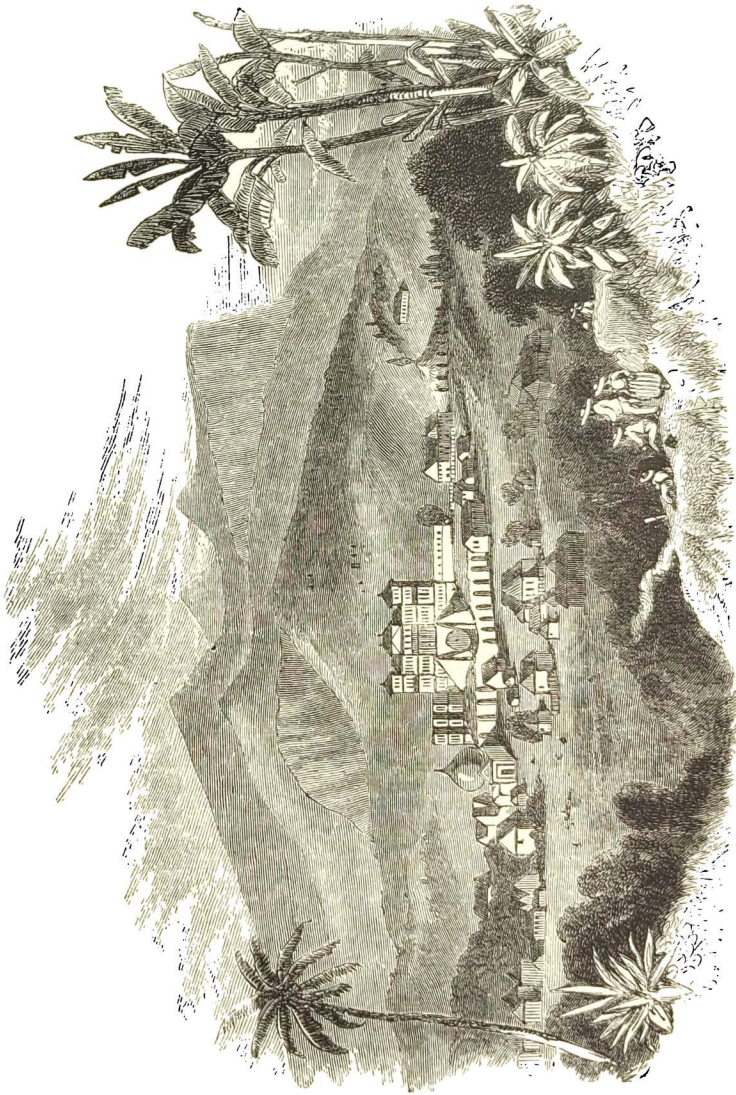


THE MISSIONARY HERALD.



PALACE OF SANS SOUCI, HAITI.

The Missionary Herald (Feb. 1851).

INDIA.

The intelligence from this portion of the mission field is of a very encouraging description. Information of baptisms has been received from several of the Society's stations. In Calcutta, at Lal Bazar, two young female disciples were added to the church on the last sabbath in November. At Howrah, one believer; at Agra, two; at Chitaurah, one Hindoo; at Benares, five; and at Chittagong, two converts have during the same month made confession of faith in Christ. We heartily join in the prayer that "all who have thus publicly declared their faith in the Lord Jesus Christ may prove plants of his right hand planting, and throughout life walk worthy of that holy name by which they are called."

THE DEPUTATION.

In the last Herald we announced the arrival of our brethren RUSSELL and LEECHMAN in Calcutta. Their progress in visiting the stations of the Society, with some incidents of the journey to Benares, will be found detailed in the following brief communication from Mr. LEECHMAN. It is dated Cawnpore, November 30, 1850.

The journey.

We left Calcutta for the Upper Provinces on the 14th inst., and were five days and six nights in a coach [the mail], travelling to Benares! We went night and day, only stopping to breakfast in the morning and to dine and sup at one meal in the evening; never were in a bed, or had our clothes off, all the long journey. We adopted this mode of travelling to save time, that we may if possible get through our work before the hot season sets in. It was somewhat trying—hot, hot by day, and cold, cold by night; but as our day our strength was, and we really stood it well, and are better rather than worse for our long journey.

But, such a journey as it was I never had in all my wanderings at home or abroad. We had a very good coach, strong and heavy, but very comfortable. To Pultah Ghat, a little above Barrakpore, we had a pair of horses to urge us along; but after we crossed the Ganges, we were dragged and pushed by men for upwards of 400 miles, till we crossed the Ganges again at Benares!! What would the Society for Suppressing Cruelty to *Animals* say to this? Sometimes we had twelve Coolies, and sometimes sixteen, according to the nature of the road; and, going day and night, we travelled on an average, including stoppages, at the almost unprecedented speed of *three miles an hour!* After leaving the plains of Bengal, we got into a magnificent mountainous country: hills rising on hills, covered to their very summits with virgin forest jungle and noble wood, where man's foot had never trod, and

stretching out in ranges that were truly sublime. Up these hills we climbed like snails, then bounded down into the valleys with a momentum that was sometimes rather frightful and rather dangerous too. We had to cross several rivers, our wheels sinking in the sand as well as in the water, and twenty or thirty Coolies pushing and pulling with all their might could scarcely get us to move. At one deep river there were about fifty persons dragging us through, and we sitting on the top to keep ourselves dry, as the water was running into the coach, it was so deep. Yet all was well, and all ended well. Our path often lay through forests and jungle, in which there were many bears, and tigers, and other beasts of prey. One place was called "Shergotty," i. e., "the pass of the tiger." A gentleman there told us he had lately seen on his own premises, two tigers in one night! They are often seen on the road we passed, yet, though we travelled *by night*, we saw or heard of nothing to give us alarm. One Coolie ran before with a blazing torch, and the men kept shouting and crying out as they ran along, and the utmost we had to alarm us was a small snake crossing the road, that got among the bearers' feet, but did harm to no one. We had a bright, glorious moon shining in the sky, and our heavenly Father's hand was over us for good, by night and by day, all the journey through.

Benares.

On the morning of the 20th, we were safe with our dear friends in Benares, just three months, to a day, after we sailed from

Southampton, after having spent a month in Ceylon, and a fortnight in Calcutta by the way! Now that is good travelling, as I take it, and calls us to return grateful acknowledgments to the God of all our mercies.

After a bath and a good night's rest, my dear brother Russell and I were quite ourselves again.

Cawnpore.

We left Benares at eight, P.M., on the

27th inst., and reached Allahabad at eleven next morning: left at three, P.M., and got safe to Cawnpore about noon yesterday. We were at a church meeting in the evening—two soldiers were received into the church, who are to be baptized on Lord's day. We hope to spend a very pleasant sabbath here. I baptize the candidates, and brother Russell administers the Lord's supper.

HOWRAH.

