



DJHU DJHU HOUSE, OKULUME, AFRICA.

The Missionary Herald (Sept. 1849).

EXPLANATION OF THE CUT.

Having received from Africa the drawing for the cut prefixed, our esteemed friend Mr. CLARKE has furnished us with the following explanation, in which there is a reference to the awful superstitions of the natives, but at the same time to their willingness to listen to the words of truth.

The accompanying wood-cut represents a Djhu Djhu House, or what is called in the language of Bonny, *Oru wari*. This house stands in the large town of *Okulumé*, which lies on the south-eastern side of the river Bonny, and about ten miles from its mouth. Connected with this town there may be 10,000 inhabitants, some of whom are great traders, and the rest are the women and children of these, and their slaves. The *Oru wari*, or house of *Oru*, is large, but not so neat in its appearance as the representation would lead you to suppose. Rough mangrove posts and wattled work form its sides and ends, and its covering is made of the leaves of the bamboo palm. It has no doors nor windows, and when our missionaries visited the place in 1845, they found two oxen sheltering themselves from the burning sun in the house of the idol.

At the one end of the house was a dark chamber, and near it was the altar, formed of mud and of skulls. Before it ten skulls of human beings paved the place of sacrifice; nine more were on each side, and five more in each row, were upon the top, and ten more were towards the base of the altar. In the middle was the stuffed skin of a large guana, and above and below it were two rows of the skulls of goats. Near to this altar stood a pole, reaching from the ground to the top of the house, and to this pole were attached four rows of human skulls, thirty-three in each row. On a platform roughly constructed, and raised about five feet from the ground, lay from fifty to a hundred human skulls, mixed with the skulls of goats, all of which, it was believed, had been offered, at different

times, as sacrifices to their idols. In this house about 296 skulls appeared to have been offered in sacrifice, and the bodies, the missionaries were told, had, for the most part, been eaten by the wretched slaves and miserable children of this dark and cruel place. What a picture of heathenism does this present! How many are our mercies, and what cause have we to bless God for our being in a land of gospel light!

Here our missionaries found that *Oru*, or Djhu Djhu, was regarded as a spirit existing in the water, among the mangrove trees, and small huts were placed over certain spots in the creeks, as the houses from which *Oru* intimated his will. *Oru* is also supposed to live on shore, in one of the guanas, which go about the towns, and as they know not the one in which the supposed protector of their town resides, a law exists which forbids, on pain of death, the destruction of any of these reptiles. In the large Djhu Djhu houses, by the *Ori ya lamba*, or *Oru inen*, the idol is believed to give his intimations and answers, for the direction and protection of the town.

At this dangerous place, on the dark Delta of the mighty Niger, the people are willing to listen to the words of truth, and offer to allow a teacher to reside among them. They promise, too, to send their children for instruction, and a formal application has been made, through the captain of a palm oil vessel, for one to be sent to impart instruction there. The inhabitants of Cushim are in affliction, and the blessed gospel alone is the remedy for their wretchedness and woe. May we who have freely received, freely give, that the whole earth may soon "see the salvation of God."

ASIA.

CALCUTTA.

ARRIVAL OF MR. AND MRS. SALE.

We have received a letter from Mr. THOMAS, dated June 2nd, which, after announcing the arrival of Mr. and Mrs. Sale on the 18th of May, proceeds as follows:—

"They are very well, and I hope God will long preserve them and make them very useful. We have consulted about their future location and labours, and have agreed that upon the whole Barisal appears to present the strongest claims,

and to afford the best prospect of yielding a rich and speedy harvest of immortal souls to reward their toils. The claims of Dacca, however, are very urgent, and brother Robinson will be greatly distressed at brother Sale not joining him.

"I baptized two converted Jews at Bow Bazar last sabbath day."

THE "WILLIAM CAREY."

We have great pleasure in adding the further information conveyed to us in a letter from our benevolent friend WILLIAM JONES, Esq., the owner of the "William Carey," together with the expression of his hope and trust that we will send out more than two missionaries of the same stamp as Mr. and Mrs. Sale by the "William Carey" on her next voyage. We have one well fitted and prepared to go, but where are the funds for his support? May He whose are the silver and the gold, influence some who acknowledge themselves His stewards, to provide them, so that the generous wish of our excellent friend may be fulfilled, and stations now destitute be supplied.

"The William Carey arrived out at Calcutta on the 18th of May, after a fine and prosperous passage of 105 days. The chief mate died on the passage. Captain Emmet says he was confined five weeks, and that "Mrs. Sale was very kind to him, and paid him every attention that lay in her power." He further says, "Mr. and Mrs. Sale are very well, and stand the climate better than they expected. They were very agreeable on the passage. Mr. Sale performed divine service on the poop whenever the weather was favourable." This is satisfactory. And now I beg to observe, that if all is right, the "William Carey" will sail again for Calcutta about the same time (if not a little sooner) next year as she did this year; and ~~two missionaries will be sent (Oct. 1849).~~ ^{The Missionary Herald (Oct. 1849).} ~~two missionaries next time of the same stamp as Mr. and Mrs. Sale."~~

MONGHIR.

A letter has been received from Mr. PARSONS, comprising his journal from December 1, 1848, to February 23rd, 1849, containing a detail of many hopeful appearances, but at the same time announcing the death of a fellow labourer, where it is to be lamented that while the harvest is plenteous the labourers are few. We have pleasure in inserting the following extracts.

Hope indulged.

