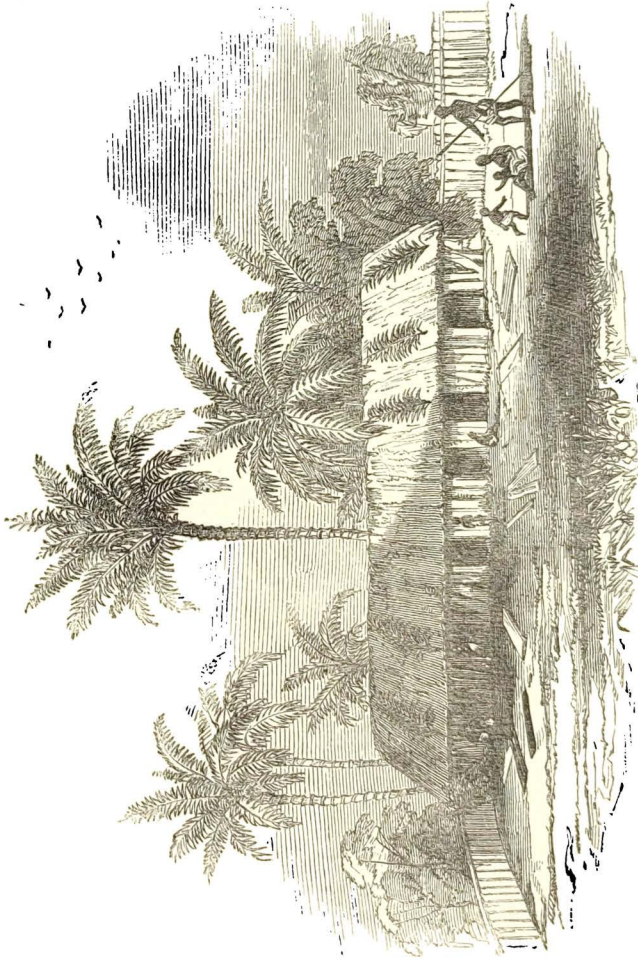


# THE MISSIONARY HERALD.



PALACE OF THE KING OF BASSAPU, FERNANDO PO.

## ASIA.

## CALCUTTA.

In a letter, dated September 7, Mr. Thomas says, "You will be pleased to hear that brother Thompson, at Delhi, has recovered from his severe illness, and is again actively engaged in his accustomed labours. At Agra our brethren are encouraged by fresh additions: three converts were baptized in July, and four more in August. Brother Parry of Jessore has recently baptized one or more, and he writes hopefully of others. We hope shortly to baptize at Bow Bazar. I should be gratified to hear that some brother was on the way who might take charge of that church. Could it have pastoral care, much more good might be done than can be at present attempted."

Eleven days later, Mr. Thomas says, "Through mercy we are much as usual, and have great cause for thankfulness. The accounts from the stations are also encouraging."

## SERAMPORE.

Since Mr. Denham has resided at Serampore, though but twelve months, he observes in a letter written on the 26th of August, there have been many changes. "The transfer of the settlement and other causes have occasioned many removals, nor is there any probability of other European residents, at least at present." He adds, "I am thankful to be able to state that we meet all our current expenses, though it is with difficulty, but we have been enabled to do this hitherto. The heathen schools during the Poojahs and rains generally fluctuate. The college school, consisting in great measure of heathen youths, proceeds encouragingly under brother Robinson's temporary superintendence. We have one heart, and our prayer is that we may be as united in the work to which we have consecrated our lives as were our fathers."

During the June and July festivals, our brethren availed themselves of the opportunity to proclaim their message among the countless multitudes that were brought together. Respecting these direct missionary labours Mr. Denham writes thus:—

At these seasons our station is annually distinguished by many very painful scenes. I can conceive of nothing more distressing to a Christian or a feeling mind, than the superstitions practised in honour of Jugunath. The description has been attempted a hundred times since the days of Claudius Buchanan, by our own brethren and others, yet it is, and must ever be, unintelligible to persons in England. It has a strange effect on those who dwell among idolators, "who see their unlawful deeds" and "hear their filthy conversation," 2 Pet. ii. 8, and mark the deformity, deep malignity, and atrociousness of their superstitions. To see a people choosing, deliberately choosing evil, and calling it good: continuing to prefer an adherence to men whom they hate, and scruple not to charge with heartless oppression, bow-

ing down before idols disgustingly hideous, and which are alternately ridiculed, cursed, and blessed; together with a rooted aversion to and obstinate rejection of the counsels of mercy, speaking in language tender, and gentle, and kind, makes one feel occasionally strange and melancholy, not to say heart-broken; and far more difficult to be endured than all, is the careless unconcern of numberless Europeans around one, who seem to have no feeling for the heathen, subject to such indescribable degradation.

Nothing but an unshaken reliance on the promises of God can sustain the minds of your fellow-labourers in India, and enable them to persevere in a work as arduous and thankless as it is generous and benevolent.

Two or three days before the festival (the Snanjattra), which fell this year on June 9th,

brother Robinson and myself went to survey the ground, in order to select fitting spots from whence the crowds could be addressed with greater advantage. At the last mela we were alone, but on this occasion we had the promise of some of our brethren to unite with us, nor were we disappointed. Brethren Page and Carrau arrived the evening before, and on the following morning another Christian friend joined us, who, together with ourselves and native preachers, made an interesting band. Brother Robinson, I regret to say, was taken ill, and was unable to accompany us. Having divided into three parties, we joined the crowd which had been pouring into the town from the preceding afternoon—a ceaseless stream. At daybreak the sight was truly affecting. Thousands had spent the night in the vicinity of the idol, that they might not be deprived of the beatitude supposed to arise from a sight of the hideously repulsive object of their pilgrimage. The whole number present at the bathing may be stated at a hundred thousand souls!

