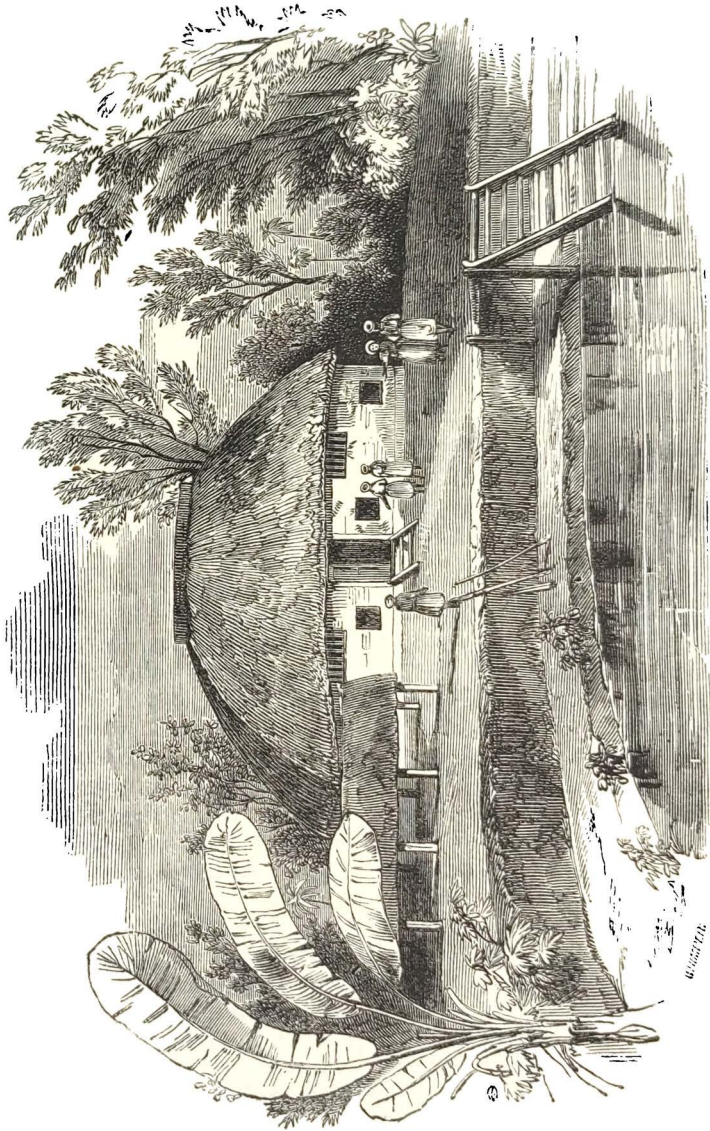


THE MISSIONARY HERALD.



DHANDOBA, BARISAL.

THE MISSION FIELD.

From various parts of the mission field we continue to receive encouraging reports of the progress of divine truth. India presents many features of encouragement, among which may be specified with joy, additions by baptism to the church of Christ.

In the district of Backergunge the brethren report several conversions, and a pleasing state of advancement in the piety and social well-being of the native churches. The villages of this district are wholly occupied in agriculture. The frequent inundations often expose them to hunger and want; yet among them are found many affecting examples of the power of divine grace, to strengthen character, to support in affliction, to comfort in distress, and to educe generous and benevolent feeling.

Five more persons have been baptized at the interesting station at Kalikapur, by our brother JOHANNES. The persecution to which the converts have been exposed has constrained him to obtain by purchase, a plot of ground on which to erect cottages for them, as well as to supply them with the means of self-support. The remarkable circumstances attending this work of God, give increased interest to every communication concerning the people, while we rejoice at the steadfastness they have displayed in the hour of trial. The effort of putting up huts, clearing the jungle, and giving the poor outcasts a fresh start in life, has not cost more than fifteen pounds. Other hopeful cases of conversion have also occurred, and we may hope that as the poor people have now a resting place, they will prosper, and that it will prove that God has a great work to do there.

Among the general subjects of interest connected with missionary labour in India, is the connexion of the govern-

ment with idolatry. The inquiries, now in progress before the House of Commons into the affairs of the East India Company, previous to the consideration of the renewal of their charter, have induced the missionaries of various bodies in Calcutta to prepare a memorial to Parliament on the matter. "It is now," says the "Friend of India," "nearly forty years since one of the best representatives of the good old times of India informed Dr. Carey, that for his own part he intended to smooth his way to heaven by constructing a road for Juggernaut. The race of brahminized Englishmen has nearly died out." Yet the connection of the government with the temples and the priesthood of Hindoo deities, has not wholly ceased. For a long time the directions of the authorities at home, who, after many years of contrary policy, at last yielded to the repeated representations of Christian philanthropists, have been evaded, until, during the past year, orders were issued in India, breaking up the bonds which bound the Indian government to the care of the idol Juggernaut. But in various parts of India the connection still subsists. Much has indeed been done reversing the policy of former years: but some £160,000 sterling a year continue to be expended in the support of Hindoo temples, Mussalman mosques, brahmins and nursjeeds. Only £10,000 of this is spent in Bengal. Other charges, however, in the local revenue are paid, which do not appear to be rendered to the government, in dues to Brahmins, gifts to local shrines, and propitiatory offerings, commenced perhaps, fifty years ago. Temple lands remain under the management of the Revenue Board, and oaths continue to be taken on the Koran, or by the Hindoo deities, in the Queen's courts,

which has long ceased to be the case in the courts of the Company. The missionaries desire to call attention to these facts at the present time, that in the new charter there may be inserted a clause forbidding, on the part of the Company, any further connection with these heathen deities and practices, which disgraces a government calling itself Christian, and, at the same time, leads the natives to think their rulers either unbelievers or hypocrites, or at the least, wholly indifferent to the gospel they profess to have received.

Late years have seen a large increase in the vernacular literature of Bengal; not only do missionary presses pour forth floods of knowledge, both religious and secular, among the people; there are not fewer than forty native presses in Calcutta, established for the purpose of publishing Bengalee books, which send out 30,000 volumes annually. There is indeed among them a mixture of the bad with the useful; but it is a fact, not a little illustrative of the progress of things in Bengal, that while every work but one of ancient Bengali origin, and full of idolatry and obscenity, has ceased to be printed, nearly four hundred works have been printed in Bengali, since the Serampore missionaries printed and published the first work in that language fifty-one years ago. Al-

though English education is eagerly sought after, and much encouraged by the government and some missionary bodies, the native language has become, and is daily becoming, more extensively the medium of intellectual and religious influence and enjoyment in the native community. The importance of this cannot be over-estimated; since, while thousands may learn the English, the Bengali must ever remain the language of the millions.

Our readers will peruse, with deep interest, the letter of Mr. SAKER. If difficulties occur in the work of evangelization, yet these give way before the untiring zeal, fidelity, and diligence, of the true servant of Christ. As will be seen yet further, results of no slight value follow the missionary's toil; and civilization, industry, and commerce, are found to accompany, in loving companionship, the beneficent influence of Christianity.