Our dear native brethren, Nainsukh and Soodeen, were this year present at the great mela at Hajeepore, where the word has been annually made known to many hundreds for so many years. On the way thither they witnessed a scene of much interest at the village of Bar. A Hindoo there (the son of a Soobadar who died in Monghir, and used, during his life time, frequently to hear the gospel with interest) was accustomed whenever any preachers of the gospel passed through, or preached in the village, to invite them to sit in his shop, and show them polite attentions. He used, in the general, to approve of the Christian doctrine, but being a disciple of a Gooroo, named Durreea-das, he

used to maintain the excellency of that sect, and object to certain points which seemed to oppose its tenets. At the last interview Nainsukh had with him, previously to what I am going to relate, he even invited our brother to take some refreshment, which he assented to, but before it was ready the poor man, in the course of conversation, stumbled on "that stumbling-stone," and said something disrespectful of the Saviour, which induced Nainsukh to decline partaking of his refreshment, saying it was not right for him to eat and drink where the Redeemer's name was reviled, and, after some further conversation, he took his leave. On their way to the mela our brethren, on their arrival at Bar, proceeded immediately to his shop, but were informed that he was dangerously ill, not expected to

recover. However, they requested their names to be announced to him, upon which he readily invited them in, and though extremely weak, scarcely able to articulate, he made signs to Nainsukh to sit by him on his cot, and for a seat to be set for Soodeen. Nainsukh then said a few sentences to him, not very much, for he knew he was well acquainted with the gospel. He heard attentively, fixing his eyes on Nainsukh, but seemed unable to speak. After a while, however, he stretched out his weak arms, and taking the Testament out of Nainsukh's hands, placed it on his head. This was a significant action, which is well understood here, for in the idiom of the Hindee, to acknowledge any one's authority is expressed by words signifying, literally, to lift up his words on one's head. Shortly after this the dying man became much distressed, and wept so much, that Nainsukh began even to fear the consequences to him, in his weak state, of so much excitement. When his mother came to him in his distress, to console him, he declined her consolations, repeatedly pushing her away, and making signs to her to leave the room. Nainsukh, however, continued by his side, doing and saying what he could to calm him, and when he became tranquil, said, "If you heartily believe in Christ, then let me offer prayer with you in his name." He, by signs, expressed his consent, and during the prayer continued in a devout posture of supplication. When he took Nainsukh's hand with tears, and said, "Do not consider me separate from yourselves"—the only words he had strength to utter during the interview. Our brethren then soon left him, comforted and encouraged by the hope that the many attempts which have been made, from time to time, to enlighten and convince this poor idolater, may not have been in vain, but he may have been accepted as a sincere though weak believer in the blessed Redeemer. And we cannot but entertain the further hope, that there may be many, here and there, who will be manifested at the last day as the fruits of missionary labour, though, like the seven thousand in Israel who never bowed to Baal, the influence of the predominant wickedness around may have deterred them from openly avowing their convictions, or uniting themselves with the disciples of Jesus. On their return from the mela, our brethren were informed that the poor man had been dead ten days.

Death of an assistant missionary.

Feb. 20, 1849. I now sit down to the continuation of my letter, under circumstances which are, on the one hand, peculiarly solemn and affecting, and, on the other, a reason for the most fervent gratitude and thanksgiving on my part. On the 5th of last month I started from Monghir to accompany our dear

brother Hurtur in a tour on the hills, and left Bhagulpore with him on the 8th, and after an interesting season of labour returned with him again to his newly built house in Bhagulpore on the 9th of the present month, at which time, chiefly, as I supposed, through fatigue, he was feverish and unwell. I returned thence to Monghir on Monday, the 12th inst, on Saturday last received intelligence that he had since become dangerously ill, and yesterday evening received letters from which we learn that on the very day of our receiving the above intelligence, our dear brother exchanged a world of toil and sorrow for the blissful presence of his glorious Redeemer. He has been permitted by a wise and gracious, but to us, for the present, inscrutable Providence, to fall a victim to the deadly malaria of the hills, of which dear brothers Leslie and Nainsukh felt so long the pernicious effects. Thus a zealous, and self-denying labourer has been removed from a sphere in which it appears very unlikely he will have a successor who can devote the amount of time and attention which he did to the poor benighted hill tribes. A native brother, who was with us as cook, was attacked before brother Hurtur with fever and spleen; indeed his sickness induced us to return home earlier than we otherwise should have done, but I rejoice to say that, so far as my latest information goes, he is better than he was. But, oh, dear brother, what should be my gratitude! My dear brother has been struck by my very side with the arrow of death in the high places of the field, and yet unworthy I, who breathed the same tainted air, have been spared to return to my beloved family, and circle, and work, not only not sick and enfeebled, but even feeling specially well. O may my life, while spared, be more entirely than ever consecrated to the service and glory of my heavenly Father, and when summoned to his presence, may I be found as well prepared as I believe my deceased dear brother to have been!

On the day that, supported by the kind providence of our gracious Father, I arrived at home, dear brother Lawrence had started for Serampore in a boat, accompanied by his son John, and also Isaac Beddy, both of whom he is about to take to the college for education; and may our gracious Lord so bless the instructions they may there receive, that not only by the acquisition of secular, but more especially by the reception of spiritual knowledge, they may be fitted for useful stations in after life. No care, perhaps, presses more heavily on the minds of missionaries in the peculiar circumstances of this land, than that of the education of their children, and those Christian friends at home who feel a lively and prayerful interest in missions, amidst the many topics of prayer which suggest themselves at the throne of grace, cannot lay the missionaries who have families under greater

obligations than by pleading for a blessing on their offspring.

Missionary tour.

You will, I apprehend, look for some account of the tour from which I have now returned. When my late dear brother and myself, having with us a native brother as cook, and two hill people, one who serves me as bearer, and one a young man from the government school at Bhagulpore, started, it was our intention to go direct to the hills, but when we arrived on the second evening at a village about twenty-six miles from Bhagulpore, we heard that a mela would be held two days afterwards at the village of Bounsee, about fifteen miles distant. To that, therefore, we decided to go, and thence to proceed on our way to the hills. We reached it on January 11th, and stayed over Lord's day the 14th, during which time we had many gratifying opportunities of declaring the word of life under interesting circumstances, and had for the most part attentive hearers, though our discourses were frequently intermingled with discussions with the brahmans, who compose a large proportion of the attendants at the mela. It was specially interesting to declare the glorious gospel in such a locality, and we carried the glad news into the very courts of Parasnaut's temple, which probably never echoed to the name of Christ before.

