CHURCH MISSION

IN SIERRA LEONE.


Middle Ground
TASSO I
Tugween Pt
Pullum Pt
Rio Banna
Rio Barcea
SIERRA LEONE
Note The Locations of the Liberated Africans & Soldiers on the sides of the Roads in the Peninsula are marked thus
Wilberforce
Hastings
Parish
Freetown
Kissey Town
Hamilton
Campbell Town or Calmount
Aberdeen
Regent Town
Gloucester
York
Whale Pt
St Edward
Parish
6 810 Acres
Cape Sterling
Peninsula
The COLONY of
SIERRA LEONE.
Scale of Statute Miles

THE CHURCH OF ENGLAND MISSION

IN

SIERRA LEONE;

INCLUDING AN INTRODUCTORY ACCOUNT OF THAT COLONY,

AND A COMPREHENSIVE SKETCH

OF THE NIGER EXPEDITION IN THE YEAR 1841.

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Ἡ αλήθεια ἐλευθερώσει—John viii. 32.

SEELEY, BURNSIDE, AND SEELEY,
FLEET STREET, LONDON.
MDCCCXLVII.

L. SKELLY.
THAMES DITTON.

PREFACE.

EMBOLDENED by the approbation which my former volume,—"Church Missions in Western Africa," has elicited from many of my brethren in the ministry, whose praise is in all the churches; as well as from no small portion of the periodical literature of the country, I venture to send forth this my second attempt to record in a condensed form the labors of the Church Missionary Society; with such collateral matter of a historical and geographical character, as seemed to me necessary to enhance the interest and usefulness of the work.

The name of Sierra Leone, the subject of the present compilation, is familiar to us as a "household word:" it has often mingled itself with our fears—rarely with our hopes. In civil, military, judicial, and medical circles, the ill-omened appellation has always been heard with trembling interest, by aspirants after Government appointments, and with the gloomiest forebodings of bereavement, by the relatives and friends of West African adventurers. Probably in no department of society, except among the comparatively insignificant class of Christian mission advocates and supporters, has ought but ill been augured of the "white man's grave," as this Colony has lugubriously been denominated; and in the records of political complaint and vituperation, the maintenance of this deadly appendage to the British crown, bears a conspicuous part. Does it not seem strange, that with scarcely a voice, public or private, to deprecate its abandonment—

and involving as its maintenance does, an immense annual drain on the British exchequer: not to speak of the fearful consumption of life and health; Sierra Leone still continues in proud affiliation with Great Britain, commanding the earnest attention of her successive Cabinets, and obtaining almost unlimited supplies of blood and treasure on demand?

"Thus saith the Lord, "Destroy it not, for a blessing is in it." I for one, cannot doubt that this is the simple explication of the matter: and I entertain no little confidence, that not a few readers of the following pages will take the same view of so obvious a case of providential interposition. It perhaps has not escaped some, who are acquainted with the history of this distinguished Colony, that a striking parallelism exists between the christian Church planted here, now sending forth its offshoots into neighbouring districts, and the Church of Israel in the Holy Land, from whence in due time went forth living waters to refresh and heal the nations. May not the language of the Psalmist, with some restriction, be applied to the one as well as to the other; "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparest room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." * Both vines originally drooped in the foul atmosphere of slavery, and both were providentially restored to the land of their fathers, where a home was prepared for them amidst the darkness of heathenism, in which civilization, freedom, and spiritual life soon shone conspicuously, and the object of this in both cases evidently was, that in the fulness of time, messengers of peace and salvation, fitted for their office—in the one case miraculously, and in the other scarcely less so, that the people to whom they came, might hear in their own tongue wherein they were born, the wonderful works of God—might go forth to proclaim among the heathen the unsearchable riches of Christ. If the Pentecostal effusion could boast of its "signs from heaven," as indicative of the superhuman source from whence it flowed; surely the fact, that the representatives of thirty or forty different African tribes, speaking as many different languages or dialects, have been assembled independently of all human

* Ps. lxxx. 8—11.

foresight, in one spot, on which the rays of divine truth have now shone for years, in spite of the most formidable disasters and discouragements, is no less demonstrative of omniscient intervention and contrivance.

Human agency in the attempt to regenerate Africa, has hitherto failed. We have now arrived at a juncture when it will be seen whether He who chooses the "base things of the world, and things which are despised," to effect His mighty enterprises, shall not make the much-abused Colony of Sierra Leone, "a praise in the earth."

Although the "Niger Expedition,"—a sketch of which I have included in this volume, does not stand in strict relationship to the Church Missionary Society's work, yet it cannot be called altogether independent of it, since the society was collaterally instrumental to its efficiency, by supplying interpreters to the Expedition, of such a character as commanded the respect of the native chiefs, who were visited on the voyage up the river; and enhancing in no small degree their admiration of British intelligence and generosity. Moreover, as the information obtained by the Expedition, regarding the countries in the proximity of the Niger, from whence great numbers of the liberated Africans in the Colony were originally sold into slavery, has inspired a general desire on their part to return home, and thus accomplish the manifest purpose of God in collecting them at the Colony; there seemed to me a propriety in taking some notice of the occurrence, in which such a movement has originated. Besides, the Niger Expedition appears to me to remove any doubt, if it ever existed, of the future welfare of Africa; being under God, entirely dependent on a well-trained native agency: the point to be kept prominently before us, in every consideration of the value of the Sierra Leone Mission.

To the bulk of the present volume, as well as of that which has preceded it, some may reasonably object, but I beg to assure them that keeping in view my original object, viz: providing an adequate representation of missionary experience, for satisfactory reference in time to come, and for profitable perusal at all times, my great difficulty has been, in the abundance of valuable matter with which the journals of the missionaries have supplied me, to confine my work to the present limits; but at the same time, I can truly say, that while forced to a certain selection of matter, my conscientious aim has been that the character of what was necessarily excluded, should in all its features be most scrupulously represented by that which appeared;—

and in the absence of all bias of any kind, I trust I have not strayed from this intent.

I eommend my volume and its readers to the great first Missionary, Jesus Christ, to whom, with the Father and the Holy Spirit, be ascribed all the glory of every achievement in the field of spiritual warfare, at home and abroad. Amen.

SAMUEL A. WALKER.

Summerhill, Meath, October 1, 1846.

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INTRODUCTION.

SIERRA LEONE.

THE peninsula of Sierra Leone on the West Coast of Africa, situated in 8° 30″ N. lat. and 13° 43″ W. long., was reached by the Portugese navigator, Pedro di Sintra, in 1467. The Portuguese called the promontory to the south of the present settlement, Cape Liedo, and the mountains in the interior, Sierra Leone,* or Lioness Mountain; because, according to the majority of interpreters, this region was found to abound with lions. "But," says Winterbottom, "this supposition is certainly ill-founded, as lions are not to be met with in this part of the country at present, nor is there any tradition among the natives of their ever having existed here." In Cada Mosto's relation of Di Sindra's voyage, the reason ascribed is the tremendous roaring of thunder over the summit of the mountain, which is continually wrapped in clouds and mists. The great noise which the sea makes on this coast, has also been thought from its resembling the roaring of a lion, to have suggested this appellation.†

The river or estuary of Sierra Leone,‡ which bounds the settlement on the north, and separates it from the Bullom country, is one of the most beautiful in Africa. It is about twenty miles in length, and it varies from fifteen miles at its entrance between the two extreme points of Leopold's Island and Cape Sierra Leone, to six or seven at St. George's Bay, and four or five at the island of Tombo, where it ceases to be navigable by large vessels, and divides into two principal branches, the Rokel and Port Lokko rivers. Previous to this, however, it sends off a smaller branch to the north, called the Bullom

* Sierra Leone belonged to the Timmanees, and was by them called Romarong, or the Mountain.

† Hardouin's notes on Pliny. ‡ Called also the Mitomba.

river, from running into that country; and another to the south more considerable, called the Bance. Of the two principal branches, the Rokel, which flows through the Timmanee country, is the only one navigable for any considerable distance; its source is about 200 miles from Sierra Leone.* Parts of it abound in numerous ledges of rocks which have obtained for it the name of Robung-Dakel or 'river of reefs,' corrupted into Rokel. Several fine bays are formed on the south side of the Sierra Leone river, all opening to the north. The navigable entrance of this river is narrow, the tides are strong, and the Bullom shoal occupying the middle of it very steep, so that it can be entered only by a sea-breeze, which though pretty regular is not always certain in strength or duration.† Sierra Leone river contains several islands, as Gambia, at the mouth of the Bance, formerly a slave-factory belonging to the French; its extent is considerable, and the land high; but it is very hot, and consequently unhealthy. Tasso, formerly a British slave-station, which is also of considerable extent and very fertile; great exertions have been made here with considerable success, to introduce the arts of agriculture, and to exemplify to the poor African the value of his native soil. The cultivation of cotton has made considerable progress. Bance Island about a mile and half to the north of Tasso and eighteen from St. George's Bay; this forms the extreme point of the river to which it is navigable for ships. From its position it is considered of much importance in a commercial point of view. Previous to the occupation of Sierra Leone by the British as a free Negro Colony, they had a small factory on this island for the purpose of supplying them with the slaves purchased for the cultivation of their West India islands. It is now the site of an extensive timber-manufactory. On approaching this island the eye is met by a fortification, and an elegant range of buildings and stone-houses. It is however little more than a barren rock of about three quarters of a mile in extent, considerably elevated, with a dry gravelly soil. Being placed in the midst of an Archipelago of low marshy islands, the breeze from whatever quarter it blows, is impregnated with moisture and marsh effluvia, which render it sickly. The thermometer usually stands four or five degrees higher here than

* Laing says the Rokel in the dry season is navigable for boats only 50 miles from the sea, and Mr. Clarke, senior assistant surgeon to Sierra Leone, remarks,—"The Port Lokkoh runs to the eastward about sixty miles. The source of the Rokel is about 200 miles from Sierra Leone, but the streams are not navigable more than sixty miles. This river affords considerable advantage for trade. The Bunce river or estuary runs a little beyond Waterloo, about eighteen miles from Freetown.

† This shoal or sandbank has been formed by the rapidity of the current, it renders the N. E. half of the bay inaccessible to large vessels; but, to the S. E. there is a fine channel more than a league in breadth, and from seven to ten fathoms in depth, extending as far as Gambia island.

at Freetown, the capital of the Sierra Leone Colony. Besides these, there are several other islands, mostly small and overgrown with mangroves, but some, such as Robanna, Tambo, &c. have native towns upon them, and plantations of rice.*

The land forming the peninsula of Sierra Leone, when viewed from the sea, or from the Bullom shore on the opposite side of the river, where the ground is low, appears like a number of hills heaped upon each other in a very irregular manner. On a nearer approach, however, the eye is delighted with the grandeur and beauty of the scenery formed by these hills, and the vallies and prairies discovered in the intervals between them.† Lofty forests clothing the mountains, lend an air of richness and luxuriance to the landscape, and pleasingly contrast with the dull flatness of the Bullom shore ; ‡ and indeed with the whole coast northward to the Gambia, and from the Sherbro southward to cape Palmas, where the thick woods appear to the approaching voyager to grow out of the water ; their foliage and lofty stems standing in full view often for many hours, whilst the land beneath remains unseen.§ The shore of Sierra Leone, to the extent of six or seven miles from the mouth of the river, is very rugged, and consists chiefly of rocks abounding in iron, which lie upon a sandy bottom. Much of the coast is marshy and covered with a sort of brushwood or jungle. With regard to the soil, it must be confessed a great part is far from fertile. There are round Freetown several small plains of indurated claystone covered with grass, which are incapable of cultivation, as are also the granitic mountains of the Sierra ; but in the vallies, in the plains up the river Sierra Leone, and below the river Kates, in the highlands and towards the Sherbro, the land is as good and as fertile as in any part of the world, and there is also excellent

* The beautiful Banana Islands on the coast, S. W. of Freetown, were ceded to the crown in 1819 by the family of the Caulkers, who receive for them an annual payment. They are remarkable for their salubrity, ranking, in this particular, as respects the colonies, with Madeira and the Isle of Wight. The Eastern is much larger than the Western, and contains two villages, Dublin and Ricketts—the population of the former being over 500—of the latter about 300. These islands are very productive, and promise in every respect to be a valuable acquisition to the colony ; but, perhaps, their full value is not yet ascertained. See p. 547, and seq. of the former volume.

† "When we reach the entrance of the bay, the eye is immediately attracted by a deep valley, which is entirely covered by the river, having no greater space at most than a hundred fathoms between its waters and the woods and hillocks which form its banks. On the right hand the ground is low ; on the left it rises into amphitheatres, covered with majestic trees of remarkable grandeur, and adorned with foliage rich, various and luxuriant. The masts of vessels at anchor near the village of Sierra Leone, two other negro villages, the busy movements of men and boats returning from fishing, all conspired to animate this interesting landscape. Europe may present prospects more rich and brilliant, but in no part of the world can there be found a site so delightful as the Bay of Sierra Leone."—Golberry.

‡ The word Bullom signifies low land. § Rankin.

water carriage. Major Gray testifies that this Colony is able to vie with many of the West India islands in all the productions of tropical climates, but particularly in the article of coffee, which has been already raised here, and proved by its demand in the English market, to be of as good if not superior quality, to that imported from our other Colonies. Arrow-root has also been cultivated with advantage; nor can there be a doubt that the sugar-cane could be produced. Cotton, ginger, indigo, &c. already abound.*

It is not easy to define the boundaries of this settlement. In 1787 a tract of the peninsula of Sierra Leone was ceded to England by Naimbanna, the king of Sierra Leone, who resided on the small island of Robanna, between the Bance and the Gambia, extending fifteen miles from N. to S. by four from E. to W; the western boundary subsequently advanced to the sea as far as the point of land called False Cape. In the charters granted to the Sierra Leone Company in 1800, 1809 and 1821, the Colony is described as the peninsula of Sierra Leone, bounded on the N. by the river of that name; on the S. by the Camaranca river; on the E. by the river Bance; and on the W. by the sea. The peninsula as at present known, is bounded on the N. by the Sierra Leone river: on the S. and W. by the sea at Calmont creek; on the E. by a line up the Calmont to the Waterloo creek, and down this last, to the Bance, constituting a tract 18 miles from N. to S., and 12 from E. to W. By a convention in 1819, between Sir C. MacCarthy, Governor of Sierra Leone, and a Timmance chief, named Ka Kouka, possessing country on the boundary of the peninsula, that chief ceded to Great Britain the unlimited sovereignty of the lands known by the name of Mar Ports and Roe Boness, on the banks of the Bance river. In 1824, Ba Mauro, king of the North Bulloms, ceded to Great Britain the islands of Bance, Tasso, Tombo and all the other islands on the N. side of Sierra Leone, between Zogrine point and Ka Keeper creek; as well as the N. bank of the river for one mile inland from the river Conray Bay, on the W. to the Ka Keeper creek on the E.; with a right and title to the navigation of the river Sierra Leone &c. On the N. the boundaries touch the Little Scarcies river, in lat. 8° 50′ N.; on the S. as far as the line which separates the king of Sherbros' territory from that of the Gallinos in lat. 7° 0′ N., embracing the estuary of the Sherbro and its tributaries; on the W. the Atlantic as far N. as Sierra Leona river; and on the E. an imaginary line imperfectly defined.†

Freetown, the capital of the peninsula, stands about five miles from Cape Sierra Leone, on the south side of the noble estuary of that name, where it narrows to six or seven miles across, and forms a bay

* See Gray's Travels in Africa, pp. 333, 334.

† Martin's History of the British Colonies, vol. iv

in front of the town, where there is good and commodious anchorage for vessels of all classes. Nothing can exceed the beauty of the site selected for the town; "to the left, the shore is broken into a series of little bays, with moderate hills, gently rising above, and waving with palm-trees; in the front is the wide Sierra Leone glittering in constant sunshine, and bordered by the low woods of the Bullom shore. The inland country to the west is intersected by the waters of the Port Lokko, Rokel and Bance rivers, varied with many a green island and bearing many a little canoe formed of the trunk of a tree and paddled by sturdy savages." * The town is built on a piece of ground which rises abruptly from the water's edge to the height of fifty feet, and then proceeds with a gentle and gradual ascent for about three quarters of a mile till it reaches the foot of a chain of mountains running nearly E. S. E. and W. N. W.: these mountains are from 12 to 1500 feet high and wooded to the summit. The intervening space between the town and these mountains is broken by numerous undulations, the outline exhibiting the appearance of a sylvan theatre, replete with highly picturesque scenery. With the exception of the cultivated spots, the hills are thickly planted with timber, and ascend gradually towards Leicester Mountain, above which the Sugar-loaf is seen to rise at some distance in the rear. The amphitheatre includes a semidiameter of nearly a mile, embracing the town, the Lower Hill, and a piece of land called "King Tom's point." The Lower Hill is in the centre, and Freetown stretches from the water side towards its base; about half way up its side stand the fort, barracks, hospital, Government house and a martello tower—the whole forming, when viewed from the sea, a coup d'œil of surpassing beauty.

The town is laid out with great regularity, with fine streets eighty feet wide, intersecting each other at right angles, the street which is nearest to the water, and running parallel to it, is double the breadth of the others, and receives the cool breeze that blows from the Atlantic.

Each house stands separate, and has a small garden attached to it; the space of ground allowed for each family to build on, being seventy-six feet by forty-eight. At first the houses were built of mud or wood, but a great many are now of stone; and wood, though still employed, is gradually disappearing; the negro considering no toil too arduous which enables him to raise a dwelling like his white neighbour. In consequence of the space occupied by each house, which usually stands in a court-yard or garden, and is shaded by luxuriant trees, the area covered with buildings is much greater in Freetown, than where, as in Europe, the houses stand closely together—the length of the town from E. to W. being about a mile, and the circumference nearly

* Rankin.

three miles, but both beauty and health seem to be consulted by a departure from the ordinary arrangement. Before each house there is a piazza with pillars at regular intervals, supporting verandahs which afford a shady walk even while the noonday sun is shining; to the verandahs are attached green blinds, called jalousies, and the roofs of the houses formed of shingles, or thin pieces of wood, twelve inches long by four in breadth, placed over each other like tiles, project to a considerable distance.

There is one excellent well of water in the town, close to the fish market, which the inhabitants call "King Jimmy," and to which all that possibly can, resort. The more distant parts of the town are supplied by a brook which descends from the mountains. The first appearance of the wet season used to turn Freetown into a garden of herbs; the streets being rendered almost impassable by the multitude of plants that suddenly sprung up in them, of which the principal was indigo, from which a well-known blue dye is extracted; but a resident merchant has within these few years imported a species of West Indian or American grass of dwarfish growth, which is actually sown in the streets, and has the effect of keeping down all other vegetation, while being itself soft and cool to the feet of the passengers.

At the foot of the rocky heights, which suddenly break upon the regularity of the streets, are long suburbs of huts with which the lofty and circular Barrack Hill is encompassed, and in which emancipated slaves reside; these suburbs constitute the most extensive and most populous part of Freetown, and present an appearance of great meanness and poverty, formed as the huts are of a few rude stakes stuck into the ground wattled together, and plastered with brown mud. In some places the negro huts are mere wicker sheds five or six feet square, covered with dry leaves and boughs;* in others they are circular with conical roofs—attached to these huts are small patches of ground in which the papaw, plaintain and banana plants, are cultivated.

The principal buildings are Government-house—the Commissariat—the Court-house—the Market—Fort Thornton—the Barracks, and the Church: of the last, some account will be given in the proper place, when the success of missionary labor has been so far developed as the demand for this sacred edifice implies.† Several dissenting sects have also their chapels and congregations among the black population, which

* Grass thatching is forbidden by Government order in Freetown, in consequence of the many destructive fires which occurred during its use. The roofing now employed is bamboo, or platted palm leaves, which are not nearly so combustible.

† It may here just be mentioned that this fine building was constructed entirely by emancipated negroes and boys under Christian instruction, superintended only by one European.

A second Church called the "Mission Church," has been erected here within a short period.

it may here just be noticed, consists principally of—Settlers, or free blacks of American origin—Maroons, a mixed free race from the Island of Jamaica—Foulahs and Mandingoes, representatives of their respective tribes,—Kroomen natives of the Grain coast, about 350 miles south of Sierra Leone, and liberated slaves rescued by British cruisers from the holds of vessels engaged in the execrable slave traffic, and made free citizens of this Christian Colony. Here also several of the Jaloff nation have taken up their residence; and, indeed, about thirty or forty of the numerous tribes of Western Africa, are represented at the colony by natives from their respective countries, distinguished by their peculiar language and costume. To the several communities regularly resident at Freetown, distinct localities are assigned. The American emigrants reside in a quarter called from them Settler-town. The Mahommedan tribes, the Foulahs and Mandingoes, are their neighbours to the east; —their town is called Foulah-town. West of Government-house, the Maroons occupy Maroon-town. Beneath the barracks are Jaloff-town and Soldier-town, and in the vicinity, Congo-town and Kroo-town present their long succession of mud and wicker hovels. Full opportunity will be afforded as we proceed to describe the location as well as manners of the liberated slaves.

The internal traffic of Freetown is conducted in shops or stores as they are called, in which the customer can be supplied with every variety of article in common use, from a skein of thread to a bottle of rum; and the market to which the negroes from a distance around the town resort, bringing the produce of their ground-nuts, palm-oil, poultry, pigs, ginger, arrowroot, &c., to dispose of them to the black and white residents of the colony. The market is stated by travellers to be well supplied with meat, fish, and poultry, and the demand for these and other articles of consumption has given a stimulus to native industry highly conducive to the moral and social improvement of this part of the coast.* The native tribes in the neighbourhood also are beginning to perceive the advantages of exchanging legitimate commerce for the brutalizing system of slave-dealing, and look to the colony with increasing interest as a market, both to receive their merchandize, and to supply them with those accessions to comfort of which their notions are daily becoming more just and exalted.

The fruit-trees of the colony are numerous, and bear luscious fruit. The peach-tree bears a large, fleshy, and solid fruit, hard, and eatable throughout, and full of small seeds; it grows from ten to fifteen feet high. The custard apple-tree with fruit as large as a pigeon's egg.

* "The following is the price of cattle and provisions at Sierra Leone:— horned cattle £3 per head; sheep from 17s. to £1; bread per pound 6d.; beef 4d.; mutton 6d.; fowls 8s. 8d. per dozen; chickens half the price; rice 2d. per pound; coffee West Indian 1s. per pound; groceries and other European stores, 30 per cent above the markets in Europe." R. Clarke, ass. surg. at Sierra Leone.

The Baobab or monkey-bread tree—its fruit large and oblong, tastes like gingerbread.* The locust-tree, a beautiful tree when in blossom, its flowers are succeeded by pods, containing a yellow farinaceous substance, of which the natives are very fond. The cherry bearing a small oval reddish fruit, like a plum in flavor. The monkey-apple, with a small oval fruit, red on one side and yellow on the other. The grapes are black and acid. The currants resemble elder-berries, and abound in the mountains. Large and small figs are plentiful. Wild guavas are indigenous to the country. There are various kinds of plums:—the hog plum; the grey plum; the gingerbread plum; the small pigeon plum; the yellow pigeon plum; the black plum, and the sugar plum. The last is considered one of the best fruits in the colony, and is sold in large quantities. The tree is very handsome, sixty feet high, and at ten feet from the ground it throws out roots like a mangrove or paudanus. The sweet pishamin yields a quantity of sweet milky juice. The sour pishamin, sharp and bitter, is much relished by the natives. The mammee apple is large, and the wood of the tree useful. The butter and tallow tree abounds in a yellow greasy juice, to which it owes its name, and which is given out plentifully when the fruit is cut—the natives mix it with their food. There are two kinds of star apple. Certain seeds called Kola by the negroes, are highly esteemed as possessing the same virtues as peruvian bark, they are like horse-chesnuts, and grow two and five together in pods. A seed called tola is similarly used. There are two species of tamarinds, the velvet and the brown, differing little except in colour. Pine-apple-trees abound and produce abundantly; a pleasant wine is made from the fruit at Sierra Leone. The natives cultivate plantains, bananas, cocoanuts, and papaws, oranges, lemons, which are scarce, and limes, cashew-nuts, love-apples, rose-apples, tamarinds, melons, cucumbers, gourds, capsicums, &c. †

The river of Sierra Leone abounds in fish; the whale is occasionally found here, there are also sharks, porpoises, eels, mackarels, mullets,

* "The Baobab or monkey bread is the largest known tree; its trunk being sometimes not less than thirty feet in diameter, its height 60 or 70 feet, and its wide-spreading foliage overshadowing a space whose diameter is 140 or 150 feet. This, however, is only when it has attained the age of several thousand years, as it is said to do. At one year old its diameter is one inch, and its height five inches; at thirty years old, its height is twenty-two feet, and its diameter two feet. At 1,000 years old, its trunk is 14 feet in diameter, and the tree 58 feet high; and at 5,000 years its lateral growth has so far exceeded its perpendicular, that the trunk will be 30 feet in diameter and only 73 feet in height; the roots of the largest trees will extend to the length of 110 feet. The trunk is liable to be attacked by a fungus, which renders the part affected as soft as pith. The negroes hollow out such trees into chambers, and in them suspend the dead bodies of those who are refused the honor of burial.—Thus they become mummies, perfectly dried and preserved, and are known by the name of Guiriots."—Martin.

† Abridged from Martin.

snappers, yellow-tails, &c. here is also the mannittee, a mass of shapeless flesh, having much the taste of beef, and much esteemed by the natives. Oysters are found in great abundance, attached to the interwoven twigs and branches of the mangrove-tree. The common sponge also abounds. Of amphibious animals there are green turtles, hawk's-bills, laggerheads, often weighing several hundred pounds, land-turtles, fresh-water turtles, alligators, which are very voracious and from twelve to fifteen feet in length, they will swallow a man; lizards are very numerous, and the species in great variety; snakes are numerous, and haunt the houses at night, preying on poultry, &c. some of them have measured eighteen feet in length.

Of domestic animals there are cattle, sheep, goats, hogs, ducks, turkeys, fowls, inferior however to those in Europe;* and of wild animals, lions, leopards, hyænas, wild hogs, squirrels, monkeys, antelopes, civet and zibath cats—the Chimpanzee or ourang outang,† with numerous tribes of monkeys. Insects are numerous, some of them beautiful, and many destructive and troublesome, among others we may mention ants, cockroaches, crickets, musquitos, sandflies, centipedes, scorpions, wild bees, &c.

The resources of Sierra Leone in a commercial point of view, are best ascertained from an enumeration of its principal exports, they consist of timber, camwood, palm-oil,‡ ivory, rice, bees-wax, gold, ox-hides, horns, copal gum, ginger, arrowroot, coffee, pepper, indigo, tortoise-shell, planks, india-rubber, hemp, &c. In ten years, from 1816 to 1826, there were 80,560 tons of shipping loaded with timber at this settlement, and the value of its exports in the year 1834 was £58,174. The annual importations of palm-oil alone from Sierra Leone into this country, are now upwards of 12,000 tons, which at

* "In 1841 there were in the colony 80 horses; 583 horned cattle; 261 sheep; 1,020 goats; 14,713 pigs; and 13,315 heads of poultry."—R. Clarke. Sudden deaths among horses are said to be of frequent occurrence.

† Of all apes yet discovered, this makes the nearest approximation to the human figure.

‡ The palm-tree proves to the African one of his richest blessings; it yields him meat, drink, and clothing: its leaves thatch his house and afford him a kind of hemp for fishing-lines; of its inner bark he forms cloth, of its outer bark baskets, mats, &c. It is remarkably tall, without branches, having regular and gradual protuberances from the bottom towards the top, ending in five or six clusters of nuts, shaded by long deciduous leaves; from the nuts the valuable palm-oil is produced. They are beaten into a pulp, which is boiled, when the oil, which is of a crimson color, floats on the top and is skimmed off,—a subsequent process with the pulp produces a substance which mixed with wood-ashes is formed into soap. Palm-wine is produced by making an incision about half an inch in depth at the bottom of every cluster of nuts, from which flows a gallon of wine per day for a week, when it is closed until the following season. The liquid when newly taken resembles whey, but it soon ferments and becomes as acid as strong vinegar, with a disagreeable smell, in which state it inebriates and is much esteemed by the natives.

the market price of £28 per ton, amounts to £336,000 per annum, giving constant employment to 1500 tons of shipping.*

The history of this Colony is deeply interesting to the British Christian patriot, associated as it is with the noblest struggle in which any nation was ever engaged. History offers to our admiration the efforts and sacrifices of communities embarking life and wealth in the cause of liberty to themselves and their posterity, nobly determining to hazard all in the desire to be free; but it was reserved for Christian Britain to reach a loftier conception of human dignity, and adventure all that the world holds dear, in the field of heroic enterprise, to achieve freedom not for herself, but for the most despised and degraded of all God's earthly children; because looking down from the grandeur of her own social condition, she saw in that long injured and afflicted race, an object worthy of her high compassion and patronage, and a means of exemplifying to the world the sincerity of her hatred of tyranny, and her gratitude to Him who having elevated her above the nations of the earth, and given her political institutions such as the world never paralleled, appointed her to be the natural guardian and deliverer of the oppressed. To commence the work of delivering Africa from slavery, was the object of founding a settlement at Sierra Leone :—to follow up the noble work then commenced, this Colony has since been retained at an immense sacrifice of blood and treasure. Whether an experience of fifty or sixty years has justified this expenditure, we shall probably be able to decide before the conclusion of this volume.

The decision of Lord Mansfield, Chief Justice of the King's Bench, in favor of the Negro Somerset, in June 1772, had established the noble principle that slaves on touching British land became free; † the consequence of which was, that a great many blacks, to the number of at least 400, who had been brought to England, and afterwards turned adrift by their masters, or who had served in the army or navy, during the war, soon infested the streets of London as beggars, having no claim to support. Mr. Granville Sharp, who had been so instrumental in obtaining for the negro the protection of British law, was visited by numbers of these poor creatures, seeking some means of support. In 1783 Mr. Smeathman, a gentleman who had resided for some time on the West Coast of Africa, conceived the idea of forming a free Negro settlement at Sierra Leone, but he died before he could carry his benevolent project into execution. This design was taken up by Mr. Sharp, and as government readily entered into his plans, having long considered these Negro mendicants a great nuisance, preparations

* These numbers are from Martin, who is generally correct, as he probably is here, notwithstanding an apparent discrepancy. The exports now are much greater.

† See pp. 59, 60, of the preceding volume.

were at once made for transporting the poor Africans to their native continent, and the transports sailed under convoy of the 'Nautilus,' sloop of war, on the 8th of April 1787.

To the 400 Negroes sent out, were added about sixty Europeans, chiefly women. Great unhealthiness prevailed on board during the passage, owing principally to disorders brought on board, aggravated by subsequent intemperance, and in consequence of unfortunate delays the emigrants were landed in the rainy season, and being exposed to the weather a great portion of them very soon died. Many had been carried off by disease, previous to landing, so that in the course of the first year, their numbers were reduced nearly one half. A few fled into the interior, and the remainder set about constructing a small town.

In the next two years the infant Colony was somewhat established; out of two hundred settlers but five or six died, and the survivors contrived to support themselves without any great labor. A spirit of restlessness however got among them, and they began to emigrate in such numbers to the neighbouring parts, that the community was in danger of extinction. Fortunately at this crisis the 'Myro,' a small brig, appeared on the coast laden with necessaries for the use of the settlers, and this providential interposition had the effect of drawing the wanderers back, and causing them to feel more satisfied with their condition as British subjects. At this time, a confirmation of the original grant of land, composing the Colony, was obtained from Naimbanna, the king of Sierra Leone, who resided at the small island of Rohanna, between the English slave-factory at Bance island, and the French one at Gambia.

Towards the end of the year 1789, when prosperity seemed to have set in, the settlers received a formal notice from a great council of the neighbouring Chief, that he had resolved on burning their town, in retaliation for a similar injury inflicted on his capital, by the crew of an English ship of war! Three days were allowed them for the removal of their goods, and at the stated time the sentence was carried into execution. This was an almost ruinous blow to the infant colony, but Providence again interfered, a company was now formed in England, called the St. George's Bay Company, an agent from which, Mr. Falconbridge, set sail in 1790, with a commission to examine and report the state of the Colony, and to afford a temporary relief to the sufferers under the recent disaster, until the grant of a Charter, for which application had been made to the King, (George III.) should enable the Directors to take more effective and permanent measures for the prosperity of the settlement.

It was about twelve months after the dispersion of the settlers, that Mr. Falconbridge arrived; he collected sixty-four of them, and they

took possession of some deserted houses about Fourah Bay, where they cleared about four acres of land, which they planted with Yams and Cassada, and sowed with English seeds. Mr. Falconbridge supplied them with muskets, ammunition, and articles of cutlery, which they might barter with the natives for necessaries. The new settlement received the name of Granville Town, in honour of the negro's friend; and, as favourable accounts of Sierra Leone began to be circulated in England, and the St. George's Bay company had obtained their charter, a considerable capital was raised for carrying on the trade of the settlement.

While the Directors were considering the best means of adding to the diminished number of the colonists, a negro named Peters arrived in England from Nova Scotia, as a delegate from a number of his countrymen, who had been located there by the British Government, after the American war. These men had been induced to enlist in the British army by the King's proclamation of freedom to all slaves who should join the royal standard, and after the war they were carried to Nova Scotia, where allotments of land were promised to them, which it appears they never received. They were now anxious to join the new Colony at Sierra Leone, and Government on being applied to, engaged to defray the expenses of their passage. The Directors therefore accepted the offer of Lieutenant Clarkson, R.N. to convey the new colonists to Sierra Leone, they stipulating to be subject to all the regulations of the Colony, and receiving a promise of twenty acres of land each for their support.

Clarkson set sail on the 19th of August 1791, and on arriving at Nova Scotia found that the number of emigrants to be embarked was 1196, instead of between 300 and 400, as their delegate had represented; however, they were all accommodated in sixteen vessels, which arrived at Sierra Leone, in March, 1792, and from which were landed 1131 Blacks, many of them much reduced by fever, 65 having died during the passage. Previous to the arrival of the Nova Scotians, the first vessel sent out by the company had reached the Colony, carrying out more than a hundred Europeans, artificers, settlers and soldiers, with their wives and children.

The new comers set about raising a town, the streets of which were laid out by inspectors, but as the houses were built in haste and of the materials of the place, they were only small temporary huts. A public wharf and warehouse were likewise begun; and the rising town, according to the instructions of the Directors, was named Freetown.

The rains of this year, which began in May, found the colonists to a great extent unprepared with protection against them—the consequences were most fatal: fever of the worst kind raged among

Europeans and Africans indiscriminately; of the latter, at one time 800 were laid up, and as the medical men and storekeepers shared in the common calamity, the supplies of medicine and the necessary provisions, were greatly impeded, and the sufferings of the people consequently increased. Nearly one half of the Europeans, and one tenth of the Nova Scotians died at this dreadful season.*

When the sickness began to abate, allotments of land were made to the settlers, according to agreement, they consenting to accept four acres each at first, the right to the remainder being reserved to them. This occupied from November to March, but some of the lots were in time for the crop of 1793. An experimental garden was established, under the care of Dr. Afzilius, an eminent botanist, and a plantation commenced; both worked by free laborers. In the town, several improvements were made, a church and hospital were erected, also warehouses and houses for the Company's offices—of these buildings, frames had been sent from England. The landing-place was also much improved, and some slight measures of defence were put in execution. On the whole the new Colony prospered. The rainy season of 1793, was more favorable than the preceding one: Schools were opened for the children, to the number of 300, and the Colonists, having become more inured to the climate, were relieved of much of their apprehension of its effects.

Yet serious discontents broke out among them; complaints ran high against the Governor (Lieutenant Clarkson at first, and afterwards his successor, Mr. Davies,) for alleged acts of injustice and oppression. They were induced to send two delegates to England, to lay their grievances before the Directors, who decided that they were grounded on mistake and misinformation. This decision so exasperated the settlers, that a formidable insurrection ensued, threatening the life of the Governor, and the safety of the Colony. It was suppressed, however, without bloodshed, six of the ringleaders were banished, and peace was apparently restored.†

A more formidable disaster succeeded this one; war having broken

* An amusing *contre temps* is recorded of this period: During the height of the rainy season, when the settlers were suffering most severely from want of shelter, and were looking anxiously for a supply of frame houses and tents from England, to their great joy a vessel hove in sight, and all ran to the wharf to welcome the long wished for cargo, when lo, the vessel was found on inspection, to be freighted with watering-pots, provided by the sagacious philanthropy of the British government, who, anxious for the agricultural improvement of the colony, and knowing the generally arid character of tropical soils, conceived that they could not present the settlers with a more refreshing token of their solicitude, than this inopportune arrival was meant to convey.

† A serious calamity was visited on the Colony towards the close of this year, which was not calculated to allay the angry feelings of the malcontents:—the "York," storeship, freighted with a cargo of African produce valued at £15,000, unfortunately caught fire, and was entirely consumed.

out with France in 1793, on the 28th of September 1794, a French squadron appeared in the river, and the plunder and demolition of Freetown ensued, with the greatest barbarity, and without any resistance. The pecuniary loss sustained by the Company on this occasion, was estimated at £40,000, exclusive of the buildings destroyed, which had cost £15,000 more. The "Harpy," their largest vessel, fell into the enemy's hands, as well as two of their small trading vessels. This visitation, however, severe as it was, contributed in no small degree to the welfare of the Colony; the voice of dissension was silenced: the English slave factories, against which the French squadron had been fitted out, were for a time disabled, and the spirited exertions of the Company, in retrieving the disasters which had been occasioned, were productive of improvement, which it would probably otherwise have taken years to effect.

In 1798, Freetown contained about 300 houses, laid out with great regularity, besides some public buildings. Three wharfs had been erected. The government-house was completed; it stood on an eminence commanding the town and harbour, protected by six pieces of cannon. The inhabitants of the Colony amounted to about 1200, one half of whom were farmers; many were mechanics: and the rest followed various occupations, as retail shopkeepers, fishermen, seamen, &c. From one to two hundred of the neighbouring natives, daily visited the town for the purpose of exchanging African produce for British manufactures; some of them came in canoes, a distance of from eighty to a hundred miles.

The discontents of the Nova Scotians, which had been only suppressed during the period of common danger, broke out afresh on the return of prosperity; so much so, that another fearful insurrection of these misguided persons threatened the safety of the loyal portion of the community, which they greatly outnumbered. Under these trying circumstances, the Directors sought for and obtained, in 1800, a new charter, increasing the powers of the Governor and council, by making the settlement an independent Colony, and placing the criminal jurisdiction in the hands of the Governor. Before, however, this charter arrived, the insurgents seeing that no time was to be lost, had well nigh carried their worst designs into execution; but He who ruleth over all, once more interposed to save this instrument of His future mercies for Africa from destruction. A large ship, the "Asia," transport, appeared in the river at the most critical juncture, having on board 550 Maroons,* (including women and children) from Nova Scotia, together with a detachment of forty-five soldiers under two officers, of his majesty's 24th regiment. The insurgents were now attacked and routed, two of them were killed and thirty-five taken prisoners, out of

* See preceding Volume, p. 211 note.

which number three were selected for trial and were executed; the rest were expelled the colony.

The Maroons were located at Granville town, where farms were marked out for them; they soon built a neat town, and proceeded spiritedly with the cultivation of their land. Parliament indemnified the Company for their losses, and granted besides £5000 for the construction of a fort. Peace, however, was again disturbed in November 1801, by the sudden attack of a body of natives, headed by two Nova Scotians, on the Governor's house; they were however repulsed with some loss on both sides, and the arrival of some additional troops from Goree, restored order. A truce was effected with the natives in March 1802, but they respected it no longer then the following month, when the Colony was invaded by upwards of 400 of them, and eleven of the banished Nova Scotians, at whose instigation of course, this daring act was committed. The attack was sudden and vigorous, but the assailants were again repulsed with severe loss; so dispiriting however, was this succession of adverse circumstances, that the settlers abandoned their farms, and began to speak of vacating the settlement. At this time too the grant from Government to the Colony was suspended, pending a parliamentary enquiry into the history and circumstances of the Colony; the result of this enquiry was a Report, in which the Committee recommended a transfer of the civil and military authority of the settlement, to the crown. Accordingly a bill to that effect was brought into parliament, which received the royal assent on the 8th of August 1807; and on the 1st of January 1808, the possession of the settlement was surrendered to the crown, the Company being well pleased to withdraw from its beneficent, but arduous enterprize.*

The failure of the Sierra Leone Company is ascribed to the want of sufficient power in the Government to restrain the turbulent and resist aggressions; the character of the Nova Scotian settlers; † the war with France, the slave-trade, and the ruinous expenses in which the Company was involved. The unceasing attacks also of interested parties on the settlement, and exaggerated representations of the unhealthiness of that part of the coast, with other slanders, continually levelled against the Company and their benevolent undertaking, chilled and impeded the warm flow of British philanthropy, and considerably disheartened, as it was intended, the best friends of the anti-slavery cause in their free-negro labor experiment.

* Hoare's Memoirs of Granville Sharp.

† Of the class still known by the name of settlers, descendants of the original Nova Scotia colonists, but few now remain, and these appear the least prosperous of the different parties composing the Sierra Leone population. A traditional complaint exists among them of the injustice inflicted on them by the British government at their original location in the Colony, but it is not the first case in which misconduct and misfortune have been found to be convertible terms.

In April 1807, a new Company was formed, having for its object the moral and physical regeneration of Africa; it was entitled "The African Institution." Of this Company his Royal Highness the Duke of Gloucester was Patron and President, Upon the transfer of Sierra Leone from the Sierra Leone Company to the Crown, the British Government placed the rising Colony under the management of the African Institution, by which Society its affairs were principally conducted until the year 1827, when that Society brought its long and useful labors to a close, and Sierra Leone was again placed under the control of the Crown.

The Committee of the African Institution labored most assiduously to introduce into Africa, principally through the Colony thus committed to their care, the arts of civilization and social improvement; schools were established for general instruction, the cultivation of the native languages was promoted, the growth of cotton, indigo, rice, coffee, and even silk, was encouraged, and in short, no attempt left untried to induce a taste for agriculture and commercial enterprize. Their principal exertions, however, came to be directed to the prevention of slave traffic on this coast, which, in spite of the Abolition act of 1807, and every subsequent measure of the British Government to put a stop to it, continued to be carried on with the most reckless effrontery by vessels under foreign, principally American flags. The success however of their benevolent exertions was not by any means commensurate with the zeal or perseverance with which they were prosecuted, and after a struggle of twenty years, they arrived at the conclusion that nothing less than the extinction of slavery itself should be aimed at by those who desired to abolish a traffic in slaves. Acting on this conviction, they abandoned the field of conflict, leaving to the Anti-Slavery Society, which had been called into existence in the year 1823, the task of laying the axe to the root of the monster mischief, with the effect of which they had almost fruitlessly conflicted for so many years.*

By an order in council, bearing date the 16th of March 1808, one year after the passing of the Abolition Act, it was ordered as follows.

"The collector or chief officer of the customs for the time being, in any of his Majesty's Colonies, being seats of Courts of Vice Admiralty, shall receive, protect and provide for, all such negroes, natives of Africa, as have been or shall be condemned, either as prize of war or forfeiture to the crown, under the provisions of the above acts;" the

* It was granted to the Anti-Slavery society to see the reward of their benevolent labors in just half the period of the African Institution's existence, namely on the 28th of August 1833, when the act for abolishing slavery throughout the British dominions received the royal assent, and the monarch of England refused to exercise sovereignty over any but freemen, in all his wide dominions.

order also directs "The Collector or chief officer to receive all such negroes, and to provide suitably for their support and maintenance, subject to the directions of his Majesty, until such negroes can be entered, enlisted, apprenticed, or disposed of according to the true meaning of the Acts."

A prize court was constituted at Sierra Leone for the trial and adjudication of any captures of slaves taken as prize, &c. and the commanders of ships of war and privateers, were thenceforth directed and enjoined to observe the following instructions in all cases of such capture, viz.

"1st, When any slaves or natives of Africa shall be taken or detained as prizes of war, at or near every such part of the coast of Africa, or in any such part of the ocean, from which they can without great inconvenience or danger, be carried or sent to Sierra Leone; they, together with the vessel in which they shall be taken, and all the effects found on board, shall be carried or sent by the captors for examination, and for trial and adjudication, if need be, in the court having prize jurisdiction constituted within the said Colony.

"2nd, The captors of any such natives of Africa, are enjoined and required forthwith, after the final condemnation of the same by the said court of Sierra Leone, or any other court of prize jurisdiction to which they may be brought for trial, to deliver over the same, with all convenient speed, to the proper officer for the receiving, protecting, and providing for such condemned natives of Africa, according to the directions of the recited act and order in Council; which officer will grant the proper certificates for the bounties payable in respect of such natives of Africa, so condemned and delivered over in good health;—the officers at present appointed for the purposes aforesaid are,—at Sierra Leone, the Governor, or person having and exercising the chief civil command for the time being; and at all other islands, settlements, or colonies, being seats of Courts of Vice Admiralty, the Collector, or chief officer of the customs for the time being, resident in the said respective islands, settlements, or colonies."

In consequence of these orders, Sierra Leone became a depot for Africans from all parts of the coast, speaking different languages and dialects, and representing different tribes. On their landing they became subjects of the sovereign of Great Britain, and were clothed and provided for by Government. Clothing and rations were supplied to them until they were able to maintain themselves by their own labor; and as they arrived, they were located in the different villages of the Colony, or in districts where land was allotted to them, and where villages soon sprang up. In this manner the population of the Colony was rapidly increased. In 1811 it amounted to nearly 4500, of which 2500 were liberated slaves. By a census taken in 1817, it was ascer-

tained that there were of the latter class, 5130 negroes resident in the Colony, of whom only 284 had been born there. In 1820, the entire population of the Colony had risen to 12,521, and in 1833, to 29,764; the total number of slaves emancipated between June 1819 and January 1833, was 27,617. The following table shews the population of the Colony, including all classes in the year 1839.

	Males.	Females.	Total.
Colored population . . .	21,754	17,280	
White do.	75	24*	
Aliens, Kroomen, ...			
Mandingoes, Foulah, &c. . . .	927		
	22,756	17,304	40,060

The mode of managing the liberated Negroes, has not, unfortunately, enjoyed the advantage of any uniform system; each new Governor adopted some favourite scheme of his own, and consequently set aside the plan of his predecessor. On this subject we shall quote from Mr. Macaulay's pamphlet 'Sierra Leone vindicated.'

"The Colony has been grievously injured by the want of a systematic plan or rule for its government. Every Governor has been left to follow his own plans, however crude and undigested; and no two succeeding Governors have ever pursued the same course. This remark applies more particularly to the management of the liberated African. Mr. Ludlam pursued the system of apprenticing them; Mr. Thompson set that aside, and turned them loose in the Colony, without any other superintendance than its general police. Captain Columbine employed them on the public works, or apprenticed them. Colonel Maxwell, after delivering over to the persons appointed to receive them, all the men fit for his Majesty's service, apprenticed a part of the remainder, and then commenced forming villages with those who could not be disposed of. Sir Charles MacCarthy gave up apprenticing, except in particular cases, and adopted the plan of forming them into villages, under such civil superintendance and religious instruction as he could command, keeping the youths and children in schools, or making mechanics of them; neglecting perhaps too much, in his successful attempt to make them orderly and quiet citizens, the equally desirable object of making them industrious agriculturists and growers of exportable produce. General Turner dissolved in a great measure, the schools and institutions for mechanics, and threw the people more on their own resources; but did not afford, indeed he did not possess, the means of duly superintending their settlement and progress, or of directing their energies."

Much information on this subject will be afforded in the following

* Up to the year for which these numbers are set down, very few of the Europeans were married men, to the great detriment of the morals of the Colony. A considerable improvement has however taken place in this respect, and the white female population has consequently increased.

pages, where the improvement of this class of persons in a moral and religious point of view, will be principally treated. We shall add here a few observations on the progress they have made in temporal prosperity. On this subject Mr. Macaulay says—

"Several of the black and colored colonists are persons both of property and respectability, and are admitted to the tables of the principal Europeans. Some of them have served with great credit to themselves, and benefit to the Colony, the offices of Alderman, Mayor, Coroner, and Sheriff; and their mercantile transactions are of considerable magnitude. Numbers of them are possessed of excellent stone houses, well furnished. Their clothing is equal to persons of rank in England, and their style of living is respectable. Their families are brought up in a decent, moral manner; and some, not satisfied with the means of education afforded by the Colony, have sent their children to England: witness Messrs. Gabbidon, Wilson, Wise, Williams, &c.

"The duties of commissioners for the recovery of small debts, of grand and petty juries, of head and petty constables, and of the other officers of police, have been performed by the inhabitants generally, in a manner which has given satisfaction to every magistrate. The general respectability of their houses, of their appearance, and of their conduct, is universally allowed.

"They have built for their own use several decent places of worship, (some of stone,) the expenses and the ministry of which (except one Wesleyan Missionary) are provided for by themselves, and they are constant and regular attendants in them."*

We shall here quote part of a letter from Mr. Ferguson, head of the medical department in Sierra Leone, where, at the date of his communication, he had resided for seventeen years. It is addressed to the late Sir Fowell Buxton, in whose work on the slave trade it appears; speaking of the liberated Africans, he says—

"Those most recently arrived are to be found occupying mud houses, and small portions of ground in the neighbourhood of one or other of the villages, which are about twenty in number. The majority of these remain in their location as agriculturists; but several go to reside in the neighbourhood of Freetown as labourers, farm-servants, servants to carry wood and water, grooms, house-servants, &c. Others cultivate vegetables, rear poultry and pigs, or offer for sale a variety of edible substances. They are a harmless and well-disposed people; there is no poverty nor begging amongst them; their habits are frugal and industrious, and their anxiety to possess money remarkable.

* There are in the Colony about 20 places of worship of the Church of England, and 40 Dissenting Chapels.

"Persons of a grade higher than those just described, are to be found occupying farm-houses, and are mostly employed either in carrying on small trades in the market, in buying and retailing the cargoes of native canoes, in curing and dryiug fish, or in working at various mechanical trades. Respectable men of this grade meet with ready mercantile credits, amounting from £20 to £60; and the class is very numerous.

"Those who have advanced another step, are found in frame-houses, reared on a stone foundation, of from six to ten feet in height; these houses are very comfortable; a considerable quantity of furniture of European workmanship, and of books, chiefly of a religious character, is to be found in them, and an air of domestic comfort pervades the whole. Persons of this class are nearly altogether occupied in shopkeeping, and may be seen clubbing together in numbers from three to six, seven, or more, to purchase large lots or unbroken bales; and the scrupulous honesty with which the subdivision of the goods is afterwards made, cannot be evidenced more thoroughly than in this, that, common as such transactions are, they have never yet been known to become the subject of controversy or litigation. The principal streets of Freetown, as well as the approaches to the town, are lined on each side by an almost continuous range of booths and stalls, among which almost every article of merchandise is offered for sale. They are all in easy circumstances, and are invariably anxious to possess houses and lands of their own, especially in Old Freetown. Property of this description has of late years become much enhanced, and is still increasing in value, solely from their annually increasing numbers and prosperity.

"Persons of the highest grade of liberated Africans, occupy comfortable two-story stone houses, enclosed all round with spacious piazzas. These houses are their own property, and are built from the proceeds of their own industry. In several of them are to be seen mahogany chairs, tables, sofas, and four-post bed-steads, pier-glasses, floor-cloths, and other articles indicative of domestic comfort, and accumulating wealth. They are almost wholly engaged in mercantile pursuits, and are to be found in neatly fitted-up shops on the ground-floor of their respective dwelling-houses. Many of them have realized considerable sums of money. Peter Newland, a liberated African, died a short time before I left the Colony, and his estate realized, in houses, merchandise, and cash, upwards of £1,500. I am well acquainted with one of these individuals, whose name shortly before my departure from the Colony, stood on the debtor side of the books of one of the principal merchants for £1,900, to which sum it had been reduced from £3,000 during the preceding two months. Many of them at the

present moment have their children educated in England at their own expence.*

"There is at Sierra Leone a very fine regiment of Colonial Militia, more than eight-tenths of which are liberated Africans. The amount of property which they have acquired, is ample guarantee for their loyalty, should that ever be called in question. They turn out with great alacrity and cheerfulness on all occasions, for periodical drill. They also serve on juries; and I have repeatedly heard the highest legal authority in the Colony, express his satisfaction with their decisions."

Those only who know something of the condition from which the class of liberated Africans has been rescued, can duly estimate the blessings which this Colony has bestowed on thousands of the African race. Some attempt has been made in the preceding volume to depict the horrors of the slave-trade, including the agonies of the "Middle passage," and in the following pages some information will be found, as to the state physical and moral, in which the wretched captives are landed in Sierra Leone. Perhaps the following lively description by an eye-witness of the process of liberation, which takes place on the arrival of a captured slaver at Freetown, will not be out of place.

"The captives were now counted: their numbers, sex and age, written down for the information of the court of mixed Commission.† The task was repulsive. As the hold had been divided for the separation of the men and the women, those on deck were first counted; they were then driven forward, crowded as much as possible, and the women were drawn up through the small hatchway, from their hot, dark confinement. A black boatswain seized them one by one, dragging them before us for a moment, when the proper officer in a glance decided the age, whether above or under fourteen; and they were instantly swung again by the arm into the loathsome cell, where another negro boatswain sat with a whip or stick, and forced them to resume the bent and painful attitude necessary, for the stowage of so large a number. The unfortunate women and girls, in general, submitted with quiet resignation, when absence from disease and the use of their limbs permitted. A month had made their condition familiar to them; one or two were less philosophical, or suffered more acutely than the rest. Their shrieks rose faintly from their hidden prison, as

* The Akoos or Akus, called also Yorubans and Eyeos, inhabitants of a country in the neighbourhood of the river Niger, form a large proportion of the liberated African population of the Colony, among which they are distinguished by superior intelligence, industry, and success in trade. From their frugal and industrious habits they have obtained the appellation of African Jews. They frequently club together to purchase European commodities, which they hawk about Freetown and in the villages.

† For some description of this court, see p. 70 of the preceding volume: note.

violent compulsion alone squeezed them into their nook against the curve of the ship's side. I attempted to descend, in order to see the accommodation. The height between the floor and ceiling, was about twenty-two inches. The agony of the position of the crouching slaves, may be imagined, especially that of the men, whose heads and necks are bent down by the boarding above them. Once so fixed, relief by motion or change of posture is unattainable. The body frequently stiffens into a permanent curve; and in the streets of Freetown, I have seen liberated slaves in every conceivable state of distortion. One I remember, who trailed along his body, with his back to the ground, by means of his hands and ankles; many can never resume the upright posture."

We are tempted to add to the above the evidence of another eye-witness, that of Mr. R. Clark, assistant surgeon at Sierra Leone, who from his official and professional position, is competent in no ordinary degree to speak on such a subject. He says:

"Great numbers of individuals landed from the slave-vessel, arrive at the Hospital,* so deplorably emaciated, that the skin appears to be tensely stretched over, and tied down to the skeleton. The expression of the countenance indicates suffering, moral and physical, of the most profound and agonizing nature. Occasionally among the newly arrived group, all sense of suffering is found to be merged in melancholic or raving madness. The wizened, shrunk, and skinny features, are lighted up by the hollow, jetty and sparkling eye. The belly is, as it were, tacked to the back, whilst the hip bones protrude, and give rise to foul sloughing and phagedenic ulcers. The hand and skinny fingers seem much elongated, by the great and neglected growth of the nails, which in such cases resemble talons. The squalor and extreme wretchedness of the figure is heightened, in many cases, by the party-colored evacuations with which the body is besmeared. The legs refuse to perform their functions, and with difficulty support the emaciated, tottering and debilitated body. Many of them labor under extensive grangrenous ulcerations, situated on the extremities, often detaching the soft parts from the bones, which becoming carious are exfoliated."

It will be the object of this volume to shew the means which have been employed to effect such a work as the contrast here presented, exhibits. Christianity has proved its efficacy in Africa, as it has every where else, to tame the savage, civilize the barbarian, and refine the minds and manners of the rudest specimens of fallen humanity. "Of the liberated Africans as a body," Mr. Ferguson observes, "it may with great truth be said, that there is not a more quiet, inoffensive and good-humoured population on the face of the earth. Of

* The Kissey Hospital.

their religious spirit, it is not easy, from the very nature of the subject, to form a decided opinion, but I know that their outward observance of the Sabbath-day is most exemplary. On that day the passion for amusements is altogether laid aside, and the whole body of the people are to be found at one or other of the Churches or chapels, which abound in the Colony." We may fairly claim these observations as indicative of cause and effect.

Besides the original settlers, the European residents, and the liberated Africans, natives of a district of the Grain Coast, between Cape Mount and Cape Palmas, called Kroo country, are found in considerable numbers in the Colony, especially at Freetown. These Kroomen are a singular race, they constitute the boatmen, labourers, out-of-door servants, and cooks of the Colony. Strongly attached to their native country, which they seldom or never utterly abandon, they migrate to all parts of the coast in search of employment, intent only on gain, and that for the sake of future respectability and independence in their own land, to which their thoughts and energies are ever directed. They are very industrious and are much attached to the English, in whom they have the greatest confidence. The Krooman arrives in the Colony young, and apprentices himself to a Kroo master, for whom he labors for two or three years, and then sets up on his own account, taking apprentices in his turn, and receiving their wages. A Krooman's wages are about twenty shillings a month, almost all of which he saves, and between his savings and what he can safely steal—honesty not being among his virtues—he has accumulated at the age of forty, about thirty pounds, which he lays out in marketable articles, and returns home to purchase a number of wives, in the possession of which Kroo respectability consists, and spend the remainder of his days in the practice of his native customs.

Kroomen are eminently superstitious and ignorant, nor will they generally submit to be instructed, as, whatever might be their own inclinations on the subject, they dare not bring back with them to their own country any of white man's learning, or they would fall a sacrifice to the bigotted notions of their countrymen. Hence the missionaries have almost entirely failed to make any impression on this singular race, who, to the number of about a thousand, inhabit a suburb of Freetown, with not a woman among them, as they always leave their wives and children behind them in their own country, under the care of the pines or native magistrates, and one half of their earnings is claimed by their king or chief, for the care and expense of their families, during their absence.

The Kroomen are seldom very tall, but they are well made, vigorous and active; generally speaking, they wear no clothing, except a piece of East India cloth folded round their loins, a few however wear European

clothing in Sierra Leone, and they often bring home with them old hats and jackets, which they are allowed to wear in their own country, in the rainy season, when they are extremely sensible of cold. They are very fond of adopting English names, such as "Pipe of tobacco," "Flying fish," "Bottle of beer," "Mashed potatoes," "Bubble and squeak," and other strange soubriquets of the same character, which, from frequent use, soon cease to be ridiculous.

The distinguishing external mark of a Krooman, is a broad black line running from the forehead down the face, along the ridge of the nose, and continuing through the upper and lower lip and chin, and the barb of an arrow represented on each side of the temple. The complexion of the Kroomen varies much from a dark brown to a perfect black, yet in all the Kroo mark is distinguishable. The body is also generally tattooed in a fanciful manner.*

To the credit of the Kroomen it must be mentioned, that they are not permitted by their laws to engage in the slave-trade; yet the temptations of Europeans and others sometimes prevail to secure their agency in this atrocious traffic.†

Agriculture seems not to have enjoyed that attention in the Colony which its importance deserves. Favorable experiments have been made to grow several of the tropical productions, but from some unaccountable cause, they have not been sustained. The principal articles of produce at Sierra Leone are sugar-canes, rice, cassada, cocoa, yams, Indian corn, potatoes, arrowroot, ginger-nuts, plantains. Of the articles of African production exported from the Colony we have spoken already.

It is to be hoped that greater advantages will yet be taken of the agricultural resources of the Colony, and its value in a commercial point of view will be greatly enhanced.

The Government expenditure on this Colony has been very great; for the five years ending 1824, it was £75,000 per annum, but in the succeeding five years it was diminished to nearly half that sum. The principal items of expense are—for the civil service—Governor £2000 per annum; Chief Justice £1,500; Colonial Secretary £600; Queen's Advocate £500; first writer £400; second do. £300; third do. £250; fourth do. £200; Colonial Surgeon £500; Apothecary £100; and Chaplain £500; total, £6,850. In the military department the expenses are: pay &c. of the Royal African corps, which consists of

* Such national devices are not confined to the Kroo-tribe, each of the other nations represented in the Colony, has a mark peculiar to itself.

† The Kroo mode of swearing in a Court of Justice is singular. The officer of the Court presents to the witness a small quantity of salt, into which the latter dips his finger with which he had previously touched his tongue, and which he elevates, with a small portion of salt attached, in the most reverential manner, to heaven; he then stoops down, and, gazing earnestly on the floor, mixes the salt with a few grains of dust, which he finally places on his tongue. The legal oath is afterwards administered.

20 officers, and 511 non commissioned officers, and rank and file; and West India regiments, £4,508; of commissariat and ordinance officers, &c. £2,968; army extraordinaries, (including £7,972 as pensions to discharged negro soldiers from the West India and African regiments) £12,518; for the service of Liberated Africans, £9,325; sundries for do. £328. Total £29,657.*

A great variety of opinions has prevailed as to the advantages which Great Britain derives from Sierra Leone, in return for the large outlay which it has always demanded; and of course the decision arrived at will be influenced by the nature of the expectations that may be entertained regarding it. The philanthropist and the christian will only ask whether this Colony is calculated to promote the moral and spiritual regeneration of a people, to whom Great Britain owes a large debt of christian benevolence; while the mere utilitarian, that is, the man who weighs every thing in the balance, not of the sanctuary, but of the treasury, will constantly enquire how far, as a commercial speculation, it is worthy of confidence or continued support. Perhaps sufficient evidence exists to satisfy both these parties of its value as an appendage to the British crown. Of the influence which this Colony has exerted, and is likely still further to exert on the surrounding nations of Africa there can be no doubt. Mr. Macaulay, already quoted, observes.

"Of our influence with the native chiefs, instances are abundant. Yaradee, a barbarous chief, at the head of a considerable army, spared the life of Sanassee, his enemy, at the request of the Governor of Sierra Leone, with whom he had no previous communication. The powerful king of the Foulahs is in close connexion with the Colony, and has opened the roads between it and the interior. The king of

* The enormous pecuniary sacrifices made by Great Britain in her noble exertions to suppress slave traffic on this coast, and for the support and protection of the liberated negroes, are not included in these items, as ample tables setting forth this part of the expediture connected with Sierra Leone, are inserted in the former volume, pp. 73—75. We may however here state as a sample of the sacrifices in men and money made by Great Britain in the cause of humanity, that, according to a parliamentary document recently printed (procured by Mr. Hume), it appears that there were in the year 1845 (the return being made up for the 1st of July, as an average of the force employed for the whole of the year) 56 ships of 336 guns, and 9,269 men, employed in the suppression of the slave trade; of which 27 of the vessels, with 262 guns and 3,334 men were employed on the west coast of Africa station. Although the ships were furnished with slave-trade instructions, they were only employed in cruizing against slave vessels, as the other duties of the station on which they were respectively employed would permit. By the second branch of the document it seems that the charge for the ships of war employed in the suppression of the slave-trade in the course of last year was £706,454, and the deaths of officers and men amounted to 259, and others invalided to 271; making a total of deaths and invalids in one year 520. The mortality in vessels on the west coast of Africa was 166, and the invalids 101; and in vessels not exclusively employed on the west coast of Africa, respectively 93 and 167. Thus it will be seen that the expense of vessels to suppress the slave-trade in one year was £706,454, and the deaths and invalided officers and men 520.

Bambarra has sent messengers to the Governor; chiefs from Kenghary, Bouree, and Balia, have come to Sierra Leone to form commercial connections with it. The Soombra Soosoos transferred the Isle de Los to the Colony at a time when the Americans were in treaty for it. In the face of Sir Charles MacCarthy's defeat and death,* the hostile tribes of the Searcies submitted their disputes to us, and the North Bulloms ceded the territories from which the teak is chiefly procured. In their distress, the Sherbro Bulloms threw themselves upon the protection of the Colony; and their enemies, the Cussos, sent messengers to sue for peace. The natives of Port Logo, when, about two years ago, their chief died, voluntarily requested to be admitted under the jurisdiction of the Colony; and, so far from any unfriendly feeling existing after General Turner's death, the Soosoos and Mandingoes referred their long and bloody disputes to the decision of the Colonial government, the king even offering to resign his turban if required; and they transferred the jurisdiction of their waters with such land as might be requisite, for the purpose of preventing any export of slaves. The king of Barra also, after positively refusing to the Governor of Senegal in person to rent to the French at Albreda, as much land as would form gardens, voluntarily transferred to the Colonial Government on behalf of his Majesty, the whole jurisdiction of the river Gambia, and one mile inland of its northern bank in the kingdom of Barra; and did in person assist at the commencement of a British fort, on the point which commands the entrance of the river."