Nor less encouraging is the communication of our brother EAST, from Calabar, giving cheering prospects of the institution he has undertaken to guide. To train a native ministry for Jamaica is an object of the first moment; every day adds to its urgency; and we may well strengthen our excellent tutor's hands by our generous sympathies and our prayers.

INDIA.

BACKERGUNGE.

The visits paid by our esteemed missionary brother, the Rev. J. C. PAGE, to the various stations in the Barisal district, are full of encouragement. He writes of them as follows:—

March 4th, 1852.—I have just returned from a visit to some of our stations; and think you will be pleased to learn some particulars about them.

DHAMSHAR.

The first place I visited was *Dhámshar*. Here I spent four days (Jan. 22nd—26th.) You may remember that it was here, just twelve months ago, two brothers with their wives renounced caste, and joined our little Christian community. Unmindful of the indignation, abuse, and outstretched broom of their own mother,—and braving the threatened opposition of the zamindár, they declared for Christianity, and were all but

carried off by the zamindár's piadá, when our people rescued them. Their offence was not soon forgiven. More than one petition have they been obliged to present for protection. Their houses have been left alone, their mother has joined them, but their zamindár, a wealthy and influential man in these parts, has not ceased to annoy them. They have been waited for at markets, and watched in all their out-goings and in-comings, as though they had been thieves and robbers with the police after them. Every now and then promises of condign punishment have been renewed,—and then bribes held out to them, if they would but return,—but all in vain. They have remained steadfast; and, on the evening of sabbath day, Jan. 25th, I baptized the elder brother, named Paban.

SUFFERING FOR THE GOSPEL.

On the Friday previous, the good man, with his eldest son, an interesting little fellow, took some vegetables for sale to the neighbouring bazar. There he was met by his old friends the piadá, and marched off, prisoner-fashion, to the chaudhuri's kacheri. "We have caught you at last," cried they. "So you have become a Christian, have you?" "I am a Christian," said Paban. Then followed sundry upbraidings, and railings, and threatenings; all which, however, failed to move the good man. Calmly he bore it all; telling his enemies that he was now in their power, it was true; they might do what they liked with him,—but they could kill only his body. "My soul," and twice he repeated it, "will go to my Father in heaven. That you cannot touch." "You are fined 25 Rs." cried out one of the great men: this elicited only a smile. "Pull his ears," cried out another; but this was but gently done, and never disconcerted or angered Paban. "Take him off," was the next order; that is, being interpreted, Take him to the inquisition-like place where ryots are punished, and occasionally tortured. "Take me," said Paban; "but it is late in the day, so let my boy go home, for he must be hungry." No; father and son must go together. They were removed; but in five minutes a message came, to let the Christian go: and home he came at night, telling me that the devil had been after him trying to injure him. A significant question is now asked in the bazar: How was it a Christian was carried off to the kacheri,—and then dismissed unfined and unbeaten? We can answer this question. Would that the heathen could! I hope Paban's example will be soon followed by his wife and brother too. They all seem getting into the right way.

Our adult and children's schools at Dhámshar are well attended. A few men, women, and boys have learned to read. One of

those lately come amongst us, has given us a fine bit of ground for a chapel: and a chapel we must have. The last day I was in the village, I had a large congregation of Muhammadans, who kept me speaking nearly two hours.

AMGAON.

Amgáon was the next place visited. This is only an out-station, with seven families. Before seeing the people, I inquired of the heathen about them. "One thing we know," was the reply, "the Christians do not work on the sabbath, but meet together to worship God. We cannot say we have seen any evil in them." I spent a day with the Christians, and had many Hindus and Muhammadans around me all the time.

KALIGAON.

Next I went on to *Kaligáon*. Here the people had long been very unsteady. Months ago, the native preacher was taken very ill, and was nigh unto death. He was forced to come away, and there was no one to supply his place. Then three or four families kept away from worship, talked of Mahantism as better than Christianity—that is, sin better than obedience to the precepts of Christ. Soon the majority wanted neither Sabbath nor Scripture; neither Sáhíb nor sarkár. So they dreamed that he would give them up, and let them do what they liked. I do not think, therefore, they were at first over-pleased at seeing my boats approaching their village. No one came out to meet me; but I pushed on, and spent four days with the offenders, reproving, expostulating, and teaching. Finally, they all promised to do better in future; to be regular at worship, observe the sabbath, obey their teachers, and so forth. So I placed a school teacher from Digaliyá among them, prayed with them, and came away, indulging a hope that this station would now revive a little. But I fear I hoped too soon. The last accounts from the place were not favourable.

On the sabbath afternoon, I had a large number of heathen, together with the Christian congregation. To them I spoke at length of the glory and greatness of Christ—how that He is Lord over all gods; and that the gods of the heathen are vanity. There was great attention; and after the service I ascertained that what was said was understood by all, perhaps *felt* by some.

GHAGAR.

February 10th. Left home again for *Ghágar*. On the way we stopped at a market place, and had a goodly number of hearers, to whom John and I spoke for an hour. The sun was so hot, and there was not a tree even to shade us, that I was obliged to finish sooner than I wished. The

number of men able to read was rather surprising. They seemed all poor villagers, but yet managed to read our tracts, and were glad to get them.

CRUEL PERSECUTION.

Late at night two of our people from *Mádrá* came on board, with a letter, stating that some ryots of *Bábu Rám Ratan Ráy* had seized our native preacher Adam, and beaten him most unmercifully. The following day we reached *Ghágár*, when I sent for Adam. In the afternoon he came, attended by all the Christian men in the village, by way of escort! He had been beaten very severely, had marks of sticks all down his back, and had managed to walk so far with great difficulty. It seems that the previous Tuesday morning, while Adam was going into the village (*Mádrá*) to collect the children and others who attend school, six men, ryots of the *Bábu's*, stopped him and told him to call on the *Rájá* (*Bábu Rám Ratan*) to save him! This, of course, he would not do. So they seized him by the hair, knocked him down, beat him to their hearts' content with *láthis*; and then dragged him to a ditch, where they left him senseless and hopeless. For all this treatment I could discover no reason whatever. The *Bábu's* *gomáshás* could assign none; for three of them came to me, asking me to make up matters, promising to send the offenders to me that I might punish them,—and asserting that the assault had been made without their orders or knowledge. However, as I could not believe that ryots unencouraged by their superiors are so bold and lawless, I would not listen to them; but sent Adam that night to *Barisál* to petition the magistrate. How far we shall get justice remains to be seen. But if the offenders escape, matters shall not end. The fact is, this is the *third* time *Ratan Bábu's* people have seized our native preachers, and ill-treated them; and we must not put up with such things.

DIGALIYA.

On Thursday morning, the 12th, our people from *Digaliyá* came for me, and dragged me and my goods in several little dingis through mud and water, a distance of three good miles. The heat, the stench of the mud, and the disagreeable motion of the dingi made me feel quite ill. I was glad, about 11 o'clock, to get into the chapel. Here all was neat, clean, and tidy. The first thing that struck me, was a pretty little round *golá* which the people had just finished. Poor as they are, they left their fields, and gave about 12 Rs. of labour towards this object, and that most cheerfully. The paddy deposited here (now nearly 300 maunds) is for the relief of the sick and helpless by gifts, and the people generally

by loans, in times of want. We have similar, though smaller, *golás* in nearly all the stations. The Circular Road Church and the Native Christian Social Advancement Society have generously and considerably helped us in this matter: and to them I would renew our thanks.

