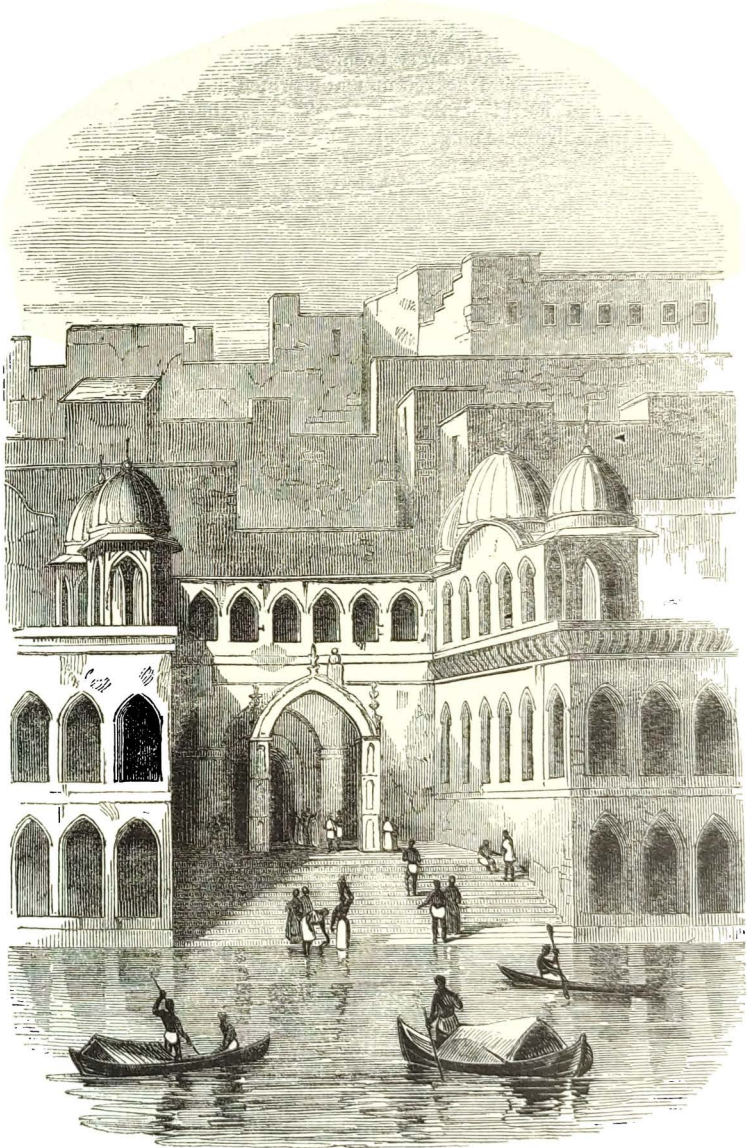


THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1847).



BISRAM GHAT, MUTTRA, HINDOSTHAN.

BISRA'M GHAT, MUTTRA.

Bisrá'm Ghát is the sanctum sanctorum of Muttra. Here, it is said, Krishna rested, or took bisram (rest), after his conflict with Kans, the giant, for the destruction of whom he had become incarnate. In the centre of the area may be seen a small cupola, under which a golden image of the god is seated on a velvet throne, bedecked with gold and silver lace. Two triumphal arches are before, under the outermost of which every evening a large chandelier, or lamp with many branches, is lighted and heaved up and down, while showers of flowers are thrown over it and horrid music sounds. This is the chief bathing place. Thousands of turtle live here on grain given by pilgrims.

SHORT NOTES OF AN ADDRESS

DELIVERED TO

JOSHUA MARSHMAN, WILLIAM WARD, DANIEL BRUNSDON, AND
WILLIAM GRANT, MAY 10, 1799.

BY

ABRAHAM BOOTH.

This address is referred to in the Periodical Accounts, vol. i. p. 520, in the following terms. "After the opportunity was over"—a designation service at Olney—"the missionaries, accompanied by Mr. Fuller, set off for London. There they met with their brethren from Bristol, and presently felt themselves to be of one heart and of one soul. It was expected that the ship would sail in a few days, but it being detained in harbour beyond the time, opportunity was afforded for a public meeting in London; and which was held at Mr. Booth's place of worship, on Friday, May 10. Brethren Thomas Thomas, Timothy Thomas, and Button engaged in prayer, and Mr. Booth addressed the missionaries at their own request, and in a very serious and suitable manner, on the *interesting, honourable, and arduous* nature of their undertaking. The London brethren were much interested in the work, and carried it very affectionately to the missionaries."

The following notes of the address, which have recently come into the hands of the secretary, were from the pen of a deceased lady who was present. Their publication will afford both a pleasant retrospect of transactions which took place forty-eight years ago, and a useful study for those who are still in the field of labour.

Your engagement, my dear friends, is *interesting, honourable, and arduous*.

Interesting to yourselves in the sacrifices you make in leaving your native country, your relatives, and your religious connexions—interesting in the influence your change of country may have on your future destinies, and on those of your families—interesting to your relatives and friends, who part with you almost without a hope of seeing you again in this world—interesting to the religious societies with which you are connected—interesting especially to the Society by whom you are sent out, and to each of us who are present, and who are deeply concerned for the success of the cause in which you are engaged—interesting, highly interesting, to those mis-

sionaries who are already engaged in the work of evangelizing the heathen—how would they participate in our most delightful sensations, could they witness the solemnities of this day—how will their hearts be gladdened if you are preserved in safety and in health, by meeting you on the plains of Hindostan. If you are rendered instrumental in opening the eyes of the blind and unstopping the ears of the deaf, your mission will be very interesting to the poor heathen, though they know it not yet. May I not say that your mission, if successful, will be interesting to the angelic hosts? Yes; you will recollect who it was that said, "There is joy in heaven over one sinner that repenteth."

Your engagement, my brethren, is honour-

able. You are not going to quit your own country to pursue those studies by which you may attain knowledge that may be useful merely in the present life, much less to obtain the spoils of oppression. It is honourable because you are governed by the dictates of conscience and influenced by a regard for the happiness of your fellow men. You have not been induced by any persuasions to make the sacrifices you are about to make; your conduct has been, I doubt not, the effect of submission to the authority of the great Christian Legislator, who has said, "Go ye into all the world and preach the gospel to every creature;" of conviction that to you these words are addressed, and that it is the duty of each of you to dedicate yourselves in this way to the service of God and of benevolence to your fellow creatures, to promote whose best interests you are willing to make such large and such permanent sacrifices. The cause in which you have embarked is honourable—it is the cause of God, of the infinitely compassionate God, who is not willing that any should perish, but that all should come to the knowledge of the truth. It is the cause for which He who was the brightness of the Father's glory and the express image of his person, left the realms of bliss, sojourned for a season among sinful men, and at last endured the painful and ignominious death of the cross. In the faithful discharge of your mission you will become fellow workers with God. You have reason to expect the gracious assistance of the Holy Spirit, and under his divine influence you will be the means of delivering men from the thralldom of Satan, and of bringing them into the glorious liberty of the sons of God; thus extending the Redeemer's kingdom, and causing him to see of the travail of his soul. This is an honour not conferred on angels, but upon those who are redeemed from among men, and are made the children of God. Oh, how great the honour, how blessed the privilege of making known to the sons of men salvation by the cross of Christ, and of bringing forward the fulfilment of that prophecy which forms your encouragement—that all the kingdoms of the world shall become the kingdom of Jesus Christ.