This view of the subject will be amply exemplified in the following pages, where those who conceive this and all other "trials of their faith," to be "much more precious than of gold that perisheth," will have reason to anticipate that this much-abused Colony will "be found unto praise and honour and glory at the appearing of Jesus Christ."

In a commercial point of view, Western Africa is rising in importance every year, and settlements on the coast are becoming better appreciated as inlets for our manufactures into the heart of Africa. "Africa," says Sir F. Buxton, "presents an almost boundless tract of country, teeming with inhabitants who admire, and are desirous of possessing our manufactures. There is no limit to the demand, except their want of articles to give us in return." He elsewhere shews that the commodities which Africa might supply, and which she could exchange for our manufactures, are most numerous and highly valuable to us as articles of consumption and commerce. The slave-trade alone stands in the way of native production, and foreign legitimate traffic to an almost boundless extent.

But even at present Sierra Leone, together with the other British settlements on this coast, are far from deserving, on the score of ex-

* See former volume, p. 25.

pense, the hard names which have been so liberally dealt out to them. Mr. Martin, in referring to this subject, makes use of a letter addressed to the Secretary of State for the Colonies by Mr. Foster, of the firm of Foster and Smith, in which the following passage occurs :

" The annual direct and indirect advantages to the national industry from the (West Africa) trade, I estimate as per statement No. 1, at £463,234 : 19. and the annual benefit to the revenue, as per statement No. 2. at £207,873 : 13., exclusive of ship-building materials, and labor, as also some minor sources of national benefit, not enumerated. The total gain to the industry and revenue of the mother country, cannot be less than £600,000 per annum.

In another part of his letter Mr. Foster says :

" Striking out of the public estimates every charge belonging to the account of the slave trade, I do not think that the annual cost of maintaining our settlements on the Western coast of Africa, exceeds from twenty-five to thirty thousand pounds per annum, probably not so much, while the national gain is considerably above half a million per annum."

Mr. Foster alludes only to the parliamentary grants annually made to the Colony. The local revenue in aid of these grants, arising from import and other duties, amounted in 1835 to £10,000—it is now doubtless much greater.

In speaking of Western Africa as a field for European enterprize, the climate must ever form a subject of commanding interest—in fact it is the topic, in connection with Sierra Leone, which has of late years engaged public attention ; so much so, that while, except in religious or military circles, the circumstances of this Colony are almost totally unknown and unheeded, its name has almost passed into a synonym of the words pestilence and death, and friends and relations shudder as they listen to the announcement that this individual or that is about to proceed thither in a military or missionary capacity.

The climate of Sierra Leone is decidedly hostile under ordinary circumstances to European constitutions, hence it has obtained the appellation of " The white man's grave ;" but notwithstanding its bad name, if it is compared with the settlements on the Senegal, with Cacheo and Bissao, and the Portuguese factories, with the Gold Coast, or with the West Indies, there is strong reason to believe that the situation has greatly the advantage in point of healthiness.

It is not uninteresting to contrast European sensibilities at home on the subject, with the indifference—deplorable in some of its features, exhibited by those who are actually inhaling the pestilential atmosphere of Sierra Leone. A traveller,* whom we have already quoted, and who visited the Colony in the year 1834, after describing the

* F. H. Rankin.

melancholy feelings with which a European might anticipate a sojourn here, even for a short time, thus proceeds:—

"A slight intercourse only with the European residents is needed to modify his forebodings. Little apprehension of death is indicated by the countenances of the community. Active horsemen, bustling merchants, gay officials, move on all sides, with a cheerfulness little consistent with enduring dread of the King of Terrors. The church, he thinks, must surely be filled with a population hourly looking for dissolution. He visits it; it is nearly empty. There are a few black soldiers, a few black servants, and a goodly show of Sunday-school children, but scarcely any of the ill-fated whites preparing themselves for their inevitable interment:—where are they? They are enjoying the easy hours, released from the cares of the week; riding to the race-course, sailing on the bright estuary to Pirate's or Cockle Bay, or chatting at home. He casts his eye on the walls of the church, to decipher the tablets which must doubtless abound to the memory of those victims who are stated to be innumerable. Two marbles only he perceives, one on either side of the aisle; he reads the records on them, which state them both to have been erected to *one* and the *same* individual; and even this individual not a white martyr to the climate but a young man of colour killed in battle at the Gambia.

"He meets a party at the hospitable board. Every topic arises but that which he expects as the most obvious,—the state of universal peril. He is urged to plan excursions: he must visit the Gambia, run down to the Bananas, or make a tour round the Peninsula; and, if he be a man of nerve, must venture across the river to court the rather hazardous hospitality of the black despot Dalla Mohammedoo. No one hints at an early call from the undertaker. He is alarmed perhaps at the copious proofs of a hot atmosphere upon his brow; his medical friend assures him of the virtue of that most wholesome and unpleasant symptom. From those alone who delight in the sweets of monopoly, and dread the arrival of new competitors in office or in commerce, does he receive gloomy impressions."

Mr. Macaulay gives a list of thirty one individuals resident in Sierra Leone, during periods of from eight and ten to twenty-five, twenty-eight and thirty-seven years. Of these seven died after a long period of constant residence; the rest are living or died elsewhere. "The greater number of Europeans who lie buried at Calcutta, died under five and twenty, cut off in the first two or three years of their residence. The European population of Jamaica is said to undergo a total change every seven years; that of New Orleans in half that period: two thirds of the Europeans who come to reside at Havannah die within six months after their arrival; and in some of the Dutch East India Islands the

mortality is still greater. Mozambique was colonized with criminals from Goa as a sentence equivalent to death." *

Yet the following pages will too fatally shew that death sometimes makes sad havoc among the new arrivals in the Colony. It certainly has done so in the case of our missionaries, as the sad calendar which we have to exhibit, but too painfully attests; but it might not be unprofitable to enquire into the deaths connected with the mission, for the purpose of ascertaining whether such precautions as the climate imperatively demands for the preservation of health, had been taken in all, or the majority of these cases; or whether the duties of the clerical office do not sometimes involve hazardous exposure to weather, mental and physical exertion, sudden changes of temperature &c., all of which greatly militate against health, and predispose the system to the disorders endemic in a tropical climate.

Mr. W. Singleton, who was deputed by the Society of Friends in 1820 to make some enquiry into the native languages spoken on this coast, arrived in Sierra Leone early in 1821. In his Journal, speaking of the climate there, he says:—

"That a considerable number of Europeans die here is a fact; but it is my opinion that not one fourth of them die merely from the effect of the climate. If those who complain so loudly of the bad effects of the climate, were fully persuaded of the truth of their own complaints and desirous of life, would they not endeavour to counteract, instead of accelerating, the progress of those effects?

"A good manager here rises early, (six o'clock) takes a plate of roo-e, (like our oatmeal gruel) proceeds to business till eight—eats a sufficient breakfast—keeps as much in the shade as possible, at his books or other mercantile business, during the heat of the day—dines at four—always has a sallad on the table—drinks moderately—rises soon after dinner to walk till six, when he takes coffee, and, after sitting a while over a glass of wine and water, retires early to rest—and repeats, on the morrow, the routine of to-day. Thus he is able to reside twenty or thirty years on the continent, with a good portion of health."

The Deputy Inspector of hospitals at West Africa ascribes the prevalence of disease among Europeans to their mode of living, which he thus represents, "Breakfast is taken at rising—at eleven they sit down to 'relish,' consisting of soups, meats, and the highest seasoned dishes; wine is drunk as at dinner, and afterwards sangaree or brandy and water, which too frequently they continue sipping and drinking till late in the afternoon, sometimes to the dinner hour, (6 P.M.) "In all the countries," says Dr. Nicholl, "which I have visited, I never saw so much eating and drinking."

* Conder's "Modern Traveller."

A passage in the annual medical Report from the West Africa Station for 1832, falls strangely on our ears, accustomed as they are to hear of Sierra Leone as a Colony supported by British money for the murder of British subjects.

"Sierra Leone.—This station has continued this year, as during the two preceding years to *maintain its character for salubrity.*"

That Sierra Leone is healthy, when compared with other parts of this coast, cannot be denied. The West coast of Africa is, for the most part, low and swampy, while this peninsula consists of a bold headland, rising in consecutive hills backed by a chain of lofty mountains. Freetown, the capital, as we have already observed, stands upon a piece of ground which rises abruptly from the water's edge to the height of at least fifty feet. The greater part of the Colony is bathed by the salt water of the ocean. The Atlantic washes the entire coast from Cape Sierra Leone to its southern limit, and the waves of the estuary or river Sierra Leone lave its southern shore. In consequence of these advantages, the temperature of the Colony is moderate in relation to that of the neighbouring country. At Senegal the thermometer has stood at 131°, of Fahrenheit, and on the Gold Coast at 134°, while at Sierra Leone it ranges from 95° to 71°. At Senegal and at Guinea too the range is much greater.

The unhealthiness of this coast is ascribed to the rapid changes which take place at certain seasons of the year from heat to moisture and vice versâ: for four or five months the country is deluged with almost uninterrupted rain; according to a table drawn up by Dr. Winterbottom for one year, out of 122 days in the months of June, July, August and September, it rained 110. In July there was only one day dry, and in August two. The rainy season usually begins in May, and ends in September or October.* The stagnation of so much water in low grounds, together with the miasmata from rapidly decaying vegetable matter, which the rains call into sudden existence, are a fruitful source of fever, dysentery, &c., but from the elevated position of Sierra Leone, its freedom from swamps, and the natural barrier which its mountains and estuary present to the pestilential vapours of the neighbouring coast, it would appear to be comparatively exempt from these evils, and therefore ought to be proportionably healthy. "The mountains," says Mr. Martin, "in the vicinity of Freetown, are now generally cleared and cultivated, and the settlement is as healthy for European residents as any other tropical climate."

In the year 1817, Sir Charles MacCarthy, governor of Sierra Leone, divided the Colony into parishes, of which Freetown and its vicinity formed one, called St. George's parish: the other parishes, with their corresponding Negro towns, were St. Andrew's, Gloucester;

* See pp. 8, 9, of the former volume.

St. James's, Bathurst; St. Peter's, Leopold; St. John's, Charlotte; St. Charles's, Regent; St. Paul's, Wilberforce; and St. Patrick's, Kissey. The reader will become sufficiently familiar with the names of these villages of liberated Africans as we advance. We shall add here the dates of the formation of these, and others, for the advantage of reference: Leicester, 1809. Regent, 1812. Gloucester, 1816. Kissey, 1817. Leopold, 1817. Charlotte, 1818. Wilberforce, 1812, reorganized 1818. Bathurst, 1818. Kent, 1819. Isle de Loss, 1819. Banana Isles, 1820. Waterloo, 1820. Allen Town, 1826. Calmont, 1826. Grassfield, 1826. There are besides these, of more recent formation, Newland, Denham, Frasertown, Rokelle, Hamilton, Goderich, Aberdeen, Murray, &c.

The Governors of this Colony have been very numerous. The following gentleman have successively filled that office down to a recent date:—J. Clarkson, Esq. March 16, 1792; W. Dawes, Esq. December 31, 1792. Z. Macaulay, Esq. pro tem, April 1, 1794. W. Dawes, Esq. returns 1795. Z. Macaulay, Governor, 1796. T. Ludlam, pro tem, 1799. W. Dawes, January 4, 1801. Captain W. Day, R. N. February 15, 1803. J. Ludlam, Esq. August 28, 1803: J. Ludlam, pro tem, January 1808. T. Perronet Thompson, Esq. July 27, 1808. Captain Columbine, R. N. Feb. 12, 1810; Lieut. R. Bones, R. N. pro tem, May 1811; Lieut. Col. Maxwell, Governor in chief, July 1, 1811; Lieut. Col. MacCarthy, (Lieut. Gov.) July 11, 1814; Lieut. Col. MacCarthy, Governor in Chief, Nov. 29, 1815; Captain Grant, 2nd W. India Regiment, pro tem, July 25, 1820; Brig. Gen. Mac Carthy, Governor in Chief, from 20° N. to 20° S. lat. November 28, 1824. Major Gen. Turner; Major Gen. Sir Niel Campbell; Col. Denham; Lieut. Col. Lumley: Major Ricketts; Col. Findlay; Mr. Temple; Major Campbell; Col. Dogherty; Col. MacDonald; Dr. Ferguson; N. MacDonald, Esq.

With a few desultory notices of African life and manners as exhibited in the Colony, our introductory sketch must conclude.

In the article of clothing, the negro's love for finery is proverbial. Men and women, especially among the liberated class, earnestly aspire after such attractions as a gaudy style of dress can bestow, and often the most grotesque and ludicrous adoption of fashionable usages in this respect, meets the eye, especially on the Sabbath-day, and in the house of God, where at least such vanities should not intrude, proving how readily Satan can adapt his weapons of antichristian warfare, to any clime or species of humanity. While the Maroons, Settlers, and liberated Africans affect the English style of dress; the Mahommedan tribes, such as the Foulahs, and Mandingoes, tread the streets of Freetown, in the elegant simplicity of

their native costume.* The Kroos content themselves for the most part, with the absence of all clothing, except the country cloths of their native land. There is perhaps no town of similar dimensions, where so great a variety of costume is exhibited as in Freetown.

The liberated Africans anoint their bodies with palm or nut oil, and sometimes with a species of vegetable butter: † and besides the national marks before mentioned, various figures are frequently cut and scored on their face, arms, breast, and back, exhibiting the appearance of raised stripes, or as if threads were passed under the cuticle.

The negroes are great smokers of tobacco, they also take snuff, but by the mouth instead of the nose,—a more offensive and injurious mode than the ordinary one, since the breath is materially affected, and the teeth and gums decay. The snuff is placed either between the lower lip and teeth, or on the tongue. Both sexes indulge in this odious practice.

Their food consists principally of yams, rice (their favorite food) cocoa, cassada, maize &c. with meat or fish, which they are said not to object to when a little high in flavor. Palm-oil flavored with shallots, capsicums &c., is always eaten with it. But their favorite dish is palaver sauce, which is composed of smoked meat or fish, or both together, and vegetables seasoned with various spices, and pungent plants. Palm oil is an indispensable ingredient, imparting to the dish the peculiar relish for which it is celebrated.

Various articles of diet composed of vegetables, spices, and the never-failing palm oil, are hawked about the streets of Freetown, and meet a ready sale. The principal vegetables employed are cassada, maize, or Indian corn, rice, different kinds of leaves, shallots, &c.

Drunkenness is not a common vice among the negro race, although unhappily its European prevalency is fully exemplified in the case of British sailors, and others of like class in the Colony, and the number of rum shops in Freetown, affords abundant facility for its indulgence; but Africans are said to prefer beer to rum, and they have several exhilarating beverages of home manufacture, to which they are very partial. The principal of these is palm wine, which is procured after the manner stated in the note at page xxi. Besides this, they make

* See preceding volume p. 14. The converts, of these Mussulman negroes, of whom unfortunately there are many in the Colony, especially among the Akus, adopt their garb though after a more humble fashion.

† It is a curious fact which may just be noticed here, that the Rev. T. Müller, chaplain to the Niger Expedition, conceived the idea of anointing his body with oil, as a protection against the river fever, and that he was one of the few persons who were exempted from an attack of that deadly pestilence. Whether there was anything of cause and effect in the experiment, and the worthy chaplain's immunity from the fever, is a question for "the profession."

an intoxicating drink, called jin-jin-billy, more properly jin-jin-Burrah, which is of Soosoo origin,* and a species of country beer called otto, or according to Winterbottom, pitto: prepared from the Indian corn, Guinea corn, or the pine apple.

Dancing is a favourite amusement, and is pursued with great avidity during the moonlight nights. Each tribe has its own peculiar measure, but the universal musical-instrument employed on the occasion, is the tom tom; a small drum, shaped like an hour-glass. A song composed for the occasion, is at the same time sung by some young females, and the whole party of dancers join in the chorus: these songs are very simple, consisting often of the repetition of a single word or sentiment, but sometimes celebrating some person or incident of general notoriety. Dancing is often continued all night, and proves very inconvenient to the European residents, by the disturbance which it occasions during the hours devoted to rest. There is much fear likewise, that these moonlight meetings are the fruitful source of evils, of a more serious character to the younger participants in such nocturnal and exciting orgies. Strong drink being frequently indulged in on such occasions, and the dancers, under the double stimulants, often arriving at a perfect delirium of mental and physical intoxication. This dance is called by the Maroons, a Tallala, and by the settlers, a Kon King. The liberated Africans call it simply a play. As might be expected, the Christian Missionaries have set their faces against this amusement, not without success, as regards their own people at least. The native Mahommedans look with disdain on such frivolities.

The liberated Africans as a class, are not remarkable for their honesty. They often go on thieving expeditions, and on such occasions, adopt the ingenious expedient of greasing their skin, that they may the more readily slip through the fingers of their captors: of course these practices are repudiated by such of them as make a profession of Christianity.

Many of the liberated negroes have made skilful and industrious artisans; they, in their several capacities, as carpenters, masons, &c. have erected the houses and other buildings in Freetown, and several of them, as has already been observed, have secured for themselves an independence, by their frugality and success in business. The meat markets are supplied by the Foulahs, who are, par excellence, the graziers of Western Africa, and the women of all tribes are the fishmongers of the Colony.

Capital punishments are said to be of rare occurrence. Murder and

* Winterbottom calls the plant from which this liquor is produced Yin-ying, and says, "It is first burnt for a certain time, and the ashes are afterwards infused in water; a fermentation is thus produced, which renders it (the liquor) intoxicating when taken in large quantities."

kidnapping,* seem to be the crimes for which the extreme penalty of the law has ordinarily been incurred, but it is to be hoped, that these offences are on the decline. Testimony will be borne in the following pages, to the ability and uprightness with which the liberated Africans promote the ends of justice, both as constables to detect, and jurymen to try offenders against the law in the Colony. The Court of Justice at Freetown, forms the uppermost story of the jail, which is a large building, situated at the west end of the town; in which there are twenty cells in the basement story for persons accused of capital crimes, over these is the debtor department, and a prison for delinquents charged with minor offences. Above all is the court used for Civil, Admiralty and Criminal business, in which the Chief Justice and two members of Council, as assessors, preside.

The liberated Africans are subject to numerous diseases, chiefly engendered on board the slave-ships, in which they are literally packed for exportation. After capture and relanding at Sierra Leone, dysentery carries off many, fever dispatches others, and some become, or have become insane. Incurable distortions of the spine and limbs are not uncommon, and cutaneous diseases † of every variety and degree of obstinacy, mark the emancipated slave. The small pox often commits great ravages among these people, and vaccination, that most blessed antidote of the white man, frequently fails in the cure of the negro, either from some effect of the climate upon the lymph, or some other unascertained cause. In the years 1837 and 1839, the small pox raged with much virulence in the Colony. Dropsical disorders are of frequent occurrence, and the usual remedy, tapping, most commonly fails in the case of the African. Scorbutic affections of the groins, and relaxed uvula are very prevalent, so are ophthalmic, paralytic, and rheumatic complaints. All the Africans of the Colony are subject to an affection, which exhibits itself in an unconquerable drowsiness, medical men call it Lethargus, of the class Neurotica, but the negroes designate it "sleepy sickness," or "sleepy dropsy." "At the commencement of the disease, the patient has commonly a ravenous appetite, eating twice the quantity of food he was accustomed to when in health, and becoming very fat. When the disease has continued some time, the appetite declines, and the patient gradually wastes away." ‡ Even while eating,

* Kidnapping consists in inveigling or forcing the liberated Africans across the estuary to the Bullom shore, and reselling them into slavery; a practice it would appear of common occurrence at a not remote period. The Mahommedan nations, especially the Foulahs, are suspected of having been deeply implicated in this nefarious procedure, by which it is said thousands of emancipated negroes, have been from time to time abducted from the colony.

† The principal of these are Kra Kra, a species of itch, Leprosy, Elephantiasis, Noli me tangere and Frambœsia, or Yaws; to this last disease we have briefly referred in a note at p. 469, of the last volume.

‡ Winterbottom.

the sufferers will fall asleep, although many of them will not sleep well at night. When once fairly developed, this disease invariably proves fatal.

A most commodious hospital has been erected in the village of Kissey, four miles from Freetown; it consists of an upper and lower hospital, a Lunatic Asylum, apartments for the medical attendant, hospital accountant, and matron, &c., and accommodation for several hundred patients. The hospitals are under the medical superintendence of the Colonial and assistant Colonial surgeons. There is also a hospital apothecary, with the usual staff of matrons, dressers, &c. Besides Africans, natives of various countries, usually British and foreign seamen, are among the patients admitted. The foreigners are generally natives of Spain, Portugal, France, America, Italy, Denmark, &c., and the Africans represent at least thirty different tribes. Each liberated African patient is allowed three pence per day for diet, and the articles usually purchased, are rice, palm oil, salt, beef and vegetables. The allowance to distressed European seamen is generally limited to a shilling. In the year 1838, there were admitted into this hospital, including adults and infants, male and female 2,744 patients, of whom more than one half, or 1,509 died, and 1,264 were discharged (we presume cured).* In 1839, the numbers stood thus: admitted 2,773: died: 1,635; and in 1840, when an evident improvement appears, the deaths were 541, out of 1181 admitted.

Mr. Clarke, assistant surgeon, accounts for this vast mortality on various grounds. For example, the exhausted state in which the liberated captives arrive—many even expiring on the way to the hospital; the aversion to have recourse to European remedies for their complaints, until they have tried all those of a native kind with which they or their countrymen are acquainted, and the difficulty of obtaining such information from the patients as will enable the medical officer to arrive at a true diagnosis of the cases presented for treatment. Still it is melancholy to contemplate the immense annual sacrifice of human life which the above numbers exhibit, and the question arises, without impugning the skill of the medical gentlemen whose painful duty it is to witness such wholesale mortality, whether the science of therapeutics has not some yet undeveloped resources to avert the fatal antagonism to human life, both native and European, that lurks in the soil and climate of Africa.

The Negroes dread to sleep in the open air, being sensible of the least variation of temperature, and much subject to rheumatic attacks. The floor of a hut covered with mats serves all the members of the

* For these and several other interesting details, the writer will again acknowledge his obligation to Assistant Surgeon Clarke, recently—and we believe still—attached to Sierra Leone medical department.

family for a bed, where they lie huddled together with no covering save the country cloth during the dry weather,—but wrapped up in all the garments they can procure, and with a fire in the midst of them, when the rainy season arrives.

We need not extend these observations, as the social condition of the liberated Africans, both in Freetown and throughout the several villages of the Colony, will come frequently under review in the following pages. What is here said, will, we trust, lend an interest to the subsequent Missionary statements, and assist with them in calling forth from British Christians a more enlarged development of sympathy for Africa, than has yet been exhibited; and substantiating the claim of the Negro, which has often been denied, to the blessings of moral and intellectual cultivation, on the uncontrovertible ground of successful result in the case of any attempts yet made to confer them. Intercessory appeals have often been made to the Christian world for Africa; she is now able to plead for herself—so far have Missionary efforts been successful. In one sense Ethiopia stretches out her hands unto God, in another she stretches them out to the Churches of Christendom for patronage and support. May she so faithfully and perseveringly plead in every sense, as soon to be able to "lengthen her cords and strengthen her stakes!"

CHURCH MISSIONS

IN

SIERRA LEONE.

CHAPTER I.

Among the subjects of inquiry to which the Committee of the Church Missionary Society directed the attention of the Rev. Edward Bickersteth, previous to his departure for Africa at the beginning of the year 1816, were the following:—

"The state of education in the colony of Sierra Leone.

"The number of children therein.

"The most promising measures for providing for the education of all the children in the colony.

"The number of schoolmasters and schoolmistresses required for the entire education of the colony and settlements.

"The preparation which may have been made for the erection of the Christian Institution, with the further measures which should be pursued for accomplishing this work with all convenient despatch.

"The suitableness, or otherwise, of the plans sent out from this country, of the principal buildings, and of settlers' habitations.

"The best arrangements which can be made for the regulation of the Institution, and for the establishment of the children after they shall have been educated.

"The towns and villages within the colony; the number of inhabitants under the British government; their languages and religion; the

provision made for their religious instruction, and the education of their children; and the measures which the Society may pursue with public advantage in these respects."

On these subjects much valuable information is contained in Mr. Bickersteth's journal, which is inserted at large in the preceding volume. But besides this journal, Mr. Bickersteth furnished to the Committee a special report of his visit to Western Africa, in which he enters more minutely into the circumstances of the colony, furnishing the most satisfactory replies to the inquiries of the Committee. That part of the report which refers especially to Sierra Leone is as follows:—

"The number of inhabitants in the colony is calculated, I am told, on a moderate scale, at between 9,000 and 10,000. But there being no census, I could not obtain an accurate return of the number of adults or children. I should think the entire education of the colony would require, including the teachers now there, twelve schoolmasters and twelve schoolmistresses.

"In the colony we have no difficulty, but the want of teachers, in providing for the education of all the children. It has pleased God to place those in authority therein, who seem disposed, in every way, to promote both its temporal and its religious interests. His Excellency Governor MacCarthy, and the chief justice Dr. Hogan, not only warmly second every attempt to do good, but are the first to suggest and carry into effect plans for benefiting the colony. I feel constrained gratefully to acknowledge their kind assistance and advice, on every occasion in which I had to request it.

"And here there is a most extended field for every exertion. Recaptured negroes are continually brought in, who are in the most deplorable and wretched condition—naked, ignorant, weak, sick, diseased; and in every form of wretchedness that can be imagined of creatures dragged out of the hold of a slave-ship, the masters of which seem to have lost all the feelings of human nature.

"These poor negroes are received, clothed, and provided for by Government. They are placed in the different towns in the colony which I shall afterwards enumerate; and are supplied with clothing and regular rations of food, till they are able to maintain themselves. Many of them, alas! soon fall victims to the hard treatment which they had received on board the slave-ships: and many, if not most of the others, remain, for want of European assistance, in a deplorable state of ignorance, indolence, licentiousness, and sin.

"To remedy these evils it appears to be of the first importance, without delay to communicate that religious instruction, which, when truly received, will effectually arrest the progress of evil, and furnish a

stimulus amply adequate to excite these poor fellow-creatures to industry, and become the seed of every mental and moral improvement.

"Nor must we here calculate the supply by the mere numerical population. Not to speak of its continual increase, nor of the disabling effect of the climate on Europeans; the degradation into which the recaptured negroes are at present sunk requires a much larger proportion of European assistance than in other cases.

"Sierra Leone is, moreover, the central point, as it were, whence the blessings of religion and civilization may be diffused throughout a great part of Africa; and Britain thus benevolently and nobly make some requital for the wrongs of that much-injured country.

"I proceed to state the present condition of the colony, having myself visited all the towns, except Bassa, and having no doubt of the general correctness of that information which I could only obtain from others.

"Free Town appears to be in an improving state. It may contain, including the adjoining towns, upward of 3000 people, or about one-third of the population of the whole colony. Most of the houses are built of wood; but stone-houses are increasing in number. The first want which strikes a stranger is, that, though there is a large gaol, there is no church. Some accidental causes have hitherto prevented the building of a church; but one will now be erected without delay. Public service was performed, when I first arrived, in a room hired for the purpose. It is now conducted in the court-room, over the gaol. There are several places of worship not belonging to the Establishment: the principal of which is one under the care of the Rev. Mr. Davies, who is a highly respectable, zealous, and excellent minister in the Methodist connection, who has done much good in the colony, and has always shown himself very friendly to the Established Church. The other places of worship are, I am informed, under the direction of native teachers.

"Adjoining Free Town is the Krooman's Town; which contains, it is said, 700 inhabitants. They seem a fine, intelligent, laborious race of men, who go through all the hard work to be done in the colony. They are much attached to their country, and to its superstitions; but I saw nothing that led me to think them indisposed to receive instruction, and they are immediately within our reach.

"Not far from Kroo Town is the Soldier's Town, where the black soldiers and their families live. This is said to contain 600 inhabitants.

"It appears to me that a missionary would have a wide and most important field of labour in these two last-named places.

"I will now give such information respecting the towns of the recaptured negroes as I have been able to collect.

"It may be observed, in general, that the negroes are, at present,

far inferior to the settlers in Free Town, in respect of dress, manners, acquirements, and civilization; though some of them are rapidly improving.

"Adjoining to the Christian Institution of the Society on Leicester Mountain is Leicester Town, the oldest of those establishments, having been formed in 1809, and enlarged in 1810. It is nearly three miles from Free Town, and may contain 150 inhabitants, who are a mixed people—Jaloofs, Bambarras, and Yeolas. There is a pretty large quantity of land cleared in its neighbourhood. This town may be considered as sufficiently provided with religious instruction from its vicinity to the Christian Institution. Several of the inhabitants attend family-worship there. The houses are, in general built in the country fashion —some being circular, others oblong, and some square. They are wattled, mudded, and covered with grass roofs. They consist generally only of one or two rooms. The road to Hogbrook, or Regent's Town, passes through Leicester Town.

"Cabenda or Congo Town, and also Kosso Town adjoining, were formed in 1811. They are nearly four miles from Free Town, to the south-west, near the signal-station, and may contain about 400 inhabitants, almost entirely Congo and Kosso people. They are here literally impatient for religious instruction, and were jealous that Mr. Wenzel should have been placed at Kissey Town. I felt grieved, that, for want of missionaries, I was obliged to leave them totally without the means of obtaining that religious knowledge for which they thirst. The houses are more scattered in this place than elsewhere. The people seem particularly industrious; and I cannot but recommend it as a promising station for an English clergyman.

"Kissey Town is on the opposite side of Free Town, about three miles distance beyond; not far from the site of what was formerly Granville Town. With the knots of huts in the neighbourhood, it is supposed to contain 400 inhabitants. It was formed in 1812. The people at this town had built a place for a school, and for worship; and it seemed desirable, on every account, to gratify that wish for religious instruction which they manifested. I was glad, therefore, to have it in my power to place there the Rev. C. F. Wenzel, your late missionary at Canoffee. The governor had ordered a temporary building to be erected for him, of which he took possession on the 5th of June.

"The Portuguese Town, about half a mile from Free Town, may contain 150 or 200 people. They understand but little English, and were settled in the colony chiefly in 1813.

"The Bassa Town was also formed in 1813. It is situated beyond Cabenda, about five miles from Free Town, and near the sea. The number of people at this place is said to be about 150. This is the only town in the colony which I have not seen.

"Regent's Town, formerly called Hogbrook, is by far the most considerable town of recaptured negroes. It is nearly five miles from Free Town; and was formed in July 1813, chiefly by people brought by a slave-ship from Mesurado, principally Foy people, but it contains some of almost all the neighbouring nations. Its population may be about 1100. There is a plain, handsome, stone church nearly finished; and a house is to be erected for the residence of a chaplain. Though the houses built by the recaptured negroes are, at present, in rather a miserable condition, and overstocked with new comers, yet such measures are carrying on, under the direction of his Excellency, that I doubt not but in time the appearance of this place will be much changed for the better. Mr. Hirst, the first schoolmaster, has, for want of other assistance, been acting as the superintendent of the recaptured negroes at this station. At the request of the governor, our schoolmaster and schoolmistress, Mr. and Mrs. Johnson, will occupy Mr. Hirst's place; and they are to have such assistance, as will enable them to undertake the care of a school. The Committee will easily conceive how much I regretted, that it was out of my power to fix a minister in this most important and extensive field of labour, in which a church is built, whilst there is as yet no clergymen to occupy it. When Mr. Garnon arrives, Mr. Butscher purposes to devote some time regularly to this place; but it imperiously calls for an English clergyman, and I promised strongly to represent its wants to the Committee.

"New Town is a collection of small huts, built more together, and more like the native towns, than the other places. It is about two miles from Regent's Town, toward Kissey Town, and may contain 250 people. The ground was laid out for it in May 1814. The people are chiefly Jaloofs, Mandingoes, and Susoos. They understand very little English, and appear to be in a much more backward state than others. There is a considerable quantity of land cleared between this place and Regent's Town.

"About a mile farther is the site of an intended town, to be called Leopold's Town; not yet built, but for which preparations are making. I was informed that another town was also in contemplation, to be named Charlotte's Town.

"I have probably, in most of these cases, underrated the population, and there is a considerable number in small knots of huts, dispersed in different places over the colony.

"I have been thus particular in enumerating the places in Sierra Leone, not only in conformity with my instructions, but in the full persuasion that, at present, this is the most important scene of the society's labours on this coast, and therefore calls for its chief attentions and exertions."

From this report it appears that up to the period of Mr. Bickersteth's visit, the only steps which the Society had taken for the occupation of the colony, was the erection of the Christian Instititution on Leicester Mountain, in the year 1815, and the supply of the office of government chaplain by one of their missionaries since the year 1806, when Mr. Nyländer with their permission undertook the duties of resident minister to the colony, and continued to discharge them until the 1st of October 1812, when he removed to the Bullom Shore, and was succeeded by Mr. Butscher the following year.

Growing suspicion of the present impracticability of carrying on their Christian labours among tribes devoted with savage enthusiasm to the accursed slave-trade, had induced the Committee to turn their eyes to the rising colony of Sierra Leone, some time previous to the visit of their assistant-secretary; and their sympathies in favour of that splendid monument of British philanthropy were considerably stimulated by the anxiety expressed by each succeeding governor of the colony, for some adequate provision for the spiritual wants of the inhabitants, multiplied as these continually were by fresh accessions of liberated slaves from vessels captured on the coast.

The surrender of all the missionary settlements among the natives conduced to a decided concentration of effort within the precincts of the British colony, where, as we have more than once observed, an overruling Providence had prepared for Christian philanthropy a field of labour the most propitious for the future regeneration of Africa, and where every instrument, human and divine, lay within reach of the Society, for the prosecution of their Christian task. The word of God could have free course among a population placed beyond the reach of native violence; and to every application for pecuniary aid for spiritual and educational purposes, either from the Society or the local authorities, the British Government had acceded with a cordiality truly paternal.

Already the Christian Institution, erected on Leicester Mountain, about three miles from Freetown, where 1100 acres of land had been granted to the Society, was shedding its rays of promise over the gross darkness of the vast continent that stretched out before it. At Mr. Bickersteth's departure there were about 350 children of both sexes enjoying the advantages of this excellent asylum. The boys were for the most part instructed in different trades, as carpenters, sawyers, masons, and shingle-makers; and the girls in such occupations as were suited to their sex and condition; and, above all, every effort was made to lead them to a saving knowledge of the divine truths of the gospel.

The Church Missionary Society made an arrangement with the British Government, by which it agreed, at its own charge, to maintain and educate 200 of the children who might be assembled at Leicester Mountain, provided Government would support all above that number.

It will be recollected that these children had all been liberated from slave vessels, and were at first supported at the rate of £5 per annum for each child, by the bounty of benefactors in England, who had the privilege of affixing names to the objects of their Christian benevolence. When, however, the Society was induced to confine its efforts to the colony, the separate fund for that purpose was discontinued, and the £5 per annum hitherto contributed by private charity, was then allowed by Government for every child above the stipulated 200, for whose support and instruction the Society made itself responsible.

Soon after the departure of Mr. Bickersteth, many of the children, especially the girls, died, chiefly from the effects of the hardships which they had suffered on board the slave-vessels out of which they had been liberated; the small-pox also visited the Institution in the year 1817, and carried off a few of the children.

Mr. Bickersteth, aware of the importance which the Society attached to this institution as an instrument of future good to Africa, had drawn up, previous to his departure, some special rules for the regulation of its internal affairs, and the direction of those whom he appointed to conduct them. Without transcribing these rules, we may mention a few heads of the economy which he prescribed: Mr. Butscher was to occupy the post of superintendant for the present. Mr. Horton was to conduct the boys' school on the British system,—keep the accounts,—manage the provisions,—make monthly returns to the governor and chief justice of the progress of the schools, and in the absence of the superintendent to conduct family prayers with the boys. Mr. Düring was to take charge of the boys when out of school, and of those in the hospital, besides supplying Mr. Horton's place in the school during the latter's temporary absence. The girls were committed to Mrs. Horton and Mrs. Düring, who were to instruct them in every necessary branch of female education, and to have charge of all the children's clothes.

As regarded the children, the general principle was to be acted upon, that they should be employed half the day in work, and half the day at school; and this principle was to be so regulated, that one moiety of the children should be learning while the other worked; while the children and their periods and modes of employment could be so alternated as to produce variety. This rule, however, admitted of exception in the case of the more forward and promising boys, who might be exempted from manual labour altogether, and permitted to attend school all day. The school hours of the boys were to be from seven to eight, and from nine to twelve in the morning; and from two to five, and from six to seven in the evening. Those of the girls were the same with the exception of the first hour in the morning and the last in the evening.

All were to rise at daybreak, when the boys, six of whom were to be

under the care of a captain, and thirty of a major, and this at all times out of school,—should go to the bush to wash: on their return to be examined, and then to assemble in their school-room, as the girls should in their's at the same time, for family worship. The girls then should go to wash, and the boys to school. Breakfast at eight o'clock and dinner at five: all intermediate hours not occupied at school were for recreation, when gardening, &c., was to be encouraged.

On Sunday, divine service was to be held at ten o'clock, and at two in the afternoon. From twelve to one, and from four to five, catechizing was to be carried on by Mr. Horton among the boys, and by Mr. Düring among the girls, or by the superintendant in both cases.

Provision was likewise made for the admission of adult settlers to occupy part of the land granted to the Society, and to enjoy the advantages of Christian worship and instruction, both on week-days and Sundays. These were to be admitted by the superintendant, who was to allot to each a portion of land not exceeding ten acres, nor less than two, at his discretion,—to be maintained by, and to work for, the Society, till their first crop was produced, and afterwards to maintain themselves, and pay one shilling per annum for every acre which they should occupy. The settlers, however, were to be subject to dismissal for improper conduct, to which, as well as to all the other regulations, they should be required to signify their consent in writing.

A second great means of spiritual improvement for the colony which now occupied the attention of the Society, was its division into parishes according to a plan formed by Governor M'Carthy, who, it will be remembered, had expressed to Mr. Bickersteth his disapproval of the Society's exertions at a distance from Sierra Leone, while such an obvious and promising field of usefulness presented itself within the colony. Soon after Mr. Bickersteth's return, the committee proceeded to lay the substance of his communications before the Government. Lord Gambier, president of the Society, accompanied by a deputation from the committee, presented a memorial to Earl Bathurst, in which Governor M'Carthy's plan was embodied, and an offer made on the part of the Society to assist in putting it in execution. The deputation was most courteously received by the minister, who expressed his cordial desire to co-operate with the Society in every effort for the benefit of the colony; and by a subsequent communication from his Lordship the committee were informed that measures would immediately be taken for the erection of two churches in Free Town, and afterwards churches in the several country parishes of Sierra Leone.

The way of the Society was now clear, and its duty obvious. A pious and active clergyman was to be provided for each parish in the colony, and its educational system to be placed on a regular and efficient footing. By official returns published at the time, it appears that

there were 2104 scholars under instruction in West Africa, all of whom, with the exception of 136, were under the care of the Church Missionary Society; and on this account it was hoped that Government would share with the Society in the burthen of the arrangements which were contemplated.

At the beginning of the year 1817 the Society's missionaries and schoolmasters within the colony were allocated as follows: the Rev. L. Butscher, having resigned his chaplaincy of Sierra Leone in favour of the Rev. Mr. Garnon, was settled as superintendant at Leicester Mountain, where he was assisted by Mr. and Mrs. Horton. The Rev. C. F. Wenzel occupied Kissey Town, having Mr. Bremant for his assistant. Regent's Town was solely superintended by the Rev. W. A. B. Johnson, who had recently been ordained by the Lutheran clergymen connected with the mission according to the rites of that church. Mrs. Johnson faithfully shared the pious labours of her husband. Mr. and Mrs. Düring, who had been appointed to the Christian Institution by Mr. Bickersteth, were, at the request of the governor, removed in December 1816, to a newly-formed town named Gloucester Town, where about 130 negroes were at first committed to their charge; and Congo and Cosso Towns having been united and named Wilberforce Town, received Mr. Cates as the instructor of their associated populations.

On the 9th of January 1817 was laid the foundation-stone of a new church at Free Town. The Rev. W. Garnon read part of the eighth chapter of the First Book of Kings, in which the dedication of the temple by Solomon is recorded, and applied it to the occasion. The governor, assisted by the chaplain and some other gentlemen, having laid the stone, delivered an appropriate address. The 100th Psalm was then sung by the whole assembly, and the guns of the fort fired a salute in honour of an event, from which the most important and permanent advantages were anticipated for the colony.

As the different colonial stations begin to assume a settled form of self-management under their respective missionaries or schoolmasters, each will deserve a separate consideration, and will, it is hoped, in its peculiar circumstances, furnish matter of interest and edification to the reader. Sufficient has been said, as to the object for which the negro villages were formed one after another, and of the manner in which each was made to assume the appearance of order and civilization. The coincidence of sentiment and purpose that existed between the British Government and the Church Missionary Society, as regarded the thousands of degraded beings who were being continually landed on the peninsula, in all the helplessness of physical and moral debasement, was productive of the happiest effects. Church and State went hand in hand in every practical effort to convert a wilderness into a garden, and the Most High, who ruleth in the kingdoms of men, and blesseth

even the cup of cold water from the hand of a disciple, looked down with favour on the sacrifices of a Christian nation, and the faithfulness of a Christian church. Sierra Leone, the subject of much abuse and misrepresentation, presents at the present day one of the proudest monuments of British enterprize and philanthropy, and is destined, we doubt not, to be spoken of throughout eternity, as the birth-place of many a Christian warrior, who shall issue forth throughout the villages and savannas of his native continent, to do battle for the faith once delivered to the saints.

Regent's Town claims our first notice, being, as Mr. Bickersteth has told us, by far the most considerable town of recaptured negroes, and, as we shall presently see, the most signally favoured of Him to whose glory it was raised. Its locality and appearance have been adverted to by Mr. Bickersteth, who confided it to the charge of Mr. and Mrs. Johnson. Its population was then about 1100, but at the commencement of 1817, the number of recaptured negroes in this village is stated to be not less than 1800. Its handsome stone church was then finished, and many persons, adults, and children, were under education.

Mr. Johnson's own description of the scene of his valuable labours, cannot fail to be interesting: "Our place has become," he writes, "a most romantic spot. It is surrounded by high mountains, one rearing its head above another, and all covered with trees and bushes continually green. Streams descend in different directions from the narrow cliffs with immense rapidity, and form, when united, a large brook which runs through the middle of the town. On the banks is a meadow for the cattle belonging to our people, which is always green.

"Our home, the church, and the school-houses for the boys and girls, stand together in a large enclosure on one hill. The remainder of the hill contains about twelve acres, and has been brought, with the help of the children, into a state of cultivation. I think we shall have nearly enough provision from this farm next year to supply the school. We have now planted it full with cocoas, cassadas, plantains, bananas, and coffee.

"In front of our house, on another hill, is a part of the town, which extends also on our right and left. Behind us, on a higher hill than ours, the governor has erected a cottage.

"From every part of my house I can see the whole town. Around the town are the people's farms. From these farms no less than eight mountains rear their heads and form a chain around us."

Previous to Mr. Johnson's ordination he was directed by Mr. Bickersteth to read parts of the Liturgy and a sermon on the Sabbath, for those who were under instruction. The Lord was found to be indeed in these services; and this holy man and his faithful partner were early

enriched with such fruits of their labour as their hearts could fully appreciate. A few extracts from his journals at different consecutive periods, will bring him and his work fully before us.

"July 14, 1816. Sunday. Morning and family prayer between five and six o'clock. The house full. Began worship, by singing a hymn, of which the natives are very fond. Read and explained the latter part of the forty-sixth chapter of Jeremiah: sung another hymn, and concluded with prayer.

"At eight o'clock three women came and stood by the door. I asked what they wanted; they replied, 'To learn book.' I gave them three alphabet-cards, and they received instruction till nine o'clock.

"At ten o'clock, divine service. Opened worship by singing a hymn. Read the church service; sang a hymn; prayed; explained the eighteenth chapter of St. John. Spoke on the fall of man; the sufferings of Christ, and the necessity of these sufferings. Concluded by singing a hymn and prayer. The whole house, piazza, and windows full; some obliged to stand in the yard. Oh! may the Holy Spirit bless these few imperfect remarks which have been made! At three o'clock divine service as before; explained Acts ii. 36—38. The house and piazza full again.

"After service I went with George Lancaster to a neighbouring village, in order to explain the scriptures to the people. We were overtaken by heavy rain; however, we went on, and I spoke a few words through an interpreter to some women who were sitting under a shady or open house, but was prevented from continuing, by the rain. Went home to change clothing. At seven o'clock divine service again as usual. Read and explained Acts xiv. 1—7. The whole house full again; some standing outside. May the Holy Spirit give the increase!

"July 15. Monday. At daybreak family prayer; the house full. Read and explained the fourth chapter of St. Luke. After family prayer many people assembled to receive clothing which the governor had directed me to give them as an encouragement to build farms. I gave to some; but not being well acquainted with others, I told them that I would come and see them at their respective farms, and give them according to their industry."

After divine service on the preceding day, Mr. Johnson had given notice to the settlers to send to school the children who were under their care, this morning when the bell should ring. Those settlers lived at various distances, as far as a mile, and had under them two, three, or four, or five boys each. He thus reports this first assembling of his scholars:

"At nine o'clock rang the bell for school, as I had apprized the people yesterday that I should; when ninety boys, besides girls, made their appearance. I formed them into four classes, and appointed four teachers who knew the alphabet, and put all the names down, and also the names of the farmers, many of whom came themselves, and brought their boys. Having people at work clearing the ground and burning the wood, I was obliged to go, as soon as I had put the school in order, and look after them—returned, and discharged the school.

"In the afternoon many people came 'to talk palaver,' some about their farms, and some about clothing, and others came 'to learn book.' I told them that I would open an evening-school about six o'clock for the grown people, as I had before promised. At six o'clock accordingly I rang the bell for the adult school, when thirty-one men and twelve women made their appearance. I divided them into four classes, and appointed four teachers—George Lancaster and three others.

"I kept school under a shade, which is used instead of a gaol, and my wife had the women in the house.

"At eight o'clock rang the bell for family prayer, when the number increased, and we were under the necessity of going into the gaol to keep family prayer. Read and explained the eleventh chapter of St. Luke.

"May God the Holy Spirit teach and prepare me more and more for the great and important work I am now engaged in!"

On the 18th, he wrote—

"I have been enabled by the help of God to open schools both for children and adults. Ninety-eight boys are now standing before me, in eight classes. Glory be to the Saviour! who has given me plenty of work to do, and health and strength to do it.

"The adult school which I have opened consists at present of thirty-five men and sixteen women; and as soon as we shall have more convenience I have no doubt but we shall have plenty more; though people will say that the Africans are like a tornado, which comes all at once and is soon over. Nevertheless our Saviour is able to give them a desire to read his holy word, and if he gives the desire they will certainly continue to come to learn. If my time were not taken up so much with stores and cultivation, I would go after school-hours to the neighbouring villages, and explain the word of God to the people; and in so doing I should be very much delighted. There are five villages in the neighbourhood; the farthest is about four miles from us.

"It has been said that this visiting would be of no use, as the inhabitants of these villages speak in almost every place in different languages; but I have found some everywhere to understand English. After the death of Mr. Jost, my wife was taken ill with the fever; but,

through the blessing of God, she recovered very soon, and is now in perfect health; she has her health; indeed better than in England.

"It rains here almost continually, and considerably more than at Free Town. I came hither before the house was ready, and was obliged to sleep on the ground, covered with a blanket, for fourteen nights. Sometimes the blanket was wet in the morning, but, blessed be God! I have not felt the least injury."

On the eighth of October, Mr. Johnson wrote—

"Our Heavenly Master has been with us, and has crowned our labours with success. The church will contain about five hundred people: I am very happy to say that it is crowded every Sunday. His Excellency the governor, with several other gentlemen from Free Town, were present a few Sundays since. I read the Church service, and endeavoured to explain that passage (1 Cor. ii. 2), 'Jesus Christ and him crucified.' I endeavoured to answer these questions: Who is Jesus Christ?—What has Jesus Christ done?—What is Jesus Christ now doing?—What is Jesus Christ going to do?

"My prayers have been answered. Our Heavenly Master has not only opened a way for me, but has crowned my labours with success. Several of the poor negroes have manifested in their conduct that divine grace has wrought on their hearts. I might say much on this subject. On Saturday evenings we hold a meeting for prayer; one or two of the poor negroes are able to take a part in this sacred work. My soul has often been refreshed while I have heard them wrestle with the Saviour in prayer. Believe me, dear Sir, that I have experienced moments here in this desert, when I have almost forgotten that I was still in the body. Though the climate is very unhealthy, and I may have but a short time to stay here, yet I shall have reason to bless God through eternity for sending me hither."

Under date of November 6th, he writes—

"I am very happy to inform you that after I had sent the last letter of the 8th of October to you, several people came to me and complained to me about their bad hearts, and gave so striking evidence of grace, that not any man could forbid water that these should be baptized. Accordingly I went and spoke with Mr. Butscher on their behalf, who came last Sunday week in the afternoon, omitting service at Free Town, and baptized twenty-one adults, one boy, and three infants (captured negroes). After baptism, twenty-one besides us—twenty-seven in all—received the sacrament for the first time at this place. I might say a great deal, but I will leave you to imagine what my heart felt.

"On Saturday evening previous I examined them one by one, and I cannot express with this pen in what manifold and wonderful ways God

revealed himself to these poor people. Several have come forward since. Last Saturday evening we had the house quite full. Time would not permit to hear them all speak. For the future we shall meet in the church, and make such regulations that all may be able to speak.

"Permit me to mention a circumstance which perhaps not often happens in our days. A young man came to me a few days before Mr. Butscher came, desirous to be baptized. I told him that he could not be admitted, because he lived with a woman in the country fashion. He went home with a sad countenance. On Saturday evening he came again, ashamed to look at me, sat down, and turned his face to the wall, and gave a striking account of what the Lord had done for his soul. I proposed that he might be baptized, and come to the table, if he would be married at the same time. A heavy burden appeared to fall from his heart; his sad countenance was turned into a smiling one; and accordingly he was baptized, admitted to the Lord's table, and married, in the space of two hours; and moreover, I have every reason to believe that a good work is begun upon the heart of his wife."

Several of the missionaries who visited this favoured village were much impressed with its spiritual state. Among the rest, Mr. Wilhelm bore the following testimony:—

"I spoke," he said, "with several persons in private, concerning the hope that is set before us in Christ Jesus, admonishing them to lay fast hold on that hope; and found by their pertinent answers, that they perfectly understood such language. Morning and evening worship was held and very numerously attended. On the Lord's day, the church, which will contain about five hundred people, is too small to contain all that wish to attend. Several boys also give satisfactory proof of the work of grace in their hearts."

Mr. Renner was also among the visitors. He communicated his views to the committee thus:—"I spoke morning and evening in the church to a people that seemed to be devout indeed. Regent's Town is far advancing in getting civilized and Christianized. Almost every night, as I am told, one or other is affected, and on certain nights the whole congregation seems impressed; but judging by appearance, these are they that take the kingdom of heaven by violence. The temporal and spiritual work of our brethren is no doubt great and laborious among these people; but to Johnson all is easy and full of pleasure. It is surprising to what a degree of harmonious singing both sexes have attained, as if it were a congregation of ten years standing."

In reporting this work of divine grace among his flock, Mr. Johnson mentioned with much regret a loss which he had sustained in the person of George Lancaster, the native usher appointed by Mr. Bickersteth to this station. He died of a debilitating disease, after three weeks' illness—there was every reason to believe in the Lord. In a letter which he wrote to Mr. Bickersteth, after the return of the latter to England, he said, "I will not forget the kindness which you have shown me in Africa. Perhaps I shall not see you again in this world; but in the next we shall meet together where we shall see Christ our Saviour and all his holy angels." The faithful servant of the Lord to whom this letter was written still lives, but we feel assured that, on the brink of eternity, the language of his humble African brother will not be forgotten, or his pious expectation left without a response.

The formation of a missionary association at Regent's Town, towards the close of this year (1817), further exemplifies the nature and extent of the work going on there. The following account of the proceedings which took place on that occasion is from Mr. Johnson's journal.

"Saturday, Nov. 29, 1817.—At the evening prayer-meeting, I read a letter to the people, which I had received from Mr. Pratt; and, from the Missionary Register for September, I read and explained to them the anecdote of a poor woman, related in the 407th page. When I had done, four of my communicants addressed the meeting in behalf of the missionary cause, and requested me to set apart one evening in the following week to form a missionary society.

"Wednesday, Dec. 3rd, being the appointed evening to form a missionary society, the church was full at seven o'clock. Previous to the meeting, we had one for prayer, as usual, being Wednesday.

"After this meeting, I addressed the people, explained to them the heathen misery, and referred to their former state; urged the necessity of sending out missionaries, and of supporting them; and concluded with encouraging their exertions, by our Lord's acceptance of the poor widow's mite. Mark xii. 42—44.

"After this, no less than seventeen communicants came forward and addressed the meeting. Some spoke much to the purpose, though in broken English. It would have greatly animated our Christian friends in England.

"One of them exhorted to prayer, that it might please God to send some of them to their country people, to carry the good news of a Saviour to them. He then came forward, and said, 'I will give half-a-crown.' I told him what he might give was to be every month. He replied, 'I know, Sir; I will give it every month.' Several followed his example. A motion was then made, that those who desired to be members were to give not less than two-pence a month: one hundred and seven had

their names put down as subscribers. After which, several of the school-boys and girls came forward, and gave their pence and halfpence. I asked one boy, who requested me to take a penny, where he got money? He replied, 'Me got three coppers (three halfpence) long time. Me beg you, Massa, take two, and me keep one.' I told him he had better keep his coppers, which he had kept so long; but he refused, and urged me to take the two coppers. 'Bless the Lord, O my soul, and forget not all his benefits!' O what I enjoyed this night! 'What,' indeed, 'hath God wrought!'"

The specimen which we have given of the glorious work commenced at Regent's Town, will prepare us for the wonders of divine grace displayed in the future history of this highly-favoured settlement. But before we proceed to their developement, it will be well for us to cast our eyes for a few moments on a picture of the character and condition of the first settlers here, by which we shall be the better able to judge of the work that was accomplished; it will also serve as a fair sample of African humanity, degraded even far below its native hideousness by breathing the pestiferous atmosphere of a slave ship; and thence becoming the material on which Christian skill and industry were to be employed in every village of the colony. The delineation is from a master-hand, even that of Mr. Johnson himself, the zealous pastor of Regent's Town, who furnished it to the committee of the Church Missionary Society, during a visit which he made to his native land, three years subsequent to the present period.

It was in the month of June, 1816, that Mr. Johnson entered on his charge. "On looking narrowly into the actual condition of the people entrusted to his care"—we quote the language of the Twentieth Report of the Church Missionary Society—"he felt great discouragement: natives of twenty-two different nations were here collected together; and a considerable number of them had been but recently liberated from the holds of slave-vessels: they were greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little broken English. When clothing was given to them they would sell it or throw it away; it was difficult to induce them even to put it on; and it was not found practicable to introduce it among them, till led to it by the example of Mr. Johnson's servant-girl. None of them, on their arrival, seemed to live in the state of marriage: some were soon afterward married by the late Mr. Butscher; but all the blessings of the marriage state and of female purity appeared, when Mr. Johnson arrived among them, to be quite unknown. In some huts ten of them were crowded together, and in others even fifteen and twenty; many of them were ghastly as skeletons; six or eight sometimes died in one day; and only six infants were born during

the year. Superstition in various forms tyrannized over their minds; many devil's houses sprung up, and all placed their security in wearing greegrees. Scarcely any desire of improvement was discernible; for a considerable time there were hardly five or six acres of land brought under cultivation; and some who wished to cultivate the soil were deterred from doing so by the fear of being plundered of the produce. Some would live in the woods, apart from society; and others subsisted by thieving and plunder; they would steal fowls, ducks, and pigs from any one who possessed them. In the first week of his residence among them, Mr. Johnson lost thirty fowls: they would eat them raw, and not a few of them, particularly those of the Ebo nation, the most savage of them all, would prefer any kind of refuse-meat to the rations which they receive from government.

"Of this nation of the Ebos it may be right to add some particulars. About forty of them having been drawn, on their liberation from the slave ships, to serve in the African corps, they were placed under a course of military instruction at Banee Island, but were discharged as intractable, and were sent to Regent's Town. Here they soon gave proof of almost incredible brutality. A negro of another tribe had a sow, which, three or four days before, had brought him a litter of nine pigs; some of these people stole his young pigs, and threw them all, while alive, into a large pot of boiling water: there the man found them, when, on returning home, and ascertaining his loss, he had obtained Mr. Johnson's authority to search for them among his suspected neighbours. From another were stolen his dog and his iron pot, and he found both among the same depredators, who were preparing for a repast on the poor animal, by boiling him in the pot which they had stolen. A sick dog had been killed and buried: it was afterwards discovered that some of these people had dug up and made soup of the carcase."

These are repulsive details; but they set forth the greatness of the change which has been wrought in these men. "Placed under the care of one of the natives—himself but recently liberated from the hold of a slave-ship, and as yet but little influenced by Christian principle—he exercised over them what appeared to him to be unavoidable severity; but when his own heart became powerfully affected by the gospel, he would retire to the woods and pray for them—they formed a strong attachment to him—he prevailed on them to attend church—and was made an instrument of incalculable good to them. The word of God was blessed to many of them. They are all now civilized and married: they are steady, sober, and industrious, and several of them regularly communicate at the Lord's table; all are become clean, decent, and attend the public worship of God. They are active and serviceable men."

We have anticipated a little, towards the close of this extract, a state of things, as regards these people, which could scarcely be expected at the period of which we are now writing, when the work of scriptural instruction had only just commenced. The contrast, however, is thus rendered more obvious between man in the lowest state of nature, and the same creature in rapid progress towards the highest state of grace; to which it will be our privilege to accompany not a few living trophies of the gospel in Regent's town. We must now leave for a while this attractive spot and turn to

KISSEY TOWN.

Mr. Bickersteth describes this place as situated about three miles from Free Town. It will be remembered that he placed here the Rev. C. F. Wenzel, late missionary at Canoffee, with Mrs. Wenzel, and James Curtis, one of the elder Bassia boys, as assistant. Mr. Wenzel had the superintendence also of two small towns in the neighbourhood, Bambra and Thoma; all three containing about 400 souls. Mr. Brennant, who was intended to act as schoolmaster at the Gambier settlement, and had sailed from England with that object on the 14th of January, 1817, was also appointed, on his arrival in the colony, to assist Mr. Wenzel at Kissey Town.

No extraordinary success seems to have attended the first Christian efforts at this place. Wenzel established family worship twice daily, and divine service twice on the Lord's day, with catechetical instruction after each service. Early in the year 1817, he had about 300 children and adults under his immediate care, all of whom were obliged to attend family worship and divine service. Many of the settlers also attended. On Mrs. Wenzel devolved the care and education of the female children, a considerable number of whom were under her charge. Up to the same period about sixty couples had been married. The negroes had built a temporary place of worship for themselves, and ground had been cleared by order of the governor, for the erection of a stone church. Dysentery and small-pox, which attacked the infant settlement with much virulence, were among the discouragements which attended the first attempts to plant the standard of the cross at Kissey Town. The following extract of a letter from Wenzel, dated Feb. 6th, 1817, affords another specimen of the materials on which the servants of Jesus had to commence their work; and indeed on which they must, as long as the slave-trade continues, be continually engaged, in Sierra Leone.

"In the beginning of November, I had nearly 200 liberated negroes —two-thirds were children: but in that month, a vessel was taken

with 550 slaves on board; and the poor creatures who were confined in her suffered so greatly, that, in the course of bringing her into Sierra Leone, during a fortnight, more than 200 died. The others were greatly emaciated. More than 110 children and about 20 men and women were sent to Kissey Town in the course of three days. The poor children not having been accustomed to eat rice, fell upon such insects and even reptiles as they could find, as also upon my fowls and ducks. They were all of the Ebo nation. We were obliged to keep watch day and night; but it was impossible to confine them to the houses. They were running about in the night, and stole from the farms what they could get. They thus brought a deplorable disease on themselves: the dysentery became prevalent among them, which carried off more than fifty in the space of a month, to this succeeded the small-pox, which is still making great havoc, and more than thirty have become victims to this disease."

GLOUCESTER TOWN.

It has been mentioned that Mr. and Mrs. Düring had been removed from the Christian Institution at the request of the governor, Sir Charles MacCarthy, and fixed at this newly-formed town. They left Leicester Mountain on the 18th December, 1816, and undertook at this place the charge of about 130 liberated negroes. "The spot," says Düring, describing his situation, "is beautiful. It is encompassed on every side by small rivulets. The aspect of the surrounding mountain is romantic. The people are of five different tribes, and demand sometimes my utmost exertion. At present they have a sternish heart and disposition, and will retain the same until it is taken from them by divine power."

From the same communication, dated Feb. 5, 1817, we derive the following account of his proceedings and encouragements at that early stage of his work.

"I have many already who are eager for instruction; and I pray that the Lord may be with me, to enable me to do good to my fellow-creatures. In about a fortnight my house will be finished, when I shall immediately begin an evening adult school. My day-school is at present but small: I expect more children every day. Were there more here now, I could not do justice to them, for I am at present to my people sometimes father, sometimes judge, and sometimes master. Yet the Lord my God has not forsaken me, and I trust he will never leave me. The thought that these poor creatures, though at present in the grossest state of ignorance, may one day become the disciples of Jesus, has always supported me under the greatest trials; indeed we

have evidence already that the gospel light has begun to dawn on many souls."

In a subsequent letter of March 15th, he furnishes a more detailed account of his arrangements and progress.

"Sunday service with my negroes we observe as follows: We first sing a hymn, of which they are very fond. Then I read a part of the Liturgy with them, which those who understand a little English very much delight in. Between the two lessons we sing a verse or two, and again after I have done reading prayers. Then I take either the gospel or epistle appointed for the day, explain it to them, and make a few remarks suitable to their capacity; then we sing again, and I pray with them, and so dismiss them. In the afternoon we meet again, from three to four o'clock: I read a chapter out of the New Testament, pray with them, and talk to them, sometimes asking them questions, which some of them answer very well. By these means I hope they soon will be enabled to form an idea of that Saviour whom I have found precious to my own soul. From one to two, and from four to five o'clock, I catechise the children according to the Church Catechism; in the evening we meet for worship again, and so close the day. I keep school according to the British National system, and observe the same rules as those in the Christian Institution. My wife has the care of sixty-seven girls, who read in the forenoon, and sew in the afternoon. I have at present only twenty boys, who read in the morning, and work in the afternoon. They either cultivate the ground or learn some useful trade; such as are promising attend also the evening school. This evening school is established from seven to eight o'clock for adults. The number of scholars is at present about twenty. There are plenty more who are desirous to become 'bookmen,' as they call it, but for want of accommodation I cannot yet admit more. I hope, through the assistance of the Lord, I shall be able, when the rough branches are cut away from those whom I have at present, to open an adult school on a large scale. His excellency the governor is highly pleased with our plans, and will gladly forward them, in order to promote the designs of government and of our society."

WILBERFORCE TOWN.

Three small towns described by Mr. Bickersteth, Congo, Cosso, and Bassa, were united to form this station, which was committed, as we have before mentioned, to the care of Mr. Cates, schoolmaster, who arrived at the colony with Bremnant, who was fixed at Kissey Town, on the 25th February, 1817. Cates was designed for Yongro, as Bremnant

had been for Gambier. A desire to carry out the governor's views, however, led to both being detained in the colony.

Cates's first efforts were much interrupted by sickness. The spirit, however, with which he entered on his work was of the right kind, and his arrangements were consequently excellent. "As soon," he writes, "as I was stationed, I established the same plan of assembling the people morning and evening for prayer, as is observed at the other towns; which affords a frequent opportunity of pointing them to Jesus, as 'the Lamb of God which taketh away the sin of the world.'"