Our brother MORGAN, in a letter dated September 26, 1850, after referring to the native character of the Hindoos as steeped in sensuality, and giving some references to an obscene idol he lately saw in the market place of Howrah, closes his letter with the following refreshing incident:—

The dying Hindoo.

A few days past, when visiting one of the schools, the teacher informed me that a Hindoo dying wished to see me. I went, and at once recognized the man as one of our hearers, on the road side, near his house, there were several Hindoos present. I prayed with the man, and when I directed his mind to the Ransom, there was a sweet smile on his face; there was here a germ. He was an intelligent man; could read and write. This, dear brethren, is a something to me. Oh, how bright Bengal looked to me that day! When the man died, the brahmins called to perform the funeral ceremonies, to give repose to the soul. The family offered a small sum, not the usual sum, in order to get rid of them. The brahmins went away cursing them, and pro-

missing not to come back again. This is what the family wanted. Let the people once begin, and brahmins will be at a discount.

Things are with us as usual. The year has been most trying to health; however I have been unusually well. No interruption, and I have been enabled to do a great deal of work.

The railway terminus will be here, and the rail will begin here in November. Howrah then will be an important place. I look forward with intense pleasure, after toiling here, and braving every kind and degree of difficulty. The population, English and native, are regularly stereotyped; there must be a change. Then we shall have noble opportunities to give the word, and send it over India, and we shall come in contact with all classes.

BARISAL.

A communication, dated Nov. 1, 1850, from our missionary brother, Mr. SALE, gives us some interesting particulars of the field of labour in which he is employed. The difficulties and perils of the heralds of the cross in such circumstances must be many; but they are amply repaid by the success which follows their endeavours through the rich mercy of God.

As we are now making efforts to prepare as complete and definite a report of the Backergunge mission as the scattered, or rather widely separated localities of our churches and the still somewhat unsettled state of the people will admit of, I need only say that we hope to forward such report by the next mail, and that our dear brother Page, who is still very unwell, and who hopes to gain some relief by visiting Moughir this cold season, will before he leaves, if

his health permit, write a line to you, which will be forwarded with the report.

Encouragements.

In the meantime, it is with devout thankfulness to the God of mercy that I acknowledge and rejoice in the many encouraging facts I have witnessed since my arrival here. In all our stations we have a goodly number of people who are continually receiving instruction in the truths of Christianity, and

many, very many, of those who are not members of our churches, are nevertheless greatly influenced in their conduct by what they learn. I should say quite as much as the majority of English congregations, as distinguished from churches.

Instructions imparted and schools.

We are anxiously endeavouring to teach as many of them as possible to read. Very many of them have already learned, and I think you will be specially interested in hearing that a good number of women as well as men, and of girls as well as boys, can and do read the scriptures for themselves. Still very much remains to be done in our out-stations before we shall be able to say that even the majority do so. We want more teachers. These I trust will in time be provided, at least to some extent, by the classes now in existence at Barisal (our chief station). Mr. and Mrs. Page have a fine class of adult females, some of whom have been rescued from circumstances of much degradation, and all of whom are learning to read and to sew; and what is still better, as we hope, to feel aright, by the blessing of the Father of spirits. Besides this, Mrs. Sale has an interesting little school of girls (the number at present is thirteen), who are being taught to read, and write, and sew, and their progress hitherto has certainly been very gratifying. In the matter of sewing they, as well as a class of boys whom Mrs. Sale is hoping to put into the way of getting a livelihood as ladies' tailors, have succeeded so well as to create not a little interest in the minds of some of our European neighbours. The more so perhaps on account of the low caste to which they, in common with almost all our people belong. We are, however, not without hope that this is but the beginning of the exaltation of the despised and outcast Chandal to a height, social and moral, that shall put to silence and to shame the scoffing and the pride of their conceited and self-righteous neighbours.

Journeys.

As we are under the necessity of taking the rains for our visits to the stations, we have just concluded our last trip for the present; that is, till near the end of the cold weather, when some part of the district will become dry enough to walk upon, that is, with the occasional assistance of a couple of men to carry us across, here and there, a low place, in which the mud may happen to be inconveniently deep for one in European dress, and where, therefore, it is well to trust to legs which, unencumbered with superfluous drapery, do not wince at an extra six inches of defilement.

Nature of the country.

I observe you ask for a description of our part of the country, but really if you expect

anything interesting to be made of a district where there is not a hill three feet high, nor a stone to throw at a pariah dog, I am not your man. I will confess that during our last journey (or if you please, voyage) over these huge cultivated swamps, interspersed alternately with strips of jungle, raised plots of land tenanted by the natives, who surround themselves with plantain, mango, palm, and betel-nut trees, and then with immense tracts of hoogla, a plant not unlike the bulrush, which seems here and there to defy the attacks and invasions of creation's lord,—I say, whilst sailing for days, sometimes in streams as large as the largest of English rivers, sometimes cutting, or rather forcing, a passage for ourselves through opposing rice, I have often wished that some rising genius was by our side, to do justice to the scene, and achieve for himself a triumph on new, if not romantic ground.

In fact, the whole district seems as though it had yet scarcely succeeded in establishing itself as a part of the dry land. Large tracts of it bear a very strong resemblance to the Sunderbunds, by which it is bounded on the south and east. Calcutta being a considerable distance to the N.W. of us (say about 150 miles from Barisal). Whilst, however, I am no admirer of the place (except, indeed, so far as the luxuriance of the foliage even of the jungle, and the real magnificence of some of the splendid climbers must interest a European beholder, even though they rise and fade in a swamp), yet I would not for a moment insinuate that this is a trial, or the occasion of any discouragement. Happy should we be if our real difficulties were as easily smiled away as all travelling adventures can be.

Disposition of the people.

It is true, indeed, as you intimate in your last, that the people are to some extent favourably disposed towards the reception of the true religion. There does appear to be, both in the Hindoo and Mussalman portions of the population, a degree of unsettledness which I apprehend is partly the effect, and partly the cause of that inquiring spirit which has led to the formation of new sects, and thus not unnaturally to the seeking after and adopting, so far as they understand it, the religion of Christ.

But though the people here have no settled and well defined system to which they intelligibly adhere, they cling tenaciously to the *faq-ends* of all; and whilst they are too ignorant even of the religion they profess to offer any intelligent defence, or even explanation of it, they turn away as with an instinctive aversion from the holiness of the gospel of Christ.

'Sufferings of the people.

Our people being generally poor and de-

pendent for the necessaries of life on their land, are very much, and in many cases entirely, at the mercy of the zemindars or landholders, most of whom being brahmins or Mussulmans of the first water, greatly harrass the poor creatures, stripping them in many cases, and turning them out of their homes, not unfrequently completing their destitution by destroying, or employing heathens to steal, their crops just as they are ready (it may be) to reap them. The mischief arising from this cause is greatly

aggravated by the wickedness and corruption prevailing in the police courts, which, whilst affording every facility for getting up false cases against an innocent but poor man, make it equally difficult for the same poor man to obtain even a fair hearing, seeing he cannot, perhaps will not bribe, the so-called officers of justice. Many an hour of suffering your missionaries have had, and will yet have from this source. But how many days and weeks of misery the poor people!

