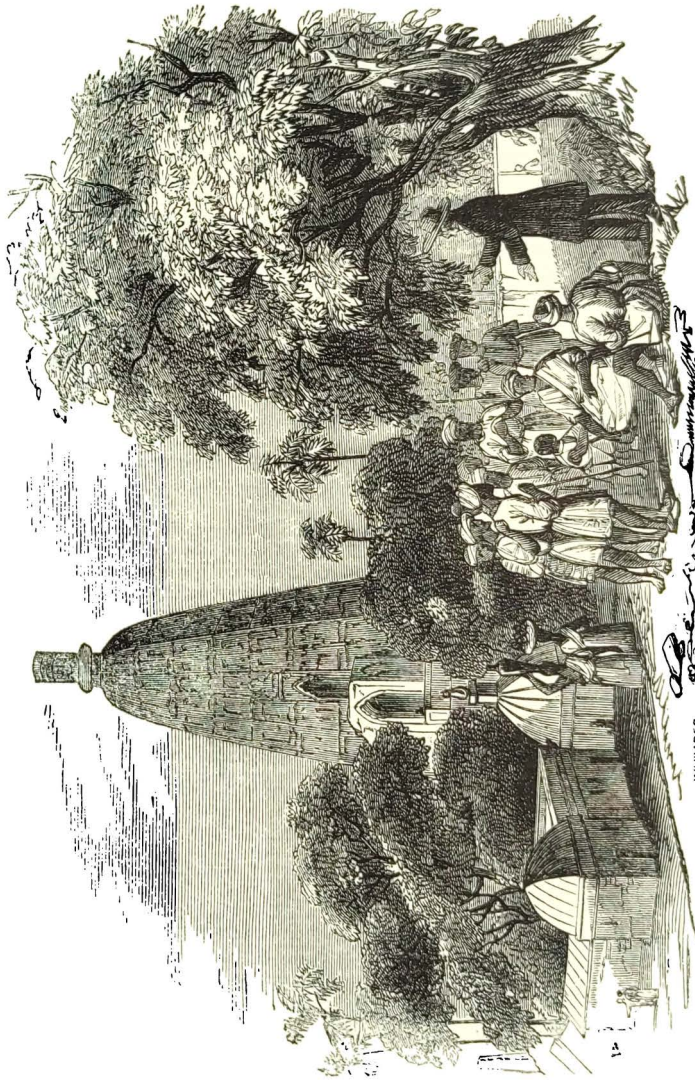


# THE MISSIONARY HERALD.



W. H. P.  
A MISSIONARY PREFACHING IN NORTHERN INDIA.

The Missionary Herald (April 1848).

## ASIA.

## CALCUTTA.

In our last number, a letter from Mr. Thomas was quoted, in which he referred to a visit which Messrs. Pearce and Wenger were about to pay to Barisal, and a journey Mr. Page was about to undertake in another direction. In a letter dated January 8th he adverts again to these facts, and gives some additional information.

Brother Page has returned from his missionary excursion, and gives a pleasing account of the labours of himself and companions, and of their reception by the people. We have not yet heard from our dear brethren Pearce and Wenger, but hope all is going on well with them.

I am contriving to go out with my family next week, and shall try to be away about ten or twelve days; but to leave only for a day or two is exceedingly difficult, but I feel it necessary to attempt it, for the sake of my health. It will, however, be only a very partial relaxation that I shall be able to secure, as I shall have much to do while out.

Still, breathing the fresh river air may prove very beneficial. Last year my trip did not do me half the good it probably would, could I have managed to leave my work at home, but I could not.

Brother Robinson is here from Dacca; he is expecting to hear from you. I have delivered your message, or rather, shown him your letter. He is not at all anxious to visit England. Just now he seems in pretty good health, but says the hot weather tries him exceedingly, and Dr. Wise wrote me a note saying we must not be deceived by his present good appearance. When shall we have more men sent to our help? Do not forget us.

## HAURAH.

Mr. Morgan, who in his last communication had informed us that he was unwell, now mentions his restoration to health. He adds,—

At the close of the rains I bought a pony to enable me to visit distant villages with rapidity and without exhausting my strength. By this means I am enabled to do more work. On account of the badness of the roads, there is no alternative, but either riding or walking; the latter leaves but little strength to stand up to preach.

The native preacher and myself have made preaching to the heathen a paramount object. In the accomplishment of this work we have preached on the high roads, bazars, and villages. To this we are encouraged by the

attention of the people, and their kind reception. To those who are living in the country there is evidently a great change going on among the people; especially a growing dislike to the brahmins, and consequently a gradual diminution of gifts. Of this the brahmins have complained to me in bitter terms.

I hope that the churches will remember us in their prayers and in their contributions. We can bear expatriation, and every other trial connected with a missionary life, but to be coldly regarded and reluctantly supported, would be our greatest trial.

## BENARES.

Our friends here are about to build a school-house in the military lines at a short distance from the city, for the schools there which number at present eighty or ninety boys. Mr. Small says that it will serve at certain hours for a reading room for the soldiers, and also for a place in which to hold religious and temperance meetings. The expense will, he hopes, be defrayed there, a convenient spot of ground having been granted for the purpose by the military authorities. Mr. Small observes that the forte and favourite work of his coadjutors is preaching to

the Gentiles; of their manner of doing which, Mr. Heinig has furnished a specimen, in an account of a recent tour, which we subjoin.

I am happy to say, through mercy, since my return to Benares I have enjoyed a great measure of health and strength, so that I and my native preacher have been enabled daily to go forth mornings and evenings to proclaim to the multitudes of this city the blessings the gospel imparts. I often think how gratified the friends of missions would be could they see the listening multitudes by whom we are thronged, and hear them, as they constantly do, assent to the truths of the gospel; and although at present there is not much ingathering, yet from the arguments I have held with the people recently, I am quite sure they diligently read our scriptures, and converse among themselves, and I trust the day is not far distant when the sons and daughters of this land will be brought into the fold of Christ.

I will now proceed to give you an account of an itinerant journey I have recently made with Solomon, my native preacher.

