



BAPTIST CHAPEL, GRAND CAY, BAHAMAS.

ASIA.

CALCUTTA.

LAST DAYS OF DR. YATES.

It is gratifying to find that our deceased friend, when sinking under his malady at a distance from his immediate connexions, was unexpectedly provided by his heavenly Father with the soothing aid of a kind and like-minded Christian brother. Mr. Wardlaw, of the London Missionary Society, son of Dr. Wardlaw of Glasgow, was received into the vessel at Madras; and he, though an invalid himself, perceiving the debilitated state to which Dr. Yates was reduced, rendered him all the assistance which the circumstances would allow, as long as human succour was available. Mr. Wardlaw has deserved the cordial thanks of all the friends of Dr. Yates, both in India and in Europe, by his invaluable attentions; and a letter which he addressed to Mr. Pearce of Calcutta, with a copy of which we have been favoured, will be perused with lively interest. It is as follows:—

Saloon of the "Oriental,"
July 12th, 1845.

MY DEAR BROTHER,

It was my wish to have a letter in readiness to despatch from Suez, but I found that if I wrote to you before my arrival there my communication must be extremely brief and hasty. I thought it better, therefore, to defer writing till now, as Captain Shortrede informed me that he was sending you a few lines, which seemed to render a little delay on my part a matter of no consequence. Some time before this reaches you, his letter will bring the painful tidings of the removal by death of your much esteemed and highly valued colleague, the Rev. Dr. Yates. About two o'clock, on the morning of the 3rd, he slept in Jesus, and his spirit was numbered with the "spirits of the just made perfect." His end was peace. For him we cannot mourn. "Absent from the body," he is "present with the Lord." He is gone from earth to heaven; from the sorrows of this life to the joys which are at God's right hand; to the possession of that reward which the Saviour has promised to bestow on his faithful servants. But for ourselves we have cause to sorrow. An able and devoted labourer has been taken from the field; one whose place will not be easily supplied. His loss will be universally deplored by those who have an interest in the cause of Christ in India.

To yourself and all immediately associated with him in the work of the Lord, his removal will be a severe trial. Allow me to express my deep sympathy with you, and especially with those on whom the weight of this afflictive dispensation most heavily falls, his bereaved partner, and all united to him by the tender ties of nature's affection. May the Lord sustain and comfort them. May they

find his grace sufficient for them in this "time of need," and be enabled to say in humble and joyful resignation to his will, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" He who has inflicted the wound is able to pour the oil of heavenly consolation into the bleeding heart.

When I came on board at Madras, I found that our dear brother, though rather better than when he left you, was still in a very precarious state. This made me anxious to be with him as much as possible, and as far as the enfeebled state of my health would permit, to minister to his wants. Every morning that it was in my power, I paid a visit to his cabin, and when he was able to hear it, read the scriptures to him and prayed. In the evening the state of my eyesight prevented me from reading, but before he went to rest for the night I knelt beside him and offered up a short prayer; and it was seldom that he had strength for any thing more. He frequently said, as I was leaving him, "Thank you, dear brother, for your kindness;" while I felt it a privilege to be able to contribute in any way to his comfort. I was much with him at other times also, and the more I saw of him the more I loved him, and the more desirous I was to serve him.

After we sailed from Madras, he continued, for a season, to improve. He was able to be a good deal on deck, the weather being fine. His spirits revived, and he seemed to be gaining strength. Hope was inspired that he would be permitted to reach his native land. In the hope which others were fond to cherish, he himself participated, while at the same time he was entirely resigned to whatever it might seem good to the Lord to appoint. I happened one morning to read the 118th Psalm; when I finished he repeated the 18th

verse, "The Lord hath chastened me sore, but he hath not given me over unto death:" adding, "These are remarkable words, they seem so applicable to my case." "Yes," I replied, "the Lord hath indeed stricken you sore, and I sincerely trust that he will not yet 'give you over unto death,' but we know not what may be the ordering of his providence." "No," said he, "and whatever he orders is right: I am entirely in his hands, and there I would leave myself. Let him do what seemeth unto him good."

It was only a few days after this that he had a severe relapse. On the night of the 20th of June, Dr. Jones was called to see him. He found him alarmingly ill. He was suffering from a severe attack of the disease under which he had for many years laboured. The pain he endured was so violent, and the exhaustion caused by it so great, that had the attack continued much longer than it did there is reason to think that he could not have survived it.

From this time all hope of his reaching England was at an end, and fears began to be entertained that he would not live till we arrived at Suez—fears which were but too truly realized.* When both Dr. Stevenson and Dr. Jones expressed their serious apprehensions as to the result, it seemed desirable to let him know their opinion, lest he should have any arrangements to make before his death. I agreed to do so, assured that the communication of such intelligence would not disturb the tranquillity of his mind. Nor did it. He seemed prepared for the information, and said, "The will of the Lord be done! He is very gracious, and I have no desire beyond his pleasure."

Shortly after this he became fully sensible that the time of his departure was at hand. As an evidence of this, and as a proof how calmly he anticipated its arrival, he one day put into my hand a small packet, saying, "This contains a likeness of the late Mr. De Rolt; I shall feel obliged if you will take charge of it, and convey it to the directors of your society. I expected to have had the pleasure of doing so in person, but there is no likelihood of that now."

His mind was throughout calm and serene. Even in the moments of most poignant suffering (and he suffered much latterly), I never heard him breathe a "murmuring word." He seemed entirely reconciled to all that his heavenly Father saw meet to lay upon him. I said to him, on one occasion, when he was feeling considerable pain, "You are a great sufferer." "Yes," he replied, "but my sufferings are nothing compared with my deserts, and with what my Saviour

endured on my account; and there is a glorious prospect in view. How beautiful," he continued, "is the language of the apostle, 'Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' We have glory for affliction. The affliction is light, there is a weight of glory. The affliction is but for a moment, the glory is eternal."

From the nature of his complaints, it became necessary to administer powerful opiates, consequently he was often unable to converse with me; but when he was able to give expression to his thoughts, he continued to do so as one who had long felt the value of the great truths of the gospel, and who had been accustomed to draw from them the consolation and joy which they are fitted and designed to impart.

For himself he had no anxiety. It was manifest that death, in any form, had no terrors for him. He reposed with lively confidence on the grand doctrine of the cross, and the promises of a covenant-keeping God. I said to him one day, "The promise of the Saviour is, 'I will never leave thee, nor forsake thee.' You feel that he is true to his word?" "Oh yes," he replied, "he is with me now, and will be with me to the end. 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'" He added, "'I know in whom I have believed, and that he is able to keep that which I have committed to him against that day.'" If he had any anxiety it was for those loved ones whom he was called to leave behind. But when speaking of them he said, "The Lord will provide! It is the will of my Master to call me away, and he will take care of those who remain. They are safe in his hands."