MONGHIR.

We now give the conclusion of brother PARSONS's account of his interesting missionary tour. The former part will be found in the Herald of December last.

Village labours.

In Hubbudpore, after some hours' promiscuous conversation and discussion with several persons on the ghaut, we went, towards evening, into the centre of the village, where a large congregation, comprising a majority, I should think, of the inhabitants of the village, listened with attention to three successive addresses from Soodeen, Nainsookh, and myself, only one person manifesting any disposition to interrupt or oppose.

In Nowlah, the first village on the Balan, we no sooner arrived than heavy rain came on. The shower had scarcely ceased, when we were saluted by the welcome sound of the people's spontaneously calling to us to come out and preach to them, which we did, and were heard with much attention. An old man, in conversation with Soodeen, lamented that all his time had been spent in sin. Our hearts were much encouraged by this spontaneous invitation to preach the gospel in the first of those villages to which our attention was particularly directed in this tour.

At Burecapore the younger branches of the zemindar's family were disposed to turn our visit and our message into ridicule, but the father invited us to be seated, and listened respectfully.

At Jununpore we sat an hour or two on the ghaut till evening, reading and conversing. The people were very attentive, and on leaving us, some said they considered it their good fortune to have seen us.

In Beerpore, an adjacent village, we arrived at an unfavourable time, when the villagers had mostly gone to their fields, and were therefore all the more pleased to be saluted by a man who called us to follow him to a house, in the outer verandah of which a number of persons had assembled to await our expected visit, who welcomed and heard us with much respect.

At Sunchra, a Pundit, in confidential con-

versation with Nainsookh, expressed his entire want of confidence in the Hindoo religion, and eagerly received the scriptures.

Mohammedan hearers.

At Noorgunge we awaited the dispersion of a crowd of Mohammedans, who had assembled to prayers in the court-yard of an old, dilapidated mosque, on occasion of the breaking up of their long fast of the Ramazan; and as they hied them to their homes, we preached to them the atoning sacrifice of Christ in opposition to their dead works and formalities.

The Kubeer sect.

In Ruseedpore we were surprised to see so many brahmans wearing the badge of the sect Kubeer, a man who ridiculed alike both the Hindoo and Mohammedan religions, and whose most prominent doctrine, at least the one most insisted upon by his followers, is this, that all life being a part of God, the great Original, all living beings must be considered of equal value; the ant, for instance, of equal value with the man, and that it is therefore a crime of the greatest magnitude to kill any animal for food. Those of this sect in this village, however, with two or three exceptions, were willing to hear the gospel, and very eager to get books, with which we were not able to supply them all, having but few left. Subsequently, we had another interview with the chief Pundit of this village, and we gave him a copy of the entire New Testament in Hindce, which he took with pleasure in his hands, with the request that we would pray that he might "be immersed" in its contents; meaning that he might understand them, and be suitably impressed by them.

Remarks.

The above are only a few of the encouragements we received during this tour. Out

of all the many villages we visited, there were but very few in which we did not receive a cordial hearing; and the last village we were at furnished as pleasing an instance as any. It was the village of Akburpore, on the Ganges, in which Nainsookh could remember to have preached only once before, and then he, in company with our late brother Hurter, was hooted at and ridiculed, but now the brahmans themselves, as soon as they recognized our boat at the ghaut, invited us into the village to speak, surrounded us, and listened to our message, and in the evening requested us to stay three or four days with them. And now may God, who "giveth increase," deign to smile on our efforts! In themselves, they have no per-

manent efficiency. We have sufficiently proved, by past experience, that "the letter" only, unaccompanied by the Spirit's life-giving energy, "killeth." Oh, for a spirit of unceasing, earnest prayer, that our word, which may be "a savour of death unto death" unto many, may also be a "savour of life unto life" to many more, who shall thereby be led to the knowledge of "the only true God and Jesus Christ, whom he hath sent."

I am thankful to say that myself and dear family, as also our dear fellow labourers and native brethren, are in usual health, and the various means of grace and modes of exertion are maintained amongst us, and, I trust, not without much benefit in various respects.

CEYLON.

The letter of the Rev. J. LEECHMAN, one of the brethren of the deputation, dated Nov. 7, 1850, given below, will afford much pleasure and satisfaction to our readers, and excite gratitude to Him by whom all things good and holy are wrought. How soon the Committee may be enabled to send help to our care-worn brother ALLEN, must depend upon the rising up in our churches of men adapted for the work. Kandy seems peculiarly to require the presence of a missionary. Progress has already been made in the place: but owing to the ravages death has made in our small missionary band, it is unoccupied as it ought to be. We earnestly commend the case of Ceylon to the prayers of the churches of Christ.

Through rich mercy we are now safely located in Calcutta, and, as the mail is about to leave, I sit down to give you some account of our proceedings hitherto. Much reason have we to praise the Lord for his great goodness and mercy, which have followed us until now. May he continue to direct, preserve, assist, and bless us!

We reached Calcutta on the morning of the 1st inst., and met with a most cordial welcome from our dear brethren. Leaving Calcutta affairs till another time, let me tell you the results of our visit to the stations in Ceylon.

The missionary.

We have seen much of our brother Allen; lived in his house for nearly a month—observed closely his spirit and behaviour, at home and abroad, with natives and Europeans, and esteem him a valuable missionary. He is a hardworking man, who is managing the affairs of the mission in his present trying position, with singular prudence, faithfulness, economy, and success. He is much esteemed and beloved. We have had gratifying testimony to his ability and devotedness from many quarters. We were sorry to see in his care-worn countenance the effects of his almost overwhelming responsibilities. If help is not speedily sent him, we fear he will

sink. We commend him and his estimable partner to the confidence and kind sympathy of the Committee, and trust every thing in your power will be done to aid and encourage them.

The native teachers.

With our dear native brethren, labouring at the different stations, we were, on the whole, much gratified. There is a diversity of character and talent amongst them—some more fitted for the work than others, but all, so far as we could ascertain, were good men, honoured of God to be useful. We met them individually and all together—at brother Allen's and their own stations—and saw in them much of God's grace. Some of them are men of considerable ability, well able to confute error, as well as inculcate divine truth; and even the less gifted, and less active, are not without cheering tokens of the divine blessing resting on their labours. With the schoolmasters we were not so well pleased. Great improvement is needed here. The particulars cannot be given in a letter, and perhaps considerable allowance should be made for the novel circumstances in which they were brought to the test, yet this class of agents requires both much instruction and constant supervision.

The native churches.