The engagement you have made is arduous. You know not yet the sacrifices you will be called upon to make; you know not yet the self-denial you will be called upon to practice. It is a cause in which confessors have suffered imprisonment and martyrs have bled; not that I wish you to seek for martyrdom or to court persecution in other forms, but it is necessary to your success that you should cultivate a proper spirit both as ministers and as missionaries. Permit me to propose for your imitation the spirit and the conduct of Him who is styled in scripture the Apostle and High Priest of our profession.

If you wish to be successful as missionaries

you must lay your foundations deep in Christianity. Endeavour to increase in your acquaintance with yourselves and with the scriptures. Live much in the exercise of prayer. Your characters as missionaries must be built on your character as Christians and as ministers. The people among whom you are going to reside may not understand all that you say respecting religion, but they will understand the import of your conduct. They know something of what is meant by virtue, and will be able to see whether you practice it. Be careful, then, that your whole deportment is consistent with the professions you have made—that it is a life of consistent piety.

Most of you who are now going out are in the conjugal state. Your wives have expressed their readiness to accompany you, and this not in consequence of over persuasion, nor indeed of any persuasion that I am aware of, but influenced, as we believe you are, by a sense of duty and benevolence. Let these wives, who renounce their country and their friends to accompany you in such a mission, possess your first regards, enjoy your most tender attentions.

When you shall be able to address the natives in their own language, conscientiously endeavour to make them converts to Christ, and not to yourselves. Endeavour to bring their consciences into subjection to Christ, and tell them you do not wish them to believe what you say further than they find that it corresponds with the sacred scriptures. Tell them that your religion is the religion of the bible. Guard against being too highly elated if you should be successful preachers of the gospel. I know nothing that a man has more reason to dread on his own account than being a remarkably successful preacher. We are at all times too ready to sacrifice to our own net, and burn incense to our own drag, and while men are rejoicing in being eminently useful in the conversion of sinners, they sometimes pierce their own souls with many sorrows. Do not, on the other hand, despond if you should labour long before the word is blessed, and you see the fruit of your labours. Recollect, if there should be reason to recur to such a circumstance, the pious and for a long time unproductive labours of one of the first missionaries, David Brainerd; recollect the self-denying, and, in their earlier period, the discouraging labours of the Moravian brethren in Greenland. Trace the effects of perseverance in this labour of love, and remember that he that goeth forth with tears bearing precious seed, shall return at length laden with sheaves.

Permit me to add one word before I conclude. Carefully avoid all political interference with the governments under which you may reside. You are not sent to teach men what political system is the best, but you are the servants of Him whose kingdom is

not of this world. Carefully, then, abstain from every thing which might tend to lessen your usefulness, and teach those who hear you to conduct themselves in a peaceable and proper manner towards their civil governors, showing by your own example that Christianity is a system highly beneficial to civil society.

ASIA.

CALCUTTA.

Mr. Lewis, whose arrival in this city has already been announced, speaks cheerfully of his prospects. Writing on the 2nd of July, he says,—

I am now giving all my time and strength to Bengali, and I hope, judging from the pleasure with which I study it, and from the ease with which I have acquired the rudiments, that I shall soon master it.

At present, the only assistance I am able to render to the brethren is in the way of relieving them occasionally in English preach-

ing. We greatly admire and love them all, and we esteem it no small privilege to be associated with men so truly affectionate and endowed with so much piety, and with such prolonged experience.

We are at present well. Mrs. Lewis's health has been decidedly improved by the change. Our little boy thrives very nicely.

BARISAL.

The accounts which have reached us respecting this station have been of a mixed and perplexing character. Missionaries who have visited it believe that a very great number of the recent converts have been in truth turned from darkness to light, and from the power of Satan to God; but there are circumstances relating to Mr. Bareiro himself which are, to say the least, very questionable and suspicious in their aspect. Our most recent information is from Mr. Thomas, who says, under date of July 2nd,

Brotber Parry has been into a part of the Barisal station, and met with about 200 of the native Christians, who are desirous of religious instruction. In a letter received yesterday he gives a list of twenty-three villages, containing about 200 families, and comprehending about 900 individuals, who are said to have embraced the Christian name, and to be desirous of religious instruction. Of this number upwards of 200 have been baptized. He gives a very distressing account of the sufferings of the native Christians in some of the villages, where they have been plundered of all the property they had, and driven from their houses, by their landlords.

Mr. Parry did not go so far as Barisal, having to appear in one of the local courts on behalf of the poor persecuted people, with a view to obtain justice for them. He has engaged to comply with the request of the

native Christians of eight villages, to take them under his charge, and is very anxious that somebody should take charge of the others, but to enable him to do anything for the religious benefit of the people of those eight villages, he will be obliged immediately to select men from among his converts to labour there. This we shall encourage him to do.

From other stations the intelligence is, on the whole, encouraging; and I begin to entertain the hope that the very painful events which have taken place at the Barisal station will ultimately, and probably at no distant period, turn out to the real advantage of the cause. It is a time of reproof and reproach, but it is also a sifting time; and although there is assuredly a good deal of chaff, I believe there is also a good deal of precious grain.

JESSORE.

During the month of April Mr. Parry had the pleasure of receiving seven converts into the church under his charge on a confession of their faith in Christ by baptism.

DINAJPUR.

Mr. Smylio has also been encouraged by the addition by baptism of one hopeful convert to the church under his pastoral care.

BENARES.

On the 17th ultimo Mr. Small had the satisfaction of baptizing and receiving into the church one female convert, the wife of one of his catechists.

CHUNAR.

Mr. Heinig has recently visited a town named Aharora, about twelve miles from his station. It contains about three thousand inhabitants, carries on a trade in sugar, stones, wood, and iron, and is in a large valley extending many miles in length and breadth, which appears to be very fruitful, abounding in groves of trees, in whose shade weary travellers find protection from the burning sun. Giving an account of his journey, Mr. Heinig says—

After having pitched my tent in a garden abounding with mangoe trees which were in full bloom, and promised a plentiful crop, my arrival was noised abroad in the town. Many came to see me, and would at once have entered my tent to engage in conversation, but being weary from my long walk, I requested them to leave me for a few hours, and I would come to the city and deliver my message. With this they complied. In the afternoon I went into the bazar and proclaimed the message of salvation before a large congregation, who heard with great attention and apparent delight. This was not the effect of fear or reverence which the natives generally show when they first see a missionary coming amongst them, but which is soon succeeded by impudence. These people formerly were often visited by Mr. Bowley, and had heard and conversed much with him about salvation by Jesus Christ, and therefore I brought no strange things before them. Crowds followed me to my tent, where we conversed in a more quiet and convenient manner. They stayed with me till a very late hour. The next morning I went early into the bazar, and preached and conversed to a considerable length; and afterwards I went to some of their houses, where I was welcomed by those who were the teachers of the people; others of the higher class also came and took their seats. They evidently showed regard for the saving truths of the gospel, and if any made the slightest attempt to make light, or to mix his notions with the explanation of Christ's coming and his merits, the rest of the hearers immediately prevented him interrupting the conversation. After that time (having re-

turned to my tent), my tent was continually crowded from morning till ten o'clock at night. They did not allow me time to get my meals, and I did not ask them to leave me, because I wished to improve the opportunity as much as possible, as my stay was very short, being obliged to return on Friday evening to prepare myself for the sabbath; however, my mind was so much worn out from much talking, instructing, and endeavouring to direct their minds from the worship of their gods and idols to the only thing needful, that I felt a little rest quite necessary.

