

# THE MISSIONARY HERALD.

The Missionary Herald (Nov. 1847).



PHILADELPHIA

MISSION PREMISES &c. TURKS ISLAND, BAHAMAS.

## ASIA.

## APPEAL ON BEHALF OF THE BAPTIST MISSION IN INDIA,

BY ONE OF ITS OLDEST MISSIONARIES.

There is another point to which I wish to call attention, but what I have to say must be directed, not so much to you, as to our friends and supporters in England; and I beg their serious attention to what I have to lay before them. There is, dear Christian friends, something which causes great distress both to myself and, I believe, to every one in the mission: it is the fear, the almost certainty, that we are labouring in vain; that the seed which we are now sowing will never produce a crop; and that the expectations of the few, if there be yet a few who anticipate a rich harvest in India, will be most painfully disappointed. "What! no harvest to be hoped for in India! Are then all the labour and expense bestowed on the Indian mission to be lost? This is gloomy indeed!" "Yes," say some, "yes," say many (at least so it is supposed), "this is just what we have long feared; and now our fears are corroborated by the opinion, the publicly expressed opinion, of the oldest Baptist Missionary in India; nor do the other brethren appear to dissent from that opinion." No, dear friends, I am persuaded that all my brethren are very much of my opinion on the point just stated. It requires no inspired prophet, no long experience to foresee the result of the present state of things in our mission in India; the most unpractised eye can clearly discern that inevitable result.

You say, dear friends, that letters from India are not interesting; that they all contain nearly the same matter, which has now become so stale as to excite little or no attention. And this is the reason, I suppose, that so few of our letters are laid before the public. Those on whom it devolves to publish the letters of missionaries, must of course consult the public taste, and give what will be considered interesting matter; if they do not, they fear you will withdraw your subscriptions. But may an old missionary be faithful? May he tell you some plain truths? May he venture to say, that there is such a vitiated taste, a taste that needs to be corrected by the application of a little more sound piety? May he be so bold as to express a fear that excitement, which is often injurious to the human constitution, has done serious injury to the friends of the mission, and the baptist churches in Britain? I could not have believed, had not the facts of the case convinced me of the painful truth, that the baptists, to whom even other denominations give some credit for sound judgment and steadiness of character,—the bap-

tists who commenced the mission in faith, and who have carried it on so long in faith and patience, would have proved so unsteady, would have shown themselves so deficient in that unwavering, unrelaxing perseverance, which so characterized Carey and his associates both at home and in India. You despair, dear friends, of India, and you glory in your success, very rapidly obtained, in the West Indies. We rejoice in that success, and in the success of the mission in all places as cordially, we hope, as you do; but will you forgive your almost forgotten brethren in India, if they tell you, that as they have not fallen into the whirlpool of excitement, as they fear you have, they cannot view all things just as you do? Souls are valuable everywhere, and the greater the number converted by our brethren in the West, or in any other place, the greater the cause of joy; but, in a mission there are many other things to be considered, besides the simple fact that a certain number have been converted. If we admit that you have been as successful in the West as you once thought you had, what have you done? You have mustered a very strong force to attack a very weak position; and now you complain and despond because you have not carried a very strong position by a very weak force. You have won, as you think, an island, and we rejoice that something has been done; but, dear friends, the plain, and we fear unpalatable truth is, that in winning an island you have almost lost a continent. Yes! it is a fact, a mournful fact, that India is almost lost to our denomination. Christians of other denominations, who have, it seems, more faith, perhaps not greater resources at command, are now coming to cultivate that field which we have laboured to prepare for cultivation. Ichabod is most legibly written upon our mission in India, and you must send help, whatever becomes of your favourite projects in other places, you must send help to India, or your mission here can only struggle and die. I am inclined to say but little on the pain which you inflict, and which you have long inflicted on your brethren, the missionaries, in thus leaving them to labour without the hope of final success; but I must remind you, that they are the men whom you selected and sent out; the men whom you promised to support; whom you exhorted to persevere amidst all discouragements; to whom you said: "God will bless you, and we will never cease to pray for you, and do all in our power to strengthen your hands." Did you not, dear

friends, say these things? and was it not on the faith of these and other similar assurances that your missionaries came out to India? Was it not so? But how stands the matter now? Here your missionaries still are; but they are only the feeble remains of a once much stronger band; and though they do not boast of being perfect characters, yet they have persevered in their work; they have, generally speaking, been faithful, and they wish to be faithful till death terminates their labours; but they have not the consolation of knowing that they have, what all faithful missionaries ought to have, the prayers and sympathies of all their Christian friends; no! for clear it is, that those who will not read their letters, and who feel no interest in their labours, are not the persons on whose prayers they can depend.

Yes, dear friends, the Indian mission is dying, as some of you, no doubt, have long supposed; and we fear that this intelligence will cause little regret to some at least, for men do not bitterly regret the failing of an undertaking in which they have long felt but little interest. But suffer me, dear friends, seriously, and as in the sight of God, to inquire into the causes of this expiring state of the Indian mission. Will you then lay the blame on your few neglected, broken-hearted missionaries? Have they been unfaithful? Are they seriously deficient in piety, and are they men of very inferior talents, and hence unsuccessful? If they are, why did you send them out? Have they been loiterers in the Lord's vineyard? If you think they have been loiterers, they have certainly the pleasure of knowing that you are somewhat singular in your opinion. Is then our little success to be attributed to the invincibility of error and wickedness in this part of the world? Must it after all be admitted that Satan's strongholds in India are quite impregnable, and that there is no hope of their being pulled down by the weapons of the heavenly warfare? And must we say, that the blessed predictions of the scriptures will never be fulfilled relative to India? This cause is also inadmissible. I will venture to assert, that neither of the above causes is admissible. I will say nothing of myself, but I am bold to affirm that my brethren are pious, faithful, laborious men, and that there is a sufficiency of talent among them for carrying on the great work committed to them. And as to Satan's strongholds in India being impregnable, the idea is but a dream of apathy and unbelief. Impregnable!—They are not;—I see his towers tottering now while I am writing; his strongholds are shaking to their very foundation; those within them feel them shaking, and while some are trying to prop and strengthen them, others, presaging their fall, are fleeing out of them. This, I assure you, is no poetry, no fiction; it is plain, every

day truth. Come to India, and you will see the shaking of the towers and the consternation of their defenders. Have not the last few years witnessed society after society formed for the defence of Hinduism! Do you prop a firm building? Are not many, yes, very many, and some of them men who hate Christianity, just now forsaking Hinduism, because they feel it untenable? Yes! every month, almost every day, augments the number of those who are making their escape from this almost dilapidated fortress.