We had great pleasure in visiting the various churches in connexion with the Society. We are aware we saw them somewhat in their holiday attire. The novelty of our visit had its effect in bringing the multitude together, and at best, in our brief visit, we could do little more than scan the surface. Still, we saw enough to cheer our heart, and urge the Society onward. The church in the Pottah, Colombo, seems in a healthy state. Here is a nucleus of pious, influential European members, who are very hearty in the cause. Several (three Europeans and one Tamil) persons were baptized the last Lord's day we were there, and others, we were led to believe, would soon follow. They are about to make an effort to enlarge or rebuild their chapel, which is quite necessary for their comfort and progress. Had they a pastor who could give his energies to this work, it might soon become, through the divine blessing, a model church, of great use to the mission. Brother Allen fills the pulpit with great acceptance, but his numerous other duties prevent anything like pastoral superintendence. Let me earnestly entreat the brethren, with all possible expedition, to send them help. It was the native churches in the jungle, however, that most delighted us. We were not prepared for the gratifying scenes that burst upon us in our visits to the different stations. We had excellent opportunities of ascertaining the views and feelings of the dear brethren and sisters, and, after making every reasonable allowance, we are convinced God has done, and is doing, great things among these villages. They are for the most part poor, and not able to do much for the cause, but they understand their duty and privilege in this matter, and are beginning to do a little. European aid and influence seem yet necessary to their progress and permanence; they are, however, making advance, and, if wisely led on, will eventually be able to walk alone. The fields are white unto harvest; the desert is beginning to bloom as the rose.

The schools.

Though the teachers are not all we could wish, we were often much pleased with the children in the schools. They often read the scriptures, and answered questions, very correctly. The heathen around are very anxious to send their children to our schools. We had a deputation wait upon us, and beg us to establish a school in their district, pointing to their children who had no instructors. If properly conducted, schools would be a great blessing, and a valuable auxiliary to our more direct missionary work. Mrs. Allen's boarding school for Singhalese girls is a valuable institution. She has twenty under her own care, with whose progress we were much pleased. We found

some grown up young women anxious to be received into this seminary. Want of funds was the chief difficulty. Our American friends in the north of the island are doing great good by their boarding-schools for both sexes. It would be well if we could tread in their steps.

Cheering results of visit.

Our visit to this beautiful island has been to us a source of great enjoyment. We have met the greatest possible kindness from the respected friends with whom we were privileged to sojourn, and we do trust that, through the divine blessing, our visit has not been in vain. Our beloved brother Allen has been cheered in his solitude, and strengthened amid his heavy toils and trials; his dear people have been stirred up to more zealous, prayerful, personal effort to advance Christ's cause; some have been brought to decision who were formerly halting between the world and the church; in some instances that have come to our knowledge the word preached has not been in vain; the fact that we have come all the way from England to visit the native Christians, has spread abroad among the heathen, and even this will have a good effect; we have seen our beloved brethren face to face, and have had many opportunities of giving suitable advice, admonition, or encouragement, as the case might require; by our presence and public meetings our mission has been brought more prominently before the public in the island, and we hope a deeper interest excited in its behalf; often have we been assured that our visit will be the means of lasting good; we have felt it refreshing to our own souls, we believe it has been so to many others; conscious of many defects, we would lie low, and seek forgiveness; still we cannot but look on our visit here as a token for good at the commencement of our responsible undertaking. May God crown it all with his blessing! To him alone be all the praise!

Matura.

We have not been able to visit Matura. Indeed, after consultation with our friends, and mature thought, we do not think it advisable to continue this station. The southern part of the island is especially chosen as one of the districts of our Wesleyan brethren. They have excellent missionaries at Point-de-Galle; they are about being reinforced by a fresh supply of European missionaries, and then they intend strengthening their mission in the south as much as possible. Matura we therefore would leave to them. We deem it unwise, on many accounts, to have stations so wide apart as Matura, Colombo, and Kandy. These stations are each upwards of seventy miles apart, in a country where travelling is trying, tedious, and very expensive. Brethren

stationed there cannot meet and co-operate except at a vast expense of time, strength, and money. Our American brethren in Ceylon make their efforts bear on a district which, comparatively speaking, they can overtake and cultivate. It is so with our mission at Colombo and the places around; it might and should be so with us at Kandy. At Matura there is neither the same need, nor the same prospect of usefulness. To stretch our line so far will only weaken it, or snap it altogether.

Kandy, its importance.

I submit that Kandy, as a station of ours, should be strengthened and thoroughly worked. We are the only dissenters in the whole district—in the populous region around there is neither church nor chapel to be found, except where we have made a beginning; we have here erected at great expense, an excellent chapel and mission premises; we have thus publicly raised a standard for Christ and truth; can we lower it again, and desert the field, without disgrace or criminality? The climate there is much more bracing than in Colombo. A station in Kandy affords an opportunity of change to our brethren that might be mutually beneficial to them, their families, and the cause, when a little renovation of health and spirits was necessary. True, the European population is small, and the expense of living at Kandy is greater than at Colombo, but there is a fine field all around for proper missionary work. Were a devoted European brother stationed there, Kandy, by God's blessing, might soon become the centre of a circle of native churches and good Christian schools, that would be as the dew of heaven to the thirsty ground. Where are the funds? you ask. This I know is a difficulty. One of the most generous supporters of our mission lives in Kandy; if we withdraw we shall discourage him, and injure the cause of truth. For reasons that can better be given personally than by letter, it is not well that the native brother now having charge there should continue in charge, unless there be some considerable change for the better. As soon as possible I should rejoice to see a European brother located there.

Colombo. The necessity of help.

Still, at present, Colombo has the first claim. The great thing needed there is

immediate help. An amount of work and responsibility presses on brother Allen which it is impossible he can long sustain. Beloved brethren, let me entreat you, with all earnestness, to send our brother efficient aid. I would urge this at length, with all respect, but with all importunity, on the brethren in Committee, did I not believe you are as anxious to do this as are the friends in Ceylon that it were already done. May the Lord of the harvest provide both the men and the means, that he may be glorified!

Sort of men wanted.

Respecting the kind of men wanted, you scarcely need any information. Deep piety, sound sense, good temper, good preaching ability, a well informed mind, a good constitution capable of sustaining a good deal of physical toil, a heart devoted to the work, willing to endure hardness for Christ's sake and the salvation of souls—these are the qualifications required. If some devoted pastors of churches at home, like dear brother Daniel, whose name is a household word in Ceylon for apostolic simplicity and zeal—were some such brethren to consecrate themselves as he did to this work, they would be welcomed by multitudes in this lovely island with open hand and bounding heart. A more inviting field, white unto harvest, could scarcely be pointed out in our foreign mission.

Poor brother Dawson! we are full of anxiety about him and his dear family. We much fear the worst. He was much beloved in Kandy, and hoped to do so much for Ceylon among the young at home.

Visit to Madras.

On Friday, the 25th of October, we sailed from Galle on board the "Oriental." We had a beautiful run up to Madras, landed there on the 28th, and spent all the time we could with brother Page. He was very happy to see us. He does not look well, has much to try him, yet he is not without encouragement too. The church is in peace, and enjoying some tokens of the divine blessing. He is much isolated from all our brethren, and he seems to feel it a good deal. He himself is chiefly engaged in English work, but they have brethren who preach with acceptance to the heathen, and who seem zealous in the Lord's work.