Intending to start the next morning early, I thought a few hours' bodily rest would strengthen me for the march, but I was quite disappointed, for a heavy storm came on about nine o'clock in the evening, when those people who had been with me hastened to their homes. I was obliged to keep awake the whole night on account of the vivid flashes of lightning and the strong wind, which threatened to tear my tent every moment. I and all my things were completely covered with dust. Weary from watching, I anxiously awaited the daybreak, and when the wind had a little abated I started, with many good wishes of the people, who had again come to bid me farewell, and arrived home about twelve o'clock. Though very weary, yet I felt happy in my mind, and though I cannot speak decidedly of any conversions amongst this interesting people, yet I do trust many of them were seriously impressed. Since I have been engaged in missionary labour, I have never felt more pleasure and joy in the work, and the recollection of this visit will continue to be sweet to my mind. I distributed 150 gospels and about 100 tracts.

But one circumstance I have to mention, that among the great number of children there is no permanent teacher, consequently the children know not how to spend their time, and of course grow up in idleness and bad habits. The people very earnestly entreated and begged me to establish a school. I asked why the rich people, who have built tanks and groves, did not care for the youths of the city. The usual answer was, that they took no interest in them; and when I inquired where some of them had learned to read, they answered, that now and then a teacher came and taught them, but he only taught them according to what the children could give him; for instance, a boy that could give him three annas per month obtained a little more knowledge than those that could only afford two annas or six pice.

He generally remained two or three months in the place, and after he would go again to his field labours; consequently the children forgot almost all they had learned, therefore the people solicited me to commence a school; but I have no funds for this purpose. How thankful should I be if some Christian friends would assist me in doing good among this people. The expenses are generally in the beginning a little more as regards books, &c., &c., than the support itself. If I had about forty rupees for the first month, and for the continual support say fourteen rupees, I might be able to establish two schools, one in which Sanskrit and another in which Hindi is taught, and the children would imbibe a better knowledge, and become useful members of society. Cast thy bread upon the waters, and it shall be found after many days.

AGRA.

Mr. Williams, addressing the editor of the Calcutta Missionary Herald, says—

Since I last wrote you, four persons have been added to the church by baptism, two of the European community, the others natives: may they have grace given them to endure unto the end, that they may be saved. Some time ago I informed you that we had land at Madeká-magrá; I had just then legally purchased land, and had the prospect of obtaining immediate possession; but I am sorry to say, that I have been quite disappointed, in consequence of the person to whom the land had been mortgaged having a claim, whether real or otherwise I am not prepared to say; at any rate it was deemed sufficient to prevent my being put in possession without a process of litigation, which, under existing circumstances, I do not think advisable. However, I am glad to say, that we have succeeded in securing some fifty bigals of good land at the village of Hiner, two miles distant from Chitaura, and we fully expect to secure more shortly. I am happy to state, the dwelling-house for Mr. Smith and family is nearly finished, though we have not as yet realized the sum required for its erection; some hundreds of rupees are still wanting—"the Lord will provide."

I have recently been on a missionary tour to Allygurh and to Bulandshahar. I had fully intended to go further up the country, but not feeling myself well, and the weather being very warm, I did not deem it prudent to do so, and therefore returned home, after

an absence of eighteen days, during which period brother Domingo and I preached in fifty-three different places, some of them large towns and villages, where we had many large and attentive congregations. At Hatras we preached in several parts of the town to great crowds of hearers. This, I think, is a good place for a missionary to be located. At Allygurh we had a good preaching in the town on two mornings; some hundreds heard attentively the word of life. I also preached once in English to a few of the residents of the station; this also presents a fine field for missionary labour.

At Bulandshahar I remained for three days with our most affectionate friend Mr. E., where I had also the pleasure of meeting with brother Thompson of Delhi. Our stay together was but short; I could have wished it to have been much longer, but circumstances did not admit of it. On the Friday evening we had an English service; brother Thompson preached. The next morning we went into the town, and preached to a goodly number of natives, who heard us pretty well. On the same evening brother Thompson left for Delhi. On the sabbath I preached twice in English. I trust the Lord was with us, and that the time was a time of love. Blessed be the Lord, there are some few in this place who serve him in spirit and in truth; may he pour out of his Spirit upon them abundantly.

CEYLON.

In a letter dated Colombo, July 10th, Mr. Davies says, "I am going to baptize two native converts to-morrow. I trust the work is reviving."

From Kandy, Mr. Allen writes thus:—

In the Kandian province there is little to cheer and gladden the heart, whilst there is much to depress and discourage; and yet I would continue, if God give me strength to labour, in the hope that some good will arise from the efforts that are made to turn the idolatrous people to the one living and true God. Since brother Dawson left Kandy my labours have perhaps been more abundant in some respects. At least I have done more of what I deem missionary work to consist in. In journeyings often, I have preached the gospel to multitudes, who it is probable have but seldom if ever listened to it, and this with varied experience. Sometimes listened to

and encouraged, sometimes treated with insolence and contempt, and departing discouraged, but still hoping and praying that good may be done. A week at a time, as the months roll round, I leave for the jungle, and dwell amongst the people, endeavouring to instruct them in the great things of the gospel; in their huts and by the wayside, in their rest-sheds and temples, or wherever I meet with them. I endeavour in such excursions to preach the gospel to every creature, but with what success in many instances the day of judgment will alone reveal. At other times I do what I can in the language, not without hope of becoming fluent in it.

AFRICA.

We are happy to learn that Dr. Prince has arrived safely at Clarence, after an absence occasioned by the failing health of Mrs. Prince and himself. Mr. Newbegin, while supplying the Doctor's place, suffered severely from illness, of which he gives an account in a letter dated Bimbia, July 2nd.

The people were very kind, and, I believe, appreciated the sacrifice I made in coming among them for that time. Dr. Prince's absence was protracted beyond thirteen weeks, and I began to fear much that he would be unable to find any conveyance back. He returned on the 14th ult., in the vessel commanded by the individual whose castaway crew the Dove picked up about two years ago. The Warree had arrived the day before, so that for two days we mustered a strong mission band. Mr. Waddell very kindly preached for me the sabbath on which he arrived. A powerful sermon it was, and the help very opportune, for I was then the subject of a tertian ague, and considerably weakened by it. . . .

