

# THE MISSIONARY HERALD.

The Missionary Herald (March 1846).



MO-HOUSE, FERNANDO PO.

## ASIA.

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### THE LATE DR. YATES'S FAMILY.

In a letter to a friend in England, Mrs. Yates says, "I have consulted with our dear friends in the mission as to what they considered I had better do with respect to remaining here or going home, and they, with some of my friends in England, seem to think it best for me to remain in India. My mind was for a time unsettled on this point, but this advice, together with my own general feeling on the subject, has decided me to remain here. Had my dear girls, Ann and Mary, been younger than they are, I should have felt it more my duty for their sakes to have returned; but as they are almost grown up, perhaps they will do best to remain in India. William is now practising as a doctor at a place called Raneegunge Collien, about 160 miles from Calcutta: he seems contented and comfortable. Dear John, whom perhaps you have seen, is the only other one. I trust Dr. Hoby will be a father to him, and that our friends at home will take notice of him for his father's sake as well as ours, as he is too distant for us to comfort him.

"We have left our old house to Mr. and Mrs. Wenger (who kindly came to reside with us when my dear husband left us) and are residing with our friends, Mr. and Mrs. G. Pearce. We are very comfortable with them and their niece, and Miss Parker, and form, as you can easily imagine, quite a large family, and a very united family; so that we have much to be thankful for."

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## AFRICA.

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### MO-HOUSE, FERNANDO PO.

The votaries of superstition called Mo-men, who pretend to supernatural gifts of healing, are formidable opponents of the gospel. Charms of various kinds decorate the interior of certain buildings in which they exercise their skill, a view of one of which, with the adjacent scenery, appears on the preceding page.

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### FERNANDO PO.

A series of letters, varying in date from July 10 to September 3, have been received from Mr. Sturgeon, pastor of the church at Clarence, from which the following are extracts:—

<p>You have probably heard of the death of Mr. Duffis, one of the settlers from Jamaica. It took place on the 2nd of June. On the following Lord's day morning I improved his death from 2 Tim. iv. 7, 8, to an attentive audience. Our brother was at work but a few minutes before his death. I have always considered him a good man, and well calculated to promote the object for which he came to Africa.</p>	<p>He took a great delight in reading the scriptures aloud. On one occasion, when passing his house, I heard him reading and talking with great earnestness, as I supposed, to a little congregation of his neighbours. I entered his cottage, and to my great surprise found that his congregation consisted of his wife and child, whose attention he was directing to Christ and his great salvation. He</p>
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was engaged in reading the word of God when he died, about four o'clock, p.m. He was buried next morniuig by brother Clarke, in his garden, at ten a.m. As this was the first death among those who came from Jamaica, and occurred so suddenly, it produced a great sensation in the town. May the death of our dear brother be the means of leading sinners to him who is "the resurrection and the life."

Our greatly beloved brother Newbegin has also lost his dear infant, about seven weeks old. On the 19th of June, Mr. and Mrs. Clarke, brother Newbegin, Mrs. Saker, Miss Stewart, with Mrs. Sturgeon, left our Cove in the Dove, for Bimbia and Cameroons. Brother Saker left Clarence for Cameroons on the 10th ult., intending if possible to form a station there; having previously visited it with Dr. Prince, purchased land, &c. Mrs. Saker has gone to share the labour and joy, to be assisted by Miss Stewart for a season. When brother Newbegin left us he was rather disposed to remain at Bimbia a short time, and take some preparatory steps for the settlement of himself and dear Mrs. Newbegin at that important station. Should he do so, the case of Mrs. Newbegin will be truly distressing. The infant left these abodes of sorrow for the realms of bliss two days after the departure of Mr. Newbegin in the Dove. The meltings of soul of Mrs. Newbegin, in the absence of her beloved husband, for the loss of her tender offspring, may be better conceived than described. Such a loss was not anticipated. Her grief was poignant indeed; but though cast down, our dear sister was not in despair. She remembered him who hath said, "Cast thy burden upon the Lord, and he shall sustain thee." Her sorrows and her tears she poured into the bosom of her God; and hearing her Father address her in accents of mercy, saying, "Be still, and know that I am God," her submissive spirit responded, "It is the Lord."

There has been a general sickness here for some time, though not severe. Miss Vitou, who acts as housekeeper during the absence of Mrs. Clarke, has been ill nearly the whole of the time. She has had several very restless days and nights. Mr. Thompson has also been very poorly, sometimes in great pain, for more than a week. Mrs. Thompson, after a long and trying illness, is greatly improving. Their two children continue in a very weak state. Mr. Norman had to close his school a day or two last week, through fever, but has re-opened it. My dear wife has been a great sufferer of late. I think her pains were more acute last week for two or three days, than they have ever been before. I hope the sea-breeze will strengthen her, that she may return to Clarence to labour among this interesting people with increasing delight and vigour.

Had I not been chosen by the church

here to be their pastor, Calabar would probably long ere now have been my residence. As it is, I would wish to guard against making my rest at Clarence. Seasons may occur when a newly arrived brother may be fully competent to take care of my little charge for a month or two, who could not prudently go to a more unhealthy field of labour. In such a case my heart would bound with joy to proclaim the gospel to other tribes, for which my few years residence in Africa, and slight acquaintance with African habits, may have partially prepared me. The greatest difficulty attendant upon this plan would be leaving my sub-stations, which I hope will be in active operation before another year has passed away, as it is not judicious for a missionary on his first settlement in Africa to engage actively among the natives. But for this inconvenience provision can be made. I indulge these views, and wish to carry them out, because I think your committee, and my brethren in Africa, will approve, and future emergencies will demand them. Should no such claims arise, I shall thankfully devote the more time to my own beloved people, devising new schemes of usefulness, and conveying the bread of life to the famishing aborigines of the island.

I had a long and interesting conversation with Commander Gootch, of the "Sealark," on Saturday last, respecting the establishment of a mission at Old Calabar. This gentleman, who has visited almost every part of the Western coast of Africa, gave it as his opinion that no European missionary can live there, and do the work required. He also added, "they (the missionaries) will require more courage than those who stand before the cannons' mouth." There was much truth and force in what he said; still, in attempting this great work, we think the promise applicable to our case: "Be strong; let not your hands be weak, for your work shall be rewarded." The commander appeared to take a lively interest in all our movements, and spoke of the emigration of educated negroes from Sierra Leone to Badagary as likely to work well. As a practical evidence of his interest in our affairs, he gave me £2 3s. 4d. towards our new chapel, and requested me to take his boat, and submit the case to his first lieutenant and other officers on board, which generous offer was gratefully accepted, and £3 obtained from that source, making a total of £5 3s. 4d. His intelligence, cheerfulness, and kindness were a valuable boon to me at that time, and supplied an antidote to my dejected spirits, as I was then engaged in preparing for two funerals, and busily employed in multifarious duties.

Captain Bligh entered our Cove a few days ago. Ten hands were lost during the six or eight months he was in the Calabar river. One hundred and twenty-eight white men have died in that deadly place within the last

thirteen months. The seamen are never permitted to go on shore, or the effects would be far more fatal. Captain Becroft has intimated his intention of leaving Clarence Cove to command the second Niger Expedition almost immediately. The 10th or 12th of this month has been fixed, but I fear he will find some difficulty in getting his complement of seamen. Most heartily do I desire that the end designed may be answered, and that we may have an opportunity ere long of conveying the bread of life to the many thousands of the now unknown inhabitants of the banks of the mighty Niger.

Mrs. Sturgeon returned yesterday (8th) from her first excursion in the Dove, and is much refreshed and invigorated by the twelve days' voyage to Bimbia and Cameroons.