A few days before his death I asked him (as was my wont on entering his cabin) how he felt. He replied, "I feel myself sinking; I fear I shall not be long with you now: but I can say with Job, 'All the days of my appointed time will I wait till my change come.'" "And you can add," I continued, with him, "'I know that my Redeemer liveth.'" He went on himself to the close of the passage, "and that at the latter day he will stand upon the earth, and that though after my skin, worms destroy this body, yet in my flesh I shall see God." After a short time I repeated these words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day;" adding, "You can adopt that language, cannot you?" He remained silent for a few moments, and then said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavoured during my sojourn in India to do my Master's will, and to fight in his cause."

* Had our brother been permitted to reach Suez, it is my conviction that he never could have crossed the Desert, even had he been as well as he was at the best; and the experience of Captain Shortredo and others corresponds entirely with my own.

"And you feel," I continued, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand lives I would deem them well spent in the service of Christ, and would willingly sacrifice them all for the sake of him 'who loved me, and gave himself for me.' My only regret," he added, "is that I have been so soon called from the field."

The following morning I read the 40th chapter of Isaiah to him. As I closed, he said, "I have found, and still find, in my experience, the truth of these words, 'They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.'" He then proceeded to speak in a very pleasing way of the perfect peace of mind which he enjoyed in a sense of the divine presence and favour, and in a simple and undoubting reliance on the wisdom and love of his heavenly Father. I then read the 15th chapter of the 1st Epistle to the Corinthians. When I had finished, I said, "You, dear brother, can adopt the language, 'Thanks be unto God who giveth us the victory?'" "Yes," he said, "'through Jesus Christ our Lord,'" laying all the emphasis he could on these words. "There is," he continued, "an ellipsis of the sense in that verse, but it is easily supplied." He then stated clearly and beautifully (though his voice was so faint that I could scarcely catch what he said), how we had the victory through Christ, as "having by death destroyed him that had the power of death," dwelling especially on the perfection of his righteousness and the all-sufficiency of his atonement. After a little, he said, "Victory is a word full of glory. It is recorded of a great general, that on being wounded to death just as the enemy were about to flee, he exclaimed, 'Mind not for me, the victory is won!' How much more may we exult in the consideration that our Redeemer has triumphed over death, the completeness of the victory being strikingly expressed in his own words, 'I beheld Satan fall as lightning from heaven.'" He seemed to be much exhausted, and I left him to repose a little. During the two succeeding days I saw our brother frequently to inquire how he did; but, from the cause already mentioned, he was in such a state as to be unable to listen to the reading of the scriptures or to engage in conversation.

On the morning of the 2nd of July I found him very far gone. He had begun to suffer from difficulty of respiration. "You enjoy peace of mind?" I said. "Yes," he replied, "and now I long to be released. Come, Lord Jesus, come quickly!" I repeated these words, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things, present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from

the love of God, which is in Christ Jesus our Lord;" and then asked him if he enjoyed the same delightful persuasion with the apostle? "I do," he replied; "It is here (laying his hand upon his heart), and it is deeply, immoveably fixed." I then asked him if there was any particular part of the word of God which he would like to bear? He said, "I shall feel obliged if you will read the translation of Elijah." I did so, and then read part of the eighth chapter of the Epistle to the Romans and engaged in prayer; after which he said, "I must lie quiet a little." I left him accordingly.

He dozed the greater part of the day, so that I was unable to have any further conversation with him. About ten at night his servant came to tell me that he was much worse, and that Dr. Jones wished me to come and see him. I went immediately to his cabin. I saw that the band of death was upon him. The difficulty of breathing had greatly increased; so much so that he could hardly articulate. He was quite sensible, however, and continued so until he breathed his last. "You are happy?" I said. "Yes," he replied. "You rejoice in Christ Jesus?" "Oh yes!" "You suffer much outwardly, but there is peace within?" "Yes." "All then is well!" "Yes." I saw that it was painful for him to answer my questions, and thought it better not to trouble him further. I then took my seat at his side to witness the final scene, and minister to his relief, if it were in my power; and I shall not soon forget the thrilling interest with which I watched over him—an interest rendered the more intense by the circumstances in which he was placed—at sea, and far from those dearest to him! During the few closing hours he was very restless, and never remained for any length of time in the same position. I anticipated a severe struggle, but there was none. An increased hardness of breathing told that the last moment was near. It ceased, and all was over! At ten o'clock in the morning his remains were consigned to the silent deep. By the captain's request, I read the "Burial Service" of the church of England, as I felt that it was every way appropriate in the case of our dear brother. The engines were stopped while I did so, and nearly all the passengers were present in token of their respect for the deceased.

The thought of his thus finding a grave in the dark waters may be painful to natural feeling; but grace can triumph over nature. We know that "the sea shall give up its dead," and, thanks be to God, we can say over the closing billow, as well as over the closing earth, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them!"

In looking at the mournful result a regret may, perhaps, be felt that our brother should

ever have been sent away from his family and friends. But in sending him both yourself and others acted for the best; and I can testify that all was done for him on board which lay within the power of his medical attendants. We are thus called to regard the issue simply as the ordering of Him who "doeth all things after the counsel of his own will," "whose judgments are unsearchable, and his ways past finding out." It may be hard for us to acknowledge such a dispensation to be the dictate of wisdom and of love; yet we are sure that it is. The Disposer of events is "too wise to err, too good to be unkind;" and when we come to look back upon time in the light of eternity, we shall see that this and every affliction in our lot was only a part of the means which his grace employed to make us meet for "the inheritance of the saints in light."

May the visitation of his hand be abundantly sanctified! May it lead those now in the field of labour to devote themselves more unreservedly than ever to the great work given them to do, and to unite more fervently than ever in the prayer, that "the Lord of the harvest would send forth more labourers into his harvest."

I must close. I feel that the account which I have given you of our dear brother's last illness is exceedingly imperfect, but you will make every allowance for me when you consider my position as an invalid on ship-board.

Farewell! May the Father of mercies bless you; and in duty and in trial may "the joy of the Lord be your strength!"

Believe me, in Christian sympathy and love,

Ever affectionately yours,

JOHN SMITH WARDLAW.

The Rev. Mr. Pearce.

UNPRECEDENTED EXCITEMENT.

For some time past, the attention of the influential classes of Hindoos has been evidently directed to the progress of Christianity, and the peril to which the prevalent superstitions are consequently exposed. An irritated state of feeling has shown itself in violent opposition to new converts, and especially in hostility to the large educational establishment of the missionaries connected with the Scotch Free Church. Papers which we have received from Calcutta give specimens of the exasperated language of the native press, and of the false reports which are circulated; but the most clear and condensed account that we have seen is a letter from Dr. Duff to Dr. Gordon, contained in the Home and Foreign Missionary Record of the Free Church of Scotland for August, a portion of which we have pleasure in extracting for the perusal of our readers.

Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact that there were scores known to be well disposed towards Christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the raising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindu community, it looked as if all the hundreds of youth in the institution were immediately to abjure Hinduism, and embrace Christianity; yea, as if Hinduism itself was on the eve of being torn up by the roots, and scattered in vast and mutilated fragments to the four winds of heaven. The cry of "Down with Christianity! Down with the missionaries!" and, above all, "Down with the Free Church Institution!" was heard to issue from every lip, resound through every street, and re-echo from every bazar. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It

pervaded all places—from the palace to the cottage—from the temple to the shop, from the recesses of the zenana to the marts of public business. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippics—vehement denunciations and sober defence. Lies the most deliberate, to the injury of Christianity and the Christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of to-morrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of a verisimilitude—lies, whose very excess of effrontery would render them at once incredible in any land where the grossly revolting legends of superstition had not prepared a soil in which the greatest untruths could flourish in the inverse ratio of their credibility!

