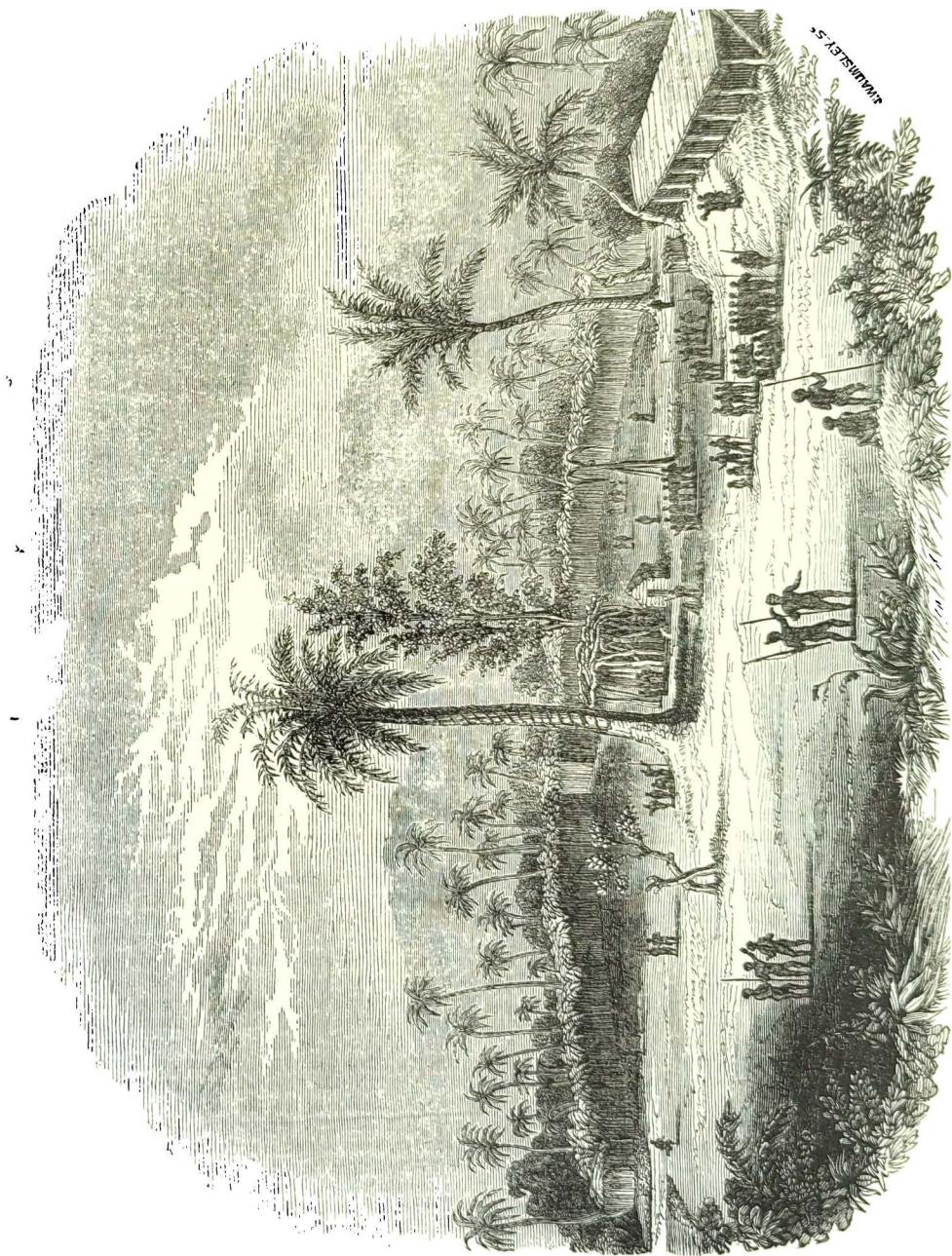


MISSIONARY HERALD.



WESTERN AFRICA.

THE engraving on the other side of this page is taken from a sketch drawn by Dr. Prince, of the scene of some of the missionary essays in which he and his colleague have engaged. It represents the "Play-place" where dances and festivals are held by the inhabitants of Bassilli, a native village in the interior of Fernando Po. This Play-place is about one hundred and thirty paces in circumference; and is surrounded by palm-trees, wild canes, and a variety of shrubs. The open shed upon a bank of earth at the right hand of the spectator is the Palaver House, a place for discussing grievances, deciding disputes, and settling other social business. It was from the uprights of this shed that our friends suspended their hammocks for the night of the 28th of January. A little beyond this is the stump of a tree and a small shed of dried sticks, constituting a charm for the cure of diseases. The low building on the left-hand side is a kind of cage, intended in like manner to deter the rats in the neighbourhood from destroying yams; and, somewhat nearer, is a tree supporting two stakes united at their tops so as to uphold a cluster of palm-oil nuts, another charm prescribed for the prevention of personal injuries to the players when handling or hurling their spears. In the central part of the back-ground is an arbour of living trees, originally planted as stakes, by order of the Dotter, or magician, to avert sundry evils. Within this arbour the king, with some of his elder subjects, takes his place on public occasions; and here he sat, when, on the 29th of January, the missionaries first addressed him and his subjects respecting the Great Salvation. Our readers will peruse with much interest the following account of what took place, written by Dr. Prince.

We passed a night of broken slumbers, but awoke refreshed at grey twilight, and our ears were almost at the same moment saluted by the proclamation shouted by the king (according to promise), from before his hut to the awakening inmates of his village. The call was made in a peculiar metrical tone, agreeable to the ear, and in short harmonious sentences from a stentorian throat. An immediate and general response was given, just as if the whole population had simultaneously started into life at the first sound of their ruler's voice, and as if all were in the attitude of attention without their huts. Silent as death till his royal pleasure was fully declared, they then, as with one tongue, sounded their consent in tones like the gay and cheerful crow of a number of chanticleers. The king replied, and there was a short pause, till presently I heard a sound as of the rustling of leaves and shrubs, and forthwith started from the thicket that surrounded the play-place a ready company of expectant hearers. The sweet morning air, the music of the little songsters in the tree before us, the faithful voice of the heathen king, and the ready compliance of his simple subjects, the novelty and sublimity of the purpose for which they were

assembling, altogether originated in my breast an inexpressible delight, and opened the day with unusual cheerfulness. About 130 collected, dividing themselves into sections nearly corresponding with their ages.

Here and elsewhere the women are the most tardy in giving attendance; the larger proportion who do come bring infants or children; their backwardness is partly referable to the custom of excluding them from palavers. When we have signified a desire for their presence and have stated that our palaver is for women also, and good for all, surprise has been manifested, and the women seem amazed and timid; they also betray a shame to appear in their naked condition before us, and crouch down and attempt to cover themselves as they approach or retire; they commonly shrink from our proffered hands at first interviews, and few take them with apparent confidence. Whenever too the subject of polygamy is named, or either of us kneels at prayer, or, what is still more offensive, when Jesus is named, a laugh is excited; but I am disposed to believe that it is an expression of a vacant mind, surprised into something quite new to it, rather than indicative of contempt or repugnance. In the midst of my

first address to them, and after I had striven to show them the fallaciousness of their superstitions, and to shake their confidence in their dotter, this man went on one side, and in a moment a great number gathered round him; I wondered what was to come, especially when thirty or forty ran off at great speed, as people pursued or giving chase, Our interpreter, however, made an agreeable solution of the riddle, by telling us that by command of the king, the runaways were gone to bring fowls to present to us as a thankoffering; five were handed to us, besides bread-kind, and tope (palm-wine), and we were told they were very thankful, wished to hear more, and would gladly welcome a teacher. They say "they must believe what white man say." We disbursed a few beads to the piccanniny mammas, and gave his majesty a likeness of Queen Victoria that graced the bowl of a tobacco-pipe, and also delighted him in a present of some of the weed.