Since writing the above, the most cruel conduct has been exercised towards the natives by some of those who professed to be inquiring after a knowledge of the meek and lowly Son of God. Several of the Clarence traders having large quantities of palm-oil due to them from the natives, determined on obtaining it. For this purpose many of their countrymen were solicited to join them, which in the simplicity of their hearts, they did. They provided themselves with several guns and cutlasses, and were sufficiently strong in numbers to fill several large canoes. They left us on the 5th inst. at eight o'clock, A.M., and reached the Banni district at noon. The utmost secrecy having been observed, I was not cognizant of the fact until a few minutes before their departure. I hastened to the wife of the leader, faintly hoping to thwart the intended scheme, but my efforts were fruitless. The party having reached their destination, and not succeeding in getting the palm-oil that was due, laid in ambush for the Boobies at night; and when the women came down from the mountain at night, according to custom, to catch crabs, they fell upon them, and secured ten of their number. The poor females were not only defenceless, but were in the water, with torches in their hands, so that they were the more easily taken. Five of those captured were soon released. Several palavers were held between the kings and the traders, and a portion of the oil demanded was either given or promised, but the full quota not being forthcoming, the five native females were brought to Clarence on the 12th inst., to the great astonishment and grief of all true lovers of justice and humanity, and disgrace of our town. A very lovely girl, about seventeen years of age, was also brought with them, under the same circumstances. They were lodged in the houses of their lordly masters for a short period, after which they were sent to the newly erected guard-house. After remaining there a day or two, the captives were set free. I would not detract any thing from the injustice and cruelty but too

evident in the whole of this transaction, but you ought to be in possession of all the facts of the case to judge fairly, both as it regards the natives and the Clarence people. The natives, though so simple and so often imposed upon by unprincipled traders, yet, very many of them, are complete adepts in cheating, and are altogether heedless of consequences. The unjust seizure of the poor females was caused by this kind of conduct. A cow was sold to the gentlemen of Roboloh, in the Banni district, for a certain portion of oil to be paid in small quantities. The cow was killed, and was eaten by the gentlemen and the people generally, and a scanty part only of the stipulated oil being brought, the gentlemen were waited upon, and urged to supply at least part of the remaining deficiency: but so far from their manifesting any willingness to pay the debt, they treated the trader with scorn, and commonly went out of the way when he went to see them upon the subject. At last they positively refused to pay, and became insolent to the creditor. A determination was then made to obtain redress, the issue of which I have laid before you. No mention has been made of any ill treatment the natives have received, beyond being caught, separated from their families, and confined in houses and in prison, for a crime in which they had no participation. Unless some improved methods of trading are adopted, mutual hatred and jealousies will be indulged, and the palm-oil trade (which may be greatly increased) will become less, as it is now the common practice for traders to sell a cow, a goat, or a gun to the natives, depending for payment simply upon their promise. The dealer is urged to this with the hope of profit, as he averages from 150 to 300 per cent. upon all he disposes of. The natives, on the other hand, knowing the exorbitant demands made upon them, defer payment until an indefinite time, and frequently make no return for goods received. The owner of the cow which caused the late quarrel, has a similar claim upon the gentlemen of Rokopa, a town in the same district. Many others are in the same situation. Probably men will soon be wise enough not to part with their cattle and goods without an equivalent. A more equitable system of trading would be the certain consequence of such a course. From the conduct I have described, it has been my painful duty to exclude five from my rank of inquirers. It was a severe trial to nature, but grace seemed to require it. Two of them had been separated from us once before; one was an Isubu who had recently united with us, and it is to be feared the remaining two were allured into the ensnaring path. I do hope that the public exposure we have made of the affair will be salutary both to us and the natives. The latter are made fully acquainted with the fact that we had no participation in the matter,

nor do we in any way approve it, yet they do not fail to reproach us for it when we talk to them.

Two members of the church have also been suspended, one for three, and the other for one month. The former, a brother, for improper language towards a female member; the latter, a sister, for frequent quarrels with her husband; and in addition to the last disturbance, she absented herself from the Lord's table, and decided the affair principally by those who are unfriendly to the progress of truth and piety, instead of invoking the aid of her fellow-members, who in every respect were better qualified for the task. The case of the male member was very intricate, but his own admission was sufficient to prove a degree of guilt to call forth the censure of the church. At his house a daily prayer-meeting has been conducted by Smith and Richards, two of our much esteemed deacons. As the house is located in the vicinity of Rion Town, I had hoped by the unostentatious labours of our friends to have operated upon this hitherto unmoved people. But the stream supplying me with this hope is now dried up. I shall, however (D.V.), open another prayer-meeting myself to-day in a central part of the town. This house is most favourably situated for the dissolute Portuguese and Congos. May our dear brethren, who will hereafter conduct this meeting, bring at least one of them to Jesus.

The case of the female member who has been suspended for one month is very distressing. Her husband has rendered most important service to the mission in various ways, but is now greatly reduced in circumstances, having had a boat sunk at sea, and many other losses. His altered and depressed circumstances have greatly contributed towards that uncomfortable feeling which has long subsisted between him and his wife, and which has been attended with great disgrace on both sides. We do not, however, consider the case of our sister as hopeless. As a church I trust we are fervent at a throne of grace; that she, with our brother who is separated from us for a season, may again return to Christ, and to his fold. Many tears were shed when these matters were discussed by the church. In an interview I had with her after our church meeting, when I informed her of our decision, her conduct made impressions on my mind that will not soon be effaced. She wept aloud, and said, "I know I do wrong; I feel it now. Do not leave me, my dear minister; come and see me, and teach me. I pray you, help me." These things render the exhortation of our blessed Saviour peculiarly appropriate: "Watch and pray, that ye enter not into temptation." And may I not say, they make our claims upon the Christian church in favoured Britain more urgent? In raising a church in a heathen land like Africa there are many draw-

backs; but the foundation of the spiritual building being laid by the great Head of the church, the last stone will assuredly be brought with unspeakable triumph. The impenitence of sinners and backslidings of saints serve to show, that "it is not by might or by power, but by the Spirit of the Lord," that all good is effected. And when the enemy of souls comes in like a flood, threatening to bear down and destroy all the fruits of our suffering and toil, the unchanging promises of the gospel solace our spirits, and the thought of contributing towards the latter day glory cheers our hearts. And to the praise of sovereign grace let it be said, that the ground around us is not all barren. We have upwards of 300 scholars in our sabbath school, and 100 in our day-school. In the former we have 32 teachers, most of whom are members of the church; four of them are engaged in native teaching every sabbath; two of them walk four miles, and the others one. Many kings and chiefs have given me the most pleasing testimonies to the value of their labours; while, on the other hand, I have had no complaint, nor the least trouble with them in urging to these delightful, though rather arduous duties, as it not unfrequently happens that the rain falls heavily upon them the whole of the way. In the church there are many who give most unquestionable evidence of their desire for knowledge and spiritual improvement, and holy determination to make a fresh consecration of themselves to God. At a recent church meeting, I gave the friends a general view of the state of Clarence, particularly of the Portuguese, Congos, and Kroomen; and requested their co-operation in an attempt I am now making to bring the whole of them under the sound of the gospel. I have long meditated a determined attack on these strongholds of the powers of darkness; and having now begun it, the Lord being our helper, I trust we shall not cease to teach, exhort, and invite, until many, under the drawings of the Spirit, shall say, "Lord, save, or I perish!" The church approve the scheme, and have promised to aid it by individual and united effort.