Nor has this been all. From words they have proceeded to action. Several thousands of invitation notes have been issued to all the

respectable Hindus in Calcutta, calling a general meeting of native inhabitants. One of these has been sent to me by the individual to whom it was addressed. It sets forth, in the strongest terms, the necessity of assembling, in order to consult how the evil and ruinous practices of the Christians may be counteracted, and Hinduism be saved from impending destruction. Meeting after meeting has accordingly been held, attended by all the rajahs, zemindahs, wealthy babus, celebrated brahmins, and other men of note among the natives. Previously, the native community was split up and cantoned into various parties and sects, as hostile to each other as any one of them could well be towards the Christians; but the fearful cry which has been raised of common danger, has for a time inspired them all with a wondrous spirit of coalescence and harmony. The stiff and inflexible members of the *Dharma Sabha*—the rigid upholders of polytheism and idolatry in their most obnoxious forms; the pleaders for infanticide and the ghaut-murders, and widow-burning, and all other atrocities perpetrated under the venerable but insulted name of religion; the professedly theistic, but really pantheistic members of the *Brahma Sabha*, founded by the late celebrated Rajah Rammohun Roy, who, in theory, boast of abjuring polytheism and idolatry, but, in practice, find it convenient to connive at, or even practice both; the awfully more enlightened members of the *Tattwabodhini Sabha*, who, in nominally upholding the old Vedantism or Pantheism of the Hindu Shastras, are secretly striving, in many ways, to improve and refine upon it, by largely ingrafting, without acknowledgment, many better and more seemly shoots from the more sound and rational systems of natural theology, which have sprung up under the united light of European science and divine revelation—the whole mass of liberal Hindus, who make light of all these Sabhas, not troubling themselves with the subject of religion at all, in any of its forms, orthodox or unorthodox, philosophic or unphilosophic—who eat and drink, and make merry, turning their “bellies,” with all the “poms and vanities” of this world, into the sole divinities whom they choose to worship;—all of these—the Pantheist and the Polytheist, the religious conservative and the religious radical, the metaphysical contemplator of the one supreme Brahma, and the grovelling idolator, the noisy liberal and the stern, unbending bigot—actuated by a new spirit of unanimity, have met as a sworn brotherhood, and “taken counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us.”

At these meetings abuse and calumny have been poured out in perfect cataracts on missionaries in general, but particularly those of

the Free Church, and most of all upon myself. My name is constantly held up as the very concentration of all the terrific qualities which have ever been joined in savage man or ravenous beast of prey. All manner of schemes have been broached, and successively abandoned. Petitions and memorials were to be addressed to the supreme government here and at home, to have the missionaries immediately banished and expatriated from the land. Next, an appeal was to be made to the whole civilized world, setting forth the wrongs inflicted by the missionaries on the Hindus; that is, the wrongs inflicted on a people by illuminating their ignorance, and striking off the fetters which threaten to keep them everlastingly in a state of the cruellest bondage! The propriety and necessity of addressing a letter of expostulation and complaint to the General Assembly of the Free Church of Scotland have also been seriously suggested! But of all the schemes, the one which has temporarily, at least, assumed a definite shape and form, is the one which, if carried out, as now unanimously agreed upon, will operate with deadliest potency against us, and thereby most effectually consummate their grand design. The scheme is, to establish and endow a rival charitable institution on the same scale of magnitude as our own—to have European literature and science taught in it gratuitously, by competent professors, to at least a thousand pupils—to parcel out Calcutta into districts, under charge of men of rank, wealth, and influence—to draw up a written agreement, and go round, in the first instance, to every house which furnishes one or more pupils to our institution—to leave the parents and guardians no option, but tell them plainly that if they refuse to sign the written agreement, pledging themselves to withdraw their children from our institution, and to send them to the new one, immediate and effective steps will be taken by *all* the *Sabhas* in conjunction, to have them at once driven out of caste—a sentence of excommunication which, in the circumstances, would be tantamount to civil death. Such is the scheme finally adopted with the view of beating down our institution. As yet, every step has been taken with a vigour and promptitude which, in the native community, is without a parallel. In order to carry out the scheme into instant accomplishment, a native gentleman of immense wealth has given up one of his houses, a very spacious one, not far from our institution. Large sums of money have been already subscribed. A committee has been formed, with all the adjuncts of president, secretaries, and treasurers. The parents and guardians of almost all our pupils have been fairly warned and threatened. The constancy and faithfulness of our teachers have been tampered with, and put to the severest test.

In the midst of all this, it is impossible that our institution should not suffer. It has suffered, and suffered severely. The only real wonder is, that it is in existence at all—that it has not been swept away, root and branch—that a single pupil or native teacher has been able to cling to it. The boys themselves are overwhelmed with distress. There is not, as far as we have been able to learn—there is not one of them who would have gone away voluntarily—there is not one of them who has not, to the uttermost, resisted being removed. There is not one of them who has not borne scoffs, and taunts, and reproaches of every kind, rather than abandon it, as long as he could make any successful resistance at all—there is scarcely one of them who does not now attend, in spite of the threats and dissuaves of friends and neighbours. To the institution and to us the greater part of them, and more particularly the senior pupils and students, have been deeply attached. Their being thus violently severed from it now, they feel like parting with a hand or foot. Some of them have come to us in tears, representing their sorrow and their helplessness. Reproaches they bore, and all manner of insults; but they could not continue to come, if they were not allowed to live. The parents at last, finding all arguments and threats unavailing, resolved to starve them into a surrender. They literally refused to give them their food or daily bread. Often they came to the institution without tasting a morsel. This, for some time, they made up their minds to endure; but, when they found food refused on their return home, as the penalty for disobedience, they were forced to give way. In other cases, divers other expedients have been resorted to, in order to compass the end. Amongst these may be specified the famous Hindu device of carrying a point, by the petitioner's taking a solemn vow that he shall neither eat nor drink till his request be granted; in which case, if, by being allowed to persevere, he should die, his death would be attributed to the refuser, who would be accounted a murderer. A youth has come to me, saying, "What shall I do? Last evening my father, mother, sisters, and brother, fell down at my feet, vowing that, if I did not promise to leave the institution, they would neither eat nor drink any more, and I would be answerable for their death. To save them, I felt obliged, for the present, to promise to withdraw; but what shall I do? for I am most miserable." It were endless, however, to attempt to recount the varied modes by which, after the most severe and protracted struggle, they have been obliged to succumb. Never has there been so strange and extended a warfare carried on before in the bosoms of so many hundreds of the most respectable Hindu families. In the midst of it all, many a new chink and crevice has doubtless been opened up in the tottering

fabric of Hinduism; and many a precious seed of truth has been deposited, to lie and slumber there, till the genial shower come down, amid a glow of heaven's warmth, and cause it to spring up into a "plant of renown."