Brother Page and his friends occupied the site of a beautiful and wide-spreading tetter tree on the main road, the massive branches of which afforded ample and cooling shade, and its elevated roots a secure standing-place. I, and those with me, stood under the thatch of one of our heathen schools, also on the main road to the temple. The day was fearfully hot, the air around and dust beneath our feet glowed like a furnace; for about four hours multitudes were addressed from either stand, thousands of tracts and gospels were disposed of, among the rural Bengalees principally, nor was the word without power. Murmurs of approbation frequently arose; the people and many a countenance bore indications of concurrence when the folly of idolatry or the cupidity and mercenary practices of the brahmans were held up to deserved reprobation. Not a man attempted a defence of their wretched and sinking cause, though groups were around us during the day. Hundreds have no regard for the idol. The motives which lead the idle and dissolute to visit an English fair, the love of the wickedness usually practised with impunity at those places, draws them. Among the meanest and most dissolute, the lower class brahmans hold a distinguished place; they never fail to remind one of the begging monks just preceding the Reformation, unblushingly and insatiably avaricious. I record it deliberately—every person's experience who has had to do with them will corroborate it—mendacity and mendacity seem to be embodied in these men, and exceeded only by the hatred they bear to that gospel which, while it discovers the iniquity of their system and its practices, predicts its utter and irremediable ruin. In some instances individuals of them paid marked attention, and asked for books. One part of the morning a brahman who had been

listening for a considerable time, passed round behind, and entered the school. He informed me he was anxious to know more of Christianity, and that he had entertained doubts about Hindooism for some time. I explained to him where he might find me, and where we could converse without interruption. By this time several of his friends had entered the school and discovered much uneasiness at the conference. I gave him a copy of the True Refuge, and a tract on the Jugunath Poojab. I felt as I gave them to him it was doubtful whether I should see him again; neither were our fears unfounded. His party surrounded him as he left us; my eye followed him for a few moments, when the crowd closed on him, and I have seen him no more. In these and similar cases of disappointment we have no remedy but prayer. If we cannot follow the awakened heathen, our prayers can do so; neither can the jealous vigilance of man obstruct the secret workings of the Spirit of conviction in his operations on the heart.

The crowd having gradually left that part of the road where we had stationed ourselves, we joined brother Page and his party, and found them surrounded by a numerous and miscellaneous auditory. About this time the rajah and brahmans, whose province it is to open the ceremonies of the day, made their appearance. The excess of riot which follows renders it desirable to withdraw; amid that maddening scene no beneficial purpose can be served or impression made. Our work for the day was done; we therefore returned home, humbly hoping in the promise of Him in whose name we had been employed.

The "Rut," or Car festival, commenced this year on June 23rd, and ended on the 3rd of July. We were out among the people more or less every day. On the first and last days the multitudes assemble to draw the car. The whole of these two days were spent in conversing with various groups of people, differing in numbers from ten to two hundred. The shady tree mentioned above, our best and most prominent preaching place, was pre-occupied by the proprietor of a swing. We had, however, taken the precaution to raise a temporary shed of bamboos, thatched with rushes, in a commanding part of the road, having a dry ditch between the bank and the road; we therefore bent our steps toward it. On our arrival we found a similar building in course of erection, and for the worst of purposes,\* and so near to our stand as to threaten us with serious annoyance, if not to necessitate our entire removal. We accordingly went to the proprietor, and inquired what he was about to do. On his reply, we told him he must remove his booth. This he refused to do, and told us he had permission to raise it there. We answered mildly but firmly,

\* Euseb. Vit. Constant. lib. iii. 56.  
5 N 2

that he was not speaking the truth, and that it must be removed immediately. Many heathens, and some Mohammadans, stood looking on, and we felt we had a position to maintain in the presence of the people, and turning to the proprietor's workmen, ordered them to pull it down, adding, our intention was not to leave the spot until we saw it removed. You may be sure this was very reluctantly done, but it was done, and not a hand was raised against us. It was yet early, and we continued our road to Jugunath's temple, intending, as the crowd gathered in the course of the day, to plead with the people there. Two shady positions were selected in its vicinity, and we returned to our stand. The numbers at this mela were greatly inferior to the former, though we were struck with the preponderance of brahmans; on some parts of the day one half the hearers bore the brahminical thread. From a little after nine in the morning till the car was ready to move, we never ceased to address the multitudes who willingly listened, conversed, and received books. You may suppose in such a place, and among such a people, some of the "baser sort" were not wanting in wish and readiness to annoy us; not the people, but interested parties among them. These seek to obstruct us. One wretched looking being with garlands and dishevelled hair, under the influence of intoxicating drugs, made an attempt by mockery and ridicule, but he found none of the crowd to join him, and while vociferating and opposing, slipped back into the dry ditch by the roadside, to the no small amusement of the bystanders. He rose and poured out volleys of abuse, in which the crowd refused to sympathize, and having exhausted his strength, if not his rancour, he left us, and we saw no more of him. Shortly after a group of the low musicians who attend various melas for a livelihood, singing the impure songs of the gods, attempted to make a noise. Brother Robinson was speaking. The crowd was very large, attentive, and encouraging. Seeing their movements, I left him, and went and stood among them: On their attempting to make a noise with their tom-toms, I spoke to them, and told them there was plenty of room on the other side of the road. Some of the people also said, "Why do you make a noise? Be still—be still, and mind what the sahib is saying to you." I was more anxious during this address than any part of the day. The discussion was a most important one. Two brahmans of different views were controverting, replying and proposing questions. The Suastree singers seeing the crowd was unwilling to be interrupted, and that one of the brahmans was displeased at their interference, became more quiet, and like the Byragee above slunk away. These little instances will show you the feebleness of the advocates of Hindooism. But to return: the brahmans now entered the lists