I shall add to the interest of this tale by a short account of a second visit we paid to them yesterday. We set forth at half-past five, A. M., on foot, to see the people of Banapa, a village a little nearer than Bassilli. As we approached, those we first espied ran away from us, bolting into the bush as usual; but as soon as we conveyed to them what is our errand, to talk to them about "Dupée" (God), and that we were their friends come all across "the great salt water" to teach them his book, they peep out of their lurking places, and ere long are pleased more than they can express; and frequently after we have thus been fied from at our entrance, the contrast of conduct at our sortie from the villages has been very striking; they then laugh and gambol around us, and vie with each other who shall have most of our regard. We had not succeeded in apprising Banapa of our intended visit, and therefore had a very scanty attendance, the more so as they are preparing for a festival to be holden on Tuesday next, to provide for which many are in the woods, hunting. We had the satisfaction, after speaking to about forty people, to sit with the king, and a few others, for the best part of an hour upon the flooring of his hut, getting some acquaintance with their *natural religion* by a series of catechetical questions. Our interpreter dwelt eleven years amongst the Boobies or Adeeghas, is conversant with their language and manners, and personally known in most of the villages in this quarter of Fernando Po. We have some intention of returning to Banapa on the day of their festivity, as we are sure to have a large company then, and before their rejoicings begin. Thence we went to our better acquaintance the Bassillians, who no sooner saw us passing by their scattered huts than out they came to welcome us as old friends, and as a matter of course, and unbidden, accompanied us to the play-place. This was in the forenoon, and our ar-

range ment was to defer till the evening our preaching, as a time most suitable to them, for the convenient hours are in the first of the morning before they go to their farms or provision grounds, and in the evening after their return. We had come prepared for another night in the Palaver House, but seeing so goodly a number of volunteers, and finding the chief would enlist many others, we quickly agreed to meet them as soon as we had cooked and ate breakfast, during which operations we had about us a crowd of spectators, with whom we endeavoured to cultivate an intimacy. It was with great difficulty one or two could be persuaded to taste of our food; success was obtained with these by urging that we should take it as a token of their confidence that we were their friends. With another, that after great reluctance and hesitation tasted some sugar, we had a hearty laugh, and exchanged a significant merriment with the by-standers. We handed him some powdered coffee, this he used as snuff, when he took a second pinch with an evident gòut.

Upwards of two hundred assembled: a more attentive auditory could not be given: sobriety and concern were depicted upon their countenances; and during the three quarters of an hour which I engaged them, by illustrations familiar to them, and calculated to convince of the depravity of their hearts, and the alienation of them from God,—of his right to them, and of the only way they could become friends with him, and pointed out, by such parabolical figures as they could understand, their helpless state and need of a heavenly friend, they seemed not to tire, and showed the same respectful, earnest interest when brother C. followed and gave a concise exposition of the ten commandments. We have great pleasure in visiting the aborigines; though so dark in their minds, disgusting in habits, and so truly a distinct and neglected race, yet there is a simplicity, a harmlessness, and a childish good-nature belonging to them, which engages both the compassion and confidence of an observer: and though our ministrations amongst them are impeded by unacquaintance with their language, and by the difficulty of descending to the scale of their intelligence, yet I experience in these difficulties, and by the grace of God, a profitable humbling of a vain mind, and have that word most seasonably impressed, which says, "Without me ye can do nothing."

Before we separated we put a few questions, with a view to ascertain whether any effect had been produced upon them, and requested that if any one had felt the risings of sorrow for having lived so long a stranger and enemy to God, such a one would declare it; the general reply was, "Nobody's heart broke." I attach a value to this ingenuous response, and do not faint because of it, for the Holy Spirit works in man ere the subject can discern his operations, and the fact of these people having been two or three times summoned by the

king in the interval of our visits, to be reminded by him, and by his grey-beard chiefs, of what the white men had said, may be the first beginnings of a heaven-born struggle, it may be the kindling of a flame destined to consume the stubble of superstition and to light the way for these heathen people to the mansions of peace and purity.

The most recent intelligence from these brethren with which we are acquainted, is contained in a letter from Mr. Clarke to Dr. Hoby, dated, Fernando Po, June 25, 1841.

God is in much mercy favouring me with health; and the valuable life of my beloved colleague has been graciously spared, and soon I hope to see him again at his important work, with his accustomed diligence and zeal.

We have heard so little from home, that we are greatly in the dark in reference to your intentions and proceedings in regard to this most important and interesting mission. But we cannot suppose that you have sent us here, and gone forward so far, and been favoured with such encouraging prospects, only to raise a hope to be blighted, or a cause to be neglected. It is vastly important that, without a day's unnecessary delay, men should be sought for and sent, to follow out what God has most propitiously begun.

After a residence of nearly six months here, I certainly think, and so does Dr. Prince, that the island of Fernando Po is the most healthy part to be found on the coast of Western Africa. Here there is much rain, and we are now in the midst of the rainy season, and travelling is unadvisable, if not impossible, at this time of the year; yet in a town of nearly 1,000 inhabitants, your missionaries will find work; and the work of acquiring languages

may be carried on by means of natives from nearly all parts of the coast and the interior to which they may wish to go in the dry season.

The natives are a quiet race, amounting, I suppose, to full 12,000. I have got the names of forty towns or upwards; and of those on the south side I have not yet been able to obtain the names of all. Those we have visited have readily brought about 300 to their playground to hear an address; so that, reckoning fifty towns, and only an average of 250 to each, we should have 12,500 souls. Several of these natives appear very willing to hear of God, and 115 are living in the town of Clarence as servants and canoe men. Some few of these, who understand English, attend upon the preaching of the word, and one has joined our class as a catechumen, or inquirer.

I shall now draw these imperfect lines to a close; and do so in the hope that soon we shall be able to enter Africa by the Niger; and at Adda Kuddu, or some other place near the confluence of Ishadda, plant the banner of the cross, and find a resting place, or rather a starting point, for the servants of the God of heaven.

EAST INDIES.

CALCUTTA.

In a letter dated June 9th, 1841, Mr. Thomas writes thus:

Many, many thanks to you, Mr. Beeby, and our American friends, for the draft to which your letter gave cover. The amount has been fully anticipated by the works which have already left the press. I have written to our good friends in America, thanking them for this renewed token of their kind attention to our wants, and earnestly pleading for further contributions. I also intended to write either to Mr. Beeby or Mr. Steane, to solicit further help from the Bible Translation Society, of which we are in urgent need. I find, however, I cannot possibly write to either of those

kind friends by this opportunity. Kindly convey to the committee of the Translation Society the heartfelt thanks of the Calcutta Brethren for the contribution already received, and tell them our eyes almost fail in looking for the further aid their published documents have encouraged us to expect. When we heard of the formation of the society, we felt confident of support; and in, I hope, humble but firm dependence on God and his people, we went forward in our work, exerting ourselves to the utmost to meet the demands of the country, which came pouring in upon us from many

quarters. We are still going on, but with very much subdued feelings, and sometimes with considerable hesitation. We have printed portions of the Old Testament, but are at a loss to know how the cost is to be provided for, unless from hoped-for supplies from America. A reprint of Genesis is called for, but we dare not undertake it until we get replies to the letters which we sent some three or four months ago. I earnestly hope the committee will not lay any embargo on our labours in either the Old or New Testament, but allow us to act as the necessities of the mission and of the country may mark out the path of duty.

