

# THE MISSIONARY HERALD.

The Missionary Herald (July 1850).



PITCH LAKE, TRINIDAD.

## TRINIDAD.

## THE PITCH LAKE.

Among the most singular natural phenomena of the island of Trinidad, where our brethren LAW and COWEN labour, is the lake Brea, or Pitch Lake. It is an area of about 150 acres on the north-west side of the island, and thirty miles from Port of Spain. It is thus described by a recent traveller:—

Imagine a black surface—a dreary, desolate black—spread out to the length of nearly half a mile, by an eighth in width—slightly varied by many fissures—some of them but a step across, some just too wide to jump (as I found by trying)—a few of these fissures filled with short shrubbery, but most of them mere ponds of water—of water clear as the mountain spring; and then imagine the whole bordered by a thick growth of trees, and the graceful bending bamboo, and this whole border thickly hanging with a profusion and variety of beautiful flowers—I know not the spot elsewhere where the eye can rest on such a profusion of flowers at a glance—and this may possibly convey some general idea of the peculiarity of a general view. For a closer inspection of the central part of the lake I was obliged to repeat my visit the next morning, securing the services of a negro to carry a plank to bridge the unjumpable fissures.

I then found spots where the surface of the pitch would gradually sink beneath my feet, so that in a few moments I stood in a cavity ankle deep. In other places it seemed to be boiling below; for the surface around me was bubbling and simmering like that of a pot over the fire, while the gas thus disengaged was very strong. Though the surface of the lake is generally too hard to receive a foot-print—just hard enough to cut readily with an axe—there are places where the pitch oozes out in nearly a liquid form, so that one may dip it with a spoon. Some of the

water fissures are quite deep, afford good bathing, and are tolerably well stocked with fish.

Near the lake I found a coloured man engaged in boiling the pitch in several large boilers. A part of this he sells after boiling, in a pure state, and to the rest he adds a portion of lime, when it is shipped as mastic. He says he has cut from the lake a great many hundreds of tons, but he never penetrates more than ten or twelve inches below the surface, and the hole is always filled again within two days after the cutting. The supply is doubtless inexhaustible. But the pitch is not confined to the spot I have endeavoured to describe. There are masses of it extending miles inland, and at several points it extends to the sea beach. At the last place it is cut out in large quantities to ship to this city and some of the islands to use in building, and in flagging the streets. It is used by the steamers, being largely mixed with coal for fuel, and is recently coming into use in the manufacture of petroleum. But wherever these cuttings are made—on the lake, inland, or on the beach—the quantity is almost immediately made good, and in some places gradually increases. The neighbourhood is in motion, very slow to be sure, yet there is, as it were, a growing up of the surface in spots, so that the houses in La Brea are found now and then to have a side or an end raised a few inches above its opposite.

## INDIA.

## CALCUTTA.

In a brief note, under date of May 3, 1850, our brother WENGER in the following words gives us the highly important information of the establishment of religious liberty in India.

I write just a line to call your attention to the act passed on the 11th April by the Governor-General in council, of which the following is a copy. I omit the preamble.

“So much of any law or usage now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any

religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories."

This is a noble act, just of the right stamp. I trust our friends in England will not fail to give glory to God for it.

It is one of the many proofs we have that our government here is really desirous of doing what is right. It looks sharp after its revenue, but with this exception it does really

seek the good of the people; and among the judges, magistrates, and collectors whom it employs, there is probably a larger proportion of pious men than in any other body of official persons in any part of the world. The great defect is the small number of European government officers: one judge, one magistrate, and one collector for say every 600,000 souls, in some districts for nearly a million, is the ordinary proportion in the interior. The people are oppressed by the native underlings.

As may be supposed, this measure of justice awakens the wrath of the rigid and bigoted Hindoo, and the natives are not slow to perceive the fatal effect it may have on the duration of their creed. The *Bengal Recorder*, a paper edited by a well-educated native in Calcutta, says, "The die is cast, and all is over. Such a blow has been struck at the stupendous structure of the Hindoo faith," as neither Mahmood of Ghuznie, nor any of his persecuting and iconoclast successors, nor Tippoo Sultan inflicted on it. Some of the votaries of Vishnu even go so far as to propose to petition the imperial legislature against the act, as if the power of persecution being removed, the main support of Hindooism was swept away.

Another act, called the Apprenticing Act, is also likely to have an important bearing on the welfare of the native Christians, who have for a long time been oppressed by peculiar disadvantages, which this act will remove. When called by God's grace from the midst of their idolatrous countrymen, they are in a great measure constrained to depend upon artificial sources of subsistence. "No native workmen," says the editor of the *Friend of India*, "will teach them a trade, and no native Baboo will willingly employ them. They will now, however, be able to apprentice themselves to Europeans, and thus obtain a knowledge of mechanics, which will place them in a superior position. They will be brought into direct rivalry, on fair terms, with other native classes, and we shall soon see that their superior regularity, and more than average honesty, will place them on high vantage ground."

Thus the proceedings of the government of India concur with the evangelizing labours of our missionary brethren to prepare the way for the future triumphs of the cross.

Notices of several recent baptisms at various mission stations have reached us. At Circular Road, one young female was baptized into Christ on the 7th April. At Colingah, on the same day, our native missionary brother, Shujaat Ali, immersed a young East Indian. At Narsikdachoke, on the 21st, Mr. LEWIS had the pleasure of baptizing, on a confession of faith, three Bengali converts. Mr. WILLIAMS has also baptized one native female at Agra, and Mr. SMITH three at Chitaura: two of the number were formerly wards of the Orphan Refuge at Patna.

It will give our readers unfeigned pleasure, and excite their gratitude to God, to learn that our brother, Mr. DENHAM, has returned from Maulmain much improved in health. "In his case," says Mr. THOMAS, "God has heard prayer, and been very gracious."

On the other hand, our brother THOMAS has been most sorely tried by the decease of one of his children, a daughter in her twenty-first year, his constant companion for many years when going to preach or attend prayer-meetings at Lal Bazar. She was seated with her beloved parents at breakfast in the morn-

ing; but in the evening was a corpse. So rapid and fatal is disease in the sultry clime of Bengal. Though she had not made a public profession of the name of Christ, yet are the hearts of our beloved brother and his partner cheered with the confident hope of her entrance into the glory of the Lord; for by many manifest tokens was it apparent that she loved the Saviour whom it was her delight to hear proclaimed by her now sorrowing father. "My heavenly Father," says Mr. THOMAS, "has mingled a cup, and given it me to drink: may He graciously watch and control the effects, and make the result abundant to his glory!"