Nor can it be said that it is not the will of God to bless the labours of the baptist missionaries in India. He that asserts that God has withdrawn his blessing, must endure the mortification of a direct contradiction. It is not so; God has not forsaken us; it is men, our pledged friends, that have withdrawn or greatly diminished their aid, not God that has withheld his blessing. Never has the mission been without some tokens of the divine favour. Labourers have been removed or died, and our operations diminished, but where labour has been continued, there some success has been obtained. There was a time when but little of a divine blessing was manifested, a time which every one that loves the mission remembers with regret; a time when all was not peace; a time when stations were abandoned, and valuable labourers dismissed for want of funds to support them; but even in those days the work of the Lord made progress. The Spirit we may well suppose was grieved and offended, but he did not forsake us; there were still hopeful conversions, and baptisms, and additions made to our churches. Our stations to the south of Calcutta were formed and flourished too even during that very period. But now all is peace; sweet peace has long reigned, and may it always reign! but the mission, generally speaking, does not prosper, though we can mention a place or two in which converts are much more numerous than at any former period; yet where is that lengthening of cords, that strengthening of stakes, that breaking forth on the right hand and on the left, which a time of peace and prosperity ought to witness? Our stations are diminishing in number instead of increasing. The Allahabad station, which we held thirty years, has been relinquished for want of men and money to carry it on. But what is the cause of this little success? The causes already mentioned have been shown to be inadmissible; hence I must now request attention to another probable cause, and that I would plainly and faithfully state as in the sight of God. That cause is the want of support. The mission has been neglected for years; and must not our churches at home be responsible for this neglect? Yes, dear friends, you have not held the ropes as they were held in Fuller's days, and for some years after his death. The stream of your benevolence has not, we

know, been dried up, but it has been so divided that little of it now flows to India. You complain of the want of success, when, excuse my plainness, no adequate means are used to obtain success. Look at the paucity of your missionaries; look at the restrictions under which they are laid. A ship for Africa, and not a one-oared boat for India. Missionaries have been poured into the West Indies, while India has been left destitute. It was but for a missionary from the West to appear on your platforms, and tell you an affecting tale, true enough no doubt, of the destitution of the poor negroes; it was but for him to tell you that the negroes at a certain plantation had no instructor, and that if the locality mentioned were supplied with a preacher, numbers from other places would soon become his hearers; it was but for him to make these statements, and a missionary was appointed almost by acclamation. Who then thought of India? Who said, "Remember India, to which we have long been pledged?" India alas! is far off; the missionaries employed there are neither expected nor allowed to return for the mere purpose of pleading the cause of their mission before the public; they are expected to persevere till death; never to pause to ask assistance; never to stop to take breath. They are a sort of forlorn hope, that must, at once, either conquer or die. But a letter arrives from a missionary in India; he tells you not that a labourer is wanted for a locality that will furnish a few hundreds of hearers, but he asks for a preacher for a whole county or zilla, and a county containing a whole million of perishing sinners. What is the result? A million deserves the preference to a thousand. Very true; but such is not the estimation of many in our churches; we wish they understood the rule of proportion better; there is a sort of rule of reverse, by which one is made to appear of more importance than a thousand, and a thousand of more importance than a million. This, strange as it may seem, is the rule by which many a problem on missionary labour has been worked. But the letter from India is laid before the Committee; and judicious men, who know the importance of India, wish that not only one, but twenty missionaries could be sent to that extensive and populous country; but, say they, "The publication of this letter will draw little attention; it is not exciting enough; it does not dazzle; our churches will not respond to it; here is no mention of numerous conversions and baptisms, nor does it present the immediate prospect of any. We wish the supporters of our mission would think more of India, but we cannot stem the mighty current of public opinion." The missionary is addressed in terms of very sincere Christian friendship, this we gladly own; the writer sympathizes with him, but he cannot give him any hope that even one missionary will

at present be sent to India. But soon another claimant comes from the West; another plantation, and then another, want a missionary. The claim is responded to; "Can so many souls be left to perish, souls, one of which is of more value than a thousand souls in India?" But now another claim appears. A missionary from the West stands up and pleads for the erection of two or three larger chapels, not to be built of mats and straw, like many of our native chapels in India; such ought to do for negroes in the West as well as for natives in the East; but no! they must be of brick or stone, commodious, genteel, ornamented. But, say some, and with great truth, "The funds of the Society must not be expended on such objects; we have sent the negroes preachers, let them erect chapels at their own expense." "But the negroes are poor, and they cannot erect such chapels." "That may be; let them then erect such as they can afford." "But stop; if we may not take the Society's funds for this purpose, we may request individuals to assist such an object by specific donations for that purpose." "O yes! a good plan, and as the wealth of our denomination is unlimited, we must not allow ourselves to think that any one will give the less to the general purposes of the mission because he may give largely to this specific object." Fine indeed! but who does not know that even the Euphrates was made shallow by turning the current another way? And it really appears to our common intellects in India, that the more people give to one object, the less they will have to give to another. And has not the result exactly verified this common sense view of the subject?

About fourteen months ago one of our poor brethren expressed a wish for a grant of a hundred rupees, i. e., beloved reader, ten pounds; yes! he had the impudence to ask the enormous sum of full ten pounds to erect a chapel, in which to preach to the natives, in lieu of a former chapel which had fallen down. And did he get this sum? Get it! why should he get such a sum for so useless a purpose? He was refused. Had a missionary from the West Indies appeared on your platforms stating the wants of the poor negroes, he might, for anything I know to the contrary, have got ten thousand pounds for such an object; but the natives of India can meet, if they please, under a tree, or in the open air. What have their dense skulls to fear from a tropical sun? and let the missionary learn to make his skull as dense and as insensible to solar heat as theirs. But perhaps our poor brother had not learned to bear an intense solar heat on his head; or it may be, his knowledge of geography led him to suppose that a tropical sun on the continent of India is quite as hot as a tropical sun in an island fanned by sea breezes in the West; but whatever may be his views on these

points, I know that he was on the very point of being sent home to weep over his fallen chapel, without the hope of being able to erect another in its stead. In this crisis, four of us, whose pockets were not overflowing, said to our treasurer, "Advance our poor brother the amount; if you meet so severe a castigation for your transgression that you can by no means endure it, we will pay twenty rupees each—eighty rupees,—and you will perhaps pay the other twenty yourself." "Agreed," said he, and our brother was sent away with a glad heart to go and erect his new chapel. I suppose our treasurer has met with no severe reproof, for my twenty rupees have never been demanded.

