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On occasion of the death of a chief or influential man among the Isubus, it is customary to display all the riches of the deceased, consisting generally of cloth, goats, sheep, and pigs, and nothing is thought to reflect so much honour upon him as the exhibition of great wealth. At one of these scenes Mr. Merrick arrived in his recent journey, and he has forwarded a picture from which the annexed engraving is taken of the merriment and wild confusion in which the people were running about and dancing, striking hands with each other, and making a variety of discordant noises. Mr. Merrick is represented as viewing the scene from a chair, by the side of which John Smith, a deacon of the church at Clarence, who accompanied him as his interpreter, is also seated, and near him is standing an old influential chief named Madiba, who acted as a sort of master of the ceremonies. The young heir who had become lord of the town, and had been installed into office that day, is running in the midst of the crowd, attired in the usual country wrapper, and an old soldier's coat, while an attendant follows holding over him a large umbrella. "On arriving at the town," says Mr. Merrick, "the first thought that entered my mind was the inappropriateness of the ceremony to the occasion, and as I sat at one end of the street viewing them, I longed for the time when the death of their chiefs and friends would produce feelings and behaviour directly contrary to that then exhibited."

TOUR IN WEST AFRICA.

Mr. Merrick has lately visited the Camaroons Mountains, exploring a district of which very little was known, in order to ascertain facts respecting the state of the country and the condition of the inhabitants which might be of service in directing future operations. Believing that his account of his tour will be interesting to many of our readers, we abridge it but slightly.

Early on Tuesday morning, the 23rd April, Smith and I left our abode for John King's Town, from whence we started with our travelling party at half-past six for the Bwengga Market. Our band consisted of eleven men and boys as attendants and carriers, Copper, my interpreter, John King, my principal guide, Smith, and myself. We were to have walked all the way, but at the request of John King I agreed to go as far as the Bwengga Market by sea, with the understanding that if spared, we should return by land. The passage to the market lays through a creek a short distance from King William's Town, in a north-westerly direction, and the market is called Bwengga after the district in which the people reside whose goods are sold at the market. We arrived at 9 o'clock, and met a number of people from Bimbria and its vicinity. Not many of the people had yet come down from the interior, but several of those who had, resorted to the canoe in which I sat, and gazed on me with wonder and amazement. At twenty minutes to eleven I heard a rush, and looking round, saw the people coming to market in a body. They approached with a trot, and hastened down the cliff to the canoes, for the purpose of bartering their goods. The chief article was plantains, which were brought down in conical baskets, fastened to the back by means of strings round the arms and forehead. I need hardly say that women were the principal carriers. About 200 came to market, among whom there were not more than about twenty men who carried loads, and those who did had a much smaller proportion than the women. The plantains were bartered for a few dried shrimps and fishes. Having disposed of their goods, the people came up the cliff about twenty minutes after eleven, and resorting to the spot where I was sitting, viewed me with perfect amazement. The simplicity of their manners formed a striking contrast to the proud bearing and mien of the Camaroons and many of the Bimbria gentlemen. It was

with great difficulty that I obtained silence, which being done, I made known in few words the object of my intended visit to the interior. I had spoken only a few sentences when one of the gentlemen remarked that the majority of the people who had come to market were very ignorant; that it was useless for me to speak to them, and that I had better wait till I reached the Bwengga district, and then speak to the gentlemen, who would listen attentively to all I had to say. I replied that if they were ignorant, the good word which I intended to speak would make them wise. As soon as the poor women heard this they manifested their approbation by loud applause, and shortly after proceeded homeward, while I accompanied John King to his farm, which is in the vicinity of the Bwengga Market.

At a quarter after three our party left John King's farm for the Bwengga district, and after walking a short time along a track, reached the main road. This path, though walked over every five days by hundreds of people, is very narrow, and in many parts is a mere track. It runs for the most part through a thicket, by which the clouds are frequently obscured, and as a walk is entirely devoid of interest.

At five minutes before four we ascended a very steep hill, from which time the country became rather hilly. Five minutes after four we took a short rest, and proceeding on our journey ascended another steep hill at half past four, from which we had a view of the sea; and had it not been for the mist, should, I understand, have seen Cape Camaroon. At five o'clock we came in sight of a river, which John King informed me empties itself in the sea near his town. Here our whole party refreshed themselves with a good draught of water, which was very cool and pleasant. During our journey we passed two or three farms near the road, on which plantains are chiefly cultivated. I was informed by John King that a few people are living in the hush near the farms.

At six o'clock we arrived at a group of houses, called by John King a town, when I discovered that Bwengga was not a large town or city, as I had all along imagined, but a district, or sort of county, in which are many towns. Our party sat down at this town to rest. Soon many of the children were around me, while some, afraid of a white face, remained at a distance, with their eyes riveted on me. After being regaled with a draught of palm wine our party proceeded onward, and passing another town which consisted of four or five houses, arrived at our resting place for the night at a quarter past six. The chief, or master of this town, is called Ebores, and according to John King's account is his brother; but during our journey John claimed brotherhood to so many that it is difficult to say who are really related to

him. I however think that if not his father's or mother's child, Ebores is a near kinsman. We met Ebores sitting on a stone near the door of his house, in conversation with one of his wives, who appears very fond of him, and for whom I think Ebores entertains much affection. Such reciprocal affection between husband and wife was to me very gratifying, as in my few short tours in Africa I have seldom seen it exhibited. The women are for the most part regarded and treated as the slaves of their husbands, who possess unlimited power over them, and do with them just what they please. When I was informed on my arrival at Ebores' Town that he was the king of the place, I at first thought he was the ruler of the whole Bwengga district, but I soon discovered my mistake, and found that he was only king or ruler over his own wives and children. The mode of government in this part of Africa is strictly patriarchal. I was kindly received by Ebores, and having seated myself near him, he began to expatiate on the great joy and pleasure which he experienced in being visited by a white man—an honour which he never expected, and which his father, though much more wealthy than he, never enjoyed. He admired also my fearlessness, and said that my heart must be very big, or I would never have come where a single white man had never before set foot. Shortly after my arrival I was saluted by the firing of muskets not only at Ebores' place, but at some distant town, whose inhabitants must have concluded that I had arrived, from the report of guns which they heard from Ebores' town.