### MONGHIR.

Mr. LAWRENCE, writing from Monghir on the 29th April, gives us an interesting account of some recent additions to the church under his care. With the exception of Mrs. LAWRENCE, the mission families have been preserved in "pretty good health." Mr. LAWRENCE writes:—

#### *Baptisms.*

I am happy to inform you that on the 4th of this month six of those who have been waiting for some months were publicly baptized, having testified before the church their repentance towards God and faith in the Lord Jesus Christ. One of the six is a lady who was brought up in the Roman catholic faith, and who continued in that communion, although she did not strictly conform herself to its tenets, until about a year ago, when she became fully convinced that Romanism is unscriptural, false, and delusive, and therefore renounced it. She was a stranger to the gospel plan of salvation, and to her own heart, until about three years ago, when, being on a visit at Monghir, she attended with her relatives at our chapel, and heard a discourse which was the means of awakening her attention to the necessity of being born again. On another visit to this place, about a year ago, her mind became so greatly exercised that she could find no rest until she had proposed herself to us as a candidate for baptism. We advised her to wait for some months longer, and if she still continued in the same mind, we informed her that we should then be happy to hear from her again. This was a trial to her, but we hope that it has been beneficial, and we are more fully satisfied of her being a sincere

and humble believer in the Lord Jesus Christ. She fears that she will be compelled to reside where she will not have Christian society, or the ministry of the word; and this is a great grief to her; but it is her consolation to know that the Almighty Saviour, to whose service she has devoted herself, is not confined to places or means—his grace is every where all-sufficient.

Many pious people are so situated in this country that they but rarely have access to the public means of grace, and seldom see truly Christian friends. Hence they have to stand alone, amidst many privations and trials. Such Christian friends need the sympathy and prayers of the Lord's people.

The other five who were baptized are natives, who have been brought to a knowledge of themselves, and of Christ as the Saviour, we hope, in Monghir. All have been kept waiting for many months, and we are pleased to see that during their probation their knowledge and experience have been improving. We trust that they will be consistent and honourable members of our Christian community. We are not without hopes of three or four more persons, who are very earnestly seeking admittance into the church. May we be so directed by the Holy Spirit, that we may admit none who will not be accepted by the Lord in the day when He shall try every man's work of what sort it is!

It will, we are sure, give our readers much pleasure to peruse the following translation by Mr. LAWRENCE of the journal kept by our young native brother Sudeen, while on a journey undertaken by Nainsukh and himself to Baijnath at the beginning of the year. It is an interesting example of the mode in which our native brethren seek to convey to their idolatrous countrymen the knowledge of the gospel of Christ.

The journal of Nainsukh and Sudeen, containing some particulars of their visit to the mela at Baijnath, a celebrated resort of

pilgrims from all parts of India, distant from Monghir about seventy miles to the south-east.

*The Sacrifice.*

*January 14th, 1850.* We left Monghir about two P.M., and arrived at Nau Ghari, where we pitched our tent for the night. On the 15th, early in the morning, we went into the village, and preached to the people. They appeared to listen with much pleasure, and no one opposed us. After taking our meal at noon, we took down our tent, and proceeded on our journey. In the road we met with many pilgrims, and as we were walking together, we had much conversation. On our arrival at Maha-devar a strange sight presented itself. What should we see but a great crowd of people assembled under a tree, instruments of music were being played, preparations for some kind of worship were in progress, and a man stood with a fine he-goat (intended for sacrifice). We went into their midst, and speaking to them in a tone of reproof, inquired, what are you about? At the same time four chokidars (watchmen), who were standing near, cried out, "listen to the Company's order." Immediately all were silent, and then we began to speak to them on the greatness of the sin they were committing. I (Nainsukh) was about to put my foot on the pindee (a lump of earth used in the ceremony), but one of the chokidars laid hold of my hand to prevent me. I continued speaking to them for some time, when the man who was the principal person concerned in the ceremony recognized me, for I had held a long conversation with him on a former occasion, and he immediately told the musicians to play their instruments, who made so great a noise that speaking was useless, we therefore left them. In the evening we came to Kalryanpur, and put up our tent.

*The Journey.*

*Wednesday, 16th.* In the morning we went into the village; the people appeared very pleased to see us, and listened to our preaching with evident good feeling. While we were speaking a person of some importance sent for us. We went to his house, and found him very willing to hear the word. After leaving him we went to another place, and preached for some time. We then went to our tent, and took some refreshment, after which we again went into the bazar, and continued speaking with the people until evening.

*Thursday, 17th.* Very early in the morning we left the above place, and while proceeding along the road we found many people with whom we had much conversation. Some of them listened with great attention; A Mohammedan fakir (beggar) promised to visit us in Monghir.

*Friday, 18th.* We again proceeded on our way, conversing with our fellow travellers as we went along, and arrived at Bhagulpore

about eight A.M. We pitched our tent in a grove.

*Saturday, 19th.* We went in the morning to call on the collector, and found the late collector of Monghir also here. Both these gentlemen admitted us to an interview, and received us very kindly. They desired us to come again at one, P.M., to-morrow. After taking our dinner we went to the Sipah-Lines (quarters for native soldiers), and found Mahes at home. We were glad to find that he reads the scriptures, and converses with others about them, on the great truths therein contained. Some had asked him for our books, and he had promised to procure some from us when we should come to Bhagulpore, and to keep them in reserve for distribution, as occasion might offer. His conversation with us was excellent. In the evening we went into the bazar, and conversed with the shopkeepers.

*Mahes.*

*Lord's day, 20th.* We went to the collector's according to appointment, and both the collectors went with us to the chaplain's house. The chaplain called together all his servants, and I (Nainsukh) explained a portion of scripture and prayed with them all. Afterwards we accompanied the collector again to his house, who very kindly offered to provide me with any thing I might be in need of. Taking leave of these gentlemen, we returned to our tent, and on arriving there what should we see but Mahes and a congregation of more than thirty persons sitting near our tent, waiting for us. This was delightful. We sang a hymn, and had some preaching, after which we had a long conversation with Mahes; and it really appears to us that he has made great advances in the knowledge of religion. He conversed not only with us, but with other people also in our presence, in a most excellent manner. He is no longer the Mahes he used to be. He is a hopeful character. [Mahes is a hill-man, the master of a school of hill-boys at Bhagulpore; he appears to have profited by our late dear brother Hurter's ministrations.]

*Monday, 21st.* To-day we were prevented from doing any work by an accident, through which one of our boxes was broken, and our gari (cart) was injured: we had to repair them.