On the last day of our stay at Bounsee we were favoured to see what possessed us to rejoice, though, as in all such cases, with trembling.

Secret inquirers.

A pundit, who had repeatedly argued with us, but had subsequently heard our discourse very quietly, came warily to our tent, careful that no one should notice him, and, sitting down, gave us a long explanation of his disbelief of Hindoo worship and shastras, and, as a proof, showed us that, though professedly a follower of Vishnu, he had not the customary frontal mark, for that he had no heart to attend daily to ceremonies which he knew to be worthless. He said he had an earnest desire to become well acquainted with Christian doctrine, and proposed to accompany us to the hills. As this was, however, impracticable, brother Hurtur gave him a note to the address of Mrs. Hurtur, that he might thus be introduced to good brother Bundhoo. It was a sad disappointment to us, on our return, to find that he had not availed himself of the opportunity, but I still think that, whatever may have deterred him from so doing, his mind is actually and sincerely convinced of the falseness and futility of Hindooism. May he yet be conducted to the true Saviour!

Shelter in a heathen temple.

From Bounsee we proceeded direct to the hills, by a cross-country road, and reached

the first hill village on the 19th January, having been delayed a day to dry our tent, which had been washed down the previous night during a heavy thunder storm, compelling us to take refuge at midnight in a house built for the goddess Kallee. It was indeed providential that such a shelter was near, for the soil was of such a nature that when moistened by the rain, it afforded no hold to our small tent-pins, and it was also agreeable to us to find in the morning that the villagers, who are Bengalee blacksmiths that have formed a little colony here, and are engaged in smelting the iron ore they find in the neighbouring hills, so far from being offended by our intrusion on their goddess's abode, rather regretted we had taken the trouble to put up our tent at all. Our reception was, on the whole, very friendly. We were, at first, in villages where resided relatives of the young man who had accompanied us from the government school, and this circumstance led to our being accommodated with a house to put up in during our stay in the village.

We preached the gospel in twenty-five villages, but to small numbers generally; being in some places grieved by their levity and indifference, in others gratified by their attention, but in most treated with respect. In one of our halting places the two head men of the village—Manjies as they are called—proffered their services for some days in succession to conduct us to the neighbouring villages, in all of which they called the people together to listen, and seemed themselves never tired of hearing the word. Oh, that they may retain it in their memories, and receive it by faith to their hearts!

Cordiality of reception.

Towards the close of our tour we came to several villages which dear brother Hurtur had visited four years before, in company with Soodeen, and to us it was pleasing to see the cordiality with which in two of the villages the head men received the messenger of Christ, though to you it would have been amusing also to have seen one of them, who stepped out of his house with only enough of clothes on to prevent his being entirely naked, run up to us, take brother Hurtur's hand, kiss it, and place it on his forehead, and then embrace us, pressing breast to breast, first on one side, then on the other.

February 23rd. Whilst I was absent on my hill-tour, our native brethren visited many of the villages around Monghir, being absent during the week days, and one or both coming in to assist dear brother Lawrence in the Lord's day services. They were highly gratified, and even astonished, at the reception they met, it being quite unusual for them to find the villagers around Monghir so attentive to the word as to come out to the brethren's tent, so that conversation and preaching should be continued nearly the whole day at the

tent. We have been the whole morning at a mela on the opposite side of the river, convened on account of an eclipse of the sun. I was surprised to find so many people, and from such great distances, assembled together. We had congregations to hear the word from about seven o'clock this morning until one p.m., when, as the eclipse terminated early in the morning, the great majority of the assembly had set off to return to their villages.

A letter has been received from Mr. LAWRENCE, dated the 29th of May, from which we have pleasure in extracting his account of the state of the college at Serampore, and the educational advantages afforded to youth at that place by Mr. Denham. Our friends will find also an interesting account of the baptism of three Europeans of whose piety he had for some months entertained hopes.

Serampore College.

From Mr. and Mrs. Denham, under whose care I have placed my son for a short time, as well as from Mr. and Mrs. Marshman, I received much kindness. Mr. Denham appears to be particularly well adapted for the care and instruction of youth. It was very gratifying to witness the success which had already attended his laudable efforts. Not only was the college put into admirable order by the liberality of Mr. Marshman, but a large and prosperous school was in daily attendance at the college, under the superintendence of Mr. Denham, who also had gathered about him a class of intelligent and promising young men, some of whom may become efficient missionaries. Mr. Marshman and Mr. Denham have exerted themselves nobly, and I hope they will meet with the encouragement they deserve from the friends of education in general. Mr. Denham's duties are now very numerous and arduous, and under the debilitating climate of India, his health and strength will be severely tried. May he long be preserved, and meet with much encouragement in his important sphere of labour.

Baptism of three converts.

On my return home I was delighted to find three Europeans waiting to come forward and make known what the Lord had done for their souls. We had entertained hopes respecting them for some months; and at length the work of grace in their hearts appeared so evident and satisfactory, that they were unanimously and joyfully received by the church. One of them is the wife of a dear brother, a member of the church. She had long sat under the sound of the gospel without experiencing any saving benefit; but it pleased the Lord somewhat more than a year ago to awaken her mind to a serious concern about the one thing needful, and after much hesitation she was enabled to decide on following the Lord. One of the three is the daughter of another dear brother. She had

been much more than a year under serious impressions, and had applied for baptism, but was kept back on account of her youth and inexperience. She is one of the tender lambs of Christ's flock. The third is the sister of the dear Christian brother who came from Benares. She appears to have received benefit from the ministry of the word since she has been in this station, for which we desire to praise the Lord. Her views of baptism having undergone an entire change as well as her heart, she made known her wishes to be baptized by immersion. The ordinance of baptism was accordingly administered to these three believers on the 30th May, in the presence of a goodly number of the Christian inhabitants of the station, as well as a large crowd of natives, all of whom appeared to be deeply interested in the service. It was a season to be remembered with thankfulness. We felt encouraged to hope that the Lord would cause his word more abundantly to prosper amongst us.