My residence at Clarence was a time of considerable suffering in health; often so weak as to find the performance of duty an exceedingly difficult task. I preached two sermons on one sabbath, after a night of fever, but was obliged to leave the preliminary parts to the people to conduct. I have written thus much, I believe a fuller account than I have before done, because I think such inroads have been made on my health that a few more such as the last will place me by my sainted wife, and I think the time is come for me to seek a rest from their repetition by leaving the coast entirely for a season, that I may be built up and established. I do not think such a trip as Dr. Prince's, which is only palliative, will affect what I require. Let it be remembered that from the time of my dear wife's death, I have been constantly the subject of some attack. I had strength mercifully given me to attend upon her until

her soul took its flight, but from that time I have been gradually giving way. I did seriously think of going in the Dove, such was the prostration that for weeks I suffered; and wital I was then the subject of Asiatic dropsy and enlarged spleen. But I rallied once more, and after brother Fuller's death, which gave me great anxiety, I returned to Clarence weak and exhausted, lying in my bed all the day prior to my departure, and there obliged to give directions concerning the packing, &c., necessary for my expected sojourn. When I inform you of all this, you will not think me unreasonable in meditating a voyage home. I have great hopes that a visit in the cooler months, for a short time, will do much for me, by restoring my liver and allaying the irritability of my nervous system, which suffers sometimes very sadly. Greater constitutional strength would be obtained, because of the necessary cessation of these prostrating causes. At present, although better, I am very weak in muscular strength, and unable to apply my mind closely to any work for any length of time. I have written to Dr. Prince concerning his opinion about a voyage home, and shall consult with all the brethren here before I decide, but I think it is right to inform you of what passes in my mind at present. I have no wish to enter any other field, but to occupy this usefully as long as my appointed time lasts.

I have passed through deep waters here such as I never knew till here I came. I desire not to be moved by such things, but to spend my life for the good of unhappy Africa. I have strong hope that a visit home will effect what I desire.

Mr. Walker, at Gaboon, suffered much as I have done. After two years and half's residence he returned to the States, and is out again and strong. Mr. Ashwall in the Cameroons for a year and a half suffered very much. He went to England, and since his return for three years has enjoyed excellent health. His brother came since I did,

has passed through much such an ordeal, and is gone home expecting the like benefit. I fear I tire you with so much of myself, but I think I have a cause. I desire to be directed by unerring wisdom and counsel from on high, and whether my life be protracted or shortened, to live to the glory of God.

Since the foregoing paragraphs were in type a letter has been received from Dr. Prince, containing the following passages :—

The afternoon I returned from the Gaboon, Mr. Newbegin became so sick I feared a few hours thereafter he would die. When he boarded us to welcome our return, he had the aspect of a man with black jaundice, or as if his face had been exploded by gunpowder, the particles of which had embedded in his skin. He has determined to turn home-wards, and asks for my certificate. I mean to seal it with a recommendation for him never to adventure back. He wants the physical qualities for a labourer in this country.

Thankful I am I went to Gaboon. The condition of my body called loudly for change. I could fairly have put you to the expense of

a journey home, but there were arguments in the soul which stilled those in the affections of the parent and son ; wherefore I am truly thankful for the little remitting the Lord has granted, and for the sincere will I have to expend it in his cause amongst this people. He is honoured by making me useful in my double capacity at the Gaboon. He brought me back to save Newbegin and our highly valued deacon Wilson, and I hope he'll cause testimonies to be seen that he has brought me amongst the people to bless them. My prayer was never to be returned for any lower purpose. Our new chapel is commodious. There is no jarring amongst us.

WEST INDIES.

JAMAICA.

Mr. Abbott sailed from Falmouth on the 1st of August. In a letter written three days previously he says, "My medical attendants urge immediate rest and change, and recommend my leaving in a sailing vessel for the sake of a long sea-voyage. I have therefore taken my passage in the 'Calypso,' which vessel leaves this port the day after to-morrow, and we may hope will reach London, D.V., between the 15th and 20th of September. I suffer from extreme debility and loss of voice, from which, the doctors say, there is no hope of my recovering in this climate, but they are sanguine as to the beneficial effects of a long sea-voyage." . . . Mr. Abbott requests that he may not be asked to take any public service till he has had some rest, and the sanction of experienced medical men.

BELLE CASTLE.

Mr. Jones, writing August 5th, says, "On the 9th of May I baptized twenty persons, who were added to the church. Four have been restored during the last two months. Since I came here there has been a clear increase of about sixty persons, and new inquirers still join us now and then. To the Lord be all the praise."

Mr. Burchell, of Rochdale, is about to prepare a memoir of his brother, the late Rev. T. Burchell, and will be happy to be entrusted with any letters or documents which may aid him in his work.

STATISTICAL REPORT FOR 1846 OF THE EDUCATIONAL SOCIETY IN CONNEXION WITH THE BAPTIST WESTERN UNION.

Schools, where situate.	Teachers.	Commenced.	No. on the Books.			Average attendance.			Reading and Spelling Classes.								Arithmetical Classes.										Writing in Books.	English Grammar.	Geography.	Needlework.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	9	10				
St. Ann's Bay, St. Ann	James Gibson	1842	200	80	280	50	30	80	45	32	29	29	27	20	29	60	32	25	20	16	14	11	9	10	8	4	87	57
Brown's Town	Benjamin G. Smith	1841	81	54	135	36	23	59	22	21	24	18	17	20	17	...	...	48	12	13	...	6	...	...	...	32	...	...	37
Buxton	Richard Brown	1842	54	40	94	30	20	50	20	24	11	22	17	...	18	20	12	9	7	40
Sturge Town	William Tainton	1839	65	50	115	21	23	44	32	...	27	...	25	...	27	...	...	29	2	2	3	...	...	2	...	...	...	...	27
Salem	Thomas E. Tharpe	1844	45	25	70	35	17	52	12	9	8	9	4	4	8	6	...	8	5	2	6	...	...	...	...	...	...	...	22
Staceyville, Clarendon	Margaret Smith	1840	41	30	71	29	26	55	19	9	11	16	9	7	...	...	8	7	9	10	2	9	7	...	...	...	...	...	30
Stewart Town, Trelawney	Mr. & Mrs. Milliner	1837	54	39	93	47	31	78	29	8	14	16	16	7	3	...	6	12	...	3	3	8	5	3	...	12	16	8	16	
Falmouth*	Thomas W. Knibb	1835	70	11	81	40	10	54	19	15	11	23	11	...	1	...	17	4	...	3	3	2	1	1	...	...	...	...	...
Refuge	William Munro	1835	93	57	150	40	20	60	51	30	29	18	12	10	...	...	4	2	...	3	2	3	...	...	...	23	7	3	...
Kettering	Miss A. E. Knibb	1843	38	47	85	19	21	40	3	4	9	6	17	20	20	10
Waldensia	Charles Sibley	1837	105	40	145	55	25	80	31	20	12	15	18	20	20	9	30
Hastings	Vacant	1843	59	34	93	36	22	58	13	12	9	13	14	14	12	6
Beththephil, St. James	Henry Reese	1837	52	31	83	27	12	39	12	10	9	11	13	12	10	6
Salter's Hill	Mr. & Mrs. Claydon	1837	63	13	76	32	5	37	...	5	18	...	29	13	9	1	...	13	7	4	...	3	...	...	1	29	76	76	13
Maldon	John Armstrong	1837	79	17	96	47	10	57	4	18	13	14	8	16	16	7	11	12	2	4	2	5	2	...	4	32	18	23	...	
Montego Bay*	S. J. Vaughan	1835	105	53	158	60	15	75	33	22	19	15	22	13	15	18	70	28	12	11	8	7	11	11	...	55	12	33	40	
Mount Carey	W. J. Reid & Miss Stewart	1836	33	30	63	20	15	35	...	2	...	4	11	3	9	17	5	15	5	15	7	3	1	2	...	5	35	63	...	
Do., Infants	Mary Morris	1836	77	53	130	50	34	84	30	15	15	14	8	15	9	20	130	5	...	...	...	...	3	...	...	...	...	...	32
Shortwood	Mrs. Whitfield	1837	32	16	48	25	16	41	5	5	7	7	14	...	6	4	...	5	3	2	1	5	...	1	2	4	3	...	...
Bethel Town, Westmoreland	Miss Ann Reid	1837	78	57	135	61	49	110	20	...	15	20	...	13	17	13	43	20	4	7	13	...	...	...	...	15	...	...	57
Sutcliff Mount	Mr. M'Donald	1845	12	16	28	12	16	28	6	8	4	3	3
Elstow	...	1840	19	17	36	19	17	36	8	9	6	7	...	6	...	6	8	4	2
Fuller's Field	Miss Hutchins	1837	18	14	32	18	14	32	5	7	9	6	4	2	7	5	8	3
Bethsalem, St. Elizabeth	F. Robinson	...	20	15	35	17	9	26	5	16	...	13	12	13	12	7
Providence	Alexander Brown	1843	25	19	44	16	13	29	9	8	7	20	12	12	24	24
Sudbury, St. James	Michael Watson	1840	73	39	112	39	18	57	9	7	6	19	14	24	21	12	11	12	2	4	4	2	...	1	6	16	10	26	...	
Totals			1591	897	2488	881	525	1406	442	284	301	326	310	300	290	202	359	288	115	144	69	64	36	28	16	24	497	149	253	383