WEST INDIES.

HAITI.

From a letter of our esteemed brother, Mr. WEBLEY, dated November 20, 1850, we lay before our readers the many encouraging facts that follow. If the mission

has been planted in sorrow and watered with tears, the prospect of a glorious harvest is full of consolation. It is worthy of observation how large a part the distribution of God's word has in these conversions. Faith and prayer are alike stimulated by these proofs of divine working in the faithful discharge of missionary duty.

The school.

In this department of labour the efforts of the teachers have been crowned with the most cheering and unlooked for success. Two of the dear children who died, one this year and the other last, have been, we trust, united to the fellowship of the redeemed above. Two others have been received to the communion of the church here. Two others again are waiting to put on the Lord Jesus by a public profession of his name in the waters of baptism. And lastly, of five others we have reason to hope that the work of grace has been begun in their hearts.

Interesting inquirers.

In the town, too, some interesting cases of inquiry after truth, and indeed of conversion, have taken place. For instance, a few months ago a woman called at the mission house to have the gospel explained to her. Strange to say, she had been informed by some of her catholic friends (not very catholic it would seem) that it was useless to pray to the saints and to the virgin, that she had better come to us, and that we would explain to her the way of salvation. I was engaged in my study at the time she called, and was not aware of the circumstance till after she had left. Mrs. Wobley, however, read and explained to her the third chapter of John's gospel, together with some other portions of the New Testament, and with very great pleasure opened up to her view the way of life through the Crucified. She promised to call again, and has done so. We have therefore had other opportunities of conversing with her, and of giving her a New Testament, which we pray may be blessed to the saving of her soul.

Conversions.

Two other cases of conversion have occurred through the simple reading of the scriptures. These are of two females who live near us, and who had conjointly procured a New Testament. This they with difficulty read. At that time I had no large print scriptures. They, however, managed to read it, and re-read it, till the promise was fulfilled: "The entrance of thy word giveth life." A short time ago I received a hundred large bibles, and two hundred large Testaments, from the Bible Society. When they arrived, I sent them one of the bibles. Their joy on receiving it seemed to know no bounds. This was a species of philanthropy they wore at a loss to understand—how the

Bible Society, without any knowledge of them, should send them such a valuable present. Since then I have several times visited them. My own soul even has been often refreshed with their expressions of love to Christ and to his word, and my previously cold heart has often been inflamed with desire to do good as I have sat and conversed with them. When I call to see them I find their bible at their side or in their hands. It is now become their daily companion, and every leisure moment is seized for perusing its novel contents. They have therefore long since thrown away or burnt their beads, crucifixes, and other objects of catholic worship, whilst a deep sense of sin and an humble yet implicit faith in Jesus, with consequent fruits, give proof of conversion. They will, I trust, soon join us.

More inquirers.

At Mount Plaisir, where the father of Eliacine resides, and where I occasionally go to preach, three very interesting cases of inquiry, and, I would fain hope, of conversion have just occurred. These are a brother of Eliacine, her mother-in-law, and one of her cousins. These cases have occurred more perhaps through the distribution of tracts and of scriptures than through the preaching of the word on the plantation.

The brother and mother-in-law.

To Eliacine's brother I gave a Testament some time ago. He says he read it, and enjoyed its contents, but that the reading of some tracts I gave him seemed first to open his eyes. He says these served to explain to him the contents of his bible, and to give him therefore a greater relish for them. I paid a visit to this station last week. Before starting out I had no doubt of the conversion of the brother. I little thought, however, of finding on my arrival such good proof of that of the mother-in-law and of the cousin. In the former, as well as in the brother, I was pleased to find such deep sense of sin, such simple faith in Jesus, such clear views of the way of salvation, and such desire for the conversion of their friends, and especially of their relatives. They have both solicited baptism, and will, I hope, soon be united to us. Should the church approve, there will be no difficulty in the way of the mother-in-law.

The cousin.

But a word about the cousin. The evening of my arrival, and just before ser-

vice, we were all seated in front of the door of the house conversing upon religious subjects. The father of Eliacine commenced by enlightening us with his droll, and certainly to me new theory of the new birth. He told us that "baptism by immersion was being born again, and that when a person left the catholic religion to become a protestant, that was conversion!" I had hardly time to take up the matter before the cousin began, and in a simple but clear manner explained to him the way of salvation. She said her idea of the matter was this: "Conversion was repentance for sin. This repentance or sorrow for sin was so deep in the subjects of it, that they were in as great distress of mind as a poor mother who had just lost an only and darling son. In the depth of their sorrow they would go to God, would confess their sin, pray for forgiveness, and ask him to enable them to lead a holy life in future." I could not but admire this simple explanation of repentance and conversion by this poor mountain woman, given as it was in the coarse patois of the country. Certainly, if she is not yet herself the subject of conversion, she is not far from the kingdom of God. I cannot tell you with what joyful feelings I preached to the family that evening. Eliacine, too, is overjoyed. She has been so long praying for the conversion of her relatives, that the intelligence seems now too good to be true.

Hindrances to public profession.

I sometimes fear that our friends at home, by a sort of numerical calculation, will consider our success as far from commensurate with their outlay, or that they will judge of the results of our labours simply by the number of persons baptized. This is, however, a very unfair criterion. It is always so at home. It is especially so here. For instance, the hindrances to baptism, even after conversion, are so great as to prevent parties from submitting to the ordinance. A dear child in our school, of whom we have the most decided proof of conversion, has been now waiting to be baptized more than three years because her mother opposes her wishes, and because she is not yet of age so as to be able to act for herself. In the prison, too, which my dear wife, Miss Harris, and myself have visited sometimes alternately and sometimes together, no less than six persons have been converted during the year. They are, however, confined for political offences. Some of them are under sentence of death, and others are imprisoned for life. These, in all probability, will never put on the Lord Jesus by a public profession of his name, will never enjoy fellowship with us at the table of our Lord. We pray God so to keep them, that ultimately we may join them in the church above.

The imprisoned colonel.

But perhaps you would like to know something more of them. Well, to Colonel S. I gave a bible some time ago. This precious book is now become his fond companion and his daily study. Occasionally he reads it aloud to his fellow prisoners, and when tired of doing so, continues to read it alone. He is imprisoned for life, and is bound with irons. His bible seems, however, to have been blessed to the saving of his soul, and if he suffers, it is as a Christian in bonds.

Another convert in prison.

To Mr. L. F., too, I gave a bible about the same time as I did to Colonel S. He now says: "He loves to read it because it is the book of God, and because whilst it reveals to him his state as a sinner, it shows him how his sins may be forgiven." From his conversation, as well as from his conduct, we hope of him as of the above, that the bible has been blessed to his conversion.

Conspirators under divine teaching.

