

MISSIONARY HERALD.



CALCUTTA, FROM GARDEN REACH.

EAST INDIES.

CALCUTTA.

THE view given on the other side of this page of a portion of the metropolis of India, will remind our friends of some of the powerful claims which that immense city has to the benevolent efforts of British Christians. The Hoogly, an arm of the Ganges on which it is situated, being navigable for the largest vessels, is the constant resort of ships from every nation. The magnificent Palace of the Governor-General, the Supreme Court of Justice, and Fort William, with its bomb-proof barracks, large enough for 10,000 men, sufficiently attest its political importance. Its various educational establishments also, which attract from surrounding provinces the most aspiring and influential of the rising generation, impart to it peculiar facilities for the extensive dissemination of whatever sentiments obtain currency among its inhabitants.

The reader is doubtless acquainted with the general character of the operations which our missionary brethren are carrying on in Calcutta and its vicinity. Letters received by the last overland mail bring down our information to the 15th of September.

Mr. Thomas writes as follows :—

You will be pleased to hear of the arrival at Madras of the "Owen Glendower." We are now daily looking for our friends Mr. and Mrs. Pearce, and Mr. Beeby; glad shall we be to see them, and we pray they may be long spared in life and health to exert themselves for the promotion of the Redeemer's cause in India. My fears, however, are certainly high, that brother Pearce will be able to stand the climate but a very short time; happy shall I be to find my calculations incorrect.

You will be distressed to learn that brother Evans has been very ill, quite laid aside from his much loved and very important, but too laborious work. He has been suffering from a feverish state of the system, kept up by innumerable distressing boils all over his body, but especially his head, and also from dysentery. Some days ago I considered his case rather critical, but I do hope he is now in a fair way of recovery. I have just heard he is much better to-day, and Mrs. E. hopes he will soon be well. He much wished to write you a long letter, but in his present state the attempt would be highly imprudent. Mrs. Evans is mercifully preserved in tolerable health and spirits; in the midst of the sharp trial with which they have been exercised, our esteemed friends have been enabled to place their confidence in God, who has kept their souls in peace. They are very dear friends, and of unspeakable worth. I hope the Lord will, in answer to the many and fervent prayers which have been daily presented on their behalf, graciously raise him up, and

long spare them both for increasing usefulness. To the church under his care several additions have lately been made, and others are expected soon to make a public profession of their faith in Christ.

Mrs. Morgan, at Haurab, is still in a very infirm state of health; Mr. M. is, I believe, in good health, and prosecuting his work with much zeal. He has had some severe trials among his people, but I trust all will ultimately tend to good.

Mrs. John Parsons, of Monghyr, has been alarmingly ill, and from what I hear, the grounds of hope for her complete recovery are far from satisfactory. Mrs. G. Parsons' health has suffered through fatigue and anxiety in attending her sister, and hence she concludes that it is her duty to return to England in the ensuing cold season. She has some thoughts of returning by the "Owen Glendower." How mysterious these ways of Providence! I sometimes think the Lord is fighting against us, and when I look over the mission, and think of the work to be done and the diminished number of efficient agents, my heart sinks within me. I am ready to ask, What is the Lord about to do? What will be the end of these things? Often have I been in a manner obliged to fall back on my own duties, as though a voice said, "Work while it is day, and leave God to care for his own cause;" delightful assurance, it is *his*, and must go on, but in manner *as* he pleases.

I have not very recently heard from brother Phillips; the intelligence from the stations is

on the whole encouraging, though no decided indication of any extensive awakening among the people is reported. The Herald will tell you of the baptisms in and near Calcutta.

Mr. Wenger says,

Before this month is out, the second year of my stay in India will have come to a close. These two years have fled very speedily, and yet how many important events have been crowded within so narrow a compass! Blessed be God who hitherto has upheld me, and enabled me to be continually engaged in his work, whilst others, to all appearance much better fitted for it, have been laid aside for a season, or taken away from this earthly scene.

The best part of my time and strength continues to be devoted to the work of biblical translation,—a great and important work, but from its very nature somewhat monotonous, and therefore affording little scope for an interesting description. The Bengali bible is now in type as far as the close of the second Book of Samuel; Isaiah as far as the forty-second chapter; and the (revised) New Testament as far as the close of 2 Peter. We pursue exactly the same plan which we adopted at the outset, and which you are fully acquainted with. The present time is an important crisis in the moral and spiritual history of Bengal. The taste for reading seems to spread rapidly over the whole country; and who would not rejoice in satisfying the cravings of such a numberless multitude of minds with the best nourishment contained in Christian tracts and the sacred scriptures?

Another important part of my work is the superintendence of the native churches in the villages. In this department I have had to bear much anxiety during the last fifteen months. Though I was any thing but capable of fulfilling the task, owing to my want of experience, and time, and my inability to speak the language, yet it was assigned to me because no one else could undertake it. The chief obstacle has arisen, as repeatedly hinted at, from the unjustifiable conduct of some of the missionaries of the Propagation Society. Our last annual report narrates the commencement of their open warfare. Since then it has been continued all along. Being Puseyites—as every body connected with Bishop's College now is—they have widely spread the doctrine that apostolical succession and episcopal ordination are essential marks of the true church, and that all ministers not belonging to an episcopal church, are so many intruders, whose ministrations are in themselves *unlawful* and *invalid*. The native catechist mentioned in the report, and another man—to whom, some years ago, a loan of 300 rupees was made, and who now, after repaying about one-fourth, has the barefacedness to say that

My family of motherless children is in tolerable health, considering the season of the year; one is suffering from dysentery, and another has been ill with fever, but is now recovering.

sum was given him by Mr. G. Pearce as a bribe or a reward for becoming a Christian, are the two ringleaders of the discontented party; most of whom are either their relatives or their *debtors*. Were we able—and if able also, *willing* (which I should not be) to spend money upon our native converts with so unsparring a hand as the agents of the Propagation Society, we should soon see all come back, for I believe that our moral character stands highest in their esteem. If you read the *Friend of India* you will have seen some articles on the subject, not written by any of our number, but strongly opposed to Puseyite doings. The view I take of these events is this, that the state of things here is gradually assuming its natural level. Worldly-minded people, who are attached to sin, feel uncomfortable in any connexion with poor churches, where a strict discipline is maintained. The only thing I regret is that we shall inevitably be led into the barren arena of controversy, if things continue to go on as they do now; but for controversy we have neither leisure nor much inclination. I believe about sixteen members have left us, and about sixty or seventy nominal Christians.