After dinner, which consisted of palm oil and fish, and plantain, of which I eat heartily after my unusually long walk, I addressed the people, and endeavoured to point out as plainly as I could the way of salvation by Christ. My auditors listened patiently for a long time, and while I spoke Ebores frequently exclaimed, "Toto-mene! toto-mene!" True! true! When I alluded to the folly of trusting to charms for deliverance in times of danger, he remarked that what I said was quite correct, for several men who had received charms to preserve them from danger and death, had to his knowledge been shot, and that God alone could protect and save. At the close of my address I sang "Jesus shall reign," &c., and concluded with prayer. When I was ready to go to bed, I was conducted to a room about ten feet long, five and a half wide, and seven feet high to the top of the roof. As my bed was placed across the room, my head laid against one side of the wall while my feet reached the other side; yet I slept comfortably, and hope I felt grateful to God for having provided for me a shelter among the heathen. Ebores accompanied me to the room, and remained while I read a portion of scripture and prayed, and during prayer knelt down. On rising from my knees I told him my reasons for reading the

word of God, and praying to him before retiring to rest. As I found Ebore disinclined to leave the room, I undressed myself before him. He was quite surprised at the number of garments I wore, and viewed me from head to foot till I got into bed.

Wednesday, April 24.

As soon as the door of my room was opened this morning, Ebore came to pay his respects, and addressed me "Sanggwosu," the term used by servants when speaking to their masters. Before breakfast I read and explained to Copper and John King, both of whom speak and understand English, the second chapter of Matthew. Ebore came in while I was reading, and heard from John King and Copper what I communicated to them. After explaining the scriptures, I showed Ebore the views of our Jamaica chapels, and told him of the affection which the people of God in Jamaica entertained for the African race. He listened with much attention and astonishment when I told him of the vast sums of money subscribed by the Christian world for the benefit of Africa, and said that if the people of God did not love them they would never act in that manner.

After breakfast John King and Copper, Smith and I, proceeded to the town of a man called Futa, and sometimes, Madiba, a short distance to the south-east of Ebore's place. On our arrival we learnt that he was not at home, but would soon return. I afterwards discovered that he was at the back part of his house, and directed John King to tell me he was out, intending while we walked a little way to dress himself. After a short walk to another town, where Mundere, the brother of Madiba resides, we returned to Madiba's house, when he made his appearance in a cloth round jacket, a pretty wrapper, and a blue gossamer hat. He was rather reserved and formal, but listened with much attention to the truths which I declared. From the appearance and mien of Futa I concluded that he was a man of influence, and generally respected, and have since discovered that my conclusion is quite correct. Madiba's town is situated on a beautiful plain on the top of a hill. One of his houses is a large one compared with the houses of the other chiefs, and is very well constructed. He is evidently an ingenious man, and with a little instruction would make an excellent carpenter. While at Madiba's house I tendered my hand to a man who refused to shake it, and on inquiring the reason, learnt that the man had recently lost one of his relations, and that the people in the interior never shake hands with their dearest friends for a certain time after the death of a near relative.

John King asked a question to-day which shows the necessity of explaining figurative language, when employed in instructing the people. He inquired whether by giving the

heart to God I meant a man was to cut out his heart. He next inquired whether God had a wife, and while I was speaking of the blessedness of heaven, he asked how it could be a good country when the people who lived there did not eat. I explained to him that the spirit was not supported by food—that the body alone required food for its sustentation, and that after death the spirit of those who believed in Christ would live in the enjoyment of the knowledge and love of God.

In returning to Ebore's Town we walked another way, and passed the town of an old man named Dume, who appeared very glad to see me. My soul was distressed when I thought that he would probably die before the gospel could be fully and properly explained to him.

I saw several women at Ebore's Town engaged in making palm oil to-day. The palm nut, or fruit, is first boiled, after which the part which contains the oil is separated from the kernel, and rolled up in small balls, from which the oil is extracted by twisting it with the fingers. A great deal of oil is left in the husk, which with suitable machinery might be entirely extracted.

We were to have proceeded on our journey to-day, but Ebore would not allow us to do so. In the evening I conversed again with the people about Christ and his salvation, when Ebore remarked that he believed God had sent me among them to teach them good things, and that he would willingly sit up all night to hear me. Before retiring to rest I made Ebore a present of cloth and other things, for which he expressed himself very grateful.

Ebore is about forty years of age, of the middle stature, but appears short in consequence of a bend of the back. His appearance is not calculated to command respect, but there is in him a great deal of real kindness, connected with humility, which cannot fail to excite the affections of those that may become acquainted with him. There is, I fear, little firmness in his character, which would render him an unfit person to depend upon in times of trouble or danger. Unlike Ebore, Futa seems a man of great firmness and decision of character. His manner and bearing, though the reverse of pride, are much calculated to call forth respect, and with his property (for he is considered wealthy) will render him influential wherever he goes. Futa is about the same age as Ebore—perhaps a little older—of the middle stature, and rather slender, but well made.

Thursday, April 25.

We were to have proceeded this morning to the Sofo district, but yesterday evening we heard that an influential and wealthy old man in the Moriko district named Manja had made grand preparations for my reception, and sent to say he hoped I would not fail to call on him. As John King

thought it prudent for us to visit Manja, we left for his place at twenty-five minutes after six this morning. Shortly after leaving Ebore's we passed three small towns, and crossed a small stream called Wangge, running from the west. Indeed, all the rivers which we saw and crossed in our journey, flowed from the north-west. At a quarter after seven we crossed a beautiful stream about thirty yards wide, called Benyua, in which a large artificial basin was formed of stones for the purpose of securing fishes. Our road at this point lay through a thick bush, and is evidently an unfrequented path. At fifteen minutes to eight we entered the Bori-pamba district, and passed Mbumbo's Town. Three minutes after eight we passed another stream called the Ndunggu, and shortly after saw a small farm on which maize, cocoa, and peas were growing. Passed the towns of Korame, Mukwure, Malape, and Monyunggo, and entered the Bakuku district. Passed the town of Masu, and at five minutes after nine arrived at Manja's Town, in the Moriko* district, and seated myself under a tree, where old Manja in a short time came to see me. He was dressed in a large great coat, which would have sat much better on a man twice his size. His hand was quite hidden by his large garment, so that when he presented it to me I had to shake his sleeve.

I had not been seated long before I was informed that two gentlemen from Bwea, one of the last districts on the way to the Camaroons Mountains, had come down to see me, having understood that I had come for the purpose of visiting the mountain. I exceedingly regret that whenever the people asked John King the object of my visit, he always informed them that I was going to the mountain, which led them to think I was in quest of treasures. Indeed, John King himself did not believe that the sole object of my visit was to make known the gospel of salvation, and find out the most eligible districts for establishing missionary stations.