That, *in the end*, God will, in mercy, overrule all this terrible commotion for good, is what we cannot for a moment doubt. What the immediate outgate of it all can be, it is not so easy to say.

Many of our pupils, and among these the best and most promising, have, in the meantime, been obliged to leave us. This, of course, we cannot but mourn over. At the same time it is consolatory to think, that of those baptized within the last twelve months, three had once been removed in somewhat similar circumstances; that is, under the operation of a temporary but lesser panic. The truth, however, stuck to them like a barbed arrow. So now, many of those who have left, have gone with their minds saturated with divine truth. Indeed of some of them we had fully hoped that, ere now, we might have been privileged to hail them as Christian brethren. But their set time has not yet come. Oh, pray that at some future day they may return, seeking the way towards Zion, with their faces set thitherward!

As to the ultimate success of the new rival institution, arguing from past analogy, I should say that every probability is against it. This, however, will not prevent its projectors from doing much immediate evil. Already have they done a great deal; and they may still do a great deal more, in the way of driving boys from an institution where they were taught the way of salvation, and of preventing others from entering its walls. But that they will be able permanently to consummate their grand design, is in the highest degree improbable. Wealth they have in abundance, if they had only the heart to part with it for good or useful ends. Under the impulse of a spasmodic convulsion like the present, they may give forth a few liberal donations; but having no real moral, or philanthropic, or patriotic principle at bottom, they are likely soon to tire of giving. A period of reaction will come—a dead repose will follow—and the subscription receipts will be returned unanswered, or with the request that they be no more sent. Again, they have no real cementing bond of union among themselves. A more motley group of natural incoherences could not well be found. They are not an assemblage of natural harmonies, but of natural discords, unnaturally brought together under the force of some extraneous compulsion, and made to strike out a certain wild and original music of their own. They resemble not the goodly assortment of living stones, chosen out, under the designing skill of a master-architect, as the materials of a well-proportioned edifice; but rather the

huge conglomeration of heterogeneous substances suddenly and fortuitously thrown up by the cross currents of an impetuous deluge. They are held together, not by the fusing power of vital heat, but by the freezing principle of congelation—not by the assimilating power of love to God or to truth, but by the repulsive principle of bitter hatred and antipathy towards both. Such a combination cannot, in the nature of things, prove lasting. Whatever mischief it may be temporarily permitted, by a mysterious providence, to work, the day of its dissolution and retribution must come. All such unhallowed confederacies are inevitably doomed to perish. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." "Arise, then, O God; plead thine own cause; and remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually." "Let God arise; let his enemies be scattered; let them also that hate him flee before him."

But while we pray that all the counsels, devices, and machinations of the wicked may be brought to nought, we pray unceasingly that the Lord may in mercy be pleased to save their souls. Saul of Tarsus was once a "persecutor, and injurious"—raging like the very heathen against the Lord and his Anointed; but Saul the persecutor became Paul, the very chiefest of apostles; and who can tell but among those who are now raging, plotting, and combining against the Lord and his Anointed, there may be some that shall yet look upon Him whom they have pierced, and mourn—some that may yet unite in chanting their hallelujahs unto him that sitteth upon the throne, and unto the Lamb, for ever and ever? Oh! let the church pray more fervently than ever for the conversion of their souls to God, that they may become living monuments of that grace which they now so daringly despise, and trample so profanely under foot.

Before any of the cases of baptism took place, the actual daily attendance considerably

exceeded a thousand; there being upwards of twelve hundred, or rather about thirteen hundred *bona fide* pupils, a fourth, or thereabouts, being always absent, from various unaccountable causes. The baptisms of Guru Das and Umesh, with the hot weather and its attendant train of cholera and fever, reduced the actual aggregate attendance by about a hundred. Since the great troubles commenced in the early part of last month, the number has been gradually decreasing. This will appear from the precise statistical memorandum herewith enclosed. The decrease in three weeks, you will perceive to be about three hundred. The smallest attendance was on the 27th, when a strange panic from another cause prevailed. The report was universal that a great sacrifice of a hundred and one children was to be offered; and that for this end boys were kidnapped on the streets; with many other such like incredible tales. On the 7th of May, the attendance was nine hundred and sixteen; on the 31st six hundred and eighteen. Now, as already stated, the wonder is not that the diminution has been so great, but that it has not been greater; yea, that it has not been total. Even now, the institution is the most numerously attended one in Calcutta. This, indeed, is passing strange! It is the doing of the Lord. May we praise him!

How long it may continue so, time alone can show. Certainly the sky is as lowering as ever; yea, more so; and, if universally credited reports be credible, matters may get worse ere they begin to mend. The fact that, even hitherto, the institution has survived, in some considerable degree, the earthquake shock to which it has been subjected, only proves how amazingly deep a hold it had caught of the native mind, and what a deep seated lodgment it had secured for itself in the very strongholds of native society. Oh! how can we praise the Lord sufficiently! Help us to sing his praise! Out of all this glory will redound to him; and that ought to be enough for us.

ENCOURAGING PROSPECTS.

The irritation now manifested by the votaries of idols is assuredly symptomatic. It is an indication that the exertions of missionaries in their various departments of labour are taking effect. Of this there is also direct evidence, in communications respecting the successes of the gospel both in Bengal and in other parts of India. The prospects of the church in Circular Road are, we are happy to learn, more pleasing than for some years past; and in the Calcutta Missionary Herald for May, the editor says,

The contents of our present number are, some of them, of such a nature as to call for a grateful acknowledgement of the goodness of

God. There is a work of grace going on in the villages near Agra; and a remarkable awakening seems to have begun in the neigh-

bourhood of Barisal; whilst in the district of Jessore too, the progress of the gospel is very pleasing. The same Spirit who is now bringing a few souls to Christ, is still able, as in days of old, to convert multitudes in a day. O that he would soon visit this dark land with an abundant effusion of divine grace!

The most satisfactory features in some of the conversions we are privileged to record,

are deep distress on account of sin, and a hunger and thirst after the word of God. These are two prominent marks of a Christian character, in which we fear that hitherto there has been a deficiency in this country. May the Lord be pleased to keep the new converts from falling, and to lead them onwards in the way of grace and holiness!

AGRA.

Mr. Williams gives the following pleasing account of success in his village labours:—

April 1st. This morning brother Ganpat and myself left home at five o'clock for Chitaura village, and arrived at eight. We soon had a large and respectable congregation assembled in the chapel; the head-man of the place was also present: the people heard with great attention. After preaching to them a considerable time, until we were quite tired, we dismissed them with some difficulty; they seemed quite unwilling to depart, as if they wished to hear more of the gospel. We then had a very interesting meeting with the native Christians and inquirers, when six persons were finally received as candidates for baptism, nearly all of whom had been in the habit of hearing the gospel from the time of our first visit to the village in August last; a brahman and a pandit were among them. On last sabbath morning I had the pleasure of baptizing seven natives. Brother Makepeace preached a very suitable and impressive sermon from John iv. 35, after which I addressed the native converts, and administered the ordinance. In the afternoon brother Ganpat preached a suitable sermon to them in the native chapel at Partàpàrà; in the evening brother Makepeace preached from Psalm lxxvii. 13, to a large assembly, after which I addressed the native Christians and administered the ordinance of the Lord's supper. Truly this was a day of holy rejoicing, a day of good things, a day which cannot be soon forgotten. May the Lord give us many such refreshing seasons. Oh, for a harvest of immortal souls!