I have purchased a native boat, which I call "the Messenger." I have taken a trip in it to the Banni district, and was well received by many hundreds of natives. I left home on the 10th of June, and returned on the 13th. Three towns were visited, viz. Roboloh, Bassichilli, and Bassipon. The people of Roboloh had not only deserted the town, but actually closed their doors against us before we reached the place. Roboloh is a large town, but the inhabitants are widely scattered. At Bassichilli (situated between Roboloh and Bassipon) we had a hearty reception. Our own party consisted of Messrs. Wilson, Smith, and Richards, seven others, and myself. We halted at Bassichilli play-ground. The grass

being wet, our friends sat down upon a tree which had lately fallen, and I seated myself upon my little camp stool. I had a lovely scene before me—a large number of my sable brethren, as ignorant of all that can sanctify and elevate as the day they were brought into the world, yet waiting with intense anxiety to hear the good news of salvation by the cross of Christ. I cannot now give you a detail, but simply state, that a most favourable impression appeared to be made on the minds of the people generally.

At Bassipon the people were so earnest to receive instruction, that they followed us from place to place in large numbers. When at the king's house I taught them to sing part of a native hymn I have translated, and set to music. This so delighted them, that they knew no bounds in their expressions of joy; and before we left them they could sing one line unassisted by us. I discoursed to the chiefs (the king being absent) and people, respecting man in his primeval state; the introduction of sin; the sovereignty of God, and the rectitude of his government; his love to sinners in the gift of his Son; the duty of all men to love and serve God, &c. Nor did we fail to recommend them to keep the sabbath. I also slightly touched upon their darling sin of concubinage. I do not think it prudent to treat much on the plurality of wives on the first few visits; were I to do so, a great, if not an insuperable barrier would be raised against all instruction in the onset, and a failure in the object ultimately desired would be certain. To enlighten and interest them, to gain their confidence and affections, and set before them a good example in word and deed, will be far more likely to promote the end we have in view. Surely the Lord was with us. Many had fled for fear, on our way to the towns, and charged us with being evil-disposed—"come to make war-palaver."

We remained at Roboloh for several hours, to no purpose; at Bassichilli we parted with Smith, our invaluable interpreter; but now we felt amply rewarded for all our previous disappointments and trials. Such was their willingness to hear, and such our delight in making known the things of God, that I felt a degree of reluctance to leave them. They unanimously and heartily entreated us to "no go home again; but top and lib wi them all de time." As night was coming on, and we had four or five miles to walk, and a short sail on the sea before us, we left them, and met the king on our way home. He promised me ground, if I would build a house, and place a teacher there. On my return to Clarence I called the church together, represented to them the state of things in the Banni district, and proposed two brethren visiting it monthly. To this there was a ready response, and the good work was commenced on the fourth sabbath in that same month (July), and has been regularly continued since. You will

remember that it was in this district the late disturbance took place between the natives and the Clarence traders. This only renders our duty to sow the seeds of truth the more imperative. When our friends went last sabbath, they were told that they (the natives) would not allow any canoe to come to the wharf but such as belonged to the missionaries. They received their instructors, however, with more cordiality than before, and sent me an urgent invitation to visit them, which I hope to do soon. Should circumstances favour the formation of a station here, Bassipon will probably be the most eligible town for the purpose. At this town we met a large number of young persons, sufficiently intelligent to learn any thing that may be taught them.

It may afford you pleasure that I baptized seven persons on the first Lord's day in this month, five of them in the bloom of life. Joseph Fuller, from Jamaica, was one of them. The serious impressions of this interesting youth were originated in Jamaica, through the pious instructions of one of the deacons of Mr. Philippo's church. He is exceedingly diffident and cautious in his associations, but a most excellent sabbath-school teacher, and a young man of great promise for Africa. I ought also to state that his mind was greatly agitated about divine things during his passage from Jamaica to Africa, particularly on one occasion during a storm. So many of the youthful portion of our congregation giving themselves to the Saviour, and treading in his sacred footsteps, by submitting to the ordinance of baptism, produced a feeling at the water side, and throughout the day, of the most pleasing and extraordinary kind. The day was peculiarly fine, the assemblage at the baptism great, and the impressions generally experienced deeply solemn.

As there is an evident disposition on the part of many of the natives, as well as of those of neighbouring tribes, to settle at Clarence, I have thought it a good time to take the number of inhabitants, which I have done. I have also obtained other information which I can turn to a useful account. The statistics are as follows:—Families in Clarence 201. Souls 1017; whites, non-residents, 10; total 1027. Infants 40; children above two and under six years of age 83; under twelve years 83; total 206. Read words of monosyllables 222; write imperfectly 36. Servants 374; natives 165; natives married 12; cases of concubinage 12, principally Kroomen. Attend day-school 100; Sunday-school 350. Congos 118; Isubus 81; Dewallas 52. Carpenters 29; sawyers 26; coopers 8; tailors 3; clerks 3; seamen 19. Carpenters' wages 2s. 11d. per day; sawyers 2s. 2d.; coopers about 2s. 6d. Of the original settlers brought here by Capt. Owen and Col. Nicholls in

1827-8, 22 only remain ; children belonging to those families 36 ; total 58. I have entered 10 whites as non-residents ; but as we average an equal, and frequently a greater number in Clarence, I have thought it right to include them. When Dr. Prince took the census of Clarence in 1841, the number of inhabitants was 873, which is 154 less than the present time. In 1841 there were 192 Kroomen, now the number of Kroos is under 50. So that if we deduct the 140 Kroomen from the original number, the actual amount of population has increased more than one-fourth from March 1841 to August 1845. I make this calculation, because the Kroo people are considered a separate people by all parties. They neither amalgamate with the religious nor profane part of the community, but live by themselves, though a marked people by all for theft, treachery, and wickedness of every kind. Were they inclined to attend our religious services, our classes, or to read the word of God, we should have a hope of reformation. But such is not the case. With them all is dark, dark !

The aggregate number of children (inclusive of infants) in Clarence is 206. Allow 100 who attend the day-school, 10 sick, 10 usefully employed, and 20 under age, we have 66 left ; out of which I think we can form an infant school to support itself, with a little assistance from private friends in England, which, from their previous kind interest in our affairs, I am sure will be readily granted. In this school we can receive all above eighteen months and under four years of age ; by which means, if we can effect our purpose, we may secure those of a tender age from sin, and prepare them for the boys' school.

The cases of concubinage in 1841 and 1845 present a striking contrast. In 1841 there were 108, now but 12—just one-ninth of the former number. When we compare the state of things now with what they were when we came in February 1842, we have reason to bless the Author of all good, that we have not laboured altogether in vain. On our arrival we found a church of 13 members, now we have 79 members ; Clarence 66, Jamaica 8, Sierra Leone 2, Holland 1, England 2 ; i. e. 66 of the settlers of Clarence have been baptized—7 from churches in Jamaica, 1 received his serious impressions there, 2 from baptist churches in Sierra Leone, and 2 from an English baptist church. In 1842, inquirers 80 ; in 1845, inquirers 210.

Feb. 1842.	Aug. 1845.
13 Members in church . . . . .	79
80 Inquirers . . . . .	210
120 Attend Sunday-school . . . . .	350
30 Day-school . . . . .	100
180 Attend public worship . . . . .	450
18 Read the scriptures . . . . .	144
12 Write . . . . .	41

As there are 222 who can read imperfectly,

I hope within a very short time we shall have more than one-third of the inhabitants of Clarence, capable of reading the book of life for themselves. Of the last books, which reached on the 26th ult., I have sold to the amount of £20. My custom is to dispose of them at the selling price in England. I do this to encourage them to supply themselves with books giving them general knowledge. I am sure you will do all you can to forward the books written for, as quickly as possible. The books last sent were welcome indeed, as I had just taken a census of the town. I have written Mr. Stanger for more than six dozen bibles, and several valuable books. I have received additional demands since then, but fearing the first commission will be executed before this reaches home, I shall put these to the next order, which I shall probably send at the close of the year. Notwithstanding there are 144 who can read the scriptures, and 222 who can read a little, still it is a lamentable fact, that in a population of 1027 there are 661 who cannot read.