I went down to *Luckhantipur* for a few days towards the close of August, and had the pleasure of baptizing four candidates who had long been waiting for that ordinance. I was obliged, of course, to receive them chiefly upon the testimony of others; but I conversed with each of them, and from those interviews received a very favourable impression concerning the genuineness and the depth of their religious experience. One of them was first deeply impressed by hearing the parable of the king and his debtors (*Matt. xviii.*) explained; another by the parable of the prodigal son, and also by that of the barren fig-tree (*Luke xiii.*). Thus, whilst some forsake us, others are brought within the fold of the church.

At *Khari* the members of the church have, with only two exceptions, shown much more steadiness. We have there a good native assistant of the name of Jacob, who manifests considerable firmness and zeal. But the poor people have lately suffered from inundation, by which their prospects of a harvest (even the last was a bad one) have again been rendered very doubtful, and it has not been possible hitherto to afford them any assistance.

At *Nursingdarchoke* our operations have been steadily extending this year. Several families have given up caste, and will, we hope, in time furnish some real converts. But there also we

have met with no inconsiderable degree of mean and petty opposition. At one time five law-suits, all equally unjust, were brought against some of the Christians there by adherents to the Propagation Mission, but they were at last settled amicably, and had perhaps better be consigned to oblivion now.

If you realize to your mind all the details of these various occurrences, you will then understand how much anxiety I have felt whilst endeavouring to superintend these churches.

To this must be added the anxiety arising from the want of funds. As I am, at present, secretary to our auxiliary society, the collecting the money required for carrying on the operations devolves upon me; and I must say, it is my conviction that, unless the Parent Society will (or can) afford us some assistance, we must reduce these operations.

The expenditure of our auxiliary society amounts to about 350 rupees a month, rather above than under; and it is really difficult, if not impossible, to obtain subscriptions to any thing like that amount.

Since the month of July I have also endeavoured to look after the little Native Church at Entally. On Wednesday evenings I meet the students (now five in number), who are more or less able to preach, or desirous of preparing for that work, and I am engaged in preparing skeletons of discourses with them. Occasionally one or another reads to me a whole discourse, upon which I then make some remarks. If my strength permits, I mean to take the Sabbath afternoon service there; I have done so for several weeks past, and hope to go on. On the 5th instant I had the pleasure

of baptizing two candidates; one the wife of one of the students, the other a youth in the institution. When brother G. Pearce comes, he will, I hope, relieve me of a good part of these engagements.

Our English churches, also, occasionally call for a little assistance. We were all truly rejoiced to hear of Mr. Gibson's coming out; I hope he may prove acceptable to the church. Brother Evans, I am sorry to say, has suffered much from illness during this rainy season; last week we began to be alarmed about him, but he is now slowly improving, though still in a somewhat critical state. He is much loved by his people.

It gives me great pleasure to be able to report that I have latterly commenced to open my lips for preaching to the heathen. I generally go on a Monday afternoon to Jaun Bazar, and sometimes feel considerable liberty and ease and pleasure in proclaiming the blessed gospel. Dear brother Carapet has been laid aside for a season; he has been confined to his house by a combination of sufferings for about two months, and he has an impression that his work is nearly finished.

I ought to apologize for writing such an off-hand letter, but I trust you will kindly excuse it. Other communications will no doubt reach you, giving fuller details of the general aspect of things. We are likely to have to bear the reproaches of the world and of the episcopal community. May we be prepared for coming events! The Owen Glendower has arrived at Madras, and may be expected daily here.

The Second Report of the operations of the Calcutta Baptist Missionaries in translating, printing, and circulating the sacred scriptures has recently arrived. We have great pleasure in presenting it to the British public.

More than a twelvemonth having elapsed since the publication of the first Report of Operations in the very important department of Biblical Translation, the missionaries feel it a duty they owe to their kind friends and helpers, both in this country, in England, and in America, to submit, for their information, the following brief statement of their labours. It will be seen that within the period embraced in their Report, or from 1st January 1840 to 28th February 1841, some progress has been made in this important work, while the copious extracts given in the Appendix, from the communications received from brethren in various parts of the country, who have been supplied with scriptures for distribution, will show not only the large extent of country open to the distribution of the divine word, but the increasing earnestness of the people to obtain possession of the sacred volume, and, of consequence, the urgent necessity which exists for persevering efforts, especially at the present juncture, to render

the supply in some measure equal to the demand. That no more has been done in this great work is matter for deep regret and humiliation before God, while that any thing to purpose has been accomplished by our own, or any other section of the Church of Christ, or by the whole combined, calls for devout thankfulness to the Author of all good.

In the last report the following works were mentioned as being either in progress or about to be put to press.

The New Testament in Sanskrit; the Gospels and Acts in Hindustani, two editions, one in the Arabic the other in the Persian character; the New Testament with extra copies of the Gospels and Acts, in the same language, small 12mo. size;—the Gospel of Matthew in Hinduf, Kaithí character;—and in Bengálí, the Psalms, the Proverbs, the Gospels and Acts, the book of Genesis and to the twentieth chapter of Exodus, and a two-fold edition of the entire Bible. With the exception of Matthew in Hinduf, Kaithí cha-

acter, which has been suspended for the present, the whole of the works mentioned have been either completed or are still in progress.

The following works have been completed.