We complain not, dear friends, of your liberality to our brethren in the West, we know too well the feeling of a missionary to envy them the support which you have afforded them; but is it not the duty of our churches first to consider India? and that not only because their support was first pledged to their missionaries there, and it cannot therefore in good faith be withdrawn, but chiefly because of the vast importance of India? If you cannot support a mission both in the East and in the West, then we think that the East has a prior claim, because of its superior importance. And how unbecoming, in those who ought to be men of unshaken faith and unsubdued energy, thus to faint in the day of trial, thus to despair of India, and turn their chief attention to another object, an important one we own, but light, yes! very light, when placed as a counterpoise to India. You despair of India, yet what have you done for India? Of late years, not, I suppose, a thousandth part, the population considered, of what you have done for Jamaica. You have, in one case, sown bountifully, and you have reaped bountifully; in another case, you have sown sparingly, and, what wonder! you have reaped sparingly. And can you, dear friends, consistently with your acknowledged faith in the divine promises, and your love to the Saviour, abandon India! Are you so partial to easy undertakings and immediate success, that you cannot undertake any thing for Christ which will be a long and heavy tax on your faith, your patience, and your resources? There must be something wrong where such feelings predominate. And now you talk of a mission to China. We are sorry, very sorry, that you should at present entertain any such intention; we believe it to be wrong; you ought, we think, to keep to India, and very greatly to strengthen your mission here, before you think of China, or any other new country. And oh! let the motive for a mission to China be carefully weighed. We do not wish to judge uncharitably, but we beg leave to ask whether

the project does not argue a culpable deficiency in faith and patience? If you did not despond relative to India, would you think of a mission to China? Your present means cannot support a mission both to India and China; and what will you gain by abandoning India, and commencing in China? I say abandoning India, for if your resources are not competent to the vigorous support of the Indian mission now, what can you do but abandon it when you have to bear the expense of a mission to China?

I am becoming too prolix, the subject is a prolific one, but I will now draw to a close. Hear, then, in a few words, the real state of the case. You have, dear friends, sent men to India to clear a dense forest, and prepare the ground for cultivation. And now I beg to inform you, and I am an eyewitness, that the forest has been cleared; yes, the work of clearing is now done, and the plough may now be freely used in all directions; but if you now refuse to cultivate the soil, the forest will grow again, and then the plough cannot be used without the labour and expense of another clearing. I tell you, dear friends, a fact, opposition and prejudices are fast dying away; preaching, and the liberal distribution of the scriptures and tracts, have had such an effect on the population of India, that, go wherever we may, the people will hear us. We now want men to drive the gospel plough through the whole length and breadth of India. But where are the men? Where are the cultivators? We have scarcely any, and some of the few we have cannot labour much longer. My poor old colleague, after serving the mission more than thirty years, is quite laid aside by age, and my sinews are not iron and brass; and there are others, whose strength does not surpass my own. You must send men to India, you must, if you wish for success, do much for India. We expect a divine blessing; we may reckon upon it; then send men to India, and lose not the harvest for want of labourers.

Excuse, dear friends, my freedom of speech. I am in earnest; send men to India.

I remain, my dear brother,  
Yours affectionately,

W. ROBINSON.

The above was originally appended to Mr. Robinson's account of the circulation of the scriptures in 1846, and intended for publication in the report on the translations, but being thought not quite suitable for that, it was determined to print it separately, being a document well worthy the serious consideration of the friends of the Indian mission and of the churches of the denomination generally.

J. THOMAS.

## CALCUTTA.

Mr. Thomas, writing on the 7th of August, speaks of the intelligence from the stations generally as encouraging, and adds, "I hope ere long to report additions to several of the churches. Brother Leslie baptized three persons last sabbath, and brother Pearce one on the previous Saturday. He is now gone to the villages to open a new chapel. I am not able to give you any definite information respecting Barisal, except that the dark clouds seem to be dispersing, and we hope ere long to report that missionary efforts are resumed. Through brother Parry, a beginning has been made at Degalia, one part of the district, and he has just written to say that some of the people at Dhan Daba have written expressing their desire of receiving religious instruction from the Society's agents. We must see what can be done, but we are sadly in want of a suitable person to go there."

## DINAJPUR.

Mr. Smylie, who is persevering in his labours here, preaching on Lord's days and teaching heathen children in the week, writes thus, July 26th :—

Since I last wrote you several young men have been bold enough to throw off caste, and join us. Two of these left us almost immediately for other stations, the employment they received calling them to do so. The difficulty in obtaining employment for Christian converts renders it impossible to get together a large church. At present we have two young men whom we hope to baptize shortly.

A young brahman of more than ordinary promise in lively zeal and courage for the Christian cause, made his escape from a confinement of more than two years. On his arrival here he was examined in a variety of ways. As soon as he found there was a hope of his being received, he pulled off his sacred thread and tied it to a post, and immediately cast in his lot with us, eating and drinking of our cup and board as if he had been among us from his infancy. His progress in the knowledge of divine truth has been great for the short time he has been with us, and he continues to hunger as if he had only received the taste of the first crumb. O that all were such! for the public bazar, scorn, ridicule, and contempt, and he has had his share of it, only serve to increase his boldness and love of the truth. Some of the Muslems have been seen looking at him with a degree of wonder and disgust; they have been hardy

enough to ask how he could become a Christian, when he might have been better in a worldly way had he become a true believer. However, they never ask the second time, as they soon find that he is able to give them a reason for the hope that is within him, the same party never venture to assail him again. Bats can only make headway in the dark; when they try it in the sunshine they are sure to dash their heads against a stone wall, or something of the same hardy nature. The history of this youth is interesting: I should say he is not more than sixteen or seventeen years of age, and must therefore have been about fourteen when confined.

This indeed is the day of small things. At times the mind sinks, but God is a present help to lay hold and bear us into the vessel. I am inclined to think the word of God is making its way quietly to the heart of the natives. For two months I had a time of great refreshment. A very worthy brother of ours who is settled at Dargiling (the Rev. G. Neibel) came down here, and during his stay at Dinajpur we travelled and preached in many villages to the east and west of this station. Brother Neibel labours among the Lepchas in the hill country with Mr. Start.

I have but one request to make. Remember in prayer all who labour in a strange land.

## BENARES.

An account given by Mr. Small of a native assistant, though intended for a specific purpose, will probably interest the readers of the Herald generally.

I sit down to give some account of our native teacher, or catechist, Jacob, alias John Burringer, for the support of whom some kind,

but to us unknown friend, has liberally subscribed £10 per annum. It would be much more agreeable and convenient if I could

communicate directly with the said generous friend, and I hope, after a while, this privilege may be vouchsafed, but in the meantime I have no alternative but to make you the medium of intelligence.

I had intended to have forwarded by this mail a brief history of the man, drawn up by himself, in Hindi originally, but translated by Mr. Smith. The paper, however, containing the translation has somehow got out of sight, and the original has been destroyed; so, as I think it scarcely worth the trouble of doing all over again, I shall on this occasion set down any particulars that occur to my memory concerning him, and should the said document again cast up, it can perhaps be forwarded hereafter.