Note 1. No reports have been received from Falmouth or Montego Bay, but as the schools are known to be at least equal to last year, the figures of that year are adopted.

2. From Spanish Town, Annatto Bay, Jericho, Guy's Hill, Ocho Rios, Bethany, Stepney, Clarksonville, and Coultart Grove, no information has been obtained.

3. The classification in reading and arithmetic is according to the plan recommended in the Borough Road Manual.

4. The various schools are under the inspection of the ministers at whose stations they are held.

FOR OCTOBER, 1847.

HOME PROCEEDINGS.

It is important to call the attention of the friends of the Baptist Missionary Society to one or two facts connected with the state of its finances.

For several years the receipts of the Society for ordinary missionary purposes have steadily increased.

They amounted in 1843 to	£15,280
1844 to	16,979
1845 to	16,340
1846 to	18,583
1847 to	21,490

The increase here is progressive and gratifying, and, for all purposes, the increase has been in proportion.

But it must be remembered that during the last year especially the legacies and donations were very large—some thousands of pounds larger than usual.

For this fact the Committee desire to record their devout thanksgiving to God and to His grace. It suggests also, however, the importance of systematic and strenuous effort on the Society's behalf. The Auxiliaries have done much less last year than they did in 1845, and thus far in 1847 it is to be feared they are doing still less than they did in 1846. There is a downward tendency which must be arrested at once if the Society is to be kept free from increased embarrassment.

The diminution of income from Auxiliaries is owing to two causes. Fewer churches collect: and collecting churches give less.

In the sixteen following counties eighty-one more churches aided the Society in 1845 than aided it in 1846: an average of not less than five defaulting churches in each county.

Buckinghamshire, deficient	9 churches.	Nottinghamshire, deficient	5 churches.
Cambridgeshire	2	Shropshire	2
Cheshire	1	Somersetshire	8
Cumberland	2	Staffordshire	3
Essex	16	Suffolk	2
Hereford	2	Sussex	1
Kent	4	Yorkshire	2
Leicester	4		—
Monmouth	18		81

In the nine following counties the Society received aid in 1846 from thirty-three more churches than aided it in 1845.

Cornwall, improved	3 churches.	Lancashire, improved	5 churches.
Derby	1	Norfolk	2
Devon	7	Westmoreland	2
Durham	2	Worcestershire	6
Gloucestershire	5		—
			33

Other counties not named had as many contributing churches as in previous years.

In nearly every county, too, the churches that did contribute, contributed in 1846, on the average, much less than 1845.

For this year the Society can reckon on no large legacies; but few donations have been as yet received. The receipts from Auxiliaries are thus far even less than those obtained in 1846, so that without strenuous exertions the Society will be at the close of the year in very serious difficulty. The remedy is plain.

Let EVERY church work; and

Let all our churches be ALWAYS working. The Committee wish for this cause no more than it justly claims; but acting in their Redeemer's name and for the

world, they request with great confidence that no church will withhold its contribution, and that in each church there may be such systematic and continuous effort as shall secure an adequate result.

AMERICAN BAPTIST MISSIONS.

It will interest many of our readers, doubtless, if we lay before them an epitome of the present state of the missions conducted by our American brethren, as recorded in the report of the American Baptist Missionary Union, which has just reached us. We have especial satisfaction in doing this, as the divine blessing has attended the exertions of these brethren in an unusual degree in some of the fields they have occupied. In reference to the year ending March 31, 1847, they write as follows:—

In reviewing the history of the past year, the executive committee have perceived so many marks of divine favour to the missions, and so numerous and gratifying instances of spiritual prosperity and enlargement, that they invite the attention of the Board to a particular consideration of some of them, as an expression of their gratitude to God for his great mercies, and as an encouragement and incentive to a more vigorous prosecution of the missionary work. In almost every mission, we might say in every mission from which the annual returns have reached us, God has distinctly manifested his gracious presence, and in most of them his power to create anew and save. In several portions of our missionary field the months of harvest and the harvest-home shouts of the rejoicing reaper have continued through all the year. Verily "the ploughman has overtaken the reaper, and the treader of grapes him that sowed seed." Nor have the manifestations of the great grace and power of God been limited to the more cultivated and productive missions. They have been no less signal, and are hardly less worthy of devout acknowledgment, where the manifestations have been those of considerate tenderness and gentleness, where strength has been made perfect in weakness, and where the burdened missionary, knowing Him who had said, "My grace is sufficient for thee," has been enabled to glory in his infirmities, that the power of Christ might rest on him. The grace of God hath various admeasurement. The exhaustless fountain is ever full and ever hastening in its glad courses;

but the all-wise Husbandman knoweth the times and seasons, and the nature and habit of every plant of the field that he hath planted, from the cedar-tree that is in Lebanon even unto the byssop that springeth out of the wall; and his wisdom, and might, and affectionate thoughtfulness may be seen as clearly where he nightly distils the silent dew as where he hath divided a water-course for the overflowing of waters, and sendeth on the earth the great rain of his strength. Of this quiet order and method, and without observation, have been God's spiritual dealings with several of the Indian missions, with those to France and Greece, with the Bassa mission, with the Teloo-goo and China missions, and we may add Tavoy. Though some of these missions are "little among the thousands of Judah," and in others has been heard "the voice of weeping, lamentation, and great mourning;" yet in them all have been seen, and are still to be seen, the foot-prints of Him "whose goings forth have been of old, from everlasting."

SUMMARY.