IN SANSKRIT.	
The Testament complete.....	1,000
The Gospels and Acts.....	500
The Gospel of Matthew reprinted	2,500
	4,000

IN HINDUSTANI.	
The Gospel of John, Arabic character	4,000
Acts of the Apostles, ditto	4,000
Gospel and Acts together, ditto	500
Matthew, Persian character	4,000
Mark, ditto.....	4,000
Luke, ditto.....	4,000
John, ditto.....	4,000
New Testament, small 12mo., Arabic character	3,000
The Gospels and the Acts, ditto	1,000
	28,500

IN PERSIAN.	
Matthew	3,000
Mark	3,000
Luke	3,000
John	3,000
Acts	3,000
Gospels and Acts together	1,000
	16,000

IN BENGALI.	
Genesis to xxth chap. of Exodus	2,500
The Pentateuch	1,000
Psalms	5,000
Proverbs.....	5,000
Matthew	10,000
Mark	5,000
Luke	12,000
John	15,000
	55,500

104,000

Making a total of 104,000 books the printing of which has been completed during the period before named, which, added to those of former years, give a total of 189,400 volumes of the sacred word printed on behalf of the Baptist mission, the American and Foreign Bible Society, and the Bible Translation Society.

The following works are still in Progress.

IN HINDUSTANI.	
Luke and Acts together	2,000
Four Gospels and Acts.....	1,000
	3,000
IN PERSIAN.	
New Testament	*1,000
	1,000

* These are exclusive of a thousand copies which are being printed for a gentleman in Upper India. The latter are printed nearly verbatim from the text of Henry Martyn: in those printed for the American and Foreign Bible Society, some verbal alterations are introduced.

IN BENGALI.

Acts.....	3,000
Luke and Acts together.....	3,000
New Testament, 12mo.....	5,000
Gospels and Acts	2,500
Bible, Part I. Jos. to Esther... ..	1,000
Part I. and II. together... ..	500
Part III. Job to Song... ..	1,000
— IV. Isaiah to Malachi	1,000
— III. and IV.....	500
Old Testament complete.....	1,000
Bible complete, 8vo.....	2,500
— 4to.....	500
	21,500

25,500

Making a total of twenty-five thousand five hundred books.

It has also been proposed to print an edition of the prophecies of Isaiah and Daniel in a similar form to the books of Genesis, the Psalms, and the Proverbs already issued, the edition to consist of not less than 5,000. A new edition of the New Testament with marginal references in Hindustáni is urgently required, and it is proposed to put the work to press shortly, the edition to consist of at least 2,500 copies; as also an edition in the Persian character without references, for which purpose an effort is being made to prepare a fount of types on a reduced scale. If these items be added to the foregoing, the works in hand or resolved on will form an aggregate of at least thirty-five thousand volumes. As however the demand for single gospels and other portions of the sacred volume appears to be every where on the increase, new editions on a large scale will doubtless be required before the close of the present year, and will be put to press as called for and as means may be available.

DEPOSITORY.

Besides large portions of the editions mentioned above as having left the press, there have been received into the Depository 6,700 volumes of the sacred scriptures in various languages, but principally Hinduí and Bengálí, from the Serampore press. And from America there have been received 112 Bibles, and 1093 Testaments in the English language, and 6 German Bibles.

DISTRIBUTION.

Exclusive of 1,000 copies of the Psalms handed over to the committee of the Calcutta Bible Society in repayment of a loan to that extent previously obtained, the entire number of scriptures sent from the Depository from the 1st of January 1840 to the 28th of February of the present year, has been *fifty-seven thousand two hundred and fifty-six*, which added to those of the three preceding years give a total of *one hundred and fourteen thousand two hundred and fifty-six* volumes containing larger or smaller portions of the scriptures, a

Testaments, Psalters, the books of Genesis and the Proverbs, or single gospels, sent forth from the stores of the Baptist mission during the past four years. This number may appear large, and certainly calls for devout gratitude to the God of all grace, who has in his merciful providence enabled his servants to accomplish this much; but alas! what are these among the millions to be supplied? The communications from the missionary brethren at the several stations where the distributions have been carried on, on the most liberal scale, are, as will be seen by the extracts given in the appendix, of a highly interesting character; and, so far from indicating that the wants of the people have been supplied, call urgently for still larger grants. The distribution hitherto effected has only excited a desire in the native community for the possession of the word of God, which appears likely to increase, from month to month, and from year to year, and to satisfy which will require the utmost devotion of the Christian church for a long time to come.

The following tabular statement will afford some idea of the extent of country through which the scriptures, sent forth from the depository of the Baptist mission in Calcutta, have been circulated, within the period embraced in this brief report, giving the names of the principal places with the aggregate number of copies of the sacred volume or portions thereof supplied to each.

List of places to which supplies of scriptures have been furnished, together with the number of volumes.

	Vols.
America	58
Agra.....	2,472
Arakan.....	555
Assam.....	125
Allahabad.....	2,749
Balasure.....	913
Bombay.....	312
Banaras.....	2,103
Barisal.....	296
Berhampore.....	136
Cawnpore.....	4
Chittagong.....	4,657
Chunar.....	10
Cuttack.....	42
Cutwa.....	313
Dhaka.....	12,501
Delhi.....	9,012
Dinajpur.....	1,050
Jessore.....	2,102
Jellasure.....	305
London.....	87

Midnapur.....	Vols. 851
Maulmain.....	200
Mirat.....	35
Mirzapur.....	2
Monghir.....	1,930
Patna.....	1,134
Purneah.....	348
Calcutta.....	12,954
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	57,256

FUNDS.

It is with unfeigned pleasure the missionary brethren acknowledge the receipt of the 5th appropriation of the American and Foreign Bible Society, amounting to Co.'s Rs. 10,250-9-4, less one-fifth paid to the General Baptist missionaries for printing the scriptures in Oriya. This grant was mentioned in the last report, but the money was not realized until Feb. 1840. From friends in England, through the Baptist Missionary Society, Rs. 5,783-8-8 have been received, and 5,000 rupees have also been received, as a kind of first-fruits, from the Bible Translation Society, to be expended in printing the New Testament in Bengál. From friends to the cause in this country the sum of Rs. 1,366-13-0 has been obtained in contributions, and Rs. 227-3-0 by the sale of books, making a total of receipts of Rs. 20,578-0-2, which however has fallen far short of the expenditure actually incurred, including as that does, besides the cost of execution, the salary of Dr. Yates, and the expense of transmission to different and often distant parts of the country. In reference to the funds required to enable them to carry forward the extensive works in which they are engaged, the missionaries can only say, their trust is in God. In an humble dependence on him they entered upon this work and have thus far prosecuted it, and they still look to him to raise them up friends and helpers either in this country, in England, or in America, who will come forward to their assistance with that pecuniary support required for such undertakings. They commit their cause unto the God of the Bible, whose glory they desire to seek as the one great object in this and every other department of labour in which he is pleased to employ their unworthy agency. For the aid already received, and the success thus far granted, they would render unto him adoring thanks, while they feel and would express their gratitude unto all who have in any way aided their operations.