John Burringer (for by that title I shall in general speak of him in my future communications with home, though here we must continue to give him the name by which he has hitherto been known) was born at Juttyghur, in Central India, about forty years ago, of heathen parents. His father died while he was yet a child, his mother only about ten months ago, both of them continuing idolators to the last. He had two brothers and a sister, the former of whom are both alive, and, like himself, nominally at least, Christians; the latter died young, an unconverted Hindoo. The brothers are both in the army, one now in Burmah, the other in Arracan.

The subject of this memoir entered the army as a band-boy, or drummer, when about eleven years of age. One of the officers of the regiment (the colonel, I think) seems to have been very kind to him, and had him taught to read and write, and otherwise was useful to him. He continued in the army about seventeen years, and at the time he left it was a drum-major, which rank he had held for six years before. Being brought much in contact with Roman catholic and church of England nominal Christians, he frequently had conversations on the distinctive doctrines of these and the Hindoo and Mohammedan religions. But it was not till shortly before he left the army, I believe, that he was led to renounce the religious creed of his forefathers, and embrace that of the Christians. This was mainly through the instrumentality or influence of his wife, and in this way:—On the regiment to which he was at first attached being broken up, he left his wife for a time to go and seek for some employment in a distant part of the country. Meanwhile she repaired to the house of his elder brother, a married man, with whom she lived for several months. This person and his wife had some time before adopted the Christian profession. They had been taught the Lord's prayer, the apostles' creed, and the ten commandments, and this seems to have been, as usual in that class, the sum total of their religious knowledge, and the only requisite for baptism and communion with the episcopal church. They

no longer, however, associated much with Hindoos, and seem to have been convinced of the folly of their idolatrous system. They embraced the opportunity, therefore, of persuading their Hindoo relative to become like them. They taught her what they knew, and the ten commandments especially seem to have made an impression on her mind. She felt and confessed her sinfulness, and after a little further instruction from the chaplain would have been baptized, but that he advised her to wait till she obtained the consent of her husband.

Some time after, the brother had to accompany his regiment to Cawnpore, in north-west India, and John Burringer's wife, of course, went with him, her husband being stationed, as she had heard, somewhere in the neighbourhood of that town. On reaching the vicinity of the locality where he was, a message was sent to him from the boat, and he immediately repaired to the banks of the Ganges to meet them. He was greatly surprised to find that his wife as well as brother had become Christians, and at first was disposed to be angry, though he himself had already sometimes meditated such a step. However, after a good deal of conversation and argument with his brother, he resolved to throw up his situation that he then held under some native raja or king, and to accompany the party to Cawnpore. He did so, and after some time he was convinced by the arguments of his brother and the chaplain, and won by the good conversation of his wife, who seems to have been a truly pious woman, and resolved to be baptized. Something, however, prevented this taking place at that time. He removed to another part of the country, and was employed for some time by a pious civilian to collect native boys to a vernacular school. From thence he went to Dinapore. There he got acquainted with some Roman catholics, who persuaded him that there was little or no difference between their system and that of the church of England, and at last both he and his wife were sprinkled by the popish priest, whose name was Jacob, and after whom the subject of this notice was then called. Their three children had, however, been christened by the same about seven months before, the priest maintaining that they being so young (the oldest about ten years only!), were fit for the ordinance, but that the parents must have a little further instruction in the prayer book before they could be admitted into the holy mother church.

Some time after this (a year or two perhaps), Jacob, as he was then called, became acquainted with the Rev. Mr. Start and some of his missionaries, for as you are aware, that devoted servant of God has brought out and supported at his own expense, a number of missionary labourers to the Indian field,

several of whom, like himself, adopted baptist sentiments. With these Jacob had a good deal of religious conversation, and, among other topics, on the nature of the sacraments. One passage of scripture referred to particularly impressed his mind, viz., the account in Matthew of the baptism of our Saviour. After mature consideration he and his wife felt it their duty to be immersed in the name of the Trinity, and accordingly the ordinance was administered to them both by Mr. Brice at Dinapore. He was then employed for about two years under Mr. Brice, receiving his salary from Mr. Start, as the teacher of a native day-school. On this being broken up he was engaged for several years as a catechist in connexion with Mr. Kalberer, another of Mr. Start's missionaries at Patna. Along with him and Mr. Beddy he frequently attended several melas (fairs) in the neighbourhood, besides preaching regularly in the city of Patna. He attended Mr. Beddy's church, of which he and his wife became members. About this time his first wife died in childbirth, full of triumphant faith and a blessed hope. Her sufferings for some days previous to her spirit's release were of the most excruciating kind, occasioned by the death of the infant in the womb and the natural consequences, but she endured all with exemplary meekness and resignation. Among the last words she spoke were these to her husband, "I know that I shall not recover. I am going to God. To Him and you I commend these little ones. Take care of them."

A Christian lady, a member of Mr. Beddy's church, for some time supported Jacob as a preacher, and he lived on her premises. This charitable lady had in her household several orphan (or slave) girls, whom she had undertaken to bring up and provide for. One of these, Jacob was induced to take as his second wife about a year and a half ago. She was not at that time a member of any church, but was a candidate for baptism, and it was thought at the time was a subject of divine grace. Afterwards, however, on account of some charge of untruthfulness or prevarication, the pastor thought fit to decline administering the rite of baptism to her at that time. Not long afterwards Jacob and his young wife (she is much his junior) left Patna for Benares, on account of some slight misunderstanding between him and a brother catechist. Jealousy on account of his wife, who is good looking, led him to suspect and accuse her and other parties without good ground, and for this and certain wrong expressions used in anger, he was suspended from church communion by Mr. Beddy. About this time he wrote to Mr. Heinig, with whom he had laboured for some time at Patna, &c., but who was then stationed at Benares. Mr. Heinig, after consulting with me and his brother missionaries at Patna, invited him to

come up to Benares, offering to take him on trial as a teacher, with the prospect, if his future conduct gave satisfaction, of his being received again into church communion, and employed as a catechist by us.

Accordingly he and his wife arrived here in September last, and after two or three months' probation and further correspondence with friends at Patna, Jacob was received again into full communion. Once or twice we have had to admonish him on occasions of misunderstandings with his wife (they are in general a most loving couple), but with this exception, however, he has given us for the most part entire satisfaction. He is of an active, cheerful disposition, and evidently has his heart and mind much engaged in his work as an evangelist. His education is not such as to fit him for the highest grade or offices of a Christian teacher, but he exhibits considerable skill and readiness in the use he makes of what he does know in preaching and arguing with the natives.

I have lately suggested to him the propriety of keeping a journal, in which to mark down occasionally notices of his ministrations, which may be interesting and satisfactory to his anonymous patron, as illustrative of the character of his work and of his mind. Not being much accustomed to writing, at least of that sort, his very brief records give but a feeble idea of these, but I may as well make a few extracts, as a specimen, from his incipient attempts at formalizing. They show a considerable acquaintance with the Hindoo mythology, which may be turned to good account in argument.