I forgot to state in my last that a son of the late Capt. Page, of Monghyr, trained up in a great measure under our worthy brother Leslie, had offered himself for missionary labour, and been unanimously accepted by the brethren,

for the present on probation. He appears a most eligible person, and promises to make a very good and devoted missionary. He is at present at Serampore employed in Mr. Mack's school, but I believe he has given Mr. M. to understand that he will leave him in about a month from this time. We have proposed that he should reside with brother Evans, and labour under his direction. Brother Leslie will no doubt bear a willing testimony to the character of the young man, and the propriety of his being engaged. Indeed, he strongly recommended him to our notice, and encouraged him to offer his services.

With the exception of brother Ellis, who is very ailing, the mission families are in pretty good health. All worked almost to death, but kept alive.

On the 2nd of July, Mr. Thomas writes again:—

It is my painful duty to inform you, that our little band has been again reduced by the return to England, in consequence of ill-health, of our esteemed brother Ellis. You will no doubt remember that I have in former letters repeatedly referred to his health as being very precarious, and intimated that, in my opinion, his return to England would at an early period become absolutely necessary, unless prevented by death. The circumstances, however, in which we have for so long a time been placed, rendered it imperative for him to remain at his post as long as possible; while his own ardent attachment to the institution under his management made him unwilling to leave, while any prospect of continued usefulness remained. Hence, though very ailing when Mrs. Ellis and their children left in the beginning of March, he was fully resolved to remain if possible until further help could be obtained from England. Such was the desire of his heart, but his constitution proved unequal to the task, and after struggling for a season to carry out the measures he had proposed to himself, he has been under the necessity of resigning his charge, and returning to England. It is very probable that the crisis has been hastened by his change of circumstances after his wife left. Be that as it may, the decline of his health soon became apparent, and latterly proved fearfully rapid, so much so, that only a week elapsed from the time he made up his mind to leave us and his actual embarkation, and within that interval our fears were greatly excited lest his death should take place before he could get on board. He embarked on the evening of the 21st. ult. We heard from him two or three days after by one of the youths of the Institution who accompanied him part of the way down the river; when the young man left, he was no worse, but apparently no

better. Since then we have not heard. We pray that his life may be spared for further usefulness, but our hopes are far from sanguine, and we shall not be surprised to hear of his being called to his eternal reward before the "Ariadne," in which he sails, can reach her destination. For the satisfaction of the committee, our afflicted brother obtained the certificate of his medical attendant as to the necessity of the step he had taken: a copy I enclose on a separate sheet.

On Mrs. Ellis's leaving, our dear friends Mr. and Mrs. Small removed to the Entally premises. Mr. S. took charge of the Native Institution, while Mr. Ellis retained that of the Native Christian Institution, together with the domestic concerns connected with it; but on his health so failing as to render his immediate return to England necessary, Mr. and Mrs. Small were requested to take charge of these concerns also, with the general superintendance of the Institution. Our arrangements for the conduct of the Institution are not yet complete; indeed we are in such a state of weakness, and have so many important duties to discharge, that we feel very much at a loss to determine what course to pursue. To add to our perplexity, brother Small is just now very unwell, with fever. I much fear his constitution will not stand the climate; thus far he has often been very ailing. What with deaths and removals through ill-health, our mission has been severely tried, and may be said to be in a precarious state, but the Lord reigneth and he will provide. He will yet show the path of life, and carry on his own cause, and glorify himself. Oh that those who remain may be found faithful to their trust, and successful in their work! We are willing to abide by our posts to the last. You will, however, permit us to urge you to send us out help with as little delay as possible.

Can you not find some tried men,—men who have had some three or four years' experience as pastors of churches? Do, my dear friend and brother, think of us and see if something cannot be done.

Mr. Evans, who has charge both of the Benevolent Institution and of the church meeting in the Bow Bazar, writes thus, July 4th:—

You may rest assured that it is not a desire to appear frequently before you as a correspondent that prompts me to write. I have, in fact, *no leisure*: and besides, I earnestly wish to fulfil my course here, and do my utmost to promote the great ends of our society whilst health and strength are mercifully continued. Whilst so many, more robust than myself, fail, in a climate so enervating it becomes my duty to labour diligently as long as favourable opportunities are afforded. I am very happy, and I hope useful in my work; and I feel it an honour to serve the mission abroad after having given some humble proof of my interest in its welfare at home. That your remaining brethren here have much to do, amidst fearful responsibilities and Christian anxiety of no common order, you can easily conceive. God grant us all strength "equal to our day," and make us "faithful even unto death." Do remember us constantly in prayer. 2 Thess. iii. 1; Heb. xiii. 18.

You will well remember my frequently expressed desire to endeavour by all means to become independent of the society as to my pecuniary support. The principal object which I have, indeed, in this present hasty communication is to inform you that with much economy and self-denial in the management of the Benevolent Institution, I can now draw from its funds fifty rupees per mensem, and that after the 1st of July the church under my pastoral care will contribute fifty rupees per mensem for the same purpose. Accordingly you will find from the statement of the agents here that I shall consequently draw one hundred rupees per mensem less from the funds of the society. I shall hail the day when more can be realized from the church and the institution also. My purpose is fixed, and I shall not be easily diverted from it, believing, as I do, that it should be the object of every one of our missionaries to free himself as soon as possible from entire *pecuniary* dependence on the funds of the society.

It will grieve you much to be informed by this mail that brother Ellis is also compelled to return home. To us it is a source of sorrow, alleviated, indeed, by the information that additional labourers are preparing to leave you for India; but we do earnestly hope that you sympathize with us in our existing depressed condition, and that, as an evidence of this, you will endeavour to be more full and consolatory in your letters. Our brethren complain much of your brevity. I have done all I can to convince them that you are most fully occupied, but still they think that your

chief affectionate anxieties travel westward; and a very natural desire is expressed by all to know you more as a friend and brother, common to us all, in Calcutta. I love you too cordially for you to be permitted to attribute this to any other cause than a desire to honour you. As a long-trying and faithful servant of the society you ought to be entitled to respect and affectionate regard to all who wish well to Zion, and I shall be the last on your list of correspondents to find fault with you.

The trials of faith and patience (all doubtless sanctified of our God for good) which your brethren here are compelled to endure, certainly claim the sympathy of the entire committee. Whilst there is so much in the people of India to urge them forward in their course of Christian devotedness, it is very affecting to us, and it must be so to you, that so many labourers, from whom so much was anticipated, are mysteriously removed. We can but recur to the pleasing commission of our Lord, and rest confidently in his gracious promise, "Lo! I am with you always." Brethren Yates, Thomas, Wenger, Small, and myself, every one of us absolutely overwhelmed with missionary engagements of the most arduous character, are all that are left to conduct the affairs of the society, and promote its objects in Calcutta. Surely this simple fact, apart from all other considerations which it suggests, must tend to excite and bring into practical operation the zeal of our Christian friends in Great Britain.

The Benevolent Institution still continues to prosper, and engages much of my time and attention. The church in Bow Bazar is united and zealous, and I am not permitted to labour there without many indications and assurances of the divine presence and blessing. I hope to baptize several shortly in addition to fifteen already received since January. The church and congregation have recently contributed upwards of 800 rupees towards the erection of a new pulpit, and some necessary alterations and repairs to the chapel. One hundred rupees twelve annas have been collected after a sermon for the Tract Society here, and now an effort is being made to enable us to establish a library. If any friend in England would cheerfully contribute 5*l.* toward this latter object, many spiritual and permanent benefits would be the result. Blessed are they who are prompt in giving, where help is so urgently required.