We have received painful news of the ignorance and barbarism of Bonny. A captain who was with me a few days since said, that he saw the natives with the body of a slave taken in a war with the Andoverly tribes. They first severed the head from the trunk ; then cut off the fingers and toes, afterwards the arms and legs, and then cut the body up in very small pieces ; cooked and ate the whole, with the exception of the head, which is never eaten. The captain also assured me, that upwards of thirty bodies were treated in the same manner while he was in the river.

You will be pained to hear that there is some probability of slavery becoming more rife in these parts than it has been for many years. The commander of a man-of-war steamer now lying in our Cove, stated it as an undisputed fact that slavery is now on the increase. "There are," he said, "more slaves now on the sea than have been known for many years." Two thousand slaves were carried from Benin, from two places alone, a little before he was there. There are twenty-one cruisers, but the commanders complain of their limited power, the right of search being denied them with regard to all vessels bearing the French, American, or Brazilian flag. They have, however, done something. They have captured, and sent to Sierra Leone, twenty-six vessels, including two feluccas, from January 1845 to May. Some of them had no slaves ; others had 400. Allowing the small number of 200 slaves to each, 5200 human beings have been rescued from the tyrants who bought or stole them, and carried to a free land, where they will enjoy the blessings of civilization and of the gospel. May they know that truth that can make them free ; then shall they be free indeed.

## CALABAR.

The following extracts from a journal kept by Mr. Thompson during a visit to this district paid by himself and Messrs. Clarke and Milbourne will be found interesting :—

*Oct. 7. Tuesday.*—After due preparation, and Dr. Prince having implored Divine protection, and commended my dear wife to the kind care of our heavenly Father during my absence, I accompanied brother Clarke on board the "Dove" at eight o'clock p. m. Captain T. Noteboom of the *By* also came on board as passenger to Calabar. At half-past eight the anchor was weighed, and a light wind carried us out of the Cove. The evening was calm, and a serene stillness pervaded the whole aspect. The moon shone brightly, displaying her silvery rays on the surface of the deep; which appeared like a large sheet of glass, beautifully clear and transparent. The top of Clarence Peak was also visible. Such was the sublimity of the scenery, and the magnificent grandeur of God's wondrous works, exhibited to my view, that I was imperceptibly led to exclaim, with the psalmist, "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him!" What a contrast do we behold, in the beauty, the order, and the harmony of nature, to the moral depravity, disorder, and confusion amongst our fellow men!

The vessel being now fairly under way, worship was conducted by brother Clarke, and we then retired to rest for the night.

*Oct. 9. Thursday.*—Much rain, and at half-past nine o'clock were again obliged to anchor. At eleven weighed anchor; but at one p. m. compelled again to let it down. After dinner a fair wind sprang up; the sails were again set, and we made a little progress up the river. The afternoon proving fine, we emerged from the cabin and enjoyed a season on deck. The Qua mountains bearing north-east by north, and the Rummy mountains bearing north-east by east, from Tom Shott's Point were visible. Here we were obliged to anchor; the wind ceasing, and the tide against us.

*Oct. 10. Friday.*—Nearly calm until two p. m. when a long wished for breeze sprung up, and carried us to the town of King Eyamba, where we came to anchor at four o'clock. Our voyage thus occupied sixty-eight hours; which with the assistance of steam power, we could have accomplished in eight or ten hours. At five o'clock went on shore with Mr. Christian to look at the new house erected on Gospel Mount; we found it in a state of forwardness, wanting only flooring, door, and windows. A portion of the ground was also cleared. The house stands on an eminence, commanding a view of the river and surrounding country for

many miles. About twenty yards from the house, Mr. Christian showed to us the skeleton of a little boy, who had been not long ago beheaded, and his body thrown into the bush, where we saw the bones, from which every particle of flesh had been removed by the innumerable ants that infest these regions. Horrid scenes of cruelty, and deeds of almost inconceivable atrocity, seem to form the chief employment of the people at Calabar.

*Oct. 11. Saturday.*—Commencement made this morning in painting the bottom of the *Dove*, we found that the salt water had made very little impression on the iron, it being in a much better condition than we expected to find it. Many of the people came down to the beach with sundry articles for sale, while they were busily engaged, the cry of *Egbo!* *Egbo!* was heard, and the people fled away.

On our way we had an opportunity of inspecting a "*Devil house*;" erected for Duke Ephraim, formerly called *Eyo Duke*, King Congo, supposing that an offering thus made of all his property, would be to his advantage in the world of spirits; and especially tend to produce a conciliatory effect on the *evil spirit*, and prevent his doing him any injury! The offering consisted of one large silk umbrella, and one smaller, erected on the outside of the roof. In the interior of the building we noticed a large number of ornamented calabashes, a remarkable basket, of curious and ingenious workmanship, an English drum, a speaking trumpet, a sofa, an image of a female on a pedestal quite new and of English sculpture, a native image,\* janus-faced with horns and feathers ornamenting the head, a chest of drawers, a large mahogany bedstead, some large Spanish pictures, a round table, four very fine hats, three lamps, two elegant chandeliers, a great quantity of bottles, glasses, and jars; two large mirrors, one clock, one old picture, a brass server, with a variety of ornaments; the top of the house is also lined with pictured cloth.

There are amongst the people of Calabar, customs and practices which forcibly strike a reflecting mind with their similarity to the ancient customs and practices of the Jews. "They eat not with unwashed hands," and circumcision prevails throughout the whole community. Their beds every morning they fold up and go their way.

We found king Eyamba in his house: he received us kindly. Brother Clarke gave him a paper, after explaining to him the nature

\* Silase.



of its contents, and left it for his consideration. The following is a copy of the eight particulars therein contained.

"Agreement made by King Eyamba with the missionaries who are sent by the Baptist Missionary Society to instruct the natives of Western Africa.

"Atakba, Old Calabar,  
Oct. 10th, 1845.

"1. All persons desirous of receiving instruction in reading and writing, and in the doctrines of the Christian religion, are to be allowed to attend at the missionary station, or elsewhere, at suitable times, when such attendance does not interfere with their duties as servants or as subjects.

"2. That all proper encouragement shall be given to persons to attend; but that no force shall be used to compel such attendance; except on the part of parents, who have the right to compel, if they choose, their children to attend the schools, for their benefit in after years. Children being unable to judge for themselves of that which is for their real benefit, parents are authorized by God, to direct them in their duty, and to enforce obedience to their right commands.

"3. That all encouragement shall be given to the missionaries to instruct the people, and that all who choose shall be allowed to attend upon their instructions; especially on the first day of each week, which is God's day, and is required by God to be set apart from other days for his service, and in commemoration of the raising of his son Jesus Christ from the dead.

"4. That the missionaries shall not be expected to interfere in any differences or wars, except as peace-makers; their work being for the good of all, and opposed to all strife and bloodshed.

"5. That the missionaries and all connected with them, shall be at liberty to buy or sell in the market, or in the town, the same as other inhabitants, to hire men or women to do their proper work, and have all the privileges in this respect enjoyed by the townsmen.

"6. That there shall be no attempt made to hinder the missionaries, or any connected with them, from visiting any town and country near or distant, for the purpose of teaching the way of eternal life to the people. They shall enjoy the full liberty of the subjects of Great Britain; but must go to any town or country at their own expense and risk; King Eyamba, or his people, not being chargeable with the expense of the journey, nor accountable for their safety whilst prosecuting it.

"7. That no unreasonable charge shall be made for food or labour, but that all such food or labour shall be honourably paid for according to the rate at which provisions are sold and labour performed to other inhabitants of the place.