with each other. The advocate of idolatry stood very little chance with his antagonist, who evidently had the good sense of the crowd with him. "To see the car and witness the sport," said they, "brings us here, and not to see Jugunath!" One or twice we were appealed to, the crowd acquiescing in the decision. Finally, four questions were put and severally replied to, amid the silence and marked attention of the people. "Who is Jesus? Where is he? What is it to be a Christian? What are its advantages?" To give the detail would be tedious, suffice it to say, at the close of the reply every book and tract we possessed was demanded of us. Thus the seed is scattered: by these means the word reaches distant and secluded spots in the province, and frequently far beyond it. The beautiful words selected by Dr. Steane often recur to my remembrance, "Behold, there went out a sower to sow." To scatter the seed is at present our appropriate work; God may permit us to reap, and in due season we shall if we faint not. Nevertheless our work is in great measure prospective; other men shall enter into our labours. "He who reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." We did rejoice. We were encouraged to hope for God's blessing, and at sunset we met to supplicate it. The next evening we went to the vicinity of the car, which had been drawn from the temple to the entrance of the bazar, where it remains till Jugunath returns from his annual visit. For Jugunath, like Baal of old, is occasionally from home, talking, pursuing, on a journey, and sometimes too, the brahmans say, he sleepeth! 1 Kings xviii. 27. Numbers of people hung about, gazing at the obscene images which grace his car; as we passed, some brahmans followed and asked for tracts. "Can you read?" said I. The answer was in the affirmative. I opened a tract which I had in my hand, and laid my finger on the top of the page, adding, "If you can read, take it." He took the tract, and read distinctly and audibly before the shrine, in the presence of all the people, "Thou shalt not make to thee any graven image," &c., &c. Exodus xx. Conceive of the effect, if you can! An animated discussion followed: two hours were spent in talking and answering questions. Some opposed, but none offensively. Many admitted the superiority of Christianity, and one or two went so far as to say Hindoos had certainly been benefited by it. We had no schools, said they, before Dr. Carey's time; now we have schools and books. These, said they, are good fruits, but then our fathers were Hindoos, how can we forsake the religion in which we were born? If your fathers were in error, or guilty of wicked practices, would it be your duty to follow and imitate them? They remained silent. On this they were reminded that they

must answer to God for themselves, and particularly for what they had then heard. Will your parents, or your brahmans, or your dehtas save you from the great God? We pointed to the ear and its abominations, and asked them if they were not ashamed? In a few years, said we, you yourselves will unite your efforts with ours for its entire and eternal abolition.

The next day was the Lord's day, and having three places to supply, viz., the Danish Church, English and Bengalee services, we were unable to go out. Monday too had its engagements. We are but two, and our hands are more than full. Tuesday and Wednesday it rained almost incessantly. Thursday brother Robinson went out, leaving me at home to attend to the English services, while our native brethren met for prayer in the village chapel.

Friday. This day Jugunath returns to the temple and terminates the festival, and, so far as we are concerned, the affecting sight we have been called to witness during the last month.

Messrs. La Croix and Mullens met us by their own appointment, and united with us in the duties of the day. They selected the stand at the head of the road. Mr. La Croix is well known to you, he is a most powerful speaker in Bengalee. In him we had an efficient aid. Immense numbers of people were addressed by him in the course of the day. As for ourselves, we were enabled to separate, each with two native preachers, and were similarly occupied in different parts of the mela with various success. The details of the day resemble the former so nearly that I am unwilling to go over the ground again.

We remained on the ground as long as we thought we could be of any use, then met each other as appointed, and with difficulty passed through the crowd home. We had no curiosity to witness the further degradation of our fellow creatures, our hearts were too much pained at the reflection that those thousands were assembled to bow down before a mutilated and disgusting block, and, at the bidding of designing men, to yield it that homage which is due to God alone; it pained us deeply when we remembered these men were British subjects equally with ourselves.

Since writing the above, Mr. Robinson has furnished me with the substance of his engagements while we were apart; the sequel is really interesting, and we fervently hope good will follow from it. "Leaving brother Denham with our own native preachers, I went in company with some young men, members of the Free Church Mission, who had arrived the same morning from Calcutta. We found

the crowd so great that we agreed to separate again, some going one way and some another. My hearers were very attentive, and on ceasing to speak, two men who had been listening for some time, seemed inclined to converse with me. I spoke to them, and they readily entered into conversation. I found that one of them had on previous occasions heard the gospel. He said he had received some Christian books, and had evidently read them—I may say he had been thinking on these things. He said it was his earnest desire to serve God, and wished to know how he should do so. I explained, as clearly as I was able, the way in which God must be served, and the soul be saved, through Christ alone. He told us the name of his village, and begged us to visit it, when we could make it convenient, which we expressed our readiness to do. He said our native brethren had preached there some time ago, and he had heard the same truths from their lips. In accordance with our promise, we requested our native brethren to visit the village again, our own engagements not permitting us to go immediately. They chose the next market-day for their visit, and found a cheering reception. The name of the village is Baengatchee. The man mentioned above told them himself and two or three of his neighbours were anxious to embrace Christianity. They said they were somewhat puzzled with the Christian sects. What shall we do? To whom shall we go? Our brethren replied, we have visited you at your own desire, and have now put God's word into hand; read it prayerfully, do as it directs you, adding, 'If you are sincere, as you profess to be, we shall be glad to see you and welcome at Serampore.' They have not yet joined us in the village, but may do so shortly. Another young man has, however, come among us; of him we entertain a good hope. We have found him humble and teachable, and I think serious in his determination. What is very singular in the case of this young man, his father has expressed a hope that the Christians will treat him kindly, and though a brahman, has not displayed that bitterness towards his son generally experienced by Hindoo youths in leaving their caste and home for the gospel's sake. A second and older man has left us, after residing a few weeks with the brethren. We had our suspicions from the beginning. He was a sensible and well educated man, and saw the folly and impropriety of idolatry, but had little conception of that state of heart required by the gospel. On this being pointed out to him it was evident he had not counted the cost. Cases like these severely try your missionaries; hope deferred maketh the heart sick. It is painful to see the idolator turn from his idols, and yet wander again from the kingdom of God.