There is also something cheering in our native Christian community. As many as seven or eight have appeared under some concern about their eternal interests, among whom there are three or four encouraging cases. We dare not be sanguine, but there does appear to be a little refreshing shower of grace descending upon us, after a long season of drought. Oh, that we may all be revived, and stirred up to greater diligence in serving the Lord!

I am thankful to say that our dear friends Mr. and Mrs. Parsons, as well as my own family, continue to be favoured with the ordinary measure of health. The weather has been unusually warm and oppressive; but cholera and other epidemic diseases, which usually prevail at this season, have hitherto been mercifully restrained. Peace has also been restored to the land, which is a great mercy. May the gospel of peace speedily find its way, and prevail in that unhappy country, where the implements of war have recently made such fearful havoc!

BENARES.

A letter which has been received from Mr. HEINIG, dated the 25th of May, contains an account of his own labours, and also of the state of the schools at Benares, which appears to be highly satisfactory.

My labours are, as usual, confined for the most part to preaching to the natives, in which I find great delight, and in catechising the children in our school at the Sadar Bazar. On the Lord's days in the morning we preach alternately to our native Christian congregation, when, generally, most of the children and teachers of our bazar schools attend. To our Christian congregation are from time to time added those that make a profession of faith in the Lord Jesus Christ, and of whom we have hope that they will remain steadfast in the faith. In the evenings of the sabbaths Mr. Small preaches in English in our nice commodious school room at the Sadar Bazar, the congregation at which is very encouraging. The school house has recently been built, which cost about 550 rupees. There is still a debt of £20 remaining. If a few friends could collect this sum for us we should feel very thankful for it. The average number of boys that attend the school is 200, and they are making good progress in their various studies. They are divided into three depart-

ments, viz., the English, the Persian, and the Hindi. In the English department the first class boys read the New Testament, catechism, geography, grammar, and learn arithmetic and writing; and the other classes study the Reader No. III., catechism, and grammar, and the younger boys learn spelling, and others again their a, b, c. In the Persian department the boys likewise read the New Testament, geography, and catechism, besides their own books, which are the Gulistán Bostán, and others which contain the first principles of the Persian language; and in the Hindi department are also taught the gospel, catechism, geography, arithmetic, and writing. We have had lately an examination, in which the scholars acquitted themselves very well. There are other schools besides that of which I have been speaking, which are also in a flourishing condition. I believe Mr. Small has already given you a minute account of them; the repetition of it I think quite unnecessary, because I suppose you have seen our Report of last year.

DELHI.

The following extract from the journal of Mr. THOMPSON'S missionary tour to Hurdwar fair in April last is interesting, as showing a prevailing conviction that idolatry is a daring affront to God, vain and foolish, and also the baneful influence of that portion of the education in the country from which Christianity is excluded.

Convictions of the Heathen.

Hurdwar, 31st March, 1849. Again permitted to leave home for Hurdwar, I passed the following day, the sabbath, at Murádnagar, usefully engaged through the greater part of the day with three parties of Muhamadans and Hindus (chiefly of the latter), about fifty in number, reading the gospels and tracts to them, calling their attention to particular points, and pressing upon them belief, in the expectation that the Lord Jesus, the Saviour of the world, will, in the brief period of their lives, or at death, call them to account for refusing to believe in and accept of him as their Saviour. Nearly all who heard seemed to be impressed with a conviction that Christ alone is the Saviour, and that idolatry is a daring affront to God, as it is vain and foolish. All who could read, eagerly asked for the precise gospel or tract read, the particular points in which had interested them. In the evening we had singing and prayer. My hearers of this day were the most untiring I have met with in all my visits to, and ministrations at this place, and I confess I left them with regret. Here also, for the first time, the profession of our faith by

native Christians was adverted to with respect, if not admiration, and the inconsistency of one individual, known to the parties, who had declined from the faith and purity of the gospel, was mentioned in terms of reprobation, as an unwise act. A pandit, who had come for books, seeing the fixed attention of the people to the hearing of unpalatable truths, and their eagerness for our books, stood for a long time as if struck with what he saw, and would neither advance to take a tract, though twice offered him, nor speak, or sit; but at the end, when people were going away, he accepted of what was offered him.

At this place there is a number of brahmins who do not officiate as priests, but have secular modes of subsistence, and are zamindárs, sellers of betel-leaf, grain, banyás by trade, chaukidárs and policemen; thus serving to obliterate the distinguishing exclusiveness of the class, and merging down into the common mass of the people. No civil enactment or government interference with their long established customs, has done this, but the necessity of finding subsistence, when the faith or devotion of the people had declined, has led the once privileged order to devise the above

and other secular modes of obtaining a livelihood.

Schools excluding Christianity.

At Moozuffer a few attended a season of worship, and were attentive throughout. They said it was their desire to become further acquainted with the truths of the gospel concerning the Lord Jesus. There was, some two or three years ago, an English school there, which, from its unsatisfactory results, has been abolished, of which some of the Christian residents are glad, as most of the lads were distinguished for audacity, scepticism, and a contempt for the gospel. This is about the upshot of the attainments of the greater part of Anglo-Indian students. Not one has as yet been known to make use

of his superior knowledge to lead his more ignorant countrymen in the way of truth, but many have been known to laugh at their benevolent rulers, and to ridicule the Christian faith. This is undeniable; and there have been several sad instances of the kind at the stations where such schools exist, and in their adjacent villages. The knowledge thus acquired has, as yet, taken an irreligious turn, but may hereafter have a political bias, and fulfil the prediction of a late resident of Delhi, who thoroughly understood the native character. Having taken the French traveller, M. Jacquemont, to see the college, the latter asked what that institution was, when the discerning M. ——— replied, "A nest of scorpions, whom we are training to sting us another day!"

WEST INDIES.

TURKS' ISLANDS, BAHAMAS.

Mr. RYSCOFF has furnished some information respecting the origin of the Baptist cause in these islands, and its present state, which we doubt not will be interesting to our readers.