Then of four others now under sentence of death, we indulge the hope that they have already passed from the death of sin to newness of life. To one of them, named E. J. L., I gave a small bible some months ago. As soon as he had obtained it he read it first to himself, and subsequently to his three companions in the same cell. They are confined for conspiracy against the government, and were all four in that sad plot of which I wrote you some time back, and from which I told you we had been so providentially preserved. Hear now what they say for themselves. In a letter to me a few weeks ago, E. J. L. says (I translate literally from the French): "Minister, take courage, the Lord of hosts is with you. As for me, E. J. L., though still living, I knew not that I was dead. My eyes have been opened, and now I see that I was the blindest person in the world. Several of us, too, have now our eyes opened, and are professing repentance towards God; thanks to your kindness. You have given me a bible, and an 'Explication des Paraboles,' both for nothing. These books I now regard as the life of my soul. I am where Paul and Silas once were. Like them, I am bound with fetters, but like them I sing praises to God. He chastens me because I have sinned against him, and now that I am come to repentance, I count myself happy to endure the chastisement of the Lord. Minister, I long to see you, as do those who are converted with me. I salute you respectfully and fraternally, E. J. L." This letter is dated from the prison at Port au Prince, where these four prisoners are now confined awaiting the execution of their sentence. Since their removal I have not

seen them. Mr. Judd, however, has visited them, and in writing me, says, "We quite indulge the hope from their conversation, that they have experienced a change of heart and that they are under the saving influences of the Holy Spirit." In a letter to Mr. Judd, E. J. L. says, "Minister, I send you these two lines to wish you and your household good day. May God long protect you, and may you always be as a light in our midst. As for me, there is one thing that gives me much pain, and that saddens my heart every day. It is this: I have become embarrassed with two concubines besides my wife. The Lord knows, however, that this has happened to me through ignorance. Since I have begun assiduously to study the word of God, and have seen what happened to the Israelites at Baal Peor—how they committed adultery, and how God punished them—I have prayed him by his Holy Spirit to change my heart of stone into a heart of flesh like that of a little child newly born. I promise him, too, that I will never commit a like sin again."

The prisoners' prayer.

The following simple but beautiful confession and form of prayer has been drawn up by E. J. L., as the expression of the feelings of the four prisoners. "Oh, Lord, the great God who made heaven and earth, and all things that are therein, we, E. J. L., J. P. M., P. A., and J. C., do sincerely and with all our hearts repent of our fornication, of our adultery, of our idolatry" (they were serpent worshippers), "and of all the sins we have committed against thee and against the order of thy holy gospel. We now promise thee to walk according to the precepts of thy word in every point. Oh, Lord our God, in the name of Jesus of Nazareth, who liveth invisibly in our midst, and for the sake of thy holy gospel, come to our help, and deliver us if it please thee. Mercy! mercy! mercy! O Lord God of hosts!" Judge, then, dear brother, for yourself of these cases. I trust they will produce a like effect upon you to what they have produced upon us. Our hearts are greatly cheered by them. May yours be so also. These four prisoners are the principal chiefs of the Vandous dancers, of whom I wrote you some time ago, and of whom I said that they refused our tracts, or that if they took them they tore them in pieces. Should they in any way be liberated, or should their sentence be commuted to imprisonment for life, they may prove of immense service to

us in our labours amongst these degraded and superstitious dancers. Already the news of their conversion has spread far and wide, and so far from doing us harm as protestants, has done us immense good.

The power of the bible.

We must not lose sight either of the fact, that these and several other cases of conversion I could enumerate, did time and space permit, have occurred through the simple reading and distribution of God's word. My humble opinion is, that whatever may be the auxiliary means employed by us for the conversion of this people, such as the preaching of the word and the distribution of tracts, the bible, without comment, will be the grand and efficient agent. Its truths are so simple and so sublime, its distribution is so largely made, and the people receive and read it with such avidity, that I doubt not that what it has done for France, it will do for Haiti, only it will accomplish its work, I think, more rapidly here than there. To our heavenly Father be alone the glory of any little success he may have granted us.

Execution of two prisoners.

P.S. I little thought when writing the above, that two of the last four mentioned prisoners, E. J. L. and J. C., were already in another world. They were executed last week at Port au Prince. We have no means of knowing their views at the last, as Mr. Judd was not allowed to visit the prison. All that we know, was that they evinced great calmness of mind at their execution, and that prior to being shot they refused the services of the catholic priest. We cannot but hope they sleep in Jesus. Mrs. Judd, in writing last week, says, "We sorrow not for them as those that are entirely without hope, for we had good evidence that they were prepared for death, especially E. J. L. and J. C. They both refused having a catholic priest to attend and confess them. This has been a cause of great astonishment to all, as such a thing was never known before. We hope that good will result to the cause from their decision." The government is alarmed at the rapid spread of protestantism. It was discussed a few weeks ago in the chambers, and measures for preventing it were proposed. The senators, however, not being able to agree upon their adoption, decided ultimately that they had better let the thing take its course, as they could do nothing in the matter.

DEATH OF THE REV. JOSHUA TINSON.

This mournful event, for some time anticipated, occurred at Calabar on the 3rd of December last. The loss to the Society is great, still greater to the Institution over which he presided, and for which he felt a father's care. The following brief extract from a letter from the Rev. J. CLARK of Brown's Town, dated December 9th, gives a few particulars of the closing scene.

It is my painful duty to inform you of the death of our beloved brother Tinson. He was released from his sufferings, and entered into the joy of his Lord, on Tuesday last, at three in the afternoon.

It was my privilege to be with him in his dying hours. He said but little, for he could speak only in a whisper, and that with great difficulty. He assured me, however, that all was well—that his hope rested on the Rock of ages. He feared that he would have to endure an agonizing death, and wished me to pray that he might have a peaceful dismissal. "Pray," he also said, "that the light of God's glorious countenance may shine upon me; but," he added, "sometimes God's people die under a cloud, and if this should be the case with me, His will be done." At his own request I read a few verses of the fourteenth chapter of John to him, and prayed that God would be with him while passing through the dark valley. His mind seemed to be in peace—stayed upon God. Soon after that he fainted, but revived for a few minutes, when like a child falling into

a sweet slumber in his mother's arms, he fell asleep in Jesus, without a struggle or a groan.

On the following day we committed his body to the grave, in the sure and certain hope of a resurrection to eternal life. It was carried by six of his students, and followed by a large number of attached friends. Brethren Dexter, Henderson, Gay, Kingdon, and myself conducted the funeral service.

Our dear friends, Mrs. and Miss Tinson, are wonderfully sustained by Him who has promised to be the Father of the fatherless, and the Husband of the widow.

The loss to our Mission is a great one. Oh, that God would raise up a man of the ardent piety, the lovely spirit, the true devotedness which distinguished our departed friend, to carry on the work in which he was engaged.

I have now to entreat you, and through you the Committee, to lose no time in obtaining a successor to our brother, and let him come out without delay. The college cannot be re-opened until he arrives.