We went to the Baliya fair (mela), about forty-three cos (eighty-six miles) from Benares, and arrived there on the 14th of November last; but finding the mela had not commenced, we went forth to the surrounding villages to speak of the unsearchable riches of Christ. The people listened in these places remarkably well, and we distributed several tracts and single gospels. In a village near Balliya I engaged in a conversation with several pandits and their friends, who were all sitting a group reading something out of their shasters. After having reasoned with them, and showed them the insufficiency of their gods and idols to save them, and after putting them in mind that, according to their shasters, they can expect no salvation or any protection from their gods, especially their Autars, because they all had done their work for which they appeared in Satyug, Dwapar, and Tretas, but none of them had any commission to do any thing for them in Kalyug; besides, I told them you must feel the insufficiency of all your worship, and labour to become meet for heaven; that, after all the pains you take, not a single sin has been pardoned, but that you are in your walk and conversation just the same as before, and that after your death your children testify that you are lost, and that all your righteousness has not delivered you from the torments of hell, &c.; after which explanation I preached to them Christ, and what God had done through him for us; and what Christ had done, and how he purchased our salvation, and that God now desires us to believe and to accept his word and the justification through Christ by faith in him, and repentance of and forsaking of sin.

This conversation had a good effect upon them all, so that after several days, when

I again passed that place, they called me, and inquired further into the way and manner of the salvation of Jesus Christ and its blessed effects, and earnestly desired to have the gospel, that they might read it themselves, with which I complied.

I had also opportunity to converse with the pandits of another temple opposite the Brishy Muni temple, who appeared on the whole very civil and polite. They argued very reasonably, and were attentive to the answers they received to their various objections.

At the beginning of the fair, it appeared to me, that but very few people would visit it, but I was greatly mistaken. The second day before the bathing-day, numbers of people came together from every quarter, so that we were engaged from morning till night. Mr. Ziemann, from Chupra, had joined us. We had chosen a very convenient and suitable place, where two chief roads met together in one that leads to the Brishy Muni temple, which, after bathing, the people visit to pay their oblations. At this place we had crowds upon crowds of people, who listened exceedingly well to the convincing truths of the Saviour. All objections were satisfactorily answered, and as far as reason goes, they all were convinced that in none there is salvation but in Jesus alone; only two infidels we had to contend with, but also they could not resist the truth, but what they before denied they were obliged to acknowledge, which had a beneficial effect on the crowd, who stood and listened, and waited to see who would be the conqueror. We three, that is, myself, Solomon, and Mr. Ziemann, had spoken so much and so long, that the day after the bathing day, when the multitudes left the place, our voices entirely failed; but we were thankful to the Lord that he had enabled us to do a little among such a vast multitude of people, and we humbly trust that the Lord will bless this feeble labour to his own glory. We had distributed to all that could read—

Of the Deo, Kaithi, and Nagri, single gospels	300
Of the Hindustani, single gospels	150
Of the Sanskrit, ditto	150
Of Tracts	200

After the multitudes had dispersed, as it is my general custom, I went round the mela to see if there were any of the books torn up which had been distributed, but I was much gratified to find there was not one fragment torn up; which, I think, proves the people must take more pleasure in perusing our books than they did in former days, as we frequently found many of the tracts torn up.

Wednesday morning early we started for Barkagawn, being eight miles from Balliya,

but what a sight! as far as the eye could view, nothing but people thronging the road on their way homewards. Here we had again much opportunity of speaking to them, but what astonished them most was, that I walked along with them; "why," I answered them, "how could I talk to you if I rode in a buggy? and how profitable it would be if you attended to what I tell you." After having had much conversation with the people who walked with us on the way, we left Barkagawn, and started next morning for Latudi, the distance being eight miles. Also here we conversed on the way with those that returned from the mela.

On Friday morning we left for Mohamdabad, being ten miles. On the road we passed through several villages, where we halted, and engaged in preaching. After arriving at our destination for that day, we went in the city, which is chiefly inhabited by Mohammedans. On reading John iii. 16, several of them immediately began to question about Jesus being the Son of God, but I told them to wait a little, and listen to what I had to tell them, when I showed that we all are sinners and rebels in his sight, and that not one of the whole human race had obeyed his commands written upon the tables of our hearts; that it would only be justice on God's part to throw us all into hell, and banish us to all eternity from his presence, &c. Then I showed them that no one is justified in his sight by doing good works, and that if we did good works, it is only our duty towards the poor, and that we had nothing to expect from God for them; besides, God cannot accept our good works done with the view of obtaining pardon of our sins and eternal glory, for without money and without price, we had estranged ourselves from God, and broken his law, and without money and without price we are redeemed; and that this redemption is completed through Jesus Christ, God's only Son, who became our Saviour, &c. After I had done speaking, not one objected. We gave several Hindustani gospels and tracts.

We left early on Saturday, and arrived at Mhowbagh, in Ghazipur, being thirteen miles. The Dinapur artillery division had halted there on their march to Sultanpur for their usual practice. I was much delighted in finding three brethren amongst them, who came in the evening to my tent for a prayer-meeting. They marched away on Sunday morning, but I stayed to preach in the city, where both Hindoos and Mohammedans listened remarkably well, and I distributed several books and tracts. When I returned to my tent, I found there had arrived a detachment of a Risalah going up the country. Several of them came to my tent in the evening, and

I conversed with them till a very late hour. They, being Mohammedans, were very ignorant of their own creed, and depended, concerning their faith, entirely on their Maulwi.

On Monday morning we marched to Nanganj, being twelve miles. This place is a very insignificant one, and besides our being several times engaged on the road, we had here no opportunity of speaking. We were very tired, and the next day being again such a long march, we took rest as much as possible.

On Tuesday morning early we started for Saidpur, being twelve miles. In crossing a small river I met with a rich Mahajan, who had returned from the mela. In conversing with him, he said that he had observed our union and harmony at the mela, and also heard us preaching; and that he had been thinking all along on the way that there is some excellency in Christianity, and had compared it with his worship, and found that his is only a delusion. He said that he would think more of Christianity, and pay me a visit. Having arrived at Saidpur, we preached at several places in the city, but the people appeared very indifferent. Those that heard were attentive, but showed no desire for books, and no inclination to converse.

On Wednesday early we advanced to Chanbapur, being ten miles. After we had pitched our tent and refreshed ourselves, we went to speak to the people. One brahman was very angry that the people listened to our maintaining that their gods were insufficient and incapable to save them, and that they stood in need of a more powerful Saviour. Our explanations appeared quite reasonable to them, but the brahman went away in a rage, and stood and listened afar off. Next morning early we left for Benares, a distance twelve miles and a half. We arrived in health and safety home, our hearts being full of gratitude and praise to the Lord, who thus had afforded us rich opportunities to sow the seed of eternal truth. May he now in his mercy bless it to his own glory and the inestimable benefit of immortal souls, that many may turn from their errors to seek earnestly for salvation through Jesus Christ who without him must perish for ever. Lord, have mercy! Dear Christian friends, assist us with your fervent prayers!