After a few minutes conversation with Manja, he left, but soon returned with a goat as a present. I directed John King to have it killed for our party, and began to declare the gospel to the people who surrounded me, but they seemed more desirous to gaze upon me and make a noise, than to listen to the solemn truths I was declaring. After breakfast I endeavoured again to engage the people's attention, but could not get them to listen for any length of time. They were, however, quite delighted with an Isubu lesson which I took with me for the purpose of teaching the children as I passed along, and were exceedingly astonished when I exhibited my watch. Many people from other districts resorted to Manja's place to see me, some I

learn from a distance, to whom I explained the object of my visit. In the afternoon Copper and I walked to the town of Junge, a short distance west of Manja's place, where I conversed for some time about the great salvation, and instructed the people from my Isubu lesson. They called my watch the moon, and said I was indeed a god-man, for I had gone up to God, and brought down the moon with me.

On my return from Junge's place, Smith and I took a long walk, and spent a sweet season in conversation about the universal dominion of Christ. Since my arrival in Africa nothing administers more joy to my soul than reflection or conversation respecting the entire subjugation of the nations of the earth to our divine Redeemer. Indeed, if missionaries would be strengthened for their work they must at all times keep the cheering truth before their minds.

John King informed me this afternoon that the men who came from the Bwea district said they would not conduct me to their town without being well paid; but on finding that I evinced no anxiety about going thither, they left with the promise of meeting me at Manja's Town early in the morning. African travellers must pay little attention to the talk and noise of the people, but act with kindness, firmness, prudence, and justice.

Before going to bed I made old Manja a present of cloth, &c., with which he was quite pleased. I also distributed some needles among the women and girls, and clothed three of Manja's children, who were not a little delighted with their new garb. Both at Ebore's and Manja's place I distributed some English peas, which were kindly sent me by the St. Alban's friends. When at Camaroons I also distributed some of the same peas, and have no doubt that by this time many of the Diwalla people have reaped a crop.

Friday, April 26.

We were to have left Manja's Town early this morning, but were detained by heavy rains till twelve o'clock, when we proceeded on our journey. At twenty-five minutes after twelve we entered the Bokwei district, and at the same time passed the town of Namunde. Shortly after we passed Morio's Town. At one o'clock the country became very hilly. We arrived at Dickenye's Town at half-past one, which is situated in the Bwea district. I was kindly received by Dickenye, who appeared very happy to see me, and like Ebore, dwelt for a long time on the great honour bestowed on him by the visit of a white man. I however soon discovered that great suspicions were entertained respecting my intended visit to the mountain, and John King, in order to learn the real object of my visit, took Smith aside and questioned him closely on the subject. Shortly after my arrival Dickenye told John King

* The Moriko and Bakuku district is the same, but is called by two names.

that there were immense treasures on the mountain, that on the death of any influential person in the Bwea district they had frequently seen cloths of every description spread out on the mountain; * that there was a great deal of gunpowder, salt, and dollars on the mountain, and they thanked John King for bringing me to show them how to obtain the treasures. There was also a "large water" on the mountain, where a white man was often seen, and which no black man could pass; that they sometimes heard the report of guns fired by the white man; that that white man was my brother, and I had come to see him, and fetch him down from the mountain. In vain I endeavoured to persuade them that the sole object of my visit was to impart the knowledge of the true God, and to learn whether they were willing to receive religious teachers. During the day I embraced every opportunity of declaring the gospel, but like those of Manja's Town, the Bwea people were more desirous to sing, and dance, and make a noise, than attend to what I had to say.

In the afternoon several chiefs came to see me. After they had listened to the truth a short time, Dickenyé, who is an incessant talker, began to address the people, after which he danced about, and endeavoured to appear very great. He was followed by another man, who wore a sort of tippet made by himself. He also delivered an address, and like Dickenyé, danced and sung, and capered about amidst the applause of the surrounding multitude. As evening approached John King informed me that all the gentlemen of the district were to assemble after dark in order to come to some decision respecting the charge they were to make for allowing me to visit the mountain. Accordingly we had a meeting in one of Dickenyé's houses in the evening, when all the gentlemen strenuously maintained that there were incalculable treasures on the mountain, and that John King had brought me to obtain them. I replied that many of them would on the morrow accompany me to the mountain, and would have an opportunity of seeing all it contained, and that whatever I might bring down they were at perfect liberty to retain. During my short life I have met many great talkers, but never before heard so garrulous a man as Dickenyé. He seems never tired of chatting, and will scarcely allow any one else to speak a word.

None but those who have been engaged in an African palaver† can form a correct idea of its tediousness. When you imagine that the subject

in debate has been brought to a close, and about to be settled, all on a sudden you find yourself at the point from whence you started, and the objections which you had before answered again brought forward as if they were entirely new. This was the ordeal through which I had to pass at Dickenyé's place, and what rendered it more trying was my ignorance of the language, and consequent dependence on John King and Copper for an interpretation of all that was said. The palaver being closed I retired to rest after commending myself and our party to the divine protection, and as usual slept well.

Saturday, April 27.

We were to have started before daylight, but could not manage to get away before fifteen minutes before seven. It is very difficult to get an uncivilized African band to travel early. On my arrival at Dickenyé's I was informed that his town was the nearest to the mountain in the Bwea district, but I discovered this morning that my information was not correct. Shortly after leaving Dickenyé's we passed three towns, all near each other, and arrived at the last town on the way to the mountain at a quarter after seven. At this time we saw a road to the south, which I was informed leads to Rumbly. At fifteen minutes to eight we arrived at a river flowing from the north-west in a south-westerly direction. At this point there was a sensible change in the atmosphere. I drank of the water of the river, whose bed was very rocky, and found it delightfully cool. Near the river is a small abandoned farm, which was formerly cultivated by some of the Bwea people. Before visiting the interior I thought the people spent a great deal of their time in agricultural pursuits, but was surprised during my journey to see so few farms, and those so much neglected. All the plantain farms I saw were covered with grass and bush. Like those on the coast, the people in the country live a life of almost absolute idleness. They do not set the smallest value on time, and prefer spending days and weeks in hunting (though they not unfrequently return home as empty as they went out) to cultivating the soil. May they soon come under the influence of that gospel which so strongly condemns idleness, and inculcates the necessity of industrious habits.