"Among our people," he proceeds, "we have a class who have renounced their superstitions, and have learned to pray to one God in 'white man's fashion,' as they term it: and on this account they seem to entertain so high an opinion of themselves, as to think they can now claim heaven in their own right. To such men the humbling way of salvation, through faith in the atoning blood and meritorious righteousness of a Saviour, cannot of course be acceptable. Another class still retain their country fashion; trusting to greegrees and other lying vanities: they seldom attend worship, and are averse to any sort of instruction, particularly of a religious nature.

"Thus both classes, though much opposed to each other, agree in thinking lightly of the only way of escape from the wrath to come. May the Eternal Spirit condescend to own and bless the means made use of for their good, that many may be brought from darkness to light, and from the power of Satan unto God!

"On Good Friday afternoon I endeavoured to explain the importance and advantage of being able to read the scriptures; and proposed that those who wished to learn should come to evening school after they had done work. About thirty men and women came forward as scholars. I put their names down; and on an average twenty-five attended as long as I was there."

On the 6th of January, 1818, an examination of the children in the Institution was held before the governor; in reference to which the Sierra Leone Gazette made the following observations:—

"The Christian Institution—the only one of the kind in Africa—will ever remain an undeniable evidence of the anxiety of the Society to promote to the utmost of its power the civilization of Africa. It must and ever will command the gratitude of every well-wisher to the African race.

"The boys (two hundred) and girls (fifty) went through their different exercises in a manner creditable to themselves and their teachers. The examination took place in the church erected by the Society on Leicester Mountain. The site commands a most extensive view of the

town, harbour, and sea. It will stand as a LANDMARK OF CHRISTIANITY. The sailor, on seeing its spire from afar, will return praise to his God, and bless his country for having thus afforded an asylum to the oppressed African. The view of a church on BRITISH ground in Africa, proclaims the liberty of the subject. Where TRUE Christianity reigns, slavery is banished."

After the removal of Butscher from the scene of his earthly labours, Mr. and Mrs. Garnon paid the greatest attention to the children thus so severely bereaved. In this kind office they were joined by Mr. and Mrs. Collier, who arrived at Sierra Leone on the 24th of January; the former having been appointed by the home government, at the solicitation of the committee, assistant-chaplain to the colony. Such assistance became the more necessary after the departure of Mr. and Mrs. Horton, who had been appointed to assist Butscher, but who had disconnected themselves from the Society in the March of this year.

Together with the Rev. John Collier and his wife, there arrived from England, in the service of this mission, the Rev. Henry Charles Decker, Mrs. Decker, and John Maxwell, an African youth. The accession of these labourers to the rapidly increasing work in the colony, gave the greatest satisfaction to Mr. Garnon and the other tried friends of the cause.

This year Regent's Town continued to take the lead in spiritual improvement. The church there, which was at first calculated for 500 persons, being crowded every Sunday, a gallery was added by the governor for 200 more. This was immediately filled, and a further enlargement was found indispensable.

An examination of the schools was held before the governor and other gentlemen on the 31st of December 1817. An account of this interesting event appeared in the Sierra Leone Gazette on the 18th of January 1818, to the following effect:

"The appearance of the whole of the scholars, male and female, was equally creditable to their teachers and to themselves. The sight of a well-regulated school has ever been interesting to a feeling heart. We own that to us this was most peculiarly so. We had seen but a short, very short period before, those beings now so cleanly clad and so decent in their appearance, brought to this colony naked, without any idea of the true God, yoked together as the brute beasts, employed by man for the labour of the field,—and we thanked God for the change.

"In reading, the adults have made considerable progress since the last examination; the boys and girls have kept pace with them. The examination was very properly concluded by singing—the boys and girls in chorus—of hymns in praise to our Redeemer. The singing was

executed with taste and good voices. Well might they, and well may we sing praise to the Lord! Hallelujah! Here might we expatiate with delight on such a scene, and in such a place. Three years are scarcely elapsed and a wilderness is changed into a Christian and romantic spot, inhabited by upwards of thirteen hundred loyal British subjects. The company were hospitably entertained by his Excellency at the parsonage-house,—erected within the last year,—and nearly finished. It is the residence of the Rev. William Johnson, the present worthy chaplain and superintendant. That house, the church, and the public buildings, and indeed the private houses (now building by subscription among themselves) were, and are raised, by those very beings whom the traffickers in human blood have so long calumniated and oppressed. The whole of those buildings are in a most elegant style; and we have been assured, as before stated, built by captured negroes, a few soldiers of the Royal African Corps, and an European artificer attached to the engineer department. The day was ended as begun, and will undoubtedly be long remembered by those present. The British flag was flying on the tower of St. Charles' church,—the first stone church erected on the west coast of Africa in 1816. His excellency is now enlarging it, and when completed, which will be in the course of one or two months, it will accommodate thirteen or fourteen hundred persons."

A few samples of the good work here extracted from the journals of the missionaries will not be out of place.

"One of the negro women was asked, 'Do you thank God who sent white massa to teach you.' She replied in broken English, with an earnestness not to be described: 'Me tank God too much,' that is, very much, 'dat time massa no come me do plenty bad tings, and bring me plenty trouble.'

"The progress of some of the adults in reading is very rapid. In less than a twelvemonth from the time of their liberation they read well in the New Testament, and delight to study it every leisure hour. One said to Mr. Johnson, "Massa, me see myself in dis book," and opened at the seventh chapter to the Romans, pointing to the passage from the nineteenth to the twenty-fourth verses: "For the good that I would I do not: but the evil which I would not, that I do," &c. Not a few of them have been indeed thus led to a knowledge of themselves. They will tell us with the greatest simplicity that they have two hearts within them—a good heart and a bad heart; nor can we convince them to the contrary. They will also tell us that these two hearts have a "long palaver" with each other, and how much bad heart strives to hurt good heart.

"I was speaking," says Mr. Johnson, "to my people a few Sundays ago, of my being sent hither to preach to them about Jesus Christ, and was telling them how good God was to send ministers to Africa, and to bring them to this place; and that if God had not been so good, they would have perished in their sins. I had an object in view, which was to form among them a little society for the relief of their sick members by subscriptions of a halfpenny a week each. After service, one of them stood up and said to the rest, 'Dat be very good ting, broders; suppose one be sick, all be sick; suppose one be well, all be well!' What a simple but practical comment on those words, 'Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it,'—and indeed on the whole passage, 1 Cor. xii. 12—27.

"One who had lately been reclaimed from the depths of sin, when asked, 'Well, how is your heart now?' replied, 'Massa, my heart no live here now; my heart live there,' pointing to the skies."

Mr. Garnon wrote concerning Regent's Town—"I have been spending a week at Mr. Johnson's. How would you enjoy to visit many of the black people, and hear their simple but sincere expressions of love to Christ! They manifest great humility, distrust of themselves, and ardent longings after holiness. I attended their Saturday evening meeting. One young Ebo woman with tears said, 'Massa, my heart trouble me too much this time; me have no peace; me pray; Jesus no hear me pray. Me tink he no like save me.' From excessive grief she fell suddenly into a kind of fit (for I can describe it as no other), and shook on her knees in the most violent and distressing manner. This appears to be the manner in which these people are commonly affected under their first religious impressions. It may arise from the dread with which they are struck at their awful condition, and from the entire newness of divine things to them.

"The next day was sacrament Sunday, when I united with those beloved black sisters and brothers at the sacred table. Oh that I may be permitted to sit down with them in the heavenly Jerusalem! One night we were just returned from the church where family prayer is performed, when one poor man came in and said, 'Massa, me heart burn; it like fire. Me glad too much.' This was expressive of his enjoyment at the time in the service of God. There is great sweetness and humility among some of the recaptured who are brought to accept Christ as their Saviour."

Meanwhile others of the missionaries had their encouragements: for example, Mr. and Mrs. Garnon had reason to feel that their exertions at Leicester Mountain were not in vain. "I love these black people,"

Mrs. Garnon wrote, "for I always find them friendly and thankful; and was particularly pleased with the affection of our Krooman. He is cook, fetches water and wood, and does all the hard work. Mr. Garnon was ill at Leicester mountain. The man had been twice down and up to and from Freetown, which is three miles of steep road. As he was obliged to go down to the town again with the surgeon for some medicine, I said, 'Ben, you had better send John with the medicine, and do you come up at gun-fire in the morning and make fowl roast for massa.' He instantly said with earnestness, 'Mammy,' which is my usual appellation from them, 'my massa sick! Suppose me no come, me no sleep; my heart no good.' This almost overcame me. I said, 'Very well, Ben, you may come.' He did so all in the dark, and over a rugged road; and as soon as it was at all light in the morning, he was at our room door to know 'How massa do.' The children also sent me word, 'Me want go see massa;' and so overjoyed were they all, that when they came and saw him, their eyes quite sparkled with delight."

Of the children, Mr. Garnon wrote:

"I shall devote my time more to the Leicester Mountain children. I wish you could see them at family prayer, you would weep for joy to see so many black faces, and to hear so many little voices.

"The country all around us is beautiful. The road to Regent's Town is truly grand.

"I had some of the children who are called after benefactors, in my room by myself. I read to them, and endeavoured to make myself understood; but from their little knowledge of English and of religion, it is very difficult. Poor little dears! they looked at me so earnestly: and when I questioned them, said, they 'no sabby,'—could not understand me. The tract called "The Negro Servant,' fixed their attention. A short prayer has been made for the children which they all use before we rise at night from family prayer. Mr. Garnon repeats it, and they all follow him—'Thank God for having taken care of me this day, and for my food and clothes! Bless me, O God, this night! forgive me all my sins, and keep me from all evil, for Christ's sake.'"

The Rev. John Godfrey Wilhelm, who had presided so faithfully over the now abandoned settlement at Canoffee, was intended to have charge of the newly-formed settlement of Bathurst, on the island of St. Mary, at the mouth of the Gambia river; but it was found expedient on the removal of Mr. and Mrs. Horton from the Institution, that he should occupy that important station, of which Mr. Cates, located at Wellington, took temporary charge until the arrival of Wilhelm, at the end of April, who immediately entered on the duties of superintendant,

and was subsequently joined by Mr. Cates, when the Rev. H. C. Decker entered upon his work as minister of Wellington.

At the period when these changes took place there were in the Institution about 170 boys and young men, and 50 girls. Many of the elder youths had begun to manifest an uncontrollable, turbulent disposition, owing to the frequent relaxation of those habitual restraints, so necessary for young persons under their peculiar circumstances. In the school, which contained about 100 boys, Mr. Cates, ably assisted by the native usher John Maxwell, exerted himself to restore the vigour of the National system, which had been allowed to decline, and Mr. Collier bore testimony to the success of his labours exhibited in the minds and manners of his pupils.

It appeared, however, desirable for many reasons, that a change should be made in the plan of the Institution. The necessity of it was suggested to the intelligent mind of governor M'Carthy, whose enlightened views on the subject were subsequently adopted by the committee. The following extract from a letter addressed by him to the secretary, dated August 28, 1818, explains his proposed arrangement:

"Since the death of the Rev. Leopold Butscher, the establishment on Leicester Mountain has been losing ground; and under all the circumstances of the case, and considering the difficulty of procuring Europeans (men and women) qualified to superintend such an extensive concern, I am inclined to concur in the opinion of the whole of the members of your Society who have spoken to me on the subject, that it might perhaps forward more effectually the cause which we all have so much at heart, if the establishment was converted into a college on the same footing as that at Windsor, in Nova Scotia, so far as the relative circumstances might permit. The females might be given up to the care of the wives of those missionaries who act as superintendants of parishes, and the Society might be relieved from the maintenance of such boys, as after one or two years' schooling might be found better calculated for handicrafts and labourers than for scholars. A certain number of the children of the colony might be admitted as scholars in order to their receiving a superior education. The parents of these children would of course defray their expenses, and the Society would only have to support such natives of Africa, either from the captured negro class, or children of chiefs as they might deem advisable. A considerable proportion of the money now expended in the support of the children might be appropriated to the maintenance of teachers of the classies, Arabic and other languages. Such a plan, I conceive, would equally, if not in a higher degree, receive the support of the liberal friends of Africa. The Society would not be considered as de-

parting from its original views, but merely giving a greater extension to exertions in a cause which must command the feelings of men."

In consequence of the concurrence of the committee, after mature deliberation in his excellency's plan, a selection took place of such boys as it appeared from their conduct and abilities, desirable to retain in the Institution. The others, to the number of 130 boys and 40 girls were dispersed among the different villages of the colony, according to their own choice. Henceforth while their maintenance would be defrayed by Government, their instruction would still devolve on the Society.

We must here interrupt our relation of the improvement contemplated in the working of the mission, to allude to the fearful devastations which death was making in the ranks of its faithful conductors. It pleased the all-wise Ruler of the universe, that the periodical rains of the western coast of Africa should prove this year peculiarly unhealthy, and consequently more than ordinarily fatal to European constitutions. The illness of poor Wenzel, whose health had long been declining, was the first stroke of the heavenly rod, and the harbinger of the disasters which were to follow. Wenzel had laboured in this vineyard since August, 1809, and almost constant suffering from ill health gave indication of an early termination to his life and labours. On his removal from Canoffee he was appointed to take charge of Kissey Town, where he was assisted by David Brennant as school-master, who, however, was called away, after a few months' labour, in June, 1817, as has been stated in the preceding volume.* At Kissey, poor Wenzel found himself called upon for more exertion, owing to the number of people committed to his care, than in his weak condition he was able to encounter; the charge of the boys' school consequently devolved entirely on the usher, while the girls' school was ably conducted by Mrs. Wenzel. A short time previous to his illness, Wenzel had sent his son by his first marriage, a very sickly youth, to England, for the restoration of his health, but he died on the passage home. The melancholy events to which we have referred are so fully and piously recorded in a letter from Mr. Cates to the Secretaries of the Society, that we cannot do better than insert his communication at length.

"Freetown, August 10, 1818.

"Rev. and dear Sirs.—Had I to send the painful information which these sheets will contain, to those who know not that all events are in the hands of the Lord, I should be at a loss how to commence, lest their hearts should sink beneath such doleful tidings. But to those who know Him and have embraced the promises through Him,

* Page 138.

nothing can give just cause for despair. The Lord reigneth! and though the dispensation of his providence may pass the utmost stretch of human penetration, yet the time is not far distant when all his redeemed, disencumbered from their load of clay, shall see that though clouds and darkness have been round about Him, yet mercy and truth have ever been the habitation of His throne. Faith teaches us now to rejoice in the stedfast belief of this, of which faith I trust the Society at large, as well as the relatives of those dear friends whose departure I am going to record, will enjoy a large portion.

"About the middle of July, Mr. Wenzel was suddenly taken very ill, and sent in the night for Mr. Garnon, who went immediately. In going he got wet, and more so in returning, which brought on a fever supposed to be of the inflammatory kind. Mr. Collier was at the same time in a very weak state from repeated attacks of fever, and both Mrs. Garnon and Mrs. Collier expected to be confined almost immediately.

"In this situation Mr. Wilhelm and Mr. Johnson came to see them on Wednesday, 22nd of July, and returned the following day, giving a melancholy account of what they had seen, in consequence of which I came down. Mr. G. was then a little better, being free from a pain in the head, which till then he had felt very violently. Mr. Collier was still weak and subject to frequent returns of fever; and Mrs. Collier was in a high fever. It being the wish of all parties that I should stay with them, I deferred going back to Leicester Mountain so long as I could be of use to the sufferers. Mr. Garnon's case was the most urgent; I therefore constantly attended him the five following nights and days.

"On Sunday the 26th, Mrs. Johnson came down to be with Mrs. Collier, whose extreme weakness made her recovery from her expected sufferings very doubtful. On Monday afternoon she was delivered of a still-born male child, and, on Tuesday morning about two o'clock, while I was watching by the death-bed of another dear friend, I was called by Mr. Johnson to witness the death of Mrs. Collier, who was then breathing her last, and before I could reach the house was dead, almost without a struggle. Poor Mr. Collier was lying in the next room, anxiously expecting what might happen; I did not tell him till the following morning, when he received the intelligence with resignation truly Christian. Tears would indeed steal from his eyes at this heart-rending separation, but he knew that his beloved wife was gone to a better world to enjoy His presence on whom her affections were supremely fixed, and this silenced every murmuring word. She was interred the same afternoon; the governor, the chief justice, and most of the Europeans following. Our dear friends from the various towns came down for the same purpose, but myself and one or two others were pre-

vented from paying their last tribute of respect by an increase of our trials.

"About the middle of the day a great change took place for the worse in Mr. Garnon. Mrs. Garnon who till then had been in daily attendance on him, being unable to bear the scene any longer, was obliged to force herself from whom him she was never more to behold in this world. Considering her situation, her exertions under her peculiar circumstances had been very great, but she was most graciously supported as long as the hope of seeing Mr. Garnon recover remained; and now that that hope was cut off, the Lord was pleased still further to show his love and power, by enabling her to give him up with composure beyond what it was possible to expect. Mr. Garnon was now in a kind of fit, perfectly insensible: I immediately sent to inform the medical gentlemen who attended him. They soon arrived, and used every means for his recovery, but without success. He continued in the same state till between three and four o'clock on the Wednesday morning, when his spirit left her house on earth without a sigh or groan. Mr. Johnson, Mr. Düring, and I were with him at the time. I had previously retired to rest, but seeing him about to depart, Mr. Johnson, according to my request, called me up a short time before he breathed his last. His earthly remains were interred in the evening, the governor and European inhabitants following, and the children from Leicester Mountain, Regent's, and Gloucester Towns, and the colonial schools, preceding the corpse.

"On the Tuesday evening after Mrs. Garnon had resigned her dearest earthly treasure to the Lord, she consented to leave the house, and accepted the invitation of a friend to pass the night at his house. On the Wednesday morning, as soon as the governor heard the melancholy news, he kindly sent a palanquin to take Mrs. Garnon to the government-house. There she remained during the day on which Mr. Garnon was buried. Finding her confinement drawing very near, she wished to return home, and early on Thursday morning was brought back, and soon after noon on the same day was safely delivered of a son. The death of Mrs. Collier and Mrs. Decker under similar circumstances, added to the shock which Mrs. Garnon had so recently sustained, awakened apprehensions for her safety; yet the composure with which she met the death of her husband, and the humble confidence with which she looked forward to her own trial, served to keep our hopes alive, and it was with heartfelt gratitude that our praises this day ascended to Him who had realized these hopes. For several days Mrs. Garnon and the child were as well as could be expected; but Mrs. Garnon has since been attacked with fever, which reduced her exceedingly, and once more called forth our serious apprehensions. Through Divine mercy she is now free from fever, though still extremely weak.

Mrs. Renner and Mrs. Johnson have been with her; Mrs. Renner continually, and Mrs. Johnson generally, ever since her confinement. In mind Mrs. Garnon continues to be wonderfully supported, and I trust will now be gradually restored to health and strength, and that the dear little pledge which she has of past affection will be a means of diverting her from dwelling too much on her late loss.

"The scenes of distress which the houses of Mr. Garnon and Mr. Collier alternately presented afforded me little time to think about Mr. Wenzel; but soon after our departed friends were buried I called to see him. He had previously been brought to Freetown, and was then very ill, not so much from any disease, as from a worn-out constitution. During the two following days he was repeatedly visited; he continued getting worse, and was in dreadful pain, till Saturday morning the 1st of August, when he expired about eight o'clock. In the evening we retraced our steps to the churchyard to commit his body to the earth, and thus concluded as eventful a week as perhaps the history of the African mission has on record. It may afford some consolation to know that those whose loss we lament, felt on their deathbeds the support of those principles which they professed during life. Though the severity of Mr. Garnon's fever rendered him delirious at a very early period, yet when he was collected he enjoyed peace with God, and expressed the happiness which he derived from many of the promises of His word. He particularly and frequently dwelt with exultation on that declaration in Phil. iv. 19. "My God shall supply all your need, according to his riches in glory by Christ Jesus." One evening (I believe that which preceded his death) he requested me to pray with him, which I did. In the course of the night he repeated several consolatory passages of scripture, concluding with the apostolic benediction—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me!" And, after a short pause, he added—"Yes, it *is* with me!" These were the last words with reference to his state which our dear friend uttered, and I have no doubt but that he now enjoys, in all its fulness, the blessing which he then desired. Mrs. Collier also appeared to possess great peace and serenity of mind, and almost the last time I saw her, expressed her confidence in the Saviour. After her delivery, she never spoke, but appeared calm and resigned.

"Mrs. Garnon would be glad, that Mr. Pratt would make known the above account to her family, and say that she intends to return to England as soon as her health is sufficiently restored. Mr. Collier, though much better than he was, is still but poorly; ague has succeeded the fever, but I hope it will not last long.

"And now, dear Sirs, be not discouraged: let more labourers put

their lives into their hands, and come to help those who are left. Ethiopia shall yet stretch out her hands unto God!

"I am, Rev. and dear Sirs, your obedient servant,

"JOHN B. CATES.

"Since writing the above, it has pleased our God to remove Mrs. Garnon's infant to a better world, but as Mrs. Garnon will now be the bearer of this letter, I need add no more on this head."

The Rev. William Garnon, thus early prostrated on the field of Christian conflict, had spent several of his early years in the army; having been born in the year 1791, and introduced to a military life so early as January, 1805. He was connected with the disastrous expedition to Spain, under Sir John Moore, in 1808, and the more disastrous Walcheren expedition under the Earl of Chatham in 1809. Severe illness led to his retirement on leave of absence to Brighton, in the year 1810, where, under the roof of a pious aunt, he was introduced to a circle of godly acquaintances, and for the first time, brought into contact with vital religion. The doctrine of Christ crucified, heard for the first time from the pulpit, arrested his attention: he at first opposed it, but soon surrendered himself soul and body to its resistless influence. His conversion led to the resignation of his earthly commission, and subsequent enlistment as a soldier of Jesus Christ. In September, 1814, he entered into holy orders; and having officiated for some months in a country curacy in Lancashire, he accepted the office of Chaplain of Sierra Leone, at the close of the year 1815. In July of the following year, he married Miss M. D. Rock, of Birmingham, and on the 29th of September, embarked with Mrs. Garnon for his post in Western Africa, where they arrived on the 21st of November following. His faithfulness and zeal in the discharge of the varied duties that devolved upon him during the twenty months which he was permitted to labour for the extension of the Redeemer's kingdom in Africa, will live in the records of eternity. He seems to have had but one object, to be always at his post as a servant of Christ, and it was there that the summons of his master found him: who can tell the amount of peace and confidence with which this one reflection crowned his dying pillow! When Mrs. Garnon tenderly remonstrated against the exposure of himself to the damp night air, which a visit to Wenzel, at the hour when he was summoned would involve, he replied, "My dear, do not be anxious about me. I believe it is my duty to go; therefore I am not at all afraid." In the dread hour of God's judgment that is coming, we may safely say, so confiding a follower of Jesus will have no occasion to be at all afraid. In a letter from Governor MacCarthy to government, the following passage occurs. "I feel it a melancholy satisfaction to

state, that the deceased and his relict, were patterns of piety, Christian virtue, and conjugal felicity." And Mr. Renner spoke the sentiments of his brethren, when he exclaimed: "Garnon, beloved and respected, is no more. Sierra Leone has lost a preacher of righteousness; one who preached Christ Jesus faithfully, revealing the whole counsel of God respecting man's salvation. Oh! Freetown, thou hast lost a great treasure in the man who spent every day in thee, in much labour and activity!"

In Mr. Cates's letter to the secretaries, the death of Mrs. Decker is alluded to. We have mentioned that her husband had been appointed to Wilberforce; on their way thither, she was taken in labor at Regent's Town, and after a brief struggle, was summoned from time to eternity on the 22nd of June.

In consequence of the lamented death of Mr. Garnon, Mr. Collier was appointed first chaplain of the colony; and the Rev. Thomas Rock Garnsey, who had been accepted as a Missionary by the Society, and intended for India, was nominated to succeed Mr. Collier in the vacant office of second chaplain.

We have mentioned the formation of a Church Missionary Auxiliary Society at Regent's Town; at a meeting of all the Missionaries, held in October of this year; it was resolved to form a Sierra Leone Missionary Society, and that each Missionary should endeavour so far as he might consider it judicious to collect contributions at his station. In the nineteenth report of the Society's proceedings, the committee were able to announce the receipt of £68. 4*s*. 11*d*. the freewill offerings of Christian Negroes, to the funds of the Church Missionary Society.

As there cannot possibly be a more satisfactory test of our own acceptance of the rich offers of mercy in Christ Jesus, than a desire that they should be presented to others still lying under the curse of a broken law; the reality and extent of the blessed work at Regent's Town, cannot be better exemplified than by an account of the first anniversary of the Missionary association of that village; held on the seventh of December, in which several of the Natives as well as the Missionaries took part. Mr. Macaulay Wilson, treasurer of the association, and acting in a medical capacity in the colony, was son of the king of Bullom. He told the meeting that at the early age of six years he was brought from the Bullom shore, by Mr. Macaulay, the governor of Sierra Leone, who took him into his house, where he was accustomed to daily prayer, but seemed not then, nor during a subsequent visit to England, impressed with the nature and use of this holy exercise. On his return from England, however, he refused to accept a situation in the slave-trade, owing to the principles which he had imbibed from the friend who had taken him to that land of love and spiritual freedom. He then joined the Wesleyan Methodists, from whom he received much

benefit, but afterwards became a backslider and lived in the practice of sin, until a sermon by Mr. Johnson was made the instrument of pricking him to the heart, and drawing him to the Redeemer of sinners. He then drew a contrast between the blessings of liberty and education enjoyed at Regent's Town, with the slavery, ignorance and abounding wickedness of his native shore; and expressed confidence in the success of the meeting from the fact of open hearts invariably leading to open purses.

After Mr. Wilson, others of the liberated negroes stood up and spoke. We can make room for only one of the admirable addresses delivered by those simple christians. It is a fair sample of what we are obliged to omit.

"I thank God for what he has done for me! When I was sold, at first I thought they would eat me; but I knew not that Jesus Christ had put me in the good way; as he says, "I will lead the blind by a way that they know not, and by paths which they have not known." We ought all to consider how few live here now, that came in the same ship with us—hardly half. They are dead; and what place are they gone to? When I first came, I knew nothing, and laughed at prayer; and should have been in hell, if God had not spared me, and opened my eyes.

"Some people say, 'How do you know that any body goes to hell? Did ever any one die and come back?' We must not trust to that. We do not see every thing. We do not see God; but we see the sun and moon, the trees, and all the other things. Did ever any person see a mountain or a stone make these things?—Then we know that God made them.

"Some say, 'Suppose me go to hell, me soon die there—big fire soon kill me; then me no feel.' But God says, you no die in hell. Suppose you put stone in the fire, he can't be burnt! No—fire can't burn him—he always live there! God says the wicked have hearts of stone, and fire will no melt them.

"We must believe that Jesus shed his blood for sinners, and pray for our country-people. If we cannot speak English, we must pray in our country-tongue. Jesus can hear, for he knows our thoughts. Suppose we work not for the King, and have but little money, we must give little. When we go to Freetown, suppose we have a few coppers, we want not more—we no want house and plenty things there, because we no live there: so we are strangers in the world, and should trust in the Lord, and be easy with little, that we may spare some for send missionary to our country people. Suppose we don't believe, we must give an account of every word we hear, and then we shall have nothing to say; but if we belong to Jesus, He waits to take us to

heaven, where there is no sickness, nor sorrow, but we shall sing the song of Moses and the Lamb."

"A collection was made, which amounted to £5. 10*s*. 8*d*."

Missionary success at Gloucester, led to the same results as at Regent's town,—a practical interest in the great object contemplated by Missions.

"The sincerity of the people at large," writes Düring, "and their sense of the good which they derive through the Society and the British government, having been by their means enlightened and blessed through the gospel of Christ, are particularly seen in the zeal which they manifest for their benighted countrymen. Last year this zeal began to shew itself in the baptized only, but this year it entirely surpassed my expectations; in order to satisfy them, I have formed a Missionary Association among them. At the meeting it was agreed that every one who contributes a penny a month, shall be a member. The number of the subscribers was at first only sixty, but since the month of January, when the Association was formed, the number has increased to 109.

"The truth of what I have said, will appear from the conduct of a man who came forward to subscribe three-pence per month. Knowing that this man had no money allowed him from government, I asked him if he perfectly understood that it was to be month after month; he said, 'Yes.' I then asked him where he thought to get the money. 'Oh!' said he, 'when I go to Freetown, I carry wood every time, for which I get six-pence, and when the month is up, I take half of what I get for one load, and give it to the Society.' Asking him again if he thought to get anything by it in this world, 'No,' said he, 'I only pray and wish that my country, and other countries, may know better things, and that bye and bye they do the same things what we do here.' Such are the spirit and feelings of many among them.

"And a blessing has evidently rested on this work. We have received an abundant reward in seeing that three of the people have had the eyes of their understanding opened: while aiming at the welfare of their country-people, they were brought to think of their own!"

At the meeting of the Missionaries in November, Johnson stated, that his communicants and candidates had increased to 111, and many more were anxious to join them. On Christmas-day he baptized forty-six adults, and on a subsequent administration of the Lord's Supper, 120 of his black brethren and sisters were admitted to that holy ordinance. Gloucester afforded other satisfactory indications that the work of the Lord was prospering in the hands of his servants.

On the 27th of October, this year, the Rev. Henry Düring, who had been admitted to ordination in the Lutheran Church, was able to write—

"The day is dawning, and Satan sees his empire receiving one blow after another. My people begin to feel themselves men. The eager desire for instruction increases every day, as they begin to see its benefits. The place where I have divine worship is far too small, though it holds more than 200 persons; this inconvenience will, however, soon be remedied, as I have begun the building of a handsome stone Church, seventy-six feet by forty-two, which when finished will hold above 800."

In some cases the power of Divine Grace was very perceptible. Of one member of his flock, Düring wrote :—

"He was before of a stubborn and stiff-necked disposition, which ran through all his actions; and was moreover very deceitful and indolent, yet it may be justly said of him, that the lion has been turned into a lamb, and his idleness into pious industry."

Another case was more remarkable still—

"Vain, foolish and proud in the highest degree, he commonly went by the name of Wild Tom, but since his principles are changed, he is noticed by every individual of the place, as an example of love and seriousness: for seriousness indeed of demeanour he deserves to be styled a shining light."

Of a married couple, Düring testified—

"From their long residence in the Colony they had learned to imitate many moral actions; on account of which they were both remarkably self-sufficient; but are now happily stripped of that unbecoming garb, and adorn the gospel of Jesus Christ as man and wife, particularly by their retired manner of living."

The evidence given by a schoolmaster of the Society lately arrived, who had an opportunity of attending a Saturday-evening meeting at this station, is very conclusive.—

"Could our subscribers," he wrote, "have been present, they would have rejoiced that they were subscribers to so glorious a work. What simplicity of faith did I witness? What humility of soul? What tenderness of conscience? I will mention an instance or two. The negroes are accustomed to tell their minister all they feel. The first that rose said to Mr. Düring, "Sir, this week my heart be sorry too much, I think every day that the dirt be better than me." Yet this is a most exemplary man. Another said, "Every day my heart

tell me I be bad man, pass every body." And a boy, who has been made a good boy by God's grace, came forward to say that he was troubled very much, because when he was at work, he revenged himself on one of the masons who had thrown his tool away, by doing the same for him. This, he said, his heart told him was not good, and he feared God would be angry with him. Some said that it had been Sunday all the week with them, and God had made their hearts glad. There were present between forty and fifty of various degrees of Christian knowledge and experience. You have not been deceived about Africa. The Lord is making known his name. Ethiopia does now stretch out her hand unto God."

Düring succeeded in forming a Church Missionary Association among his negroes; seven of whom, who were communicants, contributed the sum of £1. 9*s*. 5½*d*. to the Society. Upon the death of Wenzel, who had charge of Kissey, the governor invited the Rev. G. R. Nyländer, on his removal from the Bullom shore to succeed him. Nyländer, although suffering from infirm health, and knowing that there was much secular business connected with the office assigned him, considered this too much a call of duty to decline it. Twenty out of twenty-five of his Bullom pupils, accompanied him to his new charge; and Stephen Caulker, his usher at Yongroo Pomoh, transferred his services in the same capacity to Kissey. At the end of September there were 400 children and adults under christian instruction.

Mr. and Mrs. Renner's removal from Canoffee, on the abandonment of that settlement, to the colony, with sixty children, has been noticed in the preceding volume.* On the 12th of June, they were removed by the governor, to the newly-formed town of Leopold, in the parish of St. Peter, containing about 300 negroes, besides the children who accompanied them from Canoffee. The superintendance of the secular concerns of the negroes, was found by Renner, as it was by the other missionaries, unfavorable to the missionary work. He found the people, however, over whom he was appointed, peculiarly quiet and peaceable. Most of them were heathens, and of the scholars about fifty were mechanics.

The missionary staff at Sierra Leone, was augmented at the close of this year, by the arrival of Mr. and Mrs. Morgan, Mr. and Mrs. Taylor, and Mr. George S. Bull, schoolmasters and schoolmistresses, on the 29th of December. Mr. and Mrs. Morgan were appointed to the schools at Regent's Town, Mr. and Mrs. Taylor to the newly-formed village of Charlotte, in the parish of St. John, and Mr. Bull to the Christian Institution on Leicester Mountain.

The care and charge of the schools at Freetown, had devolved on the Society since the beginning of the present year. Until the arrival

* Page 515.

of Mr. and Mrs. Taylor, they had been depending on the care of Mr. and Mrs. Garnon, and Mr. and Mrs. Collier. On the 14th of December, a public examination of the school took place at the Court House, before the governor and principal persons in the Colony; there were present 301 boys, and 133 girls; the absentees, from sickness and other causes, were 80 boys, and 60 girls, making a total of 574. Both boys and girls were found to have made great progress under the National system. After the examination, the governor affectionately addressed the children, and expressed his satisfaction at the state of the schools.

CHAPTER II.

REGENT'S TOWN; AND GLOUCESTER.

The third annual meeting of the Sierra Leone Auxiliary Bible Society, was held at Freetown on the 6th of January 1819, his Excellency the Governor in the chair. It appeared from the report, that the committee had visited, according to the suggestion of the late lamented secretary, the Rev. William Garnon, from house to house in Freetown, to ascertain the want of the scriptures, and the ability to read them; of 240 christian families, which had been visited, scarcely one was found without at least one member who could read, and above 400 Bibles and Testaments were found to be in use among them. One good effect of this visitation was, that the number of subscribers was nearly doubled, while everywhere the objects of the society seemed to be justly appreciated. The committee, to use their own words, "in witnessing the domestic comforts and good habits of the people, rejoiced to behold the beneficial influence of the Divine book, affording the strongest inducements to all classes, to aid its more ample diffusion." The Chief Justice of the colony, addressed the meeting in a speech much calculated to enhance the estimation in which the sacred volume was held, and to promote the objects of the Auxiliary. As a proof, that African christians were not unmindful of their obligations to their fellow-men, in little more than two years above £300 had been contributed to the funds of the society.

We have recorded in the preceding volume the fact, that the missionaries had turned their attention to the claims of the perishing heathen beyond the colony, and that the experiment of preaching excursions in the neighbourhood, had been made; some of the particulars of which, have also appeared.* So satisfied were Messrs Johnson and Cates of the advantages likely to result from the natives being addressed by their countrymen in the manner in which William

* See pp. 539 &c., 547 &c.

Tamba had addressed them, that both he and William Davis were taken by the missionaries into the service of the Society, with the object of their being employed in bearing the message of salvation into native districts.

At a meeting of the missionaries, held in Freetown, on the 25th of January 1819, Johnson stated that those young men had given most satisfactory proofs of their conversion to Christianity, and that they had long cherished a desire to visit their respective countries in order to communicate to their friends, what great things the Lord had done for them, and to make known to them the glad tidings by which their own hearts had been won. Both of them, Johnson said, possessed abilities for the work, as he had proved, at least, in the case of William Tamba, during the excursion which had been taken round the colony.*

William Tamba and William Davis were then called in and examined. The examination of the former proceeded as follows :

"Do you wish to go among your country people?" "Yes."—"What for?" "To talk about God palaver."—"Are you able to do that?" "Not by myself, but if God help me, I can." "Do you think he will help you?" "If I pray to Him He will."—"Do you think your present situation is better for you? Many good men have been ill-treated by an evil world. Perhaps you may be caught and sold for a slave, or you may be killed." "I know not what may come to pass, if they kill me, they kill me, I know what I go for."—"Do you think it is God's will that you should go?" "I cannot prove that, I am full of fear."—"What do you fear?" "I have a great desire to go and tell them what God has done for me, but I sometimes fear that it may arise from my own deceitful heart, and that I should do no good."

Of William Davis, an examination equally satisfactory ensued :

"Do you wish to go to your country people?" "Yes, I wish to talk to them about Jesus Christ. When I remember the state in which they are, and in which I was, I feel sorry, and wish to go and talk to them, but am full of doubt." "When did you feel that desire first?" "When Jesus first began to work upon my heart, two Christmas' past." "Dare you go to your country-people alone?" "No, I cannot go in my own strength." "Do you not think they would catch you, and make you a slave?" "Perhaps they would, but if God be with me, I don't care." "Should you get trouble, or contempt and ridicule, would you bear it for Christ's sake?" "Yes, I don't mind that; my countrymen here have laughed at me; if God be with me, I can bear it." "Many young men from Africa have been to Eng-

* Preceding Vol. p. 539.

land and were educated there; but when they went back to their own countries, they soon turned heathens again. Do you think you could resist this?" "If God be with me I can, but by myself, I can do nothing."

On the subject of sending native teachers among their countrymen, the committee, to whom the accession of Tamba and Davis to the ranks of the Society was submitted for their approval, expressed themselves to their missionaries with becoming caution, while confirming their appointment. They desired that the natives received into the Society's service, should be habituated, on a well-digested plan, to visit their country-people either in or out of the colony. They felt, they said, "that it would not be advisable to send native Christians alone to reside in their respective countries, until they should have gained some general knowledge of men and things, and be tolerably well grounded in enlarged views of Christianity, and have given decisive evidence of its enlightening and steady influence on their own minds. A competent acquaintance," they continued, "with the system of mutual instruction, is of prime necessity to such men: if not previously grounded therein, the committee wish them to attend some of the schools until they become familiar with its details; after taking charge of a school themselves, for a sufficient time, under the eye of the Society's friends in the colony; if they acquit themselves well in that service, they may be sent forth with good hope of success, by the blessing of God among their countrymen.

European Ministers being still required for the Colony, three additional labourers embarked at Gravesend for Sierra Leone, on the 18th of January, but having been detained there by contrary winds until the 29th, they did not reach their destination until the 26th of March. The new arrivals consisted of Mr. and Mrs. Thomas Jesty, and Mr. Henry Barrett, schoolmasters and schoolmistress.

On the 22nd of April, Regent's Town was temporarily deprived of the services of its highly-esteemed pastor, the Rev. W. Johnson, who felt himself called upon to accompany his faithful partner to England, for the restoration of her health, which was greatly impaired; her debility being so great that she needed the care and attention of her husband on the voyage home. The good man's conflicting emotions on this trying occasion, are well depicted in his journal of this period.

"To leave my people," he said, "seemed insupportable, and to leave my afflicted wife seemed equally so. Tears and restless nights were my portion. I saw my duty as a husband on the one hand, to accompany my dear wife in her affliction; and on the other I feared to become a careless shepherd; and as trials of this kind seldom come

by themselves, doubts and fears of my own state began to prevail, and I scarcely knew whether I was a Christian.

"Heavy, however, as my trials have been, they have been blessed abundantly. The discourses which I addressed to my people, while under these conflicts of mind, have been made the means of great good. No less than fifty-two negroes have been added the last month to the Church of Christ, and many more are candidates for baptism. "O my God, it has been good for me that I have been afflicted!"

The arrival of Mr. and Mrs. Jesty and Mr. Barrett, seemed to him to open a way for his return to England, especially as it appeared to him, he might, besides accomplishing his own personal object, thereby benefit the cause by conferring with the committee on the state and prospect of the Mission. Mr. Bull having taken charge of the Seminary on Leicester Mountain, Mr. Cates had removed to Regent's Town to assist Mr. Johnson, and Mr. and Mrs. Jesty having been placed over the schools at Freetown, Mr. and Mrs. Morgan were at liberty to take charge of Regent's Town, during Mr. and Mrs. Johnson's absence; the Rev. J. G. Wilhelm undertaking to render the necessary ministerial services from Leicester Mountain.

Mr. Johnson now prepared for his departure, about which, as might be expected, the greatest excitement prevailed among his faithful negroes. Easter Sunday occurred about three days before he sailed. On that solemn festival he wrote :—

"The Church was full at nine o'clock, I married two couples, baptized 110 adults and six infants, and administered the Lord's Supper to 253 black brethren and sisters, and four white; myself making 258.

"This was indeed a day of Pentecost in Africa!"

The separation from his negroes was very painful on both sides; hundreds of both sexes, and of various ages, accompanied him to Freetown, a distance of five miles of difficult road, and took leave of him on the shore with many tears; regretting—in their ardent affection for their faithful shepherd, who had been the honoured instrument of gathering them out of a howling wilderness of sin and misery into the fold of Jesus—that they could not be the companions of his voyage. "Massa," they exclaimed, as loud and fervent blessings reached him from all sides, "suppose no water live here," pointing to the sea, "me go with you all the way, till no feet more." *

Shortly after Mr. and Mrs. Jesty arrived in the Colony, they paid a visit to Regent's Town, anxious no doubt to witness with their own eyes the wonders of Divine love, which were being exhibited in that

* The reader will remember the affecting parallel instances, Acts xx. 36—38. xxi. 5.

favored spot. In a few days Mrs. Jesty wrote to her sister in England an account of what she saw and heard, and of her own feelings under the extraordinary circumstances in which she found herself placed. We shall freely quote from her and her husband's communications on this occasion. In the letter to which we have alluded, dated April 5, 1819, she wrote :—

"The power of the gospel and the efficacy of the love of Christ, have excited such joy within me, that I cannot resist giving you some information respecting it. As it is not determined where my husband and myself shall be stationed, we accepted the invitation to visit some of our friends before we enter on our important work. This is our first visit to Mr. Johnson's. I wish that I could find language sufficiently descriptive of the interesting scenes which we have witnessed here; indeed they must be seen before these facts will be credited. Had I heard the circumstances from the best authority, I could not have considered it possible that so glorious a progress could have been made in the work of our God, as we have beheld since we have been staying at Regent's Town. On Thursday the first of April, Mr. Johnson sent five of his people to Freetown to take me to his house in a palankeen. While they waited, we heard singing, and on going to the door found that these five men had seated themselves under the piazza, and with united voices were singing a hymn to the praise and glory of the Redeemer. We did not disturb them, but returned to our room, and as you may imagine with feelings of peculiar pleasure, that the songs of Sion should be sung by the inhabitants of a heathen land. In the course of an hour I set off in the palankeen, borne by those liberated negroes; when we got to the top of Leicester Mountain, over which we had to pass in our way to Regent's Town, I requested my bearers to stop and rest themselves, and then took an opportunity of introducing a religious conversation. I think I may say that the few minutes during which we rested on the Mountain, were the happiest that I had then ever experienced, because I had never before had an opportunity of seeing the glorious effects wrought by the gospel of Jesus, on the hearts of our dear black brethren. I was much astonished to hear one of the men, (called the headman,) address the other four in language truly Scriptural, and of godly simplicity; using the words of exhortation, and strongly urging the necessity of the blood of Jesus Christ to cleanse them from their sins; he spoke much of their depravity by nature, and of their weakness and insufficiency without Christ. While his little audience listened with an attentive anxiety to hear the truths of the gospel from one of their countrymen; I was much affected at what he said, and was ready to exclaim, "Oh how powerful is the word of God!"

"The love which these people manifest among themselves, and toward

their minister, and all faithful missionaries,—their anxiety, and the fervency of their prayers, that the gospel may be made known through all nations—these things are worthy the admiration of all Christians. It may almost be said of the inhabitants of Regent's Town, that they dwell in love; and that they live a life of prayer and praise, to Him who loved them and gave Himself for them; for besides their meeting for prayer every morning and evening, the hearts of many of them seem to be full of the love of Christ the whole day; and when they are merry they sing psalms, such vocal music resounds from all parts of the town. A dispute is seldom known amongst them, they have every one of them cast off his gregree, and nearly all of them are become worshippers of the blessed Jesus. A few years since, all the inhabitants of this place had never heard the name of Jesus, they went about naked, and were in every respect like the savage tribes—but now, Oh what a happy change! they are all decently dressed, and it is the most heart-cheering sight to see them flock together in crowds to the house of prayer.

"Mr. Johnson has been made an instrument of incalculable good to this people. Under his ministry 116 persons have become communicants, and 110 are candidates for baptism and the Lord's supper: these will be received as members of the Church of Christ on Easter Sunday. He is very particular in his examination of the people before they are admitted to the Lord's table.

"It may indeed be said that numbers are added to the Church daily, for Mr. Johnson has frequently five or six a day coming to his house to talk of the state of their souls, who appear to be very sincere. During the few days that we have been here, upwards of fifty persons have been to tell Mr. Johnson of their troubles, which they confess in affecting terms.—'My bad heart trouble me—me no sleep all night—me no peace—me know me very wicked, but God good too much—me tank God for what He has done for my soul—me want love Jesus more—me want to go to Jesus—me know nothing else but the blood of Jesus can wash away my sins.' Such complaints as these from these lost sheep of Israel are incessantly brought before their worthy pastor, who, with affection directs them to the great Comforter, and advises them to embrace that gospel which is the power of God unto salvation.

"My dear sister, is not this encouraging to all Christian friends in England, to be doubly zealous and active in their missionary exertions? Let me entreat you all to be unwearied in your efforts and prayers, that all Africa may become as Regent's Town. This is the part of the gospel. O send forth the gospel and more faithful labourers into the vineyard of the Lord! Let me again beg of you, my dear sister, to pray and not to faint. Let the interest of Christ's kingdom be ever uppermost in your heart. Here is yet a wide field for labour. May

the happy effect of the gospel be felt by all benighted Africa, and to God shall the glory be given for ever."

Of a Sunday spent in Regent's Town, Mr. Jesty, after speaking of an early meeting in the Church, at six o'clock in the morning,—thus writes:—

"At ten o'clock I saw a sight, which at once astonished and delighted me. The bell at the Church rang for Divine service, on which Mr. Johnson's well-regulated schools of boys and girls, walked two and two to the Church. The girls, extremely clean and dressed entirely in white, in striking contrast with which were their black arms and faces. The boys equally clean, were dressed in white trowsers, and scarlet jackets. The clothing of both boys and girls is supplied by government. The eagerness of the inhabitants to hear the word, will appear from their early attendance on the means of grace. It is true there is a bell in the steeple of the Church, but it is of little use in Regent's Town, for the Church is generally filled half an hour before the bell tolls. The greatest attention is paid during the service, indeed I witnessed a Christian congregation in a heathen land;—a people "fearing God, and working righteousness." The tear of godly sorrow rolled down many a coloured cheek, and shewed the contrition of a heart that felt its own vileness.

"At three o'clock in the afternoon, there was again a very full attendance, so that scarce an individual was to be seen throughout the town; so eager are they to hear the word, and to feed on that living bread that came down from heaven. The service was over about half past four o'clock.

"At six we went again, and although many had to come from a considerable distance, and up a tremendous hill, I did not perceive any decrease of number, or any weariness in their frequent attendance on the means of grace.

"We left the Church about eight o'clock and returned to Mr. Johnson's. While at supper, I heard singing, and on walking into the piazza, found that about twenty of the school-girls were assembled under it. One of the elder girls gave out the hymn in an impressive manner, while a younger girl held a lamp. After we had supped, the girls, in a very respectful and humble way, sent up to Mr. Johnson to know if he would allow them to come up stairs into his sitting-room to sing a parting hymn. On their entering the room, Mr. Johnson gave out a hymn, and in a few minutes, I think we had at least, 120 boys and girls in the room and piazza. They sung three hymns, and after a few suitable words from Mr. Johnson they departed, pleased with the favour granted them.

"Thus was our last Sabbath spent at Regent's Town. Never did I

pass such a day in my dear native country. Never did I witness such a congregation in a professing Christian land, nor ever beheld such apparent sincerity and brotherly love."

Of the monthly meeting held on the following evening, Mr. Jesty thus writes :

" Mr. Johnson and myself entered the names of subscribers and received their mites; and I cannot but notice that, in one minute after Mr. Johnson and myself were ready to receive the money and names, we were surrounded by several hundred of humble friends to missionary exertions, urging as with one voice, 'Massa, take my money. Massa, Massa, take mine! Eight coppers, one moon.' It was indeed a pleasing sight to behold a people, once led captive at the will of Satan, devoted to gross superstition and folly, embracing their gregrees, and trusting in them for defence; and expending all the money that they could spare in the purchase of these false gods—now conquered by the love and power of Him that taketh away the sin of the world: and with cheerful and renewed hearts, giving of their little substance to aid those means which, by the blessing of God, will communicate the privileges of the gospel to their countrymen also. From these few poor and once injured and despised Africans, we collected that evening about £2. 7*s*. Oh, my countrymen, fellow Christians in highly-favoured England; you who have multiplied and daily renewed comforts and blessings, go and do likewise!' "

Of the manner of closing this day, Mr. Jesty said :

" After we left the Church, the children of the two schools retired to their school-houses, and the rest of the congregation to their respective homes.

" But that faith which cometh from above and worketh by love, has taken such possession of the hearts of this people, that they delight to be continually speaking one to another in psalms and hymns and spiritual songs, and to sing with grace in their hearts to the Lord.

" The school-houses are situated behind Mr. Johnson's, on a higher part of the hill. The school-girls assembled in a row before their school-house, with three or four lamps dispersed through their line. The eldest teacher gave out the hymn, and they were singing delightfully,

" How beauteous are their feet,
Who stand on Zion's hill."

" While the girls were singing this hymn, the boys had climbed a little higher up the hill, when one of their teachers gave out the hymn,

" Come, ye sinners, poor and wretched;—"

" It was a beautiful moonlight night, so that the children could be

seen from all parts of the town, while the lofty mountains resounded with the echo of their voices. I was walking up and down in the piazza, listening to them and anticipating that time, when all kings shall fall down before the Redeemer, and all nations shall serve Him, when I saw at the foot of the hill, some men and women coming towards the children. The men joined the boys, and the women joined the girls.

"The boys and girls had now sung several hymns, and after a few minutes cessation began again. I was thinking of our Christian friends in England, and said to Mr. Johnson, Could all the friends of missionary exertions but witness this scene, they would be more and more zealous for the universal diffusion of the gospel of a crucified Saviour; —when I looked round me, and saw numbers of the inhabitants, men and women coming in every direction. They joined respectively the boys and girls, and sung for some time; when the boys and girls returned to their school-houses, and the men and women retired to their houses in peace. This is a great work: and it is marvellous in our eyes. But it is the Lord, and to him be all the glory!"

Mr. Jesty added:

"We rose next morning between five and six o'clock, and attended morning prayer at the Church. After the service was over, a few more came forward and begged us to take their coppers to aid the cause of missions. We collected on this occasion, upwards of fifteen shillings, which, with the collection made the evening before, amounted to more than three pounds. Mr. Johnson has a missionary meeting and sermon once a month, on which occasions he generally collects three pounds. Do not these poor people hold forth a bright example to all Christians."

The impression produced on a stranger by a first visit to Regent's Town, especially should it take place at night, is finely described by this worthy schoolmaster.

"Just as we had reached the summit of the last mountain, between Freetown and Regent's Town, the latter place presented itself to our view. As I walked down the mountain, pleased with the enchanting scene, I was in an instant lost, in 'wonder, love, and praise.' Music of the sweetest kind, and possessing charms which I had never before experienced, burst upon my ear. It was moonlight, and all the houses being lighted up, I inquired of Brother Johnson, from whence this sound proceeded: he pointed to the church, which is situated at the side of a mountain, then opposite to us on the other side of a brook, that runs from the mountains between the Church and the principal part of the town, over which Brother Johnson has caused his people to erect a strong handsome stone bridge. The Church is a fine stone building, it was now lighted up, and the people were assembled for evening prayer.

"The chain of mountains that surrounds the town, resounded with the echo of the praises of the Saviour.

"I hastened with all possible speed down the mountain, and up the other, to enter the church, where I found upwards of five hundred black faces, prostrate at the throne of grace. I entered with Brother Johnson, and soon after Mrs. Jesty arrived; after the service was over, above 200 of the congregation surrounded us. They came in such crowds to shake hands with us, that we were obliged to give both hands at once. So rejoiced were they to see more labourers from 'white man's country,' that after we left the Church and had entered Brother Johnson's house, many who from the pressure in the Church, were not able to speak and shake hands with us, entered the parlour, and would not leave until they had manifested their love to us by their affectionate looks and humble salutations.

The village of Gloucester was now making rapid strides after Regent's Town, in all the evidences of spiritual regeneration. Its faithful pastor Mr. Düring, could speak with much gratitude and joy of the effects which his ministry continued to produce. A few extracts from his journals will bring him and his work once more before us.

"Our Saturday-evening meetings are very interesting, and are of great utility. In this meeting the exercises are various. By this means I always know the state of mind in the communicants: Church discipline is exercised and candidates are admitted. To my encouragement and great joy, I often behold the primitive simplicity in the communicants, in their attachment to each other, and in fulfilling the scripture by bearing one another's burden.

"The plan of instructing both adults and children, by way of catechizing them in a simple and familiar manner, is encouraging both to me and them: to me because I see the effect; and to them because they enjoy the benefit of it, which enables me to persevere in this important branch of religious instruction."

Under date of April 6, 1819, he thus writes:—

"Since November last, the work of the Holy Spirit, whose office it is to lead sinners to the fountain opened for sin and uncleanness, has greatly increased, in bringing souls to himself by the simple preaching of 'Jesus Christ and him crucified.' The means of grace have been greatly blessed; especially to those who have been now for two years under my care, many of whom shew their faith in Christ by fulfilling his commandments. There are at present, thirteen communicants; and fifteen candidates for baptism at Easter; fourteen of whom give the most striking evidence of their conversion, by their lives as well as by their profession. One of them, a girl from the school, is wavering

at times; for which reason I cannot conscientiously baptize her on Easter Day.

"The work of the Holy Spirit is great, at this time; especially among the rising generation:—scarcely a day goes over my head, that I have not to point some trembling sinner to Jesus, the all-sufficient Saviour."

The following was written on the 6th of July:—

"The admission of the fifteen candidates on Easter-Day, to both sacraments, was truly solemn; and a season of refreshing: many of the candidates, and of the congregation, were much affected."

Düring found that he had a number of professed Mahommedans at Gloucester: "They are not," he wrote, "'book men,' but they are remarkably obstinate and avowed enemies of Christianity."

"One of my people," he adds, "being their countryman, and brought up in the same way, was one evening attacked by them and grossly ridiculed; but being able to read both English and a little Arabic, he silenced them entirely, by simply comparing the Bible and their Koran, and the different effects these two books have on the minds of men. Many of them have since attended public worship, and also evening school with great earnestness."

After mentioning some other encouraging circumstances in his ministry, he felt constrained to allude to a few of his own domestic trials and their effect upon his mind.

"These pleasing circumstances seemed designed to prepare me for a cross which I had very shortly to bear. My child fell ill, so that I saw nothing left for me but to part with her in this life. My wife being deprived of several nights' rest, was reduced to a similar condition: which dejected me and brought my spirits very low. The pressure of duty and the anxiety of mind, naturally occasioned under such circumstances; threw me also into the fever, from which I suffered more than from any attack that I had during the rains.

"However, these my family afflictions, I have good reason to believe, have been sanctified, both to me and my flock. The first time that I preached to them after my recovery was from John xx. 19. "Peace be unto you." I was very weak; but every word that I uttered, seemed to be as refreshing drops on a thirsty land; and to the great mortification of my unbelief, I saw even many more than ever shedding tears.

"I desire to raise an Ebenezer in grateful acknowledgment to the Lord who has helped me hitherto, and who has delivered me from my troubles. I see myself and my dear wife and child restored—the little flock growing in number; and, I hope, also in grace, and in the knowledge of our Lord Jesus Christ; and among the whole of the inhabi-

tants, the effects of God's word in the improvement of social and moral habits among them."

Mr. Nyländer proceeded with steady industry, and not without encouragement, at his new station at Kissey. His family prayer, morning and evening, was attended by about 200 adults and children, and his congregation on the Lord's day, amounted to upwards of 300. No decided fruits of his labours had as yet appeared among his people; but he felt himself often refreshed in speaking to them, hopeful of the never-failing power of the Word. His school was carried on by Stephen Caulker and another lad from the Rio Pongas. He had also an evening and a Sunday school.

"Here," said he in his journal, "are about 500 people, young and old, on rations from government, and of course under my immediate care. About 450 more live in scattered huts near Kissey; and the Timmanees and Bulloms are in our neighbourhood; so that if a missionary were not so confined by the care and management of the affairs of the settlement, he might make himself useful in visiting all the places in the vicinity. But circumstanced as we are at present, I am fully persuaded that Kissey is preferable to the Bullom mission; because here I have the people more at my command; and I humbly trust that the Lord will fulfil his gracious promise also in Kissey, that His word 'shall not return unto Him void,' though I may not see the fruit which I so anxiously wish for.

"I have introduced a weekly prayer-meeting on Wednesday evening; about a dozen adults attend. May God visit us in mercy, and hear our prayers.

At Freetown the National system of education had been introduced into the schools, with much advantage and prayerful hope for the future. After having encountered and overcome some difficulties in its introduction, Mr. Morgan was able to write—

"I can now say with much pleasure, after repeated trials from the censures of the parents, and the disinclination of the children, that I have at last succeeded in establishing the Colonial schools on the National system; they are daily increasing, and now contain about 350 boys and girls, and 180 adults. The parents are gratified. Europeans and Natives acknowledge the progress of the pupils: and the children themselves are generally pleased. God has in mercy enabled me to persevere when much cast down. A child, if acquainted with the system, would now be able to conduct upward of 500 scholars."

The training of native schoolmasters was provided for in the plan adopted here, and in the other schools of the Colony, of appointing some of the elder boys monitors, to aid in the instruction of the rest. These monitors were themselves undergoing the best training for being

placed over schools in the different villages, under experienced European superintendants; and it was expected that as these situations would tend to their advancement in piety and intelligence, they would form a class, from which native missionaries might be safely selected. From these and the adult converts, who were fully in possession of their native languages, much future good was looked for.

The melancholy duty recurs of recording the baneful effects of African climate, upon European instrumentality, employed to bring spiritual health to the diseased children of Ham. The arrival of Mr. Bennett, schoolmaster, and his appointment to Kissey, have been mentioned. On the 17th of April, he wrote to the secretary, informing him, that the governor was building a house for him, which he expected would be ready for his reception in a few weeks. He expressed joy at having entered on his labours, and a trust that in his office as schoolmaster, he might be enabled to help forward the great work in which he was engaged. It pleased his heavenly Father, however, to disappoint his pious expectations. On the first of May, he called on Mr. and Mrs. Jesty, in Freetown, and was then so unwell, that they constrained him to remain at their house for the benefit of medical advice —symptons of fever had been manifesting themselves for some days, and that fatal malady now attacked him with such violence, that he sunk rapidly beneath it; and, on the 10th of May, he was removed from the scene of his earthly pilgrimage, undismayed at the prospects of eternity, through faith in an all-sufficient Redeemer; whose cause he declared he was far from regretting having undertaken, even in the face of pestilence and death, and whose gospel, he felt himself more strongly convinced than ever, it was the duty of Christians to make known throughout the earth.

Towards the close of June, Mr. and Mrs. Jesty were much indisposed. Mrs. Jesty, though near her confinement, exerted herself to the last in the female department of the Freetown schools. Mr. Jesty's illness assumed so alarming a feature on the 1st of July, that he was obliged to call in medical aid; and on the same day his truly excellent wife was also seized with fever. Under these circumstances he was removed to the lower part of the house for the benefit of air, and to leave the upper apartment more retired for her. This separation proved to be a final one between them in this world.

On the 7th Mrs. Jesty was delivered of a still-born child. About an hour after she sent for Mr. Morgan and Mr. Taylor,—who had come to visit them on the preceding day, and had slept at their house,—and told them that she wished to take leave of them before she departed to heaven, to which she felt that she was fast going. She now begged Mr. Morgan to pray for her; and her two friends had scarcely knelt down by her bedside, before her spirit was released from

its earthly tenement, to depart and be with Christ her beloved Saviour.

Just before her death she said to an attendant, "I do not love my Saviour as I ought, and as I wish to do; but when I am in glory, which will be very soon, how pure will that love be with which I shall then love him." "Tell dear Jesty," she afterwards said, "that I am going to glory, and that ere long we shall meet in heaven, never to part again."

A few lines written during her short illness, and found by her husband after her death, convey the best testimony that could be added, of her meetness for the change to which she was called—

"O God, my Saviour, and my all! it is in Thy wisdom that Thou layest me low on a bed of sickness and of pain. Thou alone knowest whether it is on a bed of death. I DESIRE to lie passive to Thy will, with no impatient anxiety either for life or death; fully assured that Thou orderest all things well! But, dearest Saviour, the love which Thou hast manifested for such a sinful worm as I am, makes me ashamed of my ingratitude. For this, and numberless other transgressions, I can only look unto Thee with the Publican, and cry 'God be merciful to me a sinner.'"

Of this faithful woman, Mr. Bull wrote :—

"Not many hours before she died, I conversed with her; her testimonies to the faithfulness of her Saviour, in her dying hour, were very encouraging to our drooping hearts. Her language was, 'Jesus is mine, and I am his, and I am happy.' Many gracious words which dropped like honey from her lips, will be long remembered. Thus dropped one of the fairest flowers of the Mission."

Some interesting particulars are added by Mr. Düring which cannot be omitted—

"Mrs. Jesty was a woman whose equal in every point belonging to a Christian's life I have scarcely seen. Her piety and amiable behaviour were such as drew the immediate notice of every Christian. She was a character that could not but be at first sight admired and highly esteemed; and was an ornament both in the Church of Christ, and to our society.

"And as her life was truly heavenly, so her dying moments were triumphant. In a note which I had from her, while dying, she wrote :—'Though I am but a weak vessel, and hastening to my home, yet I believe, and that firmly, that my blessed Saviour will give me grace to drive a nail into his spiritual building, should it even be in my death.' And at the committing of her body to the grave, the Lord graciously fulfilled the desire of the soul departed from it. I never have attended a funeral like hers! It was certainly very

solemn, but not anything mournful to me, nor to many besides. After the funeral service a hymn was sung; many tears were shed, and many exclaimed, that they had never witnessed such a scene. Many young people here at Gloucester, who knew her from a short stay with us, attended her funeral. The impression made on their minds is not forgotten; and it is to be hoped that the eternal happiness of the Christian is by many of them sought after. In the evening I endeavoured to improve from John xi. 25, 26, what they had witnessed in the day, and have reason to hope not without a blessing to many."

Last year the melancholy task of recording the mortality which occurred among the missionaries, devolved on Mr. Cates; another hand was employed this year in the same solemn office, while his lay mouldering in the grave. On the 23rd of July the faithful Cates, "a man," says the 20th report of the Society, "whose talents and devotedness gave the highest promise of usefulness in his Master's service, among these injured tribes, was numbered among the martyrs of the African Church." "With him," wrote Mr. Düring, "we have, humanly speaking, lost our right hand. His penetrating eye and acute discernment are well known to you, and the loss of them is deeply felt by us here."

On the evening of his departure, Mr. Bull communicated the melancholy fact to the secretary; the following is an extract from his letter:—

"On Monday last the 19th, I received an intimation that my dear and highly-esteemed brother, Mr. Cates, was in great danger, and desirous of seeing me. On Tuesday I accordingly went to him at Mr. Collier's house, at Freetown; and remained with him till this afternoon, when he exchanged a world of woe for a mansion in heaven. Ever since his return in the middle of April, from the journey of ten weeks, with William Tamba and William Davis, into the Bassa country,* in which he hazarded his life for the making known of Christ's name, he has been complaining of sickness, and has endured excruciating pains in the bowels. He removed for change of air, at the end of June, from Regent's Town, where he and Mr. Morgan were in charge during the absence of Mr. Johnson, to Leicester Mountain, and then to Gloucester; everywhere experiencing great kindness from

* The journey here referred to, was prosecuted during the months of February, March and April, by Mr. Cates, accompanied by William Tamba and William Davis, with other natives. They travelled nearly 400 miles down the coast; more than a third of the distance between Sierra Leone and Cape Coast. Their route lay through the Sherbro, Cosso and Bassa countries. In the last named especially, their reception was highly favourable, so that good hope was induced of establishing a mission there at some future time.

his affectionate friends. Not appearing to be much benefited by this change, he was prevailed on to remove to Freetown, for the advantage of medical attendance. Here he endured much affliction, and continued gradually to sink until death closed his eyes."

