

ought to be. This was owing principally, perhaps, to the ignorance of the parents. Not having been educated themselves, they did not appreciate the value of education, and hence it was often extremely difficult to prevail upon them to send their children to school, instead of employing them in their provision grounds, or in some other remunerative way. But there was reason to hope that this serious obstacle to success would be gradually overcome. One of the greatest impediments to the progress of the gospel in Jamaica, was unquestionably the ignorance of the negroes. Multitudes of the adult population were sunk in their intellectual faculties had never been brought under training, and to many teachers it was next to impossible to convey correct ideas to their minds, or to produce any impressions of a lasting and influential nature. Better days, however, were in prospect, and if the missionaries and others could only succeed in their efforts to educate the young, he had no fear for ultimate prosperity. He rejoiced to say that public attention had recently been directed to this subject, and since he came to America he had obtained such information regarding the public schools both in Canada and in the United States, as, he hoped, might be rendered useful after his return to the scene of his labours.

He had often been asked, since his arrival in America, as to the results of the abolition of slavery in Jamaica; and information on this point had frequently been sought in such a manner as to indicate that the impression was prevalent, in some quarters at least, that the act of emancipation had been a failure. He hesitated not to say that there could not possibly be a greater mistake. He was not in Jamaica during the prevalence of slavery; but no candid and unbiased person could be long in the island without being convinced, from the state of things around him, that the people were improving, and that the greatest hindrances to their more rapid improvement, were to be found in the baneful results of that accursed system under which the island had so long groined. We must not be too extravagant, nor too impatient, in our expectations. The age of miracles had ceased; and it ought not to excite either surprise or disappointment that it should turn out to be a difficult work, and a work requiring long years of laborious and prayerful effort, to raise a people, even with the lever of the *gospel*, from the depths of ignorance, degradation and vice, in which for ages they were sunk. Thus much he could, with confidence, say, that although he had met and conversed with many influential settlers in Jamaica, who, in the days of slavery were its warmest advocates and abettors, there was not one among them who did not now rejoice in its abolition. Nor were such persons unwilling to admit that many of the evils which we have now to deplore, were traceable, in a great measure, to the former servile condition of the people, as its natural and pernicious consequences.

It must be admitted, indeed, that the churches were, in general, not so well attended as they were at, and previous to, the period of emancipation. But it ought to be borne in mind that motives were then in existence to induce the negroes to make a profession of Christianity, which had since ceased to operate. The missionaries were formerly almost the only friends of the slaves, and the advocates of their rights. The gospel, however, was new to them, and novelty is one of the most powerful motives; however, things were somewhat altered in these respects, and the missionaries, consequently, had not the same hold on their control over them, which they once possessed. But, although to a mere superficial observer, it might appear that the cause of God had been retrograding in Jamaica, yet, it was his decided conviction, and he believed he spoke also the sentiments of all his brethren in that island, when he said that, in reality, it was not so. Their churches were not so numerously attended as formerly, but they had more confidence in those who did not attend them; nor were cases of discipline so frequent as they once were. He was far from wishing to exaggerate, or to produce a too favorable impression either of the intellectual or moral condition of the people in Jamaica; but while he was equally anxious not to err in the opposite direction; and, upon the whole, it was his sincere and conscientious belief that a candid and comprehensive consideration of all the facts of the case would lead to the conclusion, that the negroes in Jamaica were now as far advanced, both in their social and religious relations, as could have been reasonably and justly anticipated. Much, doubtless, still remained to be done in Jamaica, but much also had been accomplished by preaching the gospel; and what was now needed, and asked for, was the prayers of the Church for the outpouring of the Spirit of God, both on the missions, and on the people. In so far as the mission itself was concerned, it was, of course, unspeakably desirous that the cause of the Redeemer should prosper there, as well as elsewhere; but when his bearings on Africa, and the million who, under the Divine blessing, it was fitted to exert on that quarter of the globe, with all its teeming millions of perishing sinners, were taken into account, it seemed impossible to over-estimate its importance as a field of missionary exertion. O that Spirit of the living God! be pleased to shed down upon us the influence of thine omnipotent grace, that the word of the Lord may have free course and be glorified in that lovely island of the sea; that from among its sable inhabitants there may eventually go forth to their father-land those who shall proclaim to their fellow-immortals, in that benighted region, the glorious Gospel of Christ; and that thus the period may be hastened, when the shouts of the spoiler and the sighs of the oppressed shall, even there, no more be heard; when Ethiopia shall stretch out her limbs to God, and her emancipated children, rising to the dignity of Christians and of freemen, shall commence a career of social and religious improvement, reflecting glory to God in the highest, and breathing universal good-will to men!

NAME OF STATION	Members admitted.	Members restored.	Members died.	Members suspended and excluded.	Members withdrawn to other Churches.	Members on the Roll.	Candidates.	Ordained Elders.	Week-day Prayer meetings.	Average attendance at week-day prayer meetings.	Classes for adults during the week.	Average attendance at week-day classes.	Classes for adults on Sabbath.	Average attendance at Sabbath School.	Teachers in Sabbath School.	Children and young persons in Sabbath School.	Average attendance on public worship.	Average attendance at all ages, combined with congregation.	Debt.	Funds raised for self-support, 1850.	Funds raised for other purposes (not missionary), 1850.	For Missions—1850.	Total Contributions—1850.	Number of Scholars.	On the Roll.	Average attendance in School.	School Fees—1850.
Hamden	51	19	28	4	10	615	81	14	8	500	12	36	100	170	6	1000	2000	75	0	5	15	50	400	160	50	4	
Bellevue	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
Mont Zion	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
Metropoli	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. Michael's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. Peter's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. George's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. James's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. John's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. Michael's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. Peter's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
St. George's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
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St. Peter's	6	1	30	8	2	95	12	1	7	10	36	350	20	1	350	800	800	0	0	13	11	15	150	50	9		
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