LIST OF SCRIPTURES IN THE DEPOSITORY.

AMERICAN EDITIONS.

ENGLISH.—Testaments, 8vo. calf.
 ————— sheep.
 ————— 12mo. sheep.
 ————— cloth.

ENGLISH.—Testaments, 18mo. cloth.
 ————— sheep.
 ————— calf.
 GERMAN.—Bibles, 8vo. calf.

CALCUTTA EDITIONS.

SANSKRIT.—Psalms in Sanskrit Verse.
 Matthew—Mark—Luke—John
 —Acts.
 Gospels and Acts together.
 Testament.
 BENGALI.—Genesis to xx. of Exodus.
 Pentateuch—Psalms—Proverbs
 —Matthew—Mark—Luke—
 John.
 Testament, 8vo. calf.

Testament, 12mo. calf.
 ————— cloth.
 HINDUI.—Matthew, *Nagri character*.
 HINDUSTANI.—Matthew—Mark—Luke—
 John—Acts.
 Gospels and Acts together.
 Testament, 12mo.
 PERSIAN.—Matthew—Mark—Luke—
 John—Acts.
 Gospels and Acts together.
 Testament.

SERAMPORE EDITIONS.

ASSAMESE.—Bible.
 Testament.
 BENGALI.—Bibles.
 BHOGULKUND.—Testament.
 BHUTNRE.—Testament.
 BURMAN.—Four Gospels.
 Testament.
 DOGRAH.—Testament.
 HINDEE.—Psalms (Thompson's).
 Testament (ditto).
 to 1st. Cor. (Chamberlain's).
 KHASSEE.—Testament.
 KOUSOLEE.—Matthew—Mark.
 KUNKUN.—Poetical Books.
 KANOUJ.—Testament.
 KURNATA.—Testament.
 MAHRATTA.—Pentateuch.
 Historical Books.
 Poetical Books.
 Prophetical Books.
 Four Gospels.

MARWAR.—Testament.
 MUGUDH.—Testament.
 NAGREE (KYTHEE).—Four Gospels.
 NEPAUL.—Four Gospels.
 Pentateuch.
 ORIYA.—Historical Books.
 Psalms.
 Scripture Selections.
 OJJEIN.—Testaments.
 PUSHTOO.—Pentateuch.
 Historical Books to 1 Kings.
 SANSKRIT.—Historical Books.
 Poetical Books.
 Prophetical Books.
 SIKH.—Pentateuch.
 Historical Books.
 Psalms.
 Prophetical Books to xxvi. of
 Ezekiel.
 TELLINGA.—Pentateuch.
 Testament.

CUTTACK EDITIONS.

ORIYA.—Matthew—Mark—John. Testament.

MAULMAIN EDITIONS.

BURMESE.—Bible.
 Pentateuch.

Old Testament in 3 parts.
 New Testament.

MONGHIR.

On the third of August, 1841, Mr. John Parsons wrote from Monghir, as follows :

You will be pleased to hear that we have had a small addition to our orphan family—of two boys. Their mother in her last illness took refuge on our compound, to whom we administered medicine, &c., and for whom we procured the advice of a skilful native doctor, but it could not avail to rescue her life. When she came she was very far sunk by disease and want. She had been turned out of doors by the Mussulmen for declaring she would give her children into the hands of the Christians. Accordingly she one day caused a writing to be drawn up delivering her two sons into my hands as their only guardian after her death. One was here with her, but we were obliged to apply to the magistrate to procure the other, who had been sent away a great distance in the service of a native doctor, no doubt with the view of preventing us from obtaining him. We find them quick boys, and their behaviour on the whole pretty good. Their mother was rather a superior woman for a native, and seemed to have trained her children to early habits of obedience. Oh, for grace and strength to fulfil such a weighty and momentous charge as that thus committed to our hands.

We have not yet been able to recognize any penitence in either of the children, or any feelings by which we might hope they are changed characters, and the thought of their leaving us only to use the knowledge they have acquired in the service of Satan is very distressing. Oh, may divine power secure them to Christ as his servants for ever! I have very little to communicate respecting the station. The same services are performed from week to week without apparent effect. I hope we are not all cold, but we are certainly too lukewarm and negligent, and hence everything proceeds—if it proceeds at all, at a very slow pace. Nothing seems decisively done. Some, we hope, are inquiring, still there is not much pleasing earnestness about their inquiries. The great failing in India seems to me to be that religion is treated so much as a matter of argument and doctrine, instead of being cherished in the heart and brought home to the conscience and experience. There is a cold, calculating habit in all society here on the subject of religion, that little corresponds with the fervour of the apostles, of the jailor, or the Canaanitish woman.

We sadly want the out-pouring of the Spirit

to burn up our cold argumentative religion, and help us to receive and to recommend the Saviour, as "precious," as the "one thing needful," with all that affectionate ardour which is due to such a subject and to him whose love was "stronger than death." Yet we have much mercy. Dear brother Lawrence has been preserved in health wonderfully, as well as my poor unworthy self. Only in one instance has brother L. been unable to fill his usual place in the pulpit, viz. yesterday, and even then it was no extra burden for me to be his substitute, the heavy rain having prevented our morning service. Dear brother L.'s illness is not serious, only a severe attack of bilious headache, to which he is always subject. Dear Mrs. Lawrence has been lately not worse than usual, save that both have experienced great fatigue and anxiety on account of the illness of their youngest child. The child is now considerably better. The services for the heathen have been conducted and attended as usual. Nainsookh continues his praiseworthy diligence; Soudeen, the young man who is training for the ministry, gives promise, I think, both of talent and consistency. He has not often been publicly engaged, and is rather retiring.