## HAURAH.

Mr. Morgan, who labours here, says that it is evident that Hinduism is in a state of senescence. Society is undergoing a change, and the people, though they cling to their ancient habits, yet seem disposed to accommodate themselves to the times. He gives the following account of a fatal accident at the Jugunath festival:—

A sad occurrence took place here during the Jugunath Puja. When the car was returning, one of the men that were pulling the rope fell down, and the wheels passed over him, and killed him on the spot. Myself and the native preacher were on the road at the time, distributing the word of God. I saw the poor man on the road: his abdomen was torn, his bowels protruding, and one of his thighs was nearly severed from his body. The reason alleged was, that he was drunk at the time; my impression is, that they were all drunk, otherwise they could have seen the man, and taken him away. I immediately went to the authorities, and informed them of the event. The daroga came and took the usual depositions. The sight of the mangled body, the loud lamentations of the relatives of

the man, the complete heartlessness of the people, and the thought of the secret triumph of the votaries of Jugunath, made my very heart sick; a flood of tears relieved me of the most painful sensations that I ever experienced.

At a place about a mile and a half from Haurah, there was formerly an ancient car, and thousands of the people were accustomed to meet there; but this year I found the place deserted. The reason is, that the car is too old to be moved, and the proprietors have quarrelled about the god, which is removed to Calcutta. I hope that next year the government will see the necessity of placing policemen to look after this drunken rabble, for they are like tigers, which having once tasted human blood want more.

## CHUNAR.

The members of the church at Chunar are at present sixteen in number, all devoted zealous Christians; they are very desirous to have a settled minister to labour amongst them, and it seems a very important sphere of usefulness, as the chapels are well attended both by English and Hindustani hearers, and there appears a general thirst amongst the natives to listen to the word of life. Mr. Heinig gives a pleasing account of the baptism of three persons there last June, and of the attention that the preaching of the gospel is exciting.

The deacons of the church having invited us for the purpose, Mr. Smith and myself went over, and on Friday evening, about seven o'clock, we resorted to the chapel near the lower barracks, where a great multitude had gathered together. The chapel holds above one hundred persons, and it was not only completely full, but overflowing; outside the doors opposite the pulpit were placed benches, and both sides of the doorways were crowded with spectators. Several brought their seats with them, and though a storm appeared coming on, yet they seemed determined to remain during the whole of the service. I gave an address from Mark xvi. 16, in which I endeavoured to explain and illustrate by other passages of scripture what baptism is, its design, the confession made in baptism, the necessity and importance of attending to the ordinance, its proper mode according to the scripture, and concluded with addressing the candidates particularly, showing how they ought now to walk worthy of their glorious profession.

The whole assembly listened with great attention. After this Mr. Smith baptized them. The baptistry being in the chapel, made it very convenient for the whole congregation, and with singing and prayer the service, which lasted above two hours, was concluded. In humble thanks to the Lord, I may here add, that the result of the whole transaction was glorious. The Lord opened the heart of the wife of a brother concerning her natural depravity, and being now constrained to follow her husband in the ways of peace, she applied the next day for baptism.

On Saturday afternoon Mr. Smith addressed an assembly of above forty persons in Mr. Green's bungalow, being gathered in about a quarter of an hour, all apparently earnestly desiring the sincere milk of the word of God. In the evening I preached in English in the chapel in the Fort. On Sunday morning I preached in Hindustani in the chapel near the lower barracks, and Mr. Smith in the afternoon; again in the evening I preached

in English and Mr. Smith administered the Lord's supper. Thus we were fully employed during the three days we sojourned at Chunar. Our labours were equally divided, and with rejoicing of heart we returned on Sunday night to our respective homes.

It may be hoped that Mr. Heinig will find in this station a sphere of extensive and permanent usefulness. He says :—

A short time ago, when I visited them, it was quite overpowering to see the crowds that attended the preaching of the gospel, not only in the chapels, but also in the house of one of the deacons. having set apart Friday evening for especial prayer, that we may all be directed right in this important subject.

A few days after my visit I received a letter from one of the deacons, in which the church gave me a pressing invitation to become their pastor, and also to labour amongst the heathen. They appear very earnest on the subject, One of the deacons proposed to me, that should I come, it would be well to have a Hindustani bible-class, assuring me that at least from eighty to a hundred would attend the meeting, and such is the anxiety to obtain the word of God, that we can hardly supply them with a sufficient number of copies.

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## CEYLON.

Disease is prevalent in some parts of this island. Mr. Allen, writing from Kandy, September 15th, says :—

Things here begin, I hope, to look a little brighter. I have baptized three individuals since I came, and might be employed continually in the same way were it not that in nine cases out of ten that make application, the motive turns out to be an unworthy one. This part of one's work is perhaps the most difficult. I have lately had several attacks of fever as well as Mrs. Allen, but through mercy am well at present. Nothing more serious has been permitted to befall us, although there is ground of apprehension at times. Cholera is raging fearfully in Kandy at present. A few months ago it carried off between seven and eight thousand natives in and around Jaffra. Within the last month it has prevailed here, and at present is very fatal among the European soldiery and others. It is sudden and fearful. A man is in health, and six hours hence he is numbered with the dead. But "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," have not yet been permitted "to come nigh our dwelling." "Only with our eyes have we beheld and seen the destruction of the wicked." These things are calculated to make solemn impressions on the mind, and to bring us nearer to God, on whom we are dependent. I feel calm in the midst of danger, assured that if God has any work for me to do, he will continue to me that measure of health and strength which is necessary. If he should otherwise dispose of me, I pray that I may be found with "my loins girded and my lamp burning, like unto one who waits for the coming of his Lord." If ready, it matters not how or when the end shall come.

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## AFRICA.

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### FERNANDO PO.

In a letter dated Clarence, July 29th, Dr. Prince says, "Mr. Duckett is over here under my treatment for an acute bronchitis, alarmingly severe; but to day there is encouragement for hope that he will be spared to his wife, and to render still more service to the Society in the situation he has all along filled so creditably, and in which he has become greatly beloved. Mrs. Saker's lamp had well nigh expired a few weeks since at Cameroons. She came hither to my house as soon as she could leave her bed and be helped on board the Dove. The Clarence air has restored her much: she will return to her husband next week. All the others

are *tolerably* well ; which means that they are not actually laid aside, but does not mean that they are not languid and physicking."