At *Digaliyá* I spent five pleasant days, having worship with the people twice a day, examining candidates, attending to the schools, &c. On sabbath the 15th, I had a congregation of 147 adults crammed within the chapel, with nearly 50 little ones outside. After each service the people were questioned about the sermons, and were able to give a tolerable account of them. In the evening I had some Hindu hearers.

BAPTISMS.

On Monday, after a long examination, we received *fifteen* persons for baptism, seven men and eight women. They had all been candidates for twelve months, some for eighteen months. Their answers to the numerous questions put were very satisfactory. The testimony given by the native preacher and members generally, concerning their changed characters and consistent lives, was most decided and pleasing. It was with both joy and fear that I agreed to baptize them. Yet, after what I had heard and seen, I could not help asking, "Can any man forbid water that these should not be baptized?" &c. At sun-set I immersed them in an adjoining tank. At night we had the Lord's supper together, and I do not remember to have been engaged in a more solemn service. One of those baptized is a very old blind man. He seemed nevertheless the happiest of all. "I have no other wish," said he, when told that he was accepted by the church, "but to obtain a *little* refuge at the feet of Jesus Christ:—to lie at his feet is all my desire." When baptized, I asked him how he felt? "Full of joy in Jesus Christ," he answered. *Ten* of the rest, six women and four men, are from our adult classes, and are able to read the New Testament; so that we see, with no little gratitude and pleasure, the fruits of our efforts to get *all* our people, old and young, to read God's own book. And more fruit God will give us; and more humble praise will we pay to Him!

There are now twenty-eight women, ten men, and nineteen boys attending school in this village. Of these, thirty-one have learned to read with more or less fluency.

BROTHERLY KINDNESS.

It often happens that sickness, or the want of bullocks or seed, prevents a poor man from cultivating his field, and thus leads to misery all the year through. Well, to prevent the occurrence of such distress.

our Digaliyá people have, untold by me, formed themselves into various bands, agreeing to bear the burden of the weak, sick, and helpless, and prepare and sow their land for them. This shows no little union and love among them. Indeed, several little things of this kind I might mention, all which tend to show that the station is blessed of the Lord.

PAKHAR.

On Tuesday the 17th, I had engaged to go to *Pákhhar*, an out-station of Digaliyá, but said I could not sit in a dingy and be dragged through the mud,—it made me so sick. So the men from *Pákhhar*, after spending Monday evening with us, set to, after midnight, and worked hard till morning, filling up all the broken parts between the ridges of the fields, so that I might be able to walk to their village, a distance of three miles. Then they came for me, took what things I required, led the way, and now and then carried me over places which, with all their trouble, were too wet and muddy to get over dry-shod. After twelve o'clock I attended to those who were learning to read, saw how far each had got on, how much all knew of the First Catechism, and so forth. Though there are only twelve families here, there are thirteen women and eight men learning. Next we had worship together; and then proceeded to speak to the heathen, who had mustered full 200 strong to see the *Sáhib*, and hear what he had to say. With them we were engaged till evening. At night again the Christians came, and the heathen came, and the day's work was renewed. I wished much to stay a day or two longer in this village, but other places were wanting me; so, on Wednesday morning, I returned to Digaliyá, and found the people from *Mádrá* had come for me.

MADRA.

Thursday 19th, went to *Mádrá*. Here I

stayed but two days, but was obliged to sit up till much after midnight to make up for the shortness of the visit. This station is improving, though it is not yet what we would like it to be. There are twenty-two women who come to school three mornings in the week; but no men. The names of a few candidates for baptism were mentioned, but I thought it better for them to wait a little longer. The congregation was very good both times each day.

SUAGAON.

Saturday 20th, proceeded to *Suágdon*. It was night before I got to the village, hungry and worn-out. On sabbath-day we had more than the chapel could hold. There was much attention to the preached word. On Monday we received five women who had long been anxiously desirous of baptism. One of them has learned to read, and has grown considerably in knowledge. On Tuesday evening I baptized them in a tank far from the chapel; the heathen from the neighbourhood and several brethren from other stations, quite surrounding us. Oh, may all those thus confessing Christ be kept by his mighty power, through faith, unto salvation. *Suágdon* is now in a much healthier condition than it ever was. I hope things will daily improve. Five women, ten men, and three boys can read. Others are learning.

Thus ended my two visits to the stations. Will not the reader join me in thanking the Lord for the tokens of his favour so evident among some of our people? Will he not join in prayer, too, for each one of these little churches, that it may be kept pure, and be greatly increased: and for the heathen and Muhammadan, too, that they may turn to Christ? Pray, reader, pray, that Christ's kingdom may come, and his will be done on earth as it is done in heaven!

AFRICA.

FERNANDO PO.

In a letter to one of the Treasurers, Mr. SAKER presents a most interesting picture of his manifold labours. It is dated Clarence, January, 1852.

I now enclose for you a rough sketch of the material, &c., which we shall need for our chapel roof, which has been contemplated so long. I feel certain that you will be interested with the circumstances which have caused the delay; so, although it will occupy your

time to read, I will pen a few lines, but will be as brief as possible.

The time left me to prepare for my voyage, after the Committee had sanctioned the building of the chapel, in October, 1850, was too short (only eighteen hours) for me to send to you any particulars of the material wanted. As soon as our voyage began, I had much time at command, and all my plans were reviewed; and in the end I sketched the outline and details of all that was necessary, intending to forward it to you immediately.

ly on landing. To do this I had no opportunity for many weeks. In the meantime, the rapid decay of our buildings here induced me to attempt to make bricks, so that, in time, we might have buildings less destructible than those we now occupy. With this came the thought that, if I succeed with bricks, how much better to make the chapel of that material. This induced me to delay the building a little space. As soon as I could command a day, I began with the clay we have here. After a few difficulties were overcome, we succeeded in making 500. In attempting to burn them, we succeeded so far as to convince me that, by a mixture of clay and a suitable kiln, we should succeed to our utmost wish. In the meantime it became necessary for me to spend my time chiefly at Cameroons. Our next attempt was with the clay found there, which proved to be much better suited for our purpose, and we were full of hope. We made a few, and dried them in the sun; they answered well for all dry places. We then erected sheds, made tables and moulds, and at length built a kiln, with two fires, with which we can eventually burn 4000 at one time.

