that we had seen. At first indeed the people here, both men and women, were much afraid of us, not being aware of the purport of our errand; perhaps they thought, that our stopping there would be attended with some injury to them. However, when they understood that our object in visiting them was simply to do good to their souls, their fears were removed. Some of them ran to furnish us with fire-wood, while others did every thing they could to supply our wants. This was at night; for it was quite dark when we got here: on the morrow we spoke to them the word of God, and they heard it with seriousness. While I was speaking on the danger and sin of idolatry, one of my hearers accosted another in the assembly thus: "Durgá-parsad, see now, how foolish and wrong it is to worship idols." To which his companion seemed to assent. In the course of the day the report of our arrival being spread over all the neighbouring villages, three Brámóns, with a number of Hindus, came to hear us. These people listened well, and appeared to receive what we said. Some of them promised to visit our chapel, and Dhánkata on the Sunday. During the night we were here we had a severe thunder storm, and a heavy shower of rain for half an hour, but we were well secured in the tent. The people who carried our baggage were all glad to take shelter in the tent too. In the afternoon we left this village, and on our return to Dhánkata visited in our way Háuri, a large market, where Mr. P. spoke a considerable time to a large congregation.

As a postscript to this article we subjoin the following particulars

given by Mr. Thomas, dated Sulkea, March 28, 1836:—

I have considerable hopes of shortly receiving into our little church several, who appear to be the subjects of a work of grace. Two are proposed, and two or three more will be proposed very soon. The widow of the man of whom I gave some account in the 15th Report, will soon be baptized, should her health permit, and probably her mother, both of whom afford reason to hope they have experienced a change of heart. The wife of one of my native members has, I hope, passed through the same change. A young man, formerly in my school, and now engaged to instruct my children, appears to love the Lord, and prays in a pleasing manner; he has thrice engaged in our prayer-meeting for native Christians. A respectable Brahman appears determined to cast in his lot with us, and has for some time been very regular in his attendance. A Mughal has repeatedly visited me, and I really think he is the subject of a begun work of grace. He comes from a distant part of the country, and never had an opportunity of becoming acquainted with the religion of Jesus until he came to me. I have been exceedingly pleased with him, and from many things which appear in him, I cannot help hoping and believing that he is a vessel of mercy. He makes no secret of his change of religion, and appears concerned to bring others to Christ. He has asked for baptism; and should he continue to make the advances he has hitherto made, I shall not long hesitate about receiving him. The heart is deceitful I know, and hence I rejoice with trembling, but I know the grace of God is all-sufficient, and we are assured that its sufficiency shall be tested and abundantly proved in the conversion and salvation of countless multitudes; all the ends of the earth are to see the salvation of God—all nations shall praise the Lord.

SPANISH TOWN.

We gladly comply with the request of a much esteemed friend to insert in our Number for this month the following remarks, extracted from a letter written by Mr. Phillippo to himself, under date of 13th July last. It will be perceived that Mr. Phillippo's observations were elicited by the inquiries of his friendly correspondent, who had made him ac-

quainted with the secret insinuations, and private statements, circulated, with much assiduity, some months since, to the disparagement of our Jamaica brethren. We trust that after the present article, taken in connexion with several others equally satisfactory, which have already appeared in our pages, we shall have no farther occasion to recur to this subject. As for the individuals who have condescended to engage in this petty and dishonourable warfare, we sincerely wish they may become imitators, both in labours and success, of the men whom they have fruitlessly endeavoured to degrade in public estimation.

When individual churches comprise such members as are comprised in most of our churches in Jamaica, and when it is taken into the account that most of our converts have suddenly emerged from a state of semi-heathenism, it is scarcely to be expected that they should endure a critic's eye, or that there should not be found amongst them occasional inconsistencies and sins; this the more especially, as from the influences of unjust and oppressive laws, we, as ministers, have been precluded access to the dwellings of our flocks, and have been unable to see the influence of religion on them in their families. Any instance of dereliction among them, each missionary deploras as deeply as the pastor of any other church, and I feel confident that none could more diligently labour, both in the pulpit and out of it, to prevent them.