My dear wife unites with me in affectionate regards to you, and to all dear to us. She is

in pretty good health. Indeed we have much cause of gratitude in this respect, and our confidence is in our heavenly Father and friend, for days to come. I have never relaxed from my labours since I came here, and my health has never been much affected, except after visiting the villages. We have had

a very trying season, and like all "new comers," we have had our share of suffering, but of this I am not disposed to speak, except in terms of gratitude to God for support and consolation, when earthly sources were all dried up. "Let God be magnified."

The Twentieth Annual Report of the Calcutta Auxiliary Baptist Missionary Society has been recently received. Like the Report of the preceding year it includes an account of the Baptist Mission in India, and gives a brief survey of the Parent Society's operations in other parts of the world.

The report of missionary labour in India is, as last year, divided into three parts: the 1st detailing the operations in or near Calcutta carried on in immediate connexion with the Auxiliary Society; the 2nd the other operations of the Baptist missionaries in Calcutta; and the 3rd those conducted by missionaries of the Parent Society at the other stations.

I. Under the first head are mentioned :

1. *Preaching to the heathen, &c.*

The report states: the committee should have rejoiced, had the circumstances of the mission allowed of its being carried on with greater vigour and to a greater extent. Mr. Aratoon, Shujáat Ali and Gangá Nárayan Sil, have been constantly engaged in this good work, aided by Mr. W. Thomas and Mr. De Monte, when in Calcutta. Several of the senior students in the Theological Seminary also have been more or less employed in making known the gospel to their countrymen.

2. *Native Churches.*

1. The church in South Kalingá—formerly under the pastoral care of the late Rev. W. H. Pearce. Present pastor: *Shujáat Ali*. Number of members, 40: of whom a considerable proportion are East Indians.

2. The church in Intally. Pastor, the Rev. *J. D. Ellis*. Members, 19.

3. *Stations near Calcutta.*

1. Haurah and Salkiyá.—Pastor and missionary, Rev. *T. Morgan*. Members, 18.

2. Narsingdarchok.—Assistant missionary, Mr. *W. Thomas*. Members, 69.

3, 4. Lakhyántipur and Khárf.—Assistant missionary, Mr. *F. De Monte*. Members at the close of the year—at Lakhyántipur, 69: at Khárf, 42.

II. Under the second head, comprising the operations carried on in or near Calcutta, but not at the cost of the Auxiliary Society, we find mentioned :

1. *The Churches in Circular Road and Lál Bazár.*

The former of these continues to be severely

tried by the want of a regular pastor. Present number of members, 78.

The latter is now under the pastoral oversight of the Rev. *W. W. Evans*. Number of members, 75.

2. *Schools.*

1. The Benevolent Institution, under the superintendence of the Rev. *W. W. Evans*.

2. The Native Institution at Intally, established last year,—under the superintendence of the Rev. Messrs. *Ellis* and *Small*.

3. The Native Christian Institution: the male department of which, including the theological seminary, is superintended by the Rev. *J. D. Ellis*, at Intally; whilst Mrs. *Penney* continues to take charge of the female department, which occupies separate premises in Kalingá.

3. *Biblical Translations.*

In this department of labour, to which the Rev. *Dr. Yates* continues to devote his time and talents, the following works have been completed during the year.

In *Sanskrit*: The New Testament.

In *Hindustáni*: A large edition of the New Testament, and of the Gospels and Acts, in the Arabic,—and of single gospels in the Persian character.

In *Persian*: An edition of single gospels and of the Gospels and Acts.

In *Bengáli*: The Pentateuch and the Proverbs,—also a new edition of the Psalms, and editions of single gospels.—

Comprehending in all a number of 104,000 copies of various portions of scripture completed during the period embraced in the report: whilst the issues from the depository during the same period have amounted to the number of 57,000 copies. The total of receipts on behalf of translations has been Rs. 20,578.

III. The third part of the report contains a summary of the Parent Society's operations at the other stations of continental India. These are *thirteen* in number.

1. *Cutwa*.—

2. *Súri* in Birbhum.—Rev. *J. Williamson*. Number of members, 45.

3. *Monghir*.—Rev. Messrs. *Leslie* (Europe), *Lawrence* and *Parsons*—members, 48.
 4. *Patna*.—Rev. *H. Beddy*—members, 16.
 5. *Banaras*.—Rev. *W. Smith*—members, 10.—Church at *Chunar*, 8.
 6. *Allahábád*.—Rev. *L. Mackintosh*—members, 17.
 7. *Agrá*.—Rev. Messrs. *Williams* and *Phillips*—members, 51.
 8. *Dilhi*.—Rev. *J. T. Thompson*—members, 10.
 9. *Jessore*.—Rev. *J. Parry*—members, 99—of whom 31 were baptized during the past year.
 10. *Barisál*.—Rev. *S. Bareiro*—members 8.
 11. *Dacca*.—Rev. Messrs. *Robinson* and *Leonard*—members, 19.
 12. *Dinápúr*.—Rev. *H. Smylie*—members 11.—Church at *Sádámáhl*, 22.
 13. *Chittagong*.—Rev. Messrs. *Fink* and *Johannes*—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in *Jessore*,—the eagerness after scriptures and tracts, manifested at *Dacca* and *Chittagong*, and the murder of the native preacher *Buda* at *Sádámáhl*.

We conclude our notice by extracting a part of the *Summary subjoined to the tabular statement of the Mission*:—

“The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68. There are 23

churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism 112 [80 of whom were natives], by restoration 24, by dismissal from other churches 95, total 231. The decrease during the same period, by death 22, dismission 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 266 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the sabbath, 21 regular services in the English language, at which the average attendance is about 1,340; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the hearthen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000.”

Every annual report is an Ebenezer encouraging the people of the Lord to proceed in their work,—but likewise calling upon them to give praise and honour and glory unto him, whose name shall be great among the gentiles even from the rising to the setting sun. Let our constant prayer be: Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.

We observe the following respectful notice of the Sanskrit version of the New Testament, recently completed by Dr. Yates, in the *Calcutta Christian Observer* for March last:—

We have been favoured with a copy of the translation of the New Testament into *Sanskrit*, by the *Calcutta Baptist missionaries*. The typography, binding, &c. of the volume reflects the highest credit on the Baptist brethren, while the work itself, independent of its value as the word of God, translated into this most sacred of all the languages of India, is one of no small literary merit. We congratulate our Baptist friends on this new accession to our stores of translations into the primary lan-

guages of the east. May the Spirit of God rest upon this, and every version of God's truth in India. We have now the New Testament, and the Psalms translated by the same brethren, ready for distribution amongst the pandits and bráhmans of India. To those interested in the spiritual welfare of such, we would recommend that they forward a copy of this most excellent work to the learned pandits and bráhmans in the circle of their acquaintance.

HAURAH AND SALKIYA.

Mr. Morgan gives the following account of his engagements, and of occurrences at these stations.

I have lately baptized five individuals at our chapel, three of whom were natives, one an East Indian, and one a Portuguese. These persons had been for some time on probation, and had given fair evidence of repentance towards God and faith in the Lord Jesus Christ.

Some of them endured much reproach, opposition, and persecution from relatives and friends, but the gospel, which is the power of God, has enabled them to take up the cross. May they continue faithful to the end.

Local Missionary Society.