A few days ago we had also a large mela near my dwelling. Solomon and I went out early in the morning, and were engaged, with the exception of a hasty breakfast, till evening. There was work here for seven or eight missionaries, and very glad should I have been to have seen them on the spot, but myself and two native preachers were all who were present to address the immense multitude. We distributed about fifty books and tracts.

## AGRA.

On the thirtieth of December last, Mr. Makepeace wrote as follows :—

In the early part of the year I visited Gwalior in company with Mr. Dannenberg and two native agents. Two objects were contemplated and secured by this missionary excursion. I was enabled to preach to many of the inhabitants, and also to procure a goodly amount of contribution towards the erection of the new mission house at Chitaura. During the hot and rainy seasons I have not made, with but one exception, any distant tour; but Domingo, one of the native agents under my immediate charge, has generally been absent from the station fourteen days in each month. He is a zealous and devoted man, a comfort to myself and an ornament to the mission. His labours have been abundant, as will appear from the following summary :—

From June 1st to December 31st,	
Visited, on foot.....	140 places
Ditto, on horseback.....	318
	458 in 7 months.

During a tour which he made in April last, in company with Mr. Williams, he received a cheering token of the divine approbation. A poor Hindoo, who had long been wandering in quest of salvation, was attracted to the spot where he was preaching Jesus as the only Redeemer of men. His attention was arrested, and, after the discourse, he

visited Domingo at his lodging, that he might learn from him "the way of God more perfectly." Four or five months subsequent to this interview, the anxious inquirer visited Agra, found out Domingo, and took up his abode in the mission compound. Domingo has been to him, since the period of his arrival, as a spiritual father, frequently uniting with him in prayer and instructing him in the things "which make for his peace." He has given satisfactory evidence of a change of heart, and a few days ago publicly declared himself to be "on the Lord's side."

The second native agent under my supervision is Manuel. His labours have not been so extensive as Domingo's, owing in some measure to the circumstance that he does not draw horse-allowance from the society. His efforts are confined to the city and the villages immediately adjacent. During the cold season, which has now set in, I generally accompany Domingo to a distance. The plan we have sometimes adopted is to rise early, and travel four, five, or six miles to a remote village or villages. There we are sure to find a number of people clustering round the fire ere they sally forth to their respective occupations. At this time we obtain larger congregations than at any subsequent period of the day.

## MADRAS.

A letter from Mr. Page, dated January 13th, gives a pleasing account of the work in which he is engaged, and the prospects of usefulness in this important station.

In my last letter I mentioned that we had hired a room for public worship. We opened it November 14, 1847, and had congregations of about forty in the morning and sixty in the evening. We hold two services on the Lord's day, and one in the week. Our congregations have steadily increased, and we hope the time is not far distant when the place will be too strait for us, and we must build a chapel.

A church has been formed, consisting of those baptists who reside in Madras and its immediate vicinity. The number of members present at the formation of the church, including Mrs. Page and myself, was fourteen. One has been added to us since, and next Lord's day two are to be baptized, in one of whom I see the first-fruits of my missionary labour here. I have also pleasing hopes concerning one or two others.

As to pecuniary matters, we have opened two accounts, one for the current expenses, such as rent, lights, &c., and I hope eventually the minister's support; the other, for building and furnishing a chapel, and for carrying out various plans of usefulness in connexion with the church. Towards the former, the members of the church and congregation only contribute, and I hope they will raise sufficient to meet all the expenses, except my salary, and that they will soon find a part of that. Very high expectations, however, cannot be entertained, for all the members of the church, with one or two exceptions, are very poor. I have no reason, however, to complain of any want of liberality. I believe the members of the church do all subscribe more towards their place of worship than persons of the same class and means do at home. Towards the chapel

fund, the members give according to their ability, and to it we devote all the money received from friends not immediately connected with us.

In addition to the weekly services at the room, I have two others in destitute parts of the city in which the East Indian population dwell. In one of them a room is lent to us, so that we have not one farthing expense. In the other we have hired a small house, which serves both for a weekly service and a Sunday school. For this we draw upon the chapel fund. The men who are members of the church work with me at these stations, one or two going with tracts to the

people in the neighbourhood about an hour before the service, and inviting them to attend. We get variously from ten to thirty people together.

Pray do send out one or two men to this part of India. Here I am alone, and am doing nothing for the heathen; and there is no one near me to advise with on any perplexing conjuncture, and no one to look after the church and congregation when I visit the out-stations.

I was much cheered on the last sabbath in 1847, by the presence of Mr. and Mrs. Sutton, and Mrs. and Miss Yates, who landed here while the "Wellesley" was in the roads.

The baptist church at Madras has addressed a Circular to their brethren of the same faith in Southern India, proposing, first, the formation of a baptist association, and, secondly, the formation of an Auxiliary to the English Baptist Missionary Society. The following are extracts:—

"After much anxious deliberation, and earnest prayer for divine guidance, we venture now to invite your serious attention to a few thoughts, which have deeply exercised our own minds, relative to the state of the denomination to which it is our privilege to belong, in this part of India.

"By the good hand of the Lord our God upon us, we, who are located here, have been permitted to unite into a Christian church, and are now enjoying, steadily, the ministry of the word and the ordinances of religion; and, although our number is but small, we have pleasing tokens for good, and are looking, hopefully, for the blessing of Him who can make the little one become a thousand. For this we give thanks to the Great Shepherd, and we would invite you, dear brethren, in the exercise of that sympathy which rejoices with those who rejoice, as well as weeps with those who weep, to aid us in the grateful employ. 'It is a good thing to give thanks unto the Lord.'

"Our rejoicing on our own behalf is, however, mingled with much anxiety on account of the state of that section of the Christian church with which we are connected. Believing, as we do, that our sentiments as baptists are scriptural, and that the adoption of infant sprinkling, in place of believers' immersion, is not a mere harmless mistake, but a great practical error, which has destroyed the purity of the church, and, by the nominal Christianity it has created, is now the great hindrance to the conversion of the world, we cannot but think it highly important that all, who hold the sentiments of the baptists, should give a united and emphatic testimony in support of their distinguishing principles, and should especially combine their exertions in this land, to present the gospel to the heathen, free from the

error which has produced so serious evils. But, when we look to the state of the baptist brethren in Southern India, we are painfully affected with the fact, that though they exist in no inconsiderable number, they are neither united to bear testimony to their principles, nor are their exertions combined for the diffusion of the gospel among the heathen. They exist as individuals, not as a distinct and well organized section of Immanuel's army. Yet, surely, if the peculiar sentiments of any body of Christians will warrant a separate denominational existence, on their part; the peculiar sentiments of the baptists demand it on theirs. They maintain no mere theoretic dogma; but a practical principle, essential to the purity of the church.