The next stage after the buildings were all ready was to obtain labourers, and in this matter we have an evidence of the success with which God has honoured us in Cameroons. In settling myself there seven years since I resolved to make brick, if for no other purpose, yet for a good cottage for myself, and for months I tried, but in the end gave it up in despair. No persuasion or offer of payment would induce the men to labour. Labour, they said, was only for slaves. We set the example by continuous labour, and they laughed at us and regarded us as slaves or fools. In these few years there has come a change. We could not get bricks; yet we built a chapel of wood, and the people filled it. They heard, and, in time, felt the importance of preparing for the solemnities of another world. The love of God, as seen in the person and work of Christ, arrested their attention, and some few sought unto us to be instructed. The truth made impressions on their hearts, and they were changed. Right

principles began to have place, and when they went to trade in the country they could no longer succeed by fraud and lies. As soon as this was seen, persecution came; and with the loss of all property, and with personal suffering they barely returned to tell their companions. And so it has happened that, as soon as a man decides for God, his own townsmen drive him from the markets, lest he should spoil the trade. This is a trial that comes on all the men who are determined to obey God rather than men. In their sufferings they come to me to know what they are to do. I have replied, "Cultivate more ground, raise and sell provisions, plant cotton, and open a new source of trade;" and latterly I have said, "*Make bricks, and I will pay you.*" Now see their answer—"We will do anything, if you will teach us!" I have taught them, and my brick-yard maintains five families, and in return I get 2000 bricks every week. This, my dear sir, is a triumph—a triumph which we owe to God and the influence of his holy word. Without the gospel, I could get no work done; with it, I can build a bridge across our wide river, or convert the wilderness into a fruitful garden; and had I a sufficient sum of money to maintain a few families through two years of labour, I could open a new source of profit and dependence for our people—even without money, I hope eventually to succeed in planting a few acres of cotton, even as we have with sugar cane.

It only remains to say, that we have made a specimen of paving tile, and shall try plain tiles for covering soon.

We now need lime or cement, and in my travels I am searching high and low to obtain a material for lime. I hope to succeed.

My brick-making is no longer a subject of hope, so I make no further delay in sending you the particulars of the roof.

We have since learned that our persevering brother has secured lime sufficient for his purpose by the collection of oyster shells from the neighbouring beach.

WEST INDIES.

HAITI.

JACMEL.

Our young brother, Mr. D. WEBLEY, has now fully entered on his work in this important island, and has visited some of the scenes of his future labour.

He thus writes of them, under date March 29th. Mr. JUDD is a missionary sustained at Port au Prince by our American Baptist brethren.

Since we last wrote to you, we have together visited three of our stations—Mont Plaisir, Cayes, and Marigo.

Mont Plaisir, as I believe you are already aware, is only a plantation about fifteen miles from Jacmel, of which Eliacine's father is the proprietor, and on which there are few other residents besides his family. As it was a busy time with them, we were able to collect but very few together. We spent the greater part of the day with them, and in the evening held a service in their house, when my brother expounded the scriptures, and prayed with them. Eliacine's sister Alcida, who has been mentioned to you in previous letters, still continues anxious to be baptized. She has sought instruction from her mother-in-law, already a member with us, and occasionally from the Mission family, and we have great hopes that she is truly converted. Cville also, who applied some time ago for baptism, and who has had so much difficulty on account of his living formerly according to the usual custom of this country with two women—remains, I trust, still determined to pursue the path of duty, and is, I believe, at present building a house with the intention of marrying and living in it.

We went to Marigo, purposing to stay a few days, but on arriving there, could not obtain grass for our horses, and were compelled to return on the following morning. In the evening we held a service in the Court-house of the village—the Commandant, an old man upwards of ninety years of age, who treated us with great respect and friendly feeling—having kindly offered and prepared it for our use. The service having been previously announced through the village, we had an excellent congregation—better than on any former visit—the room being well filled, and (as is usually the case) numbers standing outside. The people appeared pleased to receive us—paid great attention while my brother expounded the scriptures, and prayed with them, and willingly received the tracts which we distributed among them at the close. There are many encouraging aspects in this, and in most other such small country villages. Their inhabitants are less under the influence of the priests—being seldom visited by these men—who rarely visit them more than once in twelve months) and are therefore less prejudiced against us than many others. They appear very hospitable—friendly disposed, and willing to hear the gospel; and though their ready and numerous attendance is no doubt, in great part, to be attributed to the novelty of the thing to them, yet it is very encouraging as giving us more ready access to them. I was much pleased with our visit here; my heart yearned over them, in so evident a state of the grossest ignorance and darkness on everything relative to their spiritual interests, and I felt it no small pain that I could

not find ready utterance for my feelings to them. Cayes is a village on the sea coast, lying between Jacmel and Marigo. We passed through it in going to the latter, and gave notice that on our return we should stay to preach. When we returned we found the ground underneath a large spreading tree by the road-side swept and prepared for us. The Commandant had sent into the mountains and neighbourhood around, to give notice of our coming—but, as we returned sooner than we had caused them to expect—the people of the village alone collected. These brought out their chairs and benches, and sat round my brother, while he read and expounded to them the first part of the 13th of Matthew, and prayed with them. They listened very attentively, and afterwards willingly received our tracts. We were near the sea—so near, that every now and then my brother's voice was almost deafened by its roar. The scene had so many points of resemblance to that when the gracious words of Him, "who spake as never man spake," were first addressed to the multitudes who stood around Him on the shore—that, as we read and explained them, we seemed almost to realize it anew. These visits have greatly endeared my chosen work to me, and encouraged me to pursue it, and I trust soon, when more advanced in the knowledge of French, to enter with more effect upon it. I am advancing slowly—but find it a much greater difficulty to surmount than I could have imagined. I hope, however, gradually to overcome it by patient and persevering labour. We have also, since our last to you, held our annual missionary meetings. These have been this year more than ever satisfactory and pleasing, and we trust will prove productive of much good in various ways to the interests of our Mission. We had with us our brethren Mr. Judd and Mr. Lillavois from Port-au-Prince, besides Dorval and Des Chapelles. Mr. L— is a young man formerly of the Wesleyan connexion—but having been a baptist, has joined Mr. Judd's church—is of very promising character and abilities, and has had considerable experience in preaching. We were all very pleased with him. With good talents, he appeared so open, simple, sincere, and so thoroughly imbued with the spirit of the gospel. Mr. Judd is about to ordain him, and leave him in care of the Church at Port-au-Prince, during his absence for a few months to the States. He has promised to give us his address on the occasion, which was highly interesting and impressive, so that I hope we may enclose it in our next communication to you. Those also of Dorval and Des Chapelles gave us all great pleasure. My brother has translated and enclosed them to you, and I am sure that on reading them you will share our joy and satisfaction. Our congregations were good—especially at our principal meeting, of which I have just

spoken, when our room was well-filled, and great numbers standing outside. We hope that very favourable impressions were then produced, which will yet appear. I ought also to mention to you that Madame Fergus' daughter has, we trust, experienced real conversion of heart, and is very anxious to be

baptized—but at present her father most resolutely forbids it. The limits of my paper oblige me hastily to close. Let me afresh entreat a large interest in your most earnest prayers, for I most deeply feel the need I have of them.

JAMAICA.

CALABAR.

In the following letter, our brother, Mr. EAST, gives us the interesting details referred to above. It is dated April 6th, 1852.

More than a month ago you had tidings of our safety, and now I am thankful to be able to inform you that, through the mercy of our heavenly Father, we are all well. To me, indeed, the climate is not only endurable, but delightful. One sometimes keenly feels the separation from the endeared associations of home; but in my work, and in the sweet consciousness of believing that I am where God would have me to be, and doing what he would have me to do, I find my solace and my joy. As to my work, I was never more happily employed with my dear young brethren around me, eager for instruction, and ever receiving it in a spirit which makes it a real pleasure to impart it. *I feel at home*, and for the time being lose the realization of the fact, sometimes suddening to the spirit, that I am 5000 miles away from so many whom I tenderly love.