But to resume our narrative. At eight o'clock the Bwea men who accompanied me stopped to perform a ceremony called Mosere. Dickenyé's brother, Bunggome, with a mug of water in his hand, delivered an address to the following effect: "That the Moriko and Bwengga men were unwilling that the Bwea people should engage in trade with Bimbia, but that John King had kindly brought a white man to see them, who he hoped would open a communication between the coast and the Bwea district. After the address a liba-

* Whenever an Isubu man dies all the cloth he possesses is spread out on the house-top, and exposed to public view. In accordance with this custom the Bwea men think that the geni of the mountains entertain so much respect for their chiefs as on their death to exhibit a variety of cloths.

† Conference.

tion was poured out on the ground, and the remainder of the water in the mug drank by all who had engaged in the ceremony. I requested John King to say to them that the good word which I had spoken to them was calculated to unite all people in one common bond, and if they and the Moriko and Bwenga people attended to it, instead of opposing each other in trade, they would live as brethren, and do all in their power to promote the welfare of one another. They appeared quite pleased with my remarks, and proceeded on the journey with smiling countenances.

A few minutes before the Mosere ceremony was performed, we crossed a fine stream, whose water was very cold. At twenty minutes before ten we arrived at another river-course destitute of water, except a small portion (rain water I suppose) in hollows of rocks, and which reminded me of the pools of rain-water from which the Israelites were wont to refresh themselves in the journeys to the holy city. Our whole party took a long draught of water here, as we were given to understand that we should meet with no more during the remainder of our journey. Ten minutes before ten we had an excellent view of the sea. Perhaps it is necessary to observe that the whole district through which we passed is very well furnished with hardwood. The wood is so hard that the Bwea men, not possessing proper axes, are unable to fell the trees for the purpose of making farms. Eight minutes after ten we passed the last farm of the Bwea people on the way to the Camaroon Mountains. On this farm is growing the finest piece of cocoa I have seen since my arrival in Africa. I was rather surprised that the Bwea people should cultivate farms so far from their towns, and thought they must have good reason for doing so, and on inquiry found that they were in the habit of spending whole weeks in the woods hunting the ngika, or buffalo, and during that time cultivated the soil in the vicinity of the chase. Twenty-five minutes before eleven the brother of Dickenye perceiving that we were drawing near the mountain, broke a small bush, and holding it in his hand, prayed aloud to his dead father and mother to protect him from danger in approaching the mountain. I directed John King to tell him that Obassa-Luba (the name by which the Deity is called) alone could afford him help, and that his petitions should have been presented to him. On hearing this he began to cry to Obassa-Luba for help. The evident fear of the people as they drew near the mountain led me to conclude that they had never before travelled so far, though they wished to make me believe that many of them had before ascended the mountain. At twenty minutes before eleven we arrived at a beautiful plain, extending along the base of the mountain a considerable way. This plain is covered with a fine wing-grass, some of which I brought down as a memorial of my visit.

A quarter before eleven we had an extensive and splendid view of the sea, rivers, and lowlands from the plain at the base of the mountain. We saw very distinctly Balimba Point and River, and a little eastward the Bakuku, Munggo, and Bunji rivers and country.

At ten minutes after eleven our band sat down on the grassy plain to hold a consultation as to whether they should ascend the mountain at whose height and majestic aspect they were manifestly alarmed. While with wonder and awe they gazed upon the grand and lofty fabric, Smith observed that if they were so alarmed at beholding the works of the Almighty, what would be the state of their mind when they beheld the Almighty himself on the judgment-day? John King, who had all along spoken of his determination to go to the very apex of the mountain, now declared that he could not proceed further; while the Bwea men said it was useless to accompany me if no treasures were to be obtained. I reminded them that I had agreed to pay them to go with me, and if they broke their engagement they could not expect payment. At length ten of the Bwea men made up their minds to accompany me, and with Smith, Copper, and myself started for the much dreaded munggo, as mountain is called in the Isubu tongue. With much difficulty we ascended about a third of the mountain at six minutes after one, where it was so cold that I judged it unwise to proceed higher with men who had only a piece of cloth around their loins. This, with other reasons, induced me to descend the mountain before reaching its apex, though I must confess I did so very reluctantly. At the elevation on which I stood I experienced all the sensations produced by an English winter. My nostrils ran copiously, my eyes were much affected, and my fingers stiff. The faces of my attendants were covered with a sort of white incrustation, such as may be seen on the skins of black men in England during winter; their eyes were also much affected, and Dickenye's brother had a fit of ague, and trembled like an aspen leaf. The mountain after a certain height (perhaps from about the sixth of its altitude from the base) is entirely covered with a fine and beautifully green grass, with here and there a few shrubs. The soil is composed of small pieces of soft stone, which have evidently been subject to the action of fire, and which frequently crumbled or resigned their places as the weight of our bodies rested upon them in ascending. From the point on which we stood we had an excellent view of the lowlands and the different rivers in the Bight of Biafra.

We began to descend the mountain about a quarter after one, and arrived at the grassy plain at ten minutes before three, from whence, though much fatigued, we immediately proceeded homeward. When we had nearly reached our resting place the Bwea men

assembled, and agreed to tell the people on their arrival that there were immense treasures on the mountain, but that I had resolved on not taking them away till my return, when I would bring another white man with me. On hearing this I requested John King to undeceive the people, and let them know the truth.

At fifteen minutes after five we arrived at the last town on the way to the mountain, and eight minutes after six reached Dickenye's Town, our resting place. In returning the Bwea men sang the greater part of the way, and seemed very glad that no harm had befallen them on their way to the mountain. One of their songs was to the following effect: "The white man cut down the grass,* and told it to stand up. The grass replied, how can I stand; you have cut me down." My feet ached so much at my long and difficult journey that I could hardly stir, but a good night's rest refreshed my wearied frame and rendered me strong again for duty.

Lord's-day, April 28.

I spent a pleasant time this morning in instructing several children and young people from my Isubu lesson. They exhibited considerable pleasure in spelling the words of their language, and though they spent more than a quarter of an hour at their lesson, did not appear tired. Finding that the adult people were more inclined to drum and dance than listen to the gospel, I left Dickenye's Town after breakfast, and accompanied by John King went to see a very old man named Ibunge, who has been sick for a long time, and intelligence of whose death arrived at Bimbia a few days ago. I endeavoured to preach salvation by Christ to him and his people, but fear the old man did not comprehend what was said to him.