April 26th. You will be glad to hear that I have sixteen persons who have expressed a wish to be baptized, fourteen of them are natives; twelve from the village of Chitaura. I was there last Monday; our meetings, morning and evening, were deeply affecting and highly interesting. I have never before witnessed any thing to equal it among natives, nor indeed rarely among any people. Some of those who wish to embrace Christianity are in good circumstances in the world, and all of them are in the way of

doing for themselves, and they all expressed their willingness to contribute their little mite towards the support of the cause of Christ. I confess I have never seen things on this fashion at any former period; it is the Lord's doing, and it is truly marvellous in our eyes; and then another thing which proves that the Holy Spirit is working in the hearts and minds of the people, is their hunger and thirst for the word of life. Whenever we preach there they crowd into the place, and when we can preach no more, being quite exhausted, they depart with great reluctance, and not without first obtaining a promise to address them again in the course of the day, for a little time. Another pleasing fact is, that those who have been recently baptized meet together for prayer in the chapel every day, and seem very zealous for others to unite with them, which is the case to some extent.

I have been this week on a missionary tour, accompanied by brother Ganpat; we preached the word of life to vast crowds of people in sixteen villages, the farthest twelve kos distance. In almost all places the people heard us very attentively, and we have been greatly encouraged in this great and glorious work. A thanksgiving prayer-meeting for the recent success to missionary efforts, was held in the chapel on Monday evening, at which brother Makepeace presided (for I was not present, being, as I have stated, in the village). It was a most interesting and blessed meeting. Prayer imparts the most important benefit; who shall unfold the prevalence of prayer? But do you know what I am apprehensive of? It is this, that while our cause will gain ground, Satan in some quarter or other (probably where we least expect it) will raise some formidable opposition; but the Lord reigneth; greater is he who is for us than he that is in the world. The account of the formation of the auxiliary with the letter and rules, &c., is now in the press. I will send you some copies in a few days. I trust the Lord will put it into the hearts of his people in this station and else-

where, to come forward and help us by their contributions and their fervent prayers. Our monthly expenditure is now heavy (comparatively), and will be more so in a little time, besides our having to build or purchase premises which will answer for a native chapel, and for the residence of our agents. We

cannot get on well without these, and should the Lord bless our labours, as we believingly expect, and earnestly desire and pray for, we shall soon have to build native chapels in the villages around; and we also believe that the Lord will give the necessary means to enable us to do so.

PATNA.

Mr. Beddy writes as follows, April 15th, 1845 :—

It affords me much pleasure to be able, satisfactorily to myself, and I trust it will be equally so to you and the Committee, to state my fullest conviction as to brother Heinig's usefulness and fitness for the important position in which as yet he has only been temporarily placed. The more I see of him, the more I know of him, the more I esteem him; and am convinced of his unassuming manners, character, and piety. He continues to afford me the most satisfying proofs of his fitness for the work of an evangelist. His family consists of a wife and sister-in-law: both were members of an independent church in London. Previous to your letter in Mr. Heinig's behalf, they had applied for and were baptized by me. Mr. Heinig has also a young son less than one year old. I am not without a hope of deriving much support in my endeavours to do good and communicate in this place, from Mrs. Heinig, as far as her own domestic duties will permit, but in an especial manner from her sister, Miss J. Carter, who has been usefully employed at home in teaching a sabbath-school, and she now has one consisting of about twenty children in my house. Under all the circumstances of the case, I trust the Committee will feel fully justified in at once enrolling Mr. Heinig among its agents, and in communicating in your next this decision. As you remarked, the six months have long since expired, but of course his engagement goes on as you have directed till I hear again from you. I wish also to request that an addition of £20 be added to his present salary for house rent, which I beg leave to state is really necessary.

Since I last wrote to you my daughter that had charge of our Refuge, has been married

to the eldest son of the late Mr. Moore, of Monghyr. This has necessarily dissolved her connexion with the Refuge, not however in any way to the injury of that institution, as notwithstanding she possessed many peculiar qualifications for such an undertaking, I have found in Mrs. Beddy's youngest sister, a young lady of very superior attainments and qualifications, one every way gifted and qualified for the Refuge, but she does not wish to remain longer than till we get a suitable person, which may soon be the case, as I have written home to some of our dear female friends and contributors expressing my desire that some one from among them of a missionary spirit would come out, and promising to do all I can, if the Lord spares me, to render her comfortable and happy.

There are four of the girls who are giving proofs of a work of grace begun. May it be solid and enduring. These, with an elderly native Hindoo woman, comprise all that are evidencing a desire after salvation that I know of among the natives. Our services, in door and out door, are carried on as usual, and I hope that although there is nothing more visible yet that the leaven is going on, prejudices are evidently rolling away, and much of that bitter opposition is travelling into forgetfulness. The people can and do hear with if not approbation, certainly with perfect civility. The reflection is pleasing, nay cheering, that the day of salvation is hastening on, and that that day will soon come when Hindoo and Mahommadan opposition shall cease, and when a people shall here be gathered to the Lord;—if not permitted to see, it is yet very gratifying to feel that come it must and will.

MONGHIR.

The following account of the publication of the gospel to large multitudes, and of the general state of the church at Monghir, is given in a letter from Mr. Lawrence, dated April 11th :—

It is now rather more than a month since I returned from a three weeks' journey to the mela at Karragola, which took place at the

latter end of February. I did intend to have sent you some account of my visit by the last mail, but I was too late. Karragola, as you