It is now nearly two months since I commenced my regular duties.

On Sunday, the 21st ult., our esteemed friends, Mrs. and Miss Tinson, set sail from Falmouth; so that, all being well, soon after the receipt of this it will be your pleasure to welcome them to the land of their fathers. Their continuance here for a few weeks after our arrival, was of great service to us; indeed, I hardly know what we should have done without the information and advice we obtained from them.

A few days before their departure, we had here one of the most interesting meetings I ever remember to have attended. Thinking it might be gratifying to our friends, and answer some good purpose to the Institution, I invited the native pastors who had been educated at Calabar to spend a day or two with us, and take their final leave of the widow and child of their late beloved and lamented tutor. They accordingly assembled, some on the evening of the ninth, and others on the morning of the tenth of the above-mentioned month. At family worship, on the morning of the latter day, brother Johnson

led our devotions in a strain of simple piety with which our hearts were deeply affected. An hour or two before dinner we all met; Messrs. Johnson, of Clarksonville; Smith, of Dry Harbour; Palmer, of Staceyville; McLaggan, of Moneague, Gordon, of Mount Nebo and Fray, of Refuge, with Mrs. and Miss Tinson, and Mrs. East, for mutual conference. Our first topic of conversation was one which lay very near to every heart; it was not the departure of our dear friends, but the Institution, for the interests of which they had long lived and laboured. In this conversation I gleaned some few facts, in relation to the results of its operations, with which you will be highly gratified.

It appears that, from the commencement of the Institution, up to the time of our beloved brother Tinson's death, seventeen students had left its walls. Now it will be remembered that, in the beginning, it was an entirely new and untried experiment; that it had to be made under many circumstances of great disadvantage, and with such materials as could be obtained, most of the candidates admitted being married men, and many of them being almost destitute of the first elements of education. And yet, notwithstanding all these disadvantages, I ascertained that out of the seventeen who had received the educational benefits of the establishment, six are, at this moment, occupying respectable positions, some of them of extensive usefulness, as pastors of churches; that four are engaged in the combined work of schoolmasters and assistant preachers; that two others are occupied as schoolmasters; and one as the pastor of a small native church, although not fully recognized; while two have died, and other two have returned to secular callings. Thus it will be seen that, except in the case of the two removed by death, only two have been lost out of the whole number received, although the highest objects of the Institution have not been realized in all. In the close of this conversation, I received a distinct pledge from each native brother present of an annual collection for the College, most of them specifying the month in which they would make it, so that I might know when to look for it.

These matters having been disposed of, our brethren severally gave expression to the deep feeling of their hearts on the occasion which had convened them; and their addresses, evidently the spontaneous and unpremeditated utterances of their real sentiments, were of the most gratifying description. I only wish all the friends of a native ministry in this island could have listened to them. They were sometimes, indeed, interrupted and broken, but it was by the sobs and tears of gratitude and affection, in reviewing the benefits they had received from him who now rests from his labours, and of whom they spoke as a father, as well as in acknowledging the uniform kindness they had experienced under the domestic superintendance of those of whom they were taking a last farewell. I may add, that of all which has transpired since I reached this land, nothing has afforded me more encouragement than the affectionate words of welcome and united assurances of sympathising and prayerful co-operation on the part of these dear native brethren, to myself and family on this occasion. I feel persuaded they will prove to be amongst the most zealous friends and supporters of the Institution.

The students joined us at the dinner-table,

and spent the rest of the day with us. A six o'clock in the evening, pastors, students Mrs. and Miss Tinson, and every member of our own family, met again in the library, where we spent an hour in unitedly commending our friends about to leave us, to the kind care and protection of our heavenly Father. Most fervent and affectionate were the petitions put up on their behalf, and we trust that, in answer to them, they will very shortly after you are in receipt of this be welcomed by the warm and Christian greetings of those who love the Saviour in their native land, and who know how to honour those who have long borne the burden and heat of the day. The evening was closed by a general conversation on the religious and educational interests of the island, when I did my best in preaching to them from words which, although not sacred, are nevertheless, I hope, pregnant with cheering truth in relation to this lovely land:—

“ Wait a little longer,
There’s a good time coming, boys,
Wait a little longer.”

Before our brethren separated, they gave our friends a practical proof of their love, in a present of seven pounds sterling.

TRINIDAD.

SAVANNA GRANDE.

The prospects of our Mission in this island seem brightening; and our brother, Mr. COWEN, is cheered by the tokens of the Divine blessing on his labours. He says, under date of April 5, 1852:—

I have great pleasure to inform you of the prosperous state of our work since the commencement of the dry season. Several highly interesting meetings have been held at each of our stations, when, I trust, good has been done and progress made. On last sabbath we held one of these extra meetings, which commenced the previous evening. At each station we have been holding these monthly gatherings, when our friends came from all the surrounding places, and spent two days together, having six preaching services when the weather permits. On the past Saturday evening we had our little chapel crowded, and so on the following sabbath all the day. At the close of our second service I had the pleasure of immersing two interesting believers, who, drawn by the Saviour’s love, came to us, treading in his way and in the footsteps of the flock. The water being scarce at this season of the year, we had to

go to a considerable distance in search of it. The whole congregation turned out; and after clambering up hill and down dale for nearly two miles, we at length found ourselves buried in the deep-shaded woods, on the banks of a branch of the Ortoire River. A large number of people ranged themselves on the banks, and listened most attentively to an exposition of baptist sentiments, as formed by the word of God. The woods resounded with the shout of praise we raised to our Prophet, Priest, and King, as we sang the beautiful hymn—

“ Through floods and flames, if Jesus leads,

I’ll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.

To Him we will give glory;
To Him we will give glory;
To Him we will give glory;
His law we will obey.”

When again returned to the little chapel, we received the newly-baptized into church fellowship; and about thirty of us, of various colours, and from widely distant countries, surrounded the table of our Lord, rejoicing alone in Him and his finished work. Brother Inniss closed the day’s proceedings, which, I trust, will not be without much good to the

inhabitants of that distant neighbourhood. On the coming sabbath I hope to be at Couva, where brother Proctor lives, when several candidates for baptism will be immersed, and a church be formed. Oh that our God may indeed bless and prosper our entrance into that important district. These

are tokens for good in the future. In a land like this, it is cheering to see any made willing to follow their Lord; and, I trust, the time will soon arrive when our Zion will extend her borders and multiply her converts.

FRANCE.

MORLAIX.

Our readers will peruse with interest the account given by Mr. JENKINS, of his labours in the cause of Christ, and the prospect before him of a continuance. It is dated May 14, 1852.