"8. Should any one injure the missionaries, they are to seek redress from King Eyamba; and should any missionary, or person connected with a missionary offend King Eyamba, he is to state his complaint to the superintendent, who if unable to settle the matter immediately, will lay the case before a meeting of missionaries at Fernando Po, or before the committee in England."

Had a second sight of "*Egbo*," this afternoon, he came down to the beach, and on turning the corner of a house he caught a poor old man sitting, who being unable to get out of his way, he gave him two severe cuts on the back with his ponderous whip, which is made of cow-skin. The poor man looked towards our vessel, and turned his back that we might see what this monster of iniquity and cruelty had done to him. This was an appeal superior to the most powerful eloquence of speech; it went to my heart, and in effect said, Come and help us, pity our forlorn condition; seek redress for our wrongs, and drive such cruelty and oppression from our coasts.

Oct. 12. *Lord's day*.—Arose at six o'clock this morning. Brother Clarke went up to the station on Gospel Mount, where he held a meeting. A good number were present, and he addressed them on the great things connected with their present and eternal well-being. I went into the town, where I found great preparations going on at the *Egbo* house, it being *grand Egbo Day*. I took an opportunity of entering and examining this resort of mysterious superstition and iniquity; where deeds of cruelty and oppression are projected, and from whence the chief men sally forth attacking the unwary and unprotected slaves, who not unfrequently fall a sacrifice to their cruelty and rage. I had not been long in this 'habitation of cruelty' when one of the chiefs came running to inform me that no one is allowed to enter the *Egbo* house, under a fine of 2000 coppers; unless they had purchased *Egbo*, or in other words, had paid the required fee and entered into union with this privileged order! I thanked this man for having so kindly reminded me that I was treading on forbidden ground, and immediately left the *Egbo* house. Having got outside several of the chiefs came round me, and I talked to them about their dangerous condition, and the evils resulting from the practices in which they engaged with so much avidity; described the improvement which would take place in their town if they received and obeyed the precepts of God's book, that slavery amongst them would cease, and instead of oppressing their fellow men, they would love them, and do unto them as they would that their fellow men should do to themselves, that they would give unto their servants that which is just and equal. They replied, saying, "That be

good palaver for Calabar," and that they would "like their town and people to stand good all same as Mokarras." After concluding this interesting conversation, I visited a chief's house, where about thirty people were present, who listened attentively to the communications which I made. In the yard of this chief I found a poor slave with a large chain about his neck, and made fast with a lock to the rafters of the house. I inquired of the chief the reason for this binding of the man? He replied, that he had sent him to market with some coppers to purchase certain articles, but instead of doing as he was commanded, he had appropriated the property to his own use. The chief inquired what would be done with such a man in England? I told him, that if the crime was not very great, he would be put into prison for one or two moons, and then set at liberty. He expressed his approval of such a method for punishing thieves; saying, "That be very good fashion," and promised after confining his slave a short time to let him go. The chief was lying on a sofa, and a chair was placed near to him for me to sit on. I conversed with him a good while; and trust it may not be altogether in vain. Before leaving him I discovered, inserted level with the surface of the floor, in front of the sofa a human skull. I inquired why such an unsightly thing was put in so conspicuous a place? The answer given to me was "That be *medis* to keep away sick!" I endeavoured to convince the chief of the absurdity of his conduct, in thus confiding in what could do him no good. I then left him and came on board, and found brother Clarke had also returned from Gospel Mount.

Returned to the "Dove" at two p. m., and after dinner brother Clarke went to Jim Henshaw's town, and spoke to the people there. Captain Milbourne and I went to Willy Tom Robin's town, to whom with about fifty of his people we communicated the glad tidings of salvation through a crucified, but now risen and exalted Redeemer. The old chief understood English very well, and interpreted for us to the people. We left here much cheered, rejoicing in the prospect of better days dawning on this benighted land. From Obutta† we proceeded to join brother Clarke and a few of our black brethren at the station. The little house here although not quite finished, we dedicated to the service of our God by commemorating the dying love of our Lord and master. Brother Clarke presided, our number amounting to seven. Felt that Christ, according to his promise, was present with us; and although a moral darkness surrounds us on every hand; 'darkness that is felt,' yet we had light in our dwelling. It was a Goshen to our souls, where apart from Egyptian gloom, we enjoyed the light of the "Sun of Righteousness," whose

beamings of love through the medium of the divine appointment rendered it a season which I trust will not soon be forgotten. Twenty-two of the people were present, wondering at our proceedings. Most of them had a large stick, which made them have a formidable and warlike appearance! We left at six p. m. and came on board, where I concluded the exercises of the day by reading the ninetyeth psalm, and imploring a blessing on our various engagements.

Three days after Christian was left here, he saw the headless trunk of a young person recently sacrificed, close to the house we had begun to erect, the remains of which we saw on Friday last; and a few weeks ago a body without the head was hanging by the river's side, among some bushes. When a person is about to be sacrificed, a bell gives a peculiar sound about midnight, and it is then known that a victim is to suffer. At another time Christian being in a native house, heard a low crying of some females, and soon after a great outcry, as of the greatest suffering and distress; he asked a Nuffic woman, who ventured to tell him that Akum king Eyamba's brother had just died, and that instantly two of his own slaves, and one of king Eyamba's were sacrificed, to be with him in the world of spirits. Two men and one woman fell victims to this abominable system of cruel superstition. They were tied with their hands behind them, and thrown upon their faces, and had their heads taken off by repeated strokes, with a cutlass, on the back part of the neck.

Oct. 17. *Friday*.—Had breakfast and worship early this morning; having engaged to meet king Eyamba with all the chief men in the town, to enter into an agreement with them; a copy of which I have entered on the 11th instant. Brother Clarke read the paper, and king Eyamba interpreted it to the chiefs; after which it was unanimously agreed to, and signed by the king. We did not expect these arrangements to meet with so favourable a reception; we can only ascribe it to that "God who moves in a mysterious way, his wonders to perform."

Oct. 18. *Saturday*.—The day being very hot we spent it on board. Brother Clarke busily engaged in collecting Effik words. King War came to dine with us to-day. Brother Clarke made him a small present which pleased him very much. After conversing with him for a short period, he being desirous of complimenting us said, "White man be *big rogue!* he savy too much thing!"

Reviewed our proceedings from the time of our arrival here; felt abundant cause for gratitude and much to encourage our hearts, in prosecuting the great and important duties devolving upon us in these regions of mental gloom. Made arrangements and preparation

\* White Men's. † Old Town.

for the exercises of the following day. Agreed that brother Clarke should preach on board two of the palm-oil ships, and I should go to Creek town. Captain Milbourn is laid down with another severe attack of fever. May God in mercy raise him up again speedily, and spare his useful life, and grant him health and strength for the discharge of his important duties. Engaged in prayer and praise, thanking God for the innumerable mercies received during the week just closing upon us; seeking for direction, and imploring a blessing on the efforts we may be permitted to put forth on the coming day.