It appears that years antecedent to the exertions of our Society in those islands a number of the slave population who held Baptist sentiments, which had been acquired from slaves imported from America time after time, were accustomed to meet together for divine worship, and that to the best of their ability they endeavoured to bring their fellow slaves to the Saviour. At this time, some five and twenty or thirty years ago, the only evidence of the existence of a Christian sabbath consisted in the meetings for religious fellowship of these poor afflicted bondsmen, the chief part of the white population devoting that day to business or worldly pleasure, being emphatically "without God." This state of things brought upon the poor pious slaves the ridicule and displeasure of their employers and neighbours. Persecution in many forms assailed them, and they were often obliged to avail themselves of opportunities of worshipping God in the dead of the night, either among the bushes or in the caves of the earth; and if not thus protected, they were frequently annoyed by stones thrown at them when on their knees, and those whose duty it was to preserve the peace, sought opportunities to break up their meetings.

About the year 1830 they obtained the privilege of carrying on their religious services unmolested, by the influence of a coloured minister, originally a slave in the United States, named Sharper Morris. He had resided for some time in Nassau, and in consequence of the little flock on Turks' Island sending him an invitation, he visited them. Soon after his arrival they entered into a subscription for the purchase of land on which to build a meeting house, and some aged females gave a house, which was conveyed and placed at midnight on the land purchased, which is the present site of a commodious chapel. On this occasion Mr. Morris baptized fifty persons, and after his departure the church had rest from its persecutions.

In the year 1833, Mr. Burton being obliged to leave Jamaica, partly in consequence of the restrictions under which he was placed in those troublous times, and partly by ill health, visited the Bahama Islands, in which he found "twenty

Baptist churches existing, and a fervent desire to receive religious instruction." Mr. Nicholls very soon followed, in the hope of recruiting his health in that somewhat more favourable climate, and they were joined in the latter part of the year by Mr. Milner Pearson, but the hopes of the poor people were grievously disappointed. Mr. Burton and Mr. Nicholls were compelled to return to England, where the latter died the following year; and Mr. Pearson, who appears to have eminently won the affections of the people, after labouring amidst much bodily weakness, was removed by fever in Dec. 1834, and now sleeps in Jesus surrounded by the dwellings of those whom he went to instruct, and who to this day often look towards his tomb with a sigh of affectionate recognition. It may not be uninteresting to know that his excellent widow, having returned to England on his decease, and finding she could not be so happy any where else as among these warm-hearted Christians, returned to the Bahamas to engage in education, and died at her post.

After the death of Mr. Pearson, Mr. Quant laboured among these people six or seven years, and was succeeded by Mr. Littlewood, who was compelled by the state of his health to leave at the end of 1846.

During this course of years the people have advanced in knowledge and in grace, and have erected several neat and substantial chapels in different islands, which are well filled, contributing largely out of their slender funds. In one of the islands, which in consequence of its distance from Turks' Island, can be but seldom visited, the deacons being good men, do their best to edify the people, and God blesses their efforts, and souls are saved; and in another of the out islands it is remarked, that the larger number of the inhabitants are Baptists, and that they must have remained in heathenism but for the efforts of the Baptists.

Mr. Littlewood was succeeded by Mr. Rycroft, who had been labouring for some time in the out islands. The church, which had suffered from the want of a pastor, and the removal of some of the members, in consequence of the difficulty in obtaining the means of support, has revived under his ministry, many members have been added, some from the Sunday school, and the liberality of the people has exceeded that of former years, so as to relieve the Society of one half of the pastor's expenses, and to support the native teachers and pay travelling expenses.

Mr. Rycroft expresses his regret that in consequence of having no colleague, he is prevented repeating the visit he made to Haiti in 1844, where he was cordially received, and invited to send missionaries. There are other islands, also, which from their proximity seem to invite an occasional visit, if it did not interfere with the pastoral duties which press upon him.

WESTERN AFRICA.

LIBERIA.

The Committee have received the following epistle from the Baptist Association in this American Colony of free Negroes. They have perused it with feelings of peculiar interest, and have instructed their Secretary in reply to assure them of their cordial sympathy, and of their readiness to keep up fraternal correspondence. They regret, however, that they will have to inform their friends that it is out of their power to send them a missionary, but they felt that they could do no less than forward a copy of this earnest appeal to the Committees of the British and Foreign Bible Society, the Religious Tract Society, and the Sunday School

Union, in the hope that, "standing," as our sable friends express themselves to do, "on conspicuous and important ground, the independence of their feeble Republic having been recognized by our noble and great country, and feeling their obligations both on religious and political grounds to improve the condition of the people," those benevolent Societies would feel it a privilege to assist them, and the result will convince them that they were not mistaken in attributing "to their English brethren generosity, benevolence, philanthropy, and an extensive desire to promote the interest of the coloured race," the British and Foreign Bible Society having made them a grant of 100 Bibles and Testaments, the Religious Tract Society of £20 worth of books for Libraries, and the Sunday School Union of £10 worth of elementary books for schools.

WESTERN COAST OF AFRICA.

*Fair Hope, Cape Palmas,
February 13th, 1849.*

The Liberia Baptist Association to the Baptist Missionary Society, London, England, Sendeth Christian Salutation.

Dearly beloved, respected, and honourable Brethren,

It has been a long time that we have been wishing to open a friendly correspondence with your very zealous and philanthropic Body; but want of confidence in ourselves, and of a knowledge of the proper way to proceed, have been our preventatives. At our last Annual Meeting we came to the conclusion to open an intercourse, if it will fortunately meet your approbation, as we hope to receive from *The Missionary Herald* (Oct. 1849) instructions, that advice which we are deeply in need of in this country.

It is hoped that you will excuse the liberty we have assumed before we had become better acquainted. We, as a people situated in a country like this, have a great many difficulties to encounter, while having the name of Jesus to bear, and so many of the *aborigines* to teach and lead in the path of civilization.