The whole number of missions sustained by the Union is 16, with 50 stations and more than 93 out-stations, under the care of 99 missionaries and assistants, and 144 native helpers. Forty-five of the missionaries are preachers. The number of churches reported is 108. 1783 have been added to the churches the past year on profession of faith; and the whole number of members is about 10,000. The number of schools is 59, and of pupils from 1500 to 1600.

PROSPEROUS MISSIONS.

The missions in which the grace of God has most abounded unto their edification and enlargement the past year, are the Shawanoe, the German, the Assam, and the Burman and Karen.

SHAWANOE.

In the Shawanoe mission the annual report gives fifty-six as the number of additions to the churches on profession of faith in Christ; and a late communication announces the baptism of fourteen others, making the whole number of recent converts seventy. The subjects, with three or four exceptions, are Ottawas, Stock-bridges, Delawares, Putawatomics, and Shawanoes; the tribes among whom four missionaries are labouring, with a few female assistants and native helpers, at four distinct stations. Com-

pared with the limited extent of the population to whom these missionaries minister, and the adverse circumstances with which they must continually struggle, this increase in the number of professed believers is almost unprecedentedly large, and displays in a correspondent measure the exceeding riches of divine grace in Christ Jesus.

GERMAN.

We are again permitted to report abundant manifestations of divine favour to this rapidly

growing mission. The stations of Hamburg and Berlin, with their numerous out-stations, have had large experience of the grace of God the past year, and the hearts and hands of our brethren have been greatly encouraged and strengthened. At Hamburg the additions to the church in 1846, by baptism, were seventy-three, making their whole number, deducting losses by deaths and exclusions, 286. New converts have also been added to the little bands gathered at Elmsborn, Pinneberg, Wilhelmsburg, and other out-stations. A like delightful progress has been made at Berlin and its associate stations. Seventy-three were baptized in the course of 1846, making their present number 233; of these, 165 are resident in Berlin, and the remaining sixty-eight in ten out-stations. The reports from other portions of this widely extended field are of the same cheering character, so far as received. Ten have been baptized at Memel, the eastern extremity of the Baltic, making their number of church members twenty-five; and six at Breslau. At Marburg twelve were added to the church on one occasion; and at various places in the duchy of Nassau, in Baden-Baden, and Baden see, &c. Twenty-three others were baptized during the same missionary excursion. Nineteen in various parts of Hessa were baptized on a previous tour. Additional members have been received at Stettin, Allenstein, &c.; and in various places, Breslau, Stettin, and in Eastfriesland, Westphalia, Elsass, &c., new churches have been or are soon to be constituted. In Denmark the church at Aalborg has had accessions, and its state is prosperous. Difficulties have occurred at Copenhagen, and the missionary connexion with Mr. Menster has been closed.

Some progress has been made in Hamburg and Berlin towards providing suitable accommodations for public religious worship. At the former place, where the worship-hall has become too strait for their crowded assemblies, a lot of ground has been purchased with a warehouse standing on it, capable of holding, with slight improvements, 600 hearers. At Berlin, also, a very favourable location has been secured, where it is hoped the church will be able to build a temporary house before the close of the current year. The funds required for these objects, in addition to contributions made by our German brethren, "whose poverty abounded to the riches of their liberality," were generously supplied by British churches and individuals; Mr. Oncken having collected £450, and Mr. Lehmann nearly £1200, in their visits to England the last year. Bible and tract operations have been carried forward with their wonted energy; 387,405 tracts have been issued, in German, Danish, Dutch, and Polish; and 5649 copies of scriptures. Also about 5000 copies of other works, such as Memoir of Mrs. Judson, Haldane on Romans, Haldane's Evidences, Pengilly, &c.

We regret to add to this cheerful outline of spiritual progress a darker shade. The principles of religious liberty, so clearly understood and widely enjoyed in this country, are but in the infancy of their development even in Protestant Germany. Our brethren are still subjected, at various points, to restrictions en-

forced by fines and imprisonment. Messrs. Lehmann and Hinrichs at Berlin, Mr. Sander at Oberlingen, Mr. Steinhoff at Marburg and elsewhere, and Mr. Oncken at Königsberg and Elbing, not to mention other and severer cases, have been made to feel, by deprivation, the value of the rights of conscience and of "freedom to worship God."

ASSAM.

Ten years our faithful missionaries had toiled and wept there, and waited for the Lord as they that watch for the morning; but the day of God's visitation was still deferred, and, excepting here and there a solitary token of the Spirit's presence and power, those beloved brethren were constrained to believe rather than see that "the Lord is very pitiful and of tender mercy." At length the time to favour Assam was fully come. "An unusual seriousness," says Mr. Bronson, "became apparent among the children of the Orphan Institution. It continued steadily to increase. A great improvement in their daily deportment and a tenderness of conscience began to be visible. I felt assured that the Spirit of God was setting home to their hearts the instructions they had received. I gave them Pilgrim's Progress and the parables of our Lord. These were blessed to their greater awakening. As they read of the man clothed in rags, burdened with sin, and turning a deaf ear to the entreaties of his own loved family, that he might escape from the City of Destruction and obtain eternal life, their own falling tears and earnest inquiries showed that they too felt their perishing condition and need of the Saviour's forgiveness. At length one of the eldest sought an interview with me. He begged to know what he should do. His sins, he said, were a heavy load, on account of which he had no peace of mind. He had long prayed in secret for light, and for a new heart, but his prayer was not heard; he feared he must perish. He knelt with me in prayer. Others were found in a similar state, who also had long been in the habit of secret prayer. The conversation and preaching of our beloved brother Brown was greatly blessed. The time appointed for our yearly missionary meeting had come. We suspended the school, and gave ourselves wholly to prayer and conversation, and declaring the glad tidings of salvation. At sunrise, noon, and evening they came together to hear the word of God. It was deeply moving to hear the native Christians plead with their countrymen that they would renounce idolatry and embrace the gospel; and it was still more affecting to see the orphan children, one after another, losing their burdens at the foot of the cross, and rising in the presence of all to tell what God had done for them. Truly "out of the mouths of babes and sucklings God perfecteth praise." Those scenes will never be effaced from my memory. Day and night, which ever way I turned, I could hear the voice of prayer or the song of praise. The love of God, the boundless, mysterious love of God in dying for sinful men, seemed to be the theme that filled every heart. On Sunday, the 29th of November, we stood by the water's side; and in accordance

with the Saviour's command and example, *ten* rejoicing converts descended into the baptismal waters, and were "planted in the likeness of his death." Seven of this number belonged to the Orphan Institution. The Lord has thus brought into His church nearly every member of our highest class, and is now filling their hearts with desires to preach salvation to their countrymen. We trust they may be made effective instruments in spreading the glorious gospel among this people. Several of the number have good talents for the work; we hope they will follow in the steps of the Karen apostle Ko Thah-byu."

BURMAN.

The awakening influences of the Spirit of God have descended also on many of the Burmese in Arracan. In November last Mr. Ingalls, accompanied by Mr. Vinton, left Akyab for Sandoway. They stopped at Ramree and preached the gospel, continuing their speech till midnight. When the service was closed, the chief men of the city, who had quietly listened, came forward in a mass, nearly filling the house; and for hours they investigated the merits of the Christian religion. A spirit of inquiry had pervaded the whole region; the nature and claims of the gospel of Christ had been continually discussed; men of influence and officers of government, Mussulmans and Burmese, had met from evening to evening at appointed places, for this purpose. At a subsequent period the native preacher reported twelve good inquirers, six of whom were accustomed to meet and pray with the disciples. At La-doung, near Ramree, it is also reported, one half of the population have embraced the Christian faith.