I saw a woman this morning with her face besmeared with dirt, and a band of the fibre of the plantain-tree round her forehead, which I learnt is the usual badge of mourning of the people of the district. The Bimbia women do not wear the band round their foreheads, but besmear their faces for several months with a mixture of dirt, lamp-black, and palm oil.

About two o'clock to-day a man from the Bobat district came to see me, and listened very attentively to the truths which I declared to him. Dickenye introduced him to me, and sat for a short time. I had not, however, spoken long before he began to interrupt me, but finding that I would not attend to him, and was determined to go on conversing with the Boba man, he left the hut, and called away his friend, but he would not go. As the Boba man defended the practice of polygamy

I dwelt much on the evils of it, and assured him it was very offensive to God. After the departure of the poor man I learnt that he had recently shot a man for seducing one of his wives, and had in consequence to desert his house, and hide himself in the woods. According to a rule, or law, called Dibumbe, every man, from Bimbia to the Camaroons Mountains, and also on the Mungo and Bunje Rivers, and I believe at other places, who commits murder is given up by his town's-people to be hanged. While speaking to the Boba man little did I think I was pointing out the evils of the very sin which had compelled him to leave the few comforts of his home to wander in the woods.

As in South Africa, there are men in the Bwea district, and in other parts of the country, who profess to be able to produce rain. John King firmly believes in the pretended power of the rain-makers, and strenuously maintained that they did possess the power notwithstanding all I could say to convince him to the contrary.

I understood this afternoon that the chief men of Bwea, and especially Dickenye, are entertaining large expectations respecting the presents they are to receive before my departure. They told John King that he, King William, Dick Merchant, and the other traders of Bimbia, had received large presents to allow me to visit the interior, and now I had seen their mountain, John King did not wish me to give them any thing. The covetousness of the people is exceedingly trying and distressing, and, with vain glory, exhibits itself in almost every word and action. Oh, that the time may speedily come when their selfishness will be subdued and their hearts renovated by the divine Spirit!

About three o'clock Smith and I sung a hymn, read a portion of scripture, and engaged in prayer, in which we specially implored the Lord to visit the dark places of the earth with the light of his glorious gospel.

Smith and I conversed much with Copper to-day about the necessity of a change of heart. It is very gratifying to me to be able to state that light seems gradually shining upon this man's mind. He has already abandoned a few of his country practices, and will I hope be given to us as the first-fruit of our labours.

When I resolved on visiting the Camaroons Mountains I fully expected difficulties on the way. True I did not entertain the slightest apprehensions of personal danger, yet I by no means imagined that my path would be a smooth one. Indeed from the day of my arrival at Bwea I plainly foresaw that we should meet with opposition before our departure. It was not to be expected that Satan would sit quietly and see one of his strongholds attacked without retaliation. But greater is he that is for us than they who are against us. The prey of the enemy will yet be plucked from his teeth, and the kingdom of

* Alluding to the plants which I brought down with me.

† This district is some distance to the north of Bwea.

Christ established where Satan's empire now raises its proud and lofty head.

Monday, April 29.

I arose unusually early on Monday morning, and spent a sweet season in prayer. My soul was much drawn out in behalf of the heathens in general, but more particularly for Africa. I felt while supplicating the mercy-seat that the Lord was preparing my mind and strengthening my spirit for some trial. When our baggage had been packed up, and we were ready to leave, I presented Dickenye and three of the chief men of Bwea with cloth, garments, and other things, but they were quite dissatisfied, and said they would not allow our boxes to be taken away unless I gave them more cloth. I knew well that if I yielded to their unjust exaction, instead of being satisfied, they would be encouraged to make other demands, and consequently declined giving any thing else. On hearing this they made a great noise, and seemed determined to detain us. Several of the men were armed with cutlasses, and during the palaver flourished them about (not however in a threatening manner), but the Lord graciously preserved me from fear, and kept my mind in perfect peace. Oh, what a blessedness to be able to rest on the arms of him who is powerful to save. Not one of our party had a weapon of any description. On leaving Bimbila I strictly enjoined John King not to carry guns, swords, or cutlasses, assuring him that the God whom I loved and served, and whose truth I was going to declare, would protect and preserve us; and I have no doubt that our defenceless state tended more to disarm the Bwea people than any thing else. I do hope that all our missionaries who may come to Africa will be members of the Peace Society. After a long and noisy discussion, in which John King, Copper, and a few others of the men who conducted me, nearly talked themselves out of breath, the Bwea men withdrew, and held a private consultation. At this juncture Smith became alarmed for our safety, and on my return from the mountain told Mr. Duckett that he was just waiting to know the result of the conference of the Bwea men, and if they had resolved on killing us he intended to request them to destroy him first, that he might not endure the pain of seeing me put to death. Smith's fears were, however, quite groundless. I do not think that the people had the remotest intention of hurting a hair of our heads. All they wanted was the contents of our boxes, and not being able to frighten me into submission, they withdrew to come to some decision respecting the mode of bringing the palaver to a close. They soon returned, and said that as I was unwilling to give them more cloth, they would be satisfied with a book (certificate) stating that I had visited the mountain from their district, in

order that they might show it to any white man that might come after me. I very soon furnished the "book," when our carriers were permitted to leave; but we had only walked a short distance when one of our people was stopped by Dickenye's brother because he said he had not received a shirt. The fact is, this man took a fancy to Smith's flannel shirt, and requested me to give him one like it. On leaving I borrowed Smith's flannel, and gave it to him, but after receiving it he was quite dissatisfied, and said he wanted a shirt similar to those the other chiefs had received; but as all of that description were distributed I could not comply with his request. He was however, determined to get a shirt, and therefore followed us after we left his brother's town, and stopped one of the boxes. Copper directly drew off his shirt, and gave it to Bungome, but took good care to secure for himself the flannel shirt, which is of more value than the one with which he parted. We left Dickenye's Town at twenty-five minutes before eight, and after passing a town in the Bwea district, entered the Bokwei district at half-past eight; and after leaving the towns of Morio and Namunde entered the Bakuku district at five minutes before nine, and arrived at Junge's Town at two minutes before nine. We again reached Manja's place at seven minutes after nine. The old man appeared happy to see me, and pressed me to remain over the night, expecting no doubt another present in the event of my doing so, but I told him I could not by any means stop, as I was anxious to get down as early as possible.