### DEATH OF MR. STURGEON.

It grieves us to announce that the laborious and useful pastor of the church at Clarence has terminated his course. The fullest account of the event that we have received is contained in a letter from Mr. Clarke, written on the continent, in which, after referring to a meeting which had been held at Cameroons on the 23rd of July, he says:—

Brother Sturgeon attended this meeting, and was cheerful, and to all appearance well. A spirit of love and of peace was in him, and all of us were delighted with his state of mind. He felt slightly unwell on leaving home, but enjoyed the voyage across, and at Bimbia seemed well, and took a principal part of the services on the sabbath day. He had slept on deck on the way across, which did him no good, but nothing serious appeared. He was much wetted when we got among the rollers on the Bimbian flats, but seemed to take no harm at the time ; and at Cameroons he was well and cheerful, and visited nearly all the towns within reach, as far as Hickory. On his return to Bimbia on the Friday evening, he was anxious to remain again over the sabbath, but the doctor wishing to get home, and brother Sturgeon feeling a little poorly, they agreed to return on the following day. They did so, and at four o'clock, A.M., Lord's day morning, they reached Clarence (July 26th). That day he did a little, administered the Lord's supper, &c., and on the following sabbath still felt unequal to his usual work, his disease still keeping upon him ; yet when the Dove left on Wednesday, 5th of August, no danger was feared, and he sent me, by the Dove, a kind letter, speaking of his labours and health and state, and his desires respecting some church matters connected with the changes arising from some of the Clarence members coming here, and the baptizing of the 'Mponggar youth. The next account was by a boat on the twelfth, which came over specially for Mr. Wilson, one of the deacons, and some other members, as brother Sturgeon was not expected to live. On the thirteenth the boat went out, in a rough sea and stormy

weather, but we hope they got to Fernando Po in safety. Dr. Prince wrote that he had no hope of his recovery, or that he could live until the boat could return. The illness of Captain Milbourn, and the stormy nature of the weather, prevented the sailing of the Dove until Monday (17th) at ten o'clock, A.M., when she left us to convey to Cameroons Mrs. Saker and her daughter, neither of whom are at present well. Indeed, at this season it is a sort of *struggling* to live. Daily we feel the effects of the constant rains, and when the wind fails the air is heavy, and of a most injurious description.

August 20th. Last night the cutter came over, and all uncertainty was this morning, on receiving letters, at an end. Brother Sturgeon died at a quarter to twelve on Thursday night, and at four o'clock, P.M., on Friday, the 14th, was laid in the grave. Who will not mourn for his beloved and amiable partner? She is now a solitary widow, and mourns a most attached and affectionate husband, suddenly and unexpectedly taken away. Who will not mourn for the loss the church at Clarence has sustained? He was a very diligent pastor, and employed all his energies for the good of his flock. The people generally have lost a friend, for, by his classes and schools, and private visitings, he was instrumental in doing them much good. For the mission here we must also mourn ; we are few in number, and no one can take, but by sufferance, brother Sturgeon's place. He was the only instructor allowed to remain at Clarence by the Spanish consul. True, it was only until January 1st, 1847, but he hoped he might have remained longer if the Spaniards did not come to colonize the island.

Dr. Prince was conducting the public worship at Clarence at the time of our last advices.

### CAMEROONS.

A letter from Mr. Saker to his sister in England gives so clear and comprehensive a view of this station, and the circumstances of those who are seeking its welfare, that we believe it will be acceptable to our readers in general.

Having completed twelve months at this place, I am grateful to our heavenly Father for sparing me so long in this valley of the shadow of death, and permitting me to sit



down in health, in peace, and cheerful prospects, to commune with you by letter; and take a retrospective view of the past year—a year of many trials, many sorrows, many deficiencies, many sins, and innumerable mercies. Surely the protection, the assistance we have received from on high, ought to excite us to praise, if other mercies had not accompanied them. But when we reflect that the mercies referred to in the twenty-third psalm have all been ours; when we remember that we have been delivered “from deaths oft, from perils of robbers, from perils among the heathen, and from perils on the sea;” that in the midst of heathen darkness, cruelty, and blood, we have been enabled to hold on our way, and continually made to feel our only dependence is in God, that he saves from the dominion of sin, and strengthens the soul to overcome all its difficulties, temptations, and snares, of his own abounding grace, and leads the soul, day by day, to feel the emptiness and vanity of the world; excites the thirsting after himself, conducts to the flowing fulness in Jesus Christ, and then of his love satisfies every desire which he himself has created—this, this is mercy! mercy that excites the spirit to praise and fresh devotion to his service—mercy that invigorates faith and enables us to say with confidence and joy, “Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.”

#### SETTLEMENT AT CAMEROONS.

It was twelve months yesterday morning from the time I embarked at Clarence, with the intention of attempting something at Cameroons. In a few days I was settled at the cottage I at present occupy, and commenced my labour of going in and out among the natives at the many towns around us. Being assisted by Mr. Johnson, a member of the church at Clarence, we commenced a school with a few boys. This cottage, then belonging to King Aqua, being small, and having but one room, we were obliged to make arrangements for building additional rooms. This, with frequent visits and meetings with the natives, took the greater part of my time. In seventeen days I was deprived of my assistant and companion, Mr. Johnson, he being recalled to the “Dove” as pilot. The effort to do without him in the “Dove,” and leave him with me, had failed; so that I was soon left to attend to every thing myself—the school, the building, the meetings, the visits, and all the countless little duties connected with the establishment of a station in a heathen country. But the “Dove” which called away a Johnson, brought my wife and child, so that I was at once relieved from the offices of cook and housemaid.