may perhaps remember, is nothing more than a ghnt, about eighteen or twenty kos below Bhagulpore, or about seventy miles from Monghir, on the north bank of the Ganges. A small river, called the Kosee, unites with the Ganges at this place, and the point of junction is esteemed very sacred by the Hindoos. At this mela there is a very large concourse of people every year, though not more than half as large as usually assembles at Hadjipore in November. Many come, not merely to perform the ceremony of bathing, but for the purpose of traffic. A large bazar is formed, and almost every thing in use among the natives is offered for sale. As this assemblage remains for several days, it affords the missionary a favourable opportunity of preaching the gospel to many who might otherwise never hear it. I set up a small tent in the midst of the bazar, to shelter us from the sun, and to receive any who might be disposed to converse with us. Having two native brethren with me, one or more was able to remain in the tent all the day. For three successive days, during the height of the mela, our tent was never without visitors from eight a. m. till sun-set; and the greater part of the time it was crowded. In general our hearers were remarkably attentive, as well in the bazar as in the tent. Some even seemed very desirous to know and understand what was spoken to them, and would constrain us to repeat the same things over and over again, that they might remember them. Our reception this year was much more favourable than it was when we visited the mela three years ago. At that time the brahmins opposed us very bitterly, but this year we met with only two persons that manifested an angry and bitter spirit during the five days we were at the mela. Brahmins, pundits, and gurus came and listened, and went away without opposing. On one occasion a raja and his attendants were among my hearers. After listening for some time to an exhortation to repentance, and faith in Christ, he inquired why I preached so much about Jesus Christ, and taught the people to neglect his gods. I asked, who are your gods? Gunga, Brubmor, Vishnu, &c. With respect to Gunga, I said, it is evident to all who reflect, that it can be nothing more than a river, and that to suppose its water can cleanse from sin is altogether a delusion; and with respect to the others he had named, a serious examination of their characters would be sufficient to convince a candid mind that they could not be personifications of the true God. After mentioning some of the facts recorded in their own books regarding the evil doings of these supposed deities, I appealed to the people if they would not be ashamed to imitate them, and whether they would not consider it a disgrace for any one of their connexions to be guilty of such enormities; and, in contrast, I endeavoured to show the excellencies of the character of the

Lord Jesus, and to exhibit him as the only true Saviour, in every way worthy of our confidence and affection. The people favourably responded to the appeal; and the raja and his pundit, instead of offering an angry reply, as is often done, quietly retired from the crowd, evidently unwilling to hear the real character of their false deities exposed, and perhaps somewhat ashamed that so little could be said in their defence. That opposition to the preaching of the gospel is declining, as compared with former times, is evident; and from it we infer that a change is working in the native mind. The people feel that they are unable to defend their religion; that it is inferior to the Christian religion; and that Christianity possesses excellencies which none can gainsay or contradict. The numbers are by no means few who now openly avow that if the mass of the people would become Christians, they would follow. While this feeling is very far from conversion, it is to be hailed as a step towards the desired end. It is encouraging, inasmuch as it shows that even where there are no conversions, the preaching of the word is not entirely without effect. On the whole, we have reason to be cheered by our reception at the mela this year, and I trust, through the divine blessing, it will prove the means of spiritual good to a few, at least, of the hundreds who heard the truth declared.

In Monghir appearances among the natives continue much the same as they have been for some time past. I am sorry to say we have had no addition to the church this year at present; but there are two or three natives who are very anxious to be baptized. In the church we have had to mourn over the repeated visitations of affliction and death. In February a good old female member, who had long been a great sufferer, was removed to her rest. In March, an excellent man and an exemplary Christian, was taken from us to join the company of the redeemed above. Throughout a protracted illness he was an example of meekness and patience, and died full of faith and hope. About a week ago another of our members was laid in the grave, with a sure hope of the resurrection to eternal life. She, too, had been ill for more than six months, but she was a humble believer in Christ, and bore her affliction with much resignation to the will of God. Her death has deprived us of a very useful member. Thus you see the Lord is laying his hand upon us, and diminishing our number in quick succession. The loss of so many, in so short a time, we cannot but feel severely; still we have cause for praise, since we have every reason to hope respecting all our dear departed friends that "to die" has proved their "gain."

Our dear people that remain, I am happy to say, continue to walk in love and unity; and while they are becoming fewer in number, I trust they are not decreasing in piety.

HOME PROCEEDINGS.

We have the pleasure to announce the embarkation of additional missionaries for Ceylon. Mr. Allen, late pastor of the church at Alcester, with Mrs. Allen and their two children, and Mr. Lewis, late student at Bristol, with Mrs. Lewis, sailed for Ceylon in the *Brunette*, Captain Cousens, on the 25th of July.

Mr. and Mrs. Kingdon, late of Jamaica, sailed for Honduras in the *Medway*, from Southampton, on the 18th of August. Mr. Kingdon will be united with Mr. Henderson at Belize, in the work which openings for usefulness at that station demand.

JAMAICA.

The following letter has been addressed and forwarded to the Baptist churches in this country. It is now inserted in the hope that if there are any churches to which it has not been sent, they will regard it as now addressed to them, and that if any have not yet made a special contribution, they will make it before the end of the year. The lamented death of Dr. Yates, and the necessity of strengthening our Indian mission, supply additional reasons for leaving as little of the grant as possible to be a permanent burden on the funds of the Society.

To the Pastors and Deacons of the Church at ———

*Baptist Mission House,
33, Moorgate Street, London, July, 1845.*

DEAR BRETHREN,

Allow me to call your attention to the inclosed Resolutions,* and to ask your aid.

Six thousand pounds were voted by the Society, at the last Annual Meeting, towards the Jamaica churches under circumstances of peculiar emergency, and as a parting gift. As much of that sum as is not raised this year is to be charged to the Society as a debt. The Treasurer is upwards of £2000 in advance. New missionaries are accepted for Hayti, Trinidad, Honduras, and Ceylon, and additional funds will be required early in autumn to send them out and to support them. The Society too is pledged to commence a mission in China.

All these circumstances combine to render it most desirable that as much as possible of the £6000 should be obtained at once. Four friends have given £250 each. Other friends have

also given largely. £2500 have been contributed in all.

The Committee now apply to their friends generally for aid. The churches in Jamaica intend collecting on the second Lord's day in August, and the Committee respectfully suggest that the same day, or the next convenient one, should be set apart by each church in this country, for collecting towards the grant made at the Annual Meeting. Our brethren in the ministry are urgently requested to bring the fact of the case before their people on that day, and to make a special collection for the fund, or if this be impracticable, to solicit donations towards it. Upwards of twelve years have elapsed since the churches in Jamaica were in similar difficulties, and since the Committee made a similar appeal. In that time, the churches in Jamaica have increased from 10,000 members to upwards of 30,000, and the number of chapels has increased in at least an equal proportion.

As it is important that the Society should borrow no more of this grant than is absolutely necessary, and that the Committee should know as early as possible how much is collected, may I beg the favour of your remitting the collection as soon as it is made, and not

* See Herald for June.

waiting for the making up of your annual accounts? On behalf of the Committee,

Yours very truly,
JOSEPH ANGUS, *Secretary*.

P.S. Any information on the circumstances which have rendered the above grant necessary, I shall be happy to furnish in reply to an application from you.

The following letter, embodying the principal facts that have induced the Committee to make the grant, may serve perhaps to give a clearer view of the whole case.

MY DEAR BROTHER,

I have duly received your letter asking further information in reference to the grant of the Committee of the Baptist Missionary Society to the Jamaica churches, and hasten to comply with your request, trusting that if your friends have not yet made a special collection towards this object, they may be able to do it before the end of the year.

When our brethren resolved to carry on the cause in Jamaica without aid from the Society, they were in debt for chapels to the amount of £12,000. This sum was borrowed in the island, and at very high interest. The total expenditure for chapels has been nearly about £150,000; so that the debt, though large, is comparatively small.

This debt differs from debts on many English chapels, in two respects: first, the minister was himself responsible, his deacons were not in a position to share the responsibility with him; the burden rested mainly and often entirely on him. Secondly, the chapels were not mortgaged for the debt; they were in trust, and free from all liability. This of course increased the burden, by making the minister personally responsible, while it gave him a still stronger claim on the sympathy of our friends at home.