The missionary society which was established here a few years ago, through unavoidable circumstances, had ceased to exist, but lately, finding a small increase in our English congregation, I determined to make an effort to revive it. The friends and members entered cheerfully into the work,—and now I am happy to inform you that we have hitherto succeeded even beyond our expectation. At the last committee meeting we passed a resolution to the effect, that we would take upon ourselves the whole pecuniary charge of the station, including two native preachers, one of whom is Harish Chandra, the young bráhmán that was baptized about a year ago. He has entered upon the work of preaching the glad tidings to his countrymen, and we find him very useful in many respects. He is supported by the auxiliary society, and has a small salary just to provide him with necessaries. While he is daily acquiring knowledge, he is at the same time applying it to practical purposes.

Excursions in the neighbourhood.

During the continuance of the cold season we made short excursions up and down the river, and thereby had an opportunity of seeing many persons and places, and of ascertaining the views, feelings, and spiritual condition of the people. A few particulars may not prove out of place. At Báli, a large village about eight miles from here, mostly inhabited by bráhmáns, we experienced a considerable degree of opposition. As a specimen, a respectable bráhmán took a tract from my hand, tore it to pieces, and then deliberately threw it in my face. Upon my asking the reason, he answered he only wished to know whether or not I was perfect, and his standard of perfection was freedom from anger. The people at last became noisy and clamorous, and we apprehended that there was some *design*. We therefore thought it prudent to sound a retreat, and went to our boat, to which the mob followed us.

On another occasion we went to Baranagar, nearly opposite. Having entered the enclosure of a number of temples, we were soon surrounded by the bráhmáns who were in charge of the temples; they placed us at a considerable distance from the idols. I then said to one of the bráhmáns, "Why do you treat me so badly? I am a pádrí." He answered, I did not know that, and immediately placed me near the idol, procured me a chair, and we entered into conversation. The bráhmán contended that they were emanations from Brahma, and that good and bad actions are not to be attributed to them, but to God. As this assertion is so very common, I should like to see a good tract on the subject: it may be attended with much good. Before departing we gave them some books; they seemed much pleased with Genesis and the Psalms.

Scene by the river side.

The Bárani Pujá was celebrated on the 20th of March, on which day we went to Bándá ghát. The native preachers remained at the chapel the greater part of the day, preaching and distributing tracts to large bands. I remained about three hours to give tracts at the river side, and was then obliged to return and prepare for the pulpit.

I was astonished to find such an immense concourse of people; thousands from a considerable distance had left their homes, exposed themselves to many privations to come for salvation by bathing in the Ganges; and in the number there were a great many females with children in their arms and hands. Among others I saw two carriages of a peculiar construction. Upon inquiry I learned from the driver that he had brought two females from Orissa, sixteen days' journey. How many Christians neglect the means of grace at their very doors! Oh! how shall they escape, if they neglect so great salvation!

Oh that the daughters of Britain could realize the scene at Bándá ghát on that day; the misery, the crimes, and the privations attending it! They would weep and exert themselves more to send the gospel to those who are without hope and without God in the world.

Ghat murders.

I occasionally visit the gháts on this side in order to distribute tracts, and I am sorry to say that ghát murders continue to be perpetrated, as the following instance will prove. Having gone down Bándá ghát one evening, I saw a man immersed in the river to the ankles. The tide was coming in fast. I requested a relative of the man to remove him from the water. He hesitated to do so. I then said, If this man be drowned, I shall charge you with murder. The man was then removed: he died however shortly afterwards. It appears that he had come a distance of three days' journey and was taken ill the night before of cholera. No medicine was given to him, but during the greatest agony he was kept in the water. I endeavoured to reason with the people. The answer was, This is our custom, and it is so commanded in the shástras.

There are also found at the gháts a number of females, whose relations are all dead; and who consequently come to the banks of the Ganges to die, and while remaining there are exposed to many privations and wants.

I am not aware that there are any efforts made either to alleviate the miseries of these poor creatures, or to prevent murders. Are these evils beneath the reach of Christian benevolence? May the Sun of righteousness soon rise with healing in its wings on these regions of superstition, darkness, and cruelty.

The Charak Pujá.

During the charak pujá this year, I am sorry to say that there was no apparent diminution of cruelty or of spectators. The richest bábus on this side had poles erected in their gardens as usual. We divided ourselves into two parties in order to distribute tracts; the noise was so great that preaching was out of the question. I saw one devotee fixed to the transverse pole, and in an instant he was whirling round in the air with fearful rapidity, smoking his huká very deliberately. After he was lowered, a drum was put in his hand, and he continued for some time to beat the drum and to dance, whilst other men were put to the rope, when the circular motion being increased, the blood was streaming down his

back, and the people shouting in such a manner that I was forcibly reminded of Mr. John Thomas's quaint saying, "Do not send men of feeling to India, or they will soon die." I distributed my tracts and left the scene, sad and sorrowful; but, I trust, with renewed motives to greater exertions to make known to them the way of salvation.

We continue our bazar and road preaching. The common people hear us gladly, but the bráhmans oppose as usual. Last week a bráhman told me the sáhiblog were great drunkards. I took the opportunity to tell him, that *Kulins* are now employed in making rum, contrary to the shástras, which produced a roar of laughter from the people, whilst he went away evidently displeased with the reply which he had provoked.

DELHI.

Mr. Thompson writes as follows, dating from The Fair at Hardwár, Bhárápur, April 12, 1841.

Being now on my way home, I sit down to give you an account of some of the incidents of the season. In the first place, the fair was not an overflowing one, in consequence of a very crowded one having recently taken place at Hardwár on the occasion of the Vá-rani, and which attracted a similar crowd to Garhmuktेश्वar. Still the attendance was such that four American brethren with their native assistant, and Devigir, Mannirám, and myself, had ample employment through most hours of the day among the thousands that did assemble; and truly thankful and joyful we are at having had such an opportunity of making known the Saviour, and disseminating his word among tribes and people ordinarily beyond the reach of missionary labours, and the bulk of whom we may never again meet in this life. It is true that curiosity alone may have prompted a great many people to take our books; but as that curiosity has led to beneficial results in some instances, it may in others; and the utter stranger to revelation may become an inquirer after divine truth, a believer in Jesus, and a follower of the reproached faith of the gospel.

Different reception of the Scriptures.

The course of divine truth, however, is not uniform. Some of our hearers dispute every inch of ground, and canvass the truths of the gospel and the absurdities of their faith with the frenzy of men who seem to have every thing at stake. They oppose every thing advanced, deny the conclusions drawn, and yet feel a strange interest in the books which condemn them, and finally take them. This has

been an almost every-day scene for the last twelve days, and acted frequently through each day. But numbers of ascetics of various orders asked for our books and took them without contention, apparently under an impression of the nature of their contents, and a persuasion that the books are what they are represented to be, *the word of God*. Some of these men belonged to no particular province, but the greater part came from the Panjáb, and were of the class called Udásí. For them and for the Panjábís in general, our American brethren were well provided with tracts and the gospel of John in Panjábí; for having a press at their command, they can perform wonders. Tracts, and a gospel that had no existence last year, have since been compiled or translated, printed and disseminated. How thankful must they be for their privileges. I know that I largely partook of their joy in availing myself of their supplies, especially in Panjábí, to meet the wishes of numerous applicants in that language, whom I must otherwise have disappointed.

Destruction of Tracts.