"Baptists of Southern India! we appeal to you. Are not the principles you hold—principles, on account of which your ancestors braved fires, and tortures, and death—are not these worthy your united action, in these peaceful days? Do you not think that believers' baptism is based on the word of God? Is not infant baptism as mischievous as it is unscriptural? Has it not made the church worldly, produced the monstrosity of a Christian nation which is not a nation of Christians, and thereby formed a caricature of the church of Christ, to be the cause of mockery, and, what is worse, of deception to the heathen to this day? With your views of truth, can you rest without some effort to unmask the delusion, and to limit the Christian profession and the Christian name to believers only. Brethren, we write strongly, but we do it because we are in earnest, and have a deep and growing conviction of the importance of our principles, both to the purity of the church and the conversion of the world.

"We ask you, will you unite with us? It

is a noble work that we propose—to give the gospel to the heathen, with scriptural views of the Christian profession, and of the application of the Christian name. Let us combine for this work; and, while we carefully avoid an attitude of unnecessary hostility towards other bodies of Christians, and endeavour to act

fraternally with them, to the full extent that conscience will allow, or charity prompt, let us at the same time be faithful to our own convictions of duty, and to that truth, of which it is our privilege and our honour to be the only advocates.”

A small baptist church exists, it appears, at Bangalore, from which Mr. Page has received a letter containing the following passages:—

The announcement in the public prints of your safe arrival at Madras filled us all with joy and sincere gratitude to Almighty God for his merciful preservation of you during the voyage out, and the receipt of your truly Christian and most affectionate epistle, enhanced, if possible, the depth of those feelings.

Some among us have long yearned for the advent of a baptist mission to our coast as betokening the dawn of a better day for the true church of God in this land; and, blessed be his holy name for sparing us to see our wishes realized. May He who has directed your steps to this long neglected portion of his pasture, endue you richly with heavenly wisdom, strengthen your hands for the work before you, and enable you by sound preaching and holy example to show yourself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth. May your labours in India be crowned with many seals of your apostleship in the Lord, and may the good steward's recompence be yours in the kingdom which is to come.

It will afford us much happiness to meet your wishes by corresponding with you monthly, and our prayers shall be constantly offered at the throne of grace for the success of your ministry.

The Waldensian, or Free Baptist Church at Bangalore, dates its origin from the month of August, 1846. At that period a few adults who had been brought by the free grace of God to a saving knowledge of His truth, and by prayerful study of the holy scriptures to a happy unity of spirit in matters of faith, were immersed by brother Day, a Waldensian professor, on a public declaration of their belief in the Lord Jesus Christ.

Subsequent conversions and immersions having increased their number, the brethren felt it their duty to separate from other denominations, and unite in strict fellowship, as disciples holding “one Lord, one faith, one baptism.” Southern India being then destitute of any baptist church, or sympathizing pastor, to whom they might refer for advice, they cast themselves on the sole guidance of the Holy Spirit, and formed their church on the purely scriptural model of the ancient Waldenses, whose plain doctrines and simple discipline they profess in all things to follow, believing the same to be eminently apostolical.

Brother John William Day was called to the office of ruling elder, by the unanimous voice of the church, and solemnly set apart by “lifting up of hands” and prayer.

Brother John Fuller was chosen deacon in the same manner.

Religious worship is conducted as in other baptist churches, by sacred singing, reading the scriptures, and extempore prayer. All the brethren pray in turn, when so disposed. Any brother who possesses the gift, and has a word of exhortation to offer, is permitted to do so, with sobriety and discretion. Lectures on points of faith and practice, or on baptist principles, are delivered occasionally. Prayer meetings are held at the houses of the brethren in rotation throughout the week, and on the evening of every Lord's day the whole church assembles in some convenient place to commemorate the Redeemer's dying love. To this ordinance none are admitted but such as have been openly immersed after evident conversion, and continue to walk steadfastly in newness of life.

*For the remainder of Foreign Intelligence see page 247.*

## HOME PROCEEDINGS.

## ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER, in connection with the Baptist Missionary Society, will be held in the Library of the Mission House on the morning of Thursday, April 20th, at eleven o'clock.

## ANNUAL SERMONS, APRIL 20th &amp; 26th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. THOMAS ARCHER, D.D., of London, and the Rev. CHARLES M. BIRRELL, of Liverpool. The former will preach at Surrey Chapel on the evening of Thursday, April 20th, and the latter at the Poultry Chapel, on the morning of Wednesday, April 26th.

Service to commence in the evening at half-past six, and in the morning at eleven.

## SERMONS, LORD'S DAY, APRIL 23rd.

The following are the arrangements (so far as completed) for April 23rd.

The afternoon services marked thus \* are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little .....	Rev. J. Rothery ...	Rev. Mr. Belgrave...	Rev. G. Isaac
Austin Street, Shoreditch .....	Rev. D. R. Stephen	Rev. W. Miall*.....	... ..
Battersea .....	Rev. C. E. Birt, M.A.	... ..	Rev. W. Crowe
Blandford Street .....	Rev. E. Carey .....	... ..	Rev. W. B. Bowes
Bow .....	Rev. G. W. Fishbourne	... ..	Rev. G. W. Fishbourne
Brentford, New .....	Rev. T. Smith .....	... ..	Rev. E. Carey
Brixton Hill (Salem Chapel)...	Rev. C. Stovel .....	... ..	Rev. D. R. Stephen
Brompton .....	Rev. P. Cater .....	... ..	Rev. P. Cater
Camberwell .....	Rev. W. B. Bowes	Rev. W. Fraser* ...	Rev. W. M. Bunting
Chelsea, Paradise Chapel .....	Rev. J. Cubitt .....	... ..	Rev. J. Burton
Church Street, Blackfriars.....	Rev. J. Webb .....	Rev. S. S. Dubourg*	Rev. W. Upton, jun.
Deptford, Lower Road .....	Rev. A. Major .....	... ..	Rev. A. Major
Devonshire Square .....	Rev. J. Aldis.....	... ..	Rev. W. Brock
Eagle Street .....	Rev. T. Winter.....	Rev. John Branch*	Rev. R. W. Overbury
Eldon Street (on April 9.) ...	... ..	... ..	Rev. J. Angus, M.A.