It appears, that until within a few days of his death, he had suffered under much darkness of mind, and many harassing temptations; yet he was not confounded, but stayed himself on his God and Saviour, appropriating to himself as a member of Christ's impregnable Church, the prophet Zechariah's comfortable assurance respecting the final issue of his trials and conflicts,—"at evening-time it shall be light." * Nor was he disappointed—a joyful confidence in his Redeemer succeeded this temporary cloud, and he was enabled to express himself most exultingly to those around him, while cheerfully submitting himself to his heavenly Master's will. In this frame he continued until the day preceding his departure, when he called Mr. Bull to him; and although under great physical exhaustion, he was still enabled to communicate to him in a few words, his joyful sense of the presence and love of his Saviour. Mr. Bull reminded him of the necessity for patience under his sufferings, and called to his remembrance the words of Job: "All the days of my appointed time will I wait, till my change come." † "Yes," he replied, "if he will not take me home to-day, I must wait till to-morrow, and my soul is all ready to depart."

This heavenly frame of mind was only interrupted by delirium, which came on in the evening, and which appeared to continue without intermission up to the hour of his departure on Friday evening: "When," Mr. Bull wrote, "with a smile on his countenance, and seemingly in the act of prayer, his blessed spirit joined the innumerable company of the Church of the first-born, whose names are written in heaven."

Among the most assiduous of those friends who attended poor Cates in his last moments, was the Rev. John Collier, senior Chaplain of the Colony; who was himself at the time labouring under severe illness, in consequence of having caught a violent cold at a funeral some days before. Being somewhat after his time in setting out for the burial-ground, he exerted himself so much in hastening thither, that he was in a profuse perspiration on his arrival; and as the rain, against which he was not sufficiently guarded, descended on him in torrents, he soon began to experience the effects of this two-fold neglect of the requisite attention to health in so deadly a climate. On Saturday the 24th of July, the day succeeding Mr. Cates's death, he was occupied in writing letters to the Secretary, the last received by

* Zech. xiv. 7. † Job xiv. 14.

the Society from him ; and on the following day, Sunday, he was so unwell that Mr. Nylander was obliged to supply his place at Church. His fever now increased, and Mr. Wilhelm came down from Leicester Mountain to attend him, which he continued to do until the 30th, when by desire of the Governor, Mr. Renner took his place, and remained at the bedside of his friend and brother until he breathed his last.

"I staid with him," says Mr. Renner, "until he closed his eyes, which was on Sunday the 1st of August, at half-past ten in the morning, at the time when he usually stood up in the service of his Master, beseeching his people in Christ's stead to be reconciled unto God."

The Governor in communicating to the Society the fact of Mr. Collier's removal, bore this gratifying testimony to his worth :—

"It is with deep sorrow that I have to mention the death of the Rev. John Collier. I regret in him a respectable character, to whom I was sincerely attached, and with whom I had frequent communications on matters nearest to my heart."

It is natural to suppose, that these awfully frequent cases of mortality among the missionaries, would have the effect of greatly disheartening the survivors, if not of altogether paralyzing their Christian efforts: there is something, it must be confessed, appalling to human nature, however elevated by divine grace above its ordinary level, in close approximation with pestilence and death. To feel that we stand on the verge of an ever-open grave, into which we see one and another of our companions almost momentarily precipitated, by a mysteriously invisible, but irresistible influence ; and to know that there is nothing in our own case to exempt us from being the next victim after the last whom we saw engulphed—this cannot fail to startle us, whatever be our relation to the world or to God. Unless life was insupportable, such a prospect of its sudden privation could hardly be viewed without alarm—at least, without some anxious misgivings on the subject of our own safety. When therefore, we read the sentiments of calm, unmoved resignation to the Divine will, uttered by the surviving labourers in this mission, and unshaken fidelity to the cause in which they had embarked : we might fairly doubt the sincerity of professions which human nature does not seem capable of authenticating, did we not know that each soldier in this fatal field, actually stood unflinching in the gap which the fall of his comrade had occasioned, and there continued faithfully to fight, until called upon in his turn to resign himself to the stroke, which he knew sooner or later he should have to encounter, and from which he never offered to escape. It will be obvious, on a comparison of the circumstances of such a warfare, and that in which physical energies are called forth, and physical excitement maintained to the verge of intoxication ; that

in the display of true courage, the latter can exhibit nothing in the way of competition with the case before us. On the one side, everything calculated to appal human nature; pestilence, suffering, death, rapid decay, were continually paraded, as it were, in slow, and ghastly procession before the eyes, and pointed out as the almost inevitable results, as far as earth is concerned, of the conflict upon which the soldiers of the cross had entered. On the other side, every exertion is employed, and with full success, to keep before the eyes of the combatants the most animating spectacles of pomp, parade and splendor, and occupy their minds with such stimulating notions of honour and advantage, that no room is left for any gloomy anticipation to intrude. We feel satisfied, that when all that is disheartening in the case under review, is taken into account, the West African Church's existence at the present day, can only be ascribed to the operation of a supernatural influence upon the minds and hearts of the human agents employed to preside at its birth, and to nurture it into present maturity. The light enkindled is of God, and the pestiferous breath of the destroyer shall not be permitted to extinguish it.

Let us now see what were the feelings of the surviving missionaries regarding these startling visitations. Our first quotation shall be from a letter of an old friend, the Rev. G. R. Nyländer, minister of Kissey.

"The accounts of so many deaths among us, through the last severe rainy season, must certainly be an additional trial of the faith and courage of the Committee: but be not discouraged, nor be ye dismayed, for it is the Lord's battle that we are fighting, and we are conquering even when falling. Only send us a fresh supply of troops for this Holy War, for the increase and enlargement of the kingdom of Christ.

"A report was lately spread, that the Society would give up the African Mission on account of the deaths of so many of its missionaries; but let not the Society be discouraged thereby. Look forward for your reward! If all that died, and we that are alive, have been labouring together to save a few souls, or to lead them into the way of obtaining salvation, we shall all be abundantly recompensed. Though the bodies of our brethren are removed from among us, yet the seed which they have sown, keeps growing.

"How often have I heard persons in Freetown speaking of the late Mr. Prasse, of whose labours nothing was publicly known. 'Oh! that was a blessed man! By his speaking to me, my eyes were opened, and I began to seek the salvation of my soul.' 'Oh!' said a European, respecting the late Mr. Barrett, who was only two weeks on his station at Kissey. 'I believe he was a truly pious man; his conversation

with me made such an impression on my mind, that I am determined to look about me, and endeavour to lead a better life.'

"Sperrhachen's very grave, will remind the Bulloms, that there were people among them who spoke of the redemption that is in Christ Jesus.

"The late Rev. Mr. Garnon's discourses and Christian conduct towards all classes of people in Freetown, will ever be remembered; for he was much esteemed and loved, more so than was publicly known.

"And can we imagine, that Mr. Cates's voyage down the coast was in vain? By no means. It was good, says the Lord, that it was in thine heart to build me a house. David built a house of stones. Cates, a spiritual temple of living stones, and his work will follow him. He who ventures first into a heathen country, with the glad tidings of salvation; exposing himself to danger like the spies in Canaan, does as much in the vineyard of the Lord, as he who gathers in the clusters of grapes. So, whether dead or alive, we are working together; and the time will surely come, when those that sow, and those that reap, will rejoice together."

The Rev. Henry Düring employed similar language, while explaining to the Committee the arrangements that had been made under the melancholy circumstances in which the Mission was placed by the many losses it had sustained.

"When it pleases God," he writes, "to visit his people with afflictions, those who are His will be best seen, and distinguished from those who bear his name, but are none of His. How great is the real Christian's reward already in this polluted world! While those whose hope is only in this life, are terrified by seeing numbers of their fellow-mortals hurried into eternity, the true Christian is enabled to stand as it were, like a child by its father's side, and see with serenity what He is doing.

"We are now in a strait again! Most of us are sick, or else through weakness unfit for duty. The Brethren Morgan, Taylor and Jesty, have been for many weeks together confined. Brother Renner officiates in Freetown. Brother Nyländer has his hands full at Kissey; and I, the least, have to share my labours between Regent's and Gloucester Towns. I have had four attacks again this year from the fever, but thanks be to the Lord of all mercies, who has enabled me at least every Sunday, to go through my work! Brother Bull, who in June and July assisted me, was at length also laid up with the fever; but thanks be to God! he is now restored again and able to render assistance.

"What I have said, is by no means intended to discourage you.

No! it is merely intended to give you a view of our condition; and I would humbly say to my superiors, Be not discouraged at the dark dispensations of our God! Fear not, for the Saviour shall yet see of the travail of His soul among the tribes of Africa. I am by no means cast down: I know that the Lord can work by a single individual as much as by a thousand, only I would crave your earnest petitions at the throne of the heavenly grace for us, the survivors."

Mr. Taylor wrote to the secretary:—

"What can we say to these things? We can only exclaim, 'The will of the Lord be done.' Continue, dear sir, to pray for us; and stimulate others to do the same, that our Lord may give health and success in the great work before us."

Referring to the death of Mrs. Jesty, Mr. Morgan was able to express himself thus:—

"I have just been called to pray with and witness the last moments of our beloved sister Mrs. Jesty. Her death is our loss, but her eternal gain. Clouds seem indeed thick around us here; pray then, dear sirs, more for us. We need your prayers, and more labourers in this trying vineyard. Let none be discouraged, nor let any come, who are not ready to say with our dear sister departed, 'I am entering the glory of my Lord! my Head is in heaven, and where should I be, but with Him?'"

Mr. Jesty, notwithstanding his severe loss, was not himself disheartened, and would not have others to be so.

"O send us," he wrote to the secretary, "more labourers, our party is very small now, but we are enabled to lean and repose our trust on our blessed Saviour. Never once did my dear wife regret coming to Africa."

We close our extracts on this subject for the present, with one from a letter of Mr. Bull to the committee, which is even more inspiriting than the former ones.

"I believe I speak the feeling of most of our remaining few, when I say, that we are not disheartened, but encouraged. And if *we* are not so, who 'stand in jeopardy every hour,' you will not do well to be cast down. As that faithful man * wrote in his letter concerning Mr. Garnon, 'Let more labourers put their lives in their hands.' I once asked him what he meant by those words. He reminded me that a missionary should not be over anxious for his life; but while he was prudent in all things, he should carry as it were, his life in his hand, ready to resign it at his Saviour's command.

* Cates, see p. 30.

"O, dear sir, we are few and weak,—send us faithful and zealous men,—send us another Cates—an Elisha, instead of our Elijah. May the Lord of the harvest put such labourers in your way! These things should not move us. HIS 'counsel shall stand, and he will do all his pleasure.' As the blood of the martyrs was the seed of the church, so may it be here! We have every reason to be stedfast, for 'the Lord will yet have mercy upon Zion.'

"You may hear perhaps next of *my* removal, and another may take up his pen to write of me. But be it so! may I be but faithful to Him who has said, 'Where I am, there shall also my servant be.'"

We gladly turn from the work of death to resume our notice of the work of life eternal. The reader will desire to know how Regent's Town prospered during the absence of its indefatigable pastor. It will be remembered that the church here was committed to the care of Mr. Morgan and poor Cates, whose premature death in May 1819, we have noticed. Mr. Morgan wrote to the committee respecting his charge as follows;—

"There still goes on here a great enquiry respecting the way of salvation. We closely examined several candidates lately. One was admitted in whom the evidences of true religion appeared very satisfactory. The house was nearly full of those who desired to belong to the church of Christ, but they were dismissed for that season. Surely our Saviour is gathering his sons from afar, and his daughters from the ends of the earth. Circumstances are daily occurring which prove the force of the truths of the gospel.

"I was sent for last month, to visit a communicant, who was very ill. He said, he thought he should die, but he desired to see me first: on my inquiring his reason, he replied, 'for several months before my dear minister left, my heart tell me dat ting what he tell about Lord Jesus, no be true, because nobody (meaning, no one beside Mr. Johnson,) tell me dis ting. But when you come, you talk all same fashion, dat first time, and den God open my eyes. Now I tink, suppose you and Mr. Johnson tell us one ting about Lord Jesus, den I sure dat de Lord teach you, and den I sure all be true.' He was much distressed lest this unbelief should not be forgiven.

"In returning one day from some duties which had detained me in a distant part of the town, I had much reason given me to bless God, for a striking manifestation of the power of his truth. A man was resting himself, who, I observed, was suffering under much bodily affliction. Among a variety of questions which I put to him, I asked how long it was since he had done any work. 'I no work,' said he 'since I come dis country.' 'Who gives you rice then?' 'King Massa.' 'You know,' said I, 'you have got one heart.' 'He live

here, Massa!' pointing to his side. 'Well' said I, 'what work your heart do, all that time your body rest?' He laughed; I explained to him the deceitfulness of his heart, and told him what must become of him, if Christ did not take away his evil heart, and give him a new heart. The poor fellow was agitated, and moving quite close to me said, 'Massa, all dat what you tell me live in my heart be true too much, but who tell you all dat?' He has since been to us enquiring what he must do to go to Christ, and how he can make his heart run away from evil."

In a letter of July the 7th, Mr. Morgan writes:—

"Inquiries concerning the way to heaven, are very numerous. Many come to complain of the anguish of their hearts. The house is completely filled with those who are desirous of being examined for baptism. Mr. Cates and myself, have admitted but three. Many of them, I think, do indeed believe, that Christ came into the world to save sinners, but do not as yet feel themselves to be, without Him, lost and perishing sinners.

To Mr. Morgan's great sorrow some fell away from their christian profession; this was to be expected in their peculiar circumstances, but he laid it much to heart. On retiring one day to his chamber, to pour out the expression of his trouble, at the feet of his Saviour where alone he expected to receive consolation and strength, when he reached the stairs, he saw a man and woman, seated in much apparent distress of mind. Supposing that their object was to seek the settlement of some quarrel, he said, "I will have no palaver so late at night, go home." The poor woman, bursting into tears, replied, "No, Massa, but I want to tell you my heart go soon to fire, suppose I no come talk with you."

We may imagine what effect this simple incident had on the prayers of the desponding teacher—may it be borne in the recollection of those who are prone to be disheartened at the apparent failure of christian effort—nothing that we do for God is in vain.

Though absent in body, there cannot be a doubt that Mr. Johnson was daily present in spirit with his beloved flock; nor were they forgetful of their dear father in the gospel of Jesus Christ; as several of them testified by written communications addressed to him in England. The originals of these letters are probably still in existence; they proved most satisfactorily to the committee, that their exertions for Africa had not been in vain; and, at the same time, they afforded a fair criterion of African capacity for mental and spiritual improvement.

We subjoin one or two of these letters, and beg the reader to carry with him in their perusal the recollection, that the writers of them had been

not many years before, carried like cattle in the hold of a slave-ship, because, as their inhuman captain and purchasers were in the habit of insisting, they exhibited such demonstrative evidence of intellectual imbecility as fitted them only to rank with brutes.

"*Regent's Town, May 26th*, 1819.

"My dear father in Christ Jesus,

"I have written a few lines to you. I hope you are well in the Lord, and your wife. I hope you will remember me to my brethren and sisters, though I do not know them; but I trust one day or other, we shall meet on the right hand of our Lord Jesus Christ.

"When I think about the office to which our Lord has appointed me, I fear.*

"When I read the Bible, I learn that God said, 'Fear thou not, for I am with thee;' and, 'if ye have faith, as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove—nothing shall be impossible unto you.' And when I read in the Testament, I find Jesus said, 'He that believeth on me hath everlasting life—I am the bread of life.' This is my hope—But I fear again, because the Lord said, 'Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth.' This is my trouble.

"Remember me to all my brethren and sisters—let them pray for me, that the Lord may give me faith to believe in Him. I do not fear what man can do to me, for the Lord is my shield and my hope.

"Pray for me! Pray for me! for I stand in need. May the grace of our Lord Jesus Christ, be with you, and all his children. Amen."

We regret that we can only insert one more. It is also from a communicant:—

"I take this opportunity of writing these few lines unto you, my dear brother, and I hope God may preserve and keep you when you pass through the mighty deep! and by the will of God, I hope we may see one another again. I remember you day by day, and I ask you how you feel in your heart, my dear brother; I hope you may be well in the Lord Jesus Christ—you and Mrs. Johnson, and I pray unto God that He may keep you till you come to Africa again, that we may see one another.

"I thank Almighty God for His loving-kindness to me. I know the Lord is my Saviour and my God. I pray for all the good people who are in England, and the secretary; I hope you may be well in Jesus, and that you may send more missionaries to Africa, to preach the gos-

* The writer was a native assistant in one of the schools.

pel to our poor countrymen. My Master, please to send me one hymn book. My wife ask you how you do, Mrs. Johnson."

The writer of one of the letters referred to, gave in September, the following affecting account of the state of the Colony, during the few months preceding, when it was visited so extensively, as we have seen, with sickness and death. The feelings of the christian natives under their bereavements, afford, we should say, a fair indication of the value of the mission.

"I staid at Charlotte Town, When Mr. Taylor was sick, and I speak to the people the word of God. One time we meet together for missionary prayer-meeting, Oh, that time many white people sick! and many of them die!

"And that time we lose one of our sisters, Mary Moddy, she was brought to bed, and the child died; and herself caught cold, and I went to see her, and I asked her, "How you do?" she said, "I fear too much." I asked her, "What you fear for?" and she said, "I done sin," and I said "Pray to the Lord Jesus Christ, He only can do you good." And I prayed with her, and the next day I went again, and I say unto her, "How do you feel in your heart?" and she said, "Oh my heart too wicked," and I said "Do you pray to Jesus Christ?" she said "Yes! to whom should I pray if I not pray to the Lord Jesus Christ?" And I talked with her a good while, and then I prayed with her and went away. The next day I went again, and she could hardly speak; I prayed with her, and stop with her, and by and bye she died.

"That time Mr. Cates sick, and Mr. Morgan sick, and poor Mr. Cates die. I think the journey to the Bassa Country which he take that too much for him, the land so long to walk, and the sun so hot. Yet I cannot prove that; but I think his work done, and his time up. When he was sick I went to see him, "How do you do, Mr. Cates?" and he said "I shall certainly die." And by and bye he got down to Freetown, and he sink very much, all his strength gone; but he was a man of faith, and he die on Friday about five o'clock. And on Saturday we go to bury him, four o'clock, and we look upon him; and then we went to Mr. Jesty's house, and Mr. Jesty tell us, and say, he think God would leave, this place because white people die fast, and when I hear that, I fear too much, and I consider many things in my mind; and I think hypocrites live among us, and God want to punish us, but I trust again in the Lord, He knows his people, He never forsake them. Then Mr. Collier get sick, and Mr. Morgan get sick again; and our friend said, 'God soon leave this place,' and I said, 'I trust in the Lord Jesus Christ, he knows his people, and he never left them neither forsake them.' And next Sunday Mr. Collier die about eleven o'clock. Then Mr.

Morgan sick, Mrs. Morgan sick—Mr. Bull sick! Oh that time all Missionaries sick. We went to Freetown, Monday, bury Mr. Collier, and we come home again and keep service in the Church; Oh that time trouble too much in my heart. Nobody to teach me, and I was sorry for my poor country-people. Mr. Cates died, Mr. Collier died, Mr. Morgan sick. Oh! what must I do for my countrymen; but I trust in the Lord Jesus Christ, he know what to do; and I went to pray, and I say, 'O Lord, take not all the teachers away from us.'

To this affecting expression of native feeling, we feel constrained to add an extract from the journal of another of Mr. Johnson's correspondents referred to above—

"The day when Mr. Johnson went from Regent's Town, was Monday the 19th of April, and the same day much people were in his house, in the morning; and, when he going, much people shake hands with him, till he tired, and he was obliged to take two or three people's hands in his hand at once. And then we go as far as to the bridge, and he went on the horse' back; and he bid the people "good bye,' and all say 'good bye;' and then some began to weep; and some follow as far as Freetown. And the people were about 400, and I stop with Mr. Johnson all night in Freetown; and in the morning about six o'clock, he send me back to Regent's Town.

"June 6th, 1819. After Church was over, I and another took a walk to see one man whom they call Ebo Peter; and when we went, we did not meet him at home. We asked for him, and his wife called him; and he came; and I said, 'Well Peter; we have come to see you. How you get on about your soul?' And he said, 'Oh! I know that other people sabba speak (know how to speak) and pass me; that make me fear to go. By and bye, me go and talk; and they put my name in the book; and I come again, and do bad; they turn me out, and God turn me out too. But I stop: by and bye, I do good, I shall go.' And when I hear that, that hymn come into my mind.

"Come ye sinners poor and wretched," &c.

and the same hymn says,

"If you tarry till you're better,
You will never come at all."

And I said to him, 'Peter, you want make yourself better before you come to God.' I was sorry to hear the man say he wait to be good, before he go to God; and we spake to him a long time before we leave him. He appears to be sorry in his mind."

The rainy season this year was peculiarly trying to European con-

stitutions, the rains being of extraordinary severity and continuance, and the sickness and mortality consequently so great as to extend even to the natives: hence the loss of so many valuable lives among the devoted labourers in the African Church. No one deplored these chastening dispensations more than the excellent Governor of the colony. His letters of condolence and advice to the Committee, proved very seasonable under their trying circumstances; he would have the Society to believe that the losses which had been sustained, were not to be altogether attributed to the climate, but that with a proper share of attention to a few simple rules, much of what was formidable to European constitutions in a residence in Western Africa might be averted. These rules he had himself adopted, and he thus explains their nature and effect.

"It is my general habit to take a great deal of exercise on horseback, and even in an open boat, since the formation of the soldier's establishment. This is the eighth rainy season which I have encountered in Africa. I make it a rule to avail myself of every opportunity to change when wet. When from duty, and not otherwise, during the rains, I visit the new soldier's town in a boat, I adhere to the same rule as far as practicable. By the use of a shower-bath I have accustomed myself to wet. I keep my windows open all night at all seasons of the year, and am thus less affected by exposure to a damp atmosphere. I dispel all gloomy impressions as far as I can, by keeping body and mind engaged, and mixing with society."

To the above plan for promoting health adopted by Governor MacCarthy, we shall here add one which a former Governor of the colony, afterwards a member of the Committee of the Church Missionary Society, found successful in the treatment of diseases arising from the climate which came under his notice. It may supply some valuable hints on future occasions.

"The practice which I have known to be most uniformly successful has been that of commencing on the first appearance of fever, with such emetic and cathartic applications as will best clear the bowels and tend also to induce moisture on the skin; to be followed, as soon as a remission of the fever has been obtained, by Peruvian bark in considerable quantity, say one ounce in twenty-four hours.

"I have known the following plan very useful. Take an ounce of Epsom salts, and infuse the same in a pint of water, adding to it a solution of a grain, or a grain and a half, of emetic Tartar. On the appearance of fever, let a wine-glass of this mixture be taken every fifteen or twenty minutes, until the stomach is moved.

"Bleeding in cases of remittent fever (I speak of tropical climates) I regard as very destructive: but copious bleeding is almost certain death. I have never known it to answer. During an experience of

fourteen years, I acquired a fixed conviction of its being dangerous to have recourse to it, except in cases of violent tropical inflammation, and even then, the use of it with Europeans appeared very questionable."

Before the close of this year, the Mission was deprived of two more of its members—Mr. and Mrs. Morgan, not, happily, by death, but by severe illness, which obliged them to return home. Thus the interesting Church of Regent's town, where this pious couple had laboured for a short time, during the absence of its stated pastor, had its regular ministration, so necessary to its spiritual health and advancement, a second time interrupted within a few months.

We shall conclude the affairs of this year, by mentioning an increase of colonial accommodation effected by the Governor. He considered it expedient in consequence of the arrival of native troops to be disbanded, and of the continual accession of recaptured slaves, to form four additional settlements—three of them Waterloo, Hastings, and Wellington, on the eastern side of the colony towards the main land; and the remaining one, York, on the Whale river, which flowes into the Atlantic, north of Cape Shilling. A fifth, Kent, in the parish of St. Edward at Cape Shilling, had previously been formed; and William Randall, an Englishman, who had been employed as master carpenter at Regent's Town, where he was, under the ministry of Mr. Johnson, brought to feel a concern for his soul and the souls of others, placed there at his own request as school-master. At the end of this year, he had 200 people under his care.

In reference to this enlargement of the field of labour, Mr. Düring subsequently wrote:

"Waterloo borders on the Timmanees, and contains 700 people; and the Governor is sending one hundred more of those lately captured. Wellington, is another new station; it is nearer to Kissey than to the Timmanees. Hastings is not yet become an important station; but there is every reason to hope that it soon will be. York and Kent bordering on the Sherbros, both afford an ample field for missionary exertions.

"The calls from five settlements are too loud not to be heard.

"Besides these, the settlement in the Gambia is a place of the first importance. An active and able missionary might there extend his labours for a hundred miles up the river.

"Surely we may with the greatest propriety adopt the Rev. Mr. Thompson's words, 'Money! money! missionaries! missionaries!' There is certainly more work around us than can be fully entered on by twelve other diligent teachers and zealous promoters of Christianity."

A part of the West India regiment, which had arrived in April, on being disbanded, was settled near Freetown, with the view of allowing the men to support themselves by their labour in the town.

CHAPTER III.

REGENT'S TOWN: MR JOHNSON'S JOURNAL: CHARLOTTE TOWN.

THE success which had attended the preaching of the gospel to the liberated Africans assembled at Regent's Town, had been a subject of the liveliest interest, and the most devout thanksgiving, to all who loved the Lord Jesus in every place, and who desired the enlargement of His kingdom throughout the earth; nor, when such evident tokens of the blessing of the Allwise upon the mission were exhibited, could its friends or directors regret the money which had been spent, nor even the lives which had been sacrificed in its support.

That the work which was going on at Regent's Town was of an extraordinary character, was manifest; and that it was such as could not be paralleled in any other of the colonial villages, with perhaps the exception of Gloucester, could not be denied; but to what peculiar instrumentality this extraordinary state of things was to be ascribed, does not appear. That the Rev. W. Johnson, under whose ministry these things took place, was a most devoted servant of his Master,—that he laboured in season and out of season, and above all, that he was a man of frequent and fervent prayer, was most true: yet we have no reason to assert less of the other worthy men, with whom he was associated in the African vineyard, such as Wenzel, Renner, Nyländer, Wilhelm, &c. —men, who for years had hazarded their lives for the name of the Lord Jesus; they too preached, laboured, and prayed, and their ministrations were not without fruit, but not such as was calculated to excite astonishment in every mind, and to awaken feelings of holy rapture in the minds of the children of God. This was the case at Regent's Town, almost exclusively, and we can only express our ideas of the work and its origin in the scriptural exclamation, suited to this and every similar exercise of Divine grace—"What hath God wrought!"

The return of the Rev. W. Johnson to England, afforded the Committee a favourable opportunity of obtaining the fullest information,

regarding the great success which had attended his labours in the village in which he presided; and it was upon a review of the statements which he made, that the Committee in their 20th Report, from which we have already quoted, declared that "the history of the church has scarcely afforded so striking an instance of the power of Christianity in civilizing and blessing savage men." They then proceed to detail some of the circumstances connected with Regent's Town, previous to the location of Mr. Johnson there by Mr. Bickersteth, at the request of the Governor, who had before this done all in his power to ameliorate the condition of the wretched negroes assembled there, from almost every tribe on that part of the continent, to the number of 1000, after their liberation from slave-ships. Among other preparatory means, a church had been erected, as a proof that his Excellency considered all other efforts subsidiary to the inculcation of gospel truth in the regeneration of the species, and that it was upon such a principle, he intended his exertions for Africa should be based.

We have already employed the language of the 20th Report to describe the moral condition of the negroes committed to Johnson's care. After this humiliating statement, the Report proceeds—

"But what was the condition of these people, when Mr. Johnson left them for a season, after the labour of three years? A full return had been made for the wise and benevolent measures of the Governor, and for the unwearied labors of the pastor.

"The eye which beheld the people and their town, but a few years before, would now witness a scene that would bespeak the energy of some mighty principle.

"The town itself is laid out with regularity: nineteen streets are formed and are made plain and level, with good roads round the town. A large stone church rises in the midst of the habitations—a government-house, a parsonage-house, a hospital, school-houses, stone dwellings, and other buildings, all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people; all are farmers—gardens penned in are attached to every dwelling—all the land in the immediate neighbourhood is under cultivation, and pieces of land, even to the distance of three miles—there are many rice-fields, and among the other vegetables raised for food, are cassadas, plantains, cocoa, yams, coffee, and Indian corn: of fruits, they have bananas, oranges, limes, pine-apples, ground-nuts, guavas, and papaws—of animals, there are horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls. A daily market is held for the sale of articles, and on Saturdays, this market is large and general. It has been already said, that all are farmers, but many of them, besides the cultivation of the ground, have learned and exercised various trades; fifty of them are masons and bricklayers, forty

carpenters, thirty sawyers, thirty shingle-makers, twenty tailors, four blacksmiths, and two butchers. In these various ways, upward of six hundred of the negroes maintain themselves, and have been enabled in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that government, to which they pay the most grateful allegiance.

"The appearance and manners of the people have improved in an equal degree. They are all now decently clothed, almost all the females have learned to make their own clothing; about 400 couple are married; they were accustomed to spend their nights in dancing and drumming after the heathenish fashion of their countries; not a drum is now left in the town. In six months only six deaths occurred, while in three months forty-two children were born; not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months, nor had any drunkenness been witnessed; the attendance on public worship is regular and large, three times on the Sunday, on an average not less than 1200 or 1300 negroes; while Mr. Johnson's first congregation amounted but to 9; at morning and evening daily prayer not less than 500 are present; the schools, which opened with seventy boys, and fifty girls, with thirty-six adults, now contain upward of 500 scholars.

"These were great encouragements to Mr. Johnson in his labours; but he was not satisfied with the reformation of the manners of his people, he prayed for indications of a change of heart, and the influence of a living principle. Nor did he wait long, one and another began to visit him, burdened by a sense of their sins, to ask what they were to do to be saved; disclosing to him the gracious influences of the Holy Spirit on their hearts, in the most simple and touching manner. He saw persons in every direction, before they came to attend morning and evening daily worship, kneeling in private prayer behind bushes and houses. All without exception wish for baptism, but Mr. Johnson admits none to that ordinance, till he is satisfied of their intelligence and integrity. All have abandoned polygamy, greegrees and devil-worship. The baptized are in the habit of regularly partaking of the Lord's Supper, unless prevented by illness; and when Mr. Johnson left in April last year, the number of communicants amounted to 263. The converts are earnest for the salvation of their country people, and are continually going to them to persuade them to embrace the gospel, and they are equally anxious for their mutual edification. Mr. Johnson seldom visited a sick communicant, without finding some of his Christian brethren or sisters there employed in offices of devotion or charity. So striking and remarkable indeed has been the influence of the Divine word, that Mr. Johnson has withheld

from the Society many of the indications of grace among his negroes, lest they should appear incredible.

"And it has been the plain and simple preaching of the mercy of God, as displayed in Christ Jesus, which has been rendered the instrument of quickening and giving efficacy to the benevolent measures of Government, and of producing this mighty change; brought home indeed, as this preaching was, by the patient labours of an affectionate servant of the Lord. In negro-towns, where this word of salvation has been, for want of ministers, but unfrequently or irregularly preached, the natives are far behind in civilization, and in all the benefits of social and domestic life. Mr. Johnson's course of labour was to preach Christ as the Saviour of sinners; at morning and evening daily worship, to set forth to the people the simple truths of the gospel, to follow up these instructions and prayers, by visiting from house to house, to reprove sin wherever he witnessed it, to open to the people the miserable estate of a sinner, and the way of escape and deliverance by the grace of the gospel."

It is sweet to linger amid such details and reflections as these; there is a fulness and a reality in the events here recorded, that are peculiarly satisfying to the mind; and yet perhaps, the enjoyment we experience from their perusal, is owing to a latent unbelief in the simple processes of the gospel. God has said, that his word shall not return unto Him void, and whatever be the result of its proclamation, apparent to our eye, we know and ought to feel that it never fails to accomplish His purpose. In this we ought to rejoice, whether we *see* sinners converted by it or not; our exultation therefore at such triumphs of the gospel as the case of Regent's Town exhibits, we fear partakes too largely of the spirit that actuated the apostle Thomas, when he exclaimed—"My Lord and my God!" after he had obtained sensible evidence of the fact, to which he declared he would not otherwise award his belief—scarcely of the humble confidence with which the prophet was enabled to say, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."*

There is not a minister of the gospel located in the most favoured district of our home vineyard, who would not be delighted to behold such fruits of his labor as were vouchsafed to Mr. Johnson at this time. We know that we cannot weary the Christian reader, however long we detain him on this hallowed ground; and the following extracts from the Journal of this eminent servant of God, reveal so much of

* Habakkuk iii. 17, 18.

the minister and his work, that we much mistake if they will not prove in the minds of many a faithful pastor, a sort of *vade mecum* in his parochial or congregational ministrations.

"Feb. 4, 1818. A woman came to me again who had several times before applied for baptism. She said, 'My heart follow me always, me can't do good, me heart so bad will not let me; me want to serve the Lord Jesus Christ; and me no sabby (know) how to serve him. Me fraid too much (very much), suppose me die me to go to fire, me been do bad too much.' I asked her what she meant by her heart following her always? She replied, 'Me no want do bad, but me heart always want do bad, and so follow me always.' I pointed her with her bad heart, to the Saviour of sinners.

"Feb. 15. Sunday. After divine service a young woman stood by the door of my room desirous to speak to me, she said, 'I have no rest day or night, my sins are too many (very many.) I am the greatest sinner in the world, I don't know what to do. My sins are more than any other person's.' I tried to persuade her that Christ came into the world to save the chief of sinners. May the Holy Spirit make known unto her the ability of Jesus to save, and give her guilty conscience peace!

"Feb. 22, Sunday. The young woman mentioned on the 15th told me—'The second time when you came to the school, and asked us what we had heard on Sunday of the sermon, I was so struck that I have since found no rest in my heart. My sins be so many, all which I do before come to my mind, and I think nothing but hell can be left for me. I am afraid to go to bed; I know that Jesus Christ did come into the world to save sinners, but I cannot believe that he has any thing to do with me, for I am the greatest sinner in the world, nobody can be worse than I am.'

"Feb. 24th. I visited some of the female communicants who had given way to idleness, and had gone to others' houses talking and busybodying, speaking things which they ought not to speak. I found that this had arisen through an evil-minded woman. Such persons the great enemy is ever ready to stir up, that they may make mischief.

"I hear indeed of nothing but bad news. Another man has quarrelled with his wife, and it came at last to blows; this also has arisen from evil people, who falsely told the man that his wife always walked about from house to house when he was at work.

"How distressing are these things! Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, because they have forsaken the law which the Lord sets before them! May it please my God to hold me up under this trial, and those who appear much distressed on this account. O Lord, turn this evil into good!

"March 17. At noon I met the school-girls. The young woman mentioned Feb. 15 and 22, who is now a communicant, repeated a good deal of the discourse delivered on Sunday afternoon; and another girl much of the morning service. All appeared very attentive. Twelve women attended after dinner. I gave to the girls about an acre of land for their gardens, which they received with loud acclamations.

"March 21. A bullock and a goat belonging to William Tamba died to-day, being the greatest part of his property. I said to him, 'Tamba, you have had a great loss to-day.' He replied, 'He that gave them, took them away.' He appeared not at all sorrowful, but cheerful even more than at other times; which very much struck me.

"March 27. I visited several of the female communicants. I will mention in their own simple language, some of the expressions which I noted down.—

"E. H. 'Me heart trouble me too much, sometimes me heart so hard that it will not let me pray. I hope the Lord Jesus Christ will teach me more and more to love him, and to serve him; I poor guilty sinner thank God for send Jesus Christ to save poor sinners.'

"M. A. 'Me heart remember this time all them bad things me do before, me bad too much. Me heart trouble me too much. Me pray Jesus Christ have mercy upon me poor sinner! make me to love you more, more, more!' I asked, 'Do you understand this time when I talk God palaver?' (that is, respecting religion.) She said, 'Yes! me understand this time, first time me hear when you talk, Massa; sometimes me fraid too much, me fraid me no love Jesus Christ.'

"M. M. 'Wicked things trouble me too much, me want to do good but me wicked heart can't let me. Me heart run awa all this week,' (run all about.) 'What do you mean, Mary, when you say your heart run all about?' 'Suppose me pray, my heart run to my country, to Sierra Leone, all about; sometimes them things me no want to remember come into my heart, and then me can't say any more, but Jesus Christ have mercy upon me poor thing. I no sabby what me must do, I hope Jesus Christ will save me; suppose he no save me, me sabby lost for ever. Sometimes you preach, Massa, me tink you only talk to me, me say in my heart, 'That me! me been do that thing.' Me fraid me no love Jesus Christ, yet me want to love and serve him too much, but me bad heart; me tink sometimes me have two hearts, one want do good, that other always want do bad. O Jesus! have mercy upon me poor sinner!'

"J. A. 'My husband trouble me too much, Massa, he no pray, he no serve God; suppose me talk to him about God palaver, he take whip and flog me, me have trouble too much, trouble too much! but the Lord Jesus Christ help me to take all trouble. But, Massa,

sometimes me fraid he no love me, and me no love him. Oh may he teach me for good! Suppose, Massa, you no come in this country, we sabby go fire, we be sabby nothing (that is, we now know that we should have perished, we know nothing of ourselves.) We thieve, we lie, we do all that is bad. I thank God for send you here, for teach us poor sinners!'

"M. C. 'My heart too wicked, me can't love Jesus Christ, me want to love him, but my wicked heart won't let me. When I pray my heart tell me, 'What you pray for? Jesus Christ no have your prayers, you too bad!' Me no love my brethren in the Lord, me do not know what to do to love them. Sometimes my husband tell me something, me heart no like it, it raise up. May Jesus Christ give me a better heart, for my heart bad past all hearts.'

"S. T. 'Me been sick, Massa, me think me die, me fraid too much; me think me no belong to Jesus Christ. Me want to love and to serve him too much, because he die for me, poor sinner. Me heart love this world too much, me pray that Jesus Christ may teach me more and more to love and to serve him.'"

"These women are amongst the communicants last received, and are all, one excepted, of the Ebo nation, which is the most savage of the tribes that arrive in the slave-vessels.

"April 5. Sunday. I preached to a large congregation on Luke ix. 62, and administered the sacrament to seventy-six communicants, several being absent from sickness. In the afternoon while explaining Luke xiv. 2, all appeared very attentive, which is usually the case when the unspeakable love and mercy of Christ towards sinners, is the theme. In the evening the subject was Romans v. 20.

"April 6. In the evening we had the monthly prayer-meeting for the success of Missions, being the first Monday in the month. It was well attended, the Church being nearly full. After service the subscriptions came in better than on any month previous. New subscribers came forward.

"William Tamba is one; He comes from the Kissey country, was kidnapped from thence when a little boy, and was brought up in a slave-factory, where he learned six languages, besides English, in addition to his own. His master used to send him in a canoe to gather slaves; these being of different nations, he was induced to learn their languages. The Sherbro he speaks best, and is well acquainted with the Chief in Jenkin's Town, and with the people up the river Masurado. He is now entirely independent, keeps his farm, is our butcher, burns charcoal for the blacksmiths, and thus gets an honest living. He is in the first class in the evening-school, and I instruct him in writing from seven till eight in the morning. He is married, his wife is also a

communicant, he is about twenty-six years of age and she about twenty, they have no children.

"May 11. After the Missionary prayer-meeting the subscribers paid cheerfully their contributions. Many school-boys and girls brought their mites. The Missionary spirit appears to increase. May the Spirit of all grace prepare some of this people to go forth and make known to their African brethren a glorious Saviour!

"A school-girl about sixteen years of age, gave a most interesting account of the state and conflicts of her mind: she said, 'About three months past you talk to the school-girls; when you done talk, plenty girls go and tell you what they been hear on Sunday. You pass me, and ask me what the matter that me no hear something. Me no answer, but me shame too much. You tell me that you think, and be afraid that me never pray to Jesus Christ, but be careless and prayerless and going down to hell. When you say this, me no like it at all. You done, me go home, me begin to fear too much, me try to pray, but my heart come like stone. Me consider all the bad things me do before, me fear more, more. Me no sleep, me fear me die and go to hell. Since that time me no feel rest, me think nobody be bad past me, me worst, me past all. But me think now that Jesus Christ be strong enough to save me. But me sorry too much that my bad heart is always against me; it will not let me serve the Lord Jesus Christ. Me no sabby what to do with my bad heart.'

"June 1, 1818. Being the first Monday in the month, we had the missionary prayer-meeting, when the Church was full. After the meeting, the subscribers paid their contributions with cheerfulness; and more had their names put down as subscribers. It has pleased God wonderfully to work on the minds of the people in this way. It is not yet two years since the gospel first came to their ears; and yet a Missionary Society is formed! The thought causes a feeling in my bosom which I cannot well express.

"July 11. This morning I sent for one of the communicants, who had neglected family prayer for some time, and appeared careless to his fellow communicants. I reproved him. He expressed his sorrow with deep sighs and a few tears.

"In the evening, all the communicants met as usual.

"The half-yearly account, and the Report of the Benefit Society established last year, were read. This Society, which consists only of communicants, has been the means of promoting love and harmony. Each member pays a halfpenny per-week, and from this fund those members are supported who are either sick or distressed. The contributions from January to June, amount to £6 : 14. and the expenditure, to £6 : 14 : 5.

"July 13. Met with the appointed communicants, to consider the

case of the man who had quarrelled with his wife in the market-place. The offender confessed his conduct, and said that all was true which the witness (another communicant who was present in the market) said against him; he expressed great sorrow. It was resolved, that as the offence was public, he should be publicly reproved; to which he readily agreed.

"Sept. 5. This evening all the communicants and candidates met in the Church at the usual time. After singing a hymn and prayer, William Davis rose and addressed the meeting; his ideas were plain and simple, but very instructive and pointed.

'1. He expressed joy and gratitude on seeing the number of his brethren increasing, saying, that God certainly had heard our prayers for the enlargement of the Church.

'2. He exhorted both communicants and candidates to bring into exercise brotherly love and unity.

'3. He urged them to resist the world and to be a separate people. He was afraid that some did still keep company improperly with people of worldly minds.

'4. He was afraid that some who had unconverted neighbours did not tell them of their danger. Yea, he thought, that even some had unconverted husbands or wives, and did not exhort them to flee from the wrath to come, and did not point them to Jesus.

'5. He exhorted them to follow Christ in every respect. They had heard last Sunday that whosoever would come after Christ must deny himself, take up his cross and follow him. He was afraid that some were given to quarrelling with one another, that was not what Jesus Christ had taught us, who had said, "Whosoever shall smite thee on the one cheek, turn to him the other also."

'6. He said they should listen to the Word which was preached to them; and concluded by exhorting to prayer and watchfulness, and prayed that the Holy Spirit would carry on the work of grace, and enable his people to continue in prayer, and add such unto the Church as should be saved.'

"Sept. 6. 1818. Sunday. Divine service at half-past-ten o'clock. The first seats were filled at half-past-nine. Being a fine day, we were completely crowded, as on fine days we have generally strangers from other towns. The vestry, the stairs of the gallery, the tower and the windows were all full. Some of the seats which were filled in the passages broke down, being overburdened. When I entered the Church and saw the multitudes, I could hardly refrain myself, for my heart was full.

"Sept. 10. Yesterday when the shingle-makers went to work, they met a man from the Cockle Bay, who offered gregrees for sale. They brought the man to me, and appeared very much against the poor fellow.

I told them that they had themselves been in the same state, and that they had reason to pity the man more than to despise him, and that our Saviour had not taught us to enforce religion with the sword. I told the man that it would be better for him not to come to Regent's Town again to sell gregrees, as he would always make a very bad market. About an hour after, a whole box full of gregrees was brought in, some of which were very curious and such as I never saw before. The girls and boys committed them to the flames with great joy and acclamations.

"Oct. 6. Last night we had the Missionary prayer-meeting as usual; after service, contributions were paid. This morning at family prayer, some paid for next month. I asked one why he paid for next month now; he replied, 'I may be sick next month and not able to pay, so I pay now to make sure of it.' Many women came and paid a penny or a halfpenny for their infants, besides their own contributions.

"When I came hither in 1816, five, six or seven persons died in one day, and six only were born during the first year. In these last six months seven persons have died and forty-two have been born. Is not this the fruit of the gospel? While standing on a high rock I could see the greatest part of Regent's Town: I saw the gardens and surrounding fields covered with rice, cassadas, yams, cocoa, plantains, and bananas. 'Ah' thought I, 'Is not the promise fulfilled.' Isa. xli. 18, 19, 20. Two years ago, this was a desert overgrown with bush, and inhabited by wild men and beasts; and now, in both a spiritual and a temporal sense it is a fruitful field!' May the Holy One of Israel, whose hand hath done this, have the praise and glory!

"Oct. 7. In the evening after family prayers a woman, who is a communicant, desired to speak with me. As I have set apart Mondays for religious conference, I told her to come next Monday. She said she could not wait till Monday, but must speak to me now. This woman became thoughtful about November last; she lives in a farm three-quarters of a mile distant, and since that time she has constantly attended divine service on Sundays, and family prayers morning and evening; even in the heaviest rains she is the only one among about fifty of her country-people that reside at the same place, who attends divine worship. She was baptized in February, and from that time was very much persecuted of her country-people. However, she constantly and boldly declared to them the name of Jesus Christ. Her husband threatened to beat her, and actually did so when she began to talk about religion; but notwithstanding, she stedfastly persevered under the greatest trials and difficulties. This evening she tells me that her husband has begun to attend divine service; and that he uses her with kindness, and wishes to have a lot in the town, in order to live near the Church, that he may hear the Word of God. She had brought

four of her country-women, who were below, and desired to speak with me. I spoke to them separately, and found that divine grace had begun to operate in their hearts. Of this, she has apparently been the instrument. Well might this poor woman be impatient to wait till Monday, for her joy was too great to be restrained till that day. May this be a lesson to us all. May we constantly persevere in striving to bring sinners to Christ!

"I have to deliver £33 : 7 : 1. to Mr. Collier, being the mites of my people which they have contributed this year to the Church Missionary Society. On the first Monday in December we shall have our anniversary."

The year 1820 was almost ushered in with another case of mortality among the missionaries. Poor Jesty, whom we saw separated from his affectionate wife in her last moments by severe illness, did not long survive her. After rallying a little, he lost ground during the latter months of the year 1819, and being rendered incapable of attending to the Freetown schools, at the Governor's suggestion he was removed for change of air to Leicester Mountain, and Mr. Bull, as a temporary measure, took his place at Freetown. It was soon, however apparent that this arrangement did not produce the effect anticipated from it. The invalid grew worse and worse, and as a last resource, it was judged advisable that he should attempt the voyage home. He accordingly embarked early in January, but had not proceeded more than 150 miles, when death relieved him from his sufferings, on Sunday, the 17th of that month, and his body was committed to the deep on the following morning.

No one felt and deplored the numerous losses, which the Mission had sustained, more than the Governor. "I have no time," he wrote about this time to the Committee, "to speak of my feelings on the repeated losses, which we have suffered; and I can only say, that I lament them as much as the most sincere of your friends." His enlightened mind fully appreciated the advantages of christian cultivation for the native character, as the only medium of social improvement.

On the 31st of January, 1820, the West African missionary corps was reinforced by the arrival of Mr. and Mrs. Johnson on their return from England, accompanied by Mr. Johnson's sister, who attached herself to him on the occasion of a visit, which he paid during his absence to his relations in Hanover, his native country: Mr. and Mrs. Lisk, Mr. and Mrs. Berkley, Rebecca Price, and Mary Bonfiller, schoolmasters and schoolmistresses. To decide on the location of these labourers, and to transact other important matters connected with the Mission, a meeting of the missionaries was held on the 3rd of February. It was there determined that the Christian Institution should be

removed from Leicester Mountain to Regent's Town, to be under the care of Mr. Johnson, who was to be assisted by Mr. Bull, his sister Hannah Johnson, and the three native teachers, Tamba, Davis, and Noah, the last named being now formally taken under the patronage of the Society. The Colonial schools at Freetown, received for their superintendants Mr. and Mrs. Berkley, and Mary Bonffler, assisted by George Fox and his wife, native teachers. Kissey was left as before with Mr. Nyländer as minister, and Stephen Caulker, native usher; while Mrs. Wenzel had charge of the girls' school. The Rev. J. G. Wilhelm, and Mrs. Wilhelm, were appointed to the new settlement of Waterloo; and Mr. and Mrs. Lisk to Hastings. Randle having married Rebecca Price, who had come out with Johnson and his companions, to whom he was previously engaged, retained his post at Kent; as did Mr. and Mrs. Taylor theirs at Charlotte. Mr. and Mrs. Renner had, on the occasion of the death of Mr. Collier, been separated for a short time, he having, at the Governor's request, taken the duty at Freetown, while his wife, at the intreaty of the people, remained at Leopold, where the morning and evening and Sunday services were conducted by William Allen, a native, who had received some education in England under the African Institution. On the arrival however, of the Colonial chaplains, Mr. Renner resumed his place at Leopold. Gloucester continued to enjoy the pious and successful labours of Mr. and Mrs. Düring, while the Rev. H. C. Decker remained at his original station, Wilberforce. Thus on twenty-eight christian laborers devolved the instruction of upward of 2000 scholars, adults and children, recently rescued from slave-ships; and the gospel of the grace of God was preached to thousands more of the same wretched class, attendants on the public means of grace provided for them by the Society.

We have mentioned the arrival of Colonial chaplains. The gentlemen appointed by government in that capacity, at the recommendation of the Society, were the Rev. Thomas Rock Garnsey, and the Rev. Samuel Flood; they sailed from Gravesend on the 29th of January, and reached St. Mary's in the Gambia on the 7th of March. Their landing here was attended with imminent peril to their lives, for the boat which was sent to bring them and the captain of the vessel ashore, being very small, was upset by some accident at a considerable distance from land, and they were all precipitated into the sea, where assistance did not reach them until they had been fully ten minutes in the water; every one on shore who witnessed the occurrence, considered it almost impossible that they could be saved; but, to the astonishment of all, some canoes reached them in time to rescue them from a watery grave. Their deliverance was the more providential, as, soon after they had left the water, a large shark—an animal with which the Gambia abounds, was seen close to the place where the boat had upset. Mr. Garnsey

was supported a considerable time in the water by a native, who had been sent for the ship's papers. "Language," he writes, "fails me to describe my feelings. The hand of our heavenly Father was visible through the whole. Oh, what can I render unto the Lord, who is the health of my countenance and my God!"

The missionary ranks, which had been considerably thinned by death, being now filled up, the original arrangements for the good conduct of the mission, which had been to some extent suspended during the last fatal rains, were resumed. Among these were meetings of the chaplains and missionaries in Freetown on the first Tuesday in January, April, July, and October, for the regulation of the affairs of the mission, and a prayer-meeting every second Tuesday in the month, to implore the Divine blessing on all missionary efforts, and to pray for the maintenance of unity and brotherly love.

Mr. Johnson's return to his beloved flock was the occasion of general joy. During his absence, the native teachers had supplied his place as well as they were able, and Mr. and Mrs. Wilhelm had, at the latter part of the period, greatly conciliated the regard of the people; yet all hearts yearned for him whom God had made their spiritual father, and who had gained their entire confidence and affection.

When Mr. Johnson landed, he waited at once on the Governor, who received him with great kindness, and as it was late he did not proceed to Regent's Town that evening; but as the news of his arrival was immediately carried thither, a number of the people came down in the night, and many more next morning. "I did not," says Johnson "lose any of my nails from my fingers" (which was the case on his departure for England from the incessant shaking of hands which he had to undergo;) but I believe that I never in my life did shake hands so much before as I did that day."

A man at Freetown saw Mr. Johnson landing, and immediately ran with the news to Regent's Town. We shall relate the effect of the intelligence, in the language of one of his people, who was present when the messenger arrived. We quote from the journal of this pious native.

"Jan. 31, 1820. In the evening, Mr. Wilhelm kept service; and after he had done preaching, he told the people that the Governor would come here to-morrow to see the people; and Mr. Wilhelm said, if he see the Governor coming, he will ring the bell that all people may be ready; and when he had done speaking, we did sing, and he concluded with prayer; and when he had done praying and the people began to go out, one man come into the Church and said, 'All people hear! Mr. Johnson send me to come and tell you, he come! he live in town!' And the people began to make noise, some could not get through the door but jumped out through the window, they so full of

joy. Some went to Freetown the same night; and some people sing the whole night through.

"I went down to Freetown about five o'clock in the morning; and I was very glad to see Mr. Johnson again in this country. I can say, I thank the Lord of heaven and earth that He has spared us in the land of the living, to see one another again. I hope He will prepare us for His everlasting kingdom, where we shall reign with him for ever and ever."

Nothing could exceed the joy with which the deservedly beloved pastor was next day welcomed home, after a season of much discouragement to his flock, on account of the death and sickness of those who had been appointed to supply his place, and from the want of an experienced friend and counsellor, to whose affectionate admonition they might have recourse in the numberless difficulties and trials incident to their peculiar condition; such as he had been. His long residence among them, had given him an intimate knowledge of their feelings and circumstances. He could bear with their infirmities, for he remembered what they had been; and he could administer to them comfort and encouragement, for he was well acquainted with the source from whence their troubles and hindrances arose. Of the first Sunday after his arrival, the 6th of February, he wrote:

"Yesterday was a day of comfort to my soul. The Church was three times full. I preached on Matt. xi. 28. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' After sermon, I administered the Lord's Supper to about 255 black, and 12 white communicants. It was indeed a feast of fat things."

Three of his native communicants had died in the faith during his absence; notwithstanding which, we here find the number of those in attendance at the Lord's Table, greater by two than on the last occasion of Mr. Johnson's presiding at it, when the number was 253, so that the accession to the list of communicants during his absence, was five. It was upon this day, that Randle, the schoolmaster of Kent, was united by Mr. Johnson to Rebecca Price.

Mr. Johnson's testimony to his people was, that he did not find the least difference in them. "They appeared to me," he writes, "to be hungering after the word of God as much as before. I have had numerous visits of people who desire to talk to me concerning 'God palaver,' and have set a day apart for that purpose." There had been no meeting of the Missionary Association during his absence, but the sum of £31 had been collected for the Church Missionary Society in the course of the year. On the Monday evening after his return, he held his monthly Missionary meeting, when his people contributed £3 : 3 : 9. to the cause.

The tone of feeling at Regent's Town in Mr. Johnson's absence, and on

the occasion of his return, will be conveyed in a more attractive form than any which we can adopt, by the insertion of part of a letter from one of the native communicants to the Secretary, under date of Feb. 11, 1821.

"One said, Johnson cannot come back again, because he hears too much bad word from this place of you all? And when I hear this I fear, and when I remember the Church of Corinthians, I do not know what to do, but said in my mind, 'Oh that I could but only read the Bible and I shall be glad, but if I read the sixteenth chapter of Mark, 15th and 16th verses, I have a little comfort. But O Lord, Thou knowest that I can do nothing of myself, but to Thee I look, and Thou canst do what Thou wilt with us.'

"From that time, bad news went all about the other towns. When we went to Freetown, we heard Regent's Town people bad. We know that the Lord has put it into your heart to send teachers unto us, and we are glad to hear the Word of our Lord Jesus Christ.

"The fifth chapter of Matthew 9th verse, where God says, 'Blessed are the peace-makers,' comforts us.

"January 31, 1820. Governor send a letter to Regent's Town to Mr. Wilhelm, that all the people stop home to-morrow, as he would come to see the people and send some away. All the day my heart was troubled, and I said, the Lord has forsaken this town; but I went in to my house to consider. I bowed down to pray, and said, 'O Lord, hast thou not said, Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me?' When I went to evening prayer, and was full of trouble, one man came into the Church and said, 'All hear! Mr. Johnson come!' That night some of the people went down to Freetown. How joyful! how glad was the night! And in the morning Feb. 1st, me and some of the boys went to Freetown to see Mr. Johnson; and about nine o'clock, Mr. Johnson came in the night to Regent's Town. Some of the women kept watch for him, when they see him coming on the horse, they said 'Master! how you do! how you do!'

"Feb. 2, 1820. In the morning, Church was full; and Mr. Johnson said after prayer, 'All the people come to-night, I have something to tell them.' And in the night the Church was full, as much as it can hold. He read unto us 2 Kings iv. 26. 'Run now, I pray thee, to meet her and say unto her, Is it well with thee?' My heart was ready to say, 'It is well with me, not for my good deeds nor for any good desires, but by the will of Him in whom I trust.' O that I might be enabled to keep the commandments of the Lord! Oh may the grace of our Lord Jesus be with us all. Amen!

"Again, when I remember my poor countrymen, I am sorry for them. I cry unto the Lord, and say, 'O Lord! teach me to read thy

Word, and enable me to understand what I read, that I may tell them, that they may look to God, that He may save them from their sins, through Jesus Christ our Lord. Amen.'

"When I read the forty-fifth chapter of Genesis, the latter part of the first verse—'Joseph made himself known to his brethren.' When I read this word, I say in my heart, 'Oh that the Lord may enable me to go to my country people to carry the good tidings to them! Oh may the Holy Spirit be with us all! Amen.'

"Mr. Pratt, Mr. Bickersteth, how do you do? I hope that you are well in the Lord. I know that the Lord hears your prayers and our prayers. Oh may the grace of God be with us all! Amen."

Alluding to the trials which his people underwent during his absence, one of them said to Johnson:

"Massa, before you go from this place, you preach, and you say, Suppose somebody beat rice; when he done beat, he take the fan and fan it, and then all the chaff fly away, and the rice get clean, so God do him people. He fan the chaff away! Now Massa, me been in that fashion since you been gone to England. God fan us that time for true."

The effect of these trials on the really pious members of the flock, is well displayed in the following simple statement of one of the communicants:—

"Massa, me sabby for true this time, that God never leave nor forsake his people. That time you go, too much trouble come in this place, and then me hear that you no come back again. Me say to J. Bell, 'Come, brother, let us go to another place, where people no trouble us,' but me brother say, 'No, me no must run away from trouble. God send trouble and God will take away trouble. I no believe that Mr. Johnson no come back.' Well, I stop a little longer, and by and bye some of my brethren do bad, when trouble come they no bear it. That hurt me too much, then I want to go away again, but God stop me. By and bye news come that the Governor want to break this town up—methink, Now God forsake the people at Regent's Town; me go to the Church at night, Mr. Wilhelm say, all people must be ready, the Governor come to-morrow. Oh! Massa, my heart feel sorry, but just me in that way, one man come into the Church, and say, 'Mr. Johnson come!' Oh Massa, I can't tell you what my heart feel then. God no forsake Him people, He know all Him people: O thank God! thank God."

The second anniversary of the Regent's Town auxiliary of the Church Missionary Society, was held on the 25th of February. Mr.

Johnson was in the chair, and several of the other Missionaries attended and addressed the meeting. Mr. Johnson, on opening the business of the meeting, expressed regret that the contributions to the Society for the past year amounted only to £30. 2s. 6d., a sum less by £3. 4s. 7d. than had been contributed the year preceding, which arose he conceived from irregularity in collecting during his absence; this however he trusted would not occur again. After the meeting a collection was made amounting to £4. 9s. 0d. The following extracts from some of the speeches delivered by the natives who addressed the meeting, may furnish some of our English and Irish orators with materials for their addresses on similiar occasions.

The first black speaker arose and said—

"My dear brothers and sisters,—I stand here before the congregation, not by my will, but by the will of God. I thank the Lord Jesus Christ for his mercy in bringing me to this country to hear the gospel. When I first went to the meeting, I did not know what I went for. One evening when I live in my house, Mr. Johnson came to me, and he talk to me about my soul, and what he told me that night, I no forget till this time. I thank the Lord Jesus Christ that he has shewn me my sinful state. That time I live in my country, I think I very good, but I see now, suppose I been die that time, I go down to everlasting condemnation. When I live in my country, fight come; they catch me, and when I live in ship, I sick too much, but God know what was good for me. I see plenty people jump in the water, and I want to do the same, but God would not let me, he prevented me and brought me here. If the Lord had not brought me here, I could not come. White man no come for nothing here, he tell us about Jesus, and Jesus know every sinner; he willing to save them, but no one can come to him, God must draw him. Oh! I thank the Lord Jesus Christ for what he done for me. Christ says, "Let your light shine before men." Consider—Does your light shine? Again he says, "Let not your hearts be troubled, ye believe in God, believe also in me; in my Father's house are many mansions." Those mansions are for the people of God. I thank the Lord that he has brought Mr. Johnson back, I know Mr. Johnson can't save me, but that word he tell me can. You pray for Missionary,—that very good thing; he come to you—he leave his brother, mother, and father, to come to tell you that Jesus Christ came to save sinners. You must give your coppers too. Suppose you have one copper, or one shilling, no say you no got plenty, what little you have, give that."

A second native thus addressed the meeting:—

"I once more stand among you, in the house of the Lord: last year I no been know if I shall live this time; but God enable me. I know

not father and mother, but God is my Father and Mother. Some white man take me and sell me. I came here, my eyes blind, my heart hard, no word of man can open my eyes and ears. The Lord Jesus open my eyes and ears, and I received his word. As long as I live I desire to talk to my countrypeople, but they no hear what I say: I pray that they may hear and be saved. They go in the bush, and take a bug-a-bug* nest, and make god; and they take sticks and make fire to cook rice, and part they burn to their god. I go to see my countrypeople at their farms, but they talk about their good works, they no want to hear about the Lord Jesus Christ. You should all give to the Missionary Society; and may God grant that my heart may give also."

Another speaker, after relating the circumstances of his being brought to Sierra Leone, added—

"Missionary come here, and preach to us, and we pay nothing. England make us free, and bring us to this country. God, my brothers, has done great things for us; but I have denied him like Peter; I can say I am guilty before him; but He will have mercy upon whom He will have mercy. Oh may he have mercy upon me! I am not able to do any thing, I pray God make us help God's word to cover the earth, as the waters cover the sea. I believe that that word will come true. If any one got a penny, let him give it, and pray God to bless our Society."

A third speaker concluded his address thus—

"When I was blind, the Lord preserved me out of many troubles: but I did not know then; but I now see; once I was blind, but now I see. I am sorry for my country people, they are blind, they are in darkness; Oh that they may feel and know what I feel and know. We must lift up our hearts for them to the Lord Jesus Christ. I thank Him that He has put into the hearts of white people to do poor black people good; I will give what I can that they may know the word of God; I was in my country fashion, but by the grace of God I am what I am. Let us pray for our country people; but don't let us forget ourselves. Oh that the Lord may give us strength!"

With one extract more from the speech of a fourth native communicant, we must conclude:—

* A species of white ant; the *termes bellicosus* of Linnæus. This insect swarms in West Africa, and the West Indies, and voraciously preys on timber of every kind, in and out of the houses. It is about a quarter of an inch long; its industry is amazing, covering the face of the country with hillocks, some of which are ten feet high, which these little creatures raise in an incredibly short period of time. In a few weeks they will destroy and carry away the bodies of large trees, without leaving a particle behind.

"When I consider what the Lord has suffered for sinners, I am sorry too much; especially when I read the fifty-third chapter of Isaiah. That chapter makes me sorry too much. 'He was wounded for our transgressions, and bruised for our iniquities.' I trust that through the precious blood of Jesus, I shall be justified, and shall reign with Him in heaven. My country-people lie in darkness. They worship their own gods. What Mr. Taylor say just now, about the day of judgment—that we should meet our country-people, and that, perhaps, through the coppers which we give, make me glad too much. Friends; consider your former state, and consider the state of your country-people now, I dare say some people say, 'some white people bring me to this country.' But they are only instruments: it is God that brought us here, to hear of Jesus the Saviour of sinners."