In the admission of members, it is impossible for us to be more cautious. I hesitate not to say, indeed, that we carry matters in this respect to an extreme. Seldom is it the case, that we admit any one to communion under a two years' probation, whilst it is the common case that they have been three, four, five, and even seven years. As an evidence that we are not less particular in the admission of members than our brethren in England, permit me to mention two or three cases, out of many that I could select. On Mrs. Phillipps's return to England some years ago for the benefit of her health, she was accompanied by a young woman, a native, who had been connected as an inquirer with the church at Spanish Town, for a period of five years. A minister in the country having had some close religious conversation with her, was surprised that she was without the pale of the church, and proposed her being bap-

tized without delay. Mr. and Mrs. Burchell were accompanied home by a similar individual, under similar circumstances; and very soon after their settlement (pro tem.) in London, the church under the care of Mr. Upton, sen., were so satisfied with her piety that their venerable pastor baptized her.

When in England myself, a year or two ago, I was sought out by a young black man who had made his escape from slavery. He had been attached to the church at Spanish Town, and subsequently to the church at Old Harbour, as an inquirer for years. After private conversation with the minister and Christian friends, and after an application to me by the venerable and zealous pastor of the church at Eagle-street, he appeared before the church, was unanimously accepted as a proper subject for Christian fellowship, and was accordingly baptized by the Rev. Mr. Overbury.

At this very time I am engaged with the church in examining candidates for baptism. Among the number are some very intelligent and respectable young people, who have been inquirers, I may say, probationers, for a period of upwards of twelve months, their conduct during that period having been perfectly consistent, and their piety, so far as we can judge, undoubted: but because they are young, and have afforded such inadequate opportunities in point of time for judging of their sincerity, they have been recommended to postpone their application a little longer. They received the advice with tears, and from that moment to the present, I am informed, their uneasiness has scarcely had a respite.

As ministers of Christ—as men who can judge of the piety or otherwise of our fellow-creatures, by external appearances only, what are we to do under such circumstances? Evidently, to baptize them, every church in Britain would respond, and leave all consequences to God. Believe me, my dear friend, that, great as the numbers are that we annually admit to our communion, we could admit hundreds more if we were influenced by no higher motives than a mere increase of numbers. Among those even selected from the mass as giving evidence of superior qualifications, many are turned back; and our principal concern on such occasions is lest we have rejected many whom Christ has not rejected, rather than lest we should have received those whom Christ has not received. Of the former, as an error of judgment, I, as an individual, have often had painful evidences, as well as of the latter. This was

the case a short time ago, one instance of which I will adduce. On the morning immediately following the day on which I had administered the ordinance of baptism, I was thus accosted by my brother missionary, the Rev. J. Edmondson, the Wesleyan minister in this town: "My servant is in great trouble, crying from morning till night, because you did not baptize her yesterday. She tells me she was objected to because she did not express herself clearly on some essential points, but I can assure you, from the testimony of my predecessor, and from my own opportunities of judging, that I believe her to be a truly sincere and pious Christian. Such indeed is my opinion of her that I should be glad to receive her into the church under my care."

So much for the admission of members—now for discipline. Most of us have a church-meeting every week; and having one or two deacons (or those who act as such, by assisting us in the discharge of our pastoral duties) on almost every estate, numerous as our churches are, scarcely a single act of serious discrepancy can arise without our knowledge. Things indeed of the most trivial nature, and others less trivial, but which are connived at: at home, are brought for adjustment before our churches here. As soon as any one is convicted of being in the indulgence of actual sin, the preliminary steps of course being taken, he is instantly excluded, and the cause of that exclusion is publicly proclaimed. To show to the world our intolerance to sin, in whomsoever it is found, we have been apt to exceed the apostolic command; hence 'suspensions' are very little known amongst us, and of those who are the subjects of excommunication, scarcely one in ten turns back again into the world. So far as my own church is concerned, and I have a right to presume that others of the same standing are equally uncorrupt, I am persuaded that a purer church, under the

same circumstances, does not exist in any missionary station in the world. I might have gone further, and put it on a footing with the churches with which I am acquainted in England and America. But if the churches in Jamaica are inferior to them in piety and sound scriptural knowledge, what has been the cause, and who are to blame? Not the missionaries and their flocks, but British Christians, in so scantily supplying the field with labourers. I, for instance, have a church amounting to nearly 1500 members, with perhaps an equal or a greater number of inquirers. This, together with preaching at three subordinate stations, exclusively of regular weekday services at Spanish Town, with marriages and funerals, and chapel and school-house building, &c., &c. I can, therefore, scarcely be supposed to perform so many pastoral visits, or to possess so many opportunities for communicating private instruction, as a pastor at home, who has less than one-third of such duties to perform.