Amidst all our liberal distributions this season, it has been matter of deep regret to us to see many more tracts destroyed this year than had ever been done before. This I am inclined to ascribe to the influence of the bráhmans of the place, who appear now to have a trembling apprehension of the downfall of their craft by the diffusion of gospel knowledge. In a conversation with Mannirám they evidently gloried in having effected the destruction of some tracts whose scattered

fragments were shown to him, and they threatened still further to show their rage against our books when an occasion should offer. Yet these men never offer to destroy their almanacks, which unhesitatingly affirm that their adored Gangámái has but fifty-eight years to flow, or that space only for the continuance of her fame! and the conclusion is, that with the ceasing of her *mahutam* her worship will be extinct; and yet none of the craft quarrel with the almanack-makers for these unqualified assertions.

Even among this class of people I am happy to say there are some who possess our books and read them, and time will show whether they do so altogether unprofitably. One Pandá did leave the fraternity some years ago, though not under the influence of the divine word, so that the body is capable of infraction. Mulá is the name of a bráhmán who first professed himself a Christian under Mr. R., and then became a Mussulmán.

Traces of former distribution.

The numerous applications for Christian books and the almost universal desire to become acquainted with the chief points of our faith, I would consider as the effects of previous distributions of the sacred word and gospel tracts; for had these been utterly destroyed or inefficacious, to what are we to ascribe the above indications? Books have evidently been read, their tendency perceived, and they have either led to right conclusions, or induced discussions and doubts which may have ended in the above results among persons who had previously not possessed the word. It is not unfrequently the case that a man mentions the express gospel or the particular tract he requires, and alludes to some discourse of our Saviour's or some striking passage of a tract.

A young Muhammadan

interested me not a little in this way. He requested a tract he had not, and, not remembering the titles of those he had, *he repeated perfectly the hymns* at their end, and thus distinguished those he had. This was both pleasing and promised well, and I rewarded his diligence by giving him the volume of the gospels and acts in Urdu. When will you give me the Psalms, Genesis, and Exodus in Urdu for such diligent readers, and I may say lovers, of sacred compositions? But your hands are too full as yet.

A Brahman of Lahore

appeared to take a deep interest in our books, which he now saw for the first time. This interest arose not so much from a previous acquaintance with those books, as from having, for two or three years past, doubted of the efficacy of his own shástras, the reading and expounding of which formed his chief employment. Besides the disuse into which his

shástras had fallen with himself, he noticed an increasing languor in the attention of his hearers, and both these circumstances prepared him to listen with peculiar interest to the claims set forth in behalf of the Christian revelation. He has now departed to his country with the treasure of God's word in Sanskrit and Hindí, and with suitable tracts, under an engagement to see and consult me when he shall have thoroughly examined them.

A Brahman of Ambarsar

also showed more than a common interest in the Christian scriptures, though not as novelties, for he has been acquainted with them in a great measure these thirteen or fourteen years: time has not lessened his esteem for them, but on the contrary, if I may believe his assertion, his conviction of their divine origin has received a strong confirmation by the political events of that period.

A Panjabi Musician,

whose is the odious employment of attending bands of *nats* or nautch girls, surprised me not a little by his acquaintance with the gospels. He had read them, knew in general the separate contents of each, and desired to know why there was a difference in their statements of the same events. It was very evident he had obtained his views from a personal examination of the books, and not from acquaintance with Muhammadans who bring these matters forward in a different way and in a different spirit. The books he obtained, he carried away and put into the hands of two Panjabi females, who were seen reading them.

A peculiar class of readers.

Another description of persons rather surprised me by asking for our books, and, when knowing their tendency, accepting of them. These are certain bráhmans or pandits, deputed to Hardwár by Shir-Singh, the ruler of the Panjáb, for the reciting of the praises of Chandi a certain number of times each day, for fifty-one days; in which service, called Varni, and Práyog, 140 pandits are engaged at Hardwár, who receive one rupee four annas a-day each, or 25,000 rupees in all for the service. At Lahore, Ambarsar, Cashmere, and Jwálá, also, there is a similar service being performed, but by a smaller number of readers: and the object of the whole is Shir-Singh's quiet settlement on the throne, and the destruction of his enemies. Even if the British should lend him their aid, Chandi devi would still have the credit of having influenced that measure, say the Chandi páthaks! These men, at least some of them, with their shástras in one hand, took Christian books with the other, and so far as their intentions could be penetrated, appeared determined at least to give them a reading, if they did not mean

to follow it up by an examination of the subject-matter of the books. The sight, however, was pleasing; and the fact that such men of their own accord take our scriptures to read, is an indication of what the millions of the heathen world beyond the company's provinces may do, when "the wonderful works of God" recorded in their own particular language, are once within their reach.

One of these men asked me how I could prove the Lord Jesus to be God. I replied, by the testimony of prophets before the incar-

nation, by the evidence of the miracles and declarations of our Saviour to that effect, and by supernatural change wrought in the minds of sinners at their conversion, and their progressive sanctification, and ultimate meetness to dwell with God in glory. He asked what were the names of the prophets who had so expressed themselves with reference to Jesus being God. I handed him the tract, "The Testimonies of the Prophets," and the volume of the prophets, and he carried them away to examine them.

WEST INDIES.

JAMAICA.

MONTEGO BAY.

The arrival of Mr. and Mrs. Lloyd at Montego Bay is announced in a letter written July 23rd, by Mr. Burchell, who has been long anxiously looking for that assistance which we trust Mr. Lloyd will be able to render him in his extensive sphere of labour. It will be seen with regret that Mr. Burchell was labouring under bodily indisposition at the time:—

I am happy to say that Mr. and Mrs. Lloyd arrived in safety last evening at 6 o'clock, terribly fatigued; still they are well, and I hope will be spared and prove a blessing to this portion of the church of Christ.

Since I last wrote you, I have been again brought low by sickness, fever, and severe bilious attack. I am however getting over it, at least I hope so, but am not able to attend to business, or go from my house as yet. I am the more thankful that Mr. Lloyd is come, as I could not have conducted the services on

Sunday coming (the 25th); and though I might regain a good degree of health I could scarcely have ventured alone on the approaching August meetings.

My child Estheranna is also unwell; indeed the season is very oppressive just now, much sickness, and many cases of yellow fever in the town. I trust that our new friends will not suffer from the severity of the season. I introduced them to our medical men this morning when they called upon me, who I am sure will do their best for them.

RIO BUENO.

The following pleasing extract is from a letter written by Mr. Cornford, August 4th:—

I have the pleasure to forward you, on this occasion, the information that on the 26th of June, eighty-one persons were baptized in the sea at Dry Harbour, and on the following day received as members of the church under my care. But as these were far from comprising the number who were judged fit subjects for communion with the church, the ordinance of baptism was again administered at Rio Bueno, on the 31st of July, when sixty-eight individuals received the rite, who were on the following day admitted to the Lord's table. Other persons who applied to be thus numbered with the followers of the Redeemer I have been compelled, for a time, to refuse, simply because I had not sufficient

leisure to examine them fully. Some of them had walked ten or eleven miles before seven o'clock in the morning, and it was with sincere regret that I refused to converse with them until another opportunity should present itself. In conversing with those who were approved, I could not help feeling the force of the scripture "I sent you to reap that whereon ye bestowed no labour," for of all those hitherto examined by me, only one has professed to have received real good from my instructions. From her case I have gathered some encouragement, as she feelingly said, "At Dry Harbour me hear de words dat *break my heart*," whilst from what I have already known, there is certainly a hope that when

I have finished my course, if not before, fruits will appear of which I can now know nothing.