After breakfast our party prepared to leave Manja's Town, but one of his men who had accompanied us to Bwea stopped our boxes because he had not in his opinion been sufficiently remunerated for his services. This man was not at all engaged by us, but contrary to my desire was sent by Manja to accompany us to Bwea. On my return to his town I made him a suitable present, but he would not allow us to proceed till he had received some cloth. During my journey I had to protest against people following me from different towns, who desired to do so without at all being required, for the purpose of getting something. Unless the African traveller is watchful, he will at the end of his different journeys find many more servants in his employ than he set 'out with. Manja did all in his power to prevent Singga from stopping us, but such is the small influence and power of the old chief that he could not succeed.

At twenty minutes before two we left Manja's Town, and travelling through the Bakuku district, passed Mokeba's Town at five minutes before two, and at two crossed a small stream. It is perhaps necessary to note here that all the streams which we crossed to-day were small. Crossed a stream at

twenty-eight minutes after two. At half-past two left Pende-Diboka's town. Crossed a stream twenty-five minutes before three, and another at twenty minutes before three, called Wangege, and entered the Bunjoku district.

At five minutes after three passed Ekanye's Town, and shortly after that of Ebisa. There is a small house a few yards from the latter town. The road in this district is much better than any I have travelled over since I left Bimbila.

At ten minutes before four entered the Bujumba district, and passed the town of Ipiki. At three minutes before four passed in sight of Dibesse's Town, near which is that of Matande. Crossed a stream called Wende at five minutes after four. At ten minutes after four passed in sight of Ngaki's Town, and entered the Minyari-munggo district. Eighteen minutes after four we passed three towns together; two the property of one man. The names of the chiefs are Dikri and Ngande. A short distance from these towns we passed in sight of the house of Ekubakuba, and a few minutes after passed the town of Musio.

At half-past four arrived at a town whose chief, Dibutu Lanja, had died three days ago. The usual funeral ceremonies were being performed when we arrived, which were exceedingly ill adapted to the occasion. From five to six hundred people were assembled on an oblong piece of ground, and amidst the noise of drums and the greatest confusion, danced up and down in the most ludicrous manner. A group of ten met together, and raising up their right hand struck it against the hand of each other till the ceremony of striking hands had been performed throughout the whole group.

On my arrival I was conducted to the house of a man named Foke, a short distance from the scene of the funeral ceremonies, lest, as I was told, my presence should attract the attention of the people, and thus put an end to their mirth. Many followed me, to whom I showed the letters of the alphabet and my Isubu lesson. My watch as usual was quite an object of wonder and amazement. Unable to obtain a sight of me, some of the boys, Zaccheus like, climbed on trees to gratify their curiosity. Being anxious to see the whole of the funeral ceremony, I got up to walk to the place where the people were dancing, but Foke would not allow me to go. However, shortly after Madiba, whose town I visited before going to the Camaroons Mountains, and to whom I have already alluded, came up, and taking me by the hand, conducted me to the scene of action, and thus afforded me an opportunity of seeing all that was going on. I had not sat long before the man who was to succeed the deceased chief made his appearance in a soldier's coat. A man held an umbrella over his head, and followed wherever he went. In a stooping

posture the new chief ran among the crowd amidst the caressing of several young women, striking hands with all who presented theirs to him.

After a great deal of noise and dancing, silence was commanded, when Madiba, being master of the ceremonies, arose to speak; but before he commenced his address he picked up a pebble, and spitting upon it, placed it under his foot, and then walked up and down the avenue speaking as he walked along. He said that Dibutu Lanja had died three days ago, and had left so many pieces of cloth (I do not recollect the number), pigs, sheep, and goats; and that during his illness two of his goats had been killed for him. Madiba having finished his address several of the people exclaimed "He, he," yes, yes; shortly after which the party began to disperse.

I understand that on the death of a chief or master of a town, all his property, which generally consists of cloth, pigs, goats, and sheep, are distributed among his relatives and friends, and nothing is thought so honourable to a man as to be able on his death to leave a great deal of property for distribution. All the cloth which Dibutu Lanja possessed was on his death exhibited to the public for inspection, but was taken in before my arrival. I however saw his pigs, sheep, and goats, all of which were tied to stakes placed in the ground for the purpose.

At the close of the ceremonies Copper, Smith, and I left for Ebore's Town, where we intended to sleep. Madiba on his way home walked with us a part of the road, and was very attentive and affectionate. On leaving us he inquired whether I did not intend to come and see him on the morrow. I promised to do so, and told him, in Isubu, as I best could, that I hoped he would love God, and give him his heart. As I walked along I began to think that the kindness and affection manifested by Madiba that evening (so contrary to his reserve and apparent sullenness when I visited his town a few days ago) proceeded from God, who I thought was moving his heart to favour us. I therefore resolved if I saw it my duty to ask him for some land on which to establish our first missionary station at Bwengga, which is a well populated district, and where the inhabitants are not so widely scattered as in other parts of the country. The attention of our missionaries as soon as they settle in the interior must be directed to the concentrating of the population, or their work will be considerably increased. It will of course be a work of time, but with perseverance will I hope be effected.

We left the town of the deceased man at fifteen minutes before six, and after crossing a stream and passing three towns, arrived safely at Ebore's place about half-past six. Our dinner consisted of ripe plantains, palm oil, and palm nuts, after which we retired to rest thoroughly wearied.

Tuesday, April 30.

The selection of a place in the Bwengga district for the establishment of a station pressed much on my mind all the morning. Eboe is very willing to give land, and would be glad to see a missionary settled at his place, but his town is situated on an unfrequented spot, and is therefore ill adapted for a missionary station. On the contrary Madiba's Town is near the highway which leads to the Bwengga market, and consequently is the resort of many people.

After making Eboe another present our party left his town at fifteen minutes before one, and proceeded to Madiba's. On our way we crossed the stream which we passed last evening on our return to Eboe's place. This stream supplies Madiba's Town and the adjacent ones with water. It is very small, and I was fearful that during the dry season it ceased to flow, but Copper informed me that it never dries.