#### DEATH OF KING AQUA.

In July King Aqua died. At that time my house was not more than covered in, and the rainy season had fully set in, and being almost confined to the house, I employed myself in the making of doors and shutters for my new apartments; for at Cameroons I have been compelled to be every thing that is necessary—bricklayer, carpenter, and smith. I soon obtained a few boards, and with a little contrivance some joists, so that in a short time I had a respectable looking floor to one room, and before the end of August all the walls were done and two rooms floored. With the death of King Aqua commenced some indescribable scenes of disorder, confusion, and wrong. Law and order (though previously such only as befits heathen darkness) were now driven from the community. The two elder brothers quarrelled and intrigued for the succession. Each grasped at every thing within his reach, and very soon the houses of the late king were ransacked of all their contents. Even the box (substitute for coffin) containing his remains was re-opened, and the articles of value which had been superstitiously put in for his use in another world, were taken out by one of the sons, and appropriated to his own use. The surviving wives and slaves completed the destruction and distribution of his property, not excepting the houses in which he lived. The disorder thus introduced did not stop when all the property of the king was gone. Property of every description was unsafe, and we soon felt the effects of such a state of society. Our losses, notwithstanding our utmost care, at one time assumed a very serious character. One morning, early in October, we discovered that our knives, forks, and spoons had been stolen in the night, with two good table-cloths, and about four gallons of flour, with various other articles, very valuable to us from the fact that they cannot be replaced in Africa. Previous to this, about the middle of August, one of Aqua's houses, which had been lent me as a store till my house was done, was one night opened, and a few articles stolen, (to the amount of about 40s.) Providentially the thieves were disturbed, or my loss would have been very great. That night I could not sleep. A real or imaginary noise kept me wakeful, and three times did I dress myself and walk about the buildings to assure myself that all was right. I saw no one, neither could I then hear any one, but when on the opening day it was known to us that the store had been opened, we saw at once the mercy of my not being able to sleep the previous night.

From the date of the king's death up to December 31 (I may say November 31), we lost seven goats and about three dozen fowls. Our losses altogether, at the end of the year, exceeded £16. Such scenes I hope will not occur again.

In December the elder son of Aqua was declared king by her majesty's naval officers on the coast of Africa, and from that period to the present time, society has gradually assumed a better tone.

#### PERILS.

But losses, though trying and painful to us, have not been our dangers. During the first stages of these disorders we were assailed in many ways. We were expected to take part with each of the aspirants, and our refusal, though firm, only served to excite their animosity, as each believed that we supported the other. It was in the midst of these disputes that the sons and chiefs assembled at my house to sell to me on behalf of the Society the little cottage of Aqua's, and the plot of ground where we now live. This step was taken by them to prevent the slaves from destroying it, even though we lived in it. This was soon arranged, and in October we had the pleasure of sitting down on the Society's land and in the Society's building—a great pleasure if compared to the anxiety and peril of living in the house of a heathen chief, for which fifty sons, backed by 200 slaves, were daily contending. But the danger in this particular was not quite over. The complaint was soon raised, that all the sons had not had a proper share in the goods I had paid for the cottage, and as there was no hope of obtaining anything more from the three chiefs who had divided the goods, they attempted to get more from me. About three days after having paid for the house, we were surprised by the assembling of a large number of Aqua's sons and slaves, some with fire-brands, others with guns, swords, or sticks, and, with all the wild noise of a heathen rabble, they demanded of us the house. We might take out our goods, but we must do it quickly, as they intended to burn it unless I paid them (about one-third the value) so much more money. I very quietly reasoned with them, and advised that they first send to call the chiefs (I had already done it), who would be best able to settle the dispute. It had a little effect upon all except on the son most enraged, who flew to the front door, and with his heavy axe split it into three pieces. Other men, more mild, forcibly restrained them from doing more violence. The chiefs arrived; when I told them what had been done and threatened. I warned them of the consequence of allowing such outrages on property they had just sold, and firmly refused to pay another piece of cloth, as they had already received the full value. An hour's angry dispute with chiefs and sons followed, but the former were compelled to divide more of the goods they had received, and we were again left in quiet possession. Eight days elapsed, and while sitting at tea in the evening our door was suddenly split to pieces with some heavy weapon. The child screamed,

my dear Helen nearly fainted, while I instantly ran out to see what was doing, for in the moment, so sudden, I scarcely knew what was doing or where. I saw enough. Another son was just escaping from the doorway, but the mischief was done, and I returned to see those within. It is enough to say, Helen had fever three days, and the child twenty days, in consequence. The news was soon conveyed to the chiefs, and the next morning they all came to beg me not to take any notice of it. They would well punish the man who had done it, would have my door made good, and give me a goat. As they were in earnest (quite uncommon) in wishing me to pass over this, and not report it anywhere, and sensible of the wrong, I accepted their goat, the more willingly that I might show them that I had no feeling towards them but for their good. They also brought me a goat which had been stolen from me about fourteen days previous. While the three principal men were with me to arrange for the house and land, I took occasion of explaining to each, before the others, the nature of a missionary's connexion with the chiefs and people of those towns where they live, and hence the utter impossibility of my having any thing to do with their present dispute. If in any thing they sought my advice for the public good, I would willingly give it, and I then strongly urged upon them the importance of dropping their private disputes, and uniting to make such arrangements as the state of society demanded. I appealed to each whether I had not altogether declined having anything to do with their part or party, and I think I succeeded in convincing each, that if neither had a friend in me, so neither had an enemy; but my further advice had little weight. Each was bent on his own course, but each had appealed to the British officers, and it would be for them to decide which should be king.

After this meeting they were less troublesome in their attempts to attach me to their particular interest, but we were often made to feel our insecurity, and that our only refuge and safety was in the Lord our God. To him we looked, and we have not been left a prey to the enemy.

I may return again to the subject of building. After my return from Clarence in September, I applied myself to the finishing of the house, and by the end of November it was completed as now standing, and containing, besides the room purchased of Aqua's sons, two bed-rooms fifteen feet square, and one room, not floored, fifteen feet by six, for store and pantry. The kitchen, &c., are separate buildings in the yard.