It is now my object, dear sir, to entreat you if possible to induce the committee to send me out a schoolmaster. I would keep the school myself if I could; but I cannot. I would obtain the money from the church if I could; but that I cannot do. I will forward my accounts for the half year as soon as I can, and from them you will plainly see that the 500 people I have under my care have done their best. The house at Calabar is undergoing very extensive repairs, rendered

necessary by the rotting away of much of the wood work; and for these repairs we have paid our way. Horses and chaise have also been bought and paid for. Thirty pounds sterling is contributed for the African mission, &c. &c. And for three months the children formerly attending the school have been, to the grief of their parents, mere idle vagrants. What can I do? the supplications for a school are repeated every week; but when I ask for more money they reply they do cheerfully give as much as they can. Will you be so kind as to do what you can to obtain assistance for me?

BAHAMAS.

ARRIVAL OF MISSIONARIES AT NASSAU.

The following letter from Mr. Bontems is dated Baptist Mission House, Nassau, New Providence, July 21:—

Through the good providence of God we have arrived in health and safety at the port of our destination. We entered the harbour at Nassau on Friday the 16th of July, after having about five days' calm within a hundred miles of the place; during which the heat was excessive. Mr. Capern came to meet us in a boat, and was very glad to welcome us to his home. He looks thinner than when I saw him in England, and his voice has been weak for some time. Lately, I think he has had too much exertion for his strength in this warm climate. People are coming in for some advice or other nearly all day. He has many come from the out islands to ask for his assistance amongst them. He has also evidently done much for the improvement of the premises, including both chapel and house, though much more is needed. The inside of the chapel is in good order, but the stone of which it is built is so porous and soft, that it wants a coat of cement. I preached in both the chapels on Sunday, and they were very much crowded; there could not have been less than 700 people in the evening, and

scarcely a white person among them. They seemed to pay very great attention, and to be very anxious to learn.

At the prayer-meeting on Monday evening there were nearly 400 people, and the propriety with which they expressed themselves surprised and delighted me. Their appearance was particularly clean and neat, and their conduct in the house of God very becoming. Upon the whole the station appears to be in a much more flourishing state than I expected to find it. Between sixty and seventy were added to the church on the first Sunday in this month, and there are still left several inquirers. The people very much need mental as well as moral culture; and any apparatus for schools, either for infants or larger children, might be made good use of here. The black people seem to be in a very improving state, and though they want a great deal of looking after, their willingness to attend, and gratitude for what they receive, are very encouraging. Mr. and Mrs. Littlewood are gone on to Turk's Island.

SHIPWRECK OF MR. AND MRS. LITTLEWOOD.

The sympathy of the reader will be excited on learning that Mr. and Mrs. Littlewood, having escaped the perils of the longer voyage from this country to New Providence, were shipwrecked in proceeding from thence towards Turk's Island; and that, though their lives were spared, nearly every thing which they took with them from England was lost. The following is Mr. Littlewood's account of the event:—

On Tuesday, July 21st, as we were beating our way, the vessel was carried by a strong current to the windward of the Southampton reefs, and the captain expected that he was on

the lee side of them. Mrs. L. and myself were very ill, and not being comfortable, as our fears had been much excited, we took only a part of our clothes off. We were just

dozing when the vessel struck the rocks ; we were sensible of what it was, and put our things on immediately and went on deck, and found every one engaged in trying to get the vessel back, but she still forced herself further into them. The long-boat was soon put off, and the mate tried to find the deepest water ; we were then pained to learn that we were on a complete bed of rocks, and it was impossible to get the ship off ; and even if she could be got off, we could not get clear of the reef, as we were surrounded by rocks, some standing out of the water, others two or three feet under it, and besides the reef extended for miles. Every hope of saving the vessel was gone. When the captain saw this, with a broken heart he said, "The ship is lost, and we must see to the saving of ourselves:" we brought all our boxes and things on deck, and thought that we might have an opportunity of saving them, but the mate, who had been out with the logg-boat, said that it was impossible to be saved, unless we derived assistance from land, as we should not be able to clear the rocks ourselves. We gave a signal of distress by a light, and early in the morning by a flag, but it was all in vain. Never was the morning watched for with greater anxiety ; but as every prospect of being saved died away, we calmly resigned ourselves into the hands of the Lord. I had not an overflow of joy, but still was happy. I felt the Lord's presence to be sweet ; it did indeed comfort our hearts. As we could get no assistance, it was planned to send the mate and a few others to Conception Island, to see if any help could be afforded from thence ; but just as he was leaving, we found that the vessel was turning much on the lee-side ; this was fortunate, for if she had gone on the other, we must have been lost, as there was deep water on that side for ten or twenty yards. In a moment she gave a tremendous crash, and sank immediately about ten or twelve feet lower. There was then a general rush for the boats ; Mrs. L. fell from the top of some boxes, that were piled up with the hope of saving them, into one of the boats, or rather she was caught by two men, and thus mercifully saved. When every hand was safe in the boats, we thought it the better way to make for land as soon as possible, as we were afraid the vessel would fall on her side and turn us over. We tried for a long time, but could not clear the rocks ; we

again returned to the vessel and soon made the second and third attempt without success ; at length the mate, after striking four times, cleared them, when the captain, myself, Mrs. L., and two sailors also succeeded. The sea was very rough, and every moment we expected to be turned over, but, through God's assistance, we were landed safely on Conception Island about nine o'clock on Wednesday morning, and though there was not a single individual to receive us and make us welcome, we spent three of the happiest days in our lives there. We shaded ourselves by an awning that was saved ; the only thing we wanted was water. We saved two guns, powder, and shot, so by this means we supplied ourselves with sea birds, and also had plenty of fish. The next day the captain went to Cat Island, and obtained assistance. On Saturday, at three, we left Conception Island for Nassau. Though the accommodations were bad, we felt happy in obtaining such. We arrived here on Monday morning a little before five, quite exhausted, not having our clothes off to sleep for a week. We went immediately to the Mission-house, where we received the greatest kindness, and were enabled to reflect on the goodness and mercy of God. I am satisfied that the Lord has done all this in love ; he has some wise end in it ; I pray that it may be sanctified to me and to all. I will give myself afresh to him ; I am not my own, and with his assistance will glorify him in my soul and body which are his. Dear sir, pray that I may be supported, and may be willing to comply with God's will in any shape. I am anxious to proceed to Turk's Island, but as the friends generally think that it would be unwise until the hurricane months are over, I suppose I had better remain here for a time. Should the society be inclined to send Mrs. L. and myself another outfit, including a medicine chest, we should feel obliged, and should prefer the linen and clothes got up in Halstead. We will leave this to you. The cause in Nassau is in a good state ; brother Lyall alive, and is very much beloved, and exceedingly useful. This evening I attended a prayer-meeting at the old chapel ; there were at least five hundred present. The Lord is about to do great things for this people. If the Baptist missionaries will work whilst it is called day, they will soon reap a glorious harvest.

Mr. CAPERN writes, July 28th :—

Mr. and Mrs. Littlewood and Mr. Bontems arrived in safety at Nassau on the 16th instant. We hailed their coming as a token for good. When we saw them we thanked God and took courage, believing that they were designed to be instruments in the divine hand of turning back the captivity of Zion here. To myself it was indeed seasonable help ; as for the last month I have too sensibly felt that the

excessive heat, and my numerous pressing engagements, were beginning to tell upon my strength. My voice has failed me in the evening, so that I have been compelled to close the sabbath evenings' services rather abruptly. To travel all day under an almost vertical sun, which I have been under the necessity of doing when going to Adelaide and Good Hope Hill, and to be working every day as

hard as on the sabbath, impaired my physical energies, and brought on a relaxation of the throat. But I desire with gratitude to God to say, that by remitting a little my labours, which my brother Bontems' arrival has enabled me to do, I am fast recruiting my strength.