#### *Journal of John Burringer.*

15th June, 1847. I went to Purlad Ghat (on the Ganges), and on my reading a Hindu tract a crowd soon assembled, to whom I spoke for a considerable time. On my concluding, a brahman said, "If Ram were not God, how could he collect bears and monkeys and fight with Ravun and kill him?" I replied, "Without the assistance of Soogreen, Hunooman, and Babee Khan, Ram was not able to do any thing wonderful; and when Maignuth killed Luchman with a rocket, Ram began to cry very bitterly; by this I know that he was not God, but a man."

16th. As I was going to Rajghat, a man asked me if eating animal flesh was not a great sin. I replied, "No, but to kill a human being is a great sin, and also to commit self-murder, as Ram did, by drowning himself at Surjoo Nuddee." He answered, "There is no sin attributed to an all-powerful being." To which I replied, "There is no partiality with God Almighty." This conversation caused a crowd of people to assemble, to whom I read a portion of scripture, and spoke to them for a considerable time.

28th. Went to Rajghat, and read a Hindi tract to a crowd of people. A Mussulman



came to disturb me by making use of wicked and senseless expressions, and, thinking it best to withdraw, I left the place.

29th. Went to Purland Ghaut, and read a Hindi tract. A crowd assembling, I addressed them at some length on the depraved and ruined state of man, and of salvation by Jesus Christ. The people appeared to listen with attention, till a brahman came and disturbed the assembly by making use of obscene language, which I took no notice of, but went away.

30th. Went to Trilochun, and read a portion of scripture and spoke to a crowd of attentive people. A Mussulman coming up, asked me, "Who is Jesus Christ?" I replied, "The Son of God." To which he objected. I told him, "A voice came from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

I need not give any more extracts at present. These are taken just as they occur, consecutively at the commencement of his journal. Ram, to whom he refers more than once, is one of the chief deities, or incarnations of deity, in the Hindoo system, the subject of one of their most popular religious poems, called the Ramayan, wherein it is declared that by repeating his name at death the vilest sinner will be saved, and get to heaven. He is reputed to have conquered the island of Ceylon at the head of an army of monkeys, &c. There is no species of wickedness almost, of which he is not said to have been guilty while on earth, consummating his career by suicide. Such is their own history of most of their gods.

John Burringer's wife (who expects soon to become a mother), on her arrival here, renewed her application for admission into the church, and after several months' probation, her conduct appearing consistent with her profession of faith, and giving hopeful evidence of a change of heart, I had the pleasure of baptizing her on Monday evening, the 17th of May last.

They at present occupy a rented house in a village midway between Mr. Smith's and my abode at Rajghat. On four mornings in the week he visits our different vernacular schools, and on Wednesdays and Fridays accompanies Mr. Smith and me to preaching stations in the city. In the afternoons he goes out, either alone or with me, to preach in the villages or at the ghauts near Rajghat.

I must now conclude this, I fear, tiresomely long account of our native catechist, by expressing a hope that his kind but unknown patron will continue, as doubtless he has done hitherto, to be much mindful both of him and of Mr. Smith and myself, in his supplications to the God of grace, that we may all be kept from falling, or from growing weary and faint in our hitherto very fruitless labours, as far as man can see, and that more and more grace may be imparted to us all, and that the converting and sanctifying Spirit may be poured down upon the preachers and the hearers—whether heathen or Christian professors, so that our labours in the Lord may not prove ultimately in vain; that the church here may grow in numbers and in grace, to the glory of our Redeemer God in the salvation of many sinners.

## PATNA.

From Mr. Beddy a letter has been received, dated August 1st. Adverting to some native agents at other stations, who have not proved themselves worthy of confidence, Mr. Beddy observes:—

Defection is always painful, deceit however is the native character, and in my humble opinion a more unwise measure never was put in practice than that of making a native pastor of a church, except very conditionally, and under strict European superintendence. True it is that every European has not got the tact for governing, and that many of them are easily imposed on, not being able to discriminate, and being tardy in discovering characters who, under a pretence of spiritual-mindedness, cover a heart of great deceitfulness. Deceit is the ruling character of the natives, and being deficient of that noble quality, disinterestedness, they cannot appreciate its existence in foreigners. In asking a question a native never thinks of giving you an honest and direct answer, but tries to find

out what kind of an answer will please you, and accordingly answers. There is nothing on the part of a missionary that requires more prudence than his intercourse with the natives, and nothing he requires to be more guarded in than an over sanguine state of mind relative to appearances around him. There is much, it is true, on first impressions to mislead, and our brethren on their first arrival in this country are too apt to be imposed on, and to allow appearances to have an undue influence on their youthful and buoyant spirits, which not unfrequently lead them to write what after a short residence here they would willingly unwrite; hence all new comers should refrain from expressing their opinions, at least till experience has shed its influence over them.

It is with grief and deep regret I am compelled to acknowledge the little there is here to write about of a stirring kind. The people appear to be literally dead. No concern for salvation, no convictions of sin; and this is not only the state of the natives, but of the Europeans. Nothing is more common than to hear an English gentleman in this station, state that the chaplain preaches popery, that he prays for the dead, and so on, and yet with all the indifference of those dead in trespasses and sins, the attendance is carried on such a ministry. The spell-bound influence under which the people of the establishment are is most astonishing. The heartlessness and indifference with which they own the state of things can only be accounted for by the fearful state of ignorance in which even the educated classes are. Some few years ago we had a chaplain in this station given to intemperance. On a visit from the bishop the latter found himself called on before the congregation to disgrace the chaplain; for such it was indeed, having publicly reprimanded him. A day or two after a gentleman of the civil service—a judge—called on me, to whom I mentioned the circumstance, remarked how shocking it was to witness such a scene, sympathizing with the poor man, to which my friend calmly and indifferently replied that the fellow was incorrigible. I said, “then he ought not to be your spiritual guide, for what can be expected to result from a man’s labours, if such they can be called, who is thus publicly disgraced.” Now what are we to expect under a system that tolerates such and such proceedings, and such and such ministers? “You will not come to me,” was the Saviour’s reproof during his labour of love. Alas, how fearfully true this state of things continues to the present day.