PLACES.	MORNING.	AFTERNOON.	EVENING.
Gravesend, Zion Chapel.....	Rev. E. S. Pryce, B.A.	... ..	Rev. E. S. Pryce, B.A.
Greenwich, London Street.....	... ..	... ..	... ..
Greenwich, Lewisham Road ...	Rev. J.C. Butterworth	... ..	Rev. J. Russell
Hackney .....	Rev. Dr. Cox .....	... ..	Rev. J. M. Daniell
Hammersmith .....	Rev. J. Leechman, M.A.	Rev. I. M. Soule*..	Rev. D. Katterns
Hampstead, First Church .....	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harlington (In March) .....	Rev. G. Pritchard ...	... ..	Rev. G. Pritchard
Hatcham .....	Rev. J. Angus, M.A.	... ..	Rev. J.H. Hinton, M.A.
Henrietta Street .....	Rev. Dr. Hoby .....	... ..	Rev. J.C. Butterworth
Highgate .....	Rev. S. Evans .....	... ..	Rev. S. Evans
Homerton .....	Rev. D. Curtis .....	... ..	Rev. D. Curtis
Hoxton, Buttesland Street.....	Rev. G. Isaac.....	... ..	Rev. J. Rothery
Islington Green .....	Rev. J. Smith .....	... ..	Rev. T. Pottenger
John Street, Bedford Row.....	... ..	... ..	... ..
Kennington, Charles Street ...	Rev. C. Attwood ...	... ..	Rev. C. Attwood
Kensall Green .....	... ..	... ..	Rev. B. Swallow
Kensington .....	Rev. D. Katterns ...	... ..	Rev. W. G. Lewis
Keppel Street .....	Rev. S. Davies .....	Rev. Jos. Burton*	Rev. T. Winter
Maze Pond .....	Rev. J.H. Hinton, M.A.	... ..	Rev. J. Aldis
New Park Street.....	Rev. T. Pottenger...	... ..	Rev. J. Smith
Poplar .....	Rev. Dr. Murch.....	... ..	Rev. J. Sprigg, M.A.
Prescot Street, Little .....	Rev. W. Crowe .....	... ..	Rev. C. Stovel
Regent Street, Lambeth.....	Rev. W. Fraser .....	Rev. R.H. Marten, B.A.*	Rev. J. Leechman, M.A.
Romford .....	Rev. J. Davis.....	Rev. E. Davis.....	Rev. T. Josephs
Romney Street, Westminster...	Rev. H. J. Betts ...	... ..	Rev. H. J. Betts
Salters' Hall.....	Rev. S. J. Davis ...	... ..	Rev. J. J. Davies
Shacklewell .....	Rev. Dr. Godwin ...	... ..	Rev. R. H. Marten, B.A.
Shakespeare's Walk (on April 30)	Rev. T. Moore .....	Rev. T. Moore .....	... ..
Shoreditch, Ebenezer Chapel...	Rev. W. Elliott.....	... ..	Rev. W. Elliott
Shouldham Street, Paddington	Rev. J. M. Daniell	Rev. W. A. Blake...	Rev. Dr. Hoby
Spencer Place (April 30) .....	Rev. J. Peacock ...	... ..	Rev. J. Angus, M.A.
Stepney College Chapel .....	Rev. W. Jones .....	... ..	Rev. Dr. Murch
Tottenham .....	Rev. J. J. Davies ...	... ..	Rev. R. Wallace, M.A.
Trinity Chapel, Borough .....	Rev. B. Lewis .....	... ..	Rev. J. Webb
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner

PLACES.	MORNING.	AFTERNOON.	EVENING.
Vernon Chapel .....	Rev. O. Clarke .....	... ..	Rev. T. F. Abbott
Walworth, Lion Street .....	Rev. W. Brock .....	Rev. John Curwen*	Rev. H. J. Gamble
Walworth, Horsley Street .....	Rev. J. George .....	... ..	Rev. J. Angus, M.A.
Waterloo Road.....	Rev. J. Branch .....	... ..	Rev. J. Cubitt
Wild Street, Little .....	Rev. C. Woollacott	... ..	Rev. C. Woollacott
Woolwich, Queen Street .....	... ..	... ..	Rev. J. Davis

Collections will be made after these services.

#### ANNUAL MEETING OF JUVENILE AUXILIARIES, APRIL 24th.

The annual meeting of the young friends of the Society will be held on Monday, April 24th, (Easter Monday,) at Finsbury Chapel, Moorfields. The chair will be taken at two o'clock in the afternoon.

#### ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 25th.

A General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 25th of April, for the election of the Committee for the ensuing year, and the transaction of other business.

The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

#### ANNUAL PUBLIC MEETING, APRIL 27th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 27th of April: the chair will be taken by JOHN HENDERSON, Esq., of Glasgow, at ten o'clock.

Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

The adjourned meeting will be held at FINSBURY CHAPEL, MOORFIELDS, on the evening of Friday, April 28th. The chair will be taken by ROBERT LUSH, Esq., at half-past six.

#### NOTICE.

Ministers who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Missionary Society, not later than the TENTH OF APRIL. He will have much pleasure in making the necessary arrangements.

## WEST INDIES.

## BAHAMAS.

From Nassau we have a letter dated January 16th, written by our friend Mr. Littlewood, whose distressing state of health has caused a suspension of his labours for some months, and now impedes those active exertions in which he formerly delighted. The reader will sympathize with him in reference both to his afflictions and his desire for further usefulness.

Through the infinite mercy of our God I continue till the present moment, and in looking back upon the past I am constrained to exclaim, "Hitherto hath the Lord helped me." Goodness and mercy have followed me all the days of my life, and not one good thing hath failed of all that the Lord hath promised.