I have once spoken at our Monday afternoon prayer-meeting for the native Christians, and am encouraged to continue. I feel it a privilege to be able to communicate my wishes and views to our poor orphans, instead of using an interpreter. Oh may I be enabled to go on from step to step, and do all I do simply and only to the glory of God! Two natives, one of whom we have engaged as teacher, are desiring baptism, and do, I hope, give evidence of the reality of a work of grace. This teacher is a person who has been brought up by Mr. Lawrence. Here is therefore some encouragement for us. Oh may our borders be enlarged and our standard of piety and devotedness greatly raised!

You have now with you, we hope, our dear brother Leslie, and prayer is "without ceasing made of the church for him," (would it were with the earnestness and faith of the church of old!) that his sojourn among you may be for good, the means of informing the churches and stirring them up, while it is blessed to the renovation of his own health and strength, bodily and spiritual.

PATNA.

Mr. Beddy writes as follows from Patna, 14th September, 1841.

My health during the latter part of the last cold season was a good deal interrupted by my old complaint indigestion, and I was pre-meditating a trip to Darjeeling, the sanatorium for this part of India; but ere all things were properly arranged, the hot winds set in so furiously, I did not consider it safe to leave home. Since I last wrote to you, the native Musselmanee, of whose conversion and baptism and subsequent exclusion I informed you, has returned to us, and, so far as appearances go, evinces a pleasing degree of sorrow and contrition for having turned aside into the paths of sin. There are some about us of whom we hope good things; and although we have had no additions to the church, we have occasionally an increase in numbers to both English and native services. Our stated services in doors and out of doors are as usual;

Mrs. Beddy has also lately established a female prayer meeting at a distance from our house, where a number of native women are collected, to whom the word of truth is explained; so that while no actual conversions have taken place, we are nevertheless called on to glorify God in that we have frequent opportunities of proclaiming the way of salvation to those that are out of the way.

We are now just approaching the close of an unusually severe and trying season, owing chiefly to our having had but little rain: the heat has been intense. But although we have had sickness among us, we have reason to rejoice in the Lord, that we are now all tolerably well, if I except that great prostration of strength that is experienced by all Europeans during the hot and rainy seasons.

CEYLON.

A letter from Mr. Harris, dated Kandy, Sept. 10th 1841, contains the following passages:

We are printing tracts on Baptism, the Evidences of Christianity, the Attributes of God, &c. &c. by thousands, besides Spelling Books, Vocularies, Hymn Books, &c. &c. all in the native language. Moreover our English periodical "The Investigator," now enlarged threefold, takes two or three reams of paper every month. This will, I have no doubt, soon pay itself.

I have received several letters from Matura, the distant place I mentioned in my last. The young man placed there is not fit to be left alone. Indeed every native preacher requires a European resident missionary as his superintendent. Four additional persons have been baptized there since I wrote.

Education is now clamorously demanded. If met by us as it ought to be, nobly and liberally, that branch of Christian practice which stamps us with so much honour, will mightily prevail to the thorough eradication of human tradition from the minds of the people. A gentleman and lady who would receive respectable male and female children, might be devoted missionaries in that way, and ultimately, I believe, without any increased charge upon the general funds.

The idea that buildings are necessarily perishable here is quite an error. Our chapel is being built of as good bricks and timber as you can get in England, and will last, I doubt not, several if not many generations. I should like to build permanent mission premises with the same materials, and then if I could visit the earth after an absence of 500 years I should expect to see all standing; memorials of divine faithfulness, and shelters for many a harassed and exhausted Christian pilgrim. We shall do what is possible to get money here; but remember our circumstances, eight months' residence among a strange people, almost all ignorant of Christianity and bound by ten thousand different ties to the most abject superstition. Nevertheless, I think I may say that the day will come when "your own shall be returned with usury." I am obliged to build temporary places of worship in villages; these cost about 10*l.* each. By offering half, I stir up the people to furnish the other half, and so settled principles of true religion gain an entrance, and long established customs, inexplicably introduced into an atheistic creed, are gradually expelled. Proofs of success are constant.

J A M A I C A.

MANDEVILLE.

It is pleasant to find that the anniversary of freedom is still observed with the devout seriousness suited to its momentous character. Mr. Williams writes from Mandeville thus, August 26th, 1841.

Mrs. W. and myself this last month have been brought very low with the fever; we are through mercy now in a state of recovery: Mrs. W. is still **very weak**. Yesterday I had a severe attack of the fever, but it passed off in the night. The season is very unhealthy.

I am happy to be able to inform you, the 1st of August with us has passed off gloriously. Not in the manner we should expect a favour of great value would be celebrated by the generality of the peasantry of Great Britain. There was not heard any sound of music and dancing. No crowding of the haunts of debauchery and vice. But as if alive to the value of the blessing which three years ago was put in their possession, too anxious to wait till the day of the 1st of August broke, amidst the stillness of the night was heard ascending to heaven the song of praise.

The anniversary of freedom in Manchester was celebrated at Vale Lionel. Long before the day broke, a great number of people assembled to "thank God for freedom." I had purposed preaching a sermon suited to the day, but as I was seized with fever the day previously, I was unable to pursue my purpose. However the services of the day were conducted by the schoolmaster, and the attendance was very large. On Monday there was a public tea-meeting: a goodly number were present, and many persons of respectability. After tea, speeches were delivered by the schoolmaster, deacons, and others, to the gratification, I understand, of all present. On Tuesday the schools of Mandeville and Vale Lionel met, and partook of a repast prepared for them. They seemed highly delighted with the treat.

OLD HARBOUR.