Our Refuge is, as usual, an auxiliary that certainly cheers us sometimes, from the hope that our labour here is not in vain. You have received our last reports, &c. Our funds are as low as possible, and I am not without fears as to support, unless our friends in England make strenuous exertions. Here the name baptist paralyzes every attempt to interest those who do not belong to us, with

some solitary exceptions. We lost five girls by death, and one ran away, which reduced our number in the Refuge to thirty-six. We have had an addition of two, and now number thirty-eight. Our missionary work is as usual. Indoor and outdoor preaching attended with the usual circumstances—general attention and respect for the truths delivered, but beyond this things remain as usual. The church has been reduced in number by some withdrawals, but not of a kind to render the matter at all grievous, but the reverse. Another of my sons, an interesting youth of about fifteen years of age, has declared himself on the Lord’s side. He has been proposed to the church, and I hope soon to baptize him, if such be the will of the Lord.

We have just signed a petition intended to be presented to the imperial parliament of Great Britain on behalf of the dissenter’s marriages in this country, which now for the first time have been called in question, as to their validity. Its result, I suppose, cannot be in any way doubted. That this country should have been overlooked when the law decreed justice to the crown colonies on this subject seems strange.

I have just read in the Anti-Slavery Reporter, 1st June, your speech. Depend on it, there has been no kind of good done for this country by the boasted law that has been passed. It affects not the question of slavery. A single slave has not been liberated. There is not a respectable Hindoo or Mohammedan in India without his female, if not male slaves. It is true, if one runs away the law will not compel him or her to return, but slaves have not the means, if the law did protect them, to go to law. Besides, where is the publicity of the law that was passed for the emancipation of slaves? Into what house or remote village, or even city, has it entered? Who has proclaimed it? The houses of the better class of the inhabitants are as inaccessible as one of the baron’s castles were in the feudal times in Scotland. Children are bought and sold all over India with perfect impunity.

The Lord bless and prosper every attempt made to glorify him!

## AFRICA.

### FERNANDO PO.

Mr. Merrick writes thus from Clarence, July 28th:—

Accompanied by Mrs. Merrick and my dear child, I left Bimbia on Saturday the 17th inst., in Mr. Lysleger’s cutter, and after a disagreeable passage, owing to calms, contrary wind, and heavy swells, with a great

deal of sea-sickness, we reached Clarence in safety on Lord’s day afternoon about half-past five. Leaving Mrs. Merrick at Dr. Prince’s house, I went to chapel, and was in time to commemorate with the little church here the

dying love of our divine Redeemer. We have come over for change of air, and I am thankful to say that the change has already proved highly beneficial. We are all under Dr. Prince's treatment, and are getting better. Mrs. Merrick has for several months past suffered from small and painful boils about the body, and our little Rosanna, though not a sufferer from it, has for several months had an enlarged spleen. I must not omit to inform you of Mr. Lynslager's uniform kindness since the departure of the Dove, in bringing over various things for us. In coming over this time he gave up his whole cabin—a very comfortable one—to me, and notwithstanding most urgent remonstrances to the contrary, slept in a small, uncomfortable berth which his captain usually occupies. I shall, if spared, return to Bimbia in our own little cutter, and leave Mrs. Merrick and child to come over on the return of Mr. Lynslager's cutter.

The little Zion here is, I think, prospering. It is like a cheering oasis in this moral desert, and earnestly do I hope that they will long be permitted to enjoy undisturbed the blessings and privileges which they seem so highly to prize. A great deal of my time has been taken up since my arrival here in conversing with the members of the church, inquirers, backsliders, &c. On sabbath afternoon I preached to a large and attentive congregation from Matt. v. 14—16. Dr. Prince preached in the morning, and attended the school in the forenoon, but was so poorly in the afternoon that he could not come out. We had a most delightful meeting with the dear children yesterday afternoon, and I do hope that the sacred and solemn truths which they heard

will be long remembered. You are doubtless aware that Miss Vitou keeps the day-school. An infant school is also kept in the forenoon by two female members of the church. Besides the day-school, Miss Vitou instructs several classes during the week, and is, I hope, doing much good. Among her classes is one for "mothers," at which they receive instruction respecting the training and education of their children, a thing of the very last importance, and which should not be neglected in any Christian church, especially where mothers are untutored and uninformed. I do hope we shall not be disturbed by the Spaniards. It seems a thousand pities that the poor people should be scattered, and driven from a place which they have so long regarded as their home. But the great Shepherd of the sheep knows what he is doing, and will do all things well.

I heard from "Isubu" (Bimbia) last Lord's day morning. Brother Newbegin, who, with his other duties, supplies in my absence my lack of service, says, "We had a fine day, sabbath (the 19th inst.). Had several Isubus in the morning, and to school. I was present throughout all the services. Mr. Trusty assisted, and Harry\* was my interpreter. I taught the children a stanza, commencing, 'Ya na Jizos enebi 'nebi,' *Come to Jesus now*, and they took the tune well, and will soon know it." . . . "All are well this time, myself a little out of sorts, but not much worse than medicine will overcome, but I take it as another warning."

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\* One of my Cameroons sawyers. He formerly worked with brother Clarke. He is a married man, and is, I hope, inquiring after truth.

## WEST INDIES.

### JAMAICA.

#### DEATH OF MR. T. W. KNIBB.

We learn with great regret that Mr. Thomas Wilson Knibb, nephew of the late pastor of the church at Falmouth, after a very short illness died at Kingston, where he was visiting, on the 25th of September.

Our young friend, who was born at Kingston in March, 1824, a few weeks before the death of his father, was brought to this country by his mother the same year, who suffered much on the voyage, and died soon after her arrival. From her he inherited a feeble constitution, which interfered with his education, and prevented his reception into a public institution in which his friends were anxious to place him. Before his uncle William left this country in 1834, when the emancipation bill had been carried, he was very anxious to make some arrangement for his orphan relative, and in compliance with his wishes, Mr. Groser, then pastor at Maidstone, took charge of the youth, who continued at

Maidstone till the close of 1839, when he left this country for Jamaica. He was soon employed in the work of tuition, under the superintendence of his uncle; and more recently, under the same guidance, he preached, and exerted himself in congenial modes of usefulness. Respecting the termination of his course, very few particulars have reached us. Captain Milbourne, writing from Kingston, says, "He was suddenly called to his rest after a short illness of three days. I was with him a few minutes before he fell asleep, intending to return again after breakfast; but alas! ere I had finished, a messenger arrived at brother Wood's to apprise us of his death. The last words he was heard to utter were, 'Peace of mind! Peace of mind!'" The following paragraph, which we find in the Falmouth Post, is, we apprehend, quite correct; though, to prevent the misconception of one phrase it is necessary to say that he was not married. It was, however, a friendship which was intended to issue in marriage, we believe, that led him to Kingston.

We have to record this day, the death of a young gentleman who resided for some time in Falmouth, and who was esteemed and respected by all who had the pleasure of his acquaintance. Mr. Knibb, the son of the first individual of that name who came to this colony as a baptist missionary, was not celebrated for any political conduct, but was a mild and unassuming Christian, striving to do good among his fellow creatures whenever an opportunity presented itself. He was remarkably pious, and laboured for several years as the master of the Suffield School in Falmouth, in which he was justly beloved by his numerous pupils, who will feel his loss. He died last week, in Kingston, after a short illness, and has left a large family and many friends to regret that he has been called at so early an age from the society of which he was a distinguished member.