*Tuesday, 22nd.* We left Bhagulpore, and after proceeding about two kos, our gari was overturned. Sudeen received a severe bruise, and a boy who was with us had a very narrow escape with his life. The gari fell over him, but by the Lord's mercy we got him out without injury. We managed to put our things in order, and again proceeded on our way, thankful that no more serious injury had been sustained.

*To be continued in our next.*

## CEYLON.

Our esteemed brother, Mr. ALLEN, has forwarded us, under date of May 9th, the following particulars and tabular statement of the schools in the Colombo district. As these will be interesting to the young friends who have so zealously taken some of them under their care, we gladly insert them here.

## SCHOOLS IN CONNEXION WITH COLOMBO DISTRICT, 1850.

Name of Place.	Station to which School belongs.	Boys.	Girls.	No. in Attendance.	
The Pettah ..	Colombo .....	1	...	20	Boarding school. Sabbath school, Native.
Matwal .....	Do. ....	...	...	20	
Grand Pass ...	Do. ....	1	...	44	Supported by local contributions.
Demettagoda...	Do. ....	1	...	40	
Matakooly.....	Do. ....	1	...	30	
Byamville .....	Byamville .....	1	...	24	
Kalunalgoda ..	Do. ....	1	...	25	Supported by local contributions.
Yakkuduwa ...	Do. ....	1	...	20	
Toduwagoda ...	Do. ....	1	...	41	
Cosrupuya .....	Do. ....	1	...	33	
Dolupitiya .....	Do. ....	1	...	40	
Kottigahawatte	Kottigahawatte	1	...	26	New Park Street.
Gototoowa .....	Do. ....	1	...	24	
Kalanimulle ...	Do. ....	1	...	27	Sab. school, Probert's, Bristol. Melksham.
Mahabootgama	Do. ....	1	...	33	
Ambitele .....	Do. ....	1	...	35	
Biagama .....	Do. ....	1	...	27	Local contributions.
Dalgama .....	Do. ....	1	...	15	
Walgama .....	Walgama .....	1	...	25	Local contributions.
Welliswise .....	Hendella .....	1	...	50	
Gonawella .....	Gonawella .....	1	...	35	Local contributions. Ditto.
Kalany .....	Do. ....	1	...	25	
Potteville .....	Do. ....	1	...	20	
Hanwella .....	Hanwella .....	1	...	35	

From the above you will see where our schools are situated, and how they are attended. The character of the schools will be best given, perhaps, by saying that they are in point of fact so many sabbath schools — what sabbath schools are in England. Here they are taught six days in the week instead of one; that is all the real difference that obtains. I speak, of course, of the schools named, all of which I have visited within the last three months, with the exception of two, to which I should have gone this very week, but the awful weather we have had has compelled me to stay at home sorely against my will.

The storms we have almost every day just now are appalling, the house almost reels under the incessant rolling and crashing of the thunder.

These schools are for the most part, as far as I have seen and can judge, about equal to good sabbath schools in England. Considerable pains have been taken with the masters, who are in most instances church members,

though I believe there are two or three instances in which they are only nominally Christians. They have been drilled into a method by which, if pursued, the children who attend cannot fail to learn and acquire a good knowledge of the bible, which is the class-book. Beyond learning to write, no other than religious instruction is imparted.

There will be some difference in the attainments of the children; much indeed will depend on the master, and a good deal on the native pastor, whose business it is to visit and inspect these schools periodically. But on the whole, with one or two exceptions, they are worth the money that is spent, and the pains that are taken with them. In most of them there are some in the bible-classes who can answer intelligently and readily to the questions put to them after a portion has been read. The scripture catechisms used compel them to search the scriptures, and I have met with many instances in which the children knew as much or more as any similar class in England. Of course

they have greatly the advantage of adults who cannot read. Hence in many instances they really know more of the bible than do the members of the churches. All our hope

concerning them is, that such instruction may be sanctified. At all events, it is one of the best ways of dislodging error.

With respect to more directly missionary operations, Mr. ALLEN writes:—

*Good doing.*

Some little success has attended the preaching of the truth here. A few have put on Christ. Others are waiting amongst the natives, and hope at length is about to be realized in connexion with the English congregation. There has been a noise amongst the bones for some time; some have started up, flesh and sinews have come upon them, and, best of all, there is life.

You will hear next time, probably, of the waters having been stirred there.

There is seldom any good doing and making its appearance, but the enemy starts up, and begins his noise. I have lately been the subject of newspaper writing. The enemy, in the form of some sciolist of the establishment, has undertaken to demonstrate to the world that the missionary has no right to lift up his voice for the Redeemer in the city, but that it is his duty to move on from the spot where Christianity exists, and give place to the pastor, i. e., the state-paid chaplain of Colombo. Strange threats have been held out towards such as they deem them who venture to take a seat in a mission chapel, but I have so much to do of that which I love, that I can scarcely afford time to smile at them. I long to see the day that is, I hope, rapidly rising on dear Old England, when that unhallowed connexion shall be among the things that were, and

then what will become of some of these specially called ones?

*Is help coming?*

Will next mail bring tidings of good to Ceylon? Has any one offered himself for Ceylon? Have God's people supplied the funds to send somebody? I cannot think but there are men, if the cry be raised. Colleges and churches thickly strewing the land, are there none within their walls that have the heart to say, "Here am I, send me." What is it that keeps them back? England wants them not half so badly as the world that lies in wickedness, and is sitting as it were in darkness and the shadow of death, waiting for some one to call her forth to light and life. Why will they not come? Are they afraid of difficulties, hostile climate, death-dealing influences as they exist? Count they their lives dear when Jesus calls to the high places of the field? What if the work and the difficulties, and the trials, and the dangers be great; the reward is greater than all. God is here, and that is quite enough; and every thing here, save man, is good. Why do they not come and help to make even man good? Help is needed, and if God has given to any a tolerable constitution and a heart full of love for souls, here such an one may find a field in which he can glorify God.

## WEST INDIES.

### HAITI.

The information communicated by Mr. WEBLEY since our last reference in the *Herald* is of an interesting and encouraging kind. In the month of January our brother visited Port au Prince, where a missionary meeting was held of a most gratifying character in conjunction with the American baptist brethren. It was the first ever held in Haiti. The chair was taken by an American converted negro, and the chapel filled to overflowing. The French meeting of the next evening was equally crowded. In the following extract from a letter dated March 6th, our brother gives an account of some recent baptisms, and urges the need he feels for a chapel to accommodate his native congregation.

*Baptisms.*

Since I last wrote to you we have had also the satisfaction of adding two Haitian converts by baptism to the fellowship of the church.