Our incessant and earnest cry to Britain, as missionaries, has ever been, "Come over and help us; for the harvest is great, and the labourers are few." One thing is certain, that there is neither might nor counsel against the Lord, and those of us who have been long labouring in this vineyard, feel persuaded that *He* is on *our side* whom no stratagems can baffle, and against whom no combinations can succeed. I have frequently heard, within these few months past, that many very uncharitable things have been said respecting us, but as some of the parties were young, all of them inexperienced, and most of them disappointed in their prospects, it has been thought the wisest course by those implicated, to abstain from all notice of them whatsoever, leaving them to the control of that benignant and Almighty Providence, which worketh all things after the counsel of his own will.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. W. H. Pearce, Calcutta, April 9 and 13, and June 5; J. D. Ellis, Chitpore, April 23; George Pearce, Seebpore, April 15; Andrew Leslie, Monghyr, April 4; Henry Beddy, Patna, May 4; Ebenezer Daniel, Colombo, May 4, and June 27; G. Bruckner, Samarang, June 24.

WEST INDIES.—Rev. W. Knibb, Falmouth, July 18; John Clarke, Jericho, July 21; T. F. Abbott, Lucea, August 2; T. Burchell, Montego Bay, July 26, and Aug. 22 and 30; J. Clark, Brown's Town, July 19, and August 22; Mrs. Coultart, July 18; W. Dendy, Bethsephal, August 29; Samuel Oughton, Montego Bay, August 23; T. E. Ward, August 22; A. Henderson, Belize, July 17, and August 31.

Rev. J. Burton, Nassau, September 17; Joseph Bourn, August 10; Ebenezer Quant, Turk's Islands, August 8, and September 12.

HOME PROCEEDINGS.

OXFORDSHIRE AUXILIARY SOCIETY.

The Twenty-first Anniversary of this Society was held at Chipping Norton, on Tuesday, October 4th, 1836. Rev. D. Wassell, of Fairford, preached in the morning, and Rev. J. P. Mursell, of Leicester, in the evening.

At the public-meeting in the afternoon, H. F. Wilkins, Esq., was called to the chair. The Secretary read the Report, and the addresses delivered on the occasion produced a deep impression on the assembly, both in regard to the increasing tokens of the Divine blessing on Christian missions, and as to the vast and urgent importance of all Christians combining their energies to put an end to slavery, in all its forms and degrees, throughout the world.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1836, not including individual subscriptions.

Aston Clinton, collection, &c., by Mr. Amsden.....	3 5 0	Paisley, Rev. Mr. Smart's congregation, by Mr. Hardie.....	10 2 0
Chenies, part of collection, by Rev. John Goodrich.....	7 0 0	Bristol, Auxiliary Society, on account, by R. Leonard, Esq.....	39 0 0
Cambridge, Auxiliary Society, by Edward Randall, Esq.....	63 18 1	Oxfordshire Auxiliary Society, viz.: Abingdon, by Rev. John Kershaw, subscriptions and collection.....	21 7 3
Olney, subscriptions, by William Andrews, Esq.....	12 6 0	Donations for Mr. Knibb's Waldensia chapel.....	21 0 0
Rugby, Ladies' Association, by Rev. E. Fall.....	5 0 0		
			42 7 3

DONATIONS.

Friends, by Miss Daniel, for <i>Byamville</i> Chapel.....	50 1 6
Thomas Gurney, Esq.....	25 0 0
Thomas Farnner, Esq., <i>Cunnersbury</i>	10 0 0
William Key, Esq., by the Secretary.....	1 0 0
Mr. John Anderson, <i>Spittal</i>	1 0 0
T. P. M.....	0 10 0

LEGACY.

Mrs. Taylor, late of <i>Greenock</i> , by Rev. George Barclay.....	4 13 1
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The Committee of the Baptist Missionary Society discharge a pleasing obligation in publicly acknowledging the great kindness and liberality shown to their brethren, the Rev. Edward Steane and C. E. Birt, who have just concluded a tour through Scotland on behalf of the Society. The ministers and Christian friends who have received and assisted their brethren in their journey, will accept the cordial thanks of the Committee. An account of the collections, &c., will appear in our next number.

TO CORRESPONDENTS.

A box of sundry articles of clothing, &c., kindly forwarded by Mrs. Horsey, and other Ladies at Taunton, for the Rev. Thomas Burchell, of Montego Bay, has been duly received; as also, a parcel from Mr. Francis, of Nailsworth, for the same destination.