After adverting to the painful dispensation which had occasioned their return to Nassau, Mr. CAPERN adds :—

It is now the opinion of all our friends here, and those well acquainted with these seas, that they ought not to go until the hurricane months are over, which are August, September, and October. They are to be with us during the day; in other words, they will board with us, and Mr. and Mrs. Maclure have kindly offered them the loan of a bed-room; this I trust will be far more comfortable for them, and I am assured far less expensive, than if they were to take lodgings, or go to house-keeping. Whatever things they require for their immediate use they must endeavour to procure here; other things you perhaps will send him from England.

Mr. Bontems lodges in the Mission-house, and seems quite disposed to put up with the little annoyances which must be felt where there are small children.

HOME PROCEEDINGS.

EXEMPLARY CONTRIBUTIONS.

An effort to assist the mission of a peculiar character has been recently made, which it is expedient to publish as an example which may be advantageously imitated.

Mr. Harris, of Ceylon, who received some time ago a handsome present of paper from Messrs. James Smith and Co., of Hamper Mills, Watford, wrote lately to the head of the firm soliciting a further supply. On reading the letter, it occurred to Mr. Smith, that the depressed state of trade, however unpropitious in one aspect, might in another be favourable to Mr. Harris's object. He therefore communicated to his workpeople the facts, and informed them that he and his partners would furnish the materials for fifty reams, if they were inclined to fill up some unemployed time in the manufacture. The proposition was acceded to promptly. Men, women, and children devoted themselves cheerfully to the labour, which consequently is their free offering, the other expenses being met by their generous employers.

In a letter to a member of the committee Mr. Smith makes a suggestion which we will take the liberty to echo. It is—that it is probable that the present year will prove unproductive of the usual amounts to all our institutions, owing to the severe losses which most commercial men are suffering under, unless it should occur to them that a grant of goods would in many instances save the mission fund from the charge of purchases, and in others might be converted into money at a trifling loss.

A letter has just been received from a friend in the north of England, of which the following is an extract :—

“In the hope of doing something towards meeting the increased claims now pressing upon the Baptist Mission, and with the full expectation that others in the denomination that have it in their power will this year come forward with increased subscriptions, I shall double the sum which I have usually contributed. It is humbling as well as cheering to see how our mission is being sustained and blessed. Who are we that the work of our hands should be so honoured! But works undertaken and carried on in a right spirit never fail of success; and we all know that the patriarchs of this cause were men eminent for holiness, soundness of understanding, simplicity and vigour in their undertakings, and their works do follow them. May we of this generation not dishonour their names and works.

“I enclose a cheque for £100, and pray that all the offerings to this increasingly important cause may receive the sanction and blessing of him who gave himself for us.”

DESIGNATION OF MR. GIBSON.

The Rev. Robert Gibson, B.A., late of Stepney College and University College, London, was publicly set apart to the work of a missionary at the Baptist Chapel, Watford, on Friday, August 6th. The Rev. Mr. Cones began the service by reading the 72nd psalm, and offering prayer; Mr. Hinton delivered an introductory discourse, in which he adverted to the labours in which Mr. Gibson would probably be engaged in Bengal; Mr. Steane asked the usual questions, to which Mr. Gibson replied; Mr. Hull offered the designation prayer, and Dr. Murch gave the charge. The interesting service was concluded with prayer by Mr. Elvey. Though the weather was unfavourable, the attendance was very good; and those who were present appeared to feel a sacred pleasure in the engagements of the evening.

Mr. Gibson's departure for Calcutta was announced in last Herald.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Salisbury, for a box of useful articles for Mr. Reid's school in Jamaica; to friends at St. Peter's, for a box of useful articles for Mr. Knibb; and to Mrs. Lawden, of Birmingham, and to Mr. Young, of Ryde, for magazines, &c.

Parcels have also been received for Mr. Taylor, of Old Harbour; Mr. Phillips, of Agra; Miss Anstie, of Jamaica; and Mr. Daniel, of Ceylon.

Mrs. Capern desires gratefully to acknowledge the receipt of a parcel of needlebooks, pin-cushions, &c., from the Misses Bates, of Buckby, and the Misses Bumpus and Richards, of Northampton, for the infant school at Nassau.

Mr. Phillippo desires to acknowledge, with sincere thanks to the kind donors, the receipt of boxes of useful and fancy articles, for the school bazaar, from Mrs. Phillippo, and friends of different denominations, at Dereham; from Mr. Phillippo, and friends of different denominations, at Norwich; from Miss Harvey, and friends at Aylsham; and from Mrs. Williams, and friends at Reading.

CONTRIBUTIONS

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

Subscription.		£ s. d.		£ s. d.		£ s. d.	
	£ s. d.		£ s. d.		£ s. d.		£ s. d.
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Sharp, Mr. for land in	0 0 0	Jersey	6 13 6	A Friend, by Rev. W.			
Jamaica	100 0 0			Gray, for Africa	5 0 0		
T. P. a Thank-offering..	0 10 0	HERTFORDSHIRE.		Clipstone	21 10 0		
		St. Albans, balance	12 10 0	SOMERSETSHIRE.			
BEDFORDSHIRE.		KENT.		Bath, on account.....	40 0 0		
Cotton End, moiety....	16 0 0	Ramsgate, on account..	20 0 0	SUFFOLK.			
Luton	64 6 0			Bury St. Edmunds....	28 2 0		
E. Waller, Esq.	10 10 0	MONMOUTHSHIRE		SURREY.			
		Abergavenny—		Dorking—			
BUCKINGHAMSHIRE.		Lion Street	11 14 3	Mrs. Jackson.....	5 0 0		
Chenies	20 0 0	Frogmore Street	17 4 0	WARWICKSHIRE.			
Haddenham—Jamaica		Bethesda, Basenleg....	8 11 0	Birmingham, by Mr. Le-			
Schools.....	1 5 0	Blaenavon, Ebenezer... 3 14 8		pard	122 3 0		
		Brynmaur	6 15 0	Coventry	54 0 0		
DEVONSHIRE.		Caerleon	16 8 9				
Bovey Tracey	10 12 2	Horeb	4 3 8	WILTSHIRE.			
Brixham	3 3 0	Llanely	3 3 8	Bradford—			
Chudleigh—		Llanthewy	3 0 0	C.....	25 0 0		
W. Rouse, Esq.....	25 0 0	Llanwenarth.....	11 3 0	WORCESTERSHIRE.			
Mrs. Rouse's Mission-		Llanwernarth.....	11 10 9	Astwood	24 12 0		
ary Box	2 1 10	Nantyglo, Hermon	11 10 9	SOUTH WALES.			
A Friend	5 0 0	Newport—		Glamorganshire, on ac-			
Dartmouth.....	8 7 6	J. Lewis, Esq.....	0 10 0	count	75 0 0		
Devonport, Morice-sq.		English Church.....	11 11 1				
on account	20 0 0	Welsh ditto	17 2 3				
Modbury.....	8 6 1	Pontheer	17 0 9				
Paignton.....	12 1 1	Pontrhydrynn	10 12 9				
		Sirhowy.....	3 2 2				
DORSETSHIRE.		Tredegar—					
Bridport	1 0 0	Welsh Church	15 5 0				
Dorchester—		English ditto	12 11 8				
Mr. Froud.....	1 0 0						

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