The past year has been marked with afflictive and painful providences. The severe and protracted illness of my beloved partner, the sudden removal of our new born babe to its heavenly home, and the lingering disease with which it has pleased my gracious Parent to visit me, have, I hope, had a sanctifying influence, and I desire to kiss the rod and Him who smiteth me. I would bless the Lord for affliction as well as for health, for I can truly say that it hath been good for me to be afflicted, in weaning my heart from the world, and in leading me nearer to God. Yea, I feel it good to give thanks to His holy name. In the cause of God I find great freedom and unspeakable pleasure. Nothing would grieve me more than to be an idler in his vineyard, and a burden to his church, though I hope that such is not the case. I will not conceal from you that such reflections have sometimes painfully disturbed my peace. I know that you feel a tender interest in all that concerns me, and will not forget me in your prayers.

Pray that I may abound in all the fruits of the Spirit, for this is good and profitable, without which I shall neither be a happy Christian nor an efficient missionary.

To be guided by an unerring hand is an incomparable blessing, and the more prayerfully I reflect upon this, the more convinced I am that I have been thus favoured. I wish not to choose my own calling or sphere of action, but were I left to myself after nearly seven years' experience in the missionary work—and I have had to wade through some deep waters—I should choose the life, the labour, the trials, the death, and the honours of a pious, an energetic, and useful missionary. Not because in the prosecution of his duties he has but little to do, but because in doing what is necessary he must be active himself, and apparently is amongst the most

useful on earth. It is true he must be forever poor, if he be so when he enters upon his engagements, but it is as certain that he will want no good thing. All his needful wants will be supplied, whilst through him instrumentally the hearts of thousands will be gladdened and made rich. As a family we have cause for gratitude. My beloved wife, who was last year nigh unto death, has materially recovered, and is now able to take a very active part in our operations.

She has the entire management of one of our sabbath schools, and Mrs. Capern superintends the other. They both attend to their respective classes during the week, and in various ways are very useful to our people; by their valuable aid we are relieved of an onerous duty on the sabbath, which, though always pleasant, naturally renders us unprepared for the more important exercise of the pulpit. About two months since our dear little Knibb had rather a severe attack of fever, but the Lord mercifully spared him to us, lest we should have sorrow upon sorrow. I have twice been laid aside from active labour; once for a week, and the next time for about three weeks, that is, either three or four sabbaths altogether, but you will be glad to hear that my health is improving.

Our church is a subject of deep and prayerful interest. We mourn and rejoice, weep and sing over it alternately. The want of piety, the lamentable instability and backsliding amongst us, are distressing proofs that many in the church love this present world too much; but the ardent, the simple, and unadorned piety of others is encouraging. So that we have not run in vain, neither laboured in vain. If the triumphant death of one saint through the cross of Christ is an ample remuneration for all the trials we suffer, the money you spend, and the anxiety endured, then have we been more than doubly paid during the year, leaving out every other benefit that may have accrued from our mission. Our congregations are large and interesting, the prayer, the class, the teachers', and the leaders' meetings, are often refreshing seasons from the presence of the Lord. Our day and sabbath schools are valuable auxiliaries to our mission. Though

much precious seed sown appears totally lost, we are occasionally cheered by the appearance of green blades, which we endeavour to foster and take care of. Several of our young people, some who were scholars and others who were teachers in our sabbath schools, have been introduced into the church since our last returns. May the Lord uphold them!

A part of the town of Nassau has lately been divided and subdivided into districts by us, and visitors have been appointed with a view of inducing parents to take a more lively interest in the spiritual and moral welfare of their children. By this means we hope to increase the number of our scholars and hearers.

In a letter from Mr. Capern, written about a fortnight later, he says, "Brother Littlewood's health has been better of late, and I trust that he will continue to improve. He is an amiable and valuable fellow labourer, and one with whom I can co-operate as cordially as with any man I know."

### TURKS' ISLANDS.

From Grand Cay, Mr. Rycroft writes thus, January 7th, 1848:—

Spared by a kind and indulgent Providence to pass through the labours and dangers common to the navigation of these seas, we cannot otherwise than bless the Lord who hath redeemed our lives from destruction, while in the same localities travelled by us during the year others have lost their lives. We have, too, abundant cause to encourage grateful sentiments to the God of all grace, inasmuch as the people of our anxieties have, with some exceptions, generally manifested reverence for the house of God, respect to ourselves for our works' sake, and, to a happy extent, a concern for the millions still under the power of heathenism and destitute of their mercies and privileges. It also affords us pleasure to think that our people are increasing in their judgment of things that are excellent, and in their stability and uniform conformity to Zion's Head and King.

Our Sunday-school, taught by the native members of our church, affords us delight as well as no small amount of effort, the superintendence falling on us amid other sabbath duties. Here may be seen, from the child of tender years to the youth in full vigour, the hoary headed, acquiring the art of reading in order to be able to peruse the sacred volume with intelligence; and then, again, a group of African youths pursuing their inquiries under the guidance of good brother Prince, originally from the land of wrong, and sorrow, and cupidity. Some of these scholars are members of our church, and others afford us hope for the future.

As to our congregations generally, they are composed of the coloured class, but frequently the white inhabitants are amongst our hearers, and of late amongst those who aid our funds. Thus far the white inhabitants have chiefly adhered to the established church, but of late have, I am happy to say, become more favourably disposed towards those dissenting from their church. We hope, therefore, that better days are at hand in this respect. Personally we receive every kindness from them.

A bible meeting has been attended to throughout the year with advantage to our young people, and it is hoped has extended their knowledge of the things which belong to their peace.

I am cheered, and no doubt you will be, in consequence of the result of our friends' efforts in connexion with our auxiliary society; that result being £61 6s. 4d.

The day school, numerously attended, has, in the absence of any other of the kind, been a great blessing to our poor children. But for it the children in attendance throughout the year must in most cases have idled away their time, and ultimately proved a curse to the place. This department of labour has taxed our strength fully, there being but one person to assist us in teaching 150 children. What a mercy that my dear wife and self have thus long been kept free from sickness. Had it been otherwise all matters must have stood still.

## DONATION FROM THE AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Rev. Joseph Angus, M.A.

DEAR BROTHER,

At the regular meeting of our Board, held on the 2nd ult., a resolution was unanimously passed, appropriating "the sum of 1000 dollars to the Baptist Missionary Society, for the use of its missionaries in Calcutta, in publishing the sacred scriptures in the languages of India." The money was not sent last month, and therefore I delayed communicating upon the subject. I understand from the treasurer that it will be forwarded by the next steamer.

If the receipts of the present month will warrant it, we design at our meeting on the

5th of April, to appropriate 1500 dollars more for the same object.

The affairs of our society are still prosperous. Its finances are steadily, although slowly, increasing. Still we feel that there is much need of effort, and still more of faith and of prayer, to ensure success in our enterprises. We could employ to great advantage twice the amount of money that we raise.