Oct. 19, *Lord's day*.—Arose early this morning. The weather fine. Capt. Milbourn much better, but not sufficiently recovered to enable him to accompany me to Okiretungo,\* as he had, previous to his attack, determined on doing. I left in the boat, accompanied by Mr. Eyl, and four black men to pull, three of whom are Dewallas, and the other a Kruman. The latter informed me that in about three hours pulling beyond the entrance of the creek from the Calabar river, which leads to Okiretungo, we could reach some large towns which are densely populated. At nine o'clock we reached the town of king Eyo, who was at the "palaver house" engaged in settling some dispute among the people. I entered into conversation with young Eyo, and heard him read a chapter in the New Testament. This youth is very anxious to have an instructor. He said, "when I read I no able for understand, and have no one to tell me what it mean." After an interesting conversation with him, which lasted rather more than one hour, I was seized with a severe attack of ague, which was followed by burning fever. I wrapped myself up in a cloak, and lay down upon one of Eyo's sofas. I felt as though my work was at an end, at least for this day, but assured and satisfied that all was wisely ordered. At half-past ten the king came in apparently much pleased to see me, and at the same time expressing sympathy on account of my present indisposition. He asked me very kindly if I thought that I should be able to speak to the people? I replied that if he would kindly call them together, and place his chair near to me, I would endeavour to do so as far as my strength would permit. He immediately agreed to my request, and brought the people together into the hall. I commenced addressing them by giving a brief history of the world from its creation onward to the incarnation, life, death, and resurrection of Jesus Christ; describing and illustrating how God could be propitious to them through his well-beloved Son. The time occupied in speaking on the above subjects was somewhat more than an hour and a half, and I felt nearly exhausted and was about to conclude, but the king and people

Eyo's town.

were not yet satisfied, and wanted to hear and know a great deal more. The king said, "You have told us many great things; but we now want to hear something that God no like for we to do, and something he want us for do." I was therefore obliged to make another effort, commencing with the ten commandments, describing from them what God approved, and what he disapproved. On the first commandment spoke about God as being object of Divine worship; and whenever we set up any object, either visible or in our hearts, and put confidence therein, and seek from it blessings which God alone can give, then we are guilty of idolatry, and break the command of God. I thought this to be a very favourable opportunity to speak about the idolatrous practice of making "devil houses." I asked the king whether or not the people put confidence in those offerings, which they so frequently made, to do good for their departed friends? He replied they did put confidence in them. I then requested him to tell all the people, whenever he had an opportunity, that their practice is an abomination in the sight of God. This attack on what may be considered their favourite superstition, in union with the practice of using human skulls, supposing them to have medicinal qualities, I was afraid would receive an unfavourable reception; but the king received it kindly, and I believe interpreted it faithfully. He then said, "If black man have plenty of property when he dies, and there be no devil-house to put it in, what is to be done with it? and what does the people in England do with their goods when they have more than they want for themselves?" I replied that good people in England gave what they could spare to promote the cause of God—that they had purchased the "Dove"—paid for sending us to visit him and his people, and all in Africa we can reach, and paid for our support when here. I also told him that English people who did not love God generally left their property for the benefit of their friends, so that it was still rendered useful in some way or other. He admitted all this to be very good policy, much better than their fashion in destroying so large a quantity of valuable things, which could do no good to any one. The following questions the king put to me while proceeding in giving them as clear a view of the remaining commandments as I was able, which I think illustrate forcibly the inquisitive structure of his mind. On the commandment of keeping holy the sabbath day he said "We work seven days, and the eighth we keep for Sunday, and on that day the people *play* and *drink rum*, and settle their *palavers*." "How is it that a missionary who loves God, and whom God loves, is permitted to get sick and die before he gets to be an old man?" "If a father or a mother tell their son to do something, and he have better head and say that that thing is not good for him to do, and the father get very angry, and make him do

that thing, who then suffer for that thing?" "What has God done to the men who killed his Son?" "Suppose man come into my house and see all this fine thing, and say me like to have such fine thing, and he goes and make's plenty farm, and get plenty palm oil to buy such thing, would that be covetousness?" "How is it that the Queen of England does not make all her people love God?" "How is it that white man can make ship to come here, and cannot make thing for go up and see all thing where God live? and thing for go see where all bad men live?" "How is it that God can punish black man, when he no savy him book?" The foregoing is but a sample of many others of like nature. The time and effort required for all this exercise produced a flow of perspiration which relieved me very much; enabling me to get back to the "Dove" with less suffering than I expected. Oh for more love to God! for more fervency of spirit in the work of Christ, and purer and stronger desires for the honour of his name! Oh for increased feelings of gratitude to God for such wondrous manifestations of his goodness!

I consider this meeting at Creek Town the most interesting I have attended at Calabar. How cheering to think that a number of people who are led captive by the devil, sunk in ignorance and superstition, could forsake their vain delight, and listen attentively for more than two hours to the glad tidings of salvation. "The harvest truly is great, but the labourers are few." Oh "that the Lord of the harvest would send forth more labourers into his har-

vest." Surely there is a sufficient reward in heaven, and a sufficient rest there, to call into lively exercise all the powers we possess, both mental and physical, and cause us to put them forth in the service of Christ.

Oct. 20, Monday.—Capt. Melbourne quite recovered this morning. Myself somewhat better, but very weak. Brother Clarke went to say goodbye to king Eyamba before leaving. Weighed anchor at eight, a.m., and proceeded down the river, and at half-past two, p.m., anchored off Parrot Island for the purpose of cutting down some mangrove trees to make posts for the support of brother Clarke's house. We went to the island, but we could find no solid ground to set foot upon, and were obliged to climb about on the mangrove roots. The black men we had on board managed to cut a few posts. We came on board at five o'clock, after which I was seized with another severe attack of fever. Capt. Melbourne conducted family worship this evening.

Oct. 21, Tuesday.—Got some more posts on board this morning. Weighed anchor at nine, a.m., and reached as far down as Tom Shott's Point, where the wind and tide being contrary, we had to anchor at five, p.m., but were again on our way at nine. During the night we had to encounter a *tornado*, but were mercifully brought through, and arrived here this evening (Wednesday) at six o'clock, in peace and safety, and found almost all our friends at Clarence in good health, and myself fast recovering from the last attack of fever.

## EUROPE.

### BRITTANY.

Mr. Jenkins gives a pleasing account of the opening of the new chapel at Morlaix, on the 18th of January.

The opening of our chapel took place on Lord's day, the 12th inst., and I rejoice to be able to tell you that it was to us all a pleasant season of joy and encouragement. In giving an account of this important event in connexion with our mission in Brittany, I must in the first place let you know what preparatory measures we had adopted. A notice of the opening was put in the *Armorican*, a paper of some importance, published at Brest. We wished also to have a notice of it put in two small papers published in this town, but the proprietors refused to comply with our request from a fear of the priests and their party. Mr. Le Fourdrety invited a few pastors to come and preach on the occasion, more particularly Mr. Rosselet, from Nantes,

and Mr. Barbezat, from Rennes. I prepared two papers in Breton, in the form of a conversation between two friends, to explain the object for which our chapel is built, the nature of our worship, and the principal doctrines and duties which we believe and preach from the word of God. These papers formed two pages each, and we had 600 of each printed. Mr. Jones and myself took some excursions into the country for the purpose of distributing them and other tracts. The two Saturdays (being market days) preceding the opening we kept the chapel open, for the purpose of giving tracts away. Many persons, turning in to see the chapel, were offered tracts, which they gladly received; and we had much conversation with

them, a good deal of which was truly interesting. As you may suppose, they inquired the reason why we had no images, crucifix, &c., in our place of worship; and thus we were obliged pretty often to explain the second commandment. One countryman told us his wife was fond of reading, and possessed some knowledge, and that she entertained a good opinion of our religion. He said that the neighbours were in the habit of coming often to his house in the evening for the purpose of conversing, and desired us to give him as many Breton tracts as we had, for his wife to read to them. We gave him nine or ten, which he received very gratefully, saying he would come again, and let us know the result. We have not seen any persons manifesting bad feelings on these occasions. Our tracts are generally received willingly and gratefully, and many express their satisfaction at our place of worship, though it is a plain building, unornamented with images, &c., like those of the Romish church. Once a person remarked to his friend, in going out, that we had no saints in our chapel; to which the other replied, "Ah, what are they but pieces of wood!" We intend keeping our chapel open every market-day, to give tracts away. We did so last Saturday; and we gave away as many if not more tracts as on the Saturdays preceding the opening.