The cause in this country requires much energy, and also means, to accomplish any thing. The natives must have a clear understanding, in their way, of our purposes; and in order to this our interest must be enlarged, in some way adapted to the sure and ultimate consummation of it. We have been endeavouring for some time to devise a plan to carry out our views in this respect, but have failed in every attempt; and, on consideration, have thought it best to confer with you, and to implore your prayers and your aid to assist us in carrying out the work of the Lord. We in this part of Africa, without scruple, have had and now have a commanding influence over the native tribes, and the country is open to us to work if we will, and we, notwithstanding all our embarrassments, have made signal and sure progress by the aid of the Holy Spirit.

The openings of the Providence of God have been obvious, and its bright rays have

been encouraging, and we can truly say that the Lord has not forsaken us. By the moving of His Spirit many of the natives have been brought into the fold of Jesus, and now they sing and praise, and even weep and mourn when we do. This is a lively stimulant to us, and sometimes we are carried away by a pressure of thoughts when we see the wonderful working of the Lord among us, being such a handful of weak, prayerless, unfaithful, and penniless people; but though we very often have such feelings, yet upon the whole we remember the notable words, "One shall chase a thousand, and two shall put ten thousand to flight." We deem it right to say that the prospect of doing good is flattering; new fields are opening every day, and we believe that if we had the means much good might be done. The fields are ripe for harvest, and by proper and judicious management great will be the harvesting.

In this course of making known our motives we feel ourselves conscientious. We wish to know from which quarter the most sympathy will flow and prayers will ascend to the throne of Grace on our behalf. We should be pleased if we could hear from you, and have your advice. It would be a source of great pleasure to us to receive from you an epistle setting forth, if possible, the plans best calculated to assist us in our field of labour. We have thought of the expediency and necessity of your kind Body establishing a Mission here. There is room enough for each and for all.

Education, the primary object in a country like ours, is much needed. There are not many Schools among us from the want of means to put more into operation. The majority of them are supported by benevolent Bodies in America, who have done much, but have given very little to us as an independent Body.

The circulation of books is much required here. Bibles, tracts, and those periodicals best adapted to improve the morals. Scientific works would much benefit our young, feeble Republic; but alas, the youths, very many of them, are growing up without the means of education.

We now find ourselves considerably put to

the test in consequence of the movement of your noble and great Government in recognizing our independence; we are brought to stand upon a very conspicuous and important ground in reference to both religious and political duties. We feel that we are now called upon to work to improve our own condition and that of our neighbours, and how we shall do it, and with what, and who will help us, are matters of vital importance to us, and could we believe that there were not generosity, benevolence, philanthropy, and an extensive desire to promote the interest of the coloured race in the hearts of our English Brethren, we should despond in our undertaking. But we cannot believe this, we cherish stronger and livelier hopes—much brighter anticipations.

In conclusion, we will lay before you the statistical account of our Denomination. It stands as follows:—

American settlers	1000
Natives of different tribes.....	80
	—
Total	1080
Churches	12
Ordained Ministers.....	5
Licentiates	5

The Sabbath Schools stand thus in the following named towns and counties:—

Monterado County.			
	Scholars.	Teachers.	Library.
Town of Spillsburg.....	15	3	none.
Town of Louisiana ...	12	4	none.
Town of New Virginia..	36	5	none.
Town of New Georgia..	40	2	none.
Town of Monravia	50	10	scattered.
	—	—	—
	153	24	
Grand Bassa County.			
Town Bassa Cove	28	6	none.
Town Edina.....	10	3	none.
Village Bexley	37	5	none.
	—	—	—
	72	14	
Since County.			
Town of Garnville	28	3	none.
			very destitute.

There are other towns in this county, but completely destitute.

Cape Palmas	10	4	
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Dunks, which was left out in the Monterado County, is included in the grand total, thirty-eight scholars, eight teachers. It behoves us to say, that all these schools are in want of those things which will render them capable of growing. Will you allow us the privilege of soliciting your assistance in the work among us.

On behalf of the Association, I remain yours fraternally,

B. J. DRAYTON,
Corresponding Secretary.

The Missionary Herald (Oct. 1849).

fernando po.

TESTIMONY OF A ROMAN CATHOLIC MISSIONARY.

Our highly esteemed friend, Dr. Thomson, who has lately returned from Spain, has favoured us with a translation of an extract from a work published in Madrid in 1848, entitled "Memorial respecting the Island of Fernando Po, by Jeronius M. Usera y Alarcon." The writer appears to be "Chief Spanish Roman Catholic Missionary in the Gulf of Guinea." It bears an honourable testimony to the characters of our missionaries, and we feel assured our readers will be gratified in finding that the only circumstance which derogates from that character in the view of the writer, is that of their being Protestants, and being much beloved by the converts under their ministry. The writer appears to us to be too good for the system of his church, and his confidence in our excellent friend Dr. Prince, and his testimony in favour of our Mission, are equally honourable to him.

When M. Larena arrived at Fernando Po in 1843, the Baptist sect, whose committee, or directing commission, is in London, had only one missionary in the island, namely, Mr. Sturgeon. Afterwards the chief missionary of that sect, Mr. Clarke, established himself in Fernando Po, accompanied by some other missionaries, and by a certain number of teachers and colonists. They fixed on Fernando Po as the most healthy and suitable place for the centro and head quarters of the Baptist Mission station for the west of Africa

The Baptist Missionary Society has for its object, as they themselves say, the propagation of the gospel through all the world, the translation and circulation of the holy scriptures, and the establishment of schools. The directing body is composed of thirty-six individuals who reside in London, and they have no other source of funds but donations and voluntary subscriptions. All are considered members who subscribe not less than ten shillings and a half annually, donors of ten pounds or upwards, the pastors, as they call them, of their churches, and all others who

render important services to the Society. In this way they collect a considerable quantity of money. In the year 1845 there was one donation which alone amounted to £3622 sterling, and many that passed £200 and £300 sterling. They have also annual subscribers who give upwards of £100. Whether we call this fanaticism, religion, or patriotism, the truth is, that with such societies the English obtain influence, and make room for themselves over all the world, and propagate their language, customs, and commerce. It is no longer armed forces that conquer nations. This method has been superseded by other means, slower perhaps in their effects, but less costly, and attended with better results. These means are—religious missions.