Wishing your society every degree of prosperity and increased usefulness,

I remain,

Your brother in Christ,

W. H. WICKOFF, Cor. Sec.

## PACKAGES FOR AFRICA.

Will our friends bear in mind that no goods for Africa are to be forwarded to our friend Mr. Neal, of Liverpool, without first writing to him, to ascertain whether he can conveniently take charge of them, and whether there is any probability of a vessel about to sail for Western Africa?

## FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Newbegin, W. ....	June 9.
	GRAHAM'S TOWN.....	Nelson, T. ....	Jan. 4.
AMERICA .....	PHILADELPHIA.....	Belcher, J. ....	Jan. 28.
ASIA .....	AGRA .....	Makepeace, J. ....	Dec. 30.
	BENARES .....	Heinig, H. ....	Dec. 28.
		Small, G. ....	Jan. 13.
	CALCUTTA.....	Thomas, J. ....	Jan. 8.
	COLOMBO .....	Davies, J. ....	Jan. 8 & 10.
	DELHI.....	Thompson, J. T. ....	Jan. 8.
	HOWRAH.....	Morgan, T. ....	Jan. 6.
	KANDY .....	Allen, J. ....	Jan. 13.
	MADRAS.....	Page, T. C. ....	Jan. 13.
	MATURA.....	Dawson, C. C. ....	Jan. 14.
AUSTRALIA .....	ANGASTON.....	Stonehouse, G. ....	July 18.
BAHAMAS.....	GRAND CAY .....	Ryeroft, W. K. ....	Jan. 6 & 7.
	NASSAU .....	Capern, H. ....	Jan. 27 & 29.
		Littlewood, W. ....	Jan. 10.
BRITANNY .....	MORLAIN.....	Jenkins, J. ....	Feb. 21.
HAITI .....	JACMEL .....	Milbourn, T. ....	Feb. 7.
JAMAICA .....	ANNATTO BAY .....	Gould, T. ....	Feb. 5.
		Jones, S. ....	Jan. 26.
	BROWN'S TOWN.....	Clark, J. ....	Jan. 4 & 26.
	KETTERING .....	Knibb, M. ....	Feb. 4.
	KINGSTON .....	Graham, R. ....	Jan. 20.
		Milbourn, T. ....	Jan. 13.
	MOUNT CAREY .....	Hewett, E. ....	Jan. 26.
	MOUNT HERMON .....	Clarke, J. ....	Jan. 19.
		Hume, J. ....	Jan. 19.

SALTER'S HILL.....	Dendy, W.....	Feb. 3.	
SPANISH TOWN.....	Phillippo, J. M.....	Jan. 30.	
STEWART TOWN.....	Dexter, B. B.....	Jan. 19.	
NETHERLANDS..AMSTERDAM.....	Muller, S.....	Feb. 18.	
NUMANDORP.....	Byl, J.....	Feb. 25.	
TRINIDAD.....	PORT OF SPAIN.....	Law, J.....	Feb. 5.

## ACKNOWLEDGMENTS.

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

Mr. Hartley, for a parcel of magazines;  
 Friends at Plymouth, by Miss Square, for a box of clothing, &c., for the *African Mission*;  
 Friends at Kingsbridge, for a parcel of clothing, for the same;  
 Mrs. Brown, Shefford, for a parcel of magazines;  
 A friend, for a parcel of magazines;  
 Friends at Bow, for a box of useful articles, for *Rev. H. Capern, Nassau*;  
 Mrs. Watson, Walworth, for a box, for *Mrs. Merrick, Bimbia*;  
 Mrs. Penney, for Dr. Carey's copy of the "*Hortus Bengalensis*."

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of  
 February, 1848.*

Annual Subscriptions.	£ s. d.	Donations.	£ s. d.		£ s. d.
Allen, J. H., Esq.....	2 2 0	Dunt, Mr. John.....	5 0 0	Roxton—	
Bartlett, Rev. T., Mar- wood.....	1 1 0	E. & G.....	0 2 8	Contributions, for	
Beddome, B., Esq.....	1 1 0	Edmenace, Mrs.....	0 5 0	Dove.....	0 15 6
Benham, J. L., Esq.....	2 2 0	Foster, E., Card by, for		Contributions, for	
Benham, Mr. James.....	1 1 0	Dove.....	0 9 6	Dove.....	1 8 6
Burton, Rev. J., Apper- ley Bridge.....	2 0 0	Friend.....	0 4 0		
Button, S. J., Esq.....	1 1 0	Hartley, Mr. J., Card by,		BERKSHIRE.	
Button, Miss.....	0 10 6	for Dove.....	0 4 0	Windsor—	
Collins, W., Esq.....	3 3 0	Rackstraw, Mast., Card		Collections.....	6 4 0
Doane, Messrs. G. and J.	3 3 0	by, for Dove.....	0 6 6	Contributions.....	6 12 6
Dunt, Mr. T.....	1 1 0	R. B.....	0 4 6		
Dunt, Mr. John.....	1 1 0	S. G.....	1 0 0	BUCKINGHAMSHIRE.	
Edwarde, Mrs.....	1 1 0	Do., for <i>Theological In-</i>		Haddenham—	
Gardiner, Mr. B. W.....	1 1 0	stitution, Jamaica.....	2 0 0	Collections.....	4 2 9
Gurney, W. B., Esq.....	100 0 0	Thompson, F., Collected		Contributions.....	10 8 8
Gurney, Henry, Esq.....	5 5 0	by, for Dove.....	1 0 0	Long Crendon—	
Gurney, Miss.....	1 1 0	Tritton, Joseph, Esq.,		Collections.....	1 11 10
Hamilton, T., Esq.....	1 1 0	for <i>Brown's Town</i>		Contributions.....	1 7 8
Hancock, Rixon, & Co.,		Schools.....	5 0 0	Do., for Dove.....	0 18 5
Messrs.....	1 1 0			Towsey—	
Hodge, J., Esq.....	1 1 0	LONDON AUXILIARIES.		Collection.....	4 9 4
Howard, Luke, Esq.....	2 2 0	Alfred Place—		Sunday School.....	0 14 0
Hume, Mrs.....	1 1 0	Sunday School, for			
Jones, C., Esq.....	2 2 0	Africa.....	1 0 0	CAMBRIDGESHIRE.	
Key, William, Esq.....	1 1 0	Islington Green—		Soham—	
Low, James, Esq.....	1 1 0	Contributions.....	0 6 6	Sunday School, for	
Meacher, Mrs.....	1 1 0	Do., for Dove.....	5 0 0	Dove.....	1 1 6
Morrell, C., Esq.....	2 2 0	Regent Street, on ac- count.....	42 11 4	Swavesey—	
Pewtress, T., Esq.....	1 1 0	Salters' Hall—		Contributions, for	
Phillips, Mr. T.....	1 1 0	Contributions, for		Dove.....	1 0 0
Pudner, Mrs.....	1 1 0	Do.....	0 0 6		
Ridley, S., Esq.....	1 1 0	Do., Sunday School,		CORNWALL.	
Rippon, Mrs. T.....	5 0 0	for do.....	3 6 9	Grampound—	
Smith, Mrs. J. J.....	1 1 0			Contributions, by Miss	
Spalding, T., Esq.....	1 1 0	BEDFORDSHIRE.		Ellen James, for	
Toswill, C. S., Esq.....	5 5 0	Bedford, Second Church—		Haiti School.....	2 3 0
Walkden, John, Esq.....	1 1 0	Contributions, for		Launceston—	
		Dove.....	0 17 0	Contributions, for	
				Dove.....	1 7 8