To this we append two paragraphs from two of the island newspapers.

From the Falmouth Post.

We regret to announce the death of the Rev. Joshua Tinson, one of the most talented and esteemed members of the Baptist Missionary Society. He died at Calabar in this parish, on Tuesday evening last, and in his death society has sustained a loss which will long be felt. Mr. Tinson was, to all intents and purposes, a good man. As a minister of the gospel, he was faithful in the discharge of his duties; and as one of the principal advocates of unrestricted liberty, his exertions will long be remembered by all who acted with him for the suppression of slavery in Jamaica. He was the warm and sincerely attached friend of the late William Knibb and other abolitionists, and was remarkable for the sound discretion and temperate manner in which he maintained his principles. For many years he suffered greatly from the disease with which he was afflicted, but he bore his sufferings with that patience and humility which are the characteristics of a practical Christian. As the master of the institution which was established in Trelawney some time ago, for the

purpose of instructing and training natives of the island as missionaries of the cross, he was untiring in his labours. He was a scholar, a gentleman, and a philanthropist; his many virtues will long be remembered by all who had the pleasure of his acquaintance, and especially by those to whom he faithfully preached the words of eternal life. His love of mankind was, indeed, a love "without dissimulation;" and he died as he lived, "fervent in spirit, serving the Lord," to the very last moment of his existence.

From the Public Advertiser.

This mournful event occurred at Calabar Theological Institution, on the 3rd inst. The rev. gentleman had laboured as a missionary, in this island, for the lengthened period of thirty years, during the last seven of which, in addition to the pastorate of the baptist chapel at Rio Bueno, he had held the responsible office of instructor to the Calabar institution, established under the auspices of the Baptist Western Union, for the purpose of forming a native ministry. Few men have passed through a long life so much esteemed and respected by persons of

every shade of religious and political opinions, and none have more worthily discharged the duties of an instructor of labourers destined for the mission field. As a theologian, while he maintained his own peculiar tenets, he respected the opinions of such as differed from him in minor points; as a preacher, he sought rather to inculcate practical holiness than to mystify his hearers by abstruse theological disquisitions; he studied rather to adapt his language to the capacities of his hearers, than to dazzle them by the graces of

oratory; as a scholar, he was not only well read in the classics, but was also deeply versed in the various departments of modern literature; as a teacher, the best tribute to his departed worth is the sorrow of his bereaved pupils; and as a Christian, he was eminently pious. His loss will be long and severely felt in that extensive circle in which he had, for such a number of years, been justly esteemed and respected as a valuable member.

STAMPED EDITION OF THE HERALD.

Many of our friends and ministers of the churches have lately expressed their desire to obtain the Herald earlier than the day on which the Baptist Magazine, or the Herald itself, reaches them in the usual course. They are not perhaps aware that a stamped edition of the Herald can be forwarded them by post, so as in all cases to reach them by the first of the month, and sometimes a day or two earlier. The subscription is *two shillings* per annum, and orders for it should be sent to the Mission House direct. The Secretaries will be happy to receive any number of subscribers to this edition of the Herald.

HOME PROCEEDINGS.

We have nothing particular to report this month as to meetings, for very few have been held that we are aware of. Meetings may have been held in the country, of which we have received no account.

At the last Quarterly Meeting the case of Jamaica was taken into consideration, and the following resolution was passed, which has been communicated by circular to our churches, but which may not have been seen or heard by all our friends.

“That in consideration of the calamitous state of Jamaica arising from the awful visitation of that island by the cholera, the Committee deem it expedient to form a separate fund, to be called the ‘West India Cholera Fund,’ for the assistance of pastors of baptist churches, and the relief of the sufferers in their vicinity.”

We have received the following contributions towards this object:—

£ s. d.		£ s. d.		£ s. d.	
Amersham, E. West, Esq.	1 0 0	Bury St. Edmunds, Rev. C. Elven	0 10 0	Gravesend	6 0 0
Andover	3 0 0	Bury, Lancashire	1 0 0	Hackney	23 10 0
Ashdon	3 10 0	Budleigh Salterton	1 15 0	Hammersmith	11 3 0
Bampton, Devon	1 2 0	Camberwell, W. B. Gurney, Esq.	10 10 0	Hampstead, by Rev. J. Castleden	2 8 10
Beaulieu, Rev. J. B. Burt	1 0 0	Cambridge	39 12 0	Hay	0 12 0
Brentford, Market Place	10 0 0	Cheltenham	21 6 7	Hertford	1 10 6
Cunnington, Mr. John	1 0 0	Do., Ebenezer Chapel	5 0 0	Highbridge, Somerset	0 13 6
Banbury, Bridge Street	1 0 0	Chepstow	2 11 1	Highgate	7 7 0
Berwick on Tweed	7 13 6	Chesham	7 2 9	Horncastle	1 19 7
Bessels Green	2 11 0	Clipstone	4 7 4	Ipswich	5 12 0
Blaby	2 14 0	Colne	2 0 0	Kidderminster	2 7 0
Blockley, by Jas. Smith, Esq.	5 0 0	Crewkerno	2 16 2	Kingston on Thames	10 0 0
Bradnich	2 0 0	Cupar, Fife	6 0 0	Landbeach	1 12 6
Bristol, S. Leonard, Esq. and Family	8 8 0	Devizes, High Street	1 2 0	Langham	4 10 0
Do., King Street	38 16 2	Devizes, Collection, Lord's Supper	3 3 0	Leicester, Dover Street	5 0 0
Brixham	3 3 4	Dunfermline	2 4 0	Leighton Buzzard	3 2 8
Broadstairs, by G. Kitson, Esq.	6 0 0	East Dereham	4 15 0	Lewisham Road	27 13 0
Broughton, Hants	4 3 6	Exeter	15 0 0	Liverpool, by Rev. C. M. Birrell	100 0 0
		Footscray	10 0 0	Llangollen and Glyndyrdwy	1 10 0
		Frome	9 0 0		