One is a middle aged, unmarried female, who dates her first religious impressions to the study of the bible I gave her. Shortly after receiving it she gave herself closely to reading its precious truths. The result of which was

that God opened her eyes to see her guilt and danger, and her heart to embrace the Saviour her bible revealed. She therefore soon abandoned her Sunday trading, attended the preaching of the word, and applied for baptism. She is now a consistent member of our little church. This is about the sixth case of conversion that has occurred here and elsewhere, directly and indirectly through the distribution of the grant of scriptures the Bible Society has placed at my disposal.

The other person baptized with her is a lad of fourteen, another and the fourth or fifth of our first fruits from the school. His mother is the first person I baptized in Haiti, and I need not tell you how much she rejoices to see her son walking in the truth. You too will learn with pleasure that he has considerable intelligence and ability, that there is every probability of his becoming sufficiently proficient in religious and secular knowledge to be ultimately of great service to the mission, and that he bids fair to be an ornament to the church. These two converts were baptized on the 26th of February, in the bay near "Liverpool Cottage" (the name we have given to our little country cot), and were received into the church, which now numbers nineteen, on the third of March.

#### *Prospects.*

The mission generally now wears an encouraging aspect. Besides these last two converts, we have two others of long standing who I trust will ere long be baptized, but who up to the present time have been prevented from being so, one by her mother, the other by her husband. Several others, too, seem on the threshold of the kingdom, and will, we trust, soon enter in. Our congregations also are looking up, and though they are not so numerously attended as they once were, yet we hope, from their present pleasing aspect, that we have not laboured in vain amongst this people.

#### *New chapel.*

A word about our chapel, which I will thank you to insert in the *Herald*. I have just sent home, by private ship, about an hundred and fifty printed circulars and letters, which have cost me a vast amount of valuable time to write, addressed, some to private friends, and some to baptist churches. I have had recourse to this step as the last to which I could resort for the purpose of raising the necessary funds for building our chapel. I cannot, therefore, but sincerely and confidently hope that though at present they have a vast number of claims upon their liberality, they will nevertheless kindly and generously contribute to our fund. I have already in hand about £60, besides £17 you still hold (£10 from Mr. Oughton, £5 from Mr. Clark of Brown's Town, and £2 which

Mr. Beal will pay you as a contribution from Miss Harris), and nearly £25 I have succeeded in collecting here this year. I have begged here recently from merchants and shopkeepers, from private individuals—rich and poor, *catholics* and protestants—and to my astonishment, one and all are so interested in the building of the chapel, that I have collected amongst them nearly 1500 Haitien dollars, or, as I have just stated, nearly £25 English money. One of our members, too, has given 1000 Haitien dollars, whilst I have promised myself to forego from this year's salary the same amount. We give these 2000 dollars for the purchase of a piece of land, for which we are negotiating, and which before this reaches you will in all probability be bought. Another person also has given, from a small property recently left her, £30 for an instrument to put in the chapel, which, as the people here are literally charmed by music, will prove, we think, a very successful, and certainly a very legitimate means of drawing them to the house of God. We have, therefore, personally, in the church and in the town, done our very utmost, and cannot subscribe more liberally to this long looked for and long cherished object than we have already done. We still lack, however, about £300, and for this our eyes now anxiously and involuntarily turn towards the beloved friends of the land that has given us birth, and we most fervently pray them in Christ's name to help us in this dilemma.

#### *Its necessity.*

At present we are without a chapel, and being so we are working in chains, are progressing slowly with our work of mercy, and are labouring in vain in attempting to draw to our preaching a vast portion of the town's inhabitants, principally, if not wholly, on account of the prejudice they have against worship conducted in a private house. And should we not now succeed in getting a chapel after the strenuous efforts we have for this last three years made, we shall become a laughing-stock and a by-word amongst this people; shall appear to them to have wished to make them the dupes of our deceit, by having extracted money from their pockets for an object which they will say we knew beforehand we should not be able to accomplish; shall still keep from the means of grace those who will not worship with us in a room, who, however, as they have contributed towards a chapel, would in all probability attend it were one erected, and shall almost annihilate the good we have for years been attempting to do. Nor are these mere imaginary results, which might be supposed would follow the non-erection of a chapel here. They are results that have already occurred in the painful experience of our Wesleyan brethren at Port



at Prince, Au Cap, and at Jeremie, who found it impossible even to secure a congregation at these stations until they had built chapels in each of them. The happy results that have followed the erection of chapels at these stations by these brethren are already before you and before the world. I need not therefore here refer to them. Suffice it to say, that we have every reason to believe that, with the divine blessing, the same success would attend the building of a house for God here. Many of our dear friends at home have given to the mission in cases of emergency £100, £500, and even £1000. We are fully persuaded too that this portion of the mission field still lives in the affections of their hearts, [and we cannot think that they will now withhold from us the small sum of £300; that they will see us give our lives and our all to an object which is as dear to their hearts as it is to ours; that they will allow us to become subject to privation and want by giving ourselves even beyond our means to this object, and not *willingly*

give us the *small* portion of their abundance which we most humbly and most anxiously solicit from them. Tell our beloved friends, my dear brother, that afflicted and benighted Haiti stretches forth her hands and her expectations to Britain—that she regards England as the envy of the world for her wealth, and that she fondly indulges the hope that British Christians will never forget that their unbounded riches have been given them to bless and save a world that perishes as it asks relief. I have sometimes told our dear people here not to look for too much from my kindred at home, because a multitude of urgent claims are perpetually pressing upon them, and they have told me, almost with tears in their eyes, “No, but our British brethren *will* help us; your letters will move their hearts to give, and the desire of our hearts will be accomplished.” Indeed, I assure you that so deeply interested are they now become in the erection of a chapel, that should we not succeed in getting one, their hearts would almost break.

We trust that the earnest wishes of our brother and his flock may speedily be realized. It will give us sincere pleasure to be the means of aiding them by the transmission of any funds our readers may supply.

#### JAMAICA, CALABAR.

Our treasurer, S. M. Peto, Esq., has favoured us with the following important communication from our esteemed brother, Mr. Tinson, on the training of a native ministry for Jamaica. It is with great pleasure, and also at Mr. Tinson's request, we here give it insertion.

MY DEAR SIR,—

The subject on which I am about to write has excited much interest, and is one on which various sentiments have prevailed, and probably still prevail. I also would show my opinion: and in answer to the question, Is it possible, or probable, that efficient native preachers can be raised up in Jamaica to carry on the work of the ministry when the European teachers are removed? I unhesitatingly answer, Yes; it is not only possible, and probable, but certain, if proper attention and encouragement be given to the undertaking. Think not because I have thus plunged “in medias res,” that I am going to treat the subject in an off-hand or careless manner. What I have to offer is the result of close, long-continued thought, observation, and experience. I am not going to theorize. For theories I care little or nothing until they have been tested by experiment. To establish my assertion, I shall deal with facts—not those recorded in past history, but with tangible, living realities; and such

“Facts are chiefs that winna ding,  
And downa be disputed.”