SOUTH WALES.		£	s.	d.			£	s.	d.			£	s.	d.
<b>BRECKNOCKSHIRE—</b>					<b>Llysvane—</b>					<b>Jabez—</b>				
Brynmawr, Sion	2	5	0		Collection	1	5	0		Collection	1	14	6	
Pant y Celyn	5	16	8		Contributions	0	18	1		Contributions	3	5	6	
Pontbrenllwyd	0	10	6		<b>Merthyr—</b>					<b>Llanglofan—</b>				
Pontestyll	4	15	0		Dewlais	5	17	9		Maoneivchog	0	4	0	
Ynysyfelin	0	15	0		Ebenezer	4	13	0		Trefdraeth (Newport)	3	17	6	
					Sion	7	4	4		Trelettest	3	8	0	
<b>CARDIGANSHIRE—</b>					<b>Neath—</b>					<b>RADNORSHIRE—</b>				
Aberystwith	10	0	6		<b>Bethania—</b>					Rock				
Penrhynoch	0	14	1		Sunday School, for									
Talybont	2	12	8		Dove	0	15	0						
					Tabernacle—									
					Collection	1	3	3						
<b>CARNARVONSHIRE—</b>					<b>Salem—</b>					Acknowledged before				
Pwllheli					Collection	0	16	0						
Contributions, for					Tongwynlas—									
Dove	1	0	0		Collection	0	12	5						
					Contributions	1	1	0						
<b>CARMARTHENSHIRE—</b>					<b>Wautrodau—</b>					256 2 9				
Bwlchnewydd	1	3	8		Collection	1	16	6						
Finon	0	8	7		Contributions	1	3	9						
Llanely, Sion	5	16	0		<b>MONMOUTHSHIRE—</b>					86 2 9				
Meidrim, Salem	4	11	0		<b>Argoed and Bont</b>									
Rhydwylym	4	1	10		Bassaieg, Bethesda	2	13	2						
Saron	0	13	3		Blaenau, Gwent	4	14	9						
Volin Voel	3	15	0		Blaenavon, Horeb	2	10	8						
					Do., do	2	10	8						
					Llanwenarth	9	2	0						
					Nantyglo, Hermon	7	15	2						
					Penycae, Nebo	4	12	0						
<b>GLAMORGANSHIRE—</b>					<b>Pontheer—</b>									
Caerphilly—					Contributions, for									
Collection	2	3	0		Dove	2	7	6						
Contributions	1	16	0		Sirhowy	10	0	4						
Do., Sunday School	0	14	11		Tredegar, Welch	9	10	10						
					Twyn Gwyn—									
<b>Cardiff—</b>					Collection	1	12	0						
Collection, Public					<b>MONTGOMERYSHIRE—</b>									
Meeting, Bethany	6	12	3		<b>Caerws—</b>									
Bethany—					Contributions, for									
Collection	9	7	10		Dove	0	6	1						
Contributions	23	1	7		Mochtrfref	0	8	2						
Do., Sunday School	0	7	5		Sarn	1	8	0						
Do., do., Glass					Staylittie—									
House	1	9	6		Contributions, for									
Tabernacle—					Debt	0	8	0						
Sunday School, for					<b>Pembrokeshire—</b>									
Dove	2	9	2		Blaencvnnin	5	13	7						
Clydach, Bethany—					Blaenffos—									
Collection	0	13	0		Collection	1	11	4						
Cwmaman—					Contributions	2	10	0						
Collection	0	11	6		Do., Sunday School	4	2	3						
Foxhole—					<b>Caersalem—</b>									
Collection	0	7	0		Collection	1	1	6						
Glyn Neath—					Contributions	1	0	0						
Collection	0	14	2		Carmel	1	13	1						
Contribution	0	10	0		Elynon	8	7	5						
Gerazim					Fisguard	5	7	6						
Collection	0	6	0		Harmony	3	10	0						
Llancaivan—														
Collection	0	13	6											
Do., Roos	0	6	6											
Contributions	0	6	0											

## SCOTLAND.

<b>Auchencairn—</b>			
Contributions, for			
Dove	1	0	0
<b>Auchterader—</b>			
Sabbath School, for			
Dove	0	4	6
<b>Berwick—</b>			
Paxton, Edward, Esq.	2	10	0
Paxton, W., Esq.	2	10	0
Sabbath School, for			
Dove	3	0	0
<b>Burray—</b>			
Laird, Mr. Andrew,			
for Africa	1	0	0
Do., for Asia	1	0	0
<b>Edinburgh—</b>			
Contributions, by Rev.			
James Clark, for			
Dove	2	2	0
Do., by Mr. J. A.			
Haldane, for Dove	4	12	2
Do., Sabbath School,			
by Miss Haldane,			
for Dove	0	14	10
<b>Irvine—</b>			
Contributions, for			
Dove	2	3	10
<b>Tiree, Island of—</b>			
Contributions, for			
Dove	1	0	0
<b>Tullynet—</b>			
Contributions, for			
Dove	3	8	7
<b>FOREIGN.</b>			
<b>Bahamas—</b>			
Nassau	54	1	0
<b>Netherlands Auxiliary,</b>			
by Professor S. Mul-			
ler	125	0	0

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