Some of our readers may think that we give a disproportionate part of our space to Regent's Town. We confess, we feel it almost impossible to get away from this interesting spot, for here we seem to walk with God, and hear His voice speaking reconciliation and love to the long exiled family of Ham. All that we have wished or hoped from missionary efforts, appears to be realised in the present success of gospel preaching in this interesting village, and we present our circumstantial account of it to the christian world, no less, as a gratifying response to their pious prayers and bestowments, on behalf of long neglected Africa, than as an encouragement for perseverance in a work which the All-merciful has evidently acknowledged. We must, however, close our notice of Regent's Town for the year 1820, with two extracts from Mr. Johnson's communications to the Committee, after his return to his work; the first relates to a sermon preached on the subject of the thief on the cross.

"After service," he says, "several of the communicants expressed great joy. One, an old man, said, 'Massa, my heart sing! me glad too much.' I asked 'What makes your heart sing?' Ah, Massa, you see that poor thief you talk about—he no be good at all—he be bad, when they hang him on the cross—he no sabby that Jesus be the Saviour: but when he hang on the cross, God teach—He shew him bad heart—He make him pray to Jesus Christ; he say, 'Lord remember me!' Jesus no say me no want you—you too bad—you be thief too much, no! He no say so; but take him and tell him 'today thou shalt be with me in heaven.' I see Christ take poor sinner, that make glad too much. Ah! my heart sing. True, me bad—me very bad—me sin too much: but Jesus Christ can make me good. He take poor thief—He take me—me the same, thank God! thank God!'"

The following affecting narrative ought to silence every doubt of the providential employment of British philanthropy in the colonization of Sierra Leone.

"March 4, 1820. Several people spoke in such a manner this evening, that I felt what I cannot express. One woman, who has been in my school, and is now married, said,—'When I very young, my mother die; soon after, bad sick come in my country. People look quite well, and all at once they fall down and die; so much people die, that they could not bury them. Sometimes six or seven people stand at one place, and all at once three or four fall down and die. My father take me, and run to another country, because he fraid of that bad sick. My father got sick, but he no die; me got sick too. One day, father send me to get some cassada: two men met me in the road, catch me, and carry me to the headman, and tell the headman that me thief, the headman say they must sell me. Massa, me no been thief that time; but they wanted to sell me, therefore they tell that lie; just when they wanted to carry me away, my father come, he very sick—he look me, and they tell him me thief, and they go and sell me; my father begin to beg them, but they no hear; my father stand and cry; and, Massa, since you talk that palaver about missionary, and about our fathers and mothers, me have no rest.' Here she burst into tears, and said—'My father always stand before my eyes. Oh poor man, he no sabby anything about Jesus Christ.' She wept very loud; after a little, she continued her sad tale. 'After they carried me two days, they sold me, I do not know what they got for me, I stop then a little, and then people carry me to another place, and sell me again, with plenty more people. Me very sick that time; Oh me so poor—me nothing but bone. After the man that buy me took me, he say—'This girl no good—she go to die, I will kill her, she no good to sell.' A woman live there, (I think it was one of him wife:) she beg the man not to kill me,' she here wept again bitterly, and said, 'O Massa, God send that woman to save my life; suppose that woman no come and beg for me, what place I live now?' She wept again, and could not proceed with her tale. Most of those that are influenced by Divine grace, begin to see now the hand of God in all their former lives. I believe we were all so affected, that many tears were shed in silence. Ah! who would not be a missionary to Africa? Had I ten thousand lives, I think I would willingly offer them up for the sake of one poor Negro. Our friends in England do not know half of the horrors and miseries that reign in Africa. Oh that the salvation of Israel were come out of Zion!"

The intended removal of the Christian Institution to Regent's town, has been mentioned. Above twenty-seven youths were left after the

dispersion of the great body of the children among the different schools in the colony, and these were taken under the care of Mr. Bull, who soon after Mr. Johnson's return to the colony removed to Regent's town with thirteen of the youths. The others being found not to answer the purposes of the Society, they were dispersed through the native villages. Wilhelm, on being relieved of the onerous duties which such a large collection of children imposed on him, turned his attention to the spiritual welfare of the natives at Leicester Town. To carry out his objects regarding them, he established meetings for religious instruction on Saturday and Sunday evenings, which he endeavoured to occupy in the preparation of candidates for admission to the Church of Christ and to the Lord's table, examining, exhorting, warning and encouraging as he saw occasion.

At the first of these meetings, only two men of the Jaloff * nation followed Wilhelm into his room for enquiry after evening service. The history of one of these men is interesting, as given by himself to Wilhelm, who wrote respecting him :—

"One of these men had long ago expressed a wish to be baptized: but seemed always to rely on a fine dream which he had dreamed; and on his own good resolutions, no more to live in the same fashion as his country people; no more to join them in drinking and quarrelling; but to pray to God, and to mind that Book-palaver, which he hears of me. He prayed on this occasion in very affecting expressions, imploring the gracious presence of Jesus, the Saviour of our souls—declaring that he hoped for no help and for no good thing, but what comes from Jesus—earnestly imploring, that he would forgive us our sins, take us for his people, and save our souls, and bless us all; concluding with the Lord's prayer. In declaring, afterward, his motives for desiring to be baptized, he said, 'Massa, that time when white people bring me in a big vessel to this country, me no sabby what place them carry me—me think me must be slave all time. Well, that time me no sabby nothing, me no hear nothing of God, no more—me see by and bye, me can work for myself—me can sell what grow in me own luggard† (field)—me free. Well, all that can't enough, God bring me to this place—me must learn to save me soul, me hear all this palaver long time. That time Mr. Butscher live here,—Mr. Garnon,—this time, you, me believe what you say true, that Book true. Me come here, me no want money—me no want nothing of this world; that can't help me soul. One time me tell you me dream—this time, me can't mind dream again. Me poor sinner—me heart bad—no more—me want Jesus. Him can do me heart good. Him can save me soul—that me pray for. Me country people trouble me plenty; them say 'what's the

* See Introduction, p. 18, of the preceding volume, for a description of these people.

† "From the Portuguese word lugar, a place." Winterbottom.

matter, you can't agree with us no more?' Them curse me for that. That time Christmas-day be, them bring plenty rum: them say, 'what's the matter, you can no sit down with us? No more—we make our heart glad; you no can do so.' Me tell 'em, 'that no can make me heart glad. 'Pose (suppose) me drink rum, me heart lose peace—me no can pray; that no good. Me fear God, me want pray this night; me believe white man's book true. Me hear Massa Wilhelm say, Christmas-day long time now—Christ, the Son of God, come in this world for save sinners.' Well, me sinner: Christ no come for to tell me, me must get drunk this night. Him come for save me soul from every bad thing, that make me want pray for this time.'

"Thus he went on giving, in half-broken sentences, and with the plainest and simplest expressions, the most striking indications of a renewed state of mind. His poor wife is an opposite character, the most noisy and quarrelsome in the whole town. I had not long ago, to go down the mountain in the night, on account of the noise which she made, and the crowd of people gathered by her; in quarrelling with her peaceable and patient husband, for bringing her meat from Freetown market instead of fish, because the fresh fish were not yet brought on shore. I was on that occasion surprised at his coolness of temper, and reasonable way of talking to her. 'Sally, 'pose you go market another day—me want little meat—you bring fish, me can eat 'em—me thank God for that—that good. 'Pose me want fish, you bring little meat—all same, me can eat that—me no talk for that.' Thus the good man went on, endeavouring to calm the angry tempest, but in vain; she cried the louder in reproaching him for spending the money for what she wanted not. I then reproved her for her loose tongue, and threatened her, that, if she would not let us go to sleep in peace, I must send her to the jail. 'Jail;' cried she; 'pray, Sir, for whom is jail made? is it not made for people to live in? me no mind jail.'"

At the end of February, Mr. and Mrs. Wilhelm were removed to Waterloo, one of the new settlements. About half the population consisted of disbanded soldiers and their families, who at first were very profane and unruly, requiring the utmost firmness and address in their management. Wilhelm, however appears to have understood what sort of treatment their case required, and to have adopted it with considerable success. He had sometimes occasion to present himself among them in their most boisterous moments, and never failed, by a union of kindness and decision, to secure their attention, and calm their disturbed spirits. In his report to the assembled missionaries at Michaelmas, he observed:

"I feel happy to say, that Waterloo assumes a more hopeful appearance than it did three months ago. Prayer-meetings and divine services on the Lord's day, are more numerously attended by the

soldiers and the liberated people: and a meeting is formed of nine persons, having an established Christian soldier for their leader. The girl's school is going on regularly though with difficulty, for want of spelling-cards: but for the boy's schools, I want both school materials and an assistant teacher; as I am continually interrupted in attending to the instruction of the children by a variety of other concerns."

Mr. and Mrs. Lisk, who had been appointed to Hastings, another of the new villages, having been removed to Freetown, Hastings also was placed for the present under the charge of Mr. and Mrs. Wilhelm. Of the people of Hastings, Lisk wrote after his removal:

"They were very attentive and desirous to learn. I have heard them, after I had retired to rest, repeating their lessons; and when I came away, they expressed (particularly the soldiers) much grief."

At Charlotte, Mr. and Mrs. Taylor continued to labour diligently and not without fruit, although the enemy of souls set himself against the work in which they were engaged, with marked malignity. In a letter dated January 14, 1820, Düring was able to testify:

"Before Mr. Taylor's settling here, the place was in a most pitiable state; but through the blessing of God on his steady labours, it has become quite another place.

"It is wonderful and striking to the utmost, so that even the captured negro observes, and cannot help seeing it, that what the whip and jail cannot effect, the Christian religion can. Mr. Taylor entered among a sort of men-eaters, (so called by the negroes themselves;) and having then no knowledge of the habits of the people, met at first with great discouragement; but there is reason to thank God for enabling him to do what he has done."

Taylor himself, after mentioning that he had about 250 people under his charge, and the means of grace which he ordinarily employed, no doubt with all faithful diligence, is constrained to add:

"I cannot report any decided work of grace on the people, for my heart has not yet been gladdened thereby; but there are several of whom I have good hopes that ere long, God would show himself merciful unto them."

Nor were the good man's hopes disappointed: shortly after this, decided indications of a work begun, were vouchsafed to his labours and prayers. "One morning," he wrote, "when my wife was hearing a class of girls, one of them burst out crying as if her heart would break. My wife asked what made her cry so much: but her heart was too full to give an answer. In the afternoon, while she was at work by the side of my wife, she asked her what made her cry in the morning; she answered—'Because me can't remember,' alluding to her book."

"A man came to me one evening after prayer with a card in his hand—'Oh do massa,' said he, 'do, me beggee you do.' I asked him what I should do for him. He said, 'Do learn me two lines to-night; me want to sabby book very much.'

"After a little time I entered into conversation with him about the concerns of his soul. I asked him how he felt in his heart. 'Oh massa,' said he 'my heart trouble me, big stone live there.' I asked him what was the matter that made his heart trouble him so much; and whether he did not, like other people, think himself very good: for he attends regularly on the means of grace, and I believe lives in a habit of prayer: he does not thieve, curse or swear; and I said this to prove him. He answered 'Oh, massa, suppose somebody say me good, he curse me too much—me tell lie, me tief, me do all what bad, me tieve from God that what beloug to him,' meaning himself. What a practical comment on those words, 'Ye are bought with a price: therefore glorify God in your body and in your spirit which are his.' I pointed him to Jesus with his stony heart, and assured him that He had said He would take away the heart of stone, and give him the heart of flesh."

The usual criterion of a personal interest in the gospel of Christ—concern for the salvation of others, and for the universal spread of the Redeemer's kingdom, was not wanting here. On the 15th of March, a meeting was held for the purpose of forming a Church Missionary Association, of the nature and objects of which Mr. Taylor took care to inform his people some time previous. On the Sunday preceding the meeting, abundant evidence was afforded, that our sable brethren understood their duties and privileges in connection with the Society to which they were so largely indebted.

"One old man," Mr. Taylor wrote, "came in just as I was about to begin service, and as I had before mentioned the intention of forming an Association, he brought two coppers; but I told him to keep them till after service. A little while after, while we were singing, another came in from the other end of the town, and put down his two coppers on the table before me. I let them lie there as a willing offering before the Lord from a poor African.

"After service a collection was made at the door, when almost all, as they went out, gave something—some six coppers (three pence,) some four coppers (two pence)—some two coppers (one penny,) and those who had none, promised to give some when they had it. Some said 'that they no be sabby good'—they had not well understood that they were to give them. I told them another time would do, when they had the money. When the men and boys were all gone, the women and girls were ready with their coppers. Several boys and girls of the schools, who I thought had not one copper for themselves, gave two

coppers for the cause of Christ. Some men said, 'Stop Massa, we sabby look money by and bye,' (we shall soon have some money to give.) In the morning was collected 5*s*. 3*d*., all in copper. In the afternoon, I read and explained the sixth chapter of St. Matthew; and afterwards collected 1*s*. 7*d*. in copper. Some of the girls came forward again, who gave in the morning. In the evening, I explained the seventh chapter of St. Matthew; and afterward three women and one man came, each with two coppers, without any mention having been made of the subject.

"Thus ended this day—one of the most delightful to me that I ever experienced; I have been much refreshed by seeing the people so eager to give up their substance, though small, for the glory of God. In the whole, we collected 7*s*. 2*d*., which, considering the situation of the people who gave it, was more than I could expect. To God be all the glory, whose is the gold and the silver; and, may we not add, the copper? The collections and donations previous to the meeting, amounted to £1. 0*s*. 1½. Oh, that the Lord would cause it to return with a double blessing on the heads of the people, and His shall be the glory!"

In reference to the meeting itself, Mr. Taylor wrote:

"Family prayers in the morning as usual. In the afternoon, held a meeting in my house for the formation of a Missionary Association. The house was crowded, and many people were in the piazza; all were very attentive. There were present the Rev. W. Johnson, the Rev. H. Düring, Mr. Bull and the Christian natives, William Tamba, William Davis, Daniel Noah, Thomas Hardy, Josiah Yeamsy and Mark Joseph Tamba; by whom severally the meeting was addressed, and with good effect. William Davis, after having spoken in English, addressed his country people in the Bassa language. It made my heart glad to see Africans hearing in their own tongue the wonderful works of God, although I could not understand a single word. I look forward with joyful anticipation, that the Lord of all mercy and grace will finally call a people for himself in this place.

"Many strangers from Gloucester and Regent's Town with the Society's Institution youths, attended. I ended the business, by telling them whose heart said they must give, to give; but those who did not wish, were not compelled to it, but it was left to every one's will to decide the matter. The meeting was begun and concluded by singing a hymn and prayer. We collected £1. 8*s*."

Notwithstanding, however, the blessed change which had been produced in both the temporal and spiritual condition of these people, quite enough of the old leaven remained to stimulate exertion and awaken anxiety on the part of their instructors. "Yesterday," says Taylor, "a man beat his wife (who was pregnant) unmercifully, which

caused her to miscarry in the night. To-day another through quarrelling with his wife, let their child drop into the fire, which burnt it severely. This happened just as we were ringing the bell for evening prayer, and unfitted me for so sacred a service; but this was not all; for when I kept the evening school, I found two men intoxicated in the room, whom I ordered out immediately. These things much discouraged me. I was ready to exclaim, 'Surely I am labouring in vain and spending my strength for nought.' But Lord, give me more patience and perseverance, that I may still press forward, that thy strength may be perfected in my weakness; and thine shall be the glory." We may be sure that the Lord of the harvest never sowed wheat without being followed by the enemy with his tares; such discouragements as the foregoing, only proved that a work was going on at which Satan trembled.

The communications to the Committee from Gloucester were being assimilated more and more to those sent home from Regent's Town. It was evident that the God of all grace was acknowledging in a special manner, the Christian work in that village, and the oneness of the influence employed was exemplified in the perfect identity of the effects produced in both places. The shining of that light which is "above the brightness of the sun," into the heart, had revealed all the moral deformity of that mysterious department, and evoked feelings and emotions of pain until then unknown, but which cried out for relief which they were providentially urged to seek, that the sinner might discover his interest in Jesus, the same friend and Saviour not only yesterday, to-day, and for ever, but in Asia, Europe, Africa, and to the end of the earth.

As usual we shall allow Mr. Düring to tell his own story, making such extracts from his journals as will enable him to do so most clearly and fully. He says:—

"The general conduct of the people in this village is such, that I am often surprised to see the indolent and barbarous African turn active and become a man of feeling, both towards himself and others. When I have seen some of the women with their infants tied on their backs, planting or weeding their little farms, and others in the market selling the produce of their labour, or else busy in their immediate household affairs; it has often worked so on my feelings, that tears of joy have started from my eye, and I could hardly persuade myself that these are liberated negroes."

In the following extracts he enters into particulars. The first relates to his Saturday evening meetings with his communicants, which he found most profitable to himself, as well as to them. His Sabbath ministrations are also referred to:—

"April 1, 1820, Saturday. In the evening we had our usual meeting, which was a blessed meeting indeed! Having on the preceding Friday preached in the morning from Eph. ii. 14, and in the evening from John xix. 30. The effects of these two discourses were manifest in many of my black brethren, and I was greatly encouraged by them.

"April 2, *Easter Day*. Preached in the forenoon from 1 Cor. xv. 20, on the Resurrection of Christ from the dead. He arose—1. As the Almighty God.—2. As the surety of his people.—3. As their representative.—4. As their forerunner. In the application I spoke rather warmly on the comforts which the children of God continually draw from the Resurrection of Christ; many were much affected. Administered the Lord's Supper afterwards, which was very solemn and truly refreshing. In the afternoon I catechized the children on the Resurrection of the dead, from John v. 25, 26. After I had addressed them awhile on the subject, I asked who they were that should rise unto life eternal. A woman who has long been under great doubts and fears, answered, 'They that have done good.' A boy asked who they particularly were that could do good works? Ans. 'Those that believe.' 'But,' said I, 'cannot man do good unless he believes?' The woman answered, 'No, without the Lord Jesus, we cannot do good things.'

"In the evening I preached from John xi. 25, 26. After service the above-mentioned woman, with several others, came to my house rejoicing. The woman said, 'In the morning church, all my heart laugh, that same time we kneel down to Sacrament, my heart say, from the top of my head to the bottom of my feet, there nothing but all sin, sin. But, Massa, that same time me remember, 'Behold the Lamb of God that taketh away the sin of the world;' and when you read, 'God so loved the world,' &c. Oh Massa! my heart want to break; water run my eyes. Oh, Massa! me don't know what to do.' She was so much affected, that she could say no more, the others were nearly the same.

"April 7. I have been all the week past in awful darkness of mind, in doubts and fears. O Lord, give me what thou seest I stand in need of, lest I preach to others, and become myself a castaway at last!

"April 8, Saturday. I was revived very much through the simplicity of my black brethren, at our weekly meeting. One man said, 'I have had plenty trouble in my heart this week, because when I look upon myself, I am vexed with my own heart. Massa, suppose me can do it, I will run away from it; and when I see I can do nothing, but sin come in my heart like big cloud, something say, 'Oh wretched man that I am.' I asked who had taught him to see and feel his real state by nature. His reply was, 'God the Holy Ghost. And this,' he said, 'make me very glad; for something tell me the

Lord Jesus Christ will help me, poor sinner, at last from all my sins.' Another man said, 'I believe I am bad, pass every body, Massa; my eyes look sin, and the things of this world, my heart like it; my hand do bad, my heart like it; my foot willing to walk the broad road to hell, my heart like it too. When I see all this, I fear I never shall be saved; but when I troubled so, something tell me, remember what the Lord Jesus Christ done to save poor lost sinners. Massa, a long time ago, you preach from them word what Lord Jesus Christ say, 'I am come to seek and to save that which is lost.' Me remember that time you say, 'suppose a man's sins should pass the sins of all men together, and that man believe in the Lord Jesus Christ, he shall be pardoned and made clean through the blood of Christ, which cleanseth from all sin.' That make my heart glad; all trouble go away from me.' I preached on that subject about nine months ago.

"M. A. (the woman mentioned on the 2nd,) came forward, and said, that she had been much troubled since last Sunday. 'But,' she added, 'when we remember what you said, that the Lord Jesus rise from the dead as the surety of His people, all my heart feel glad again.' She desired to hear that again, and being very importunate, I consented.

"A lad of about seventeen came next, and said, 'Massa, since you have preached about the Holy Ghost, my heart more glad than before that time, because my heart say that true; we cannot sabby God, we cannot come to the Lord Jesus Christ, if the Holy Ghost no teach we.' In the latter end of February and nearly all the month of March, I had preached on Tuesday and Friday evenings, on the Divinity and Offices of the Holy Spirit; having been forcibly struck one day, with John xiv. 26, and xvi. 13—15. These discourses though delivered in great weakness and fear, have had a powerful effect on many of our Christians, and I trust that they have been as 'bread cast upon the waters, which will be found after many days.'

"April 9, 1820, Sunday. Our place of worship was unusually crowded four times to-day, the eagerness for the word, and the order and regularity observed throughout the day, were a great comfort and encouragement to me. I have every reason to bless God for coming to Africa. May the great Head of the Church evermore cause the brightness of His countenance to shine on all His works.

"April 15, Saturday. Had our Prayer-Meeting as usual, was much edified and strengthened by the remarks of my black brethren; and by seeing, that, in a great measure, my feeble efforts had had the desired effect. The blessed truths of the gospel shone brightly in their influence on the conduct of several, who through their ungodly neighbours, had been brought into great trials; particularly one man, who from the time of his conversion till now, has suffered extremely

from his own wife, so that he is a pattern among them of patience and meekness; he affected me very much."

It could scarcely be but that the work of such a man as Düring would prosper. Surely the Lord was with him, and the spirit of grace and supplication rested upon him; the spirit "of power, and of love, and of a sound mind," * and He who so fitted His servant for His service, would not withhold from him that "prosperity," which he declares they shall enjoy, who love his people,† and his word,‡ and who, therefore, exert themselves to increase the number of the one, and extend the knowledge of the other. The longings of Düring's heart on these subjects, are well exemplified in the struggles which he was often called on to endure, between his physical infirmities, and his unwearied and spiritual energy. Of these we have a favourable specimen in the following extracts.

"June 1.—Got out of bed again for the first time, after nine days painful confinement; I could not bear to stay at home, but went to the place of worship with great difficulty. The congregation was unusually numerous; the joy that beamed in every countenance, and the sympathizing looks which met mine, compelled me to muster up all my remaining strength, to feed the hungry of Christ's flock, though it was almost too much for my feelings and frame.

"I addressed them on Prov. xiv. 32; and, to my great surprise, spoke three quarters of an hour. The whole service was very solemn, all was a dead silence, as if every one took the word to himself with great eagerness. Several cheeks bedewed with tears, had such a powerful effect upon my feelings and weak frame, that I was obliged to pause several times.

"June 3, Saturday.—The pains which I endured in my late illness, were, this evening, abundantly recompensed; since I have been among this people, I have not spent a more blessed evening; and, I think my sickness has been sanctified both to them and myself. In their state of mind during my absence from them, I discovered that degree of mutual love, which before I could not have imagined. One man said, 'When you sick, me troubled very much, because me think that our fault; when me go prayer, me no see minister to tell me true gospel—me feel sorrow—me think again, sin of all we people too great; that is the reason God take minister from us. But, Massa, when me see you first time again stand in your place, O Massa; me want to thank the Lord Jesus Christ, for keep you, but my heart full,—no more—cry, cry, come upon me.' While they were left without an instructor, for more than a week, they fed on what they had heard before. A discourse on Whitsunday morning particularly, had had a very powerful effect on

* 2 Timothy i. 7. † Psalm cxxii. 6. ‡ Psalm i. 3.

most of them. M. A., whom I have so frequently mentioned before, rehearsed a considerable part of it; she said, 'Massa, my heart no feel sorrow no more; me think, me, and all people me see, live no more in this world, but in heaven; in that evening, when you talk of blessed bible book, my heart same again—me feel glad. O Massa; suppose me have £20., me want to buy bibles for poor people. After you done, massa, me want to come to you, and tell you what great things Lord Jesus done for me poor sinner; but me say, 'Never mind—Massa too tired this evening—me go to-morrow.' That next day me go; but people tell me, 'Massa sick too much.' Oh poor me! then my heart feel sorrow—me go home—me pray that Lord Jesus take sick from you—me feel glad again, every time me want to feel sorrow for you, (meaning when she was sorry,) me pray that Lord Jesus may help you, and always that last Sunday make me glad again.' Several others said it had been the same with them. May the Lord Jesus evermore make me, unworthy dust, a blessing to them."

The condition of the schools was encouraging. In their superintendence, Mr. Düring was ably assisted by his wife. A spirit of enquiry was manifest among the children, as the following case attests.

"May 10.—In the school," said Düring, "as the first class were reading John xvii. 14—17, being desirous to know whether they understood what they were reading, I questioned them. Having gone through the four verses which they were reading, a lad, who is always very serious in his deportment, asked me what the word 'sanctify' meant. While I was explaining it, and making some remarks on the subject of sanctification—as that the Holy Spirit sanctifies the servant of God, by the means of His word, on account of Christ's righteousness and intercession, the whole school stopped. I asked the teachers why they did not go on. Their reply was, 'We all want to hear that,'—the greatest order and diligence were observed after."

As the year proceeded, Mr. Düring was enabled to speak with great confidence, of this particular department of his work.

"The schools," he observed, "have advanced so far, that I am not ashamed to take any stranger into them. Many of the people, who were averse to instruction last year, desire to be admitted.

"It must be particularly gratifying to every well-wisher of Africa, to see those people, who, but a short time ago, were reduced to a level with the brute, (that is, sold in the market,) now, by their desire to learn to read the word of God, shew that they are men who feel that they have immortal souls. The conduct of two of my schoolboys, will bear witness to this. They had been both put apprentice to a tailor, who works here for Government. About two months since,

one of them had some quarrel with one of his fellows, on account of which he ran away to his country people. He was absent three days; on the third day, in the evening, when I had done with all my work, and was on the point of going to bed, he came back, and earnestly begged me to forgive him. I then asked him why he had absented himself so long; and why he had come back again without being fetched. 'Masaa,' he said, 'that school fetch me. Suppose me can go school no more, that make me afraid—me know nothing, if I no go to school and learn.' I told him I would have him no more in my school—he might go where he liked; if he would go to another town, I would send him there with his fine character. His reply to this was—'Massa, me can't leave this school: suppose Massa, you whip me, or put me in black-hole, that right—you do me good, me run away for nothing: but me can't go away from this school here.' The other case which occurred this week, is similar to the above, but more striking, as the boy is much younger. The fact is, that the attachment of the boys, in particular, to the school, is such, that I have the greatest trouble with them at times, to keep them from it, when I require of them some work which they are able to do."

We shall conclude our communications from Gloucester for this year, with the following extracts, in reference to the missionary cause —the universal test of christian sincerity. At the close of the preceding year, the contributions of the negroes amounted to £11. 11*s*.

On the 9th of February, Mr. Düring wrote:—

"The missionary associations here, and at Regent's Town, in aid of the Society, have increased in the number of penny subscribers; and those who were subscribers before, have raised their subscriptions as they are able; some even to 2*s*. 6*d*. per month.

"Our meetings for the purpose, are always held on the Monday after Sacrament-Sundays, which the people call 'the Society's meeting.' On these occasions, I and brother Johnson, have always endeavoured to preach appropriate sermons the evening before, when the people make among themselves a small collection.

"On Sunday last, I gave notice to them, that I would preach a Missionary Sermon in the evening; and that, at the conclusion, I would tell them something of their friends and well-wishers in England. I accordingly preached from 2 Cor. v. 20, 21; and afterward, read some passages of the Missionary Register; particularly the account given therein of the state of the Colony. The collection exceeded that on any former occasion; sometimes it had been 2*s*.; but it now amounted to 13*s*. 1½*d*. all in half-pence; the boys under Mr. Bull's care, who had attended the catechizing on the Sunday afternoon for sometime past, were here, and heard what I said, they had collected

among themselves, £1. for the purpose of buying a pig: of this sum, having obtained leave of Mr. Bull to attend, they brought 17*s*. as their own free-will offering.

"After service I was very much fa- -ed; but the people, not thinking of this, surrounded me agáin ..v house; and not being satisfied with what they had heard, 'u. y anted to hear again, and more besides.

"Such is the spirit of the people with whom we live; and I know not any other cause to which to attribute it, than the grace, the sovereign grace of the Lord; and to our monthly meetings, as the means, under His blessing, of exciting and maintaining this spirit."

The spirit in which these monthly Missionary meetings were conducted, will appear from the following examples.

"April 20, 1820. Had this evening our monthly Missionary prayer meeting. Two of the christians prayed. Their prayers, though simple, and in broken language, were most earnest for the diffusion of the gospel among their benighted countrymen; but particularly among those with whom they lived; the whole was very affecting; they brought their mites afterward with great cheerfulness. I was very much refreshed. Is not this the beginning of Ethiopia stretching forth her hands to God?

"June 5. We held our monthly prayer-meeting; the prayers offered up, though simple, were very striking; and I trust they were made a blessing to many by that God who hears and answers prayer. The subscribers afterward were so eager in paying, that I was quite wearied by them; while they cried from all sides—'Massa! take mine first.' I begged them to have patience; but the more I begged, the more they pressed upon me; I was at last quite exhausted, but could not help being pleased with their simplicity and zeal for that glorious cause by which they themselves are benefited."

On the 27th of May, the Mission was deprived of the valuable services of Mr. Bull, who from frequent attacks of fever, was so reduced in strength that it was thought advisable for him to return home before encountering the periodical rains. He landed at Southampton on the 5th of August.

Thus one of the labourers who accompanied the Rev. W. Johnson to Sierra Leone, was obliged to retreat before the African scourge. It becomes our painful duty to record the fall of another beneath the same ruthless foe. Mary Boutller, schoolmistress at Freetown, was called to her rest after eleven days illness, on the first of June. "The day before her death," wrote Mr. Johnson, "she said to me, 'It is well! the Lord will not leave me. His will be done, I am quite happy!'"

At the end of March, about two months after entering on her charge, she had written to the Secretary—

"We have now 137 girls in the school. I never found children in England more teachable, nor so [illegible]gs to learn. They seem much attached to me, and I feel great [illegible] them.

"When employed in teaching them, I sometimes call their attention to the Scriptures which they have been reading; when I think I see in their eyes the strong emotions of an immortal soul eager to learn the way of salvation. If God would grant me the honour of being the humble instrument of usefulness to these long injured people, either in life or death, it will more than repay to me all that I have left and all that I have undergone.

"Though I think it my duty to pray for life, yet I feel much relieved from the fear of death. Though surrounded by sickness and death, yet I feel that heavenly composure in resting on my Saviour, that sometimes I can say, Death is swallowed up in victory."

"She was," said Düring, "a most zealous female in her line of duty, and a most agreeable companion. Christian love, and a constant submission to the will of her heavenly Father, were the principles which ran through all her actions."

Mr. and Mrs. Lisk, who had been appointed to Hastings, had not found that station to agree with their health. They therefore removed to Regent's Town on Mr. Bull's departure, but even then, were so much reduced by fever, that they could be of but little use.*

The Christian Institution, on its removal to Regent's Town, was opened with twenty-six youths of from 12 to 18 years of age. One half had been removed hither from Leicester mountain. Of the other half, eleven were taken from the Regent's Town school, and two from that of Gloucester. Of those from the former Institution a few did not behave well, but those from Regent's town and Gloucester, were promising boys, and mostly of a religious character.

An examination of these boys was held at Christmas, before the Chaplains and Missionaries, when they appeared to have made great progress in writing and in English grammar, and their replies to questions from the Scriptures, afforded general satisfaction.

The Committee, while indulging sanguine expectations from this seminary for native teachers, were not unconscious of the difficulties that opposed themselves to their views. Not the least of these, was the peculiarity of native temper, which is naturally self-sufficient and

* Sir George Collier, Commodore, on the Western coast, testified, that "The negro town of Regent, near the Sierra Leone mountains, is more healthy than any other spot: and I am therefore of opinion," he adds, "whether in future used for such an object or not, yet hereabouts the Governor should be allowed to retain as much ground as would be necessary for a convalescent hospital and garden; for if European health is to be restored in this colony, it must, in my belief, be near the Sierra Leone mountains."

assuming. "Africans," says one of long experience in African affairs, "are very fond of becoming headmen and teachers, and if in any way lifted up by others, they commonly rise so high in their estimation of themselves, that in the end, they too frequently prove useless. Youths educated in England, who have appeared promising, rose high when noticed by others, and fell. Youths of ability should therefore be gradually and cautiously brought forward." These views are corroborated by the sketches given above, and the facts thus ascertained placed the ultimate attainment of the Society's wishes, regarding a native agency in the Missionary work, at a greater distance than it at first appeared.

In bringing the transactions of the year 1820, to a close, we must rapidly glance at the state of the other villages of the Colony, where with few exceptions, no striking evidences of the success of the Missionary work were as yet exhibited.

At Kissey, Mr. Nylander continued to labour as vigorously as his growing infirmities would permit, looking and praying anxiously for the fruit of his spiritual husbandry. "David," he wrote, "encouraged himself in his God: and I am standing as a friend of the Bridegroom, rejoicing greatly to see the work of the Lord prosper in the hands of my brethren." At Christmas, his communication was more promising; while it painfully represented the difficulties of the African Mission.

"Numbering," he says, "the years that I have spent in Africa, I find this to be the fifteenth Christmas that I have seen here. I must exclaim with the servant of God, 'Who am I, Lord, and what is my father's house, that thou hast brought me hither?' While about thirty of our number younger than myself, and apparently more useful, have been carried to their graves during this period, wherein I was variously employed in the vineyard of my Lord! I have taught A. B. C. to many who are now taller than myself. I have endeavoured, I trust, to make known Jesus Christ, and Him crucified, wherever I have had an opportunity: I have also attempted to translate portions of the New Testament; but always guided, like the blind, in a way that I know not: yet I believe by an unerring hand. I have sown in tears—labouring in hope—encouraging myself with this, that God's word would never return void; but never saw any fruit of all my labours till of late, when I had and still have cause to believe, that some of the people under my care, have experienced a real change of their hearts, which they shew by their conduct."

As regarded the temporal prosperity of the village, Sir Charles MacCarthy, the Governor, who visited England this year, bore the most ample testimony. The following is from his Excellency's report to the Committee :—

"The whole of the country round Kissey, is in a state of very good cultivation. There are in every direction extensive fields of rice, in a very forward state. The Cassada and Ground-nut fields also promise an abundant harvest. More rice will be raised in the parish of St. Patrick, than was ever raised before in the Colony; the parish will not only supply sufficient produce this year to meet its own wants, but will furnish its neighbours, it is expected, with every description of produce at present cultivated in the Peninsula; the soil is very good on all this bank of the river; and indeed, almost every kind of grain and vegetables which come into the market at Freetown, is the produce of this parish. The Church, School-room, and Rector's house, are in a state of forwardness. The Church is a handsome building, and will afford accommodation to one thousand persons.

"Kissey has many local advantages, from its contiguity to the rivers which run through the Timmanee country. The finest timber can be procured all along their banks, and from the mountains close to the town; and it is truly gratifying to find that the sawyers and shingle-makers are very industrious, and bring in large quantities of boards and shingles for sale.

"Many of the inhabitants are employed in burning shells to make lime; and from the abundance of shells found in the neighbourhood, and the facility of conveying them by water to Kissey, there seems every probability of this place becoming the chief mart for the supply of lime to every part of the Colony."

Mr. Renner, on the arrival of the new Colonial Chaplain, resumed his duties at Leopold, after an absence of eight months. He was assisted by Mrs. Renner in the girls' school, and William Allen and John Ellis, native ushers, who received some allowance from Government. The elder boys had been mostly put to trades, or had returned to their native country; ten of those whom he brought with him from the Rio Pongas, had been sent for by their Soosoo friends. The Schools now contained thirty boys, fifty-five girls, and thirty men and youths. The communicants amounted to forty, besides 12 from Bathurst; among the former were twenty of the young persons from the Rio Pongas, who were now upwards of sixteen years of age.

A Missionary Association was formed here on the 20th of June. Several of the liberated negroes spoke with much feeling. One said, 'When me live in our country, me not know good; this copper me give for good thing.' The sum of £6 : 0 : 9. was collected after the meeting.

At the close of the year it was reported that the work of Divine grace was silently proceeding. The meetings for prayer, of which two were held every week, had been particularly blessed to many.

At Wilberforce, the Rev. H. C. Decker continued to labour amid many discouragements, owing to the attachment of many members of his flock to their native superstitions. A change however was commencing; thirty-seven adults were baptized during the year. One of them exclaimed just before his baptism, 'All my wishes are fulfilled in this one, to love my Saviour.' And the general conduct of all was very promising. About thirty boys and girls attended the day schools, and forty-five adults the evening school.

Contributions to the Church Missionary Society had been made, amounting to £4 : 17 : 6.

A most distressing incident occurred at Kent; one of the native school-boys was so much injured by the punishment which Mr. Randle, the superintendant, had inflicted on him for theft, that he died; and the matter became the subject of legal investigation, the result of which was a verdict of manslaughter against Randle; to whose previous good character, however, for conscientious conduct and humanity, a number of respectable witnesses bore testimony on his trial. "This," said the Committee, in alluding to the matter, 'rendered his a case of the most forcible warning to every one, and especially when entrusted with the care of others, to pray earnestly for that grace which may bring the temper and feelings into entire subjection to the Divine commands."

As yet no liberated children had been sent to this station; there was consequently no day-school, all the boys worked during the day. The evening-school, however, was attended by men and boys of from eight to thirty-five years of age. There was a day-school for adult females, chiefly married women, who were very regular in their attendance and eager to learn.

A Missionary Association was formed here in September; at the end of the year the subscriptions to the Society amounted to £2 : 13 : 11. At the meeting held to form this association, one African refused his concurrence, on the ground that as his countrypeople had sold him for a slave, he had no wish to do THEM good, who had done him so much injury. On being remonstrated with, however, he relented and became a subscriber.

The Anniversary of the Colonial Church Missionary Society for this year, was held on the 26th of December; of it Mr. Johnson wrote :—

"It was a day of joy; never did I spend a more happy Christmas: all was love and unity. On the 26th we had nineteen, and on the 27th twenty-one Missionary labourers, male and female, to dinner; the greatest number that ever dined together in Western Africa."

The rains of this year were more moderate than had been ever remembered, nevertheless few of the European residents of the Colony escaped without some attacks of fever, but they were not serious enough,

at least in the case of the Missionaries who had been long labouring in Africa, to occasion very serious interruption of duty. One case of death occurred among the new arrivals, that of Mrs. Buckley, wife of Robert Buckley, schoolmaster of Freetown. She was removed on the 27th of November, in entire resignation to the Divine will.

The testimony of Sir George Collier, whom we have already quoted, to the great improvement of the Colony at this period, was most encouraging to the friends of Africa. We extract from his reports to the Lords of the Admiralty—

"It is hardly possible to conceive the difficulties which have been surmounted in bringing the Colony to its present improved, and still very improving state.

"Roads are cut in every direction useful for communication; many towns and villiages are built, and others, as the black population increases, are building: more improvement under all circumstances of climate and infancy of colony, is scarcely to be supposed. I visited all the black towns and villages, attended the public schools and other establishments; and I never witnessed in any population more contentment and happiness."

In another place he says :—

"The manner in which the public schools are here conducted, reflects the greatest credit on those concerned in their prosperity; and the improvement made by the scholars proves the aptitude of the African, if moderate pains be taken to instruct him.

"I have attended places of public worship in every quarter of the globe, and I do most conscientiously declare, that never did I witness the service of religion more piously performed, or more devoutly attended to, than in Sierra Leone."

The Chief Justice of the Colony, in a letter to the Committee, also bore testimony to the devotional deportment of the negroes in their different village churches, and he congratulated the Society on the successful exertions to diffuse the light of the gospel over the darkness of Africa.

CHAPTER IV.

REGENT'S TOWN: MR. JOHNSON'S JOURNAL.—GLOUCESTER: MR. DURING.—CHARLOTTE: MR. TAYLOR.—DEATH OF MR. RENNER.

THE return of the Governor of Sierra Leone on a visit to England about this time, afforded the Committee a favourable opportunity of receiving from his Excellency a statement of his views, as regarded the success of their proceedings in Western Africa. Sir Charles MacCarthy not only spoke most highly of the Christian work which was going on under his eye, but expressed his obligation to the Society for the assistance afforded to him in carrying into effect his plans for the good of the Colony; which, he said, he should not have been able to execute without such co-operation. In return, the Committee conveyed to the Governor the grateful acknowledgments of the Society, for the countenance and support which he had given to the Mission; and requested his Excellency still to favour and promote the operations of the Society under his Government, which he most readily engaged to do.

The state of health of the first Chaplain, the Rev. T. R. Garnsey, compelling his return home, he and Mrs. Garnsey set sail from the Colony on the 22nd of January, 1821, and arrived in England on the 7th of April following. On the other hand, the number of labourers in the Colony was augmented by the arrival of two Schoolmasters, Messrs. Thomas Davey and James Norman, and their wives, on the first of February in the same year. This acquisition to the missionary ranks occasioned a few changes of station. Mr. Buckley, who had been put in care of the youths at the Christian Institution, was removed to Kissey, Mr. Norman taking his place at the Institution; and Mr. Renner having been appointed to occupy the village of Kent, which had lost its superintendant, Mr. Randle, through the occurrence mentioned in the last chapter,—Mr. Davey was located at Leopold, which Mr. Renner had vacated.

The year 1821 opened with the brightest prospects for Africa. At almost every station indications appeared of life from the dead, and the same extraordinary work which we have been privileged to record as going on in Regent's Town, was beginning to be developed in other of the Missionary villages. The Society and its Christian supporters had full reason to be satisfied with the prolific appearance of this gospel field; if they had sown in tears, it was evident that the Lord of the harvest was graciously disposed to permit them to reap in joy; and if physical life and health had been freely sacrificed for Africa, it could now be maintained that such a return of spiritual life and soundness as the present aspect of the field presented, fully justified the expenditure, and requited far more than a hundred fold the labours and losses of the husbandmen.

At Regent's Town, the heart of the devoted pastor was still gladdened with the most cheering result of his ministrations: if ever a real work of grace was effected, it was to be found here; and if the opponents of missionary attempts to evangelize the heathen, are ever to be convinced, we could not occupy stronger ground in our endeavors to satisfy their doubt, than is offered to us in this favoured village. The return of Mr. and Mrs. Morgan to England, afforded the Committee another opportunity of enquiring into the nature and extent of the blessed work in which they had been privileged to take a part, but from which ill health had removed them. Of Mr. Morgan's opportunities of forming a judgment, he says—

"No day passed when I was capable of taking exercise, without my entering some of the huts around us. Visiting unexpectedly as I often did, the families of all classes of the communicants, I could not be deceived as to their actual condition."

His testimonies to the piety, integrity, industry, and docility of the christian negroes, are most satisfactory. On each head we are enabled to furnish an extract from his communications: Of their PIETY he says—

"Scarcely an event occurs but what they notice as springing from the overruling providence of God. Taught of God, they mark the painful events of His providence, as children would mark the dealings of a father.

"After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them; they have used such language as this:—'We have done something very bad; God is very angry; He is removing all our teachers—by and by nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts; —some bad live there.' Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing christians.

I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the church, to offer up their prayers unto God. What but a Divine influence, could draw them to God in this trial, to ask his blessing on the exertions of those employed. While we were replacing the books which had been scattered on this occasion, two of the girls came to us. I asked what was wanted; 'Nothing, Massa,' was the reply; 'but we come tell you, God hear every time somebody go talk him.' 'How, my child,' said I, 'do you know that God hears his people when they pray?' She said, 'Massa! when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates, and you pray God keep this house and all them girls and boys what live here; and when fire come, I say to Sarah, 'Ah, God plenty good; He hear what Massa say to Him this morning; He no let this house burn too much.' What a reproof did I feel this; I knew how often my heart was indifferent while I asked for these mercies; and I trust it made me more anxious to urge the duty of family prayer on others more earnestly. Soon after, the same girls mentioned their desire for one of the elder girls to pray with the school-children, before they went to bed, and when they rose in the morning.

"The christian negroes shew a strong attachment to the simplest views of religion. I began some explanations, as plain as possible, on successive evenings, of the Lord's prayer. It pleased God graciously to bless these words to the people. They made the most practical use of them. A display of an unholy temper would receive a reproof. 'If God your father, that no be like his child.' Some said that they needed indeed, such a father—others, such daily bread. Some thought God could not be their father, because they did not feel sufficient desires that His kingdom should come among their country-people; and others felt that they were rebellious children, for not doing His will on earth more, as it was done in Heaven. Some wept, to think how He delivered them from temptation and evil; and all, I believe, burned with love, to ascribe to Him the kingdom of his love, the power of His Spirit, and the glory of their salvation. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved in future to know nothing, and to speak of nothing among the negroes, but the plainest words of the Redeemer. How much better calculated his language is than any other to reach the heart, may be judged by this instance, out of many. Some remarkable evidences of INTEGRITY occurred on occasion of the fire above mentioned:—

"In the anxiety to save as much possible, almost every article was removed. In the confusion, many things were scattered about the

yard; not one article however, even the most trifling, was lost, but all were brought again to the house, and fixed in their proper places. A boy, who had got possession of a box, which contained the money for paying the mechanics and labourers, was found in the garden; parading with the box under his arm, and guarding it, though unnecessarily, with a drawn cutlass in his hand."

The INDUSTRY of these christian negroes, is thus attested by Mr. Morgan.

"Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent by husband and wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

"Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases when they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the word of life; and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous brethren."

Of the DOCILITY of the pious negroes, Mr. Morgan gave the following striking instance:—

"On the disbanding of the West India Regiments sent to the Colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the negroes to see them. These regiments had been, several years before, formed of liberated negroes; and many of the people were expecting to find parents, brothers, and friends among them. The feelings of glowing hope were strongly delineated in almost every countenance. When, in the evening, intelligence arrived, that, on the following morning, the troops would be permitted to land; after evening prayer, it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes, when they themselves were enslaved. In the morning, at prayer, the church was particularly full; and a few words were spoken on the danger to which a christian was exposed when running into temptation, and some desire intimated that none would visit Freetown that day. I gave this intimation against my own feelings; for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old faithful christian came to tell me, that his brother

was come among the soldiers. 'Well,' said I, 'and you wish to see him;' 'yes, Massa, I want to look him, but I no want to go to-day.' 'Well,' I replied, 'I want to send to Freetown; if you can find another communicant, who wishes to go and see the soldiers, I will send you down.' After a search of near two hours, he returned with, 'Well, Massa, me no see that one what want to go; all them people what belong to church, think 'tis no good for them to run where God say temptation live.' Two days elapsed before this poor fellow, whose heart was full of affection to his brother, went to Freetown to see him. I singled him out as a fit object of reward; and having mentioned the subject to the Governor, that father of the liberated negroes, anticipating my request, promised, and kept his promise, that the brothers should have the privilege of living together."

We make no apology for occupying a large portion of this chapter, with the affairs of Regent's Town, for we feel that out of this treasury of Divine love, we can supply instruction suited to every condition of mind and heart, experienced by those who have been awakened to a saving knowledge of a crucified Redeemer. Let them look into this mirror, and they shall find their spiritual features, reflected in almost every varied attitude which they can assume.

I. In illustration of his people's grateful sense of the present blessings which they enjoyed, as contrasted with their former state, Mr. Johnson writes—

"On Saturday evening, a youth stood up and said, 'When I in my country, the king die: then the headman get plenty slaves to kill them, because that be the fashion of that country—when the king die, they kill plenty slaves. Me be slave; but I no belong to the king—I belong to another man. Then my master take me, and carry me to that place where they went to kill the people; he say, 'That boy no good—I will change him for one of them women that they going to kill.' He go, and take me; and we come to the place; I see two houses full of slaves, which they going to kill; and my master change me for one woman, and they put me among them people, which they want to kill for that king who die; well—I stand—I tremble—I don't know what to do. By and by, them headmen come to look all them people. When they come among us, I look them sharp—they no take notice of me—I stand close by the door—I jump out, and run into the bush. I live there three days—I eat grass—I hear when they kill them people—I fear too much—they cry—they scream—oh too much; I run out of the bush, and run to another country (town.) The people in that country catch me—they tie my hand—and they send to the headman of my country, and tell him they catch one of him slaves. The headman send two people to fetch me back; but that

man who catch me say, he no let me go—they must bring some cloth and pay him. Well, them two men go back—they say they come in three days, and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again, and carry me and sell me, and I get on board the ship. English ship come one day, and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see that the Lord Jesus Christ has done it: He has brought me here by His power."

2. The manner in which convictions of sin are awakened or deepened.

"A woman of the Ebo tribe seemed much distressed in mind; she could scarcely speak. As some of these people are much agitated when they come to me, and are more open with their fellow Africans, I sent her to William Tamba. She expressed a wish, however, to be baptized, and said—'Me pray to God the Holy Ghost to take me to Jesus Christ. Me pray to Jesus Christ to take me to the Father.' This declaration surprised me, I asked her a few more questions; but her heart seemed so full that she could not speak. I advised her, therefore, to go to W. Tamba (of whom all seem to be very fond) and tell him her heart, who would tell me again.

"Several have begun to write to me when they are in trouble, I will give you a copy of one note which I received, in the simple language of the writer:

"DEAR REV. SIR,

"I send these few lines to you about my feelings. Yesterday morning, you preach tenth chapter of John 9th verse; and the afternoon, you preach again twenty-second Psalm, 30th verse. I feel sorry in my heart about the people and myself to-day. When people do bad, and the other people stand over them, and they laugh—Oh when you talk about this, I so sorry, I see how blind, how wicked, and how ignorant man is, and I say, I know all men ought to pray to God, because God is power all thing, and He hath all the life of man. Therefore, when I remember all these things, I do not know what to do. And in the evening you preach fourteenth chapter Matt. 12th verse, It talk about the trouble of the disciples of John. All things what be spoken last night all is my feeling: but as I get up from my knees, I feel the same thing again: but I only can say, the Devil and all his angels, may try possible they can to tempt God people, but they can do nothing. Oh, I cannot say much of my trouble; because if I stand up to complain, all what my own heart feel, it bring bitter things against me; even the people will stop their ears and run away, because my heart bring bitter things against me.' (He means to say, that, were he to relate the evil thoughts and desires that trouble his heart, the people would stop

their ears and run away.) 'Oh, this time, I tempted too much; and, this time I see myself wicked more than before. Therefore I wish the Lord may enable me that I may keep close under his footstool. I wish the Holy Ghost may be with you. Therefore remember me in your prayer, because this time I very cast down, and what you be preach last night, it please me; you excuse me because I do not know how to put the word right: neither I do not know how to write, neither to spell."

3. It is not unusual with the Negroes, as our readers know, to describe the conflicts between grace and sin, which are common to all real Christians, by their having two hearts. An instance or two will strikingly illustrate their use of this appropriate figure:

"One of them said—'Me go, one day, to cut bush: one heart say, you go pray—t'other heart say, you no must go pray: mind your work; then one heart say, you must go pray Lord Jesus Christ; and t'other one say, no mind what that heart tell you; then first one say, you had better go pray; so me throw down the cutlass, and me pray to Lord Jesus Christ, and my heart feel glad too much; then the first heart say, Ah! you see, suppose you no been pray, you no feel glad too much.'

"A woman, much distressed, came to me, complaining—'Massa, I got two hearts,' I begged her to explain what she meant, she replied, 'One heart, new heart, tell me of all the bad things me been doing in my country, and since me been here, same heart tell me I must pray to God to forgive me these bad things. But the other heart tell me, never mind, God no look you—God look white people, he no look black people, he no look you. But my new heart tell me, suppose you no pray—you die, you go to hell: and then I want to go to pray; then old heart tell me, you go work first—make fire, cook rice, and then I done work, I forget to pray; and so these two hearts trouble me too much and I don't know what to do.' I read to her the seventh chapter to the Romans. When I came to the Apostle's exclamation, ('Oh wretched man that I am;') 'That me,' said she, 'me feel the very same thing.' I then explained the following words, ('I thank God through Jesus Christ our Lord,') and pointed her to Christ: she has since walked worthy of the Gospel."

4. Their acknowledgments of Divine forbearance and mercy.

"One man said, 'Massa, I am like a dog who runs away from his master and runs all about; but finds no house, no place to live; he gets hungry, and then comes again to his master; because nobody will take him in the house and give him something to eat. I do the same, I run away from the Lord Jesus Christ: but I find no peace;

trouble meet me every where, and then I must come back to the Lord Jesus Christ, for He only gives me rest.' Another said, 'Massa, God do keep me, for true. I have now been past three years in the Church.' (meaning a communicant,) sometimes I have run away from the Lord Jesus Christ, but He no run away from me; He hold me fast. When I run, He send trouble after me, as he bring back Jonah, so He bring me back many times. I no run like Jonah, but heart run more like Jonah. One time, I get so much trouble, and my sins so much plague me, that I want to hang myself; but blessed be the Lord, he no let me do so. I wish that time, that I no hear the Word of God at all—it plague me so. Ah, Massa, first time when you talk to us about trouble, I hear it; but I don't think that trouble can come so much. I cannot tell you how much trouble I been have—sometimes I no sleep at all. Them words which you preach last night comfort me much, I see now that all them trouble, I bring myself. The Lord wanted me, but I did not want him. When I consider, I wonder that God has keep me so long. Oh, what mercy; I see he will not leave me. When I look back I have comfort.'"

5. A watchful jealousy over the state of their hearts.

"After service one day, some women who are still in the school, followed me into the Piazza and desired to speak to me. One said, 'Oh, Massa! what you now say about having peace with one another, troubles me very much.' She began to weep and could say no more. Another then said, 'Massa, me have too much trouble in the school-house; them girls that no serve God, troubles us too much; we have no peace with them. We beg you, Massa, to tell us what we must do; we want to sit down by ourselves, to read and pray sometimes, but we cannot, them other girls make too much noise; and some of them would do us bad, but they fear you, and now so much rain live there, we cannot go into the bush; and that make us feel sorry. Last Sunday, you say fear people neglect prayer, and now them feel cold in them heart; Massa, for my part, I stand that fashion. Sometimes I kneel down to pray, and then my heart is cold, and then somebody come and disturb me.' Another then began to speak for some length, in much the same way, I gave them advice and they left me weeping.

"A communicant thus opened his heart to me:—'I no sabby how I stand, this time, I fear too much, I think I no live in the right way, I no sabby what to do. My heart plague me too much, my heart stand the same like two person, one do bad, the other do good, one like to pray, the other no like to pray. Sometimes I so sorry for myself, I don't know what to do; and sometimes when you preach me get comfort, but sometimes me get sorrow too much for myself. I don't know if Christians stand that fashion, I want to talk to you

plenty time, but just when I go, something tell me—'No use for you to go and tell Massa.' Here I interfered, and told him, that he in some measure was right, as I could not help him; I might give him advice, which was all I could do, and I would now advise him to go with all his troubles to the Lord Jesus Christ, who only was able, and at the same time willing, to deliver him. He said, 'Me think, this time, me have nothing to do with the Lord Jesus Christ.' I spake to him as the Lord enabled me; and may the Holy Spirit, the Blessed Comforter, comfort him.

"After prayer one morning, at which the church was nearly filled, I was followed by a woman, who is a communicant, into my house; she then gave free course to the fulness of her heart. After she had wept bitterly for some time, she said, 'The Lord has loved me so much, and that make me cry. My father was killed in war, and my mother die, and then the people dragged me about from one place to another, and sold me like a beast in the markets; sometimes they could not sell me because I was so small, and then they wanted to kill me, but the Lord helped me.' Wept again. 'I feel all them words in my heart which you talk last night, you shew us how them people stand that have grace in the heart, and every word you talk me feel; and me want to cry, me feel what great things the Lord Jesus has done for me, and what hurt me and make me sorry is, because I love him so little.' Wept again very much. 'Yesterday, when I go to the Lord's Table, I feel so cold that make me sorry very much.' I endeavoured to comfort her, and she went away, weeping bitterly.

"Another instance of this jealousy over the heart, discovers a simplicity perfectly delightful, and furnishes a lively illustration of 1 Cor. vii. 32—34. In calling at one of the houses, I found two women (both communicants) at needle-work, the house neat and clean, a clean bench was immediately put down, and I was intreated to sit. One of the women had been lately married to a decent and serious young man. I asked how she got on now, she said, 'I think not so well as before; beforetime I go to prayer, nobody hinder me, I live by myself in this house, I have no trouble; when I go to church, I was glad, nobody hinder me, and the word which I hear was sweet too much. Sometimes people ask me, 'Why you no get married?' I no answer, but I know I have peace too much, my heart live upon the Lord Jesus Christ. But, soon after, people begin to talk bad of me, and me be afraid that by and bye, people would say I do bad, and I was sorry too much. That same time my husband send one man, and ask me, if I willing to marry, I don't know what to say; but I think I must say, yes. Well, I say yes, and soon after we got married. Me got plenty trouble this time, my husband he is a good man, but me have

trouble about him. Every time me think about the Lord Jesus Christ, my husband come in my mind; and so I stand, when I live in the church, sometimes I think it would be better for me if I was not married; then I should only think about my sins, and about the Lord Jesus Christ. Sometimes I don't know what to do, I hear you preach, but I can't feel it; only Sunday before last, when you preach in the morning, it was just as if you talk all the time to me, me hold down and cry too much. Oh them words make me glad too much.' The text was Isaiah xliii. 1."

6. Of their Faith and Patience under afflictions many edifying examples occur.

"While going along the street, some woman called after me, and said a man was sick in the house which I then passed. I turned in and found the man lying on a mat and blanket. When he perceived me, he lifted himself up, though very weak. (He and his wife are communicants.) He told me that he was taken ill last week, on the same day when he buried his only child. He said, 'Massa, God punish me this time: but suppose I no belong to Him, He would not do so. Last week he take my little boy, and the same day me got sick too. Suppose, Massa, me have child, and me love that child, and that child do bad, I whip that child. Why? because I love it. So God do with me, I do too much sin, and now God punish me.' Wept. 'Oh that the Lord Jesus Christ may pardon my sin!' I then interrupted him, and brought forth such passages as came to my mind, and which I thought would comfort him in his distress."

7. Love to the souls of their relatives.

"At one of our Meetings on Saturday evening, one man said, 'I have been very glad since last Sunday morning; when you preach, you talk to me all the time; what you said was what I felt, which make me glad too much. But when you at last talk to the wicked, I wanted to cry, my heart turn in me for my poor wife. She come always to church, but she no believe, she still careless. I do not know what to do with her; sometimes when I look at her, I could cry, I cannot keep water out of my eyes, I grieved very much for my wife. Oh, I wish God may teach her.'"

8. The power of religion in recovering and securing domestic happiness.

"In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions; viz. If they prayed together, read a part of the Scripture, (the woman can read) constantly attended public worship, and lived in peace with their neigh-

bours. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, 'Sometimes I say a word which my wife no like, or my wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again.' This method of keeping peace quite delighted me."

The reader is aware that the population of the different native villages in the Colony, was continually augmented by the addition of fresh bodies of liberated slaves, arriving from the coast after their liberation from slave-vessels, which were condemned by the court of mixed commission. This constant introduction of heathenism and moral debasement militated considerably against the ocial improvement of the negroes under cultivation; and of course the labour of the superintendants was consequently increased and their success retarded by this constant infusion of old habits and prejudices into their respective flocks. Sometimes, however, they could not help participating in the joy occasioned to some of their people, by the recovery of a long-lost relative, or friend, among the new arrivals, who had been carried away from the same village or district, where they had spent their early days, and, with whom they had perhaps been companions, before the rude hand of the spoiler had reached them. The following case of the arrival of a fresh body of liberated negroes at Regent's Town, will give the reader a vivid idea of the scenes which occurred on such occasions. Mr Johnson writes:—

"I received a note a few days since from Joseph Reffell, chief superintendant of captured negroes, in which I was informed that a slave-vessel had been brought in, with 238 of our unfortunate fellow-creatures; and that he and the Acting Governor had agreed to send them all to Regent's Town; and begged me therefore to go down to Freetown the following morning, with some confidential people, and receive them. Our people soon heard the news; and great joy was expressed every where, from the hope that some of their relatives might be among the liberated.

"The next morning I went, with some of my people, down to Freetown. Those who remained at home, prepared food for their poor country-people. We were, however, all disappointed, as the court of mixed commission had not condemned the vessel; Mr. Reffell, however, (whose humanity deserves grateful mention,) had disembarked the negroes, and had, no doubt, saved many lives; as the vessel was a small schooner, and many of the poor creatures were ill, and reduced to skeletons.

"As the court sat that day, I sent the people home again; and stayed in Freetown, to wait the result.

" I was informed, the next morning, that the slaves and vessel had been condemned by the court. Of these people, 217 were delivered to me; the rest, being sick, were carried to Leicester Mountain, to the hospital. I was obliged to have them surrounded by our people, and so march them out of Freetown, as the soldiers of the fort were on the look-out to get some of them for wives. Mr. Reffell accompanied us some distance to prevent any intrusion; and when we had reached the mountains in safety, he returned.

" I cannot describe the scene which occurred when we arrived at Regent's Town. I have seen many landed, but never beheld such an affecting sight as I now witnessed. As soon as we came in view, all the people ran out of their houses toward the road, to meet us, with loud acclamations. When they beheld the new people, weak and faint, they caught hold of them, carried them on their backs, and led them up toward my house. As they lay there exhausted on the ground, many of our people recognized their friends and relations; and there was a general cry of 'O Massa; my sister:'—'my brother:'—'my sister:' —'my countryman! he live in the same town.' 'My country-woman, &c.'

" The poor creatures, who were very faint—having just come out of the hold of a slave-vessel—did not know what had befallen them; nor whether they should laugh or cry, when they beheld the countenances of those whom they had supposed to have been long dead; and whom they now saw clothed, clean, and, perhaps, with healthy children in their arms. In short, I cannot do justice to the scene. It was beyond description. None of us could refrain from shedding tears, and lifting up our hearts in prayer and praise to the wonder-working God, whose ways are in the deep.

" The school-boys and girls brought the victuals which they had prepared; and all the people, following their example, ran to their houses and brought what they had got ready; and, in a short time, their unfortunate country-people were overpowered with messes of every description, and made such a dinner as they had not been accustomed to for a long time; pine-apples, ground-nuts, and oranges, were also brought in great abundance.

" After all had been gratified, as it was getting late, I begged the people to withdraw, in order that their weary country-people might have rest; which, being done, I lodged the men and boys in the boys' school, and the women and girls in the girls' school. The two permanent school-houses, which we have built, I now find of great service; as each of them, being 73 feet by 30, and having two floors, will contain a great number.

" The next morning at family prayer, the church was crowded; after prayer, the people visited the schools with many messes. I then

picked out sixty-eight boys and sixty-one girls for the schools; the remainder, men and women, I distributed among the people. Several had the joy to take a brother or a sister home. One boy, who is in the seminary, found a sister, younger than himself, among them; she remains in the girls' school.

"In the evening, the church was crowded again. A school-girl put some of her own clothing on one of the new girls, in order to take her to church. When the poor girl came before the church, and saw the quantity of people, she ran back crying; on being asked her reason, she said she had been sold too much and did not want to be sold any more. The poor creature thought she was going to a market to be sold again. The girls had some trouble to persuade her otherwise.

"On the following Sunday, when the bell rang at ten, I went and placed the people as close as possible. The church was instantly filled, and many people had to remain outside. It is now again far too small; and the number of hearers will continue to increase from the new people. I have planned another addition, which we shall begin as soon as permission is granted; at least, at the close of the present rains. I intend to take the north side out, and throw the whole into a double roof, substituting pillars for the present north wall. It will then be as large again. May the Lord bless our feeble endeavours!"

On 17th of May, the colony was visited by a shock of an earthquake, which, owing, it was supposed, to the volcanic nature of the mountains surrounding Regent's Town, was felt with peculiar severity in that village, shaking all the houses, moving about the furniture and creating universal alarm. Mr. Johnson thus alludes to the startling occurrence, and its effect upon the minds of his people.