Not less surprised than I was would any of my readers be, were they to see the veneration and respect with which the converted negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict on them is the expelling them from their religious fellowship. The festival days they employ in the continual reading and exposition of the gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by a whole family in a neighbouring house. Let us compare these customs with those which daily present themselves to our eyes [in Madrid], and with the horrible blasphemies which continually grate our ears, and let us say, which people—these negroes or ourselves, show the most signs of being savages?

The number of the missionaries, together with their names, which we found on our arrival to be established in Fernando Po, and in the two immediate stations on the coast of Calabar and Bimbia, are as follows:—

<i>Missionaries</i>	John Clarke, G. K. Prince (physician), Thomas Sturgeon, Joseph Merrick, Wm. Newbegin (surgeon).
<i>Assistant Missionaries</i>	{ Thos. Thompson, Alfred Saker, Thos. Milbourne.
<i>Teachers</i>	Alexander Fuller, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, Mr. Duckett.
<i>Women Missionaries</i>	Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, Cooper, and Vitou.

Taking the whole number, therefore, together, there are five missionaries, three assistant missionaries, seven teachers, and fifteen female missionaries. Prince and Newbegin, besides being missionaries, act, the

former as a physician and the latter as a surgeon. It is an act of justice that I should seize the present opportunity of tributing to Dr. Prince, in my own name and in that of my companions, our heartfelt thanks for the zeal and disinterestedness with which he attended us in all our illnesses. His philanthropy and generosity were extended, not only to the rendering us his professional aid gratuitously, and with the utmost attention, but also to the bestowing on us gratis medicines of the most costly kind from his small stock, and likewise in the previous compounds of them with his own hands. In spite of all my endeavours and efforts to recompense in a slender degree the generosity and watchfulness of Dr. Prince, I never could succeed in making him receive the smallest remuneration for his valuable services.

Seldom do we see examples of the nature here presented of catholic missionaries putting themselves in the hands of a sectarian missionary, when at the same time they feel themselves compelled to force him to abandon his residence from the sole circumstance of being of an opposite creed. In truth, in this instance, the confidence and good faith of the Spanish character and the English honour strove nobly with each other. Dr. Prince is truly worthy of being recommended to the Spanish government, and to all Spaniards.

The aforesaid missionaries, the greater number of whom reside on Fernando Po, have very good houses, well furnished, and supplied with all necessaries. Our own humble dwelling, the meanness of our furniture, and the scarcity and badness of our provisions, were strikingly contrasted with the conveniences and the well supplied tables of our antagonists. But this was not what chiefly affected us. What filled us with grief of heart was the impossibility in which we found ourselves from want of proper places of celebrating the august sacrifice of the mass, and of thus giving the benefits of religion to upwards of twenty catholic families which at that time resided on the island. We were tormented with the feeling that, whilst we lacked the means for catechising and instructing, our adversaries had all the field to themselves, and abounded in all that they required for the exercise of their proselytism, having, among other things, a large temple. May the God of goodness grant that the day may arrive when we Spaniards shall think only of promoting the interests of this unfortunate nation!

Note appended to the last sentence but one. "Whilst I write these lines" [says the author], "I have before me the Report published by the Baptist Society in London, according to their custom of issuing such a document every year. In the article concerning Fernando Po, it is stated, that the poor negroes already defray the expenses of one of these missionaries among them.

Our friends will remember the death of the devoted agent of the Society, Thomas Thompson. The church of which he was a member sometime ago resolved to erect a stone to his memory, and it was forwarded in January last by the "Robert Heddle." The following is the inscription, to which we are requested to give insertion:—

In Memory of
THOMAS THOMPSON,

A LABORIOUS AND FAITHFUL AGENT

OF THE

BAPTIST MISSIONARY SOCIETY.

AFTER A SHORT AND PROMISING CAREER,

HE DIED

AT BASSIPU, FERNANDO PO,

MARCH 13, 1846, AGED 27 YEARS,

DEEPLY LAMENTED BY ALL WHO KNEW HIM.

THIS STONE WAS ERECTED BY THE CHRISTIAN CHURCH OF WHICH HE WAS
A MEMBER, AT NEWCASTLE ON TYNE, ENGLAND.

HOME PROCEEDINGS.
The Missionary Herald (Oct. 1849).
APPOINTMENT OF SECRETARIES.

We have the pleasure of announcing that the Rev. FREDERICK TRESTRAIL and EDWARD BEAN UNDERHILL, Esq., who were selected to fill the office of Secretaries, have acceded to the request of the Committee. Mr. TRESTRAIL will enter upon the duties of the office on the 1st of September, and Mr. UNDERHILL on the 1st of October. It cannot be necessary to recommend these brethren in their new and important engagements to the prayerful remembrance of our friends.

It is expected that when the arrangements contemplated by the Committee are completed, the appointment of *two* Secretaries will not increase the expenditure incurred for Home Agency.

MISSIONARY MUSEUM.

All persons who have taken any considerable interest in the juvenile department of our Mission must have felt the want of a Museum from which they could obtain objects of curiosity to illustrate their addresses, and this is now greatly felt by our young men who are trying to deepen and perpetuate the interest of Sunday school children and others in the missionary work. It is with pleasure we are able to state that the Committee of the "Young Men's Missionary Association" have commenced a Museum, and that a room has been set apart in the Mission House for the reception of donations, all of which will become the property of the Baptist Missionary Society; and we earnestly appeal to our friends throughout the

country who may have rejected idols, and objects of curiosity, kindly to send them to the Mission House, as they will prove essentially useful in interesting our young friends at their juvenile meetings. All such donations, addressed to the Mission House, Moorgate Street, for the Museum, will be duly acknowledged in the Missionary Herald.