At the time our brethren passed the resolution referred to, their people were engaged in obtaining small freehold residences of their own, a step rendered absolutely necessary by emancipation. Without these they must have continued to reside on the plantations, and while there were of course in the power of their masters. This power was in many instances abused, and the formation of native villages, in other respects desirable, was thus rendered imperative. At the same time, therefore, the people had to build their own houses, to support their minister, and to pay off a part at least of their debt.

These difficulties, in themselves very heavy, were augmented by other circumstances: first came two successive years of drought, wasting the capital of the planters and destroying the provisions of the people, while it depreciated

the value of labour. Then came a most oppressive system of taxation, weighing most, and indeed well nigh exclusively, upon the peasantry, and so enormous that the revenue of the island was increased from £150,000 to £300,000; the whole of this increased sum being spent on objects, which to say the least, did not benefit the people.

In consequence great suffering prevailed; several brethren were without the necessaries of life, and have had to live on scanty supplies of some fish and yams. Several schools were closed, all building was at a stand, the banks pressing for their money. Their demands were met only by fresh loans, effected at most ruinous interests; and in the end, after struggling for two years with difficulties which have brought some of our brethren to the very borders of the grave, their chapel debts have accumulated to £18,000, and they are obliged to appeal to their friends in this country for help.

The question was then pressed upon the Committee, "What can be done? Must we again take up the Jamaica mission, and support it? or shall we give our brethren a final grant towards the liquidation of their debts, and in discharge of all further claims?" The first course was rendered impracticable by the general feeling in this country, and by the position of the Society itself, having taken up other fields, and pledged itself to support them, applying for that purpose the money previously spent in Jamaica. The second course seemed the only open one, and that the Committee have taken, relying on the aid of the friends of the Society. The Committee, though already heavily in debt, have voted £6000 towards the relief of the Jamaica churches, leaving them to supply the rest.

Is not this a case, dear brother, deserving, and even demanding your help? Let me hope that your influence will be used in obtaining special contributions towards it, and

Believe me to be very

Sincerely yours,

JOSEPH ANGUS.

DESIGNATION.

Mr. C. B. Lewis, student of the Bristol Baptist College, was designated to the office of missionary to the island of Ceylon, on Thursday evening, July 3rd, 1845. The Rev. Samuel Brown, of Long Ashton, commenced the service by reading the holy scriptures and prayer. The Rev. Joseph Angus, the secretary to the Baptist Missionary Society, delivered the introductory address, in which he described the sphere of Mr. Lewis's missionary labours. The Rev. Thomas Gough, of Clipston, asked the questions, which led Mr. Lewis to assign satisfactory reasons for devoting himself to the work of the Christian ministry, and more especially to that of a missionary to the heathen. The Rev. T. S. Crisp, Mr. Lewis's tutor, offered the ordination prayer, earnestly and affectionately commending our young friend, with his companion, to the care of their heavenly Father. The Rev. Thomas Winter, his pastor, delivered the charge from John xiii. 23, on the importance of his leaning upon Christ, that he might be qualified to testify the gospel of the grace of God with affection and fidelity, and be sustained under all the trials of the missionary enterprise.

FOREIGN LETTERS RECEIVED.

AFRICA	BASSAPU.....	Ennis, G.....	May 15.
	CLARENCE	Clarke, J.....	April —, 1, 12, 17 and 23, May 2, 16, 19, and 20.
		Merrick, J.....	April 4 and 21.
		Milbourn, T.....	April 29.
		Newbegin, W.....	May 1 and 22.
		Prince, G. K.	April 29.
		Saker, A.....	April 14 and 29.
		Sturgeon, T.....	April 27, May 3.
	JUBILEE	Merrick, J.....	March 18 and 26.
AMERICA.....	BOSTON	Peck, S.....	August 1.
	HALIFAX	M'Learn, R.....	June 25.
		Nutting, J. W.....	August 2.
	MONTREAL.....	Campbell, R.....	July 29.
		Cramp, J. M.....	July 12 and 26.
ASIA.....	AGRA	Makepeace, J.....	June 10.
		Williams, R.....	June 10.
	CALCUTTA.....	Thomas, J.....	May 31, June 2.
		Wenger, J.....	May 31.
	CANTON.....	Roberts, J. J.....	Dec. 31, Jan. 28.
	COLOMBO	Davies, J.....	June 10.
	MAULMEIN	Osgood, S. M.....	May 21.
	PATNA	Heinig, H.....	May 13.
	SAMARANG	Brückner, G.....	April 1.]
	SERAMPORE.....	Denham, W. H.....	June 2.
BAHAMAS	NASSAU	Capern, H.....	July 10.
		Rycroft, W. K.....	July 12.
JAMAICA	AT SEA off MADEIRA	Knibb, W.....	July 10.
	ANNOTTA BAY	Lloyd, W.....	July 7.
	JERICHO	Hewett, E.....	July 7.
	MOUNT CAREY.....	Burchell, T.....	April 24.
	MOUNT NEBO	Armstrong, C.....	July 21.
	OCHO RIOS.....	Millard, B.....	July 21.
	ST. ANN'S BAY	Abbott, T. F.....	July 7.
	SPANISH TOWN.....	Phillippo, J. M.....	July 9 and 22.
		Tinson, J.....	June 30.
NORMANDY	CAEN.....	Francies, E. J.....	August 6.

ACKNOWLEDGMENTS.

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

- Rev. M. Saunders, of Haworth, for a parcel of tracts, for *Jamaica* ;
 Friends at Missenden, for a work-box, for *Mrs. A. Fuller, Clarence* ;
 Mrs. Sharp, Lisson Grove, for a box of haberdashery, &c., for *Rev. W. Knibb* ;
 Mrs. Parsons, for a parcel of pamphlets and magazines ;
 R. B. Sherring, Esq., for two boxes of books, for *various* ;
 Mrs. Fisher, for a box of clothing, for *Rev. P. H. Cornford* ;
 Religious Tract Society, for 48 reams of printing paper, for *Ceylon*, and a parcel of French tracts, &c., for *Hayti* ;
 Mrs. Stevenson, Taunton, for a parcel of clothing and tracts, for *Africa* ;
 Mrs. Upton's family and pupils, St. Alban's, for a box of fancy articles, for *Mrs. Oughton* ;
 Juvenile Missionary Society, Hampstead, by Miss M. J. Wilkin, for a parcel of clothing, slates, pencils, &c., for *Rev. J. Clarke, Western Africa* ;
 R. B. Sherring, Esq., Bristol, for a box of clothing, for *the same* ;
 Rev. C. Anderson, Edinburgh, for two boxes of books, for *the Mission Library* ;
 The Religious Tract Society, for 9000 numbers of the "Child's Companion," for *the West Indies and Colonies* ;
 Miss C. G. Pearsall, Stourbridge, for a box of clothing, for *Rev. J. Clarke, Fernando Po* ;
 Ladies of Baptist Church, Duncan Street, Newington, Edinburgh, for a box of clothing, &c., for *the same* ;
 Friends connected with Elder Street Church, Edinburgh, for a box of clothing, medicines, &c., for *the same* ;
 Young friends, Bromsgrove, for a box of clothing, for *the same* ;
 A young friend, S. H., Tottenham, for a box of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1845.