Mr. Taylor made the 1st of August the occasion for exciting his grateful hearers to contribute to the spiritual emancipation of Africa. He writes thus, August 26th, 1841:—

I have had an eye to the funds of our society in reference to Africa. Our people came forward so nobly when they contributed the 70*l.*, that I resolved to try them again on the 1st of August. I took for my text, "Freely ye have received, freely give." I adverted to the blessed effects of the gospel in those countries where it had been received. I reminded the people of what had been done for them, that when they cried, "Come over and help us," British Christians listened to their cry, pitied their condition, and sent that help which they so much needed; and now that the same cry resounded from Africa, the land of their forefathers, it was their bounden duty to do as they had been done by. In closing my subject I adduced thirteen reasons for giving to the cause for which I was pleading. 1. Give because the Saviour commands it in the text. 2. Give because you are able to give. 3. Give as a token of your gratitude. 4. Give as a token of your love to

the Saviour and to the souls of your brethren. 5. Give as a token that you feel interested in the spread of the gospel. 6. Give because it is greatly needed. 7. Give for the purpose of doing good. 8. Give for the purpose of preventing evil. 9. Give because, if given in a proper spirit, you will rejoice hereafter. 10. Give that you may not be sorry at a future day that you did not give. 11. Give because many will not give. 12. Give that you may shame many who refuse, and thus incline them to give. 13. Give for the sake of your character as Christians and freemen. I believe the subject opened their hearts, and the contributions to this date amount to nearly 60*l.* sterling, but I expect it will be 70*l.* in a few days; this is not promising, but doing; or rather, it is saying what is done. Had I called upon them to contribute for painting the chapel and other repairs which are much needed, I do not suppose I should have raised half the amount.

JERICHO.

A letter from Mr. Joseph Merrick, dated Sept. 17, 1841, accompanying a remittance of 100*l.* as the subscription of the Jericho, Mount Hermon, Spring Field, and Smyrna church, on behalf of the African Mission, gives the following pleasing information:—

The churches manifest as much interest as ever respecting the African mission, and I do hope that the attempt which has been made by the society to introduce the gospel of salvation into the interior of Africa will prove successful.

You will be glad to learn that since my last letter the Jericho chapel has been reopened. A series of services were held in connexion with the reopening; the first of which took place on Wednesday evening, the 11th of Aug. when my father preached on the duty of church members. The sermon, though adapted to all members of the church, had especial reference to those who were on the following Saturday to put on Christ by baptism. On Friday evening, the 13th, a missionary meeting was held, at which Mr. Phillippo presided. After prayers on Saturday morning the 14th, the candidates for baptism, together with a large concourse of spectators amounting to about 3000, proceeded to the river. A hymn having been sung, and a portion of scripture read, Mr. Phillippo delivered a solemn and impressive address, in which he showed the import and design of baptism, and maintained that immersion was the only mode of baptism. After a prayer had been offered my father and I entered the silent flood, and

immersed 245 persons in the name of the Triune Jehovah. The season was a solemn and interesting one. The banks of the river were thronged on every side with attentive spectators; the surrounding hills were also covered, and the countenances of the spectators seemed to indicate the solemnity of mind which, I trust, prevailed on the occasion. In the forenoon a sermon was preached by Mr. Oughton, from Psalm cxviii. 25; he showed 1st, in what true prosperity consisted; and 2ndly, gave a few reasons why the psalmist's prayer should be the prayer of every person. At the close of the service the corner-stone of a school-room was laid by Mr. Phillippo, and about half an hour after the laying of the stone, an address was delivered by Mr. Phillippo to the children of the day and Sunday-schools. He dwelt principally on the value and necessity of early piety, and illustrated these important truths by several affecting anecdotes. The collection made by the children at the laying of the corner-stone of the school-room amounted to more than 4*l.* sterling.

On Sunday, the 8th August, thirty-seven persons were baptized at Mount Nebo (Guy's Hill). I am happy to inform you that this station is increasing rapidly: the temporary chapel has lately been enlarged.

SAVANNA-LA-MAR.

Mr. Hutchins, whose health has been impaired for some time, writes thus, Sept. 14, 1841:—

I embrace the earliest possible opportunity of writing you—an opportunity which we have again and again feared, since I last wrote you, I should never more enjoy. From the moment I closed a letter to brother Dendy, in July, I have been entirely laid aside: I have been again 'sick, nigh unto death;' I hastened to

bed, hoping to ward off an attack of fever, but the ague seized me in its most violent form, followed by a searching fever, which immediately shook my already tattered frame desperately. On sabbath-day, July 25th, it was awful, and to all appearance death was near.

In a subsequent letter, Sept. 27th, he adds:—

I am confident I shall be unable to be otherwise than a real burden to the society until help arrives for Westmoreland. The people are destitute of the means of grace so often from my sickness, that I cannot feed them with the bread of life, nor have any chance of inspiring them with zeal to support that gospel I know they love.

I trust you will refer to former letters of

mine, to our invaluable (though lamented) friend Mr. Dyer; he knew well the claims peculiar to Westmoreland. Send us help, and I should have a prospect of diminishing your expenditure; till then, in my low state, I have none, but do fear, unless assistance speedily arrive, I shall be utterly useless (even should life be spared), and my people scattered.

HONDURAS.

Mr. A. Henderson writes from Belize, July 27, 1841, as follows:—

On the 27th of June we baptized eleven persons, seven of whom were soldiers; from this department the church has now considerable numbers. We have lately nominated one of their number, Matthew Davis, to the office of deacon, with George Braddick, a native of one of the Bahama islands, a white man, so that we have now four deacons, two black and two white men. There is a report that the Second West India Regiment, now stationed here, is to be exchanged with the Third from Sierra Leone; in the event of this change taking place, we shall in consequence make a contribution to Africa of about thirty of our members, and there being no Baptist minister on that part of the coast (that I have heard of), we intend entrusting them to the pastoral care of brother Davis, who, though not remarkable for ministerial gifts, adorns his Christian profession by great discretion in his judgment, and has, by his prudent, upright conduct, already the confidence of the brethren of the garrison.

We have been called to endure a trial, the nature and severity of which is only known to parents, and to such parents as set a due value on the souls of their offspring. Yesterday the spirit left the mortal part of our dear boy,

Jabez: six years ago he was born, when we were both laid up with a severe fever: his departure makes him again a "son of sorrow," though he gave evidence sufficient for his sorrowing parents to hope that he has obtained mercy of God to believe in an Almighty Saviour.