Just a fortnight ago I visited the country for the purpose of preaching. Saturday evening, 25th ult., I preached in a large farm-house, to a good number of persons, and on that occasion proclaimed the saving mercy of Christ from these words, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." There was a good attentive hearing. It was the first time for me to preach in this farm-house, but the family expressed a warm desire that I would visit them often for the purpose of explaining the gospel to them. At the close of the meeting many questions were put to me, especially by the son of the house, and another young man, respecting the confession, mass, baptism, &c., all evincing a spirit of inquiry and a conviction of error to a certain extent, but with a feeling which is suitable, friendly, and promising.

The sabbath I preached at Omnes's house to a good congregation. There was an interesting farmer present, who had walked from eight to ten miles to come to the meeting. Between three and four years ago he bought a Breton Testament, though unable to read. For some time he asked his neighbours to read it to him. But, though a man from 45 to 50 years of age, he has learned to read his Testament, by the aid of a few lessons which he received of a young man in the neighbourhood, and I was surprised to perceive how much he had read of the Divine volume, and how far he had laid hold of the meaning of the gospel. Our Breton colporteur, calling, a short time ago, at this man's house, found him reading his New Testament to a neighbour.

We have not yet met with any difficulties as to our meetings in the country, but we cannot flatter ourselves that we are safe, for the old law, in its worst and most extensive form, against religious meetings, has been put in

force by a decree. My intention is to go on as usual, regarding our meetings in the country just as our meetings in the town, as being established previous to this new law. In case our liberty will be attacked, we shall defend it as well as we can. I was grieved to learn, by reading the *Christian Times* you kindly sent me, that the meetings of the baptists in the department of the Aisne have been put a stop to by the civil authority. It is difficult to know what times are before us, but our trust is in the Lord.

I am glad to tell you that our itinerary school goes on very well—far better than we expected. It was truly gratifying to my feelings to meet our Breton teacher the other day by a little farm-house, giving a lesson to read to the farmer's daughter, and her progress was such that she could read pretty fair in our Breton Sunday School book. The teacher has now forty-four learners, which are thus:—five married persons, from the age of twenty-five to forty-nine years, six young persons, nineteen children from the age of ten to sixteen, and fourteen children from five to ten. Some more express a desire to be taught. I was told that a little boy, whose parents were not willing for him to learn reading, is so desirous of having lessons, that he goes to the house of a neighbour to meet the teacher, and that he makes rapid progress. The priest has ceased his open opposition. I was informed he even told a woman to continue to learn reading, and that he would give her books to read. In fact, the rather formidable opposition, coming from ecclesiastical and lay influence has apparently given way. The people in this district have acquired a certain independence of mind which is on the increase, and I am told that some of them are bold enough to ask reasons and argue with the priests. And certainly late events in France and Italy, the tenor of which is widely known, have not at all contributed to the veneration of the people for their spiritual rulers. We have reason to bless the Lord for what good we are enabled to do in these difficult times. The field of our labour is under culture to receive the good seed of the word of God. Let us take courage; we shall reap in due time, if we faint not.

THE MISSIONARY HERALD

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAMEROONS.....	Saker, A.....	January 9 and 24.
	CLARENCE	Saker, A.....	January 3 and 9.
		Wheeler, J. A.....	Nov. 27, Dec. 11, Jan. 22 March 13.
		Wilson, J.....	November 28.
AMERICA	ACADIA COLLEGE	Cramp, J. M.	April 13.
	BOSTON	Webley, W. H.	May 31.
	NEW YORK	Colgate, W.....	April 16.
	QUEBEC.....	Marsh, D.....	March 5.
ASIA.....	AGRA.....	Parry, J.	February 11.
	BARISAL	Sale, J.....	February 28.
	BENARES	Heinig, H.....	Jan. 7, Feb. 3 & 28, April 3 and 29.
	BISSEPORE	Supper, F.....	December 31, April 6.
CALCUTTA		Lewis, C. B.....	January 7, Feb. 7, May 3.
		Seymour, J. F.....	March 5.
		Thomas, J.	Jan. 6, Feb. 7, March 8 (2 letters), April 7 and 30.
		Wenger, J.	Feb. 7 & 21, April 8.
	CAWNPORE	Williams, J.....	February 21.
	CHITOURA.....	Smith, J.	January 9.
COLOMBO		Allen, J.	Jan. 14, Feb. 11, March 12, May 10.
		Davis, J.	January 14, February 13.
		Ferguson, A. M.....	November 13.
DACCA		Bion, R.....	March 29.
		Robinson, W.	Dec. 23, Jan. 14.
	DINAGEPORE.....	Smylie, H.....	January 14.
	HOWRAH	Morgan, T.	January 6, April 5.
	INTALLY	Pearce, G.....	February 6, April 8.
	JESSORE	Parry, J.	Jan. 5 & 30, April 6.
	JOSADAPOOR.....	Johannes, J.	December 15.
	MADRAS	Page, T. C.....	January 13.
MONGHIR.....		Lawrence, J.	December 31, April 22.
		Parsons, J.....	Dec. 5, March 30.
	MUTTRA	Phillips, T.....	January 9, April 9.
	SERAMPORE.....	Denham, W. H.....	January 3, March 5.
		Marshman, J.....	April 22.
	SEWRY	Williamson, J.....	March 29.
	ZILLA BAKERGUNGE.....	Page, J. C., & Sale, J.....	January 22.
BAHAMAS.....	GRAND CAY.....	Littlewood, W.	January 13.
		Rycroft, W. K.	February 29.
	INAGUA	Rycroft, W. K.	February 5.
	NASSAU	Capern, H.	Jan. 2, 12 & 16, Feb. 12, March 13, April 9.
BRITTANY	MORLAIX	Jenkins, J.....	March 4 & 22, May 16.
HAITI	JACMEL.....	Webley, W. H.....	January 27, March 22.
		Webley, D.....	March 29, May 3.
	PUERTO PLATA	Rycroft, W. K.....	April 9.
JAMAICA		Dendy, W., & Millard, B.....	March 10.
	ANNOTTA BAY	Jones, S.	April 21.
	BROWN'S TOWN.....	Hodges, S.	Feb. 24, March 11 and 25, April 8 & 26, May 10.
	CALABAR	East, D. J.....	Jan. — and 31, March 6, April 6, May 13.
	CARRIBBEAN SEA	Henderson, J. E.....	March 17.