I met a very warm reception from Madiba on my arrival, and after a short conversation respecting the object of my visit, I gave him an excellent wrapper and a child's garment. I then stated that I was desirous, if agreeable to him, to establish a missionary station near his town, for the purpose of imparting to him and all the people of the district the knowledge of the true God, for I well knew that unless they became acquainted with God, and served him with their hearts, they could neither be happy in this life nor after death. I then inquired whether he was willing to give me land on which to build, &c. He most readily assented to my proposition, and requesting me to follow him, showed me the land which he would give when we were ready to settle. I suppose he walked over ground about the sixth of a mile in length, and pointing to the right and left said, "This is yours; this is yours." On our return to Madiba's house I requested Copper to tell him plainly that he and his people were not to expect presents from the god-men who might come to reside at his town; that we did not intend to trade, but that our sole object was to impart religious instruction. Madiba replied that he heard what I had said, and would communicate the intelligence to all the people. Shortly after he asked John King whether, like some of the white men who came to Bimbia to trade, I was in the habit of beating black men; and on being told I was entirely different from such men he said he believed so, or I would not have brought them such good news respecting a future state.

With earnest longings for the enlightenment and conversion of Madiba, we left his town at three minutes before five, and eleven minutes after five entered the Bunjo district, and passed the towns of Bepingge and Bomani, which are very near each other.

Seventeen minutes after five we arrived at Mekwalle's Town. This man is the father of Bepingge and Bomani, and is the most healthy individual in that part of the country. He is advanced in age, and according to the course of nature cannot be far from the gates of death. I explained to him the object of my visit, and requested him to assemble his people, which he readily promised to do after dinner. At the appointed time about eighty people assembled, and listened very patiently to the solemn truths of the gospel; but would not at all believe that Christian teachers would in time settle among them. I am not at all surprised at their incredulity, for unacquainted as they are with the benevolence which the gospel inculcates, it cannot but appear an anomalous thing that people should leave their country and come to reside among them, not for the purpose of gain, but only to do them good.

Wednesday, May 1.

Early this morning Madiba came to see me, and evinced much affection. May the Lord move his heart to favour the missionaries who may settle in his district, and not only so, but renew his mind and adopt him into his family!

At seven o'clock our party left Mekwalle's Town. Five minutes after eight we passed a large farm in the Bunjo district. Indeed from this time till half-past nine we passed a number of farms, some of them rather extensive. The country in this district is well wooded.

Ten minutes before nine we entered the Mobeta district. Seeing one of our carriers with a few plantains, and knowing that he had taken them from the farm through which we were passing, I mentioned the circumstance to John King, in order that he might speak to the man about the impropriety of taking what was not his, but learnt that any person in passing a farm may, if hungry, take a few plantains, or cans, or any other edible without being regarded as a thief.

At fifteen minutes before ten we came in sight of a large stream running in a south-easterly direction, called Kumba. The river and country in this vicinity reminded me much of the Bog Walk River in Jamaica, and induced a few thoughts respecting my dear native country. Twenty-five minutes before eleven we crossed the stream just alluded to, which is about forty yards at the fording. A splendid settlement might be formed on the banks of this river. The country is well wooded, the soil excellent, and there is abundance of water.

Ten minutes after twelve crossed a stream. Near the fording was a beautiful waterfall. The fall is about twenty feet, and at the landing of the water there is a basin about sixty yards in circumference.

Twenty-five minutes before one we entered

the Gijangu district, and crossed a small stream called Musunggu. Ten minutes before one we came in sight of another creek, and crossed a small stream which flows into the creek. We arrived at Bupe's Town, in the Gyangu district, at eight minutes after one. There are three towns near each other in this district, whose chiefs are called Bupe, Ngeke, and Ekeme. Shortly after entering the Mobe-ta district I discovered that John King, in order to arrive home to-day, had passed through a wood, so that from the time we left Mokwelle's Town in the morning, we did not see a single person till we arrived at the Gyangu district, which is situated on the coast a short distance north of King William's Town. The sea being too high to enable us to walk along the beach to Dick Merchant's Town, from whence there is a road or tract to King William's place, our party got into a canoe, and returned home by sea.

We arrived safely at John King's Town about half-past four, where I met Mr. Duckett on his way to Macko's Town to instruct the people, and was thankful and happy to find him in good health and spirits. On reaching King William's Town the children ran from all directions to greet me, and seemed very glad that I had returned in safety. I assembled them in the house, sung one of their school songs, and dismissed them with prayer.

Thus, my dear sir, I have endeavoured to furnish a brief, and I fear uninteresting account of my tour. The grand object of my visit has, however, been attained, and with that I am satisfied. I have discovered that the way is opened for the introduction of the gospel from Bimbia to the Camaroons Mountains, and I have no doubt much further in the interior. Land has been received for the establishment of our first station, where I

hope myself to settle in a short time, and from whence the glorious gospel will yet diffuse itself far and wide, not only among the Isubu tribes, but among other nations of Africa. May the great Head of the church qualify us for our work by imparting every necessary grace and gift. I need hardly tell you that much, much devolves on our dear friends in England, Jamaica, and other parts of the world where they know and experience the blessedness of the gospel. Oh that the church may always be found at her post, and daily become more diligent and zealous in this best of all works. I cannot too strongly press upon the Christian public the necessity of furnishing garments for distribution in Africa. Our female friends in England and Scotland have already exerted themselves nobly in this benevolent work, but I hope they will continue to send other supplies from time to time.

I must not forget to mention that one of the most pleasing facts which I learnt in my journey was, that there were very few slaves in that part of the country. When the people were at one time very noisy at Manja's place, I requested John King, if possible, to command silence. His reply was: "Oh, what a pity all the people in the bush are free; we cannot get them to be quiet when we like." The information made my heart leap for joy, and rendered the noise far less disagreeable than I at first considered it.

The districts I have visited are to the north-west of Bimbia. I expected before now to have seen several others to the south-west, but the arrival of dear brother Clarke on the 1st instant, with the house which was given him by the Jericho people, and which is being erected here, has hindered me from carrying my intention into effect, my time being now occupied in looking after the building.

FERNANDO PO.

Our latest intelligence from Africa bears the date of October the second. Mr. Clarke had then received information of the insuperable difficulties which the Committee had met with in their attempts to obtain a suitable steam vessel; and expresses, as might be expected, great disappointment and sorrow. The good work was however proceeding, both at Fernando Po and on the Continent; and before long we trust that he and his fellow labourers will be cheered by the arrival of the Dove, which, though it cannot answer all the purposes of a steamer, is thought by competent judges to be admirably adapted for the use of the missionaries as a sailing vessel. The following are extracts from Mr. Clarke's most recent letters:—

I think God is giving us prosperity here. The teachers are all at work. No heavy sickness is upon any of us. Three towns which have long refused us liberty to build school-houses now agree. These are Banappa, Bas-sith, and Reholah. At Bassipu, the old king lives and is favourable. Many children attend the school; and at Reholah the dear little creatures ran after me so much that one of the old men used this as an argument why I

should not come among them to live, lest I should teach their children to act differently from their forefathers. "See," said he, in an energetic speech, "how the children follow him in a crowd already." . . .