On Friday and Saturday, the 16th and 17th, our friends Mr. Le Fourdrey, Mr. Rosselet, Mr. Barbezat, and Mr. Williams, arrived, the first three being pastors of the Reformed Church, and the latter a missionary of the Welsh Calvinistic Methodists, stationed at Quimper. Some protestant friends besides came from Brest and Quimper.

Friday evening a meeting was held at our own house, when Mr. Barbezat read James v., and made some remarks upon the chapter, more particularly with respect to the afflictions of the Christian. After prayer we sang.

Saturday evening a meeting was held in one of the rooms at the *Hotel de Provence*, where the ministers were putting up. Mr. Rosselet read Luke ix., and made excellent remarks upon the chapter. After he had prayed we sang.

Lord's day morning, at 10 o'clock, Mr. Le Fourdrey read the scriptures and prayed, according to the manner observed in the Reformed Church, and Mr. Rosselet delivered an excellent and appropriate discourse from 2 Chron. vii. 1, and Mr. Barbezat closed by prayer. The congregation was attentive. There were at least 200 persons present. We sang thrice.

At half-past two in the afternoon we had a Breton service. Brother Williams read Matt. xxviii., after which I prayed, and preached from John iii. 16, to a Breton congregation, which was thought to be somewhat larger

than the one in the morning. We sang thrice from a small book of Breton hymns, which we printed some time ago in the form of a tract, and of which a good number has been distributed. During the morning and afternoon services the people conducted themselves rather better than we expected, and many of them heard with much attention the divine truth proclaimed to them. Religious tracts were given away at the close of the services. We were not disturbed during worship, except by some persons coming in and going out.

Some of us were desirous of having a meeting at the chapel in the evening, while Mr. Le Fourdrey and Mr. Rosselet thought it more advisable to meet in the room at the hotel, in order to avoid exposing our worship to be disturbed on this occasion by evil disposed persons. This measure of prudence prevailed. In the evening Mr. Barbezat read 2 Cor. iv., and made remarks in connexion with the chapter. He concluded by prayer, after which we sang.

Monday morning at 10, Mr. Barbezat, after reading, prayer, and singing, preached from Phil. i. 2. With this meeting our religious services, on this occasion, closed; and we feel, dear brother, that we have abundant reason to bless the Lord for his goodness; for the preaching and the attendance, together with the society of pastors and others, who had come from a great distance, were very sweet, satisfactory, and encouraging to us. Our friends thought our prospect of usefulness such as should inspire us with confidence that our labours will meet with success.

Last Thursday I preached in French. The Lord's day morning at 10 I preached in Breton, and at two in the afternoon in French. The attendance was good, though the weather was very wet and stormy. Tracts were given away at the close of each service. Thus we have public worship established in our chapel. This is an important step. May we be sustained, and our labours blessed.

We intend shortly to have our Lord's day services arranged thus: the Breton service in the morning, our school in the afternoon, and our French service in the evening.

At the opening of our chapel Mr. Barbezat was a kind of delegate for the *Société Evangelique*, and he had to inform me that I had been nominated an honorary member of that society by its committee, on account of my evangelical labours in this country. Mr. Williams also has been nominated. On his return from Wales last summer he brought with him £100 for that society. You see that we are upon intimate terms with the Reformed Church; our chapel will be open for her pastors and all evangelical ministers, but we are not to sacrifice our principles.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE .....	Newbegin, W.....	Sept. 5.
		Sturgeon, T.....	July 10 to Sept. 6.
AMERICA .....	DARTMOUTH, N. S.....	Hunt, A. S.....	January 12.
	MONTREAL.....	Cramp, J. M.....	January 27.
		Wenham, J.....	January 28.
	QUEBEC .....	Marsh, D.....	January 27.
	TUSCARORA.....	Landon, W. H.....	January 1.
ASIA.....	AGRA .....	Makepeace, J.....	Dec. 20.
		Williams, R.....	Dec. 20.
	BENARES .....	Small, G.....	Dec. 22.
	CALCUTTA.....	Evans, W. W.....	Nov. 27, Dec. 1.
		Thomas, J.....	Dec. 6.
		Wenger, J.....	Dec. 6.
	COLOMBO .....	Davies, J.....	Dec. 16 & 23.
	DACCA.....	Robinson, W.....	Oct. 30.
	HOWRAH .....	Morgan, J.....	Dec. 17.
	MONGBIR.....	Lawrence, J.....	Dec. 15, Jan. 1.
	MUTTRA .....	Phillips, T.....	Dec. 15.
	Off MADRAS .....	Urquhart, J. W.....	Dec. 24.
BAHAMAS.....	GRAND CAY .....	Littlewood, W.....	Oct. 15, Nov. 23.
	NASSAU .....	Capern, H.....	Jan. 7 & 13.
		Rycroft, W. K.....	Dec. 31.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Jan. 28.
HAYTI .....	JACMEL .....	Francies, E. J.....	Jan. 9.
HONDURAS.....	BELIZE .....	Buttfield, J. P.....	Dec. 18.
		Henderson, A.....	Dec. 18.
		Kingdon, J.....	Dec. 18.
JAMAICA .....	ANNOTTA BAY .....	Lloyd, E. A.....	Dec. 22.
	KINGSTON .....	Oughton, S.....	Jan. 6.
	MONFAGUE .....	Armstrong, C.....	Dec. 20.
	SPANISH TOWN.....	Phillippo, J. M.....	Jan. 5.
	YALLAHS.....	Hands, T.....	Jan. 6.
		Rae, R. H.....	Jan. 7.
TRINIDAD .....	PORT OF SPAIN.....	Cowen, G.....	Sept. 18, Jan. 5.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of  
January, 1846.*

<i>Annual Subscriptions.</i>	£ s. d.		£ s. d.		£ s. d.
Allen, J. H., Esq.....	2 2 0	Croll, Mr., Brick Lane,	5 5 0	Randall, T., Esq., City	
Barnes, Mr. Robert.....	1 1 0	for do.....	5 5 0	Road, for Jamaica	
Gladding, Mr. R.....	1 0 0	Fieldwick, Mr. T. A.....	0 10 6	Special Fund.....	10 0 0
Gurney, W. B., Esq.....	100 0 0	"Galatians iii. 17".....	5 0 0	Rippon, Mrs., for Africa	10 0 0
Gurney, Joseph, Esq.....	15 15 0	Do., for Africa.....	5 0 0	Skelt, Mrs.....	0 5 0
Gurney, Thomas, Esq.....	5 5 0	Gurney, J. J., Esq., Earl-		Smith, Sir C. E., Bart.,	
Gurney, Mrs. T.....	1 1 0	ham, for African		for Jamaica Special	
Gurney, Henry, Esq.....	5 5 0	Schools.....	50 0 0	Fund.....	5 0 0
Gurcer, Miss.....	1 1 0	H. M.....	1 0 0	Smith, Edward, Esq.,	
Moore, Mrs.....	2 2 0	"Hope," for Africa.....	0 10 0	for do.....	10 0 0
Do., for Colonies.....	1 0 0	Kemp, G. T., Esq.,		Southwark Negro Female	
Payne, Mrs., Penton		for Jamaica Special		Association, for J. M. P.	5 0 0
Place.....	2 2 0	Fund.....	50 0 0	Stanton, Sir George,	
Smith, Mrs. J. J.....	1 1 0	Knight, S., Esq., by		for Jamaica Special	
		Rev. J. M. Daniell,		Fund.....	5 0 0
		for do.....	5 0 0	"The love of Christ	
		L. C's. box.....	0 8 0	constraineth," by R.	
		Peek, R., Esq., Hazel-		James.....	2 2 0
		wood, for Jamaica		Waymouth, H., Esq., for	
		Special Fund.....	5 5 0	Africa.....	5 0 0
		Phillips, Miss, Stamford			
		Hill.....	1 0 0		
<i>Donations.</i>					
A. M. H.....	0 10 0				
Buxton, Sir E. N., Bart,					
for Jamaica Special					
Fund.....	10 10 0				