DRY HARBOUR	Smith, T.....	March 16.
FALMOUTH	Gay, R.	March 8 & 22, April 8, May 9.
FOUR PATHS	Gould, T.....	March 9, May 12.
GURNEY'S MOUNT	Armstrong, C....	Jan. 20, Feb. 23.
KETTERING	Claydon, W.....	April 8.
	Milbourne, T. ...	February 20, May 25.
KINGSTON	Gould, T.....	March 12.
	Oughton, S.....	March 2 and 31.
LUCEA	Armstrong, C....	March 25.
	May, J.....	February 2.
MONTEGO BAY	Reid, J.....	January 22, May 10.
MOUNT CAREY	Hewett, E.	March 24.
MOUNT ANGUS	Teall, W.....	January 20.
PORT MARIA	Day, D.....	March 26, May 14.
	Teall, W.....	February 10.
REFUGE.....	Merrick, E.	March 12, May 14.
ST. ANN'S BAY	Millard, B.	Feb. 9 & 10, March 10 & 26, May 11 and 25.
SALTER'S HILL.....	Dendy, W.....	Jan. 21, March 24, April 24 & 29, May 4.
SAVANNA LA MAR	Hutchins, M. ...	February 3.
SPANISH TOWN	Phillippo, J. M.	February 28.
STEWART TOWN	Dexter, B. B. ...	Feb. 19, March 8, 22 & 30.
TRINIDAD	PORT OF SPAIN.....	Law, J.....
	SAVANNA GRANDE	Cowen, G.....
		Feb. 9, April 5 & 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Blandford Street, for a parcel of working cotton and needles, for *Mrs. Sale, Barisal*;
- Friends at Bristol, for a case of clothing, &c., for *Rev. C. B. Lewis, Calcutta*;
- Sunday School, James Street, Camberwell, for a case of clothing, valued at £7 7s., for *Rev. A. Saker, Africa*;
- Ladies of Birch Meadow Chapel, Broseley, for a case of clothing, &c., valued at £7 12s.;
- George Stevenson, Esq., for a parcel of magazines;
- Ladies at Mrs. A. M. Jones's, Montserrat, Stroud, for a box of clothing, &c., for *Rev. J. A. Wheeler, Western Africa*;
- Mr. J. Leach, for a parcel of magazines;
- Miss Jacobson, for do.;
- Mrs. M'All, for do.;
- Mr. Spracklin, for do.;
- A Friend, for do.;
- Mr. John Hobson, Haddenham, for do.;
- Mrs. W. W. Nash, for do.;
- Mr. John Rogers, Eynsford, for do.;
- Mrs. Haighton, for do.;
- Mrs. Butlin, Luton, for do.;
- Rev. F. Tucker and Friends, Manchester, for do.;
- Mr. Joseph Smith, Norwich, for a parcel of clothing and magazines, for *Africa*;
- Friends at Plymouth, by Miss Square, for a case of clothing, for *Africa*;
- Mrs. and Miss Pearsall, for a case of clothing, for *Africa*;
- The British and Foreign School Society, for a case of school materials, value £6 12s., for *Rev. W. Littlewood, Bahamas*;
- Mrs. Rooets, for a parcel of books and magazines;
- The London Missionary Society, for 1000 copies of the Rev. John Stoughton's Sermon, "The Christian Law of Life."

The Rev. C. Armstrong, of Gurney's Mount, Jamaica, begs us thankfully to acknowledge the receipt of a parcel of tracts from the Religious Tract Society; and of the "Bristol Temperance Herald" and "Nonconformist" newspaper, from friends unknown.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of April, 1852.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Annual Meeting at Exeter Hall	81 7 9	
Annual Sermon at Surrey Chapel.....	20 1 9	
Do., at Bloomsbury Chapel	25 13 11	
Annual Subscriptions.		
Denham, Mrs.	1 0 0	
Gough, Mr. E.	1 1 0	
Haynes, John, Esq.	3 0 0	
Smith, Margaret	0 6 0	
Taylor, Mrs., Whetstone	1 0 0	
Williams, Mrs.	3 0 0	
Donations.		
Friend	1 0 0	
Geldart, Thomas, Esq.	5 0 0	
Legacies.		
Dyer, Mrs. Mary, late of Sydenham	90 0 0	
Linnett, Mrs. H., late of Halstead	180 0 0	
Protheroe, Mr. Charles, late of Bristol	91 4 2	
LONDON AND MIDDLESEX AUXILIARIES.		
Alie Street, Little— Collection	6 4 2	
Austin Street, Shoreditch— Collection	6 0 0	
Bloomsbury Chapel— Collections.....	71 9 11	
Contributions	28 4 2	
Bow— Collections.....	7 7 0	
Camberwell— Drawing Room Society and Crawford St. Sunday School, for <i>Intally</i>	3 12 0	
Devonshire Square— Collections.....	17 1 4	
Drayton, West— Collections.....	2 9 5	
Contributions	2 8 10	
Do., Sunday Schools	0 7 0	
Eagle Street— Collections.....	9 13 6	
Hendon— Collection	0 17 0	
Highgate— Contributions	1 0 0	
Islington Green— Collections.....	9 13 0	
Islington, South— Collections.....	1 17 3	
Contributions, for <i>Weiyama Schools, Ceylon</i>	5 0 0	
Keppel Street— Collections.....	5 4 2	
Maze Pond— Contribution, additional	0 10 0	
Do., Sunday School	10 0 0	
New Park Street— Contributions	10 0 0	
Poplar, Cotton Street— Collections.....	7 0 0	
Prescot Street, Little— Collections.....	8 18 2	
Salters' Hall— Collections.....	7 12 6	
Spencer Place— Collections.....	6 3 0	
Tottenham— Collections.....	12 11 4	
Unicorn Yard— Collections.....	2 18 9	
BEDFORDSHIRE.		
Bedford— Rose, Mr. Thomas	0 10 6	
Bunyan Meeting— Contributions	33 11 11	
BUCKINGHAMSHIRE.		
Wycombe, High— Collections.....	7 14 7	
Contributions	7 15 6	
Do., Sunday School	0 11 1	
	16 1 2	
Acknowledged before and expenses.....	12 2 0	
	3 19 2	
CAMBRIDGESHIRE.		
Cambridge— Foster, Mr. R. S.	0 10 6	
CORNWALL.		
Redruth— Anon	1 12 0	
DERBYSHIRE.		
Derby— Contribution	0 10 0	
Do., for <i>Native Preachers</i>	0 15 0	
DEVONSHIRE.		
Bideford— Contributions	8 0 0	
ESSEX.		
Earls' Colne— Collection	2 9 6	
Contributions	2 0 0	
	4 9 6	
Less expenses	0 6 6	
	4 3 0	
Halstead— Collection	2 14 8	
Contributions	1 11 2	
	4 5 10	
Less expenses	0 4 0	
	4 1 10	
Harlow— Collection	5 8 0	
Potter Street— Collection	1 2 0	
Contributions	1 13 0	
White Colne— Collection	1 11 6	
Contributions, <i>Juvenile</i>	0 10 0	
GLOUCESTERSHIRE.		
Kingstanley— Contributions, for <i>Native Preachers</i>	0 8 6	
Woodside— Contributions, for <i>Haiti Chapel</i>	3 0 0	
HERTFORDSHIRE.		
Tring— Olney, D., Esq.	5 0 0	
KENT.		
Crayford— Collection	3 14 11	
Contributions	2 12 10	
Lee— Collections.....	8 0 0	
Lewisbam Road— Juvenile Society, for <i>Colombo</i>	10 0 0	
Do., for <i>Chitoura</i>	10 0 0	
Malling, Town— Collections.....	11 2 10	
Contributions	4 13 3	
Do., Sunday School	1 17 7	
Do., for <i>Native Preachers</i>	1 13 11	
	19 7 7	
Less expenses	1 5 0	
	18 2 7	
LANCASHIRE.		
Rochdale— Kelsall, H., Esq., for <i>Chapel at Olarens</i>	10 0 0	