The subject is confessedly one of importance, viewed in connexion with missionary operations, and I am not ignorant that it has often formed a serious element in the discussion of missionary questions—that it is a subject on which much grave and prayerful deliberation has been bestowed, yet little hitherto has been effected.

I am not aware of any mission field that has been opened, and brought under culture by Europeans, the cultivation of which has been taken up and successfully carried on by a native ministry. There may be such cases, but if so, they are the exceptions, and not the rule; and why is this? It surely is not in accordance with the genius of Christianity, the design of its Author, or the aim of missionary societies. The religion of the bible, like all the productions of Deity, has its seed in itself, and is destined to fill the earth with its fruitfulness, by the diffusion of its principles, through the agency of its recipients. An opinion seemed once to prevail, that native agency, though viewed as highly important in a subordinate capacity, could not

be safely or advantageously trusted to go alone. I am not concerned to trouble myself about a notion that facts are annihilating. There was a time in Jamaica, since my acquaintance with it, when the black or coloured man was effectually excluded from any participation in public affairs. That such a state of things must of necessity have produced an unhealthy, morbid condition of society, no one can require to be told. Society consisted of two extremes; every white man that wore shoes and stockings assumed to be a gentleman, and was dubbed an esquire, while all others, whether coloured or black, educated or not, were viewed as the "dirty feet of the body politic," to carry without a murmur the burdens imposed upon them. But that time has past; the world moves on, and we must move with it, or be dragged after it.

In the tone of public feeling, and the removal of prejudice, a marvellous change has taken place. This change is progressing, I hope healthily, and the wonder is, not at the slowness of its progress, but at the rapidity of its advancement. And should any person now talk of incapacity on the ground of colour merely, he would not only expose himself to merited rebuke, but evince a lamentable ignorance of the present state of society. If men can rise to distinction as merchants, lawyers, and statesmen, why not as preachers of the gospel? Surely if there be capacity for receiving such an education as will fit for some of the most important and responsible situations in civil and political life, of which we have ample proof at this moment in Jamaica, what should hinder men of the same race and clime, when converted to God, becoming intelligent and efficient preachers of the gospel? It may be said, that in a small community like this, men may be voted into public office from other considerations than personal fitness. Granted, but the argument cuts both ways, and holds with one class as well as another. In our legislative, municipal, and parochial bodies there are natives of character and talent. I am not called upon to defend the wisdom or the worth of these bodies; as a whole it may be very presumptuous, if not impertinent, in me to attempt such a service. The public papers have been finding sad fault with them of late, but I see the same thing happens in England, and perhaps it will be so till the millennium. Not only are some important offices under government filled in this island by natives, but they are found among the most talented and able pleaders at the bar. If it be said, that our converts are not men of such ability, we reply, what should prevent their becoming so? Have not many in England, and elsewhere, risen to eminence in science and theology who received the first elements of their education in the sabbath school?

Fears have been entertained that in the government of churches there would be failure. All men do not possess alike the power of directing others, some have it not at all, and if such a man, whether white or black, has been erroneously induced to take a situation, or wriggled himself into it, to fill which he has no capacity, leave him alone, if there be no power to remove, and if he does not discover the mistake, others will, and the sooner he falls back into his proper position the better. It may be well for the world, and the church too, if many would learn that lesson. Facts, however, do not establish the fears referred to, but prove the reverse. Those who have gone out from this institution as pastors have shown no particular deficiency in the matter of government. One had a difficult case to manage at the very outset, but the result has shown that he acted wisely. He has two congregations, but no chapel or mission-house, he preaches in two booths, and hires a residence for himself and family, but he goes on quietly, and as well as his neighbours. He keeps a day school, and he told me a day or two ago that he has fifty children. The church has had several additions during his ministry; and should any suspect that the additions have been hasty, I have no sympathy with the reflection; and if it should be so, he has only followed, and that with very unequal steps, his older brethren, so that one may say to the objector, in thus saying thou condemnest us also. Another student, who was not with us more than three years, has been settled over a church since January, 1847. He has gone on very happily, supports a wife and eight children, and has nearly finished a good chapel, fifty feet by thirty-two, and he told me a few weeks ago that they were not in debt. What some are doing may not others do? This week some of our brethren assemble at Monague, to ordain another of our students over the church there. This young man has been with the people some months, and though he is not likely to have a bed of roses, he writes and feels about his work in a manner that does credit to his head and his heart. I may be told that there have already been many native preachers, and that they all failed. This, with two or three exceptions, is perfectly true, and the cause is obvious. They were not only illiterate, but wicked; they either formed parties, and drew them off, or attached themselves to parties that had been previously seduced; they could not of course be sanctioned by the accredited agents of our mission, and they soon came to nought. The men we are now sending out are sanctioned and encouraged by our ministers; thus I presume we are taking a step in the right direction, especially at a time when missionary societies find it so difficult to sustain their varied agencies, and when the circumstances of this island im-

peratively demand some plan of operation to meet as early as possible the exigencies of the mission without foreign aid. From the diminished resources of our mission, combined with other causes, some of our ablest men have been contemplating a return to their native country, and if men cannot be found here, what is to become of our churches? But it may be said, if the European cannot stand his ground, how is the native to do it? Do it very well, and he himself will be benefited by being allowed to do it. Let him stand on his own feet, and unencumbered by foreign support, which must involve foreign control—I speak not of aid for schools or buildings, these may be legitimate objects of appeal—but I refer to personal support. And in respect to that, there is, and must of necessity be, a very material difference in the expense of native and European agency. What but a conviction of this has kept alive the ardent desire ever evinced by missionary societies to bring into operation as early possible a native ministry, that they may employ their resources in sending the gospel elsewhere? And that conviction is perfectly right, though the difference of expense may not so readily appear either to a native or European who has no knowledge of any country but his own. A person unacquainted with all the customs and conditions of social life except those of his native land, must to a great extent, if not altogether, be incapable of forming a just opinion on this question. From his limited experience he cannot accurately estimate the influences of climate in forming the habits and manners of a people, and is therefore incompetent to decide on the relative necessities or wants of the parties. With colour I have nothing to do; I view any assumption of superiority, merely on that ground, from whatever quarter it may arise, as meriting nothing but contempt. Neither will I institute an inquiry as to whether a black man *can* or *cannot* do with less than a white man. Such a course would lead to invidious comparisons, which I have no right to make, and for which I see no necessity. Let there be a fair field, and no favour, and leave every man, be his colour what it may, to occupy the status to which his abilities and character may raise him. If a black or coloured man, by his talent, piety, and intelligence, should rise to the pastorate of one of our largest churches, let him enjoy all the advantages such a position could give him, and let us rejoice in his elevation. Should any man be so ill informed as to imagine because he is a minister, that he must therefore be at once, without regard to circumstances or talent, on a par with all about him, and be entitled to live in the same style, and incur a similar expenditure, to any other, he must just learn another lesson, and, left alone, time and events will soon supply the requisite