#### STUDY OF THE LANGUAGE.

As soon as the building and labour attending it was done, I turned my attention specially to the language. Although I had collected a tolerably good vocabulary, and

occupied many spare half-hours in attempting to know a little about the construction of the language, I feel now that I ought to regard the beginning of December as the period of learning to read, write, and converse in the Dewalla tongue. About January 3, 1846, I completed a draft of my first class-book, and if I had had much confidence in it should have sent it home at that time to be printed for the use of our Dewalla schools.

From my return from Clarence in February till now (excepting one month), I have made the study of the language my special work, and although I cannot say much as to the advance which I have made, yet I hope it is something, and I hope more, that I shall live to translate the whole bible into the Dewalla tongue. With divine assistance, I have a settled purpose so to do, and I hope not to relinquish my work till it is done. Yesterday I was sickly, the day before translating, to-day, from five, A.M., till seven, P.M., transcribing my lessons and arranging grammar, and from seven till twelve writing letters. (Seven to twelve is extra, as my bedtime is nine.) I have corrected my first class-book, nearly completed the second, and shall, if spared, soon begin my oral instructions in the Dewalla.

When I remember that twelve months since I did not understand anything about the language, that we had no house at Came-

rooms to contain us beyond the single room, that during the time we have been absent on account of health (not less than two months), that while at labour often afflicted and hindered in a variety of ways, but that now we can look upon things as before stated, and know that we have a substantial store-house for boxes, barrels, and provisions, which has occupied me one month this year, and that now we are in health, better health than when we commenced the year, surely I ought to be grateful! If we cease to speak of his mercy, the stones and trees around would reprove us. May our hearts be ever alive to his mercy, and that mercy assist us to go on with our work, till we shall rejoice over sinners converted to God. This is the result for which we hope and pray, and it will be with unspeakable pleasure that we inform you of such success; but we need your prayers, and the prayers of all our friends.

When our friends look and hope for such information as shall assure them of the salvation of souls, you know they must not forget that nothing short of divine power is sufficient to effect so great a change. If this be necessary in England, how much more so with heathen tribes, whose character is so accurately drawn in the first chapter of Romans! Forget not that it is among such we live and labour, and cease not to pray for us and the success of the word among us.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.	July 13.
		Prince, G. K.	July 29.
		Sturgeon, T.	July 6 and 13.
AMERICA	MONTREAL	Cramp, J. M.	September 28, Oct. 28.
	NEWBURGH	Littlewood, W.	September 23.
	NEW YORK	Henderson, A.	September 15.
ASIA	BENARES	Heinig, H.	August 14.
	CALCUTTA	Leslie, A.	September 7.
		Thomas, J.	September 7, 8, and 18.
	COLOMBO	Davies, J.	September 16.
	HOWRAH	Morgan, T.	September 7.
	INTALLY	Page, J. C.	September 17.
	KANDY	Allen, J.	September 15.
	SERAMPORE	Denham, W. H.	August 26.
BAHAMAS	NASSAU	Capern, H.	September 18.
		George, J. S.	September 18.
		Roberts, J., & ors.	September 17.
		Rycroft, W. K.	September 18.
BRITTANY	MORLAIX	Jenkins, J.	October 23, Nov. 10.
HAITI	JACMEL	Abbott, T. F.	September 22.
HONDURAS	BELIZE	Kingdon, J.	September 21.

JAMAICA .....	CALABAR .....	Tinson, J. ....	Sept. 19, Oct. 7.
	FLETCHER'S GROVE.....	Armstrong, C. ....	September 15.
	MANDEVILLE .....	Hands, T. ....	September 4.
	MONTEGO BAY .....	Cornford, P. H. ....	September 19.
	MOUNT CAREY .....	Burchell, H. C. ....	October 3.
		Stewart, M. ....	October 6.
	SPANISH TOWN.....	Phillippo, J. M. ....	September 20.
TRINIDAD .....	PORT OF SPAIN .....	Cowen, G. ....	September 19.

ACKNOWLEDGMENTS.

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

- Mrs. Brewen, Tiverton, for a parcel of linen ;
- Mrs. Denham, for a parcel of clothing and books, for *Rev. G. Pearce, Intally* ;
- Mrs. Moore, Homerton, for various periodical accounts and magazines ;
- Ladies at Leeds, for a case of clothing, for *Rev. J. Clarke, Western Africa* ;
- Friends at Rushden, for a package of clothing and books, for *Rev. W. K. Rycroft, Bahamas* ;
- Friends at Stanwick, for a parcel of clothing, for *the same* ;
- Friends at Ringstead, for a box of clothing, for *the same* ;
- Mrs. Town, Leeds, for a box of books and haberdashery, for *Mrs. W. Knibb, Kettering* ;
- Mr. Watchurst, Rainham, for a parcel of magazines ;
- Friends at Battersea, for a parcel of clothing, for *the African Mission* ;
- Friends at Oxford, for a package of clothing, for *the same* ;
- Mrs. Rouse, Chudleigh, for a case of clothing, for *Rev. J. Clark, Brown's Town* ;
- Mrs. Brown, Thrapston, for a box of shoes, for *the same* ;
- Mr. Monk, for a parcel of haberdashery, for *Rev. W. K. Rycroft, Bahamas* ;
- Mary Bayley, for a parcel of magazines ;
- Mrs. Gardner, Luton, for a box of bonnets, for *the African Mission* ;
- Mrs. Hughes, Bristol, for a parcel of magazines.