"A rattling noise proceeded from the east to the west, and was immediately succeeded by an earthquake. All the houses, &c. shook for a time. My sister, who was just recovering from a fever, and was up stairs, heard an unusual noise, when instantly, every thing was in motion, the chairs, tables, glasses, &c. moved, and the room-doors opened and shut very quickly for a short time: she rose up to get down stairs, when she felt so giddy, that she staggered as she went, and could not get further than the staircase, where she was obliged to sit down. The girls ran down stairs, crying, 'The house want to fall!' Mrs. Johnson, who was in the yard, felt at the moment very giddy. Mr. and Mrs. Norman heard the same noise, and also saw in their house every thing in motion. Mr. Norman thought his house was above a foot out of the perpendicular, moving very rapidly from one side to the other. The school-girls were beating rice, when they at once saw all the mortars in motion, they threw away their pestles, and

ran towards my house; one girl was at the brook to get water; she saw the water in unusual motion, and sat down to behold the same, when the rock on which she sat, moved under her; upon which she left her water-pot, and ran off. All the people ran out of their houses: and some called their neighbours to assist them in getting their things out of their houses, but were surprised that all the houses shook. One man ran out of his house, and called his family, saying, 'I have not kept family prayer this morning, and now God wants to throw down my house:' they assembled, and had prayer. Some who were sick, finding their beds shake, gathered all the strength they had, and got out of their houses. The circumstance brought all the people to Church in the evening, when I took the opportunity of improving it.

"On the Saturday evening, at the usual meeting, much was said respecting the earthquake. It appears that the shock was felt in Freetown and other parts of the colony, but not so severely as at Regent's town. This may be accounted for, by our being so close to the Sugar-Loaf mountain."

We must turn ourselves away from this refreshing spot, and shall bring our account of the work there for the present year to a close, with a few additional exemplifications of what may fairly be called a saving interest in divine truth.

The following practical and experimental commentary on Isaiah xliv. 9—20. far excels the most labored exposition that could be given, while proving the supernatural acquaintance with every feature of man's moral deformity, which characterizes the word of God. One evening, a young man thus addressed Johnson:

"Massa, them words you talk last night strike me very much. When you preach, you read the 15th and 16th verses of forty-fourth chapter of Isaiah, and explain them; you shew how our country-people stand. Me say, 'Ah, who tell Massa all this? He never been in my country.' You say, 'Do not your country-people live in that fashion?' I say, 'Yes, that true; God knows all things: he put them things in the Bible. Massa, I so sure that the Bible is God's Word, for man cannot put all them things there, because he no see it. That time I live in my country; I live with a man that make greegree. He take me into the bush, and teach me to make greegrees too. He shew me one tree, he say, that greegree tree; he take country axe, and cut some of that tree; he make a god: and he take the leaves and that which was left, and give me to carry home. When we come home, he make a fire, and all the people come and sit round the fire. Then they cook and eat;—when they done eat, the man take the leaves of the greegree tree, and burn them in the fire; and then all the people stand round the fire, and clap their hands, and cry, 'Aha! Aha!' Massa, when

you read that verse (Isaiah xliv. 16.) I can't tell you what I feel, you then begin to talk about the text (verse 20,) "He feedeth on ashes," and I was struck again; for when they done cry 'Aha! Aha!' they take the ashes, and make medicine, they give to people when they be sick. You been see some greegree which look like dirt; that is the same ashes; they carry that round them neck, and they eat it sometimes. You see, Massa, our poor countrymen feed upon ashes for true; the Bible God's Word.'"

Another man at one of the Saturday evening meetings, thus expressed his view of the portion of Scripture which Johnson had made the subject of his Sunday's discourse from the pulpit:

"Massa, them words you talk last Sunday morning, sweet very much to my heart, they comfort me for true. That time me come to Church, me so much trouble—my heart full up with sin. Me stand the same like sick person. Oh me so sorry for my sin. Me sit down; and, by and bye, when you begin talk them words in Matt. ix. 12, you say, 'sick people want doctor.' Me say, 'Ah! that true; suppose me no sick, me can't go for doctor.' By and bye you ask, 'Who is sick in this congregation?' and then you tell us who them sick people be the Lord Jesus Christ talk about in the Bible; and then you begin to talk about them heart-sick people. Ah, Massa, what you talk about them, same thing live in my heart; and me say, them words God send to me this day! By and bye, you talk about the Lord Jesus Christ—him the doctor for heart-sick people. Oh them words make me glad! You talk plenty about the medicine he give; and that he take no money—he give it freely. O Massa! that make me so glad. That time me go home, me comfort very much. Thank God! the Lord Jesus Christ take him own blood for medicine, and take all my sin away.'"

Another man said on a similar occasion:

"Them words you talk last Sunday morning, come to my heart with power. I just stand that fashion. I just like one who sleep; just the same as if somebody been tell you. First time me feel glad very much; but this time me feel so cold; me no feel good at all; me more worse every day. My heart so bad he trouble me much; them thing I no want to remember, them same thing come in my heart. Sometimes me don't know what me must do."

On the occasion of the third anniversary of the Church Missionary Association, which was held on the 10th of April, several natives as usual addressed the meeting—one of them said:

"I am not worthy to stand here to speak to you, but desire to say

something about the mercy me received. You know we was heathen, but through the mercy of God we are here. In our own country, we had rope put round our neck, and dragged from one place to auother, like beasts; and our own countrypeople sell we. Since I live in this country, I see people put rope round a goat or sheep; but I never see any body put rope round man's neck; you see our country in darkness, and we been live in darkness and bad way; but this country good. Here we live in peace, how easy we live in this place. We sit down under our vine and under our fig-tree; when we on board of ship, we say all is done, but all that was mercy. He will lead the blind by a way that they know not; yes, He will bring them in weeping and supplication. But in this thing I am afraid we no come with weeping and supplication. How rebellious we are, yet the Lord good to us. The Lord done great things for us, He merciful to us. I not think I shall live till this time; but we live, and meet together and are blessed. The Lord declares He will bless us in all our doings, and in the fruit of the ground; those mercies I received, I did not deserve them. Remember, our countrypeople can't hear the gospel till it be sent. That is all I have to say; I sorry for my countrypeople."

The contributions to the funds of the Church Missionary Society, in the year 1821, amounted to £72 : 8 : 1d.

The Benefit Society for the relief of the sick, collected in the same year £22 : 10 : 0d. which was distributed in accordance with the benevolent object contemplated by the Society.

The friends of the Church Missionary Society enjoyed at this time the testimony of two gentlemen, wholly unconnected with the Society, as to the success of their Christian operations at Regent's Town, and in the Colony generally. These were Mr. W. Singleton, deputed by the Society of Friends to open an intercourse with the Jalooff nation, and Mr. Ephraim Bacon, agent from the American Government, sent to form a settlement under the American Colonization Society, on the Sherbro coast. Both these gentlemen visited Sierra Leone, and entered in their journals a description of all that they saw during their sojourn there. The following entry appears in Mr. Bacon's journal, which was printed on that gentleman's return to America :—

"March 17, 1821, Saturday. About one o'clock we arrived at Regent's Town. Mr. and Mrs. Johnson had been at Freetown, where Mr. Johnson was sick several weeks. On our arrival, great numbers of his people came to shake hands with him, and inquired affectionately after his health; the expression of every countenance bore strong testimony of their ardent love for him, and of the joy which filled their hearts on his recovery from sickness and his safe return to his flock.

"At six o'clock in the evening, the bell at the church rang for Divine Service. The people were immediately seen walking from different parts of the town; the Parsonage-house being so situated, that there is a fair view of almost the whole settlement. And it was delightful to observe the eagerness which the people manifested to hear the Word of God. A Prayer Meeting was held by the communicants, after the usual evening prayer, it being expected that the Lord's Supper would be celebrated the next day.

"March 18, 1821, Sunday. At six o'clock, the bell rang for morning prayer, when the church was again filled. How pleasing to behold hundreds of those who were once wretched inmates of the holds of slave-ships, assembled in the House of God, on the morning of that holy day on which our Blessed Saviour rose from the dead, and ascended up to heaven. With a hundred copies of the Holy Bible spread open before their black faces, their eyes were fixed intently on the words of the Lesson which their godly Pastor was reading. Almost all Mr. Johnson's people, who can read the blessed book, are supplied with Bibles, from that best of all Institutions, the British and Foreign Bible Society. Surely Christians ought to feel themselves encouraged in the support of Missions, when such cheering fruits present themselves to view.

"At ten o'clock the bell again rang, though the church was nearly filled before that hour. The members of the well-regulated schools, which passed in review before the Parsonage in regular succession, were all clad in clean and decent apparel. When we arrived at the church, there were no vacant seats to be seen. The greatest attention was paid during Divine Service. Indeed I witnessed a Christian congregation in a heathen land, people "fearing God and working righteousness." The tear of godly sorrow rolled down many a coloured cheek, and shewed the contrition of a heart that felt its own vileness. There were three couples married, and one child baptized. After the sermon, Mr. Johnson with the assistance of brother Andrus, administered the Communion of the body and blood of our Lord Jesus Christ to nearly four hundred communicants. This indeed was "a feast of fat things" to my soul.

"At three o'clock the Church was again filled, and the most devout attention was paid to the reading and hearing of the word. The whole congregation seemed eager to catch every word which fell from the pastor's lips.

"Again, before the ringing of the bell, at six o'clock in the evening, the people were seen from the distant parts of the town, leaving their homes, and retracing their steps towards the house of God. There we again united in praising that God who hath wrought such wonderful things even among the mountains of Sierra Leone, where the

praises of Jehovah resound, not only from his holy sanctuary, but from the humblest mud-walled cottage; from the tongues of those children of Africa, who have been taken by the avaricious slave-trader, dragged from parents, separated from brother and sister, and perhaps from wife or husband, bound in chains, hurried on board the slave ship, crowded in a space not exceeding their length and breath, nor even allowed to breathe the vital air. These persons, after being re-captured by order of the British Government, have been put under the charge of a faithful minister of the gospel, whose labours have been accompanied by the Holy Spirit. These are the mighty works of God."

The illness of Johnson alluded to in this extract, was one of many attacks of fever with which this faithful man was visited after his return from England. His sister also and Mrs. Johnson suffered severely from the climate.

We proceed now to lay Mr. Singleton's testimony before the reader. The following extract appears in his journal :—

"The population of Regent's Town is about one thousand three hundred and fifty, of this number 700 are able to provide for themselves and families, by means of their farms. One man sold the produce of his little spot last year, for £50. and the quantity of cassada sold there was 10,000 bushels.

"A small market is held each day, but the seventh day is the principal one. Five oxen are weekly consumed, besides pork. The people, with a few exceptions, are industrious, as may be seen by the improved houses which they build for themselves; by their furniture, all of their own making, and by the neatness and cleanliness of their habitations. In several houses are sofas, covered with clean prints, or the country cloth; tables and forms or chairs, and especially, I noticed in each house a corner-cupboard, with its appropriate crockery-ware. The beds and sleeping-rooms are remarkably neat and clean. A few of the inhabitants, more ingenious or richer than the rest, are building houses of boards, with stores below and a piazza in front.

"The superintendant appears to have considerable influence with the people, and his advice is readily followed.

"A woman whose husband absconded about four years since, and has not been heard of during that time, asked the superintendant, some time after the man's departure, if she might not marry again. He informed her, that the law of England required a period of seven years before that was allowed. She submitted, and to the present has lived alone, maintaining herself and acting with exemplary propriety.

"As we were standing under the piazza this morning, (6th day,) a

young African came to ask permission to marry. Mr. J. gave good reasons for withholding his assent, which he had scarcely done when he was called away; and I advised the hesitating youth to acquiesce. He readily answered, 'My Massa good man, he say girl too young. We wait, I no pass de word of my Massa.'

"Returning from a walk over one or two of the farms, and coming near the market-place, we were met by an elderly African, with a basket on his head, covered with a cloth. He stopped and placing the basket on the ground, drew out a glass bottle, which he held up, that the superintendant might see its contents, and uttering a few words which I could not understand. The bottle contained palm-wine; and the man, in his simplicity, produced it uncalled-for, to assure the superintendant that it was not rum, the use of this liquor being prohibited. Soon after breakfast, Captain Grant came in. We visited the schools together. The girls behaved with seriousness, and appeared under good care; there was an agreeable solidity in their countenances, which I hope, indicated something good within. The boys were attentive, and the Monitors active; as was the case too at Gloucester and Kissey."

In his report on his return home, he said:

"I visited with satisfaction the school at Freetown, and those at several of the villages in the mountains. At Regent's Town, I remained two days, and left the family and villages with regret. This is a favoured place, and while there, indulged a wish that if friends should be induced to commence a settlement on the Gambia, their success might equal that of the superintendant of Regent's Town."

Mr. Johnson's account of the manner in which this amiable member of the Society of Friends deported himself on the occasion of his visit, adds much interest to his observations.

In his journal he writes:

"April 6, 1821. This morning after family prayers in the Church, Mr. Singleton, a member of the Society of Friends, and who has been sent out by some members of that Society to collect all the information that he can about Africa, arrived here. Mr. Singleton appeared very reserved at first, but soon found himself at home. At eight o'clock we have always prayers in our house; he attended—wept much, and when I had concluded, begged leave to address us. He seemed so much affected, that he could scarcely speak. He concluded by pronouncing 'Peace to this house!'"

The evidence of Captain Tauncy, who visited the colony in 1817, and again in 1821, cannot be omitted. Referring to his first visit, he says:

" Regent's Town, under the direction of the Rev. Mr. Johnson, was then but thinly inhabited. I received the sacrament from his hands with about twelve communicants, the first seals of his ministry. Very few attended divine service.

" In contrasting its then condition with the present, I must confess, a just description cannot be given without the appearance of exaggeration. The change is so visible that no sceptic, however hardened, but must confess it is the hand of the Lord that hath done it: the lives of the recaptured negroes are so opposed to their own, that they are astonished and confounded.

" Regent's Town now wears the aspect of a well-peopled village in our happy land—its inhabitants civilized, industrious, honest, and neatly clothed. The ground allotted to each family is cultivated, each lot being distinctly marked out. I have frequently ascended an eminence near the town, to behold the pleasing scene on the Sabbath day—hundreds pressing on to the house of God, at the sound of the bell, hungering after the bread of life. Nothing but sickness prevents their attendance now. What a lesson does this teach many in Britain who count the Sabbath a burden; and spend it either in indolence and sloth, or in visiting and riot."

The Christian Institution was in the early part of the year deprived of the services of both Johnson and Norman, who were laid up at the same time with severe illness. The care of the seminary devolved in the mean time on John Johnson, the eldest of the youths, who conducted himself with great propriety. Eleven of the youths began this year the Latin grammar, which they found a very difficult study; and one of the eighteen in the Institution, Miles Atkinson, was called out of this world in the full hope of a Christian, having given the satisfactory evidences of true humility of spirit, confidence in the Saviour, and consistency of character.

" Some of the youths addressed letters to the Secretaries, under date of August 4, 1821. We shall quote from a few of these. One wrote:

" I write with pleasure to you. The Almighty God is so good towards me, because he has brought me from my own country to this place to hear his holy gospel. I thank him for all his benefits which he has bestowed upon me. I am not worthy to receive all the blessings which the Lord has bestowed upon me. When I sit down, I look upon myself, I say, I have deserved everlasting punishment; but God so loved the world that he sent his only-begotten Son into the world to redeem us sinners with his precious blood. Oh, that all my country people might enjoy the same which I have received! Oh, that the gospel may reach to our country!

" When I was in Freetown, I heard that they kept school in Re-

gent's Town. When I came here, I went to Church, but I did not know what I went for. I saw other boys kneel down; I did the same, but I did not know what I kneel down for. It pleased God to show me my sinful state. I sit down and cried, and said, Lord, pull this bad heart out of me, and give me a new heart! After that I feel glad to hear the Word of God. May God be pleased to make me humble under his footstool, more and more, through Jesus Christ our Lord?"

Another wrote:

"I thank God that he has enabled you to send another teacher to us. Oh pray for us, that God may keep us, and instruct us to understand his holy word, so that we may become useful to our countrymen that know nothing of the gospel. I hear it preached unto me, and to others, and I hope God will take away the stony hearts, and give hearts of flesh.

"I have reason to thank God that he has taken me from my native country, and brought me where the gospel is preached every day; and I thank him that he has shewed me that I am a sinner, and shewed me the way to Jesus. O, dear Sirs, pray for the minister of Regent's Town, that God may yet prolong his days, and make him still faithful to declare the truth as it is in Jesus: and that by his preaching, many more may be added to the Church, of such as shall be saved; and may many be turned from darkness to light, and from Satan to the true and living God, who has promised his Holy Spirit to them that ask him. Oh may he grant unto us a greater desire to pray for each other, and to love each other, and to pray for the perishing heathen, for Christ's sake, Amen."

A third youth wrote.

"I am glad that I have been put in the Missionary School, to learn and to go and teach my country-people. I hope God will teach me to learn His holy word, and understand; and to read and learn my grammar well, and understand it. I hope God will send His gospel to my country-people, and that they may hear and believe, and turn from their wicked ways, and turn unto the Lord our God. Oh that I may leave my bad ways more and more, and turn unto the Lord Jesus Christ, for He is my peace. When I was at Leicester Mountain, Mr. Wilhelm preached there, I heard; but I was blind, and did not know myself. Mr. Bull took some of us in the Missionary School, to learn them to go and teach our country-people the word of God. When I come to Regent's Town, Mr. Johnson preached, and said, 'Whose heart is not changed by the Holy Ghost will perish for ever.' That word make me afraid. Then I began to pray to the Lord Jesus Christ. Again he said, 'Who is not sent by the Holy Spirit to preach is not of God.' I heard that, and I was afraid much of myself, because I thought I was not sent to go to teach my country-people. Oh

may God send His mercy upon me, and make me a faithful teacher among my country-people. May He take away this stony heart from me, and give me a heart of flesh, that I may love Him above all things, and nothing else."

A fourth youth wrote.

"I am very glad to write to you; but when I remember how careless I am, I am afraid to write or to talk about what the Lord has done for me. I will thank the Lord that he has brought me so far from my country, a place where they turn their fellow-creatures, as goats or sheep, into the market. Oh, when I come to meditate how I was brought through the Almighty power of God, from the place of slavery to this place, where the gospel is preached; I don't know what to do. My poor country-people are still in that place where they still sell one another for their living. When I see that the Lord has done great and wonderful works from me, and I still rebel against him, I so grieved that I don't know what to do. Oh, that the Lord God of heaven and earth may bestow his grace upon me. I read in the scriptures, and find there that many people profess to serve God, and all the time they are hypocrites. When I think about that, I think I shall stand the same in the day of Judgment; then I am afraid. Oh, may God the Father, God the Son, and God the Spirit, Three persons in one God, have mercy upon me, for Jesu's sake. Amen."

We turn our steps now to Gloucester, where we find the estimable During following hard after his dear brother Johnson, in all the blessed fruits of unwearied attention to his heavenly calling. In the early part of this year, he suffered most severely from illness; having taken cold while preaching in the evening of the 17th of the preceding December, in consequence of a window being left open at his back. The symptoms, at first, were a most distressing cough and vomiting occasioned by the cough. These were succeeded by rheumatic fever, under the effects of which he was at times quite insensible. His pains continued to increase, until the middle of February, when they terminated in an alarming attack of cholera morbus, from which the professional skill, and assiduous attention of Mr. Macaulay Wilson were made instrumental in relieving him.

Mr. During's individual trials were accommodated by the Lord of all to the furtherance of His cause; and the heart of the afflicted pastor had reason to rejoice, in the arrangement by which his sufferings were made instrumental to the improvement of his beloved flock. Their distress at his illness, and their fear of his removal from among them, either by death or his return to England, created in their minds a most healthy conviction of their blessings and responsibilities. This they frequently expressed, ascribing to their ingratitude and unfaith-

fulness to their christian privileges, the illness of their devoted minister, of whose valuable labours they believed themselves to be unworthy. The heart of the faithful shepherd was sometimes gladdened too by christian interest in his soul's welfare, exhibited by those whom he had himself fed with the life-giving food of the gospel. Having found strength and refreshment themselves, from the heavenly manna, they felt concerned that his soul should not lack nourishment in its season of weakness and conflict. Düring has recorded a most cheering instance of such valuable sympathy, which we shall relate in his own words. Speaking of a particular member of his flock, he says,

"One Sunday evening he visited me with several others; who, shortly after, went to the evening service, but he staid behind. I asked him, 'Won't you go to church, Tom?' 'No, Massa,' said he, 'me want to stop with you.' He immediately took my bible and read, Isaiah xliii. 1, 2. He then stopped, and said, 'Massa, I hope you won't be angry with me if I ask one question.' I told him I should not. He then said, 'How do you feel in your heart, Massa?' I answered, 'Tom, I am obliged to reply in the language which you have used to me—All is dark!'—'O Massa! the Lord promise that He will make darkness light before His people, and not forsake them.' 'I know, Tom, that the Lord will not forsake me, nor any one that trusts Him in every thing; but at this time, I cannot see it.'—'O Massa! don't you know how many times you told me that believing is not feeling?'—'True, Tom: but I want an assurance that Jesus is mine, and that I am his, which I have not at present; and that is what I mean.'—'Well, Massa, now I see how the Holy Spirit teach you; you many times say, suppose the Lord no teach you, you can't teach me again. I sometimes think in my heart, how that can be, that Massa knows all that's in my own heart, you have plenty trouble this time; but me feel glad very much. O Massa! suppose the Lord Jesus no be with you, you can do us no good.' The poor fellow was so much affected, that he stopped for some time, and then knelt down and prayed by my bed-side with such fervour and simplicity, that language cannot express: this only I can say, that I did not know the time when I have spent so happy a Lord's day evening."

As an evidence of the reality of the change which had taken place in his people, Mr. Düring was able to report that throughout his long season of sickness, not the least disorder had been manifested among them, and the means of grace had been as regularly maintained as could be expected under such trying circumstances. In October, he wrote:—

"I am happy to say that religion thrives. Ten candidates for baptism were admitted on Wednesday, the 10th, and two backsliders.

The state of mind is, with many, such at present, that on Sundays and week days, I am followed by persons distressed in spirit. Last Sunday, I was detained in the vestry a considerable time by three men, after morning service; by two in the afternoon, and by no less than six in the evening. If a stranger to the African character had been present, he would hardly have believed me, had I told him of two of them, who, no longer than four months since, were such violent characters, that every body was afraid of them.

Last year, I had considerable difficulty in getting the people to school of an evening; but, this year, every one 'burns' as they call it, to learn to read."

Gloucester received its share of newly-arrived liberated slaves, on the occasion referred to, in our notice of Regent's Town. The spirit of tender concern for the distressing condition in which the inhabitants beheld their poor countrymen, as they were landed from the slave-ship, was a fine exemplification of their moral improvement.

"In the middle of May," writes Mr. Düring, "a considerable number of unfortunate victims to the disgraceful traffic in human blood, were happily captured by the British cruizers, and were brought into the harbour of Freetown. I received orders to come to town to receive them; but I had, at the time, little idea of the miserable state in which these people were.

"It was past four o'clock in the afternoon, when I received them, and when I had got them all out of Freetown, on their way to Gloucester, I reviewed them, and soon found that I had not brought men enough with me, to help these poor afflicted people up the hill, which caused me much anxiety. But what could I do? I must take them home. Happily for me and the poor people, a man, while they were passing, after liberation, through the court of Mixed Commission, had run up to Gloucester to fetch more people to carry the sick home. Ignorant of what the man had done, I went on slowly with them, almost despairing of getting them up; but I had not gone far from the foot of the hill, before I was met by great numbers, who, as they came up, took upon their backs those who were unable to walk; and when I was half-way up, I saw almost the whole of them carried by those whom we had met with on the road.

"It struck me very much, particularly when I compared this effecting scene with some which I had formerly beheld. Mr. Bickersteth can sufficiently judge, for he was a witness of the wretched state of the captured negroes when they arrived in the Colony; but he then could not have beheld such a pleasing scene. The Negroes, then in the Colony, would sometimes slip out to see if any of their respective countrymen were among the newly-arrived; if not, they would take

little or no notice of the unhappy sufferers; but now, they sympathize with their distressed fellow-creatures, in a manner the most striking.

"When we reached home, I ordered victuals to be prepared for the new people; but before this could be done, food came in from every quarter. The women and part of our school-girls, who had cooked it, did not stop to ask, 'Who is of my country?' but the men and women who were nearest to them were refreshed. The day being quite gone, and it being Saturday besides, I quartered the men and boys in the church for that and the following night. On Monday, I distributed them among the people in their houses, where they would be taken best care of; the people were quite eager and impatient to receive them, and make them comfortable in their houses.

"Among the rest was a woman, one of the communicants, who took one of the newly-arrived women under her care. She was asked by Mrs. Düring what she wanted to do with the new woman. She said, 'Ma'am, that now almost two years since we come this country. My country-woman take me, she do me good, she tell me of the Lord Jesus Christ, and that same they do to me that time, me want to do same to this woman.'"

Some time afterward Mr. Düring adds:—"This spirit of humanity towards the unfortunate has not subsided; it is still the same. At first, the new-comers are generally subject to much sickness, which is the case at present; but the evidences which I have daily, of the care for them everywhere, makes my heart rejoice; because they shew the powerful effect of the gospel, even upon the hearts of the rudest barbarian on this continent. But this is not all, the anxiety for temporal welfare is, with many, connected with spiritual also; before I was sufficiently enabled to clothe the new people, I saw them brought to church morning and evening clad in the clothes of our old inhabitants."

The difficulty of dealing with these new-comers, is always very great; untutored as their minds are, and suspicious of the motives which actuate those who have the charge of them, nothing but a combination of kindness and decision, such as the character of an experienced Christian teacher alone presents, can prevail over the discordant elements of African thought and feeling under such circumstances. Mr. Düring well describes his difficulties, and his method of overcoming them, he says:—

"The state in which we receive new-comers is such, that it is of the utmost necessity, that in the first instance, they should be compelled to adhere to some rules, without which nothing could be done with them, on account of their gross ignorance. Of this I shall here give an instance.

"In my last, I stated the reception which those met with, who came to us in the month of May. You will be surprised when I tell you the effects it had on their minds. The first day, they were fatigued, and having more victuals prepared for them by their country-people than they could eat, they were quiet that day; the next being Sunday, they were clothed, and seeing all the old people going to church decently clothed and cheerful, they began to imagine that now as many of them as were well were to be sold, and the rest to be killed. On the Monday I dispersed them, and gave them in charge of such as would best take care of them. This confirmed their apprehensions; they set up a loud cry; and I had the greatest difficulty, through their own countrymen, to persuade them that that would not be the case. It took me no less than a fortnight fully to explain to them, that they were perfectly safe. When this was done, they soon formed a strange notion of liberty, for they began to seize the fowls, sheep, goats, and pigs, which belonged to their very friends, who were labouring to make them happy. What in such cases is to be done? To tell them that this is wrong, this I had done, times almost without number; and nothing but discipline would prevent the settlement from being soon dissolved. I tried imprisonment, but four men whom I confined a week for having plundered a man of ten fowls, the very night that followed their release robbed a man of two sheep, a goat, and a half-grown pig, which were all his property. They were caught, and the next morning, I had them brought up, and every one received six lashes with a leather strap, given them by the keeper of the house of correction, over their clothes. This had the desired effect; for they abandoned these practices, and I have had no further occasion to punish these people on account of stealing. The African has no idea of such a mode of discipline; if he steals in his own country, he is sold as a slave, or killed without mercy; as to confinement he is quite easy about it, being so much used to it, he thinks it no punishment at all, until his feelings become in some measure refined."

The anniversary of the Gloucester Missionary Association was held in the evening of the second of May, the monthly prayer-meeting having been previously held in the morning. Among the speakers were William Davis and David Noah, the former of whom with William Tamba, had recently accompanied the agents of the American Colonization Society, to Grand Bassa, his native country, in search of a settlement. He addressed the meeting as follows:—

"My friends,—I thank Almighty God for all His mercies and benefits towards me. I was sold in my country for a slave, and I was slave to devil and man; but I thank the Lord Jesus Christ that He has also freed me from the slavery of the devil. The first time when

I was brought to this country, if any one had told me that Jesus Christ had died for sinners, I should not believe that, and if they had told me that I should go back to my country, I should not believe them. But God is able to bring good out of evil. When I went with Mr. Cates, I believe the Lord Jesus Christ was with us; but that time was full of doubts and fears; that time they no believe us, when we tell them that the Lord Jesus Christ died for sinners, they said, 'How can that be, if God died, where shall we go to?' This time, when we go with the Americans, we came to Cape Mesurada, and saw a vessel buying slaves; when they saw us, they ran out, and send Kroomen in a boat to ask who we were and what we wanted. We tell them, Let us have ground to settle there; and the next morning, they say the king was sick. When we got to Grand Bassa, king John was dead; been dead two months, but they no bury him yet, he look very bad. They like to sell one another, if it was not so, they might work and do very well. When I tell them we want ground to settle there, they ask us what we want to do. They like to have me very much to sell their slaves for them, but they no want to hear God's word, I see there every one, small and big man, have Greegree, sheep's horns, snake's-bone, bugbug nest, goat's head, &c; all these they think their gods. I took hold of their Greegrees, and told them that they could do them no good. But they said, 'You left this country a long time, you no sabby that palaver.' The first night we arrived there, the king had just been sacrificing to a big rock, to bring vessel from England to settle there; but they do not like to hear about Greegree. Them people that sold me, they don't like to see my face, they hide their faces, when they see me. I hope that they may turn from these dumb idols, and serve the Lord Jesus Christ."

He was succeeded by David Noah, who thus spoke:

"My dear friends, as William Davis has described to you, so our country-people stand. I thank the Lord Jesus Christ for his great mercy towards me. I was brought from my country a little boy: when I was brought away, I thought it very hard to be taken from my father and mother; but now I have to thank the Lord Jesus Christ for it. He loved me, therefore with loving-kindness he draw me. When I consider my former state, when I go to meeting and hear the Word of God, and make game in the house of God, if God had cut me down, it would have been what I deserved. But he has spared me in the land of the living; and it is now a pleasure for us to meet here: you know what it is we have met for—to send the gospel to our country-people. Suppose the Lord Jesus call you out of darkness into light, you are not willing to be the slave of the Devil again, nor to walk in the broad road to everlasting punishment. What make

God mindful of me and you? Are we better than they? No: it is love. 'His loving-kindness—Oh how free!' Some of you can't read, so you can't preach: what must you do? You must give your coppers; it is your bounden duty to do it. You must remember Joseph; his brethren sold him into Egypt; and when hunger come and catch his country, he, being in Egypt, saved his father and all his brethren. Therefore, you that give, give freely. "Freely ye have received, freely give." Those who got no coppers, must pray."

We add one more native speech, that of an inhabitant of Gloucester, which breathes all the spirit of one turned from darkness to light.

"My dear friends, I can say I thank the Lord Jesus Christ for what he has done for me. When I was in my country, I don't know about this thing: and first when I come to this country, if any body been say, 'Go back,' I been glad. When I hear about Church, I say, 'them people fool: this country no stand like my country: for in my country, people dance.' When I live in town, I hear people say, 'Suppose you curse, swear, tell lie, &c. you go to hell;' but them people do the same themselves. They tell me I can find God, if I fast and pray. I say, what's the matter, I no see him? When I come to this place, I hear Massa preach—'Suppose a man's heart no changed, he must go to hell:' that word trouble me; me no want to go again. Another time I go, Massa say, 'Except a man be born again, he cannot see the kingdom of heaven:' I say, 'How must man be born again?' I kneel down to pray, I get up again: I no consider what I pray; my heart live all upon things of this world: I say, people make me fool. By and bye, Massa keep Saturday-night meeting: I go, and talk about dream: Massa tell me to pray—dream nothing. My heart trouble me too much. My heart say, you no sabby God in your country; you must try to pray to him. I no get rest: I lie down, no rest; I up, no rest. I think that same time I live in hell this time. I very glad if God's word go to our country-people; for they do not know any thing about this thing: they take stone and sticks, and make God. The best we can do, we must do for them. One penny can't make us poor; no, we must give. Suppose you hire man to work in your farm, you must give him some rice to eat, else he no strong for work; and if you no pay him, how can that man work for you? The coppers we get, we must give for to help those who go. God says, "Heaven and earth shall pass away, but my word shall not pass away." Even king self, suppose he no pray, he can't go to heaven. Even in this world, if we do some bad, and Governor come, we can't have any good word to say, but we skin all tremble and shake. The same like tornado blow the dust away, same God sweep away the wicked; but God so loved the world, that he gave his

only Son to die. Suppose one man kill somebody and he go die for that, can you find some man get up for die for him? No: but God do so. It fit for us to pray that the gospel of Jesus may cover the earth, as the waters cover the sea."

The members of the Association were on this occasion increased from 109 to 140. The sum contributed in the year, amounted to £18 : 14. The spirit of love however, awakened and fostered by an interest in the missionary cause, was manifested far more extensively than in a mere pecuniary addition to its funds. It was remarked, that after such meetings as the one we have just noticed, more lively feelings of compassion for the spiritual destitution of others, were sure to develope themselves; and when occasion served, as in the instance of the new arrivals, to which we have adverted, proved their genuineness by ready practical employment.

At Christmas, the number of pupils in the schools was 448; consisting of 80 boys and 88 girls in the day-school; and 180 men, 40 women and 60 lads, in the evening-school. Hooping cough, succeeded by dysentery, had in the spring somewhat diminished the attendance.

This year Charlotte Town continued to exhibit signs of vitality, although of the majority of the inhabitants, Mr. and Mrs. Taylor could not make a favourable report. A few blades, however, indicative of the spiritual husbandry which the pious superintendant and his wife had bestowed with no sluggish hand on the soil, were making their appearance, and gave promise of the coming crop. Of one woman whose conduct had given him much uneasiness, Taylor was privileged to write. "Divine grace has been magnified in turning a lion into a lamb. It may be truly said of the woman to whom I refer, that she was as a lion in time past, but now, like Mary, she is sitting at the feet of Jesus, and hearing his words. Her husband was continually troubled with her before, for she seemed to make it her daily study to 'work iniquity with greediness;' and not her husband only, but every one who came near her, was troubled by her in some way or other. In short, she cared neither for God nor man; until it pleased God to call her by His grace, and reveal to her the hidden evils of her heart: when she came to me with the burden of a troubled conscience and bowed down to the dust under a sense of her sins."

Of his first convert from among the natives, Taylor in his journal relates many interesting particulars, illustrative of the gradual yet decided change, which, under the power of divine grace, his heart was undergoing. He used to say of himself: "Nobody sin, past me. Suppose they thieve or curse, or swear, or kill somebody, they no pass me; me do bad very much. Me ashamed to tell everybody what sin

me do to-day; nobody sabby but the Lord Jesus Christ; and yet me eat, me driuk, me sleep, me blow (breathe.)"

This man possessed much intelligence and an aptitude for instructing others. Being requested by Taylor to explain a matter to a man whose knowledge of English was imperfect, he said, "Suppose you plant bean, he make leaf; and by and bye he make bean, all the same like that what you plant—he no bring corn: and suppose you plant corn, he no bring bean, he bring corn, all the same as himself; so man stand: his first parents were sinners, and so he sin—he do sin every day."

In his prayers he was accustomed to employ such expressions as these, 'Oh Lord, our hearts, one time stand all the same like stone: he no fear nothing; but oh Lord, make us fear more and more to sin against thee! Our hearts strong too much; oh Lord make them soft! Oh Lord! hook me same like men hook fish in the water, and no let me go away from thee, but keep me from sin."

Coming one day for his ration after all the other people had been served, Taylor enquired if he had not heard the sound of the bell: his reply shewed the enjoyment which he began to find in the things of God.

"O Massa," he said, "me no sabby people done take rice. True, me been hear bell ring, but one man live there from Regent's Town; he talk that palaver what good very much. O Massa, that what he talk be sweet very much; that what make me too late." Taylor asked him what that sweet palaver was which the man talked. He answered, "O Massa, that same palaver what you talk."

Taylor, at one of his Saturday-evening meetings, told his people that he was about to write to the kind friends in England who had sent him out to teach them, and he asked them if they had any message to send them; upon which this poor man poured out with the utmost warmth, the feelings of his heart in the following language:

"Tell dem, I tank dem for sending you here to teach we poor black people, we poor sinners. I tank dem, and de king and de Governor. I tank dem Portuguese dat take me from my country—tank my country-people for selling me—tank God for sending dem king's people to catch me in de big water, and for bringing me to dis country—tank dem people what send you to dis country to teach we good word, for we poor sinners—tank de Lord Jesus Christ for teaching you to teach us, and for making we hear dat word, for making we see ourselves poor sinners. De Lord Jesus Christ bless dem people what send you, and make dem feel a blessing in deir own souls—make dem feel demselves sinners, and make dem believe in de Lord Jesus Christ for salvation. Me tell dem Tankee, Tankee, Tankee—me can't give dem no more dan Tankee; but de Lord Jesus Christ sabby tell dem Tankee

very much for sending you to we poor sinful black-people. Suppose you no been come, we no hear God's word—we no feel our sinfulness and no believe in de Lord Jesus Christ. Tell dem people Tankee: me no can send dem more but Tankee."

A Missionary prayer-meeting was held here on the first Monday in every month. The utility of such an instrument for elevating the spiritual tone of the converts was very apparent. The same fact is probably of universal observation. The following case will exemplify it in the present instance.

"I had occasion," writes Taylor, "one evening, to speak sharply to one of the communicants, who had been led away by covetousness, to an act dishonourable to the gospel, and for which I forbad his attendance at the Saturday-evening meeting. The next morning he looked very sorrowful, and his swollen eyes testified how he had been employed all night. In the afternoon he came to my wife, begging her to entreat for his admittance at the evening meeting:—'Suppose somebody,' said he, 'have a child, and that child do bad, and he punish him, he no turn him out of his house—he must keep him in his house. Me do bad, for true—Massa been punish me very much; but where must I go?—what must I do?' When the other members and candidates came in the evening, he came with them, I asked him why he came, when I told him he should not come; but he was speechless. I read that part of the fifth chapter to the Ephesians, which respects covetousness, and then left it to the other members to decide whether he should still be allowed to meet among them or not; giving them thereby an opportunity to shew what spirit they were of. I was much pleased to observe the manner in which they treated the offender—at once manifesting a hatred of sin and pity to him who had fallen into it. One said, 'We all sinners: we know what it is to be tempted: the devil come and tempt we, softly and easily: and we fall into sin before we are aware, or consider the consequences.' Another spoke in a similar manner; adding, 'I hope this will be a warning to him, not to go the same way again.' One was rather severe; and said that the man had been reproved for covetousness before: he was rather averse to his being retained; but he was the only one who was so inclined. He was, therefore, allowed still to attend.

The manner in which the people sometimes at these meetings expressed a sense of sin, was very striking: for instance, one said, "My sinful heart trouble me. Me stand the same, like a man that take bill-hook, and go to bush, and cut big tree; he cut little and little, and by and bye he throw it down. So me stand: sin cut me little and little, till by-and-bye it throw me down into hell.' Another said,

"Me stand like big ship in the middle of the sea, that can see nothing but water, for me wicked heart on one side, and covetous heart on the other, and nothing but trouble and sin. All the bad me do in my country, now come upon me; and me in the middle of sin, like ship in the middle of the sea."

We give the three following cases without further comment, as samples of heavenly workmanship in this improving village. They are extracted from Taylor's journal, and are related in his words. The first is that of a man and his wife, who had been liberated from slavery some years before, when they were children, in the Soosoo country, and taken under the Society's care.

"Before," said Taylor, "the grace of God reached their hearts, they were continually quarrelling and fighting. The woman came to me one day, with the blood running down her face, and often she had bruises on her body, from fighting with her husband. Now they live peaceably and happily together, and their conversation becometh the gospel of Christ. In these people, on account of their great ignorance, where Divine truth takes effect, there is much simplicity; and their expressions are very plain, but impressive and delightful to hear.

"I told the husband that I was writing to his friend in England, after whom he was named; and asked him if he had any thing to say. He replied, 'Tell him one poor black boy, who has got his name, tell him 'how do!'"

Mr. Taylor states another case of remarkable change of life:—

"A woman (of whom I may say without giving her more than her due, that she was the worst in the town,) had been a continual plague to her husband and me; especially to him, by continually running away from him, cursing him, and troubling him in various ways. He is a pious man: I think I may say he was situated in the midst of Sodom, like Lot of old; for his house, when his wife was there, was a second Sodom. But nothing is too hard for the Lord, who often shews the exceeding riches of his grace toward great offenders. This woman came one evening, mourning under the burden of those sins she had been committing before with greediness; and saying in heart, though not expressly in words, "What must I do to be saved?" I felt particular pleasure in pointing her to "the Lamb of God which taketh away the sin of the world."

He adds a third case of reformation:—

"At one of our evening meetings, we were joined by two women, who complained that their hearts troubled them, they appear to have been impressed for some time with a sense of their sinful state. It is very remarkable that one of these women was obliged to be punished,

some time since, for criminal intercourse with a man, who lately entered on a new course of life. They were both punished together; and now they come forward nearly at the same time, inquiring what they shall do to be saved. May they at last attain eternal life through the blood of the Lamb."

The anniversary of the Church Missionary Society was held in May. The meeting was largely attended, and the most gratifying evidence was afforded of spiritual interest in the proceedings. The sum of £1 : 15 : 3. was collected at the meeting, and the contributions for the year amounted to £7 : 3 : 0.

Several natives addressed the meeting. We cannot omit a few of the speeches delivered by them on the occasion. They will not suffer, we feel assured, in comparison with any which have been made, either in the Colony or elsewhere, with a similar object.

The first who spoke, thus forcibly described the heathenish practices and other sources of debasement, from which he had been delivered :—

"This word you hear, that so we black men stand in our country. We worship idol, greegree, and go cut stick and make him head and eyes, rub him over with palm-oil, and set him up at the door, and pray to him that he may kill those whom we hate, and say, 'Oh do, my god, go kill that man.' That so our country fashion. We hate one another, and go make poison, and kill one another with it; and we spoil every thing we find which belong to those whom we hate. We witch one another, and drum, dance, and say, 'O we good man, God can like us very much.' Headman he have one big greegree, we all fear that one, and we think he can save we.

"That time we sold for slave, me live one year in jail. Me poor very much, me young, me no think I can get big man. That time Portuguese come to buy we, they look at me, that time they mark all the others with a hot iron, they leave me, and say I can die; so they no mark me, me been poor very much, me no more than bone. We go ship. English people come catch we. Before they come, Portuguese flog me every day, me can't eat, me no get no water to drink, but half-a-pint a-day, me drink plenty salt-water. I thank God he bring me to this country. Mr. Taylor come, he teach me God's word. He say one day, 'Jesus Christ died for sinners.' Me say, 'Aha! who this?' He say 'God.' Me see him mark in book, they nail him through his hands, (he was once shewn a picture of the crucifixion, to which he here alludes.) Night come, I sick very much, I take stick, and walk to meeting. Me sick a long time, Massa say, 'Suppose you no believe in the Lord Jesus Christ, you go to hell.' Me say, 'Me good man, me can't go to hell.' He tell us we must pray to God, wicked heart fight against me, but God shew me, me no

good. My heart tell me no water, no rice in hell. Remember trouble in the pass. My brothers, try to pray, my country-people they hate me; but do, my countryman, I beg you try to pray."

Another speaker gave a very instructive account of the antipathy which his unconverted heart entertained to spiritual things, he said:—

"My brothers and sisters,—I can't talk that palaver long, no more a little bit. I thank the Lord Jesus Christ, he brought me to this country. When we come here, we come into this bush, headman what live here, he black the same as we; he no sabby book himself, therefore he can't teach we. They tell we to go to church, it make us strong. First Sunday come, me go to Mr. Renner's to church; me see people make so,"—putting his hand before his eyes, as if praying. "Me say, 'Aha! where this, me no sabby; he no live so in my country.' Me come home, me go no more; by and bye, they say, white man want to come to teach we. I say, what can he teach us? We go to Hogbrook," Regent's Town, "and carry all his things, and then he come live bottoms"—that is, at the bottom of the hill. "When night come, I hear, bang, bang, bang. I say, Aha! what this for? They say, for hear God's word. Sunday come, I go for laugh, I no go any other day but Sunday, and then no more but for laugh. This time, Mr. Taylor live bottom; one day Massa come and say, What for you no come to hear God's word? I say, Yes, I can come, for when I look him eye, I can't say no. By and bye, this house done, Massa come upon top, where his house could see my house, he very close. Sunday come, he knock bell; I want to gone directly to walk about, sometimes to my country-people, sometimes to Leopold Town, every Sunday I do so. Suppose sometimes I go, I laugh all the time. One Sunday they knock bell, first time, I want to go away, I go bottom of the hill, my heart say, Go hear what white man say; my heart say again, What for you no want to hear? So I go back; Sunday come again, one heart say, Come, get up! so I take my clothes—jacket, trowsers, and shirts; and want to go away before bell knock. The other heart say, Go back, go hear God's word, no more this once. I go, I laugh till me tired; then I get up and go out, but went home, no go back again. One day my heart tell me, Mr. Taylor talk God palaver, you no believe, you go to hell. Four o'clock my heart tell me, Go again. Mr. Taylor preach, man must be born again; I say, Aha! where can I be born again, must I go back to my country to be born?

"So my countrymen, from that time my heart begin to trouble me. Before that time, suppose somebody say I must go to hear God's word, I can fight him. By and bye, Massa say we can give coppers for our country-people to hear God's word. Plenty people say, What

for they give coppers? Me say, Me can't give coppers, me get one dollar and a half a month, no more, me no give coppers. But my brothers and sisters, remember our country-people no hear the gospel of Jesus Christ, therefore let us give as much as we can."

The speech of a third native, a communicant, as were the other two, was as follows :—

"My good friends,—I thank the Lord Jesus Christ, he brought me to this country. My country-people sold me for slave; that time they sell me, I don't think I could come to this place. I been walk from my country to another, without any clothes. My country the people make big cap with porcupine's quills and polly's feathers; they then cut stick in bush, and make him head and eyes and mouth, but he can't speak, and they say he God, he can save them, and they make woman fool very much. That Headman say every body must bring one copper to that god, (that copper no like this country copper, he what they call Jeggy,) and kneel down and pray to him to save them. Every man when he is going to eat, he goes there to eat in presence of the idol. When this idol gets rotten, they cut off his head, and make a place good, and bury him there.

"When I come this place he all bush. White man no live here a long time. Massa come; One day I sick, Massa come to see me. He say, you pray to God? I say, No. He say, you no sinner? I say, No, me good man, me no do bad, me no thieve, me no curse, me very good. He ask me, What that God live in my country. I tell him I don't know. He tell me he idol, and suppose I no pray to Jesus Christ, I die and go to hell. When he gone, I sit up in my bed, and say in my heart, What that word mean, pray to God? He come back, he say, no pray, you go to big fire; in your country you have idol. My heart tell me, Take care. We live that time, we eat and drink, and no fear. I thank the Lord Jesus Christ he shew me that thing.

"By and bye, white man say, give coppers for send the gospel to your country-people. Some people say, What for they give me money, and go take it back again? Me say so too; but now, my friends, let us hear what white man tell us. He come sit down in this bush to teach us; let us, my countrymen, hear what white man tell us, and give our coppers that our country-people may hear about Jesus Christ."

This year witnessed the death of the eldest missionary in the service of the Church Missionary Society, the Rev. Melchior Renner, who arrived in England from Germany, in November 1802, and sailed for Africa in March 1804, where he arrived on the 14th of the following

month,* and from which period, up to the day of his death, September 9, 1821, his labours in furtherance of the Society's object, the extension of the Redeemer's kingdom in Africa, had been most assiduous and unremitting. The spirit by which he was actuated in all his toils and privations will be appreciated by those who have perused his communications to the Committee from time to time, as given in our history of the Mission to the Soosoos,† in which he bore a prominent part. We have mentioned in the volume referred to, ‡ and in this, the removal of Renner and his wife, together with sixty native children, from the Canoffee settlement among the Soosoos, to the colony, and their location by the Governor at Leopold. In the interval between the removal of the Rev. J. Collier, Chaplain of Sierra Leone, by death, and the arrival of Messrs Garnsey and Flood, the succeeding Chaplains, Renner presided over the schools at Freetown. On the arrival of the Chaplains, he returned to Leopold, from whence, on the suspension of the Superintendant of Kent, he was appointed to that station, where being attacked with jaundice, together with an affection of the bowels, he resigned his spirit on the day mentioned into the hands of his Divine Master, unattended by any of his missionary brethren, in consequence of the distance of Kent from any of the other stations. His name will be remembered in connexion with Africa when the earth and the sea yield up the dead that are in them, and the children of Ham and Japhet stand together in judgment before the God of all the earth.

We commenced this chapter with a notice of Sir Charles MacCarthy's visit to England in 1820. During his absence, the government of the colony was administered by Captain Grant, who seems to have given general satisfaction. The return of the Governor took place on Wednesday the 28th of November 1821, and so anxious was he to resume his active attention to the interests of the people committed to his charge, that on the following Monday, he rode to the negro towns of Kissey and Wellington; and on Tuesday, to those of Gloucester, Regent, Bathurst, Leopold and Charlotte. In these visits, many gentlemen of the colony accompanied him, and every where he was received with the warmest affection. The manner in which this excellent viceroy was welcomed back to his post of dignity and usefulness, reflects equal credit on the Governor and the governed: and while the merits of the exalted official are brought out in high relief, the moral, social, and intellectual advancement of the native colonists, is most happily authenticated. The following account of Sir Charles' recep-

* See pp. 190, 2, 3, of the preceding volume. † Preceding volume.
‡ p. 515.

tion at Gloucester and Regent's town is taken from the Colonial Gazette.

"As the Governor approached Gloucester, the inhabitants, with their Rector, the Rev. H. Düring, at their head, greeted his Excellency on entering the town; as he advanced, he was met by the most affectionate cheers of welcome, and in a moment was surrounded by hundreds, eagerly striving to shake the hand of their common father and benefactor. The worthy Rector afterwards collected his flock in the Church, where they all joined in the national anthem of 'God save the King,' in a manner truly affecting to every one present.

"Sir Charles and the party, next moved on towards Regent: and so soon as he was espied on the heights above the town, the British Ensign was displayed, and a salute fired with much regularity; the recoil of which, among the distant hills had the most grand effect. On his Excellency crossing the large stone bridge adjoining the town, he was met by a band of young school-girls, modestly and neatly attired, and decorated with the simple, though sweet and fragrant flowers of the country: the eldest girl supported a banner of blue silk, upon which was exhibited in large white characters:

"Fear God. Honour the king." 1 Peter ii. 17.—"Obey them that have the rule over you." Heb. xiii. 17.—"God save the king." 1 Sam. x. 24.

"The girls preceded his Excellency up the hill to the parsonage-house, amidst the enthusiastic and affectionate cheering of full two thousand voices, welcoming him once more among them. Sir Charles had scarcely entered the house, when the anxious crowd rushed into the great room, exclaiming again and again, 'Thank God! Dady come! God bless him;' nor were they satisfied until his Excellency again went out among them. We confess we never witnessed on any occasion, so gratifying a scene, nor one better calculated to excite the finest feelings of human nature; the joy expressed on every countenance, and the warmth of affectionate feeling poured forth by those freed children of Africa, excited emotions in us which we feel quite incompetent to describe.

"His Excellency remained among his affectionate negroes for a considerable time, when their excellent Rector and Superintendant, the Rev. W. Johnson, led them in a body to the Church, where they joined in hymns of thanksgiving to the Almighty; so many voices on such an interesting occasion, accompanied by the solemn notes of the organ, produced in us sensations of the most serious though gratifying description."

On the following Thursday, Dec. 6, the Governor with some friends visited Regent's Town and dined with the Superintendants of the liberated negroes. On this occasion, Mr. Johnson expressed for

himself and the other Missionaries, the grateful sense they entertained of his Excellency's paternal care of the poor Africans under their charge. He also mentioned with well-merited eulogy, the exertions of the chief Superintendant of liberated negroes, Joseph Reffell, Esq. whose indefatigable zeal and attention to his duties, had been most conspicuous during the Governor's absence. "That gentleman (said Mr. Johnson) had spared neither his health nor strength. He had visited the mountain towns, not only as chief Superintendant, but as a friend, a comforter, an adviser; nor had the frequency of these visits been interrupted by the inclemency of the seasons. Mr. Reffell had not merely examined the people, and inspected the children in the schools, to ascertain their state and progress, but he had urged them individually to a knowledge of that God whose word teaches them "to honour their king," and to "be subject to the higher powers;" in fact they had, on all occasions, experienced Mr. Reffell's support and assistance in whatever tended to support the great and good cause in which all were engaged. The sentiments which he now expressed, were those of his brethren around him; and he would add, those of every liberated negro; for he knew that the negroes did feel, and feel gratefully too, towards all their benefactors. To Sir Charles, who stood pre-eminent, they had evinced their love and gratitude. His Excellency had ever proved himself a real father to them, and to the missionaries, and they sincerely blessed God for his happy return among them."

Addresses of congratulation on his return, were presented to the Governor a few days after. In his reply, he said "I consider it one of the happiest circumstances of my life to have been necessary in my humble exertions to the promotion of the benevolent and liberal views of his Majesty's government: to the indefatigable exertions and virtuous zeal of the Superintendants and Missionaries, we are to attribute the state of civilization of that interesting portion of our population—the liberated negroes."

The anniversary of the Sierra Leone Church Missionary Association, was held on the 26th of December, at which his Excellency presided; on taking the chair, he said,

"My dear friends.—It seems to be your wish that I should preside at this meeting, and I cannot but express my feelings for your kindness. I am happy to meet you this day, as your brother and your father; and shall consider it my happiness to support the cause in behalf of which we are met together."

The speakers on this interesting occasion, consisted of four superintendants, four native teachers, the Rev. G. Lane, Wesleyan Missionary, and J. Lisk, school-master at Freetown. The speeches of the

natives were characterized by the same sound principles of piety and christian benevolence, as on former occasions. One of them said,

"Now, my dear friends, whatever you give, give all with your heart, and with a willing heart. If you do give all, and grudge it, you better keep it—no one will take it from you. Now do you think that missionary can go to our country-people, suppose you no give them something to eat, and something for drink. All these things cost plenty money—therefore you must give all the coppers you can spare, and give them with a praying heart for God to bless them, and make them useful. Now, suppose one man die for another man, don't you think that man what die love t'other one? Well—God send Him dear Son to die for we sinners: now God Almighty love we dearly."

Mr. Johnson having in his speech adverted to the annexation of the British possessions on the gold coast, to the Government of Sierra Leone,* Sir Charles MacCarthy said,

"Nothing can be more gratifying to you and to me; because now I trust we shall have an opportunity of doing good to more people on the coast. Some have been colonized at least 150 years, but they are far behind, in fact we are now to teach them those principles which actuate us; we are to shew them the true way to prosperity and happiness. In the place to which I allude, there is no establishment like that of the Church Missionary Society here, to encourage any one to preach the gospel to the people. It is therefore especially gratifying to me, that the principles which you possess, will be imparted to them also; and I shall always gladly assist in every measure calculated to promote among them the objects of the Society."

The effect which the work of Divine grace was producing, not only on the immediate objects of christian philanthropy, but on the gentlemen of the Colony, who were led to inspect the settlements, and who expressed their surprise and gratification at the order, industry and piety of the inhabitants, was very observable; they could not help yielding to the conviction, that the gospel is the great and efficient instrument of civilizing the heathen, and acknowledging that the Church Missionary Society was exercising a most beneficial influence on the African population. In testimony of their approval, several of the European residents of the Colony, contributed to the funds of the association, and entered their names as annual subscribers. So that this year the parent Society received a considerably increased accession of pecuniary aid, from this branch of its foreign auxiliaries.

The following is the amount of contributions reported at the meeting, together with the items, representing the liberality of both Europeans and Christian Africans.

* See Introduction.

	£	s.	d.
His Excellency the Governor	10	0	0
Donations of colonial gentlemen	20	2	0
Annual subscriptions of ditto	13	12	0
Ditto of missionaries and teachers	16	10	0
Contributions of liberated negroes.			
Waterloo	3	10	0
Leopold	4	9	3
Wilberforce	6	19	1½
Charlotte	7	3	0
Gloucester	18	14	9
Regent's Town	72	8	1
Annual meeting	4	10	1½
	177	18	4

The meeting was held in a fine new stone church, which was commenced 1818, and opened on the 9th of July, 1820. It was seventy-six feet by forty; and was capable of containing 800 persons. It was dedicated to St. Andrew.

The new village of Waterloo still enjoyed the superintendance of Mr. and Mrs. Wilhelm. At Michaelmas, there were sixty boys, and seventy-eight girls in the school. About twenty-eight persons seemed interested about their souls, and twelve communicants gave evidence of a vital change.

The testimony of some gentlemen who made an excursion round the peninsula, in favor of Waterloo, and its faithful minister, must not be omitted. It is extracted from the Sierra Leone Gazette.

"Nothing during our tour, gave us greater pleasure than the appearance of this village, established little more than two years. The extent of cleared country in a state of cultivation, is almost incredible. We measured seventy-six square acres of rice, some of which was ready to cut, in the immediate vicinity of this town.

"The town is well laid out; the houses are rather superior to any in the other villages on the peninsula: the rector's house, and the girl's and boy's school-houses, are neat and commodious.

"The greatest credit is due to the worthy rector, the Rev. J. G. Wilhelm; and not less to Mrs. Wilhelm, for her assiduity in the instruction of the girls placed under her protection. It is but a short time since these promising girls were relieved from the galling chains of slavery, and put under her guidance; and now to behold them reading their lessons, repeating their prayers, or busily employed at their needle, excites the most lively and gratifying reflections, and

produces a thorough conviction of the unbounded blessings which may be bestowed, by a strict attention and constant assiduity, in the education and civilization of the most superstitious and barbarous tribes."

A missionary association was formed this year at Waterloo, and the sum of £3 : 10. contributed by the people.

At Hastings, another of the new villages, William Davis, a native teacher from Regent's Town, held Divine service every Sunday. The people had voluntarily undertaken to erect a place of worship, and Mr. Reffell, chief superintendant of liberated Africans, was able to report, that the morals of the disbanded soldiers, who formed the bulk of the population, were improving.

This year a new station was formed at between two and three miles distance from Kissey : it was named Wellington. At the end of the year it was thus described in the Sierra Leone Gazette :

"This village has a very respectable appearance. There are 300 houses in it ; and the inhabitants cultivate their farms about the country surrounding them. There are 200 farmers, 40 lime-burners, 30 sawyers, and 10 shingle-makers ; besides a few carpenters, masons, and a blacksmith. There are upwards of 200 acres in the vicinity of the town under cultivation ; several have raised this year a ton and a half of rice ; and the large quantity of cassadas, cocoa, and Guinea corn, which has likewise been raised, shews that the inhabitants have been as industrious as those at the other villages."

Mr. Nyländer attended this village as his health, would allow, on Sunday afternoons, while Beckley was with him as schoolmaster at Kissey, and Beckley attended on Tuesday evenings. On the death of Mr. Renner, however, in September, Beckley was appointed to succeed him at Kent, where a large building 72 feet by 48, the first floor of which was to be appropriated to Divine worship, was this year completed, and presented a fine appearance from the sea.

Mention was made in the preceding volume, of Bathurst, a settlement on the island of St. Mary, to which at the recommendation of the Committee, the Rev. William Hughes, formerly schoolmaster under the Society at Goree, was appointed Government Chaplain.* The melancholy deaths of both Mr. and Mrs. Hughes, in the month of August this year, were also mentioned—as was likewise the appointment of the Rev. John Horton to succeed Mr. Hughes. Mr. Horton, however, remained but a short time in the Colony ; and William Tamba, at the request of Mr. Reffell, was placed as native teacher at this settlement, where he kept Divine service every day, morning and evening, and also superintended a day and evening-school.

* See preceding Volume, pp. 534—6.

On the subject of native teachers, Johnson wrote to the Committee at the end of this year.

"As William Davis has now the charge of Wilberforce, and Hastings is left vacant, I have spoken to one of our oldest communicants, who has undertaken to officiate for the present at Hastings. He was baptized with Tamba, Davis, and Noah—has useful gifts in prayer, and explaining the scriptures, and reads well. He is a tailor by trade, and independent of Government—has a wife and one child—and is of irreproachable conduct. As he will have to go on Saturday and come back on Monday, we shall be obliged to allow him something for loss of time.

"We have another communicant, a carpenter, who has offered his services to the Society: he is very promising. I have put him on trial, he receives extra instruction, and should he prove worthy, I shall, at a future period, present him to the Society. He has an ardent desire to teach his countrymen.

"I feel thankful that we are enabled to supply the Society with native teachers, for which we cannot obtain Europeans.

"W. Tamba, I am happy to say, conducts himself with great propriety; the people under his care at Bathurst do certainly improve. The schools are in good order. I am on the other hand sorry that we cannot visit the Sherbro country. Oh that the Lord would lend us more help!"

We cannot better conclude this chapter than by a brief reference to the temporal prosperity of the Colony, together with a few remarks on the subject, from a local observer.

The official returns published in the Sierra Leone Gazette, shew that in this year (1821,) thirty-four merchant vessels of from 57 to 355 tons had entered the port of Freetown; of these 27 were from London, two from Liverpool, and from Hull, Exeter, Barbadoes, Nova Scotia, and St. John, one each.

The returned value of the imports in this year was £105,060 : 15 : 10.; being an increase of £38,335 : 6 : 6. over that of 1820, which was £66,725 : 19 : 1.

In the export trade twenty-six vessels were employed, containing 6805 tons.

These statistical details are accompanied in the journal in which they appear, with the following encouraging observations:—

"The success of the system pursued for some years past, in the internal management of this Colony, has done away with prejudices the most inveterate; and, what is perhaps of more importance, its benignant influence rapidly extends over the barbarous nations adjoining our possessions on the coast. Even the stern and unbending spirit of Islamism, seems to relax and modify itself at the approach of

Christian civilization. The great Mahomedan powers of Foulah and of Massina, eagerly court our countenance and connection; their traders and messengers experience, in this Colony, a probity and good faith hitherto unknown to them in transactions with white men. Nor does a single native return from hence into the interior, without being, in some measure, divested of his prejudices; and without having imbibed a feeling in favour of our manners and institutions. In consequence of this intercourse with the most distant tribes of the interior, a knowledge of this Colony is acquired by them, which surprised our late travellers; the adventurous Dockard having heard, with astonishment, the name of MacCarthy pronounced with respect on the remote banks of the Niger.

"It is, however, by a glance at the present actual state of the Colony itself, and on contrasting it with what we were a few years back, that the results of the measures now pursued may be duly estimated.

"We have not resided a long time on this coast ourselves, yet we can remember when the inhabitants of Freetown comprised the whole population of the Colony, and when the hills surrounding us seemed to be its boundaries; when a journey to the Hogbrook, where Regent now stands, was deemed a task of considerable difficulty, and was never attempted unless in large parties. At a more recent date, the erection of a stone house, such as we now see on almost every lot, was only attempted by the government; the great majority of the inhabitants residing in miserable hovels, their manners and customs apparently as rude as their habitations.

"Such was the picture then afforded to the newly-arrived stranger. His feelings would, of course, be commensurate to the scene before him.

"What different sensations must now pervade the breast of an individual coming among us!

"On our wharfs, the busy stir of commerce meets his ear; and in every branch of society, he finds persons whose manners and intellectual acquirements will bear comparison with the relative ranks, in any part of the world.

"But it is in our liberated African towns, that the richest enjoyment awaits the arrival of the philanthropist. There he may contemplate, with delight, the happy fruits of that system, the primary feature of which is Religious Instruction; and with, and proceeding from that instruction, the inculcation of moral and industrious habits, the superiority of the mountain roads, the cleanness and respectable appearance of the villages; but above all, the immense forests cleared away, and the soil covered with the various productions of the climate, fully attest the unremitting industry of these interesting

people ;—while the buildings erected in the respective villages, solely by the negroes themselves, mark their capability and improvement as artificers. Our population gradually increases by the influx of natives from the neighbouring tribes; and since the last census, the number of victims rescued by the Squadron from slavery has been considerable. Savage and uncultivated as these new Colonists really are on their arrival, it appears surprising with what facility they acquire our language ; and how soon they abandon their native customs. In no instance, perhaps, is the superiority of the plan adoped in the management of this interesting portion of the community more apparent, than in observing their comparative moral and intellectual improvement, even a few months subsequent to their landing in the Colony."

CHAPTER V.