instruction. He must learn what many holy and devoted men daily experience in England and everywhere else, that God makes distinctions, and man must submit. But I have no right to suppose that any man here would entertain such notions. As to what a man *can* or *cannot* do without, there will be different opinions. Some sigh over abundance, and are full of wants in the midst of repletion, while others learn, in whatsoever state they are, therewith to be content, and like the ancient sage, wonder that there are so many things they can do without. When Diogenes broke his cup on seeing a boy drink water from his hand, he marvelled that he should so long have encumbered himself with a useless article.

But that native agency has the advantage of European in point of expense, can readily be perceived by a mind conversant with the climate, and the constitution of society in both countries. In addition to the serious expense of an outfit and passage for European agents, which cannot be incurred for native ministers, habits, constitution, climate, ignorance of the country, its customs, and the work to be performed, must all be considered. And in all these the native will have the advantage, and, other things being equal, may perform the same amount of labour at less expense. And whether the native minister fills a higher or a lower station, he enters on his labours with those habits of life, knowledge of his work and of the people, which the European has to acquire; the acquisition of which involves expense or suffering. If the former cannot be borne, the latter must be endured; to neither of which is the native minister subject.

No man is necessarily exempt from illness, but the native is habituated to the climate, and less likely to be affected by those diseases incident to strangers, and which often entail heavy expenses. I have known European missionaries who, led by glowing descriptions of the country, the people, and the work, of which they could know nothing but from report, cherish hopes that never have been, and perhaps never ought to be, realized, but which led them into pecuniary responsibilities, involving endless perplexity and disquietude. This cannot in part, and need not at all, be the case with the native minister. He enters on his work in his own country, and amongst his own people, to whom alone he looks for support; he is not ignorant of his sphere of labour, and knows what are his means and appliances for working it, while he need not be seduced by any delusive or unjustifiable anticipations of future liberality from the people, or vague expectations of foreign aid, being already familiar with the condition of the country and its inhabitants. These are among the reasons why a native agency should as early as possible be employed in every mission field, while it is in perfect

accordance with the spirit of Christianity and the dictates of common sense. Providence is now bringing out men in our churches, slowly, but as many as we are able to take, fitted by piety, zeal, and a desire of knowledge, that will enable them in due time, by God's blessing, to preach the gospel acceptably and successfully to their fellow countrymen when many of the present ministers, now

crushed with difficulties arising out of their past efforts for the mission, shall have ceased from their labours, and entered upon their rest.

I remain,  
My dear sir, with much esteem,  
Your obliged and grateful servant,  
JOSHUA TINSON.  
S. M. PETO, Esq., M.P.

## HOME PROCEEDINGS.

We have to announce the safe arrival in this country of Mr. and Mrs. MAKEPEACE and family from India, Mrs. CAPERN and son from the Bahamas, Mr. and Mrs. SAKER and Miss VITOU from Africa, seeking by a temporary residence in England a restoration to health, also Mr. KINGDON from Belize. Some short time since tidings were heard of Mr. DAWSON and family off the coast of Portugal, on their way home from Ceylon; but we have not yet heard of their landing in England.

The return of so many of our brethren from the field of labour through shattered health, calls for increased exertions on the part of the churches to supply the Committee with the means of re-inforcing the missionary band. At present they cannot send out a single new missionary. Consequently the stations now left, are destitute; and unless speedily supplied, the toil and expenditure of years will be rendered almost fruitless.

Mr. and Mrs. SAKER, and Miss VITOU, were kindly brought home in the vessel belonging to the United Presbyterian Church Mission in Africa, free of all expense to the Society. Our cordial thanks are tendered to our brethren for this act of kindness to the Society and its missionaries.

Meetings have been held, since the commencement of the present financial year, at Bristol, Bath, and places adjacent, which were attended by Messrs. SPRIGG, KATTERNS, TUCKER, CLARKE, and TRESTRAIL; at Amersham by Messrs. MAKEPEACE and KATTERNS; at Liverpool by Messrs. MAKEPEACE and CLARKE; at Norwich, and surrounding towns and villages, by Messrs. UNDERHILL, GRIFFITHS, and WHEELER; at St. Hiliers and Guernsey by Mr. FISHBOURNE; at Cambridge and places adjacent by Dr. COX, and Messrs. ELVEN and TRESTRAIL. Mr. UNDERHILL has also visited Colchester, and Mr. TRESTRAIL Luton. The general results of these meetings have been satisfactory, and the spirit pervading them earnest, cordial, and animating.

The income of the Society, for general purposes, has somewhat increased. The amount received up to the present time has exceeded that received at the corresponding period of the past year by nearly £1000. Should the remaining portion of the year prove equally prosperous, the debt now owing will be considerably reduced. But still no new missionaries can be sent out. All that can be done is to hold the ground at present occupied. In vain do brethren call for more help. Stations abandoned by brethren whose health is broken, or by the death of those who have fallen, can not be filled up; nor can those who are fast hastening to the close of their labours be furnished with the assistance now becoming absolutely necessary to the continuance of the mission in India, Africa, and Ceylon. Such are the facts. We commend them to the serious consideration of the churches. May they seek help from on high. May they abound yet more and more in fervent prayer. And may they add to these their own more active and devoted efforts.

## FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	March 1.
		Newbegin, W.	Dec. 27, Jan. 14, Feb. 9.
	CLARENCE	Newbegin, W.	Nov. 29, Jan. 26, Feb. 28.
		Saker, A.	Nov. 26, Jan. 4, 5, and 24, Feb. 2, 15, and 26.
	GRAHAM'S TOWN	Hay, A., & Nelson, T.	February 22.
AMERICA	MONTREAL	Davies, B.	March 16.
		Hearle, J.	March 26.
	NEW YORK	Capern, H.	May 2.
		Colgate, W.	April 16.
ASIA	BENARES	Small, G.	April 13.
	CALCUTTA	Aratoon, C. C.	December 6.
		Thomas, J.	Feb. 7 & 8, March 8, April 6.
		Wenger, J.	February 5, April 6.
	CHITOURA	Smith, J.	February 23.
	COLOMBO	Allen, J.	Feb. 15, March 11, April 15.
		Dawson, C. C.	February 10.
	DACCA	Robinson, W.	January 7.
	DELHI	Thompson, J. T.	Feb. 6, March 21, April 30.
	DINAGEPORE	Smylie, H.	February 10.
	INTALLY	Pearce, G.	Feb. —, March 7, April 5.
	MADRAS	Page, T. C.	Feb. 13, March —, April 12.
MONGHIR	Parsons, J.	March 25.	
SERAMPORE	Denbam, W. H.	March 6, April 6.	
BAHAMAS	GRAND CAY	Rycroft, W. K.	February 16.
	NASSAU	Capern, H.	March 15 & 27.
		Littlewood, W.	March 27.
BRITTANY	MORLAIX	Jenkins, J.	April 3, May 25.
GERMANY	GEATHIN	Dannenberg, J. C. A.	March 25.
HAITI	JACMEL	Webley, W. H.	March 6, April 9, May 6.
HOLLAND	ROTTERDAM	Hugenholtz, P. H. & anor.	April 15.
HONDURAS	BELIZE RIVER	Kingdon, J.	Feb. 9, March 13, April 3.
JAMAICA	ANNATTO BAY	Jones, S.	April 22.
	BROWN'S TOWN	Clark, J.	March, 21, April 4 & 19.
	CALABAR	Tinson, J.	Feb. 17, March 18, April 3 and 15, May 3.
	GURNEY'S MOUNT	Armstrong, C.	March 5.
	JERICHO	Cornford, P. H.	March 19.
	KINGSTON	Oughton, H. L.	May 8.
	LUCEA	May, J.	March 30.
	MONTEGO BAY	Reid, J.	February 17.
	MOUNT NEBO	Tunley, J.	May 2.
	PORT MARIA	Day, D.	March 10.
	ST. ANN'S BAY	Millard, B.	Feb. 16, March 5 & 23.
	SALTER'S HILL	Dendy, W.	March 5.
	STEWART TOWN	Dexter, B. B.	March 6.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	March 25.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

- Friends at Upton on Severn, for a parcel of clothing ;
- Mrs. Naighton, for a parcel of magazines ;
- Mr. Lee, Portsea, for a box of valuable books ;
- Children of Lewisham Road Sunday School, for a box of clothing.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month  
of April, 1850,—continued from page 388.

		£	s.	d.			£	s.	d.			£	s.	d.
<b>NORFOLK.</b>														
Buxton—					Contributions .....	16	10	0		Westmancote—				
Contribution .....	2	0	0	Dividend on Mr.						Collection .....	2	3	8	
Do., Sunday School	1	3	1	Butcher's Legacy	6	10	4			<b>YORKSHIRE.</b>				
Do., do., for Dove...	0	16	6	Badcox Lane—						Farsley—				
<b>DISS.</b>														
Collection .....	8	0	2	Collection .....	5	7	0			Sunday Schools, for				
Contributions .....	7	1	0	Contributions .....	9	4	0			Dove .....	0	17	0	
Do., Juvenile .....	5	13	10	Sheppard's Barton—						Gildersome—				
Do., Sunday School	0	16	6	Collection .....	6	8	0			Contributions, for				
<b>ELLINGHAM.</b>														
Sunday School, for				Contributions .....	15	8	4			Dove .....	1	5	3	
Dove .....	0	14	6	<b>STAFFORDSHIRE.</b>										
<b>FAKENHAM.</b>														
Collection .....	3	4	6	Newcastle under Lyne—						Leeds—				
Contributions .....	10	13	0	Contributions .....	5	0	0			Contributions, for				
Do., Juvenile .....	1	10	6	Tettenhall—						Dove .....	1	0	7	
<b>FOULSHAM.</b>														
Collection .....	2	10	2	Contributions .....	5	0	0			<b>SOUTH WALES.</b>				
Contributions .....	6	11	6	Wolverhampton—						SOUTH WALES, on ac-				
Proceeds of Tea Meet-				Contribution .....	0	5	0			Price .....	35	1	1	
ing .....	1	11	0	Do., Sunday School	2	15	0			<b>GLAMORGANSHIRE.—</b>				
<b>INGHAM.</b>														
Collection .....	6	11	1	<b>SURREY.</b>										
Contributions .....	15	12	10	Dorking—						Araat .....	2	8	0	
Do., Sunday School	0	12	7	Jackson, Mrs. ....	5	0	0			Lisvane .....	1	0	0	
<b>MUNDLESLEY.</b>														
Collection .....	1	10	6	<b>SUSSEX.</b>										
<b>NORWICH.</b>														
Collection, Public				Hastings—						<b>PENBROKESHIRE.—</b>				
Meeting .....	13	7	6	Gray, Rev. Dr. ....	0	10	6			Blaenconyn—				
<b>ST. CLEMENT'S.—</b>														
Collections .....	11	0	1	<b>WILTSHIRE.</b>										
Contributions .....	23	15	6	Bradley, North—						Collection .....	0	17	2	
Do., for Dove .....	3	15	0	Collection .....	4	7	3			Contributions .....	2	7	1	
<b>ST. MARY'S.—</b>														
Collections .....	19	12	8	Devizes—						Do., Sunday School	1	18	0	
Contributions .....	68	1	3	Collection, Public						Blaenlynn—				
Do., for Dove .....	2	16	10	Meeting .....	9	8	0			Collection .....	0	16	6	
<b>SPROWSTON.</b>														
Collection .....	1	5	0	High Street—						Contributions .....	7	15	0	
<b>SWAFFHAM.</b>														
Collection .....	6	4	6	Collection .....	2	3	0			Pisgab—				
Contributions .....	4	0	0	Contributions .....	16	1	9			Collection .....	1	0	0	
Do., Juvenile .....	7	14	5	Second Church—						<b>SCOTLAND.</b>				
Do., for Dove .....	0	12	0	Collection .....	5	12	3			Edinburgh—				
<b>WORSTEAD.</b>														
Collection .....	7	0	0	Contributions .....	11	19	0			Contributions, by Rev.				
Contributions .....	6	7	10	Do., Juvenile .....	11	8	2			C. Anderson .....	2	0	0	
<b>ACKNOWLEDGED IN LAST YEAR'S ACCOUNT .....</b>														
<b>252 5 10</b>														
<b>WOLLASTON.</b>														
Ward, Mr. John .....	10	0	0	<b>LAVERTON.</b>										
<b>52 5 10</b>														
<b>NORTHAMPTONSHIRE.</b>														
<b>WORCESTERSHIRE.</b>														
<b>BOWDLEY.</b>														
<b>COLLECTIONS .....</b>														
<b>6 0 10</b>														
<b>CONTRIBUTIONS .....</b>														
<b>3 12 0</b>														
<b>DO., SUNDAY SCHOOL .....</b>														
<b>0 3 6</b>														
<b>9 10 4</b>														
<b>LESS PROPORTION TO BAPTIST IRISH SOCIETY .....</b>														
<b>2 8 7</b>														
<b>7 7 9</b>														
<b>FOREIGN.</b>														
<b>GRAHAM'S TOWN—</b>														
<b>CONTRIBUTIONS, TWO YEARS .....</b>														
<b>138 0 0</b>														
<b>MONTREAL—</b>														
<b>WENHAM, J. J., ESQ... ..</b>														
<b>3 0 0</b>														