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### CALABAR.

Our readers will be sorry to learn that Mr. Tinson and his family have been visited with affliction. He says, writing on the 6th of September:—

For a month, myself and wife have been prostrated with fever: she is still in bed, but convalescent. We are both extremely weak, but the doctor says we must get away from home for a few days—that change is absolutely necessary—and as he is peremptory in his commands, I suppose we must try and obey. What has increased the trial, we have had two servants, and a student, very ill at the same time. Our beloved child has been mercifully spared, and her services have been invaluable. She has managed both households, and been up night and day with the sick. But why should I trouble you with these things?

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### BAHAMAS.

#### TURKS ISLAND.

Mr. Rycroft, writing from Grand Cay, July 30th, gives a general account of the state of affairs in several islands which he had recently visited.

On our arrival, six months ago, on these islands, we were sorry not to find our interest so prosperous as we could have desired. The absence of a resident missionary for a long time on account of sickness had militated in every way against the cause. We have therefore thus far been employed in seeking to restore all things to a healthy state, and to some extent have, blessed be God, succeeded. Our congregations are looking up; light and conviction is working in the minds of hearers, while others are prepared to follow the Master in the ordinance of baptism, and some begin to return to the fold who have, alas! long strayed from their mercies and their God. The week day and Sunday schools also have been enlivened, and now contain a goodly number of children. In the first we have in attendance 120, and in the second 140. Our time is pretty well occupied in this field of benevolence.

You will be pleased to know that our dear

children forget not the claims of the heathen in other parts of the globe, to the extent of their power. Each Lord's day they give cheerfully for the diffusion of the knowledge of our blessed Saviour, and our church holds its regular monthly prayer-meeting to seek the blessing of God on the various efforts which are put forth for the evangelization of our lapsed world. But we not only pray on this occasion, but we give also, that the kingdom of our Lord may spread and gather strength. At our prayer-meetings for the mission we always have on the reading-desk our missionary-box, and while the last hymn is singing, our friends rise one after the other to drop in as the Lord hath prospered them.

#### *Salt Cay.*

Thus far I have spoken of Grand Cay. In reference to Salt Cay, an island ten miles distant, I can only say that things are not so happy and flourishing as we long to see them. This may in part be accounted for, and may be attributed to the defection of a principal leader, excluded previous to the departure hence of brother Littlewood. We are praying, hoping, and labouring for better times—for more stability and spirituality to distinguish those who profess Christ. While, however, we sorrow over defections, we rejoice in the stedfastness and devotedness of those who have not defiled their garments, but have kept in the narrow way, looking to Jesus and conformed to his authority. Here we have a tolerable congregation, and several inquirers whom I hope soon to baptize. An efficient native teacher is needed for this place, but he could only be supported at great expense, all provision being imported to these islands under a double duty, and at times very scarce and demanding high prices.

#### *Caicos.*

On my tour through the churches on the Caicos many things were met with of a cheering character, and many which for some time will occupy my thoughts and efforts. At Lorimore's the chapel proved too small for the congregation, in consequence of which, after baptizing several dear friends in Christ, we held our meetings in the open air. Thus too we administered the Lord's supper, and held our missionary meeting. On my return to the station from the other parts of the island, the foundation stone was laid for an enlargement of the chapel, which, when finished, will measure in length forty-five feet, and in width thirty-five. A good and neat mission house had just been completed for the use of the native teacher stationed here, which we could but look on with gladness, as accommodation in this wild country is not of the most desirable cast. As in Ireland, so here, Mr. Pig not unfrequently is a welcome visitor.

#### *Bottle Creek.*

Accompanied by our native teacher and three kind friends, who undertook to manage the boat—an open one, we entered on the mighty deep, and made our way to the settlements which are scattered over this long island. We passed in safety through the breakers into smooth water, and after an hour's sailing up a creek, were kindly welcomed by our people at Bottle Creek. Here we spent some time with pleasure to ourselves, and, it is hoped, with profit to our people. The ordinances were delivered and a missionary meeting supported to the extent of the people's ability. Leaving here, we arrived on the Saturday evening at Kew, and at once settled to hold a meeting that night by way of preparation for the Lord's day. On the Lord's day we held four services, the last of which was our missionary meeting, when several dear friends addressed the meeting, after which our friends did what they could towards aiding our object. The word of God was listened to with great attention, and here there appeared to be a willingness to conform to its dictates. For our stay the labours were abundant; may they not be in vain.

#### *Wieldings.*

On the Monday morning we were on our way to the creek where we had left our boat, four miles distant, accompanied by several friends and one of our leaders, who desired to go with us that he might gather, as he said, experience. After any thing but a pleasant sail we arrived at Wieldings, the last settlement on the Caicos, and found that the cause of our Lord had been degenerating for a long time past. Church meeting was held, affairs talked over, discipline exercised, inquirers examined, advice imparted, baptism administered, bread broken, missionary meeting held, two friends married, and children prayed for. After this our friends had—some of them at least—long questions to ask, many things to hear, and at midnight a long journey home. The visit did good, and it is hoped that the discipline enforced will work its appropriate result. As we have no chapel at this station, a friend kindly offered ground to build on, and the little church proffered their willing aid to build a house for God.

Early on the Tuesday morning we were on our way for Lorimore, but the first tack we made carried overboard our mast. In consequence of the wind being high, and ahead, I had to walk miles along the shore, while our friends kindly towed the boat along with great cheerfulness, notwithstanding the severe labour of their occupation. As the day wore away we obtained a Cay for a few hours, and toward the sunset we landed on a Cay, lit our fire, roasted potatoes, and quenched our thirst at a neighbouring spring. Having thus

refreshed ourselves, we again hauled our boat along shore, and at midnight arrived at Whitley's, where we obtained lodgings at a lone house.

On the Wednesday morning, long before sunrise, our Kew friends had assembled together, and were waiting to begin the religious pleasures appointed for this time on our departure from them for Windings. After preaching, baptizing, and receiving candidates into the church, we parted from our friends amid hearty prayers and many good wishes for our welfare. In the evening we reached Bottle Creek, and again administered to the spiritual needs of the people, and in the morning, at daylight, made our way to Lormore's, where we arrived safely after having beheld many dangers and realized many mercies. We remained a few days at this settlement, occupied in our schools and in seeking the establishment of our people in all which

tends to the Christian's personal happiness and the augmentation of the kingdom of our dear Redeemer, by the agency of his people, in the holiness of their character and the liberal extension of their zeal. Accompanied by the offerings and affections of the people, who in great numbers assembled on the beach to bid us adieu, we set sail for Grand Cay, having been from home nearly a month.