POPULATION OF FREETOWN—CHURCH CONGREGATION—METHODISTS—DOMINGO JORDAN—HECTOR PETERS—THE LORD'S DAY—BAMBARRA TOWN—COMPOSITION OF JURIES—AGRICULTURAL INDUSTRY—DEATH OF MRS. LISK—MR. DURING'S RETURN HOME—NYLANDER—DAVID NOAH—FEARFUL CATASTROPHE—INCREASE OF POPULATION AT REGENT—NATIVE INDUSTRY—SAMPLES OF MISSIONARY SUCCESS.

We concluded our last chapter with the observations of a local writer, on the growing prosperity of the Colony, in a temporal point of view. We think we cannot better commence this, than with a communication from Chief Justice Fitzgerald, the sincere friend of every Christian undertaking, on the subject of the public observance of religion in Freetown, the capital of the Colony, written in May 1821 :—

"The population of Freetown and suburbs comprehends, according to the latest returns, 5,000 persons.*

"The congregation which attends the church, consists of the greater portion of the resident Europeans, and their servants, of independent coloured people, soldiers of the garrison, liberated Africans, apprenticed to the king's works, those boys and girls of the colonial schools whose parents attend the church, and some other persons who do not belong to any of these classes. The church is, in general, reasonably full; and at times, as much so as is consistent with convenience. It may therefore be inferred, that a more numerous attendance would take place if the accommodation was more ample; and this inference is strengthened by what is occasionally seen in the instances of individuals, who if they find a difficulty in obtaining a place on the benches usually frequented by persons of their class, will not immediately present

* "According to a return of the population of Sierra Leone, dated August 1, 1822, there were 16, 671 inhabitants; of these more than 15, 000 were natives of Africa, the rest being chiefly Europeans, and Maroon, and Nova Scotia Settlers. Of those born in Africa, upwards of eleven thousand appear to have been liberated from the holds of the vessels which were carrying them into interminable bondage."—Church Missionary Society, 23rd Report.

themselves; this modesty however, is not frequently prevalent, neither is it necessary; for there is not any absolute appropriation of seats, and coloured people by no means of the first class, place themselves, without any ceremony, on the same benches with the principal Europeans. There is a kind of ante-chamber to the church, which is occupied by liberated Africans; and a small apartment at the head of the staircase, with a door opening into the church, admits the prisoners of the gaol to an imperfect participation of the service.

"The congregation is, throughout all classes, orderly, attentive, and decorous in behaviour. It may not be amiss to mention here, a wish expressed by the late Rev. John Collier, when he was second Colonial Chaplain, that the town should be divided, so that each Chaplain should have a distinct charge. One great difficulty, however, stood in the way of the execution of this plan—the want of a second building which could, with propriety, be employed as a place of worship under the ministry of one of the Colonial Chaplains. The Colonial school-house is the only one sufficiently large; and this is so insecure, that fears are entertained lest it should fall down under the weight of the present occupants.

"The propriety of a parochial division, may, however, be made a subject of serious consideration, as soon as a second place suitable for the reception of a congregation, shall be erected. The place now used, besides its limited extent, has the disadvantage of being too remote from the eastern part of the town, inasmuch as it is situated quite at the western extremity. A Church in the eastern division, or, as it is commonly called, Settler town, would certainly bring about a great increase of worshippers.

"Hitherto, the Chaplains have endeavoured to counterbalance the defects of the inconvenient situation and limited accommodation of the Church, by carrying their labours collaterally into those places, where they seem most wanted, and likely to do the greatest service. The soldiers of the garrison receive instruction in their barracks, and the discharged soldiers of the late Fourth West-India regiment, are taught in the huts appropriated for their residence. No part of the population of the colony stands more in need of improvement, than the serving and discharged soldiers—none so frequently implicated in crimes of violence, or in those depredations upon property with which Freetown is so grievously infested.

"The congregation of the METHODIST CHAPEL, consists of some Europeans, a very large majority of the independent and respectable coloured householders, and their families, including the greater number of the school-children—with some liberated Africans, placed in the families as apprentices or as domestic servants. Service is given at the Wesleyan Chapel twice every day throughout the year. There are besides select

prayer-meetings, and a variety of devotional exercises in families; these lead the members of the Society to a more intimate connection with one another and with their minister.

"A good understanding ought by all possible means, to be cultivated between your Missionaries and those of the Methodists. The Methodists are, more than any others, your natural and legitimate co-operators in the enterprize of converting the heathen Africans to Christianity.

"The Wesleyan Chapel hitherto used, is a wooden building. One of larger dimensions (60 feet by 40) is now in progress outside the old one, which will not be taken down, until the new one shall have been roofed in over it. This new chapel is of stone. A liberal subscription has been raised in the Colony in aid of it; but the greater part of the charge must, in all probibility, be defrayed by the funds of the Society in England.

"A new chapel is also building at the west end of Freetown, for the use of the Wesleyans of the Maroon class, and principally by means of supplies furnished by them; although aided by a large general subscription among the Colonists, to which the principal Europeans liberally contributed. This chapel is of stone—the extent 60 feet by 24, it is now ready to receive the roof, and will probably be opened for service about January next. In addition to the large congregation at their principal chapel, the Methodist Missionaries have formed two regular subordinate meetings.

"One of these is at Congo town; a large village established by the people of the Congo nation, upon an inlet of the bay of Sierra Leone, about a mile west from Freetown. At this place, a neat stone chapel has been built. The inhabitants are in an advanced state of instruction; and the care bestowed, collaterally, upon the direction of their industry and on their general improvement, has produced effects highly creditable to their teachers.

"At Portuguese Town, where the second subordinate meeting is organized, the progress is not yet so striking; but it is sufficient to afford good promise; and to cherish exertion, as well by the appearance of present fruit, as by the prospect of an ample approaching harvest. A Sunday-school was established at this place in 1819: and the instruction is now extended to some other days. The Missionaries give service as often as their occupations will permit, in a chapel which the converts have contributed to erect. The other chief members of the Society in Freetown take charge of the instructions, when the Missionaries are called in other directions. It is said that the people of this village were of very bad character, some few years since; but now they are among the most orderly and industrious about Freetown. Complaints are, from time to time made, of vexations sustained by them from the malignant bigotry of a few Mahomedans settled in the

village; who, not content with the perfect toleration of their own religious exercises, abuse the protection so liberally afforded to them, by disturbing the Christian worship, more especially on the Lord's day, when they studiously endeavour by every noisy occupation to interrupt the service, and to shew their contempt of the institution of the Sabbath. Patience, forbearance, and temperate remonstrance, have hitherto been the only means employed to counteract this offensive conduct. It is hoped that these exalted characteristics of Christianity will, in the end, have the effect of correcting the obduracy of these unfeeling followers of Mahomed; and of converting them to that true faith, the divine spirit and authority of which they so forcibly prove and exemplify. Harsh measures, however provoked, and even the moderate legal correctives apparently required, as well as warranted, in circumstances such as those here described, ought as little as possible to be employed in the correction of the errors of Africans, in matters touching religion. The free operation of reason will, in the course of time, convince them of the superiority of the doctrine and of the example of the followers of Christ, to those of the false prophet, as well as to the gross superstitious of native Paganism.

. "Several independent chapels are established in Freetown. One of these is administered by a coloured man, named Domingo Jordan. This man is parish-clerk of Freetown; he may, of course, be supposed to preach doctrine congenial to that Church. His chapel is well attended. He is a man of integrity and industry in several occupations of ordinary business, one of which is that of a shingle-manufacturer: and although he may derive some emolument from his chapel, it cannot be sufficient to warrant the slightest imputation of his zeal in the cause of religion to interested motives. Not a day passes, without his morning and evening service. He is much respected in his station; and a subscription, recently instituted for building a new chapel for him on a larger scale, has received liberal contributions, under names which may be understood to convey the best testimonies to his character that the Colony can afford. The present chapel is of wood, with a thatched roof. The new one is also to be of wood, placed on a foundation of stone, with a shingled roof; the size, 40 feet by 24. The frequenters of the chapel are to contribute to the work in money, materials, and labour; it is already in progress.

"There is also a numerous Baptist congregation, under the direction of a coloured man, named Hector Peters, an honest, laborious, and persevering individual; whose fortune has not been much advanced in any of the various pursuits to which his industry has been devoted—burthened, moreover, with a family. His chapel is not more productive of revenue than that of his co-operator, Jordan; although, like him, he has prayers every day, with unabated zeal before sun-

rise, and after the hours of labour in the evening. Although these men cannot be supposed to be altogether qualified to expound the sacred writings, they are persons of superior intelligence in their class; and the rectitude of their general principles, as well as the example of their lives, coming in aid of their instructions, their labours have an evident beneficial influence. This humble co-operation cannot, therefore, with justice and propriety, be overlooked or undervalued, in any notice, however summary, of what is done in this colony for the cause of religion.

"There are other officiators, and other chapels. These are, however, entitled to very little consideration, having but few followers, and engaging but a small portion of the regard of the community.

"Those who are acquainted with the history and composition of the people of the colony, may not unnaturally look for some division in religious inclinations and pursuits, connected with the distinction into the two great classes of Maroons and Settlers; but it has been happily ordered by providence, that this division has not passed into religious concerns. The principal part of both these classes, in number and importance, is with the Methodists: some of both have followed the Church; some are with Jordan; but Peters, and the others of inferior note to him, have in their train all the lowest of the Nova-Scotians; probably through a principle of attachment to kindred and to country, which the Maroons and other classes could not associate with their religion, having, until very lately, no teachers of their own community. The observances which have been noticed, will probably be thought sufficient to create a favourable impression of the state of religious feeling and demeanor of the settlement of Freetown. The Lord's day is more decorously kept than it is in most other places, the shops are all shut: there is no such thing as buying and selling. The christian part of the people attend worship at the places which they have respectively chosen; and all the congregations are alike remarkable for uniform and respectful attention. Throughout the streets, corresponding propriety is noticed: intoxication, in the gross and disgusting form in which it is so commonly seen on the Lord's Day in England, is of very rare occurrence here; with the painful exception of European seamen, whose conduct and language in their frequent inebriations, on that day especially, are of the most depraving example. It is not to be understood that the day passes in PERFECT sobriety, among the inhabitants in general; it is the decency, and not the abstinence, that makes the distinction. Excesses are committed, and are generally brought under the animadversion of the Magistrates on the Monday, in consequence of the quarrels occasioned by them; but these quarrels are almost universally of a trifling nature. There is not anything in the circumstances collectively, to detract from the credit that has been taken.

"I have now nearly gone through the different degrees of the state and condition of christian worship and instruction, in Freetown and the adjacent hamlets.

"There is still one hamlet left, which requires particular notice. It is called Bambara Town, and is situated about half-a-mile to the eastward of Freetown. The inhabitants of this place are a mixed collection of liberated Africans, chiefly of the nations in the interior: a few of them have received a small portion of Christian instruction, a greater number are Mahomedans, but the majority of all are Pagans. They live by their own exertions, independent of any support from Government; and, consequently, independent of its controul; they are, in truth, under no superintendance whatsoever; and what has been already observed of the inhabitants of Soldier Town, may, in a stronger manner, be applied to them. Fugitives and occasional absentees from the towns in the interior of the colony, occasional and permanent settlers from the neighbouring nations, native artisans, labourers, and traders, or mere idle visitors, swell the irregular population of Bambara Town; and render it, in truth, an African hamlet in the centre of a British colony. The associations of country-men and country-women, which have peculiar influence on the minds of Africans, are greatly instrumental to the accumulation of this multitude. The small portion to which a little christian information has been communicated, stands indebted for that great benefit, originally to the labours of some Methodist teachers a considerable number of years since, and recently to the facility of access to the chapel in which the disbanded soldiers of the fourth West-India Regiment are instructed by the Rev. Samuel Flood. The huts, called 'the Camp,' of the fourth West-India Regiment, are close to Bambara Town; and, to the opportunity thus afforded to the people of Bambara Town, it is to be attributed, that the impressions originally made there long since, are not suffered to die away. But the general mass is infected with every vice. Gaming and licentiousness prevail without restraint; and the depredations so generally committed upon the property of merchants and principal house-holders in Freetown are found, when discovery supplies any means of tracing them, to have originated, or to have deposited their fruits in Bambara or in Soldier Town. Bambara Town is, however, entitled to the credit of having made public discovery of some depôts of stolen goods: a credit to which Soldier Town is yet without a claim, having preferred the inviolability of that criminal attachment which but too generally induces Africans to do any thing rather than make discovery one of another.

"The importance of instituting a settled system of religious instruction among these assemblages of crude perverted Africans, is obvious and crying. It is favourable to the hopes and prospects of ample

success in commensurate efforts for this object, that the people stand unmixed with others: they are not blended with the general population —communicating the corruption of their own barbarism; and receiving corrupt notions of christianity, which might not afterward be easily eradicated, to make room for more correct notions.

"The deduction of the inhabitants of these villages, will account for the deficiency of the general attendance at worship, in comparison with the number of inhabitants given in the last census for Freetown. Notwithstanding the length to which these observations have already extended, there is still a particular matter which cannot be left unnoticed.

"It is generally supposed that a deadly and irreconciliable animosity subsists between the Nova Scotians and the Maroons, and almost every year, on the approach of Christmas, rumours of massacres mutually intended by these classes, are in common circulation; with some alarm, at times, to the timid, but without any attention from the reflecting and well-informed; some trifling riots committed by very young men, principally of the Settlers, present the whole amount of actual mischief. But the object of this particular notice is, to mark, in a more special manner, the gradual and rapid extinction of that hostility accomplished principally by the influence of religion. The resort of the superior persons of both classes, to the church and to the Methodist chapel, has already been mentioned, as well as the happy effect of that concurrence. It appears expedient to mention, also, the direct co-operation of the administrative justice of the colony toward the extinction of this feud. Admonitions, having this tendency addressed to offenders in particular instances, have produced evident and general effect. A more important change was made in a recent instance, respecting the composition of juries in the Civil Courts. A practice had formerly been instituted, of composing the panel of one third Europeans, one third Maroons, and one third Settlers. This practice, in recent times, had not been strictly regarded; but reference was made to it, upon a particular case, in which the composition of the jury was called in question; and, on consideration of the whole matter, it was thought a great benefit to the Colony, that the distinction formerly established had fallen into disuse, without having furnished any ground of complaint by the discontinuance. It was thought advisable, not to make the administration of justice instrumental to the revival of distinctions, which were happily sinking into oblivion; and the sheriff was directed to summon his juries without regard to classes, only taking care that no class should be unrepresented. If any more specific formation should appear essential to the ends of justice, a proper order would be made in the special case, on motion in the Court. This declaration was received with much satisfaction by the principal per-

sons of both classes, Maroons and Settlers, who were present in Court; and being frequently repeated in successive stages of the case, which was long litigated on motions for a new trial, the knowledge of it became universal in the Settlement, and was gratifying to all. The progress of the spirit of union has continued since that time without interruption."

To the general improvement of the Colony, we shall take this opportunity of adducing a few testimonies. Mr. Düring was able to report to the Committee, most favourably, of the capacity of the African for mental cultivation. He said :—

"Six years' experience has taught me that the African can learn anything; and that he is not what designing men have represented him, a sort of middle-creature between man and brute.

"Most of those with whom I live, have been brought from the holds of slave-ships. I have seen them rise from the chains of the slave-dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbours. Considering these things, I have always thought myself among the happiest of men, in serving in this way our Lord Jesus Christ, whose blood cleanses even the soul of an Ethiopian from all sin; and in being connected with our Society, which is evidently instrumental, in the Lord's hand, of much good to distant nations, especially to the afflicted sons of Africa."

In September 1822, Mr. Johnson communicated a circumstance which must appear quite conclusive on the point.—

"At the Quarter Sessions, the Chief Justice observed, when addressing the Inquest, that ten years ago, when the population of the colony was only 4,000, there were forty cases in the calendar for trial; and now that the population was upward of 16,000, there were only six cases on the calendar. He congratulated the Magistrates and Grand Jury on the moral improvement of the colony. There was not a single case from any of the villages under the superintendance of a Missionary or School-master; when the Chief Justice found that this was the fact, he dismissed us and our constables in a very civil manner, as having no business to attend to at the Quarter Sessions; and we departed well pleased."

But the most decisive testimony is that of the Chief Justice himself, who in a letter to the Secretary of the Society, states some facts in connection with his own official arrangements, which places the matter beyond dispute. He wrote :—

"I avail myself of this opportunity to express to you my surprise that Mr. Johnson, Mr. During, or Mr. Nylander, has not, as I infer

from the want of notice in the Missionary Register, mentioned to you a matter, which as I conceive, ought to be considered an important event for their respective communities generally; and worthy of notice, even if only the interests of those immediately concerned, were to be regarded.

"At the Colonial Sessions holden in Dec. 1821, I inquired of Mr. Johnson whether any of the inhabitants of Regent's Town were qualified to serve on juries; and I intimated, that if there were any so qualified, it would be proper to call upon them to perform that duty, in conjunction with the inhabitants of Freetown. Mr. Johnson named two or three of his people as being fully qualified; and one of them, named Josiah Yamsey, took his turn as a juror on several trials. A similar intimation was given to Mr. Düring and Mr. Nyländer, and subsequently persons from Gloucester and Kissey, recommended by those gentlemen severally, have served with perfect satisfaction to their fellow-jurors.

"It was my intention, originally, to limit their service to trials for offences not capital; but as they were called over in turn with the others, and no objection was made to them, I did not like to interpose personally for their exclusion, after having, in the first instance, invited them, upon a general assurance of their fitness, which after their first service might be considered as approved. I had, besides, reason to believe the cases pending to be of that nature in which, in the event of the conviction of the accused, the capital punishment would be remitted.

"The first, or at least the most remarkable, instance of a liberated African serving on juries, is John French, Headman of the Coromantine nation at Sierra Leone; whose industry, as well as his generosity in relieving the distressed people of his country with the fruits of it, have been noticed by me on some public occasions. John French has long been in the habit of serving as a juror, in the ordinary course, with the other householders of Freetown. The station which this man has attained, and his conduct in it, renders him worthy of higher consideration; residing as he does, in the independent community of Freetown, in a perfect state of self-governance. Others may be found in the same community, like him in industry and affluence; but I could not ascertain that they were like him in moral and religious character and conduct. They were left to come forward in ordinary turn; and, as it was expedient that a further number of liberated Africans should be accustomed to act as jurors, I knew not whence they could so well be called, as from the villages; the better-disposed inhabitants of which are known to the respective superintendants, and are favoured with their particular care and instruction."

On the 31st of August, there appeared in the Gazette, some re-

marks on the report made to the Agricultural Society, relative to the state of the different settlements. From these we select the following as corroborative of the views which we wish to establish :—

"The reports of the superintendant afford undeniable proofs of the industrious habits of the people; and hold out the most pleasing and gratifying prospects of the advantages to be reaped from Agricultural labour in this colony. No individual member of the Society had formed any accurate idea of the extent of cultivation, and the quantity of produce obtained thereby, until the facts contained in these reports were disclosed to the Meeting. The highest praise is due to the different superintendants of the villages, for their assiduity and attention in directing their respective flocks into habits of Agricultural industry. Cultivation is still extending in all the villages, and many of the people expect this year, to be enabled to supply the markets much more abundantly with rice and other vegetable products of the soil, than formerly. The rearing of stock is also more particularly attended to; it appears from the reports, imperfect as they are in many respects, that the total stock on hand consisted of 173 head of cattle, 2,967 ducks, 1,668 pigs, 522 sheep, 731 goats, and 9,399 fowls, without including turkeys, pigeons, jackasses, and horses. The honorary rewards which were bestowed on those farmers who had pre-eminently distinguished themselves for industry, as well in clearing the ground and cultivating it, as in rearing stock, have excited no ordinary spirit of laudable zeal among the people; and it is fully expected that the next prizes to be given will be very warmly contested by the cultivators of the different parishes."

We think we may now unhesitatingly refer this striking change in the habits of these poor despised Africans, to the power of the divine word brought to bear upon their minds and hearts. That they themselves thought so, we have the strongest assurance in their expressions of gratitude for the spiritual privileges amidst which they were placed; in their love for the Society to whose instrumentality they owed their Christian cultivation, and their ready contributions to its funds; and in their veneration for the Scriptures and desire for their circulation. In proof of this last fact, it is only necessary to mention that up to the year 1822, that is, in five years, the Auxiliary Bible Society of the colony had remitted little short of £500 in aid of the parent Institution in London.

We resume our history of the Mission. In March, the return home of Mr. and Mrs. Lisk left the Freetown schools without a European teacher for the greater part of this year. The severe illness of Mrs. Lisk, which had continued for several months, had rendered her return to Europe imperative, and her husband accompanied her. She

was not destined however, to revisit her native land, for she departed in calm resignation to the divine will, on the 24th of June, the day preceding the arrival of the vessel in which she sailed, at Portsmouth. The two native teachers, Mr. and Mrs. Fox, did what they could to supply the deficiency in the schools.

A more afflicting bereavement still was occasioned to the Mission, by the ill health of Mr. Düring, which at length obliged him on the 3rd of May, to bid a temporary adieu to his dear people, for the purpose of trying the effect of a voyage to England, where he arrived on the 16th of July accompanied by Mrs. Johnson, whom repeated attacks of fever had reduced to the lowest state of physical debility. In consequence of these losses to the Mission, it was found necessary to bring forward more native teachers. To William Tamba, William Davis, and David Noah, who had been for some time in the Society's service, were added John Sandy and James Thompson; and several of the youths of the Christian Institution were brought into active service in the different schools.

Mr. Johnson's reflections at this crisis were pious and appropriate, "Our company," he writes, "is now smaller than I have known it to be since my being in Africa. When I in thought survey our Missionary settlements, I behold one here almost exhausted, having lost his strength by a long residence in this country, yet struggling to bring another soul to "the Lamb of God which taketh away the sins of the world;" and another there endeavouring to get the better of repeated attacks of fever, which have unfitted him for usefulness, almost the whole time of his being in Africa. But let us consider on the other hand, it is the Lord who will work, notwithstanding our weak state. He is still doing wonders; by His sovereign power He carries on His work through the instrumentality of a few weak, worn-out men, that the praise and glory may be all His own."

In the above extract, affecting reference is made to an old and faithful servant of the Society, the Rev. G. R. Nyländer, who was now indeed "almost exhausted" under the pressure of bodily ailments, contracted through the combined influence of climate and mental exertions under unfavourable circumstances. While alluding to his own individual case in a communication to the Committee, he offers a suggestion regarding future Missionaries, which was considered worthy of adoption. He said:—

"I have kept my health tolerably well since I wrote to you last; but my constitution is so broken that a very little exertion obliges me to lie down to rest, not to say sick, but exhausted. Our physician says that had I visited Europe in due time, I should have been now as strong as ever I was; this induces me to suggest to the Committee, whether it might not be made a rule for Missionaries coming hither

in future, that after staying a certain number of years, they should be permitted to return home for the purpose of recruiting their strength; for certainly in this country, we do eat our bread by the sweat of our brow, and at the expence of our lives. The Missionary would be animated by the hope of seeing his friends at the expiration of a given period, and of being refreshed both in body and soul; and our spiritual life needs as much reanimation as our bodies do after so much absence. When I say this, do not think that I myself should wish to leave my station. I have lived here sixteen years; now let me be buried with my people."

The work of the Lord at Regent's Town continued to prosper in the hands of the exemplary Mr. Johnson, assisted by Mr. and Mrs. Norman, and forty-seven native ushers and teachers, male and female; at the head of these stood David Noah, who proved himself a real acquisition to the cause. Of him Mr. Johnson wrote:—

"David Noah is employed from daybreak till ten o'clock at night, a continuance of exertion which no European could endure in this climate. He conducts entirely the day and evening schools; besides this he issues rations for about 1,200 people, keeps the provision-lists and returns, and school-lists, measures out all the lots, and sees that the houses and fences are regularly built; prays with the sick, receives the stores every Thursday in Freetown, enters marriages, baptisms, &c. and does the duty of a parish clerk; in short he is every thing at Regent's Town. He occasionally, when I cannot go, has run to Bathurst and also to Gloucester. I cannot sufficiently praise God for having given me such an assistant. He does all with great pleasure, and never thinks that he can do too much. If he has five minutes to spare, they are generally spent in my study among the books. He works a slate full of problems during school-hours, which he copies in a book between ten and eleven o'clock at night; and after that time he writes his journal; he then retires, and rests till half-past-five in the morning."

John Johnson and William Bickersteth, from the Christian Institution, assisted David Noah in the schools; and other youths from the Institution, together with those who formed the first classes in the day schools, acted as teachers in the evening schools. John Sandy, another active youth, assisted Mr. Johnson in the preparation of candidates for baptism and the Lord's Supper.

In June the population of this village was considerably increased by the arrival of another batch of liberated slaves. The horrors of the slave-trade were thus ever before the eyes of the Missionaries. The arrival of these wretched beings at the different settlements, with every mark of mental and physical debasement, was sometimes, however, accompanied by circumstances in their case more appalling

still to the hearts of those men of God, who were obliged to witness them. For example, in a letter dated June 18, 1822, Mr. Johnson writes :—

"The day before yesterday a slave schooner, with 400 unhappy fellow-creatures on board, was upset off Cape Sierra Leone. Only seven men were saved; they had got into a boat and were picked up by the Myrmidon. Nineteen sailors and two officers of this vessel were on board to bring her into Sierra Leone, who have all perished with the rest. A tornado* came on suddenly and turned the vessel over.

"Oh, dear brother, how many poor creatures fall a sacrifice to the inhuman traffic in human blood. I have been filled with horror ever since. Numbers were landed from another vessel yesterday in a most deplorable condition.

"The hospital at Leicester is overflowing, some are but just alive; and others are walking about with a death-like look, and will, to all appearance, fall also a sacrifice. One poor creature in the girl's-school died just now; and five or six more will soon follow. My heart is full!

"What do the good people of England know about the real state of Africa? They can have no idea of its misery, unless they are eye-witnesses as we are. Oh, when shall an end be put to this trade? O Lord! have mercy, have mercy upon afflicted Africa!"

This month, in consequence of the fresh arrivals, the population of Regent had increased from 1551 to 1750—all except 28 being Africans; and at the close of this year, the children in the schools amounted to 909—the greatest increase from the new arrivals being in the men's evening-school. On Sunday, the 28th of April, there were 310 communicants at the Lord's table—30 were absent from sickness, and 38 were under probation; so that in all they may be reckoned at 378. At Midsummer there were 35 added to this number. At Michaelmas, 25 more, and at Christmas 24. So that at the last mentioned period, the communicants of Regent's Town amounted to 472 persons. All, it is to be hoped, eager for the bread of life.

The church, which at first was only forty feet by thirty, had been enlarged for the fifth time, besides the addition of galleries capable of accommodating 450 persons; yet was it often crowded to such excess, that many were obliged to stand outside. Attendance on public worship, both on Sundays and week-days, continued most exemplary, and all the fruits of christian cultivation abounded. "Love and unity," said Mr. Johnson, "among the communicants continue to increase; and morality does at large more prevail at Regent: disputes diminish very fast, and those which do occur are trifling."

Meanwhile the formation of industrious habits among the people

* See p. 8, of the preceding volume, for a description of this wind.

at large was not overlooked. The clearing of ground for cultivation, gave occupation to many, and about this time upwards of 400 acres, which, five years before formed an entire forest, was now under tillage, supporting by its produce, which was sold in the markets of Regent and Freetown, about 600 persons. Of one farmer, Mr. Johnson wrote :—

"He sold last year Cassada, £20; Cocoa, £19; Indian corn, £3—total £52. He has more than this value now on the ground—some Indian corn to sell, which is good for seed, and a great quantity of pine-apples, plantains and bananas now growing; and clears ground for rice. Three years ago he bought two goats, which have since produced fifteen. He is building a substantial house. All this is the fruit of his labour."

Of such fruits of their industry these Christian people continued to offer to the Lord an acknowledgment of His bounties, both spiritual and temporal. The contributions to the Missionary Association amounted this year to £74 : 10 : 2½.

We proceed now to supply a few samples of the great work in which the power of the Holy Spirit was so manifest. May these evidences of His Divine operation in Africa provoke to jealousy the professing christian churches in other quarters of the globe. The writer acknowledges with grief and shame, that they far transcend his own experience, either personally or ministerially; and he prays earnestly that they may stimulate him to deeper searchings of heart, and fuller and clearer expositions of gospel truth. We make no apology for the length to which our present extracts will run.

The power of the word of life in its application to the hearts and consciences of individual hearers, will furnish us with our first set of examples. After a sermon which Mr. Johnson had preached from Heb. ix. 27, 28.

"One woman," he writes, "wanted to know whether I had not spoken particularly to her. She had been to one of her countrymen, and asked if Massa had not pointed to her. She seemed confident that I had; and said, 'Massa, all that true that you spoke about me yesterday morning: when you point to me, I stand just in that fashion;' she wept much, and wanted to know what she must do to be saved from all them bad things that she had been doing. This woman has hitherto been a very bad character. She continued talking; and I suppose would willingly have told me all the sins of which she had been guilty, if I had not prevented her. She was so distressed, that she at last wept aloud. All I could do, was to direct her to Him, whom her sins had pierced. May God the Spirit bless the word which was spoken to her!"

On the occasion of another sermon, Mr. Johnson says—

"A man, who has hitherto led a wicked life, came to me much

alarmed: he said, On Sunday you preached about them words, 'Come now and let us reason together.' You spoke about a woman who had a bad husband, and who treated his wife very bad; but the woman was a christian; she treated her husband very kind, and tried to make him as comfortable as possible: another man observed this, and asked the woman, how she could treat her husband so kind, who did all he could to make her miserable; she answered, that she endeavoured to do so, as in this life only her poor husband would have to enjoy comforts: being an unconverted person she pitied him, when she considered what his awful condition would be in the world to come. Now I stand just the same; my wife I believe serves God for true, and many times I trouble her for nothing, but she bears all, and I think I see her now looking at me with tears in her eyes and sighing. I always thought that that was nothing but fancy; but since you told us about that man and his wife, I have no rest: I am afraid I shall be miserable in the world to come. You said, the same time, that if a man was to fall overboard into the sea, and a rope was thrown to him, and he refused to lay hold of it, if he was drowned it was his own fault. I have heard now six years the word of God, and about the salvation of sinners by the Lord Jesus; but have refused to lay hold of the rope: I am so afraid that it is now too late: but am a little encouraged, because God says still, 'Come now, and let us reason together.'

"A woman said, 'Massa, that time the week comes when we go to the Lord's Supper, I always get into trouble. I fear so much for this week, because next Sunday the Lord's Supper. Suppose this be only once to me, but me see this every time; something always come and give me trouble. And them words which you speak to-night make me 'fraid too much,—I hope the Lord Jesus will keep me.'

"'I can't tell,' said another woman, 'how I stand this time. Sometimes I long to go to church to hear the word of God; but, sometimes, I could do any thing else, I so cold. I think I love the Lord Jesus; but ah, how my heart fights against me; them thoughts that come in my heart, are not fit for any body to take in the mouth. Sometimes I think I hate everybody: I no like to talk with any person: I hate myself. Oh, I am so wicked—my sins so many and so great; but still I have hope; when I see what great things the Lord has done for me, I am sure that He is my great Saviour, I believe He save me. If I perish I will perish at His feet.' This woman leads a holy life—has been about five years a communicant, and is now through grace an established christian.

"A woman said, 'Before time, now two year, I was sick; and last year, I was very sick. That time, my heart glad very much: I can say, that time, when I live on sick bed, Jesus 'altogether lovely.' I thought, that time, I should die—I was sure I should go to heaven;

but this time I fear, because you say in the Church that God's people are a troubled people; and you see Massa, me no have trouble this time—me no sick—my husband no sick—my child no sick—me and my husband live very quiet together—we have always something to eat and clothes to put on: you see me have no trouble: and that make me 'fraid very much, that me no belong to the Lord Jesus Christ. Besides, my heart more wicked this time; he always plague me, me don't know what to do.' I spoke to her as her case required, and she went home much relieved and very thankful."

"A man, a candidate for baptism, came to me and said, with apparent grief, 'My dear master, I come to tell you my trouble. Sunday before last, when you went to Gloucester town to preach, I was walking, and breaking the Sabbath-day: and since that, I have no rest day and night, I can't sleep, and it is no use to hide it from you. My country-man came to my house and said, 'Come, let us go walking,' I said, 'No: I have done bad long time, I now want to serve God: my country-man, no do so any longer; you see me hear the word of God, and by and bye, we must account for what we hear.' Then another of my countrymen came, and he talk and talk, till, at last I went with them; but, the same time, my heart trouble me very much. When we walk in the road, we see you coming; and we all run into the bush, and hide ourselves till you pass by; when I hide myself, my heart strike me, that I hide myself from a man, and all the time God see me behind the bush. I thought the ground would open and swallow me up; I get so 'fraid, that at last I tremble. It was just as if God look upon me behind the bush. I at last fell upon my knees, and prayed that the Lord Jesus Christ would have mercy upon me. I got up—you had passed, I say 'Good bye' to my country-people, and went home; but since I had no rest: and now I come and tell you that you may know what bad I do. I feel no peace, I am 'fraid God will not receive me now.' I told him to leave his former companions, or he would always be exposed to temptations like these. He faithfully promised not to meddle with them any more. I could not help pitying him, poor man; and so I do every young Christian, when I consider the various snares to which they are exposed. Nothing but grace will prevent and keep them from falling.

"Walking, one Saturday afternoon in my piazza, I saw a school-girl a communicant, about seventeen years old, generally very steady, coming up the hill, with another girl, rather thoughtlessly, laughing and talking: which is unusual, as most of the people, at that time, when they have got every thing ready for Sunday, sit down and read their Bibles. When she had passed my house, I called to her, and said, Mary, what day is it to-morrow? She made a full stop—cast her eyes to the ground—paused awhile; and then looked up with a sad

countenance, and said, 'The Lord's day, Sir.' Seeing that she was sufficiently reproved, I resumed my walk. When I turned about, I saw Mary standing at the other end of the piazza, and tears rolling down her black cheeks. When I came near, she made a low curtsey, and said, 'I thank you, Sir;' and then turned about and went to the school-house, and I have no doubt, fell on her knees, and turned to her Bible.

"At the celebration of the Lord's Supper, on one occasion, a woman was frightened away from the table from having, as she supposed, no peace with her husband. They had family prayer at nine o'clock, and their breakfast was ready about ten, when the bell rung for Church. The man, being afraid that he should be too late, left his breakfast, dressed himself, and went away; saying, 'Ann, you might have got the rice cooked a little sooner.' The woman did not answer; but was so alarmed during divine service, that she was tempted to go home, and not partake of the Lord's Supper. The husband was alarmed at this; and came and told me after service, saying that he had thought no harm, but was troubled very much; and had he known that his wife had gone home, he should have gone also. He was now afraid that he had received the Lord's Supper unworthily. I sent for the woman, and reproved her, but found that it was really a tender conscience which had kept her away. Both were sorry and really grieved, on account of what had happened. They went home in peace.

"I admitted one who had been excommunicated two years before, and who to all appearance, had become quite hardened. He did not attend Church, because what he heard made him uneasy; but lived according to his evil inclinations. When one of our communicants was buried, he went out of curiosity to the burial-ground; and endeavoured to prevent my seeing him, by standing behind me. While I was addressing the people, he tried to engage his thoughts with something else; but, as he now told me, while I was speaking I turned my head and said—'What dost thou say, backslider, about meeting with thy God, art thou prepared?' The poor man said, 'I thought you looked me in the face, and it was as if somebody had knocked me on the head; I went home, but them words followed me every where; and I have no rest day or night. I been go too far, that is what I fear; but one word which you spoke in the Church, comfort me a little, it is, 'I will love them freely, I will heal their backslidings, for my anger is turned away from him.' I cannot stay away any longer, I pray that God may turn me; that prayer is always in my heart, 'Turn me, O Lord, and I shall be turned.' I beg you, Sir, pray for me; I am afraid I shall sink into hell. Oh may the Lord Jesus Christ have mercy upon me, a poor backslider.' I admonished, and readmitted him.

"On a particular occasion before the day appointed for administering the Lord's Supper, I gave orders that communicants should meet me in the church. Having observed a coldness in them, I was desirous to exhort them previous to the administration; but as it rained very much, only half came. As this did not satisfy my mind, I appointed the following morning, at nine o'clock, for all who intended to come to the Lord's table, to be in the Church. Accordingly, when the clock struck nine, the whole, except the sick, came in twelve different parties, according to the division of the town, to Church. My heart did rejoice when I saw this scene. When they had entered the Church, the church-wardens came and told me, that all who were well had come. I went, and as some had been readmitted, I read and explained such passages of Scripture as were suited to humble them; and exhorted them to carefulness and watchfulness. I also read and explained the commination-service, and concluded by urging them to self-examination and repentance; and when my conscience was satisfied, I concluded with prayer. Two young men then came forward, and said, that they had quarrelled, and desired to make peace with each other before they came to the Lord's Supper: this was soon effected, as each said that he was in the wrong. A woman said to me, that she had spoken ill behind another woman's back, and wished to beg her pardon, which of course I advised her to do; she went and did so, and the offended woman forgave her with cheerfulness. I was so delighted with the simple mode in which they thus dealt with one another, that I scarcely could forbear shedding a tear of joy on seeing that my children walk in truth; Oh that these beloved people may continue in their simplicity! The bell was then rung, and the church was then opened for the rest of the people. I went to my house again, and saw the people come in every direction; but it was perceptible that the 'salt' and the 'light.' (Matt. v. 13, 14.) were inside the church. I read prayers and preached on Luke xviii. 13, 'God be merciful to me a sinner!' As the consciences of the people had been previously wounded, the words of the text seemed to make such a deep impression, that an awful silence, with the greatest attention, was observed during the service."

Between such a minister and such a flock, an affectionate sympathy such as the world knows not, must have prevailed. Under these circumstances the language of the apostle "as sorrowful yet always rejoicing," could not appear paradoxical to either party. Poor Johnson needed at this time every return of kind attention, which he had bestowed upon his people, and he did not look for it in vain. He writes:—

"May 4, 1822. I took leave this morning of my dear wife; what I felt on the occasion I cannot express; were there any prospect of my

again seeing her in the flesh, my grief would not be so great; but under the circumstances of her being obliged to return to England, I could not help deeply feeling for her,—she will have to spend the remainder of her days in the greatest misery. May the Lord give her patience, and afford her support in the hour of death, which I think cannot be far off. I cannot be sufficiently thankful for the mercy vouchsafed to me under this severe trial; I have enjoyed, and continue to enjoy, the smiles of His countenance. I can say, with resignation, 'The will of the Lord be done.' One passage of Scripture is constantly in my mind, and affords me much comfort, 'What I do, thou knowest not now, but thou shalt know hereafter.' I know that this trial will 'work together for good,' and that God will give me strength according to my day. When I came home, the people looked at me with tears in their eyes; it appeared as though they wished to speak to me, but were too full of sorrow to say anything. One man came at last and said that he could not help weeping when he saw me. 'Mammy,' he observed, 'has been with us six years, and she stands the same like our mother; God take her away, and who knows how soon God may take you away; and what will then become of us at Regent's Town? Again I think about Mammy's sickness, my heart feel I never see any person suffer so; and when she go, she say she shall never see us again, until we meet at the right hand of God; them words go through my heart.' He wept much, and wounded my heart afresh.

"One woman wept, and asked why I had not told them that Mrs. Johnson was going to England; she had not known it, and, therefore, had not bid her good-bye. I told her that I had not known it myself, until the day before. She continued, 'Me was young, when mammy came here, and she stand like my mother, and I no bid her good-bye.'

"May 5, 1822, Sunday. After prayer-meeting in the morning, several people came, as before, and with sympathizing affection, pitied my affliction. One woman leaned her head against the staircase, and gave free vent to her feelings: after she had a little composed herself, she came to my room and said, 'Oh Massa, I am so sorry that mammy go so quick; I no say good-bye to her, which make me so troubled. Two words mammy talked to me I never forget.' She was again overcome, and went away weeping.

"A considerable number of my flock came, and participated in my affliction. Some said, that, as God had taken away Mrs. Johnson, he would perhaps take me away: their hearts seemed so full, that they scarcely could express their feelings. One said, it was just as if somebody had died, the whole place was in awful silence, and every body appeared to mourn. One man said, 'I was in the bush, making shingles; when my wife came running and said, Mammy done go.

I said, I do not believe that, because massa no tell me, but when I came home, I hear that it was true, Oh I so sorry, when I see you in the church Saturday evening: and Sunday, when I come to Church, I want to hear God's word very much—and then you no preach, then I think about them words you speak long time ago in the church: you say, we stand the same as people who have always plenty to eat, and don't know what it is to be hungry; we have the word of God every day, but you afraid that we are too full, and get careless about it; take care, by and bye, God may take away his word, and then you will know what it is to hunger for it. Ah massa, them words come in my mind, and I so afraid, by and bye God take away you too, and then what will become of us? When we do sometimes what is not right, you send for us and tell us: who can come here and do the same? I remember what is written in the Revelations. 'I will remove thy candlestick out of its place.' Oh, them words make me so afraid, may the Lord Jesus Christ have mercy upon us, and not take you away.' Others expressed themselves in like manner. Three women, who had been excluded from the Lord's Table, were re-admitted; their conduct being consistent.

"I still enjoy the special presence of my Saviour; he blesses me with a peaceful and resigned mind."

Never was the parental relationship in which a godly minister stands to his people, more fully realized than at Regent's town. Johnson enjoyed in the fullest sense the filial confidence of his spiritual children, as the following cases prove.

"A young woman," he writes, "complained much of her evil heart. I spoke to her, but there still appeared something on her mind. I requested her, if she had any thing else to say, to tell me openly. She then said, 'One man send several times to me a woman, to ask me if I would marry him; but I do not want to give my word before I ask you.' I asked her what she thought of the young man, she replied, 'that she was afraid she should get into trouble;' and explained further, why she was afraid. I could not help admiring the simplicity, openness, and good judgment of this young woman. She had my opinion upon the subject, which fully agreed with her own. Before she went away, she begged me to allow her to ask my advice, if any thing of this kind should occur in future. Another young woman came to me, and told me with great simplicity, that a young man had made proposals of marriage to her. She said, 'I beg you massa, to tell me what I must do. You stand the same, like my own father, and I no want to do any thing before I ask you. Suppose you say, that man no good for me, I will send him word the same; and suppose you think he fit for marry me, I can tell him.' As the young man is one of our communicants, and very steady and pious, I

could have no objection. When I gave her my opinion, she thanked me, and said, that she should not like to be married yet; neither was it the wish of the young man—he only wanted her word. He was building a house; and wanted to get his farm good, before they married. I could not help admiring the free and artless manner in which this young woman spoke. Her conduct since she has become a communicant, has indeed been a pattern to all her school-fellows, no one has ever had cause to say that she behaved otherwise than as a sincere servant of the Lord Jesus Christ. Her benefactor will not be sorry for the sum of £30. conferred upon such a character. She is not aware that she is to receive such a sum: I have no doubt, but that she will send up prayers continually for such a friend.

"A man of Freetown paid his respects to one of our new women, by sending her a greegree and threepence. The woman, however, though but a short time at Regent, had learned better: she brought the greegee and the threepence to me, and scorning her lover, said that he was stupid. The man is an old soldier, discharged, and settled in the vicinity of Freetown. Greegrees are no more to be had at Regent. I have endeavoured to get some to send to friends in England, but have searched in vain.

"A young woman came to me, and said, that she had given her word to a young man, an apprentice to a carpenter, about two years ago, to marry him, provided he behaved like a Christian, which he promised to do. He had, however, broken his promise, and now she wished to know whether she should do right, if she returned a few handkerchiefs which he had given her, and decline to have any thing further to do with him. I wished to know in what the young man had acted inconsistently, she said, 'Massa, he had a little sore on his foot, and he always sent word to the master carpenter that he could not come to work, his foot was bad; and he stop at home nearly four months: and all that time he went to work in his farm, and went to Gloucester to see his countrymen. Now, if he could go to his farm and go to Gloucester, he could have come to work. You see, massa, I think he no Christian; he tell lies, and is lazy; and suppose he do so now, what will he do when he is married? Now me 'fraid of this; and that is the reason that I no want to have any thing to do with him.' I mention this to shew to what a state the gospel has brought our young people. It is now unknown for a believer to marry an unbeliever; the strictest principle is observed on that head."

Growth of Religion among the young.

"A school-girl, who was ill, sent for me. She wept very much, and with difficulty uttered the following words. 'Oh massa! what shall I do, what shall I do? I so sick, and I am so afraid I shall die. Oh this sick will kill me: all my sins live there,' pointing to her heart.

'Oh do, massa, I beg you tell me what I must do!' I pointed her to our gracious physician, the Lord Jesus; as I found that grief was the cause of her illness.

"One of our school-girls quarrelled with another girl: and was brought to me, on account of some bad language which she had used. I have a custom (which has always done more good than all the whips put together,) to put offenders of that description into a corner of my room, and to reason with them as I walk in and out. This I did with the present offender, I told her of her bad conduct, and what the consequence would be if she continued in it. I then got a tract, entitled "Blind Betsy," founded on a fact related in the Missionary Register; and desired her to read it, and to tell me afterwards the contents. Having read for some time, she at once burst into a flood of tears. As I had some friends with me at the time, I could not attend to her: when they were gone, she began to weep aloud. I asked what was the matter; she replied, "One word I read in that book which hurt me very much: I see that that poor girl was blind, and she say, 'The Lord hath done great things for me,' now God has done great things for me, and I can see; and still I am so wicked.' She was so overcome, that I could hardly understand what she said. She begged very hard that I would forgive her, and said she would never do so again: this however, would not satisfy me, under such circumstances; I told her, that unless she really repented and fled to Christ for forgiveness of sin, she would be in as bad a state as before: she thanked me, with many tears; and begged that I would pray for her. I gave her the tract, and dismissed her: two or three weeks after this, I observed that she became thoughtless again, and I feared that her convictions were but temporary. While in this careless state, she was suddenly affected with ophthalmia, so violently that her eyes were completely closed in two days, and we were obliged to have her led by another girl to the hospital. Blind Betsy's story now came to her mind again, and she appeared entirely comfortless, weeping continually, which increased the inflammation of her eyes. A few days afterwards, however, she appeared more composed; the burden seemed to give way: the Lord was pleased to manifest His mercy to her; and, as peace was granted to her, her eyes also were restored. When she returned from the hospital, she came and told me, in an affecting manner, what the Lord had done for her soul; she has since walked in His fear; and it is observed by all who know her, that she is become a new creature, she is now a candidate for baptism, to which ordinance she will be admitted, if it please God, when the next baptisms take place."

To the efficiency of one of his native teachers, Johnson bears such a testimony, as will, no doubt, prove cheering to all who entertain

expectations of future good to Africa, through the instrumentality of her own sons.

"David Noah is employed from day-break till ten at night—a continuance of exertion, which no European could endure in this climate. He conducts entirely the day and evening-schools, which contain a considerable number of individuals. Besides this, he issues rations for about 1200 people—keeps the provision-list and return, and school lists—measures out all the lots, and sees that the houses and fences are regularly built—prays with the sick—receives the stores, every Thursday, in Freetown—enters marriages, baptisms, &c., and does the duty of a parish clerk; in short, he is every thing at Regent's Town. He occasionally, when I cannot go, has a run to Bathurst, and also to Gloucester, I cannot sufficiently praise God for having given me such an assistant. He does all with great pleasure, and never thinks that he can do too much. If he has five minutes to spare, they are generally spent in my study among my books. He works a slate full of problems during school-hours, which he enters in a book between ten and eleven o'clock at night; and, after that time he writes his journal; he then retires, and rests till half past five o'clock in the morning." Of the other native teachers already employed under the Society, Mr. Johnson speaks with great regard, and adds:—

"As we have been preparing males, I have not forgot to educate proper females. We have now about twelve girls under education, who are themselves able to conduct a school. They are all pious; and can read, write, cut out, make all sorts of female clothing, mark, wash, cook, &c., and are either teachers or ushers, and in turn, keep school.

"Two of these females are about to be married, on Monday next, to Seminarists: Rachel Garnon to John Johnson, and Sarah Allen to William Bickersteth."

Of the marriages of several of the christian youths and girls, and some judicious plans for future improvement suggested by the occasion, Johnson wrote on the 23rd of October:—

"On Monday I married several couple, among others, John Johnson to Rachel Garnon, and William Bickersteth to Sarah Allen. Eighteen girls, all communicants, attended their sisters to church, and the students of the Seminary their brethren. Rachel Garnon was supported and given away by William Tamba; and Sarah Allen by Thomas Richards, my Churchwarden. I gave them a sheep and a hog, of which they prepared a good dinner, having themselves added some fowls of their own rearing.

"Mr. Norman and I attended to keep order; I sat with the young women, at one end; and Mr. Norman with the young men, at the other end of the table. Tamba, Noah, &c. with their wives, sat in the middle.

"After dinner, the afternoon was spent in a christian manner. We sung hymns; and, at intervals, I called upon some of the students to speak; some spoke well, and surprized me. This gave rise to a new plan which I formed; and which I hope, by the help and blessing of God, will prove beneficial.

"On the first Monday in every month, at ten o'clock in the morning, a prayer-meeting will be held at the Seminary, when all the students and native teachers, with their wives will attend: one of the native teachers or students, will speak, by turns, on a passage of Scripture. I appointed David Noah to begin at the first meeting, and gave him Isaiah xlii. 16, as his subject. I shall always be present; and shall call upon such as I think proper to pray, and appoint a speaker for the next meeting, and give him a text. This will, I hope, improve them in speaking publicly.

"Blessed be God that we have advanced so far. They appear all warmly attached to the cause. Ethiopia shall soon stretch out her hands unto God. The speeches continued until the bell rang for evening service, after which all attended evening-school, as usual, and then retired to rest."

Of the manner in which David Noah acquitted himself on the occasion referred to, Johnson wrote on the 22nd of November:—

"We had the first monthly prayer-meeting at the Seminary as proposed; David Noah spoke on the text which I had appointed, much to the purpose, he showed,—1st. That all men are blind by nature, and remain so until converted; and then are still led by a way which they know not. He referred to his own case, both before and after conversion; how he was sold, recaptured, brought to Freetown, then to Regent; the means of conversion; referred to Eph. ii. 1—5. shewed that all was of free grace, verses eight and nine; took a view of the slave-trade, how God had brought good out of evil, and brought the blind by the way which they knew not; concluded by exhorting the students to self-examination, and by asking them whether they had been called by grace; and then encouraged them to perseverance, referring to 1 Cor. i. 25—29, and then concluded by ascribing all the praise and glory to Father, Son, and Holy Ghost."

About twenty-four youths continued under instruction in the Christian Institution. The assistance which some of them rendered in the Regent's Town schools, was considerable. Of their general conduct Mr. Norman bore favourable testimony. Writing to the Secretary in October, he said:—

"I am happy to bear my testimony to the Christian conduct of the youths in the Seminary. I frequently rise in the night unknown

to them; and overhear them pouring out their souls to God in fervent prayer for themselves, their countrymen, and their kind friends in England. A few nights since I heard one, and was astonished at the fervour, as well as the enlargement of spirit with which he prayed. I could not but wish that you were here, that you might be a witness of the gratitude of these Christian converts. Mrs. Norman, who was with me could not refrain from tears."

The case of one of these youths affords an instructive exemplification of the subduing power of Scripture truth. "Most of the youths," wrote Norman at another time, "continue to walk well. I was, however, obliged to correct one for absenting himself from morning prayer, in the school, on Sunday. I took but little notice of it until the next morning, when I called him from his class, and shewed him John xv. 4. He read it, and immediately burst into tears, saying that the passage of Scripture belonged to him; he had committed the fault, and he hoped I would punish him; as, if I did not he might be guilty of the sin again. I accordingly punished him, and he begged my pardon. I told him to ask pardon of God, against whom he had sinned, and who alone could forgive sins. I thought this youth's conduct very remarkable, as he is naturally of a disposition most proud and obstinate."

We turn our steps now to Gloucester, the care of which we have seen its valued minister obliged by illness to resign for a season, but where he enjoyed the holy gratification of believing he left many a praying friend, to commend him and his sorrows to the kind considerations of an all-wise protector and guide. In a letter addressed to the Secretary, on the 6th of March, 1822, he says:—

"My present trials weigh down my spirits so much, that I am like a worm crushed in the dust. I have had to undergo many severe sicknesses since the distressing year 1819. Last year I was twice attacked by cholera morbus; this present season the same complaint has seized me again, and with more violence than ever. But that which most disturbs me is, that the principal medical man leaves me not even a distant hope of permanent recovery, unless I return to Europe for a season.

"The consideration that I have once for all, given myself up to the Lord's cause among the heathen, and that henceforth I am no more my own, makes it my duty to take advice if that may be conducive to future usefulness; this is the easiest side. But when I consider the people among whom I have laboured these five years past, and who are endeared to me far above all that is natural or merely human, it is not so easy to leave, without somebody to give them continually seasonable advice, which they cannot do without for one single day."

A few extracts from Mr. Düring's journal previous to his departure, will exhibit the progress of the Spirit's work in Gloucester, at the commencement of the year 1822 :—

"Jan. 5, 1822, Saturday. When I rose this morning, I found myself much better. This led me to rejoice, and to expect to be able to feed my flock on the morrow with the sincere milk of the word; but to my great sorrow, I soon found that my mind was as much disordered as my body had been. I felt as though I could neither read nor pray, and that I could give anything for some one to fulfil the duties of the Sabbath for me. My sable brethren, who had often been instrumental in relieving my mind, seemed, in our usual meeting in the evening, only to add to my distress; with the exception of one, who said, 'I should feel so glad, if I could tell you of some good things which the Lord Jesus Christ done for my soul; but me no find any thing in my heart that's good. Suppose me want to read the Bible, that word condemn me. When I want to pray, I can find no word to say, but that same which the publican say, "God be mereiful to me a sinner.'" A deep sighing was heard throughout our company, and I believe this man spoke the feelings of nearly every heart present."

The enemy of souls did not suffer these simple people to escape out of his hands, without a struggle to detain them; his emissaries were at work to encumber their minds with doubts of the soundness of their views, as appears from the following entry:—

"Jan. 14, Monday. I entered into conversation with some of the communicants, one of whom frequently asks me very intelligent questions. He said on this occasion, 'Massa, some people in Freetown say, man can and must make himself fit to receive the grace of the Lord Jesus for the saving of the soul; and others say, if any man find God, he can no more fall into sin, because he is holy; and may do what he pleases, yet after all shall be saved. When I think about them people, my heart feel sorrow, I begin to fear very much; Massa, we want to know what you think about them?' I perceived that my last night's discourse had, as I intended, exposed these errors; and had led them to make these inquiries. Well, said I, what do you think of these opinions? Are they the effect of the Holy Spirit's teaching, or of man's spiritual ignorance and rebellion? You see that those, who wish to purchase their salvation, openly rebel against God, by reducing the righteousness of Christ and exalting their own, which must be abominable in the sight of a Holy God; the others who turn the grace of God into lasciviousness, make Christ the servant of sin. Thus the one, you see, reject the counsel of God against themselves, and the other abuse it most grossly. I then

referred them to Rom. viii. 1—14; and begged them to pray for those unhappy persons, that the Lord may bring them to see the error of their way, and enlighten their benighted understandings. They rejoiced, and went away apparently much gratified."

That Mr. Düring's discourses were blessed to producinga practical and permanent influence on the minds of his hearers, was evidenced in the case of a young man, who had been baptized the preceding Christmas. "He went," says Mr. Düring, "to Kissey last Wednesday to cut grass for his house; having worked hard till moonlight, he repaired to the house of an old acquaintance to rest till day-break. On his arrival, he found nobody at home but a little boy, who could give no satisfactory account of the inmates. He felt at a loss whether to stay, or return to his grass; at length, however, he ventured to trust to his friend's liberality, and laid himself down on a country-made sofa. He found himself, however, notwithstanding his fatigue, unable to rest, as he could not help anticipating trouble. While in this situation, he was struck by the remembrance of what he had heard me say, the previous evening, on the importance of Christians forsaking their old companions in sin, and taking up their cross to follow their Saviour. His peace of mind was now so disturbed, that he resolved to go away. Just as he was quitting the place, the owner with his wife, came in, and began to quarrel and to fight together, both being intoxicated. Their infant was in the greatest danger, but the young man rescued it from the brutality of its parent; this had so striking an effect on the mother, that she desisted immediately, snatched up her child and left her husband to his own fury. He would have immediately pursued his wife, had not the young man prevented him. This interruption had nearly produced unpleasant consequences, as the husband abused him, and was proceeding to strike him, when a man happened to come in and succeeded in effecting a reconciliation. Our friend was about immediately to depart, but the owner of the house now wished to detain him; and, for that purpose produced what he thought would prove irresistible, his rum-bottle; this however had not the desired effect, as our friend informed him that he could drink rum no more, that it was no good, and that to use his own words, 'Suppose you and your wife no drink rum to-day, you could not fight.' 'Where do you live this time?' said the man. 'At Gloucester Town,' was the reply. 'Aha! Mr. Düring make you fool, you think Mr. Düring no drink rum.' 'No, my Massa no drink rum, and suppose he drink it, I can't drink it; it make people fools, I no see my Massa act like a fool, he don't drink rum.' He then proceeded to expatiate on the sin of drunkenness; which made the owner and the other man so angry, that they actually turned him out of the house. This, the young man said, make him so glad, and he prayed all the way to the

place where the grass was, that God would have mercy on the souls of these people. 'It is true,' he said, 'all what Massa say last Tuesday evening. Yes, suppose them people love and fear God, they could do so, but they hate God and all that is good. This tell me that all men stand in same fashion like the Jews, who kill the Lord Jesus Christ.' The sensation produced in our assembly by this statement it is impossible to describe."

Under date of Jan. 22, the journal proceeds thus:

"After evening service, I was very much fatigued and dejected, and felt as though my preaching was useless, but no sooner had I taken some refreshment, than two men came in, and desired to speak with me. Tired as I was, I could not send them away, pretty well knowing what they wanted, as they came after service.

"The first who spoke, said, 'Massa, you know me live here since the first, when you come from the mountains; me go to Church every time; me hear all what you say; but me can't believe it, me see plenty people turn Christians; me hate them all, plenty times say, they tell massa lies;' meaning that he disbelieved their declarations concerning themselves; 'but sometimes, something tell me, suppose them tell truth, then you in the way to hell, because you no feel that same thing. Then I fear very much, I begin to pray, but my fear that time go away from me.' I inquired at what time that was; he replied, 'At that time when Mr. Johnson in England, about two years, 'when my fear go away that time,' he continued, 'I left off to pray, and I did more sin than what I did before. But my fear come again; and I could not stop in my house by myself in the night-time. I fear something bad want to catch me. By and bye something tell me, leave off going to Church, and your fear will go away. I do so for a long time; but, one day, you meet me in the road, and you begin to talk to me; you say, 'you don't want to hear the word of God in the Church; but I am determined that you shall hear it here, that you may be left without excuse.' Every word you say, that time, go through my heart: but, soon after that, me again hate all the Christians; and when me see them get into trouble, my heart feel glad, and me say again, all what they say is lies. But now,' and tears began to flow, 'but now, I can't say so no more; because I see that me hated them for nothing, Yes, I hated God and all his people, more than all the people in the world,' He now cried aloud, and being unable to desist, I told him to come the following day. The other man, whose case much resembled his, I desired also to come the next day. My joy was great; and I trust I could heartily say, 'Thanks be unto God, which always causeth us to triumph in Christ.'"

We shall just venture on one or two extracts more.

"Feb. 2, Saturday. I was so much afflicted by bile the greatest part of the day, as to fall into an almost irresistible stupor; but got the better of it in the usual meeting with the communicants in the evening, which was truly edifying. A woman among the rest, complained very deeply of the sinful state of her heart, and expressed herself in the following words: 'When I think how my heart stand this time, I cannot say I am a Christian; when I go to Church, my heart trouble me with all sorts of foolishness. When I hear God's word preached I feel glad; when I come home, I read what Massa preach about—I feel glad again; but all this soon go away from me and my heart trouble me again! People call me a Christian, but a Christian's heart can't stand in this fashion. All my brothers and sisters hearts no stand so, because they are true Christians. I love them; but I hate myself. I want to be without sin in my heart one time,' that is, entirely; 'but the more I wish for it, the more sin I see.' She added these striking words in the depth of her compunction—'Yes, hell is bad: the Devil is bad; but my heart pass all!' Suitable advice and consolation were given to her."

"Feb. 9, Saturday. The meeting this evening with the communicants, refreshed me so much, that I completely forgot all my troubles and trials of the week past.

"One woman expressed herself in this affecting manner. 'Last Sunday morning, when I consider all what Massa preached about, my heart feel very glad: but the time I kneel down to receive the Lord's Supper, I fear much: I remember the verse Massa preached from; but particularly, 'Let him that nameth the name of Christ depart from iniquity.' My heart beat much, because something asked me, when will you depart from all your iniquity? Oh my heart feared so much that time, because I feel myself guilty of every sin. But, when Massa read, "Ye that do truly and earnestly repent," &c.,—which I have frequently explained, as well as the preceding exhortation, while reading, for the better understanding of those who are admitted to the Sacrament for the first time, 'all my fear go away from me; and this one thought strike me. True, I am a poor polluted woman; but the foundation of God standeth sure, the Lord know all them that are his own. Yes, true; because his covenant stand sure and cannot be broke by the Lord. Plenty time I live in darkness and fear; and plenty time when I fear that the Lord had now forsaken me, by his word he always make me glad again. Oh how glad was my heart when I think about all that. And Monday evening, when Massa read in that book about Tamba, particularly about that man who pray in his house, 'O Lord, we no sabby you, O Lord, we have broke thy law, &c. I cannot tell how my heart feel that time; suppose me have four dollars, that time, me can give it all, and thank God too."

"Most of those who spoke were in a similar state of mind,

Often, O Sovereign Lord, renew
The wonders of this day;
That Jesus here may see his seed,
And Satan lose his prey.

was, I believe, the feeling of every heart present.

Habits of industry were no less apparent here than at Regent's Town.

"All the people," says Düring, "attend daily evening worship very regular; but many of the men do not attend either the evening school held after worship, or morning prayer. This arises from their retiring to rest when there is no moon-light, about eight o'clock, in order to pursue their labours with the earliest dawn; while, in moon-light nights, they mostly repair their houses against the next rains, in order that they may not be interrupted in the day-time from clearing new, or improving old farms. Many mornings, sometimes an hour before day-break, I am awakened by the noise of the grindstone: and see them, as soon as it is light, walking in all directions, with their axes and cutlasses, toward their farms: a sight so pleasing, has often drawn from me petitions on their behalf, and expressions of thankfulness to that God who alone was able to effect such a change."

On Mr. Düring's departure for England, William Tamba was placed in charge of this settlement under Mr. Johnson's superintendance. Johnson undertaking to visit the people as often as he was able, an office which he faithfully performed, and in which he was abundantly blessed. In June, he wrote to Düring, who was then in England:—

"You feel, no doubt, anxious to know the state of Gloucester. I am happy to say that all goes on as well as could be expected. I have endeavoured to keep the people orderly, and I believe they are happy. Six of those who had backslidden, have been reclaimed and again admitted; their conduct manifesting real contrition. One, I am sorry to say, has severely fallen; I warned him twice: but he would follow his own inclination. Let not this trouble you, dear brother; such things will happen in the best of Churches; I have had to experience the same among my flock. The number increases, and thus the work of mercy is proceeding. I said above, that six backsliders have returned; and I am happy to add, that four people have been admitted as candidates for baptism."

In October he wrote.

"The number of communicants has increased to 102; and many more are enquiring about the things that concern their peace. That fearful Tamba trembles under the apprehension of having the Church of Christ filled with hypocrites. He is very useful among the people;

and finds it somewhat difficult to get through his labours, as his constitution is not very strong, and his mind naturally anxious."

The schools, consisting of the boy's day-school, the girl's day-school, the men's evening-school, and the women's evening-school continued to be well attented. The number of pupils in all being at Christmas 247.

At Charlotte, Mr. and Mrs. Taylor continued, with the assistance of the native teacher, John Jackson, to reap gratifying fruits of their labour. In June and November, fresh arrivals of liberated slaves augmented the numbers under instruction,—at the former period by 137 persons, and at the latter by 129. So that at the close of the year, the population amounted to 676. The spirit of the gospel shone forth in the conduct of the christian part of this interesting community, on the arrival of the last-mentioned party of wretched beings from the coast.