My own health, blessed be my heavenly Father, is not worse; I am able to attend to the duties of the mission, though with a continual consciousness of their weight. I hope, therefore, that you will be directed to an assistant in the blessed work here. My own opinion, after strict observation conscientiously given relative to the station, is that, with the exception of that which must ever be made for a tropical situation, Belize is a healthy place, and the mission lot is now acknowledged to be the most inviting of any in the town. A missionary coming out need not dread to take up his abode among us therefore on account of the insalubrity of the place; and I am persuaded that a field of usefulness would be presented to his view, calculated to awaken every sentiment of the mind, which prompts to holy exertion for the salvation of millions of immortal souls, and the glory of our blessed Redeemer.

WESTERN AFRICA.

A letter has been received from Dr. Prince, dated, Fernando Po, August 24, 1841, from which we have the pleasure to learn that though it was the rainy, and what is generally considered the sickly season, he and his colleague were in better health than in previous months. He adds:—

I have not written you since I visited Bimbia early in June, but brother C. furnished, soon after my return, the particulars of that unprofitable visit. King William said that he and his head people had had enough of God's palaver; that he would not interrupt their trading by repeating the call for assembling them, nor would they obey it. He frankly said that he had other business, and that he indulged himself with his women and in other ways in his house, which he knew I would disapprove of, and therefore my company would not be acceptable with him. I am of opinion that his discountenance of missionary labour at Bimbia would not be an insurmountable obstacle; some amongst his people would receive the messenger, and no doubt proof would be given that *there* even are some appointed to eternal life. I was invited to the adjoining towns, and was twice received by the chiefs of one situate about three or four miles higher up the Bimbia Creek; in fact, my experience of the African character, and my observation of the limited power which is accorded to their chiefs, and of the people's

eagerness for instruction of any kind, but especially in religious truths, and the marked deference they show to the teachers, assure me that a prudent, consistent missionary is at no venture of personal harm from them, but on the contrary may pursue his way amongst unexplored tracks, and commit himself to the protection and consideration of unknown tribes, provided the faintest emanation from the gospel lamp, wherewith he has landed upon their shores, has penetrated to those secret paths; and provided swift-footed rumour has borne to those secluded people the most indistinct sound of tidings brought by a man of God for the establishment of peace and happiness amongst them.

In support of the opinion that the African will pursue after his individual good, in spite of the contumacious conduct of his superiors, I may refer you to that animated scene which I described to you, in February last, from Cameroons, when the sulky king, Agua, was almost exorcised by the peals of welcome shouted by his assembled subjects; and we have lately been told by a Cameroon man that

his people are anxious for our return; that since they hear me, "they can't do no bad again;" *i. e.* that they have begun to reform. Of course this is to be taken "cum (magno) grano salis," yet it serves to corroborate my statement. I may also add that one of our most diligent learners is a labourer from Cameroons, and that fifteen to twenty others of his countrymen commonly visit us on the Sabbath in a distinct body, to receive a familiar instruction in the fundamental doctrines of the word.

Four days later, August 28th, Mr. Clarke writes as follows:—

All the parts of Africa which have come under our particular notice, excepting Sierra Leone, Liberia, and Cape Coast, are without the gospel. All are in gross darkness, *not* excepting these parts of the coast; all are, with the exception of a few enlightened by the gospel, trusting to idols which cannot save; many pray to the dead, and make sacrifices to them; and not a few still offer up human sacrifices to their gods,—sometimes of enemies, sometimes of slaves, occasionally of freemen; and at "Bonny," of a little girl! kept for a long time by the fetish-man, preparatory to the sacrifice to be made at the bar of the river, to bring trade, by drowning the child upon it! I pray God to raise up a thousand missionaries, to assault this land of darkness.

I feel confident that when all the advantages and encouragements are duly considered, the island of Fernando Po will be fixed upon as the principal acclimating station on the coast; as well as that to which invalids from other parts will come to repair

health, or wait a passage to their native land. It will be necessary to supply a good sea-boat, such a one as will *live* in a tornado; and yet not be too large for half a dozen long oars to pull onwards when the sails are useless from want of wind. A nautical man as a missionary might be very useful; and by all means have connected with the mission a skilful physician. Your missionaries will stand a poor chance indeed, if they have none to whom they can look but the youths who come out in palm-oil ships, as doctors and supercargoes united. I have already found the inestimable value of having a "beloved physician," ever at hand, one too who will not pull down the system by depletion and phlebotomy, nor in any way destroy the strength required in this country to contend with the weakening diseases that prevail. Such a valuable friend missionaries in this part of Africa will ever require, and such a friend and fellow-labourer I pray God those dear brethren who follow after us, may ever have.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Joseph Gurney, Esq. for fifty copies of Dunn's School Manual. To Mr. Titherington, Honiton, for a parcel of magazines. To friends at Culmstock and Exeter, for a box of books for Mr. May's school at Bethsalem. To Miss Fisher, for a chest of useful articles for Mr. Cornford.

Two boxes have likewise been received from Plymouth for Mr. May; one from place unknown for Mr. Phillippo; a bag and a parcel from Miss Brunier for Mrs. Baylis; a box from Sunderland for Mrs. Dallewell; a box for Mr. Dutton; a box for Mr. Bloomfield; two boxes for Miss Yarnold; a box for Mr. Burchell from Luton, and another for Mr. Knibb; a box for Mr. Rouse; a box from Hastings for Mr. Hume; a trunk for Mr. Armstrong; a paper parcel for Mr. John Parsons.

Mr. Dendy likewise wishes thankfully to acknowledge the receipt of five packages of school materials from the British and Foreign School Society, for schools in Jamaica; two boxes from Rev. S. Higgs and friends at Sudbury, for Sudbury school; one box from friends at Cheltenham; another from friends at Gloucester; a parcel from Westbury, and a box from Thornbury.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Monghyr, J. Parsons, 3 August.

WEST INDIES.

JAMAICA.—Jericho, J. Merrick, 17 Sept.—Spanish Town, J. M. Phillippo, 30 Sept.—Mandeville, J. Williams, 10 Sept.—Beththeophil, Mrs. Baylis, 2 Aug.—Montego Bay, J. Burchell, 17 Sept.; W. Lloyd, 17 Sept.—Falmouth, W. Knibb, 25 and 27 Sept.—Brown's Town, J. Clark, Sept.—Luca, E.