After the hurricane month terminates it is my intention to visit them again, and I would like also to see our friends at Port au Plat, could I leave this station for so long a time. Our dear friends at Port au Plat are desirous of a visit, and I am now somewhat better prepared to meet them than I was on a former occasion in respect to the Spanish tongue. But as in one's absence from this station something wrong is sure to occur, I fear to be absent long at a time. The station at Batty is broken up, and our friends scattered about,

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA .....	Merrick, J.....	July 2 & 28.
		Newbegin, W. ...	July 2.
	CLARENCE.....	Prince, G. K.....	July 13.
AMERICA .....	MONTREAL .....	Cramp, J. M. ....	September 13 & 28.
ASIA .....	AGRA .....	Williams, R.....	August 18.
	BENARES .....	Small, G. ....	August 12 & 13.
	CALCUTTA .....	Thomas, J. ....	August 7.
	COLOMBO .....	Davies, J.....	August 16.
	DINAGEPORE .....	Smylie, H.....	July 26.
	KANDY .....	Allen, J.....	August 12.
	MATURA .....	Dawson, C. C. ...	July 26.
	PATNA.....	Betty, H.....	August 1.
BAHAMAS .....	GRAND CAY.....	Rycroft, W. K....	August 29.
BRITANNY .....	BREST.....	Le Fourdrey, A...	September 27.
	MORLAIX.....	Jenkins, J.....	September 18.
FRANCE.....	HAVRE .....	Jehl, Prof.....	October 16.
HONDURAS .....	BELIZE .....	Kingdon, J.....	August 10 & 20.
JAMAICA .....	BETHSALEM .....	Henderson, G. R.	August 30.
	BROWN'S TOWN .....	Clark, J.....	August 20.
	CALABAR .....	Tinson, J. ....	September 6.
	FALMOUTH.....	Clarke, J. ....	September 1.
	FOUR PATHS .....	Hands, T. ....	August 11 & 19.
	KINGSTON .....	Milbourn, T. ....	Aug. 20, Sept. 7.
	LUCEA.....	Cornford, P. H....	August 20.
		May, J. ....	September 7.
	MONTEGO BAY .....	Cornford, P. H....	September 6.
		Lewis, J. L. ....	September 2.
	MOUNT ANGUS .....	Teall, W.....	August 20.
	MOUNT CAREY.....	Burchell, H. C....	August 21.
		Clarke, J. ....	August 19 & 20.
	REFUGE.....	Gay, R. ....	August 16.
	SALTER'S HILL.....	Dendy, W.....	August 19.
	SPANISH TOWN.....	Anderson, W. W.	September 7.
	SPRINGFIELD.....	Tunley, J.....	September 3.
	ST. ANN'S BAY ...	Millard, B.....	September 3.
	STEWART TOWN .....	Dexter, B. B.....	August 16.

STURGE TOWN .....	Hodges, S. ....	September 2.
NETHERLANDS...NUMANSDORP .....	Byl, L. & I. ....	September 19.
TRINIDAD .....	PORT OF SPAIN .....	Law, J. .... August 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mrs. Hoskins, South Brent, for a parcel of magazines, for *Africa* ;
- Mrs. Weir, Hoxton, for a box of useful and fancy articles, for *Rev. H. Heinig, Chunar* ;
- British and Foreign School Society, for a box of school materials, for *Rev. G. Cowen, Trinidad* ;
- J. F. Halford, Esq., for articles of clothing ;
- Joseph Tritton, Esq., for a parcel of books, for *Rev. J. Tinson, Calabar* ;
- Young friends at Waltham Abbey, for a parcel of clothing, for *Dr. Prince, Western Africa* ;
- Dr. Gray, for a parcel of magazines, &c. ;
- Teachers and children of British School, Loughton, for a parcel of children's clothing, for *Miss Vitou, Western Africa* ;
- C. B., for a parcel of magazines ;
- Teachers and children of Sunday School, Market Place, New Brentford, for a quantity of fancy articles, toys, &c., for *Rev. J. Merrick, Western Africa* ;
- British Girls' School, Lewisham Road, for a parcel of clothing and useful articles, for *Mrs. Law, Trinidad, for the poor persecuted Christians from Madeira* ;

The Rev. T. Hands, of Four Paths, Jamaica, gratefully acknowledges the receipt of various boxes of valuable articles from friends in this country.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of September, 1847.*

Annual Subscriptions.		£ s. d.		£ s. d.		£ s. d.	
	£ s. d.						
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Thornton, Miss S.....	1 1 0						
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Shrewsbury—				kings.....	30 0 0
Contributions .....	8 16 10	WILTSHIRE.		Merthyr Tydfil, Tabernacle—	
Wem—		Melksham—		Collection .....	5 10 1
Contribution, for Dove	0 3 0	Juvenile Association	2 11 0	Swausea—	
STAFFORDSHIRE.		WORCESTERSHIRE.		Collection, Public	
Bilston—		Dudley—		Meeting .....	6 15 3
Contributions .....	3 11 6	Collections.....	2 8 6	Contributions .....	3 13 0
Brettell Lane—		Contributions .....	2 11 6	Mount Pleasant—	
Collection .....	0 14 0	Kidderminster—		Collections .....	3 0 2
Newcastle under Lyne—		Collection .....	2 2 9	Contributions .....	10 4 0
Contributions .....	6 7 6	Contributions .....	7 6 4	MONMOUTHSHIRE.	
Smethwick—		Do., Sunday Schools	2 2 11	MONMOUTHSHIRE, on	
Collection .....	2 6 0	Worcester—		account, by Rev. J.	
Toll End—		Collections.....	18 2 3	Statham.....	20 0 0
Collection .....	2 10 6	Contributions .....	18 12 9	Pontypool—	
Walsall—		YORKSHIRE.		Williams, Mr. J., A.S.	1 0 0
Collection .....	2 5 3	Earby in Craven—		SCOTLAND.	
Willenhall—		Collection .....	1 3 0	Bervie—	
Collection .....	2 10 4	Rishworth—		Congregational Church	0 5 0
Wolverhampton—		Collection .....	2 7 0		
Collection, Cannon St.	4 0 1				
Contributions .....	3 1 0				

*Erratum, Annual Report, 1847, p. 72.*

The whole of the contributions from Ashton under Lyne should have been entered as for the *general purposes* of the Society, with the exception of the following items:—

	£	s.	d.
Miss Lees, for Dove .....	0	15	0
Mrs. Smith, for do. ....	0	10	0

We find that our last Herald does injustice to our friends in Monmouthshire. The number of collecting churches entered by name in the Report is sadly defective in consequence of the particulars not being received, but only the gross amount of their contributions.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."