Annual Subscriptions.		£	s.	d.			£	s.	d.			
Chandler, Mr. John.....	1	1	0	Nash, W. W., Esq., and Mrs. Nash, for do.....	20	0	0	Contributions.....	1	8	2	
Paine, John, Esq., Clapham Road	1	1	0	Charles Street, Paddington—Collection	1	3	6	Crendon—Collection	1	5	1	
Donations.				Finsbury Chapel, Collection, for <i>Jamaica Special Fund</i>	19	13	10	Contributions	1	17	0	
Friend, by Rev. J. A. Haldane	25	0	0	Jamaica Row, Bermondsey—Collection	2	2	2	Gold Hill—Collections.....	2	11	1	
Hankey, W. A., Esq., for <i>Jamaica Special Fund</i>	20	0	0	Meard's Court	5	15	0	Sunday School	0	9	6	
M. B., for do.....	25	0	0	New Park Street—Proceeds of Tea Meeting, for <i>Jamaica Special Fund</i>	2	11	6	Haddenham—Collections.....	5	5	2	
Do., for <i>Tuscarora Mission</i>	15	0	0	Regent Street, Lambeth—Juvenile Society, for do.....	25	0	0	Contributions.....	8	12	10	
Ridley, Samuel, Esq., for <i>Jamaica Special Fund</i>	5	0	0	BEDFORDSHIRE.				Long Wick—Collection	0	7	0	
S. T., for do.....	5	0	0	Luton—	BERKSHIRE.				Quainton—Collection	0	18	2
Society for Promoting Female Education in the East, for <i>Entally Female School</i>				25	0	0	Abingdon—	Contributions	1	9	2	
Vines, Joshua, Esq., for <i>Jamaica Special Fund</i>	5	0	0	Leader, Mrs.	5	0	0	Speen	4	1	6	
LONDON AND MIDDLESEX				BUCKINGHAMSHIRE.				Towersey	2	0	0	
AUXILIARIES.				Aston Clinton—Collection	0	19	3	CAMBRIDGESHIRE.				
Brentford New—				BEDFORDSHIRE.				Ely—				
Coulton, Mr. D...A.S.	1	0	0	Luton—					Collection.....	2	14	2
Camberwell—				Waller, E., Esq.....	50	0	0	Isleham—				
Collection, for <i>Jamaica Special Fund</i>	30	1	0	BERKSHIRE.				Collections.....	6	0	0	
				Abingdon—					Contributions.....	6	10	9
				Leader, Mrs.	5	0	0	Newmarket—				
				BUCKINGHAMSHIRE.				Collection, &c.....	5	0	0	
				Aston Clinton—					Soham—			
				Collection	0	19	3	Collections.....	5	5	1	
								Contributions.....	3	14	11	
								West Row—				
								Collection ..	2	3	6	

	£	s.	d.		£	s.	d.		£	s.	d.
CORNWALL.				LANCASHIRE.				Wellington—			
sunceston—				Liverpool, on account...	275	0	0	Elworthy, W. L., Esq.	1	0	0
Pattison, J. R., Esq.,				Friend, for Jamaica				Horsey, W. D., Esq.	0	10	0
A.S.	1	1	0	Special Fund	5	0	0	Small sums	0	10	0
DEVONSHIRE.				Jeffery, Mr. J. P., for				SUFFOLK.			
Plymouth—				do.	5	0	0	Barton Mills—			
Batten, Mr., for Ja-				Spark Bridge—				Collections	11	2	0
maica Special Fund...	5	0	0	Fell, J., Esq.	5	0	0	Contributions	8	2	10
ESSEX.				NORFOLK.				Bungay—			
Langley—				Norfolk Auxiliary, on				Farrow, Mr. Joseph...	1	0	0
Collection	1	4	0	Account	220	0	0	Debenham—			
HAMPSHIRE.				NORTHAMPTONSHIRE.				Peck, Mr. John			
Newport, I. W.—				Grendon—				Ipswich—			
Collected for Jamaica				Ward, Mr. B., for Ja-				Goodchild, Mr.	1	0	0
Special Fund	5	0	0	maica Special Fund	5	0	0	Sudbury, Old Meeting,			
Southampton—				Hackleton—				by Rev. W. Walls ...	1	0	0
Collection at Farewell				Collections	20	3	6	WARWICKSHIRE.			
Breakfast Meeting				Contributions	3	0	0	Birmingham, on ac-			
to Rev. W. Knibb				Do., Sunday School,				count	165	0	0
(including 5 <i>l</i> . from				Teachers & Chil-				Middlemore, Jas., Esq.,			
W. Betts, Esq.), for				dren	1	16	3	for Jamaica Special			
Jamaica Special Fund	16	8	3	Piddington—				Fund	10	10	0
HERTFORDSHIRE.				NOTTINGHAMSHIRE.				Leamington—			
Markyate Street—				Collingham—				Rawson, George, Esq.,			
Collection	3	2	9	Nichols, Mrs., for Ja-				for Jamaica Special			
Contributions	6	7	3	maica Special Fund	10	0	0	Fund	5	0	0
Do., Sunday School	1	0	9	SHERPESHIRE.				Wythall Heath—			
Mill End—				Bridgnorth—				Collections	5	0	0
Collection	2	2	6	Contributions, for Ja-				WILTSHIRE.			
Northchurch—				maica Special Fund	10	10	0	Downton—			
Collection, for Jamai-				SOMERSETSHIRE.				Collections			
ca Special Fund	2	8	6	Bridgwater—				Contributions	7	1	5
Tring—				Collections	7	5	6	Do., Sunday School	0	13	11
Olney, D., Esq., for do.	10	0	0	Contributions	5	8	7	Trowbridge—			
HUNTINGDONSHIRE.				BRISTOL.				Page, Mrs., for Ja-			
Erith—				Bristol—				maica Special Fund	20	0	0
Leigh, Thomas, Esq.				Hawkins, Rev. W.,				Do., for China	10	0	0
for Jamaica Special				for Jamaica Special				YORKSHIRE.			
Fund	5	0	0	Fund	5	0	0	Bradford, Sion Chapel—			
KENT.				CHILTHORNE.				Collection			
Canterbury—				Chilthorne—				17	3	0	
Collections	15	15	4	Bowden, Miss	0	10	0	SCOTLAND.			
Contributions, for Ja-				Bowden, Miss A.	0	10	0	ABERDEENSHIRE.			
maica Special Fund	12	6	2	Frome—				Stuartfield—			
Dover, Salem—				Olive, E. C., Esq.	1	0	0	Congregational Church,			
Contributions, for do.	13	16	1	Taunton—				Society for Religious			
				Stevenson, G., Esq.,				Purposes			
				for Jamaica Special				2 10 0			
				Fund							
				25 0 0							

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