J. Francies, Sept.—Ebony Grove, J. Reid, 17 Sept.—Savanna-la-Mar, J. Hutchins, 14 and 27 Sept.—St. Ann's Bay, T. F. Abbott, 16 Sept. Gurney's Mount, E. Woolley, 15 and 27 Sept.—Bethany, H. J. Dutton, 29 Sept.

BAHAMAS.—Nassau, H. Capern, 4 Sept.

HONDURAS.—Belize, A. Henderson, 6 Sept.

SALE OF THE HERALD.

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1841.

Annual Subscriptions.		£ s. d.		£ s. d.		£ s. d.					
Rev. C. H. Harcourt ..	0	10	6	HAMPSHIRE.		Syston	3	1	0		
Rev. W. Groser	1	1	0	Romsey—		Walton	1	1	0		
<i>Donations.</i>				Forty-one annual subscribers of 1s. each to African Mission by Rev. W. Yarnold	2	1	0	MARATHAM NORFOLK.			
A Friend	5	0	0	HERTFORDSHIRE.		Martham	0	13	0		
A Friend, for Africa ..	5	0	0	Hitchin, on account ..	40	0	0	OXFORDSHIRE.			
A little Girl, for Schools	0	6	0	Hemel Hempstead ..	30	1	11	Auxiliary, on account	19	11	4
Fox, Miss, for Ebenezer				St. Albans, collected by Miss Young, for <i>Entally</i> ..	4	0	0	SOMERSETSHIRE.			
Barnet, <i>Monghyr</i>	5	0	0	KENT.		Western Association.					
Hatchard, Mr. J. S.	5	5	0	Boro' Green	4	5	0	Bampton	1	13	6
Phillips, Miss	20	0	0	Crayford	6	11	3	Boro' Bridge	3	13	10
Ditto, Native Schools ..	20	0	0	Gravesend	2	12	6	Bridport	1	0	2
Robarts, N. Esq.	21	0	0	Hadlow	6	13	11	Collumpton	4	11	0
Whitehorne, J. Esq.	10	0	0	Matfield Green	3	4	2	Crewkerne	9	0	0
LONDON AND MIDDLESEX AUXILIARIES.				Malling West	16	2	2	Crech	0	0	0
Chelsea, Paradise Chapel				Sevenoaks	40	9	11	Hatch	1	6	0
Collection	20	0	0	Sheerness—				Honiton	1	15	10
Ditto, Sunday School ..	1	7	4	Mr. Blessley, for <i>Jamaica Schools</i> ..	1	0	0	Isle Abbots	3	10	0
Hackney, by Miss Luntley ..	3	1	10	Ditto, for <i>Africa</i>	1	0	0	Minehead	4	2	3
Mead's-court, for <i>Africa</i> ..	17	10	8	Tonbridge	3	16	1	Montacute	10	13	4
South London Auxiliary	6	11	6	LANCASHIRE.		North Curry	2	1	6		
BEDFORDSHIRE.				Bacup	14	3	0	Prescott	2	15	0
A Friend	0	10	0	Bolton	22	2	8	Stogumber	4	15	0
Cranfield	8	0	0	Haslingden	12	16	6	Taunton	28	19	6
Charlton	3	9	10	Heywood	4	1	8	Tiverton	5	7	5
Dunstable	22	11	0	Inskip	8	15	0	Upottery	2	12	10
Keysoe	3	5	7	Manchester—				Watchet and Williton ..	13	8	6
Leighton Buzzard	45	15	0	Mr. White	0	10	0	Wellington	27	1	4
Ditto, for <i>Africa</i>	5	6	6	Oldham	18	3	1	Yeovil	8	0	7
Ditto, for <i>Schools</i>	2	0	0	Preston	10	0	0	WARWICKSHIRE.			
Ditto, Grove Walk ..	1	16	6	Rochdale	320	14	7	Rugby	5	10	0
Risely	3	5	0	Wigan	13	0	0	WILTSHIRE.			
Sharnbrook	24	0	0	LEICESTERSHIRE.		Bradford—					
Thurleigh	5	0	0	Arnsby	20	0	0	Miss Rodway, for <i>Africa</i> ..	1	0	0
Toddington	11	11	8	Blaby	4	17	6	Mr. Rodway, Missionary Box ..	1	10	0
Wingrave	1	7	6	Bosworth	3	18	10	WORCESTERSHIRE.			
Wootton	2	0	0	Fleckney	1	0	0	Worcestershire Auxiliary			
BERKSHIRE.				Foxton	2	1	0	On account	124	3	9
Beechhill near Reading ..	2	10	6	Leicester—				YORKSHIRE.			
BUCKINGHAMSHIRE.				Charles-street	49	15	7	East Yorkshire, on account ..	100	0	0
Olney	8	17	0	Do, Sunday School ..	1	2	2	Bradford—			
CAMBRIDGESHIRE.				Harvey-lane	93	14	8	M. Illingworth, Esq. for <i>Jamaica</i> ..	10	0	0
Eaton Socon—				Do, Sunday School ..	2	2	0	Scarboro' on account ..	60	0	0
Mr. Hawkins	0	10	0	Saury Gate, ditto ..	2	11	4	SCOTLAND.			
Willingham	6	18	0	C. B. Robinson, Esq. for <i>debt</i> ..	20	0	0	Berwick	39	4	8
CHESHIRE.				Loughborough	11	9	1	Cupar	7	5	0
Chester—				Monks' Kirby	2	7	0	Dumfries, collection—			
Mr. Harling (sub.) ..	1	1	0	Oadby	1	19	2	Rev. Mr. Machray's ..	3	12	7
DEVONSHIRE.				Sheepshead	10	2	0	Falkland	1	19	7
Tiverton	6	12	7	Sutton in Elms	4	9	0	Irvine	17	17	0
ESSEX.								Kilmarnock	3	4	0
Harlow Ladies' Association, on account ..	10	0	0					Peth	9	12	0
								Stirling	6	0	0