KAREN.

In the Tenasserim provinces the Karen department of Maulmain mission has had large increase, as in former years. The church of Chettingsville has been revived. In March of 1846, during a protracted meeting, twenty-five were hopefully converted and received for baptism. The Maulmain schools, both Sgau and Sho, have shared in common the quickening and saving influences of God's free Spirit. To all the churches in connexion with Maulmain mission the total additions the last year were about 400. God has also showed his great mercy to the Karens of Ulah, near Mergui; where, after a series of religious services by Mr. Brayton, eight were received to baptism, and there remained about thirty inquirers.

Among the Karens of Barmah Proper the work of grace, which is still in progress, had its beginning some twelve or fourteen years ago. In April and May of 1833, Ko Thah-byu, the first Karen convert, made his first missionary tour to the Maubee villages near Rangoon, preaching "the gospel of the kingdom" and distributing religious tracts. He returned with one inquirer; and, said Mr. Bennett, then resident at Rangoon, "Ko Thah-byu is very sanguine that if there were *three* converts the work would spread rapidly." His faith, which honoured God, was honoured of God. And the thing was done suddenly, for God had

prepared the people. A second inquirer came July 6, a third on the 9th, and on the 11th Ko Thah-byu left again for Maubee. In September he reported *ten* hopeful inquirers, and in the following month Mr. Bennett writes, "The Karens are thronging us from Dalla, Sing, Maubee, Kyada, and many places I have not heard named—men, women, and children—and all are anxiously inquiring about the religion of Jesus. There are very many who already keep the Lord's day, and read our tracts, and endeavour to instruct one another the best they can. Heads of families teach their children. . . . There surely is the sound of rain; and if I might not subject myself to the imputation of *enthusiasm*, I would say, 'much rain.'" The first baptism of Karens at Rangoon was on the 10th of November (1833), when four were baptized by Ko Thah-a, "the first-fruits," said Mr. Bennett, "of the plentiful Karen harvest which these ripened fields present to our view." A fifth was baptized near the close of the year (Dec. 18). In 1834 twenty-two were baptized by Mr. Wehh, in 1835 thirty-eight, and in the autumn of 1836, by Messrs. Vinton, Abbott, and Howard, along the Rangoon and Irrawaddy rivers, 173. In the winter of 1837-8, Mr. Abbott made repeated excursions to Maubee and Pantanan, and received to baptism 117. At the close of 1838 the Rangoon and Pantanan churches had 372 members; among them was the young chief from Bassein, Moungh Shway Weing. In 1839 large numbers of converts in Maubee and its neighbourhood were waiting to be baptized. Very many at Pantanan and the surrounding villages were turned unto the Lord. The young chief at Bassein was active, his house a Bethel, and "many from neighbouring and distant villages were resorting to him to learn to read and how to worship God." This year (1839) fifty-one Karens were received by Mr. Abbott to the privilege of baptism on profession of faith.

The next enumeration of members in connexion with the Rangoon Karen churches gives 744. In 1843, says the report of that year, "the work of grace reported the year before had continued with great power. Whole villages, it was said, were turned to God, particularly in the Bassein province; and numerous churches were collected with native pastors. Several hundreds of converts had passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott; 239 were baptized by him in January and February of 1842;" and in the next dry season (1842-3), 134; beside more than 200 by two native preachers. The following year many hundreds of converts were received to the churches in Barmah Proper, who had been confessed disciples of Christ from one to three years. Of the two native preachers whom Mr. Abbott had specially commissioned for the glorious service, one wrote to him from Bassein in 1844;—"Great is the grace of the eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost—I, Myat Kyau, and Oug Sah, we two, we went forth, and God opened our way, and we went in peace and joy." About an equal number have been added to the churches since that Pentecostal day. In

1846, more than 1000 are reported as the increase of the first six months; 372 were received by baptism on one occasion. The whole number in connexion with the Karen churches in Burmah Proper at the present time, we cannot well estimate at less than 3000. So "great has been the grace of the eternal God;" and such the arguments why at this present coming together "to declare what miracles and wonders God hath wrought among the heathen," we should with one consent repeat and re-repeat the eager ascription of the beloved Judson, "PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN."

A letter from Mr. Ingalls, received since the meeting of the Board, reports 3240 members of

churches connected with twenty-nine out-stations; Ko Myat Kyau and Ko Dwal baptized in 1846 812, including one Burman; and 1427 are waiting for admission to the churches. There are five other stations from which no returns were made; at one of them a church of some fifty members.

FUNDS.

Receipts of the Union during the year ending March 31, 1847.....dollars	85,487
Expenditure	84,339
Balance against the Treasury, April 1, 1846	34,835
Balance against the Treasury, April 1, 1847	33,687

TABULAR VIEW.

Missions.	Stations.	Out-stations.	Preachers.	Preachers and Teachers.	Printers.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Present number.	Theol. School.	Boarding and day schools.	Pupils.	Day schools.	Pupils.
<i>Asiatic.</i>																
Maulmain a	2	21	8	4	1	14	27	36	24	1400	4800	2	3	174b	6	467b
Tavoy	2	18	3	2c	...	4	9	26	14	21d	600?	1	2	60	6e	50e
Arracan	3	8	2	...	...	...	2	27?	8b	5d	700?	...	1	39	1	12
Siam	1	1	3	...	1f	3	7	3	1	5	28	...	...	...	...	...
China	2	3	3	...	1g	2	6	8	1	...	17?	...	...	...	...	...
Assam	3	...	3	...	1	4	8	2	3	18	30?	...	1	21	22?	700?
Teloogoo	1	...	2	...	...	2	4	3	...	...	...	...	...	...	5	150
In Asia	14	51	24	6	4	29	63	105	51	1449	6175	3	7	294	39	1379
<i>West African.</i>																
Bassa	1	2	2	...	...	2	4	2	1	3	20?	...	1	20?	1	12?
<i>European.</i>																
France	7	33	1	...	...	1	2	10	13	21	230	...	...	...	...	...
Germany	14	?	...	...	...	...	...	18	30?	23d	2000?	...	...	...	...	...
Greece	2	...	2	...	...	4	6	...	...	...	...	...	...	...	2	75
In Europe	23	33	3	...	...	5	8	28	43	256	2230	...	...	...	2	75
<i>North American.</i>																
Ojibwa	1	2	...	2	...	1	3	1	2	5	55?	...	1	40	...	...
Ottawa in Michigan	1	...	...	1	...	1	2	...	1	...	25	...	...	...	1	20
Tonawanda	1	...	1	...	...	1	2	...	1	...	39	...	...	...	...	...
Shawano	4	...	4c	...	...	7	11	3	4	56	145	...	2	36	1	17
Cherokee	5	5	1	1	1	3	6	5	5?	14	1000?	...	...	...	1	25?
In North America	12	7	6	4	1	13	24	9	13	75	1264	...	3	76	3	62
Totals	50	93	35h	10	5	49	99i	144	108	1783	9689	3	11	390	45	1528

a Including Rangoon and Bassein churches. b Report of 1845. c One a printer. d Reported.
 e Returns incomplete. f Type-cutter. g Physician. h Besides two preachers under appointment.