£ s. d.			£ s. d.			£ s. d.					
London—			Newbridge, near Cardiff	1	16	0	Sevenoaks	10	5	8	
John Finch, Esq. ...	2	0	Newcastle on Tyne, Tut-	5	10	0	Shacklewell	5	6	4	
Devonshire Square ...	20	10	hill Stairs				Smarden	2	2	0	
Eldon Street, Welsh	2	8	Newtown, Mr. E. Mor-	5	0	0	Sutton at Hono, Mrs.				
Henrietta Street	6	8	gan	5	0	0	Cressy	0	10	6	
Keppel Street, Mr. J.			Norwich, St. Mary's	40	0	0	Farnworth	2	4	3	
J. Heriot	9	2	J. H. Garney, Esq.	5	0	0	Taunton, Silver Street ..	4	7	0	
New Park Street	50	6	Norwich, St. Clement's	8	5	0	Teverden	2	2	0	
Prescot Street, Little	16	10	Padham	1	0	0	Tiverton	4	0	0	
Do, by Mr. Edwin			Penknapp	1	0	0	Tottenham	6	9	2	
Smith	4	0	Plymouth	29	6	0	Upton on Severn	1	11	6	
Romney Street	3	2	Pontypool	2	10	7	Walthamstow, Mr. Cle-				
Sums under 10s. ...	0	5	Poplar, Cotton Street ...	6	0	0	ments	1	0	0	
Manchester, by Thomas			Ramsgate, by G. Kitson,				Walton on the Naze,				
Bickham, Esq.	10	0	Esq.	7	0	0	Two Friends	2	0	0	
Melksham, by J. L. Phil-			Roads	3	3	0	Watford	10	0	0	
lips, Esq.	4	0	Rochdale	8	17	0	Wells, Somerset	2	3	6	
Milnsbridge	5	3	H. Kelsall, Esq.	10	0	0	Whitechurch, Hants	1	12	0	
Milton	3	10	Sahden, George Foster,				Winchester	1	1	0	
Ninehead, near Taunton	3	0	Esq.	10	0	0	Windsor	4	0	0	
Mursley	0	17	8	Sampford, Old	1	6	6	Wycombe, High	12	15	4

It is with great concern that we have to announce the death of Rev. J. TINSON, president of the Calabar Institution, Jamaica, after a long and painful illness, which he bore with great fortitude, and through which he was mercifully sustained by divine grace, in peace and joy to the end. The Committee have recorded their views of this event in the following resolution.

“That this Committee record with feelings of submission to the will of God, and with sentiments of unaffected sorrow, the decease of the Rev. J. TINSON. They reflect with pleasure and gratitude on the long course of missionary labour which, in the Divine wisdom, he was permitted to pursue, terminated as it was in the faithful discharge of the office of theological tutor in the Institution of Calabar. Of mild and amiable manners, of unblemished reputation, and of devoted piety, he always recommended himself to the esteem and affection of the Committee and of his fellow labourers, and has entered into his rest lamented and beloved.

“The Committee respectfully present their sympathy and condolence to his bereaved family, and to the students lately under his charge, and devoutly pray that his removal may be sanctified to them and to the churches in Jamaica, in which he ever took so deep and constant an interest.”

POSTSCRIPT.

The Secretaries earnestly request the pastors of churches in London to be so kind as to give them the earliest information what arrangements (if any) they may have made for the Annual Sermons for the Society.

FOREIGN LETTERS RECEIVED.

AMERICA	BOSTON	Anderson, R.	December 13.
		Peck, S.	December 27.
	NEW YORK	Wyckoff, W. H.	December 6.
ASIA	BARISAL	Sale, J.	November 1.
	BENARES	Small, G.	November 5.
	CALCUTTA	Leechman, J.	November 7.
		Russell, J.	November 4.
		Thomas, J.	November 7.
	COLOMBO	Allen, J.	Nov. 13 & 14.
	DACCA	Robinson, W.	October 23.
	HOWRAH	Morgan, T.	November 7.
	SEWRY	Williamson, J.	October 31.

BAHAMAS	GRAND CAY	Rycroft, W. K.	July 26, Oct. 11.
	NASSAU	Caperu, H.	November 16.
HAITI	JACMEL	Webley, W. H.	November 26.
JAMAICA	BROWN'S TOWN	Clark, J.	December —.
	FALMOUTH	Gay, R.	November 22.
	KINGSTON	Oughton, S.	November 27.
TRINIDAD	PORT OF SPAIN	Law, J.	December 13.

ACKNOWLEDGMENTS.

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

J. P. G., for a volume of the Evangelical Magazine ;
 W. L. Smith, Esq., Camberwell, for a parcel of books, for *the Jamaica Theological Institution* ;
 Mrs. Moore, Hackney, for a parcel of magazines ;
 Friends at Leeds, by the Rev. J. Makepeace, for a hamper of medicines, for *Rev. J. Smith, Chitaura*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1850.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>					
Barnes, Mr. R. Y.	1 0 0	DEVONSHIRE.			
Farrington, Rev. B., Cork	1 1 0	Chudleigh, Brookfield—			
<i>Donations.</i>					
Alexander, J. W., Esq.	5 0 0	Collection	1 10 5	Ledbury—	
Robarts, Miss, by Rev.		Contributions	7 10 9	R. & A. R.	
Jos. Angus, M.A.	10 10 0	Newton Abbott—			
Robarts, Miss S., by do.	10 10 0	Collection	4 0 0	HERTFORDSHIRE.	
Robarts, Miss F., by do.	10 10 0	Contributions	1 18 0	St. Albans, on account	5 0 0
Trotter, Mr. George,		Tiverton	1 10 0	Watford—	
Trustees of	13 0 0	Torquay—		Proceeds of Lecture...	5 9 0
		Tetley, Dr.	1 0 0	HUNTINGDONSHIRE.	
<i>Legacy.</i>					
Callum, Mrs., late of		DURHAM.		St. Ives—	
Edinburgh, for Africa	43 2 0	Houghton le Spring	3 9 6	Juvenile Auxiliary,	
LONDON AND VICINITY.					
Battersea—		Sunderland—		for Schools	
Juvenile Association	2 0 0	Bethany—			
Camberwell—		Collection	10 0 0	KENT.	
Contributions, by Miss		Bethesda—		Bexley Heath—	
Harwood	1 0 0	Contributions	43 6 8	Contributions, by Mr.	
Do., Young friends,		Garden Street	2 0 0	Jenkins	
by Mr. Dickes ...	0 14 1	GLOUCESTERSHIRE.		0 9 6	
Hatcham—		Coleford—		LANCASHIRE.	
Proceeds of Lecture...	2 2 1	Collections	4 12 0	Liverpool—	
Kennington, Charles St—		Contributions	7 16 4	Cropper, John, Esq.,	
Collection	4 15 0	Lay's Hill—		for Ceylon	
CAMBRIDGESHIRE.					
Cambridge—		Collection	0 9 6	Friend, by Rev. C. M.	
Contributions	53 3 0	Lydbrook—		Birrell, for Haiti	
Haddenham—		Collection	0 17 6	Chapel	
Collection	2 4 9	Lydney—		10 0 0	
Contributions	3 9 9	Collections	6 2 6	Rochdale—	
CORNWALL.					
CORNWALL, on account,		Contributions	1 7 6	Sunday School, by	
by Mr. P. H. Guth-		Woodside—		Miss A. C. Little-	
ridge	27 0 0	Collection	3 10 5	wood, for Intally ...	
		Contributions	0 2 7	9 4 0	
HAMPSHIRE.					
		LEICESTERSHIRE.			
		Beaulieu	2 16 6	Leicester—	
		Emsworth—		Contributions	
		Collections, &c.	5 12 0	7 10 0	
		LINCOLNSHIRE.			
		Goulsby and Hemingby—		Contributions	
		0 18 3			