CONTRIBUTIONS,

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

<i>Donations.</i>	£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	BERKSHIRE.	£ s. d.
Denham, Mrs. ....	0 5 0	Brentford, New—		Brimpton .....	0 10 0
Friend, by Rev. J. Angus	10 0 0	Contributions, by Jease		Reading—	
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Place .....	0 10 0			Do., for <i>Africa</i> .....	4 3 8
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mingham, representa-		South Street—		Contributions .....	9 6 3
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(moiety).....	1	10	Haydock—			Contributions .....	35	0
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Coleford—			Institution, Jamaica	40	0	Do.....	0	10
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Do., for Dove .....	0	10	Sabden—			Mr. Sisley .....	0	7
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Shortwood—			Do., Sunday School	5	6	Collections.....	4	18
Collection .....	19	0	Stockport—			Contributions .....	2	0
Contribution .....	16	0	Contributions .....	4	15	Do., Sunday School	0	8
Do., Sunday Schools	2	6	Tottlebank—			Brighton—		
Slimbridge—			Contribution .....	1	0	Collection, Public		
Collection .....	0	17	Ulverstone—			Meeting .....	13	11
Contributions .....	0	10	Contributions .....	0	17	Bond Street—		
Stroud—			Do., for Schools.....	1	0	Collection .....	10	6
Collection .....	16	15	LEICESTERSHIRE.			Contributions .....	18	0
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Do., Sunday School	1	0	Collection .....	7	6	West Street—		
Tetbury—			Contributions .....	3	10	Collections.....	9	9
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Contributions .....	1	5	Foxton—			Forest Row—		
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Proceeds of Lecture...	3	1	Leicester, Belvoir St.—			Contributious .....	2	2
			Collections.....	31	12	Hailsham—		
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Cowes, I. W.—			Do., Sunday School	0	12	Hastings—		
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Collection, &c. (two-thirds).....	20 11 4		Bedale—	Contributions.....	3 4 1	Collection .....	
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Uckfield—			Dewsbury—	Contributions .....	2 10 0	PENBROKESHIRE.	
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Contributions .....	3 16 9		Dishforth—	Contributions, for		Collection .....	
	132 17 6		Africa.....	10 5 1		Contributions .....	
Acknowledged before	61 7 0		Haworth—	First Church—		Do., Sunday School 9 9 0	
and expenses.....	71 10 6		Contributions .....	4 0 0		Blaenllyn—	
			Contributions .....	12 1 0		Collection .....	
WARWICKSHIRE.			Second Church—	Contributions .....	10 11 0	Contributions .....	
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Society, for Rev. B.			Huddersfield—	Collection .....	0 18 7	SCOTLAND.	
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Collection .....	3 1 0		Contributions, for Dove	0 10 6		Collections—	
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Kendal—			Masham—	Contributions .....	2 13 3	Independent do. ... 3 3 3	
Contributions .....	25 14 6		Do., Sunday School	0 2 0		Contributions .....	
Do., for Schools.....	2 10 0		Pontefract—	Contributions .....	0 15 0	4 5 0	
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Collections.....	4 13 4					Contributions .....	
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Do., Juvenile .....	1 7 8					1 12 0	
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Upton on Severn—						sent out.....1000 0 0	
Collections.....	3 1 1						
Contributions .....	4 12 0						
Do., Sunday School	0 4 7						

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	£ s. d.	Church Street .....	10 12 0	Abingdon .....	8 1 6
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£	s. d.	£	s. d.	£	s. d.
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		Oakham .....	1 1 3	Newtown .....	6 0 0
				Talywern .....	6 0 0
ESSEX.		SHROPSHIRE.		SOUTH WALES.	
Braintree .....	11 7 6	Shrewsbury, Claremont		CARMARTHENSHIRE.	
Loughton, additional ...	0 2 0	Street .....	3 5 0	Cardmarthen, Penuel ...	5 0 0
Maldon .....	3 0 0	A Friend, by Mr. J.		Llanely .....	2 8 10
Potter Street .....	1 0 0	Simons .....	1 0 0	Mydrim, Salem .....	3 5 0
White Colne .....	2 5 0			Penybont, Llandysill ...	0 14 6
GLOUCESTERSHIRE.		SOMERSETSHIRE.		GLAMORGANSHIRE.	
Cutsdean .....	1 0 0	Bristol, by R. B. Sher-		Cardiff .....	1 7 2
Tewkesbury .....	3 1 6	ring, Esq. ....	10 0 0	Hirwain .....	5 0 0
Woodside (acknowledged,		Counterslip .....	38 10 2		
by mistake, as from		King Street .....	10 15 6		
Newham, in October		Thrissell Street .....	4 0 0		
Herald) .....	3 14 6	Clard .....	3 12 0		
		Norton—			
		Forster, Grace .....	1 0 0		
HANTSHPHIRE.		Stogumber .....	2 10 6		
Beaulieu Rails .....	5 0 0	Westbury on Trym .....	1 4 0		
HEREFORDSHIRE.		STAFFORDSHIRE.		MONMOUTHSHIRE.	
Kington, additional .....	0 7 0	Hanley .....	4 0 0	Blaehavon, Horeb .....	6 1 6
Leominster—				Talywain, Pysgall .....	11 7 6
A Friend .....	1 0 0				
HERTFORDSHIRE.		SURREY.		PENBROKESHIRE.	
Boxmoor £ .....	1 2 7 0	Battersea .....	10 0 0	Ebenezer .....	1 10 0
St. Albans .....	7 3 0	Dorman's Land .....	2 17 0	Middlemill .....	5 10 0
				Penuel .....	1 2 0
				Penybryn .....	1 6 0
KENT.		SUSSEX.		RADNORSHIRE.	
Canterbury .....	5 14 0	Brighton, by Rev. R.		Dolen .....	2 4 0
		K. Brewer .....	3 13 0		
LANCASHIRE.		WARWICKSHIRE.		SCOTLAND.	
Goodshaw Chapel .....	1 16 8	Coventry .....	14 0 0	Bowmore, Islay .....	2 1 6
Liverpool, Myrtle St. ...	19 3 0				
LEICESTERSHIRE.		WILTSHIRE.		IRELAND.	
Blaby .....	0 9 0	Penknapp .....	2 0 0	Config .....	1 3 9
				Cork .....	1 13 0
				Letterkenny .....	1 0 0

The sum of £3 6s. 6d., acknowledged in the Herald for August as from *Pembroke*, should have been from *Pembroke Dock*, *Bethany*, by the Rev. H. T. Morgan.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: 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. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.