FOREIGN LETTERS RECEIVED.

- AFRICA.....CLARENCEClarke, J.....February 23.
 AMERICA.....MONTREAL.....Cramp, J. M.July 28, August 30.
 ASIA.....BOLUNDSHUHUREdmonstone, G. jun. July 3.
 CALCUTTA.....Lewis, C. B.....July 2.
 Thomas, J.....July 2 & 7.
 COLOMBO.....Davies, J.....July 10.
 DACCA.....Robinson, W.....June 16.

	INTALLY	Pearce, G.....	July 1.
	KANDY	Allen, J.....	July 9.
	MONGHIR	Parsons, J.....	May 25.
	SAMARANG.....	Brückner, G.....	March 15.
BAHAMAS	GRAND CAY.....	Rycroft, W. K.....	July 30.
	NASSAU	Capern, H.....	August 5 & 9.
		Littlewood, W....	August 5.
FRANCE.....	AUXERRE	Lorriau, C.....	July 10.
	MORLAIX.....	Jenkins, J.....	Aug. 23, Sept. 3.
	PARIS.....	Delay, L. R.....	September 1.
HAITI	JACMEL	Harris, M.....	August 7.
		Webley, W. H.....	July 24.
HONDURAS	BELIZE	Buttfield, J. P.....	June 21, July 16.
		Kingdon, J.....	April 5, July 19.
JAMAICA	BELLE CASTLE	Jones, S.....	August 5.
	BETHTEPHIL.....	Pickton, T. B.....	July 27.
	BROWN'S TOWN	Clark, J.....	August 3.
	CALABAR	Tinson, J.....	August 5.
	FALMOUTH.....	Abbott, T. F.....	July 29.
		Simmight & Co.....	August 5.
	KETTERING	Clarke, J.....	July 22.
	KINGSTON	Milbourn, T.....	July 21.
	LUCEA	Clarke, J.....	August 6.
		May, J.....	July 16.
	MOUNT HEPHIZIBAH.....	Clarke, J.....	July 15.
	PORT MARIA	Day, D.....	August 6.
	ST. ANN'S BAY	Milbourn, T.....	August 5.
		Millard, B.....	August 5.
	SALTER'S HILL	Dendy, W.....	July 19.
	WALDENIA	Henderson, J. E.....	August 2.

ACKNOWLEDGMENTS.

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

- Mr. J. Gillott, Birmingham, for a parcel of steel pens and holders, for *the Mission Schools* ;
- Friends at Shacklewell, for a box of clothing and books, for *the Mission* ; and a parcel of books and useful articles, for *Trinidad* ;
- British and Foreign School Society, for a parcel of Reports, for *the Mission Stations* ;
- Mrs. Jordan, Cold Harbour Lane, for a parcel of magazines.

The thanks of the Committee are also presented to the Religious Book Society of Toulouse, for very acceptable grants of books, for Haiti and the Grande Ligne Mission, to be forwarded by Minvielle and Ducos, Bordeaux.

CONTRIBUTIONS,

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

<i>Annual Subscriptions.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
Farrington, Rev. B., Dumpton Hall	1 1 0	<i>Donations.</i>	Gurney, W. B., Esq.
Gurney, Joseph, Esq., for Patna Orphan Refuge.....	2 0 0	Colossians iii. 17	200 0 0
Taylor, James, Esq., Furnivalls Inn	2 2 0	Friend to Missions, for Haiti	30 0 0
		Gurney, Joseph, Esq., for Patna Orphan Refuge.....	20 0 0
			Nowton, Mrs.....
			0 12 0

Legacies.		£ s. d.			£ s. d.			£ s. d.	
Crane, Mr., late of Bexley, additional	5	0	0	Shelford, Great—				Maidstone—	
Mummary, Miss Mary, late of Dover, by Mr. E. Knocker	10	0	0	Collections	6	15	3	Waghorne, Mr., for Africa	3
Titford, Mrs. S. R., late of Walworth	101	0	4	Contributions	5	0	5	St. Peter's—	
LONDON AUXILIARIES.				Swavesey—				Cramp, Rev. T., for Swiss Mission, Canada	2
Brompton, Alfred Place—				Collection	3	10	0		
Collection, 1846	4	0	0	Waterbeach—				NORFOLK.	
Do., 1847	4	1	8	Collection	4	2	9	Upwell—	
Juvenile Society	5	6	4	Contributions	1	10	7	Sunday School, for Dove	0
Horsley Street—				Willingham—					
Collection	4	9	0	Collection	2	19	8		
Shakspeare's Walk—				Contributions	1	3	0	SHROPSHIRE.	
Contributions	0	10	0	Wisbeach—				Oswestry—	
Do., Juvenile Auxiliary	1	6	6	Contribution	1	0	0	Contributions, for Entally	1
BUCKINGHAMSHIRE.				Do., for Translations	0	10	0	Do., for Dove	0
Amersham—				Do., for Schools	2	5	0		
Collection (part)	18	4	3	Do., for Bible Reading	2	5	0	SOMERSETSHIRE.	
Contributions	31	18	10					Winscombe—	
Do., Sunday School	0	13	6	DURHAM.				Contributions, for Dove	1
CAMBRIDGESHIRE.				Darlington—					
Cambridge—				Contributions, by Miss Foster	2	11	0	WARWICKSHIRE.	
Contributions	24	4	0	Ditto, by do., for Schools	14	15	0	Birmingham, by Mr. J. H. Hopkins, on account	14
St. Andrew's Street—				Stockton—					
Collections	53	4	8	Contributions, by Miss Foster, for Schools	3	5	0	WESTMORELAND.	
Contributions	5	5	3	ESSEX.				Kendal—	
Do., Sun. School	4	10	0	Coggeshall—				Contributions, by Miss Foster, for Schools	51
Zion Chapel—				Contributions	0	13	0		
Collections	14	7	1	Halstead—				WORCESTERSHIRE.	
Contributions	1	12	2	Contributions, by Rev. E. Carey	13	13	7	Cradley—	
Do., Sun. School	0	18	10					Contributions, for Debt	3
Caxton—				HEREFORDSHIRE.					
Collection	1	19	4	Leominster—				SOUTH WALES.	
Contributions	0	15	0	Collections	10	0	3	MONMOUTHSHIRE.	
Cottenham—				Contributions	6	0	9	Monmouthshire, on account, by Rev. J. Statham	50
Collection	16	6	8	HERTFORDSHIRE.					
Contributions, First Church, Sunday School, for Dove	1	10	0	Markyate Street—				PEMBROKESHIRE.	
Harston—				Collection	3	0	0	Pisgah—	
Collection	1	15	8	Contributions	5	2	8	Contributions	0
Contributions	0	3	1	Do., Sunday School	0	10	0	Do., for Translations	0
Landbeach—				KENT.				Do., for Debt	1
Collection	1	14	1	Brasted—					
Contributions	1	6	7	Contributions, by Miss Roberts	0	13	6		
Melbourn—				Canterbury—					
Collection	10	9	6	Collections	13	17	3		
Contributions	4	12	6	Contribution	1	0	0		
Do., Sunday School	0	13	3						

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