Brethren Merrick, Ennis, Bundy, and two carpenters are at Bimbia. Brethren Duckett has come to take over Mrs. Duckett; and Mrs Fuller intends likewise to return as soon as possible. Brother Gallmore is with his wife and family at Bassipu; and Mr. and Mrs. Trusty are at Bassualla. . . .

I have a large class of natives each sabbath I am here, and teach them from my manuscript class book. A sensible, middle aged man, has attended regularly, but in all his native habiliments. I conversed with him on this subject. He replied, "Have patience with us, we cannot learn all at once; when you said keep the sabbath, we laughed, and thought we would never do that; now we do it willingly. You tell us to cut off our clay, not to cut our children's faces, and such things; by and bye we may do these things, but we cannot do all at once." I told him we gave him good advice; but would never force him to do any thing but of his own free will. Yesterday I had five men from Rebolah,

for a goat, in payment for work. The king sent a fork by one of them (which I gave him when last there), to convince me, by my own present to him, that he had sent the men, and that they did not deceive me. These men first asked me to read my book to them. I next showed them some pictures, but they disliked the view of a human skeleton, and requested me to read again my book to them. Afterwards they wished to see the compass, and some other curiosities; and a third time asked me to read more in their language. They repeat the sentences after me; and I believe retain many of them in their memory. When they understand the meaning they look pleased; when it is too great a mystery for them they look thoughtful, and seek an explanation through my interpreter. The king of Bassipu has had a mixture made to prevent the white teacher from having power over him to induce him to forsake the customs of his forefathers. At Bassikatto the people wish to have Mr. Ennis sent to them again. All the things in his house were quite safe, as far as the natives were concerned. The king had hung the key and a charm at the entering, above the door, and only the wood-ants disregarded the intimation.

ASIA.

CALCUTTA.

A letter from Mr. George Pearce has been received, dated Intally, Calcutta, Nov. 14, 1844, containing the following recent intelligence :-

I am thankful to say that I am pretty well recovered from the indisposition of which you may have heard in the letters from Calcutta of the last month. May my renewed health be fully devoted to my Redeemer's service! We have received too, good tidings from Dr. Yates, who is at the Sand-heads. His strength has rapidly returned, and we therefore hope that he will be spared a while longer to carry on his important labours in the translation and revision of the scriptures.

Brother Makepeace and his wife arrived

safely about a fortnight since quite well, as did also Miss Moore; but she, poor thing, has been since called to mourn the death of her aged father, who was called to his rest, after a residence of nearly forty years in India, by an attack of cholera. He was eminently a good man. The brethren Small and Makepeace, with their partners, leave us on Saturday to proceed to their respective stations, at Benares and Muttra. The whole of our mission circle here meet at my house this evening to commend them to God in prayer.

From Dr. Yates a letter has been received by Dr. Hoby, dated Sand-heads, on board the H. C. Schooner, Cavery, Nov. 7th, of which the following is an extract :

Here I am for the benefit of the sea air, having been laid aside from all work for more than six weeks. Mrs. Yates is with me, and the lady of the captain is on board, so that though absent from home I am treated with

every kindness just as if at home. I have derived the greatest benefit from the change of air, am now able to enjoy my food as usual, and am looking forward to a speedy return to my beloved labours. The complaint from

which I have suffered a great part of the year has been dyspepsia, which at the close of the rains terminated in dysentery. This has been a year of very general sickness in Calcutta, and of great mortality. I have only been a sharer with many others; and I know that these or some other afflictions are common to my brethren that are in the world.

In returning to my work I am resolved that my attention shall be directed to the scriptures more than ever, and to such works only as will fit those coming out to enter more speedily on their high vocation. I have therefore determined to give up the secretaryship

of the School Book Society, and though this will be a sacrifice of more than £100 a year, yet I cheerfully make it, seeing that more important objects demand my attention, and the time must now necessarily be short in which I can attend to them.

It is a great pleasure to me to think that when I am gone, there is another preparing to carry on my work. My friend Wenger has the greatest aptitude for the work, and if I am permitted to see him as far advanced in Sanscrit as he now is in Bengali, I shall say, "Now, Lord, let thy servant depart in peace."

MONGHIR.

Mr. Lawrence writes to Mr. Brawn, Nov. 6, 1844, as follows:—

During the last month our English congregations have been lessened by sickness. It has been a sickly time. Several of our members have been, and still are very ill. A few days ago we were called to follow our oldest European member to the tomb. He was baptized by Mr. Chamberlain about twenty-two years ago. Now only two members

remain who received baptism at his hands; Nainsuke, our native preacher, is one, and Mrs. Page, the widow of Captain Page, the other.

Myself and family have all been ailing for some weeks. My dear wife has been very ill, and though now better, she is unable to bear excitement or much exertion.

HOME PROCEEDINGS.

JUVENILE MISSIONARY HERALD.

This publication, designed for the use of our young friends, has already met with a reception which encourages the hope that its circulation will soon be very extensive.

In the expectation that most of the friends of the Society will obtain either the Herald or the Juvenile Herald, the Committee have resolved on the discontinuance of the Quarterly Papers. A material saving to the funds of the Society will thus be effected, and missionary intelligence will be no less widely diffused.

THE MISSIONARY VESSEL.

Before these pages come into the readers' hands it is hoped that the Dove will have commenced her voyage towards Africa. In addition to the friends mentioned in our last as about to proceed in her, we have to add the name of Mrs. Prince, who having found it necessary to bring her afflicted daughter to this country, is eager to embrace so favourable an opportunity of rejoining Dr. Prince in Fernando Po, though her stay here has been exceedingly short. May a prosperous voyage be vouchsafed by Him who rules the winds and the waves, to this interesting company!

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1844.

Annual Subscriptions.		£ s. d.	LONDON AUXILIARIES.		£ s. d.	BEDFORDSHIRE.		£ s. d.			
Priestley, Mrs.	2	2	0	Tritton, Joseph, Esq., for African Schools, Clarence	2	2	0	Biggleswade—			
Thomas, Mr. Joseph	1	1	0	Tritton, Mrs. J., for do., Bimbia	2	2	0	Huckle, Mrs. Dorcas, 2 years' subscription	0	10	0
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Whimper, Mr. J. W.	1	1	0								
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