Received during the month of May, 1850.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.	
	£ s. d.
Sermon to Young Men at the Poultry Chapel	22 0 0
Camberwell	41 3 7
Eldon Street	6 5 7
Hammersmith	8 0 6
Hampstead	3 9 6
Henrietta Street, additional	0 11 0
Highbate	9 10 0
Mazepond	13 14 0
New Park Street	16 4 6
Regent Street, Lambeth	18 8 6
Do., Juvenile	2 3 2
Salter's Hall	11 13 6
Stepney College	2 0 0

Annual Subscriptions.	
	£ s. d.
Giles, Edward, Esq.	1 1 0
Gough, Mr. E., additional	0 10 6
Taylor, Mr., Whetstone	1 0 0
Wheelor, Mr. D. D.	1 1 0

Donations.	
	£ s. d.
Allingham, Mr. John	10 0 0
Beddome, R. B., Esq.	21 0 0
Friend, by Mr. Bowser	1 0 0
Mariborough, E., Esq.	5 0 0
Nash, W. W., Esq.	10 10 0
Nash, Mrs. W. W.	10 10 0
Peto, S. M., Esq., M.P.	50 0 0
Roe, Mr. Freeman	2 0 0
Smith, W. L., Esq., and Mrs. Smith	100 0 0
Stevenson, George, Esq.	50 0 0

Legacy.	
	£ s. d.
James, Rev. W., late of Lower Redbrook, Gloucestershire, by the Rev. G. Ridout	47 2 10

LONDON AUXILIARY.	
	£ s. d.
Cumberland Street—Bible Class, for Schools	0 14 6

BEDFORDSHIRE.	
	£ s. d.
A. S.	10 0 0
Biggleswade—Friend	0 10 0

CORNWALL.	
	£ s. d.
Port Isaac—Muir, Mr. and Mrs.	0 5 6

DEVONSHIRE.	
	£ s. d.
Christow—Collection	1 9 7
Exeter—Collection, Public Meeting, Bartholomew Street	5 17 5
Contributions	3 11 0
Bartholomew Street—Collection	5 5 8
Contributions, Sunday School, Bible, and Infant Classes	3 5 6

	£ s. d.
South Street—Collection	2 15 8
Hemyock—Collection	0 14 6
Kimlington—Collection	1 18 6
Shaldon—A dying bequest	1 2 6
Tiverton—Collection	6 18 6
Contributions	7 16 6
Do., for Native Teacher, Dinagapore	5 0 0
Yarcombe—Collection	1 0 0

DORSETSHIRE.	
	£ s. d.
Lyme Regis—Sunday School, for Dove	3 3 0
Weymouth—Collection	4 6 6
Contributions	9 2 11
Do., Sunday School	8 5 7

ESSEX.	
	£ s. d.
Braintree—Collections	12 0 0
Contributions	5 10 0
Halstead—Collection	4 0 0
Contributions	4 0 0
	25 10 0
Acknowledged before	22 0 0
	3 10 0
Langham—Blyth, Mr. T.	0 10 0
Teyling—Kemp, Mrs.	1 1 0

GLOUCESTERSHIRE.	
	£ s. d.
Cheltenham, Ebenezer Chapel—Contributions (1848)	10 0 0

HAMPSHIRE.	
	£ s. d.
Andover—Anon, by Rev. W. Goodman	2 0 0
Winchester—Contributions, by Mr. Buchanan	1 14 0

HERTFORDSHIRE.	
	£ s. d.
Totteridge and Whetstone—Contributions, by Jno. Wood, Esq.	3 15 8

KENT.	
	£ s. d.
Greenwich, Lewisham Road—Collection	8 14 6
Contributions	12 6 8

LANCASHIRE.	
	£ s. d.
Liverpool	1 11 0
Rochdale—Contributions, for Chapel at Jacmel	5 6 0
Spark Bridge—Fell, John, Esq.	5 0 0

LEICESTERSHIRE.	
	£ s. d.
Husband's Bosworth—Collection	1 0 0
Ililton—Hackney, Mr. Samuel	3 0 0
Leicester, Charles Street—Harris, R. Esq., jun.	10 0 0
Sheephead—Contributions, for Debt	4 5 0

NORTHAMPTONSHIRE.	
	£ s. d.
Buckby, Long—Collection	9 5 0
Contributions, Juvenile	1 0 0
Kettering—Proceeds of Lecture	0 13 3

NORTHUMBERLAND.	
	£ s. d.
Berwick on Tweed—Collection, Mr. Cairn's	1 16 0

NOTTINGHAMSHIRE.	
	£ s. d.
Carlton Hall, near Worksop—Contributions, by Mrs. Scott	0 10 0

SOMERSETSHIRE.	
	£ s. d.
Beckington—Collection	3 14 8
Bridgewater—Collections	6 3 2
Contributions	2 6 6
Do., Juvenile	8 4 2
Bristol—Balance of last year	66 16 9
On account of present year	239 9 1
Curry North—Collection	0 10 0
Highbridge—Collection	0 12 0
Contributions	1 6 4
Isle Abbott—Collection	0 12 4
Contributions	1 9 0
Montacute—Collection	3 5 11
Contributions	7 13 9
Do., Sun. School	1 3 0
Stogumber—Collection	1 16 9
Uppottery—Collection	1 14 0
Wincanton—Collection	3 4 0
Contributions	3 10 7
Do., Sunday School	0 9 0

SUFFOLK.	
	£ s. d.
Debenham—Peck, Mr. J.	1 1 0
Ipswich—Goodchild, Mr.	1 0 0
Sudbury—Holman, Misses	1 0 0

SURREY.	
	£ s. d.
Norwood, Upper—Collection	3 6 5