OXFORDSHIRE.		SURREY.		SURREY.		SURREY.	
£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Woodstock—		Dorman's Land—		Neath, Mount Zion, English—		Sunday School	0 6 8
Contributions, for		Collections.....	4 2 1	Swansea, Bethesda—		Collection	4 2 2
Native Preachers ...	0 12 6	Contributions.....	2 4 6	Contributions		.....	6 1 0
SOMERSETSHIRE.		Norwood, Upper—		Less expenses		.....	10 3 2
Bath—		Collections.....	7 5 1 7	.....		.....	6 3 2
Collections.....	8 9 9	WILTSHIRE.		.....		.....	10 0 0
Do., Limpley Stoke	5 13 7	Corton	1 16 0	PEMBROKESHIRE—			
Do., Twerton	5 17 9	Laverton	2 13 6	Fishguard, Hermon—		Collection	1 3 6
Contributions	30 5 2	Penknapp	7 2 1	Contribution.....		.....	0 2 6
Do., Juvenile, York		Warminster	16 7 2	SCOTLAND.			
Street	10 18 0	WEST WILTSHIRE.		Aberdeen, George Street—		Contributions	2 4 0
Less expenses	61 4 3	Westbury Leigh—		Cupar—		Contributions, additional	1 0 6
.....	0 17 0	Collections.....	5 8 3	Helensburgh—		Contributions	0 12 0
.....	69 7 3	Contributions	2 2 8	FOREIGN.			
Bristol, on account.....	166 15 7	Do., Sunday School	2 11 3	AMERICA—			
Contributions, for		SOUTH WALES.		Montreal—		Wenham, Mr. Jos. ...	3 0 0
Haiti Chapel	77 0 0	CARMARTHENSHIRE—		BUCKINGHAMSHIRE.			
From, on account	57 10 0	Felinfoel, additional...	0 2 6	Brickhill, Great—		Contributions, for	
Horsington—		GLANORGANSHIRE—		India		.....	1 13 0
Contributions, for		Dinas, Noddfa	0 9 8	Do., Sunday School,		for do.	2 0 0
Native Preachers	0 18 1	Merthyr Tydvil, Tabernacle—		CUMBERLAND.			
Do., Sunday School,		Collection	2 10 6	Cockermouth—		Contributions, for	
for do.....	0 1 11	Contribution	1 0 0	Native Preachers		.....	0 7 0
STAFFORDSHIRE.		GLANORGANSHIRE—		DURHAM.			
Stafford—		Dinas, Noddfa	0 9 8	Monkwearmouth Shore,		Barclay Street—	
Corfield, Mrs.	0 10 0	Merthyr Tydvil, Tabernacle—		Collection		.....	2 9 9
		Collection	2 10 6	Sunderland, Sans Street—		Collections, &c.....	6 15 3
		Contribution	1 0 0	ESSEX.			

Received during the month of May, 1852.

Annual Subscription.		Donations.		LONDON AND MIDDLESEX AUXILIARIES.		BUCKINGHAMSHIRE.	
£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Stevenson, Mrs. L.,		A Baptist, by the Editor		Blandford Street—		Brickhill, Great—	
Blackheath	1 1 0	of the "Church".....	5 0 0	Contributions, for		India	1 13 0
Donations.		Barrett, Mr., Southwark	0 5 0	Butesland Street, Hoxton—		Do., Sunday School,	
B. M. Leendert, New		Orleans	0 12 0	Collections.....	3 8 0	for do.	2 0 0
Orleans	0 12 0	Educational Committee		Camberwell—		CUMBERLAND.	
of the Society of		Friends, for Haiti		Collections.....	41 14 6	Cockermouth—	
Schools	20 0 0	Schools	20 0 0	Crawford Street Sun-		Contributions, for	
M. E.	1 0 0	M. E.	1 0 0	day School, for In-		Native Preachers	0 7 0
LONDON AND MIDDLESEX		LONDON AND MIDDLESEX		Chelsea, Paradise Chapel—		DURHAM.	
AUXILIARIES.		AUXILIARIES.		Collections.....	4 5 1	Monkwearmouth Shore,	
Blandford Street—		B. M. Leendert, New		Church Street—		Barclay Street—	
Contributions, for		Orleans	0 12 0	Collections.....	0 10 0	Collection	2 9 9
Barisal	5 0 0	of the Society of		Deptford, Lower Road—		Sunderland, Sans Street—	
Butesland Street, Hoxton—		Schools	20 0 0	Collections.....	3 6 2	Collections, &c.....	6 15 3
Collections.....	3 8 0	M. E.	1 0 0	Sunday School	0 10 0	ESSEX.	
Camberwell—		.....		Eidon Street—		Waltham Abbey—	
Collections.....	41 14 6	.....		Collections.....	1 15 10	Juvenile Association	4 0 0
Crawford Street Sun-		.....		Contributions	11 18 7	GLoucestershire.	
day School, for In-		.....		Contributions, for	3 0 0	Coleford—	
tally.....	4 0 0	.....		Native Preachers ...	0 18 0	Sunday School,* for	
Chelsea, Paradise Chapel—		.....		.....		Native Preachers	0 18 0
Collections.....	4 5 1	.....		HERTFORDSHIRE.			
Church Street—		.....		Totteridge and Whet-		stone Missionary As-	
Collections.....	0 10 0	.....		sociation		.....	3 4 6
Deptford, Lower Road—		.....		Tring—		Contributions	3 13 0
Collections.....	3 6 2	.....		KENT.			
Sunday School	0 10 0	.....		Lewisham Road—		Collection	10 0 0
Eidon Street—		.....		BUCKINGHAMSHIRE.			
Collections.....	1 15 10	.....		Hammersmith, on ac-		count	15 0 4
Contributions	11 18 7	.....		Hampstead, Hollybush Hill—		Collection	3 8 8
Fox and Knot Court ...	3 0 0	.....		Contributions		.....	0 15 1
		.....		Hatcham—		Collections.....	4 0 6
		.....		Contribution		.....	0 5 6
		.....		Highgate—		Collections.....	6 17 3
		.....		Kennington, Charles Street—		Collections	3 17 6
		.....		Mazepond—		Collections.....	14 3 5
		.....		New Park Street—		Collections.....	15 0 0
		.....		Regent Street, Lambeth—		Collections.....	12 15 6
		.....		South Street, Sunday		School, for African	
		.....		School.....		.....	1 0 0
		.....		Stopney College—		Collections.....	2 8 0
		.....		Sunday School		.....	0 10 0
		.....		Vernon Chapel—		Collections.....	4 8 6
		.....		Contribution		.....	1 5 0
		.....		Walworth, Lion Street—		Collection	15 15 9
		.....		Female Association,		on account.....	13 17 0
		.....		Waterloo Road—		Collections.....	3 1 2
		.....		Contributions, for		Native Preachers	0 15 3
		.....		BEDFORDSHIRE.			
		.....		A. S.		.....	10 0 0
		.....		Bedford, Second Church—		Collection	5 0 0

£ s. d.		£ s. d.		£ s. d.	
Contributions, for Rev. H. Heinig's School		Weston Super Mare— Collection		YORKSHIRE.	
10 0 0		1 10 0		Bradford—	
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