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Bow—		Bridport—		Contributions, for <i>Out-let of Missionaries</i>	1 8 0
Huntley, Miss, for <i>Jamaica Special Fund</i>	1 0 0	Contributions, by Hope Swain	0 5 0	Do., Sunday School	0 3 0
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Walworth, Horsley Street—		Contributions, half year	5 8 2	NORTHAMPTONSHIRE.	
Collection	4 13 4	GLOUCESTERSHIRE.		Aldwinkle—	
Juvenile Society	3 19 3	Tewkesbury—		Collection	2 8 9
Walworth, South Street, Sunday School	3 12 6	Collections	28 16 3	Kettering—	
BEDFORDSHIRE.		Contributions	1 0 6	Independent Congregation, by Rev. T. Toller	2 0 0
Roxton—		Do., Juvenile	1 17 7	NOTTINGHAMSHIRE.	
Hawkins, Mr. J.	0 10 0	Do., Proceeds of lecture	3 0 8	Nottingham—	
BERKSHIRE.		Do., for <i>Native Schools</i>	4 15 6	Rogers, the late Mrs.	2 0 0
Blackwater—		HAMPSHIRE.		Retford—	
Collection	1 14 8	Beaulieu—		A Friend, for <i>Jamaica Special Fund</i>	1 0 0
Sunninghill	8 5 0	Mursell, Mr. W., for <i>Jamaica</i>	2 10 0	Suton on Trent—	
Wokingham—		Broughton and Wallop—		Collections and Contributions	10 0 0
Collections	6 10 0	Collection	11 10 0	OXFORDSHIRE.	
Proceeds of Lecture	3 0 0	Contributions	11 19 11	Bicester—	
Contributions	6 13 3	Do., Sunday School	0 13 11	Contributions	2 16 0
Do. Juvenile	2 5 0	Hartley Row—		SOMERSETSHIRE.	
BUCKINGHAMSHIRE.		Collections	8 0 0	Bristol—	
Buckingham—		Contributions	7 7 0	Cross, W., Esq., for <i>Jamaica Special Fund</i>	25 0 0
Priestley, Mrs.	2 2 0	Portsea, &c., on account, by Mr. B. H. Hinton	70 0 0	Keynsham—	
Chesham—		Whitchurch—		Sunday School Bible Class, by Miss Ayles, for <i>Patna Orphan Refuge</i>	0 10 0
Glover, Mr. S., for <i>Jamaica Special Fund</i>	1 0 0	Scorey, Mr. G., for <i>Jamaica Special Fund</i>	5 0 0	SUFFOLK.	
Colnbrook	3 3 0	HERTFORDSHIRE.		Otley—	
Wraybury	2 10 0	Watford—		Catt, Mr. Alfred	1 0 0
CAMBRIDGESHIRE.		Salter, S., Esq., for <i>Jamaica Special Fund</i>	5 0 0	SURREY.	
Cambridge, by G. E. Foster, Esq.	68 3 0	HUNTINGDONSHIRE.		Kingston—	
Wisbeach—		Bluntisham—		Contributions	13 9 0
Contributions	3 8 8	Collections (moiety)	8 4 9	Do., for <i>Jamaica Special Fund</i>	2 5 0
CORNWALL.		Contribution	19 17 6	SUSSEX.	
CORNWALL, on account, by Mr. Thos. Keynes	42 10 8	Houghton—		Brighton—	
Flushing	0 2 9	Collections and Contributions (moiety)	4 13 3	Collected at Prayer Meeting, for <i>China</i>	0 12 0
Lancreston—		Huntingdon—		WARWICKSHIRE.	
Pattison, Mr., for <i>Jamaica Special Fund</i>	1 0 0	Collections and Contributions (moiety)	11 18 10	Rugby—	
DEVONSHIRE.		Ramsey—		Contributions	2 14 8
NORTH DEVON Auxiliary, by Rev. R. May	44 6 3	Collection (moiety)	4 8 9	Stratford on Avon—	
Bampton—		St. Ives—		Contributions	1 19 7
Contributions, by Mr. C. E. Pratt	1 15 0	Collections and Contributions (moiety)	33 5 10	WILTSHIRE.	
Dartmouth—		St. Neots—		Chippenham—	
Collection	1 8 6	Collections and Contributions (moiety)	24 11 8	Rawlings, Mr. D., for <i>Jamaica Special Fund</i>	5 0 0
Contributions	3 2 3	Spaldwick—		Damerham and Rockbourne—	
Do., for <i>Dore</i>	0 18 0	Collection (two thirds)	6 14 8	Contributions	4 14 0
Devonport, Morice Square—		Acknowledged before, and expenses	72 13 8	Do., Sunday School	1 16 0
Collection	7 4 6			Westbury—	
Contributions	22 11 0			Wilkins, C.	0 10 0
Do., for <i>Translations</i>	0 10 0	KENT.			
Pinsent, Mr. T., for <i>Jamaica Special Fund</i>	5 0 0	Sheerness—			
Kingsbridge—		Collection	2 16 6		
Randall, Mr. P. S., for <i>Jamaica Special Fund</i>	5 0 0	LANCASHIRE.			
		Liverpool, Soho Street—			
		Collection (moiety)	1 8 0		
		W. & O.			

Worcestershire.		NORTH WALES.		GLAMORGANSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Shipston on Stour—		ANGLESEA.		Swansea—	
Contributions .....	1 10 0	Bontrypont—		Walters, D., Esq.,	
Do., Sunday School	0 4 3	Collection .....	0 9 7	for Jamaica Special	
Worcester—		Holyhead—		Fund .....	5 0 0
Horne, Mr. J., for Ja-		Collection and Con-			
maica Special Fund	5 0 0	tributions .....	6 14 3		
		Sunday School .....	0 5 1		
YORKSHIRE.		DENBIGHSHIRE.		RADNORSHIRE.	
Baldersby—		Llandystnog—		Rock .....	4 0 0
Contributions .....	13 4 2	Contributions, addi-			
Boroughbridge—		tional .....	0 2 0		
Collections .....	1 11 0	Llangollen—			
Contributions .....	5 18 7	Collection .....	0 18 0		
Dishforth—		Do., Glyndyfrdwy...	0 9 2		
Collection, Wesleyan		Contributions .....	5 18 10		
Chapel.....	0 15 0	Do., for Dove.....	0 11 0		
Contributions .....	1 18 6	Pandry Capel—			
Keighley—		Collection .....	1 16 9		
Town, Mr., for Ja-		Contributions .....	4 10 6		
maica Special Fund	5 0 0				
Ripon—		SOUTH WALES.			
Earle, F., Esq., M.D.		SOUTH WALES, on ac-			
.....A.S.	6 6 6	count, by Rev. B.			
Ditto, for Jamaica		Price .....	20 0 0		
Special Fund.....	2 0 0				

SCOTLAND.	
Dundee—	
Contributions .....	12 7 0
Baptist Church, Ratt-	
ray's Court, Seagate	5 0 0
Irvine—	
Collection .....	13 3 7
Contributions .....	3 11 0
Westray—	
Collection .....	4 0 0
Contributions .....	2 0 0
FOREIGN.	
NETHERLANDS Auxiliary,	
by Rev. S. Müller ...	125 0 0
Leipsic—	
A Friend, by Rev. Dr.	
Davies .....	5 0 0

### NOTICE.

The Contributions for the support of the "Dove" Missionary Vessel received during the month of January, and amounting to £141 17s. 5d., are acknowledged in the Juvenile Missionary Herald for March.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney, and others. In EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

### NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of this month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.