We have been requested to announce, that the "Young Men's Association" have applied to each missionary to furnish them, through the Secretaries, with an account of the schools under his superintendence, its description and character, the average number under instruction, the expense attending it, and the degree of support which can be obtained on the spot. Communications, in reference to the "Young Men's Association," to be addressed to the Secretary of the Association, Mr. J. E. Tresidder, 33, Moorgate Street. We hope that these efforts will have the effect of increasing the general funds of the Society, as well as of aiding any specific departments of labour in which our young friends take peculiar interest.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the funds of the Society.

FOREIGN LETTERS RECEIVED.

The Missionary Herald (Oct. 1849).

AFRICA	BIMBIA	Merrick, J.	March 9.	
		Newbegin, W.	March 27.	
	CAPE PALMAS	Drayton, R. S.	Feb. 13.	
CLARENCE		Merrick, J.	May 8.	
		Milbourne, T.	May 9.	
		Newbegin, W.	May 9.	
		Saker, A.	April 5, May 4, 14 & 25.	
		Vitou, M.	April 5.	
AMERICA	BOSTON	Gould & Co.	July 2.	
	MONTREAL	Cramp, J. M.	April 23.	
		Hearle, J.	June 25.	
ASIA	BENARES	Heinig, H.	May 25.	
		Small, G.	May 28.	
		CALCUTTA	Thomas, J.	June 2.
		DINACEPORE	Smylic, H.	May 21.
		HOWRAH	Morgan, T.	June 1.
		KANDY	Dawson, C. C.	June 9.
		MADRAS	Page, T. C.	June 15.
		MATURA	Allen, J.	June 15.
		MONGHIR	Lawrence, J.	May 29.
		SEWRY	Williamson, J.	May 29.
	BAHAMAS	GRAND CAY	Rycroft, W. K.	May 19.
RUM CAY		Littlewood, W.	June 21.	
BRITTANY	MORLAIX	Jenkins, J.	August 1.	
JAMAICA	BROWN'S TOWN	Clark, J.	June 13, July 6.	
	CALABAR	Tinson, J.	July 5.	
	MANDEVILLE	Hall, A. M.	June 21.	
	MOUNT HERMON	Hume, J.	June 19.	

JAMAICA	PORT MARIA	Day, D.....	June 20.
	STEWART TOWN	Dexter, B. B. ...	June 18.
	STURGE TOWN	Hodges, S.....	June 29.
TRINIDAD... ..	SAVANNA GRANDE	Cowen, G.....	June 29.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Hanley, for a box of clothing and useful articles, for *Rev. J. Merrick, Bimbia* ;
 Mr. F. Nicholson, for a parcel of the "Patriot;"
 Ladies at Camberwell, by Mrs. Harwood, for a case of clothing and useful articles, for
Rev. Dr. Davies, Montreal ;
 British and Foreign School Society, for a case of school materials, for *Rev. J. Hume, Jamaica* ;
 Mrs. Meacher, Hackney, for four volumes of the "Baptist Magazine," for *Rev. J. Merrick, Bimbia* ;
 Mr. Monk, Finsbury, for a parcel of the "Missionary Herald," for *Rev. W. K. Rycroft, Grand Cay.*

As our friend, Mr. Neal of Liverpool, has for the present left that town, parcels for Africa must no longer be sent to his address there. Mr. C. Bezer, Long Room, Customs, Liverpool, has kindly engaged to take charge of *letters* ; but parcels must be sent to the Mission House, London.

CONTRIBUTIONS.

The Missionary Herald (Oct. 1849)
 Received on account of the Baptist Missionary Society, during the month
 of July, 1849.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscription.</i>		Blandford Street—		BUCKINGHAMSHIRE.	
Darkin, Rev. C.....	2 0 0	Sunday School	1 10 0	Amersham, on account	45 0 0
<i>Donations.</i>		Do., for Dove.....	3 4 11	Olney—	
Buxton, Sir E. N., Bart.,		Bloomsbury Chapel—		Collections.....	9 5 10
M.P.....	25 0 0	Griffiths, Mrs., by Mr.		Contributions	8 15 3
Copperthwaite, M. A.,		Mc Cree	0 2 0	Do., Sunday School	0 15 7
box by	0 4 0	Eldon Street—		Stony Stratford—	
Eason, Miss, a little		Collection	4 4 10	Collections.....	7 13 3
girl from India, by ...	0 12 0	Islington—		CAMBRIDGESHIRE.	
Educational Committee		Contributions, by Miss		Wisbech—	
of Society of Friends,		Gilbert, for Patna		Dawbarn, Mr. W.....	0 10 6
for <i>Trinidad Schools.</i>	40 0 0	<i>Orphan Refuge</i>	3 0 0	DEVONSHIRE.	
F., for <i>Jamaica Schools</i>	22 12 0	Prescot Street, Little—		Bradninch	1 1 0
Friend, an old, for <i>Patna</i>		Contributions, on ac-	25 0 0	Budleigh Salterton	8 18 6
<i>Orphan Refuge</i>	0 10 6	count		Collumpton	2 0 0
Peto, S. M., Esq., M.P.,		Shakspeare's Walk—		Exeter—	
for <i>Salter's Hill Schools</i>	5 0 0	Collection	1 0 0	Commin, Mr. James	1 0 0
S. G.....	2 0 0	BEDFORDSHIRE.		ESSEX.	
Do., for <i>Jamaica The-</i>		Luton—		Colchester—	
<i>ological Institution</i>	1 0 0	Old Meeting—		Collections.....	15 9 6
<i>Legacy.</i>		Contributions, on		GLoucestershire.	
Courtney, Mrs. Eliza-		account	7 11 3	Chipping Sodbury—	
beth, late of Wal-		Union Chapel—		Contributions, for	
worth, less expenses	166 3 8	Contributions (moi-	40 0 0	Dove.....	0 2 6
		ety)			
LONDON AUXILIARIES.		BERKSHIRE.			
Alfred Place, Kent Road—		Reading—			
Collection	1 5 0	Contributions, Juvo-	20 19 3		
		nile			
		Do., for <i>Africa</i>	0 8 0		
		Do., Sunday School,			
		for <i>Dove</i>	2 18 0		