"It was pleasing," observed Taylor, "to see how anxious the people were to take the new comers to their houses, and make them comfortable. Having no clothes for them, I said that the women must remain in the school-house till clothes could be made for them; unless any of them were willing to go and fetch their clothes, and lend them till they were supplied. This was received with great pleasure; and in a little time, women were seen coming from all parts of the town with clothes for them; so that they were all exhausted very soon, and some of the women obliged to return with their clothes only, and sorrow depicted on their countenances."

The reader must by this time be quite familiar with the parabolic language, in which African christians express their new-born sensations. Perhaps by no other form of speech could they so effectually convey an idea of the workings of divine grace in their souls. To the youngest or most illiterate disciple of Jesus, it is clear and intelligible; and while it calls for no great exercise of mind, it demands an experimental knowledge of Divine things, commensurate with that of which it is the expression, to cause it to be understood and enjoyed by those who hear or read it. On this account we commend it not only for perusal but for study:—it will gauge the spiritual acquirements of the reader, and help in no small degree to a proper understanding of their state before God. To the unquickened soul these simple utterings of heaven-taught feeling will appear ridiculous. The child of God will pause to fathom their depths. We offer a few samples from Charlotte: One christian negro said:—

"That man who trusts to himself is a fool; he stand like a man that want to go to his country without a canoe or a ship: he jump into the water and swim till the shark catch him, and then he go

down; so those who trust in themselves, they go on till they drop down into hell. As for me my heart stand like a man have gun and powder, he shoot plenty; so my sin shoot Jesus Christ every day, but he God and cannot die: suppose he no shew mercy to me, I am in hell."

Another said:—

"I am foolish too much: no sabby nothing. I stand like a little child, no more lay on his mother's lap; and if he want something, he cry, but cannot tell what he wants. So I am so ignorant, I can't tell what to pray for as I ought, but I cry and Jesus hear my cry."

A third wishing to express his dependance on Almighty aid, spoke thus:—

"I stand like grass what grow in the brook; when the water is low he lift up his head and look fine; but when the big water come it knock him down and run over him. Or like grass grow in the street: one man walk and mash him, but he still live, although he does not grow high. So I stand: one trouble and another come, but I still live because God keep me."

A fourth thus expressed his inability to be sufficiently thankful for Divine mercies.

"Suppose a poor beggar live there, and one big gentleman call him and give him £600, he can't tell how to thank him, no more—he look at him. So me stand when I look back and see all them mercies from the hand of Jesus. I cannot thank him enough, but I look at him: suppose I was to begin now and tell you all them mercies I receive from the hand of my God, till day close I cannot finish: but O me no good, dirt better more than me. I thank Jesus Christ (but cannot thank him enough,) for his mercies toward me."

A few extracts from Taylor's journal will be read with satisfaction. Some of them will further illustrate the mode of expression to which we have alluded.

"Nov. 24. This evening one of the communicants said that he was drunk every day. I asked how that was. He said, 'Massa, suppose somebody drink rum and be drunk, he don't know what he do, so I stand—sin live in my heart every day, till I don't know what to do, so me drunk."

"Dec. 1.—This evening one said. 'My heart stand like man go plant rice in the bush, without cutting bush first: the rice can't grow—the bush choke it: so sin choke my heart—I can't grow in grace.' Another said, 'sin fill my heart: me look all about—me can't find any good.' I directed him to look to Jesus by faith, which would give him rest—He being the chief good.

"Dec. 8.—Read and explained the seventh chapter to the Romans; after which, one said, 'I thank the Lord Jesus Christ; He keep and

preserve me to this day. I can't say any more, for that book done say all what live in my heart.'

"Jan. 19.—Met again my pious friends, one of them said,—'I am a fool! I continually fall into sin, sin never die. My sin cover me like a thick cloud.—Ah I am a sinner, who shall deliver me? Every morning I wake, I say, 'What! I live yet! still out of hell!' Oh, thank God through Jesus Christ.'

"Another, who had been ill all the week, said,—'This week I have been sick—I can't rise myself up—I think. Ah, so sinner stand: he can't help himself: he can't turn himself.'

"One of the women, complaining of her sinful state, said,—'I look before—sin live there. I look behind—sin live there: what must I do?' I directed her to look up to Jesus.

"Feb. 9.—This evening, in meeting the brethren and sisters, I felt peculiar pleasure in fulfilling the gospel commission, 'according to the grace given to me, of 'Comfort ye, comfort ye, my people, saith your God!'

"How easy is it for the Almighty Saviour, to say 'Peace! be still!' and immediately there is a calm—a peace which the world cannot give nor take away. May it be my lot, while I sojourn on earth, to point one and another to Jesus, and say, 'Behold the Lamb of God, which taketh away the sin of the world!'

"Feb. 16, 1822.—In the evening meeting, one said,—'Sin trouble me too much, I look on this side, and that side, but can't see any thing that comforts me. Then I go tell the Lord Jesus Christ all them things that trouble me, and beg him, that, as he delivered me from the slavery of the man, so he would deliver me from the slavery of the Devil, and make me his freeman.'

"Feb. 20.—After the prayer-meeting, I met the candidates for baptism, and endeavoured to instruct them in the way of God more perfectly. I asked one of them if he thought that Christ would save him. He answered, 'Yes; He will not cast out any that come to Him.' —'Can you come to Him of yourself?' 'No: for, "No man can come to me, except the Father, which hath sent me, draw him."—How does God draw sinners to Himself? He said, He could not tell that. —I asked him, 'What does the Holy Spirit shew first to an awakened sinner?' 'His sinfulness.'—'What next?' He could not tell. —I then explained to him the gospel plan of salvation.

"Feb. 23.—Felt much pleasure in meeting the people. One said, 'Thank the Lord Jesus Christ for bringing me to this country, to hear His word; He good to me, but my heart follow sin every moment. Sometimes my heart say—'You see them people what no hear (believe) God's word—they no have trouble—they go easy; but you have trouble too much.' But then I consider God's word says, 'There is no

peace to the wicked.' When I was in my country, I was sick, till I was left nothing but bone, then I was in jail one year; plenty people die there, before I was put into a ship, and live on the water six months. Me sick very much, no eat, no drink, for two or three days together; but God keep me; that's why I no die—He bring me safe through all. But, Oh that great day of judgment! how can I stand then, who am not worthy to speak to God now? When He say, You no hear my gospel from day to day, from week to week, from year to year, these three years; what can I say? 'Oh wretched man that I am, who shall deliver me?' I reminded him that it was very profitable for us, often to 'remember the way by which the Lord God had led us in the wilderness;' and that He, who had saved us in past troubles, would save us in the next.

"March 2.—Felt happy this evening in meeting those, whom I believe to be citizens of the heavenly Jerusalem, and preparing for that blessed habitation. One of them prayed much against pride; and afterwards greatly lamented the temptation to pride by which he had been assaulted. Another spoke much of the sweetness which he found in God's word, and wished that others might know the same sweetness in it as he did; he said,—'Sometimes, when trouble want to catch one man, his friend can say, When that trouble come, I can help you; but, when it come, he say, No! me can't help you there—bye-and-bye, palaver go catch me: but God no stand so! for He will never leave nor forsake his people!'"

In the course of the year, that indefatigable servant of God, the Rev. W. Johnson of Regent's Town, visited some of the distant settlements, such as the new station of York and Kent, several times. Of his first visit to the former station, he wrote thus in his journal:—

"March 14, 1822, Thursday.—Arrived at York. Mr. Johnstone, the Superintendant, received me very kindly. The people had built a place of worship, to which all had subscribed. I begged him to inform them that I should be glad to speak the word of God to them in the evening.

"About seven o'clock, we went to the place of worship, which I found completely crowded, and many outside. I addressed the people from Acts xvi. 31. While speaking on the depraved state of mankind, and explaining what God demanded of man, as a just, holy, and righteous God, one woman fell trembling on the ground: others also appeared to be much affected. Fearing lest confusion should follow, I exhorted them to be quiet, and to restrain their feelings, in order that I might dwell on the promise of the text. The woman who continued to be much agitated, I desired to be removed. When I had concluded, all were anxious to shake hands with me, thanked me, and begged that I would speak the word of God to them again, on the following

morning, which I gladly promised to do. I went back with Mr. Johnstone to his hospitable habitation, much delighted with what had passed.

"I entered this place with much fear, but the following passage comforted me much, and was in some degree realized; Isaiah xliii. 5.

"March 15. Friday.—The bell began to ring sometime before day-light. I could not at first conceive the cause; but, on inquiry, was informed that it was for Divine service: a light was brought in, and I dressed myself as soon as possible. It was just day-light when we re-entered the place of worship, which was again well attended. I read and explained the first chapter of the first Epistle of St. Peter, and spoke on the blessed state of believers, and the miserable state of unbelievers: all were attentive.

"When I had concluded, I was entreated to send some person to teach them the way to heaven: this I promised to do, with the full consent of Mr. Johnstone, as soon as practicable.

"As I had a license from his Excellency for marriage, eight couple were married, and five infants baptized.

"After breakfast I married four couple. Several made application for baptism. I told them that I could not now baptize them, because it was necessary that they should be first instructed. For this purpose I framed some questions, which are used at Regent's Town, and directed William Allen to instruct twice a week such as wished to be baptized. Some seemed to be much concerned with respect to their spiritual state. When I left the chapel, I was much entreated to visit them again soon; which I promised to do, should it please God.

"About ten o'clock, I left York, accompanied by Mr. Johnstone; but before we entered the boat, I addressed the people at some length, on the Scriptures: they were all attentive. At leaving them, they again requested me to send a man to teach them, and to come myself again soon. When I went to the boat, a woman who had been in the house, said to another, 'Ah, them words that white man talk go through my heart.' Oh may not my words, but the word of the Lord, which is quick and powerful, sharper than any two-edged sword, pierce their hearts!"

Of a second visit, paid to this promising settlement in May, Mr. Johnson wrote:—

"May 15, 1822, Thursday. The people assembled in the evening, I addressed them on John iii. 3. I felt peculiarly happy in addressing them, they indeed seemed to be hungering after the word of God; some wept bitterly. When I visited this place before, I observed several persons intoxicated, this, however, was not the case now. The superintendant assured me, that, before that visit, he had not been safe out of doors after dark: he was, however, happy to say that an entire

change, so far as respects their moral conduct, had taken place. It was also remarked by Mr. Reffell, that he had never seen the place so quiet as it now was. I endeavoured to bring John Sandy with me to this place, but I could not prevail upon him. He accompanied me as far as Freetown, but took care not to take more clothing than that which he wore. I found on inquiry, that he was afraid I should leave him behind. He said that if I stayed, he would stay too; but when I went, he would go too. Upon my discovering this, I desired him to return home, with this he seemed well pleased. I am really sorry that he is so partial to his home, for I hoped to place him among this people.

"May 17, 1822, Friday. The bell rang as before, between four and five o'clock in the morning; I was obliged to get dressed by candle-light to attend the chapel. I could but just see to read a chapter at the window, I chose John x.; the place was again full, and all were as usual, very attentive. In prayer I commended them to that God, who will carry on their work of grace in their hearts, which I believe is begun. The superintendant, Mr. Johnstone, seemed much affected."

In May and August he again visited this settlement, and was happy to find that the best results had ensued from his occasional services:— in November he said—

"The people at York have wonderfully improved, and many, I have reason to believe, are truly converted. Several have attended the Lord's Supper at Regent, at the last administration, and I have promised to administer it next Sunday week at York. I baptized thirty-three adults and children when I was there last, and expect to admit about forty to the Lord's Supper. I hope when our friends arrive, that we shall be able to furnish York with a schoolmaster at least. We have begun a road, and hope to be soon able to make the tour to York and Kent on horseback."

The population of York amounted at this time to about 495.

At Kent Mr. Johnson found Mr. Bickley and Mr. Renner in full activity. The population of this settlement had been considerably increased by accessions of liberated slaves. Johnson's first visit here was on the 15th of March, he says:—

"About 12 o'clock we arrived at Kent. This settlement has a fine appearance from the sea, which is much increased by a range of mountains behind some rocks in front of the principal building; and a flag-staff on one of the summits, gives the place the aspect of a fortification.

"We were kindly and hospitably received by Mr. Bickley and Mrs. Renner.

"Mr. Bickley stated that he could not get all the people to attend divine worship on Sundays; he believed, however, that a good work

was begun in the hearts of some, their conduct bore testimony to this. In the evening I addressed the people from Matt. v. 1—12, all present were very attentive.

"I visited the grave of Mr. Renner, and that of Mr. Bacon, the American Missionary, they are well finished; that of Mr. Renner is fenced with a black railing, and has a board containing his name, the Society to which he belonged, and his age, fifty-two years."

On his second visit to this settlement, Mr. Johnson was accompanied by the Rev. S. Flood and Mr. Reffell, chief superintendant of liberated Africans, the former of whom assisted him in the offices of the Church. On these occasions the Lord's Supper was administered, several children were baptized, and a few couples were married; the communicants amounted to sixteen.

At Michaelmas Mr. Bickley wrote under some discouragement :—

"There still remain some flinty hearts and stubborn and perverse wills; and these people are used by the wicked one not only to disturb the peace of the town, but to endeavour to destroy the peace of the Christian."

New afflictions visited poor Nyländer, this year, at Kissey. During the months of June, July, and August, he suffered severely from sickness; in the midst of which the Lord was pleased to take from him the youngest of his three daughters, at two years and a half old. George Thomas the native teacher continued to labour in the schools, and Mrs. Wenzel still rendered her valuable services to the females.

In January the population of Kissey was 1069; at midsummer it was increased by 300 persons, and a further addition was made in the Christmas quarter. At which period Nyländer wrote as follows :—

"Divine service is attended on Sunday by 600 people and upwards; and about 400 attend morning and evening prayers on week-days. About fifty mechanics attend evening-school, one hundred boys and girls are at the day-schools, a few married women also attend, but very irregularly. George Thomas is of very great service to me, he is assistant at the boys' school, and clerk in the church; when I am absent or otherwise prevented from attending prayers, he is the only person who can take my place, and read and pray with the people."

The church was crowded every day. The weekly prayer-meetings on Wednesday and Saturday, went prosperously on, and many began to express an earnest desire to be found in Christ, and testified their sincerity by Christian-like conduct. The number of communicants had increased to thirty-five.

A Missionary Association was formed here in October, when the sum of £4 : 6 : 9, was collected.

Mr. and Mrs. Wilhelm were this year assisted at Waterloo by two native youths, W. Nevill and W. Laurence. Mr. and Mrs. Lisk

removed here in December 1822, and were welcomed with great joy, so that the spiritual interests of the inhabitants, amounting at that time to about 500, were not in danger of being neglected.

At Midsummer, 163 liberated slaves were added to the population, but so fearful was the mortality among these wretched beings, that at Michelmas Wilhelm wrote:

"The mortality among these poor men, women, and children, was so great, that of 163 whom I received, 54 have died since the first of June. What dreadful evils does the slave-trade occasion. I alone have to report fifty-four murders as the result of it within one quarter of a year."

The profane life and conduct of some of the disbanded soldiers settled here, had given Wilhelm much trouble, and greatly interfered with the progress of the Christian work. However, at Christmas, matters began to wear a better aspect. At that time, there were in the village 86 disbanded soldiers, and 66 women belonging to them: 183 liberated Africans, who were mechanics and labourers, 73 women, 110 school-girls, 69 school-boys, and about 60 little children of two years old and under: altogether, 647 souls. The communicants amounted to sixteen.

Leopold still enjoyed the services of Mr. and Mrs. Davey. In March, Mrs. Davey was safely delivered of twin sons, one was born dead and the other survived but a few hours: she was wonderfully supported under her trials. John Sandy, native assistant, sometimes rendered his services.

The population, which had amounted to 420, was increased during the year, to 652, by arrivals of liberated slaves. The attendance of the people on the means of grace, was most exemplary. At the close of the year, Mr. Davey wrote:

"The attendance at Divine service on Sunday, is now upwards of 600, who appear to listen with attention to the word of God. The place has long been far too small: the piazzas on each side are now so filled on Sundays, that some are obliged to stand upon the steps. I am about to enlarge the present place by adding galleries on each side, and at one end, which will make room for 300 more than at present. The attendance at morning and evening prayers is also very good. We have three services on Sunday as usual, besides prayer in the morning."

The sum of £3 : 8 : 1½ was collected at the anniversary of the Church Missionary Association in November, making with the monthly subscriptions at the end of the year £10 : 1 : 6.

William Tamba, as we have stated, having been removed to Gloucester, William Davis took charge of Bathurst. "I believe," said Johnson, alluding to this village, "that our sable brother, Tamba, has

been made a blessing to some of his countrymen." Nor was Davis less successful. At Midsummer Mr. Johnson wrote:

"At Bathurst also, it pleases God to carry on his gracious work; the people are in general quiet, and attend the means of grace regularly. The eight communicants whom I admitted, attend the Lord's Supper regularly at Regent. I have since received eleven as candidates for baptism, who are instructed three times a week by William Davis, who is now in charge of the settlement."

At Christmas, there were 176 men, women, and children attending the schools; the communicants were then nineteen, and the population about 400.

Hastings and Wellington continued to be served by native teachers without any remarkable result.

The mission was reinforced on the 3rd of December by the arrival of the Rev. G. Emanuel, W. Metzger and Mrs. Metzger, Mr. Philip Vaughan and Mrs. Vaughan, and Mr. and Mrs. Lisk (Mr. Lisk having married again while in England.) On their arrival, a special meeting was held, at which Mr. and Mrs. Vaughan were appointed to the Freetown school: Mr. and Mrs. Lisk, as we have seen, to Waterloo; and it was proposed that Mr. and Mrs. Metzger should, when the rains were over, proceed to the Plantain Islands, for which, as is stated in the preceding volume, much interest was felt by the Society.*

At the Christmas quarterly meeting two additional native labourers were formally received into the service of the Society: George Thomas for Kissey and William Bickersteth to assist at Regent.

* p. 547, and note.

CHAPTER VI.

ARRIVAL OF MORE LABOURERS.—RETURN OF MR. DURING.—DEATH OF MR. JOHNSON.—OF MR. FLOOD.—OF MR. PALMER.—OF MRS. VAUGHAN.—OF MR. AND MRS. DURING.

The first thing which we are called upon to notice in the year 1823, is the third anniversary of the Sierra Leone Church Missionary Association which was held in St. Patrick's Church, Kissey, on the 8th of January, the Hon. Chief Justice Fitzgerald, Vice President, in the chair. Previous to the meeting, a sermon was preached by the Rev. J. Flood, from Psalm lxxii. 8. to a congregation, consisting of 800 Africans, besides several of the most respectable ladies and gentlemen from Freetown, and the missionaries. The contributions for the year just terminated, amounted to £281 : 5 : 3. being an excess of £103 : 6 : 11. over the year 1821. Of this large sum, the friends of the Society in the Colony contributed £130 : 7 : 6. and the liberated Africans, the remainder, viz. £150 : 17 : 9. The total contributed by this Association up to this period, was £636 : 1 : 0½. The movers and seconders of resolutions, amounted to twenty, chiefly missionaries and gentlemen from Freetown.

The day after the Missionary meeting, the "Esther," Captain Lowther, arrived from England, bringing several additional laborers for the African field—the Rev. John Gerber and Mrs. Gerber, the Rev. W. H. Schemel and Mrs. Schemel, Mr. James Bunyer and Mrs. Bunyer, and the Rev. C. W. Beckaner. The first mentioned couple were appointed to Kissey; the second to Bathurst; the third to the Freetown schools; and Mr. Becknuer, after residing some time at Regent, was to proceed to York. These arrangements were made at a special meeting, at which the native teacher, John Sandy, was also appointed to Wellington.

On the 4th of February, Mr. Bickley, school-master of Kent, was married at Regent's Town to Miss Johnson. The Rev. H. Düring performed the ceremony.

On the 20th of March, the hands of the Rev. J. Flood, colonial Chaplain, were strengthened by the arrival of the Rev. Henry Palmer,

ordained by the Bishop of London, for the second Chaplaincy. Mrs. Palmer accompanied him.

Amongst the arrivals in January, was that of Mr. and Mrs. Düring and their family on the 18th. After their visit to England, nothing could exceed the tumultuous joy with which Düring was welcomed back by his beloved flock. The following account of his arrival and reception, is from his own pen. It is a truly cheering picture of a faithful minister's reward for all his expenditure of mental and bodily energy in behalf of souls.

"As soon as the ship was come to anchor, I got into the first boat that I could obtain. I wished to go on shore unnoticed; but this I found impossible, as some of my dear flock had recognized me while yet on board. Oh, what were my feelings, when at a distance, at which a musket-ball could not have reached me from the shore, I heard them exclaim—'That's our Massa; that Mr. Düring! yes, that's he! thank God!' They had watched my arrival every day since the beginning of the month, and this was the 18th day; for they had intelligence of our being in the Gambia. On reaching the shore, they literally pulled me out of the boat; and some hung so about me, that I could not stir—others cried for joy—others called out, 'You want to kill Massa to-day?'—and others exclaimed, 'Thank God, He send our Massa home again!' It was about eleven o'clock in the morning when I landed, and this tumult continued till three in the afternoon.

"It is impossible to describe the acclamations of joy, which they expressed in every possible way. Saturday is their chief market-day, and always fullest at this time: the news soon reached the market, and found its way into the mountains, about half an hour after. I had got as far as Mr. Flood's house, where I could scarcely speak to any one, but was obliged to go into the piazza to shew myself, and salute every one there, which, I believe, was almost half Gloucester. When I went on board, all followed me to the shore. The women, in particular, all wanted to go on board to fetch Mammy, as they call our wives: 'for,' said they, 'we are hungry to see Mammy again, and the piekannies; do Massa, take us with you!' But this was impossible.

"As soon as I returned, in the twinkling of an eye, I had lost both my wife and children among them. I was much afraid that they would keep the children too long in the sun; but they had carried them straight to Mr. Flood's house. There I found them fully employed with Mrs. Düring and the children, which gave me time to rest a little.

"When I had this interval, I thought it my duty to pay my respects to his honour the Chief Justice, his Excellency the Governor being absent. While I was in conversation with his honour, I heard some one call me outside, 'Massa! Massa! are you there.' I looked round, having my back toward the door, and said, 'Yes I am here; I am

come at last!' In they came running as fast as they could; and being afraid that others would do the same, I left the Chief Justice, and went to the missionary house.

"Here I met brother Johnson; the sight of him gave me new life, he being dear to me. Oh what I felt for him, his left eye tied up, his dear wife in England, far from him, and his sister about to leave him. After four o'clock the people began to press me very hard to go home before dark. 'For,' said they, 'Gloucester Town all cry for you very much. Yes, Massa, we want you there very much, we hungry to see you there again.' About five o'clock we started from Freetown, in company with brother Johnson. When we had proceeded a few hundred yards, a gun was fired close before my horse, I begged them to desist, at least till they were out of Freetown; but as soon as they were out or it, they began quite in style. This is a token of the greatest respect and honour, that they can shew to their superiors, in their own countries. They kept up this firing till we came in sight of Gloucester, when it ceased; and instead, they began to sing "Praise God from whom all blessings flow." When we came into the town, they wanted to carry me up to my house, which I protested against in the strongest terms. What I have felt this day, it is impossible to describe. 'Thank God, Massa come again!' was heard from all quarters.

"'We have trouble too much all this time you go to England,' said one of them, 'but we are glad too much to see you here again, that time you go all people cry for you too much; this time you come back, all people laugh. Plenty people live here, they sick, they have no foot to walk; but to-day, all get strong to run to Freetown.'

"Another said, 'Massa, all that time you go to England, all we people stand like chickens when their hen die or leave them, and then they all run about and cry; but when they find their Mammy again, they are glad and quiet.'

"When we had been ten minutes or a quarter of an hour in the house, they began to ring the bell for prayers. We went into the church, which I found full. The sight affected me so much, that it was with the greatest difficulty that I could utter a word. I read the 89th Psalm, and concluded with prayer, this was all I could do.

"And now since I am here again, and my former health established, I am happy. I was afflicted, but it was good for me to be so, and it has proved to have been good also to my people."

The African Mission had now arrived at a period when its stability was to be severely tested. The Allwise, whose gracious approval of the design with which it was undertaken, and carried on, could not be doubted, now seems to have allowed him who has the power

of death to deal with it as he did with faithful Job, and for the same purpose, that its integrity might be fully ascertained. While the Committee in their twenty-third Annual Report were congratulating the friends and patrons of the Society, that they had not to announce the death of any of their Missionaries; a dark cloud of Almighty judgment was suspended over the Colony, and was pouring forth its pestilential showers on the devoted inhabitants of every colour, and in every department. The yellow fever was the instrument employed, and the mortality was frightful both among the military and civil residents of the Colony, as well as among the Missionaries. In a letter written by Mr. Vaughan to the Secretary, dated 18th of June 1823, when as yet the Missionaries had escaped, he says:—

"The following is the number of Europeans who have died since my arrival in the Colony:*—In the month of December, seven—January, two—February, nine—March, eleven—April, twelve—May, twenty-four—and (to the date of this letter) June, twelve, total seventy-seven. Among this unhappy number, I have buried three medical men, Andrew Kennis, M.D., Philip Duigan, M.D. and James Pemberhaken, M.D. who all died within twelve days; and also three of our council, Thadeus O'Meara, who has left a wife and four daughters to lament his loss; John O'Neil Walsh, acting Colonial Secretary; and Edward Fitzgerald, Chief Justice; Mr. Fitzgerald was only three days ill and died on Tuesday morning, June the second.

"Very few of the Europeans, who have recently died, have fallen victims to the fever of the climate. The medical men have not ascertained the character of the disease. Almost all die of the black vomit, and very few that have died, have had more than three or four days' illness.

"Oh that the dispensations of providence may be sanctified to all our souls."

The death of the Chief Justice, mentioned in the above extract, was a severe blow to the cause of Africa. He was well known and esteemed as the friend of every Christian and benevolent work. "The day he died," said Vaughan, "was a day of general mourning and lamentation. His house was filled with people, I should think that upwards of 2,000 people attended his funeral; it had a grand and awful appearance, for there were but few coloured people down whose cheeks tears of sorrow did not stream. There was the greatest solemnity and order which I ever remember to have seen on such an occasion. All the military followed the corpse to the grave, where brother Nyländer buried him."

The faith of the Missionaries was severely tried during this awful

* December 3rd 1822. See p. 161.

visitation, the like of which the oldest had not experienced. "I can assure you," writes Nyländer on the 13th of May, "that I have not seen a season like this since I have been in the Colony. I saw a note from a workman in the king's carpenter's shop, wherein he said, 'There is nothing but making of coffins going on in our shop, three and four in a day.' Nothing but a vital sense of oneness with Him who is the resurrection and the life, could avert despondency under such circumstances.

About the middle of April the destroying angel flapped his sable wings for the first time over the Missionary field. James Bunyer, who had arrived on the 9th of January, and was appointed schoolmaster at Freetown, was his first victim. A letter from Mr. Düring dated April 21st, describes his end, he wrote :—

"I saw him last Tuesday the 15th, when he was in a very happy state of mind; with tears rolling down his cheeks, he said, 'I know that the Lord has loved me, but this grieves me, that I have coldness of heart toward Him.' He cherished, at that time, some hope of recovery. On Saturday the 19th, he was thought to be out of danger, he called all present to join him in prayer, which he himself offered up in the most affecting language; in the attempt, however, to sing "Praise God from whom all blessings flow," which he had given out, his strength failed him. He was shortly after seized with convulsions, which bereaved him of his faculties; and on Sunday Morning, about one o'clock, he fell asleep in Christ.

"He was a very consistent young man, and would have no doubt, proved very useful. I preached his funeral sermon, last night to a full congregation, from Isaiah lvii. 2."

The spirit with which this worthy man was entering on his labours is manifested in a letter of his to the Secretary, dated March 14, 1823; little more than a month before the Lord saw fit to summon him from the field which he was only permitted to take possession of—

"On our arrival at Freetown after a very favourable passage of twenty-nine days, Messrs. Johnson, Flood, and the other Missionary friends came out to meet us. We all breakfasted at Mr. Flood's, when the number of Missionary labourers assembled, was twenty-nine; so many friends being at Freetown, was occasioned by the Anniversary having taking place the day before our arrival.

"At Kissey we met with a very kind reception. The arrival of so many fellow-labourers filled the hearts of our brethren with joy and gratitude. The labours of the Society will now be extended far and wide, on account of the number arrived.

"Not having a residence, myself and Mrs. Bunyer went to Leopold. I visited Charlotte, Gloucester, and Regent. Those stations truly

answer the description I had read of them in the Missionary Register when in England. No lover of religion, or of civilization, can view these stations without astonishment. The work of God goes on, also, visibly at Waterloo. I accompanied several of our friends thither, for the purpose of laying the foundation-stone of a Church (which was done by Mr. Reffell,) and forming a branch Association. This being the first Missionary meeting which I had attended, I felt much interested, indeed, I know not how to express my feelings on the occasion. Mr. Wilhelm was so filled with gratitude to God, that he expressed it with tears. All who were present heartily thanked God and took courage, assured that He was fast ripening his purposes of grace toward Africa.

"On Mr. Reffell furnishing me with a house, I commenced my labours in Freetown school, which took place three weeks after my arrival. Brother Vaughan and I, with Mr. Fox, conduct the boys school; and Mrs. Vaughan, Mrs. Bunyer, and Mrs Fox, that of the girls. We should have rejoiced to find them going on more prosperously; but Mr. and Mrs. Fox wanted aid; they were not wanting on their parts, but used all possible diligence. The united labours, now exercised there, will, we trust, have God's blessing upon them, and our weakness be made perfect by Almighty strength. We hope to retain your confidence, and with faithfulness to discharge the trust committed to our care. Brother Vaughan and I alternately attend the adult-school, which is held every day from four to six o'clock, Saturdays and Sundays excepted; Mr. Fox attends when opportunity offers. I visit the hospital, at which place there is a door open for great usefulness: it is generally pretty full.

"Having a good supply of tracts, I visit, every spare opportunity, those who are destitute of them, and distribute them. It pleases God still to continue the blessing of health to me and my wife, several of our friends have fallen a prey to fever since our arrival, but the Lord still holds us up. May we work while it is called to-day, while life and health last; and not in our own strength, but more simply in dependance on the power and teaching of the Holy Spirit.

"We hope that you are well in health, according to the will of God; we fail not to remember you, dear Sir, with all our other friends, at the footstool of infinite mercy, assured that we shall be remembered in return."

The Rev. W. H. Schemel, who came out in the same ship with Bunyer, soon followed him to the grave. His removal from the Colony had been advised by two medical men on the 20th of March. Their certificate on that occasion, was highly honourable to the christian character of their patient. "We recommend," they wrote, "Mr. Sche-

mel's return by an early ship; and as his attachment to the cause in which he is engaged, is such that he will only resign it with his life, we should suggest that the climate of the Mediterranean, India, or New Holland, is best calculated for him. We can promise no recovery, and only a deceptive amelioration while he remains here; as the sudden transitions from heat to cold, and other local circumstances, are directly the reverse of being favourable to him."

His return, however, though decided on, was not to take place. On the 19th of April he was seized with apoplexy, repeated attacks of which brought him to the grave. He died on the 25th of April. An extract from his correspondence will show that he was prepared for usefulness, if it had been the design of his Master to employ him.

"I commenced a regular course of study. In the morning I translate a chapter of the epistle to the Ephesians from the Greek; and have begun with the assistance of the best German critics, to write a brief explanation of the epistle. In the afternoon, I either write sermons or translate Psalms out of the Hebrew. These employments afford me many pleasures; and I often think—How delightful will it be to be able to instruct one of those African youths, who will be entrusted to my care, in the sacred languages, and in the elements of christian theology. Yet I will not too confidently look forward, for then I shall prepare for myself disappointments."

Delirium having accompanied the fever of which he died, little can be said of his last moments; when however a lucid interval was allowed him, he expressed a confident hope in the work of his Redeemer.

In the order of time we are brought to the recital of the saddest event of this disastrous period—the death of the Rev. William Johnson, the faithful and successful pastor of Regent. We feel satisfied that this melancholy announcement will awaken emotions of no common regret in the breast of the reader, who has we trust learned by this time to venerate the name, and love the character of this christian man. His wife's departure for England, with Mr. and Mrs. Düring, has been mentioned, but the hope of benefit to her health from the change had not been realized. Poor Johnson heard with deep concern that her life hung as it were by a thread, and he conceived an earnest desire to behold the partner of his earthly vicissitudes and heavenly hopes, once more before their final separation in this world. He had also some business of a domestic nature, requiring his presence in Hanover, his native country; accordingly he sought and obtained permission from the Committee to make another voyage to England, and he embarked the day after poor Schemel's death, the 26th of April, 1823, in the "Betsy and Anne"—the same vessel in which Düring and his family had returned to the Colony. The infant daughter of Mr. and Mrs. Düring was committed to his care, their only surviving child,

they having lost their son, a fine child, between two and three years old, a few days before. A young native woman, one of Johnson's communicants, accompanied them to take care of the child: a circumstance providentially ordered, as appeared in the sequel.

Mr. Johnson embarked in apparently the soundest health, but on the third day of sailing, the seeds of the fatal disease, which he must have carried with him on board, began to exhibit their effects. The day after which, Wednesday, the fever increased so that he began to anticipate the worst. On Thursday a blister was applied to his chest without any favourable result. On Friday the disease had made such progress that he could not turn in the bed:—the cough now came on, and he suffered much from the black vomit. "I think I cannot live," he observed to his weeping attendant.

On Saturday, May the 3rd, he had intervals of delirium, during which he called on David Noah, his faithful native assistant at Regent, and on his faithful friend Düring, saying that he wished to tell them all that he had to say before he died. When composed, he expressed an earnest wish to see his wife, and spoke encouragingly to his poor convert, who waited on him with the tenderest solicitude, striving to calm her fears and directing her how to proceed on her arrival in London. He asked her to read to him the twenty-third psalm, 'when,' said she, afterwards relating these melancholy particulars, 'I had read it, he said to me, 'I am going to die—pray for me,' 'I prayed the Lord Jesus,' she added, 'to take him the right way.' He afterwards charged her to take good care of Mr. Düring's little girl, and to desire the Society to send a good minister to Regent's Town, as quickly as possible, or the people would be left in darkness. 'If,' said he, 'I am not able to go back, you must tell David Noah to do his duty; for if Noah say, 'Because massa dead, I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven.' His last intelligible words were, 'I cannot live, God calls me and I shall go to Him this night.' His prediction was fulfilled; that night he meekly resigned his spirit into the hands of that beloved Saviour, of whose cause he was so eminent a champion, and through whom he had achieved so many a brilliant triumph over the brutalizing arts of Satan, even in that enemy's favourite domain.

Just after his embarkation, he had addressed a letter to his colored people, exhorting them to continue in the grace of God; so anxiously did he at all times regard the work which the Lord had given him to do; and in his dying moments, he did not forget the many claimants on his paternal affection, whom he was about to leave behind him,—Like Moses, he desired that "the Lord would set a man over the congregation, who might go out before them, and who might go in before them, and who might lead them out, and who might bring

them in, that the congregation of the Lord might not be as sheep, which have no shepherd," * assured on his own part of that "crown of righteousness which the Lord, the Righteous Judge, had prepared for him, and for all that love his appearing." †

We can raise no more appropriate memorial of this departed saint, than the introduction here of a short sketch of his early life, and the circumstances attending his connexion with the Church Missionary Society, presented by himself to the Committee in reply to the instruction conveyed to him and his brother missionaries, Nov. 19, 1819, on the occasion of their being dismissed to their several stations, when he was about to return to Sierra Leone after his visit to England. In the course of the instructions delivered to the African missionaries, the Committee, addressing themselves particularly to Mr. Johnson, said:

"You, Mr. Johnson, will resume your station with joy. The affection of your people will alleviate in some measure, the pain which you and Mrs. Johnson naturally feel at the necessity of her remaining for a time in this country, for the restoration of her health:‡

"The Committee have been much refreshed by the communications which they have had with you; and have derived from the information which your residence in Africa has enabled you to give them, a much better view than they could otherwise have had of the actual state of the mission.

"They would take this opportunity of returning you the thanks of the Society, for your indefatigable exertions; and of expressing their cordial approval of that Christian simplicity and zeal with which you have preached to the negroes of your congregation, Christ, and him crucified. To other missionaries, you have furnished an example of that course of proceeding with the negroes, which it pleases God to bless to their highest and greatest good: and the success which He has vouchsafed to your labours, will be abundant encouragement to you to persevere."

Mr. Johnson's reply was as follows:

"As I have been for several years connected with the Society, and have laboured for three years, through the grace of God, with success, among the liberated negroes at Regent's Town, in the Colony of Sierra Leone, I shall, in behalf of myself and the friends who are proceeding with me to Africa, reply to the instructions which have been now delivered to us.

"It may be desirable that I should first state somewhat of the course, through which it has pleased God to lead me.

"I left my father's house, and my native country (which is Han-

* Numbers xxvii. 16, 17. † 2 Tim. iv. 8.

‡ At his earnest request this arrangement was afterwards abandoned, and she returned with her husband to Africa.

over,) ignorant of real religion. In that state I came to London; and lived there, in the common courses of the world, till the year 1812, when it pleased God to bring me into many outward difficulties, and to overrule them for my spiritual good. Having heard that Divine service was held at the German Chapel in the Savoy, every Monday and Friday evening, I purposed to go on the following Friday; when the day came, I went thither, almost in despair on account of my sins. Mr. Lehman, a missionary of the United Brethren, gave an exhortation that evening. He explained the love of Jesus in dying for sinners; and stood, with open arms, exclaiming—'Is there a sinner here, full of sin, and ready to sink under it, I bid, in the name of Jesus, such an one to come to Him; for he has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This gracious invitation was what I stood in need of. I was enabled to cast my burden before the Lord; and I found peace, I trust, through His precious blood. I went home quite another man. Many passages of Scripture occurred to my mind; and I felt surprised that I should have learned them by heart when young, and many times repeated them, and yet never considered what they contained.

"From that time, I began to attend Missionary and Bible Meetings. In November, 1813, I attended a meeting, held on the occasion of three missionaries being dismissed to their labours. When one of them opened the feelings of his mind, I was greatly struck to find his were much like mine; and, on his stating what induced him to go abroad as a missionary, I felt strongly, at the moment, what the Saviour had done for me, and how great was the misery of the heathen. I was greatly overcome, and gave free course to the feelings of my heart, saying at the time, 'Here am I, Lord; send me, if it be thy holy will.'

"After this I had no rest, till I offered myself as a Missionary: but I had many doubts, on account of my inability and imperfect acquaintance with the English language, whether I could be admitted. In the beginning of 1815, I was received by the Society: but my doubts and fears much increased, from the apprehension that I should still labour in vain. I had, however, at times, encouragement from that promise—'My grace is sufficient for thee.'

"At length the time of our departure came; and I was again much distressed, on account of the place of our destination. Sierra Leone appeared always a very dark spot to me. I had continually read the Missionary Register, but saw, as yet, no fruit at that place. Nothing but death and misery appeared before me. However, when this was the case, I was again mercifully supported by that promise, 'I will bring the blind by a way which they know not, &c.' This passage and the one before mentioned comforted me, and caused me to proceed cheerfully to Sierra Leone. It is now four years since I left this

country for Sierra Leone. When I arrived, I found Mr. Bickersteth there; he appointed me to a place then called Hogbrook, now Regent's Town. I confess that when I arrived, though I had heard much of the misery of the heathen, I never could have imagined that they were so wretched, and so cruelly treated by slave-dealers, as I found the poor creatures liberated from the slave-ships had been. Many were very ill, from having been packed so close in those vessels; six or eight died daily; others bore the marks of the slave-trader's whip; so that the whole was a most distressing sight. I felt indeed, so discouraged, that if it had been possible to withdraw, I believe I should have done so. This sight at once brought me very low, I had been much depressed at sea, on account of the many dear Christian friends whom I had left behind: but now it appeared to me as if I were cast out of the world, with misery all around me, and no Christian communion. Even now, when I reflect on the situation which I was then in, I cannot help admiring the goodness of my Merciful Redeemer, for sustaining me in the hour of trial. I was enabled to carry all my troubles to the throne of grace; and, through reading and meditation, I found my mind encouraged to persevere. I was held up by the word of God. He enabled me to go on: those passages—'My grace is sufficient for thee,' and 'My strength is made perfect in weakness,' still upheld me in this trying hour.

"When I first went among the negroes, after I had armed myself with the Bible, I told them why I came; I was not come to use them cruelly, as they had been before used: but I was come to tell them how they might be saved, and enjoy eternal happiness through the death of Jesus Christ. They gave little heed to me, though I visited them from day to day; and to my great mortification, on Sunday only nine hearers came, and these almost naked! I was much discouraged; however, I went on the next week, and told them again why I came, and tried to persuade them to come and hear God's word; and that if they desired to learn to read God's book, the Bible, I would instruct them. The following Sunday, more came than my cottage would hold: and afterwards we were obliged to leave the house for a shed. The next morning I opened school, as I had told them on Sunday, at nine o'clock in the morning; and to my surprise, but it was a pleasant surprise, I was so happy as to see ninety boys, and fifty girls, and thirty-six adults. I was at a loss how to begin with so many, they had never seen a book, and having such a large number at once, I knew not what to do. However, I selected twelve of the most promising looking boys, and taught them the four first letters according to Bell's system. When they knew these, I divided them into twelve classes, and made one teach each class. When they had taught their respective classes, I taught those boys four other letters, till they had

surmounted the whole alphabet; and in a twelvemonth, some could read a little in the Testament and Bible.

"Many times, when I had warned the people to flee from the wrath to come, and take refuge in a crucified Saviour, I had after service the great mortification of visits from some of my hearers, either to be paid for attending, or to receive something on some other account. Against this I set my face, and constantly spoke against such sort of requests.

"My labours increased, as more negroes arrived from slave-vessels; I had now to provide for 1,000 individuals, to whom I had to issue rations twice a week; and thus I was so much tried, that I was many times on the point of giving up all: but the prospect of bringing some to the knowledge of Christ enabled me to endure. I continued speaking to as many as came, morning and evening, and three times on Sundays; but saw no signs of real conversion to God. I thought again, that all would be in vain. The rains were now very severe; this increased my trouble; but in that dreary time, I received some letters both from the Society and from other friends, which greatly comforted and encouraged me. Meanwhile, the people improved much in outward things, and became industrious. Such as had lived in forests and bushes, came and begged a lot in the town; the streets were regularly laid out, and houses built. They had then few clothes; but they began to work hard in order to procure them, to appear in on Sundays. On the whole, they made, in twelve months, a progress which astonished many who visited us.

"A Church had been building, which when finished, contained 500 persons. It was filled as soon as opened; it was then enlarged for 700; and was again filled as soon as opened. One Sunday, the Governor, seeing no room in the Church, said, 'We must take one end of the Church down and make it as large again.' This was done, and it now contains 1300 people; and for two years, it has been crowded every Sunday three times a day. A great progress was undoubtedly made, which was very gratifying, but still there was no satisfactory evidence of conversion to God; and I was tempted to think my labour in vain. I made it a subject of earnest prayer, that God would give me, if but one soul, I should then say, with Simeon of old, "Lord! now lettest Thou Thy servant depart in peace, for mine eyes have seen thy salvation."

"One evening, when I had been praying, and was much cast down, a young man followed me, and said, 'Massa, me want to speak about my heart.' I asked him what he had to say about his heart. 'For some time, Massa, three weeks, my heart bad too much. When I lie down, or get up, or eat, or drink, me think about sins committed in my own country, and sins since me came Regent's Town; and me

don't know what to do.' I found what his wants were, and thanked God that I was enabled to point him to "the Lamb of God which taketh away the sins of the world." He rejoiced and wept very much; and has continued to this day, so far as I know, to shew forth a conduct and conversation to the praise and glory of God. I went home, and thanked God that he had heard my prayer.

"In the following week, several more came. One woman was much distressed, and wept, and said she had two hearts which troubled her so much, that she did not know what to do. One was the new heart, that told her all things that she had ever been doing. The same heart told her that she must go to Jesus Christ, and tell Him all her sins, as she had heard at Church; but her old heart told her, never mind, God no save black man, but white man. How know He died for black man? Her new heart said, Go, cry to Him and ask. Old heart tell me, do my work first, fetch water, make fire, wash, and then go pray. When work done, then me forget to pray. I don't know what to do.' I read to her the seventh chapter to the Romans, and shewed her that the apostle Paul felt the same things, and spoke of two principles in man. When I came to the verse, "Oh wretched man that I am, who shall deliver me from the body of this death?" she said, 'Ah Massa, that me—me no know what to do.' I added the words of St. Paul, "I thank God, through Jesus Christ," and explained to her the love of Christ, how he died for sinners like her; she burst into tears, and has continued ever since, so far as I know, to follow her Saviour.

"I might mention many such instances, did time permit. Soon after, on a Sunday, twenty-one adults, one boy, and three infants were baptized. From that time, great were my encouragements: yet not without trials, from frequent illness, deaths on every side, and disappointments concerning some who set out with great zeal, but soon turned again into their former courses. All these trials have been the means of humbling me, and I have now reason to thank God for every cross that he has been pleased to lay upon me.

"From time to time, I admitted such to baptism and the Lord's Supper, as shewed, in their life and conversation, that Divine grace had begun its work in their hearts. When I left, on the 23rd of April, there were 263 communicants; and on Easter Sunday, I baptized 110 adults and 6 infants, and administered the Lord's Supper to 253 blacks and 4 whites, including myself. As soon as the people felt the power of religion in their hearts, they desired that their countrymen should know the same; some would go into the woods, in the week-days, and read to them passages in the Bible; and, early on Sunday mornings, they would go and tell their country-men what the Lord had done for their souls. They were thus the instruments of bringing many to

Regent's Town to hear the gospel. The Lord's Day is kept among us in this manner. At six o'clock, we meet for family prayer. Then the twelve older communicants go and visit the sick: and if they know any place where the people do not attend, they go and invite them to come to Divine service. At ten, the bell rings, but it is often of no use, the church being filled by half past nine: at half past ten, the bell rings again; when we begin the service, by singing a hymn, after which I read the morning prayers. All are present when I read the exhortation. I have never, or very seldom, observed one individual to come in after it. Then, another hymn, then after a short prayer, the sermon,. At three o'clock, and again at seven, all attend public worship, I rarely miss any of them, all are in the habit of attending—husband—wife, and children—leaving their houses locked up. Between the service, the families sometimes by themselves, and at others several families together, are employed in singing and prayer, and this in every quarter of the town. After evening service they retire to their houses; and I have, many times, heard singing in the town till even past midnight.

"On week-days, we have family prayer, morning and evening, in the church: and never less than 500 attend, sometimes 900, or it is full. After evening service, an adult school is held till nine, when they return to family duties.

"My feelings on resuming my labours, differ in some respects from those with which I first went to Africa. I have not to go to a people altogether in heathen darkness; but my business is now, not only 'to turn from darkness to light,' but to 'build up' the people of God 'in their most holy faith:' and 'Who is sufficient for these things? All our sufficiency is of God.'

"I am going out, I trust, in the same spirit in which I went four years ago—leaning entirely on the strength of the Lord. The climate, it is true, is still very unhealthy, and some of my dearest friends and brethren in the Lord have fallen victims to it since my departure; but, by the grace of God, none of these things move me. I am ready to go to Sierra Leone, and die there for the name of the Lord Jesus; and, while I am speaking thus, I doubt not but I speak the language of the friends who are about to accompany me. Who indeed, can read the animating reports of the departure of our brethren and sisters in the faith, without being encouraged, instead of being cast down. We go then, in the name of the Lord; determined, by his grace, to know nothing among men save Jesus Christ and him crucified."

As a sequel to the above, we insert the last quarterly Report presented by this devoted servant of God, to his assembled brethren, the Missionaries and Chaplains of the Colony—on Lady-Day, 1823.

" Dear brethren—grace to you and peace from God our Father and from the Lord Jesus Christ.

" Again it has pleased the Lord our God to spare us to labor in His vineyard, and to prosper us in the work of love which He has given us to do. It is true, I have suffered, and continue to suffer much from ophthalmia; but I trust that even this is among the 'all things' that 'shall work together for good.'

" As it respects Regent's Town, the work of the Lord is proceeding as before. Divine service has been regularly attended by the communicants and the other inhabitants: the schools continue to improve. We have had several additions to our congregation and the schools, by the arrivals of slave-vessels; and our population now amounts to upward of 2000 persons. The people behave quietly and orderly, so that we have very few palavers, indeed less than ever before.

" I stated, in my last, that we had fifty candidates under trial and instruction, for the holy ordinance of baptism, one of them, a woman, has since died in the faith; and another, a man, has been excluded for improper conduct: the remaining forty-eight, will, if it please our gracious God, be baptized on Easter-Sunday. The youths in the seminary continue to 'walk worthy of their high vocation wherewith they are called.' They have made considerable progress in their studies, and promise well for future usefulness; indeed their conduct is such, that I think it my duty to notice it in my present Report.

The number of scholars is as follows:—

Boys residing in the school-house	195	
Boys residing with their parents	56	
		251
Girls residing in the school-house	180	
Girls residing with their parents	50	
		230
Men's evening-school		551
Women's evening-school		20
Christian Institution		27
Total scholars		1079

" There are 710 persons who can read.

" The number of the communicants, with the addition of the forty-eight candidates mentioned above, will be about 450.

" Our last anniversary of the Regent's Town Branch Missionary Association was very interesting. The collection after the meeting amounted to £10 : 6 : 0½. The new people receive half rice and half

cocoa, or cassada; since October last, 7470 bushels of cassada, and 1421 bushels of cocoa have been issued; and there is now enough in the people's farms to supply them with half rations throughout the year.

"The new road to the sea is nearly completed. Some of the people have begun to trade in the country; one canoe has been purchased, and another hired for that purpose: one man has already delivered two tons and sixteen bushels of rice. The fishery has commenced, and promises to become a permanent benefit to the town. May the God of Abraham, of Isaac, and of Jacob, the Triune and our covenant Jehovah, be praised for His continual mercies toward us, in carrying on this glorious work. And may He be pleased to keep us humble at the foot of the cross."

Several letters from African Christians addressed to their beloved pastor, arrived in England before intelligence of his death reached the colony. These all breathed a spirit of the liveliest attachment to him and ardent longing for his return. They speak of the prosperous condition of Regent's Town, and the attention of Mr. Norman to the spiritual interests of its people. We regret that want of space compels us to omit these valuable documents—one or two extracts however, we must find room for as a specimen of them all. One of the native teachers wrote thus:

"DEAR AND REV. SIR,

"I have sent these few lines to you, for I have not much words to write at this time, and therefore I only write about myself and the people. My wish is to serve the Lord Jesus Christ, and to follow Him, but my own heart is so deceitful that I sometimes cry out like St. Paul, 'O wretched man that I am, who shall deliver me from this body of sin and death!' And when I consider that beyond the grave comes the judgment, I am afraid, but I pray, and hope that the Lord who has helped me will still help, for He is faithful to His promises. My wife is very sorry that she did not shake hands with you before you go, and she begs you to forgive her because she did not know the time you went; and give her love to Mrs. Johnson.

"Since you been gone, the people are very quiet and steady; and plenty come to Church and are attentive. The candidates too, go on well.

"I hope the Lord may keep you, and bring you back again, and Mrs. Johnson. Give my love to her and all the good people in England."

One of the students in the Institution thus wrote:

"May God bring you back to us in safety if it be His will, to preach Christ's unsearchable riches to us sinners, and may all the good people in England, who are very much concerned for Africa, pray for

the time when she shall be delivered out of her ignorance; and may you remember us in your prayers! Tell Mr. Pratt and Mr. Bickersteth, and all the Society, we thank them heartily for all their goodness to us; and we pray that God may reward them. May God Almighty help you, and prosper you in all your journey, and I pray that the Lord may give you utterance to speak boldly in His name, that it may be the means of stirring up the good people in England to come to the help of the Lord, to the help of the Lord against the mighty, for the harvest truly is plenteous, but the labourers are few. I am sure if the good people of England knew what a wretched state the people of Africa are in, they would come over and help us."

'Blessed are the dead that die in the Lord.' He that was the happy instrument of turning many to righteousness, departed in peace. He had 'fought the good fight—he had finished his course—he had kept the faith'—to him doubtless it shall be given to shine as a star of the first magnitude for ever and ever. May our last end be like his.

We are yet far from having done with the dismal task of tracing the finger of death. We are next to behold the Rev. Samuel Flood, first Colonial Chaplain, within his ruthless grasp. It had been decided that Mr. and Mrs. Flood, having resided for upwards of three years in Africa, should enjoy a short sojourn in Europe for the benefit of Mrs. Flood's health, which had been failing. Accordingly they embarked for England on Saturday the 3rd of May, the day on which dear Johnson breathed his last.

"Mr. Flood had been attacked with fever the day before they set sail, and was consequently indisposed at starting, but it was hoped that the sea air would restore him. In the councils of Infinite Wisdom, however, another issue was determined. Mrs. Flood subsequently furnished a brief narrative of the occurrences on board, preceding her husband's decease. We shall make it the medium of communicating the melancholy event.

"As soon as we got on board, my husband was obliged to go to bed. The next day, Sunday, I thought him somewhat better, though the fever was not abated. He did not complain of any pain; nor did I think that he apprehended any danger till Monday morning, when I heard him giving directions to a young man whom we brought with us, respecting some things which he wished him to attend to in case of his death. I immediately said to him, I am afraid you apprehend some danger, and expressed my hope that he would tell me what he thought of himself. He said, 'It is impossible to say how the fever may terminate; but I think this sickness is unto death;' and added, that I must prepare for the worst, and hope for the best. He endeavoured to console me with many precious promises, and said, 'I

am assured that the Lord will not forsake you '—reminding me of his goodness to us during the last three years. He said, 'I know if the Lord is about to take me, it will be for my good and His own glory.' I could perceive that he was gradually growing weaker, and that no hope could be entertained of his recovery. He said, 'Forget not to pray for me: perhaps the Lord may hear prayer, and add a few years to my life.' On Tuesday morning between one and two o'clock, he was seized with a hiccough, which is a presage of death. I requested therefore, to be taken to him; as I was anxious to know the state of his mind in the prospect of his departure. I asked him how he felt himself: he said, 'I know I am going.' I then asked, 'Are you happy?' he answered, 'At times, my sins, both of omission and commission, distress me; but I trust, that, through the merits of my Saviour, all will be well.' Seeing me much affected, he desired me not to weep; and said that the Lord would be my husband, and that we should be separated but for a short time. He then took my hands between his own (which were as cold as death) and prayed most affectionately and fervently that the Lord would support me, and be with me in all my trials. His faith appeared strong in the promises, particularly those that are applicable to the widow. After praying that the Lord would be with him, and conduct him safely through the dark valley of the shadow of death, he took a final leave of me.

"For several hours after, he was somewhat delirious. All that he said referred to the people among whom he had laboured, and was expressive of earnest desires for their salvation.

"Having been removed from him to another part of the vessel, he inquired for me several times, a few hours before he died: and always expressed his confidence that the Lord would be my refuge and strength, and a present help in trouble. He was asked, would he wish to see me again, but said, No, he thought it better that I was removed.

"He died about half-past six on Tuesday morning, the 6th of May, three days after we went on board."

Mr. Flood possessed the true spirit of a Missionary, and although not immediately in connexion with the Society, he was always ready to fulfil his task as an apostle to the perishing millions of Africa. His meat was to do the will of his heavenly Father, and to finish his work; much as he needed rest, and longed for the temporary refreshment of kindred and home, he would joyfully have submitted to any indication of the Divine will in reference to his continuance at his post. On the 15th of March preceding his departure he wrote:—

"I can truly say that no inducement would draw us from this place, if we supposed that we should therein be acting contrary to the will of our heavenly Father. He has caused His goodness so to abound

toward us, that it would be the height of ingratitude in us to do anything, or to act in any way concerning ourselves that would displease Him. We do love Him, we trust, and therefore we study conformity to His will. Permit us then to solicit at this time, a special interest in your prayers. Pray that He will prevent us with His grace and Spirit; that He will be every thing to us while homeward bound, and that he will conduct us safely to our desired haven."

The Rev. Henry Palmer, second Chaplain of the colony, had been for some years in the army previous to his entering the ministry, and in his military capacity had resided in various climates, which gave him a great advantage over his brethren in Sierra Leone; his constitution having become inured to the great change which Europeans must submit to in that respect on the western coast of Africa, where they are not only scorched by a tropical sun, but subject to sudden transitions of climate, most inimical to the human frame.* Under ordinary circumstances there was every reason to expect that Mr. Palmer's constitution would, with the Divine blessing, have long resisted the vicissitudes of African temperature, and a protracted career of usefulness been vouchsafed to him from on high, but all human calculations are vain; the direful fever then desolating the coast exposed the fallacy of man's reasonings. Mr. Palmer, who in a letter from Freetown, dated the second of May, was said to be exerting himself to supply Mr. Flood's place during the absence of the latter, was numbered with the dead on the eighth. In a day or two after Mr. Flood's departure he caught the fever:—

"Our dear Mr. Palmer," wrote Norman, schoolmaster of Regent, "was taken ill on Sunday, May the 3rd, while preaching from John xvii. 1, 'Father! the hour is come!' He went however through the whole service and afterward administered the sacrament. In the evening he came up to my house, where Mrs. Palmer was staying. He was then in a burning fever, and appeared much alarmed. He observed soon after he came in, that he believed if he never had another opportunity of speaking to his congregation, he had then faithfully declared the truth. He repeated the words 'Father! the hour is come,' with peculiar solemnity and was much affected. We had no apprehension of danger till Wednesday morning, when we found that he had the black vomit; consequently had no hope of his recovery. Mrs. Norman apprised Mrs. Palmer of this, and Dr. Shower confirmed the afflicting information. She received it with Christian fortitude, and immediately communicated it to Mr. Palmer. He was rather surprised, but soon recollected himself, and prayed that the will of the Lord might be done. His disorder was of such a nature as made it impossible for him to speak much, but what he said

* See pp. 8, 9, of the preceding volume.

shewed that his treasure was in heaven, that his hope and confidence were in Christ. He was often heard to say, 'Christ is precious,' and to utter similar expressions. He was very frequent in prayer till about about six hours before his death, when he was generally in a stupor. About an hour before he died, Mrs. Palmer sent for me, and we prayed by his side. Mrs. Palmer afterwards repeated the twenty-third Psalm, when he opened his eyes, smiled, and soon after expired, at eleven o'clock in the evening of the 7th of May. He was buried the next day at Regent; such of the brethren as could come attended, with the native teachers, the youths in the seminary, and many of the elder communicants."

"He died," adds his afflicted widow, "trusting in the blood which cleanseth from all sin. Oh how he has laboured for his Lord, since he came to this land of darkness! and now he has entered into rest.

"At Regent's Town where he died, that blessed, highly-blessed place, he is buried."

"There cannot be a more honourable death," said Nylander, "than that of the late Mr. Palmer. Had he died in the battle of Waterloo when he fought there, he would have died as a brave soldier, in the service of his king and country, and his death would have been counted honourable; but here he died in the battle which he had begun to fight in the service of the King of kings and the Lord of lords; and nothing less than a crown of eternal glory which fadeth not away is his reward."

We have now recorded the fall of five soldiers of the cross, in the arms of eternal victory. They were all married men, and at the time of Mr. Palmer's removal a melancholy society of four newly-made widows, (Mrs. Flood being in England,) attested the perils of Missionary enterprise, and the sincerity of Missionary zeal. Within less than a month all four had been happy wives, and some of them were looking forward to be happy mothers. Their earthly path was now desolate, their prospect dreary, but as they did not come to Africa leaning only on their human supports, when these failed them they were not utterly cast down. One of them out of the depth of her affliction could say, and doubtless the others could echo her sentiments:—

"He who cannot err, whose love to his people never can fail, has seen fit to take my beloved husband to himself. And can I reply against God! I cannot—I will not. It is well, the hour was come, and His name was glorified. Oh may I still glorify my God—convinced that this is one of those ALL things that shall work together for good. God is a very present help in trouble. Such have I found Him; and as His promises are sure, such shall I find him."

Mr. Palmer having departed on the 8th of May, on the 10th

Mrs. Palmer removed from Regent, where he died, to Freetown, and was there received with every mark of the kindest sympathy into the house of Lieutenant Colonel Sutherland. The whole of the last week in this month she lay under fever, but as the disorder assumed a somewhat remittent character, great hopes of a favorable termination were entertained. The narrative of subsequent events will be given in the language of Mr. Philip Vaughan, schoolmaster at Freetown. In a letter to the Secretary, dated Freetown, June 11, 1823 he said :—

"On Saturday, May the 31st, I spent much time with her (Mrs. Palmer,) in assisting her to settle her accounts. We had much profitable conversation, she appeared to have strong impressions (and indeed said so,) upon her mind, that her time on earth would be but short. Eternity seemed present to her view. Her conversation was principally on death, judgment, and eternity. She told me that she had no desire of abiding any longer in this vain world, which was now nothing to her; but, like the Apostle, she had a great desire to depart and be with Christ; nevertheless she wished to lie submissive in the hands of her God, and was entirely resigned to His sovereign will; and all her wish was, that the will of God might be done. She said, death had no terrors, as Jesus had taken away the sting; and though she felt much from inward conflict, she had nothing to fear, because her blessed Saviour, whose sufferings were far greater than ever hers had been, had not only delivered her from the power of Satan, but would deliver her in the hour of death and in the day of judgment; it was, therefore, with the greatest joy that she looked forward to the immediate presence of God, who had loved her with an everlasting love, and would never leave nor forsake her."

Mr. Vaughan was desirous that Mrs. Palmer should address a few parting words to his wife, in a book which Mrs. Vaughan kept for purposes of that nature. This record manifests very strikingly, as Mr. Vaughan observes, "her resignation to the will of God, her sure and certain hope of glory, her comfort and support in the promises, her unshaken confidence in her Saviour, and her full submission to the Divine dispensations."

"Freetown, May 31, 1823. Though I am very unfit to write, yet, as you request a few words I will endeavour to comply: I feel, my dear Mrs. Vaughan, that they will probably be the last: and do I wish that they should not? No! I would not linger here an hour after that appointed by God for my quitting this body of sin and death; nor would I depart an hour sooner than that, to avoid much suffering. I AM SURE HE WILL DO WELL; I fear not death! sinner as I am, I have a sure and certain hope of a glorious resurrection. 'The blood of Jesus Christ cleanseth from all sin:' the assurance of this was my husband's support in his last hours. Oh my dear Mrs. Vaughan, you know how

to sympathise with me in trials—trials that are common to missionaries; but, in this, the trial of my soul, you cannot at all feel for me. He was, indeed, all that my heart could wish. How did he labour and suffer for his Master—his beloved Saviour; 'Set not your affections on things below,' needs to be continually sounded in our ears, and oh, let these words DWELL in our heart; you may yet be called to suffer as I do: your soul may be disquieted within you, and cast down; but you will not be forsaken; as sure as Jesus is Jehovah, so surely will you find all that strength which is promised in His word;—glory to His grace, that one so vile as I have found Him all to me. It is true I want the society of him who was all my earthly joy; but I will not utter one wish to have him here: he is in glory; and could I desire him to associate with all that is inglorious? Besides, the hour was come: his Father's name was glorified, according to his own purpose; and that satisfies every murmur. May you and your husband hold each other as loans, with every precious gift that our God may bestow upon you. It is a trying and awful time; but fear not: it is for Jesus that we suffer, and surely we cannot refuse. 'Rejoice evermore—in all things give thanks.' I find it very contrary to the flesh to thank God for removing my husband: but I know that He, who has enabled me sometimes to do so, will still continue His grace. I have found the latter verses of the viii. of Romans, with the xxiiird and xlvith Psalms, great treasures: but, I can only say, 'Search the Scriptures.'

"May the precious blessing of Numbers vi. 24, &c. be your portion! Farewell. Anne Palmer."

Mr. Vaughan gives the following account of the departing hours of this Christian woman:—

"On Sunday morning, June the 1st, Mrs. Vaughan and I called to see her; she had violent fever, and was therefore not able to say much; as she reached out her hand and pressed ours, she said, 'The will of the Lord be done! I am quite resigned to it.' I then quoted some of the most applicable promises I could think of: directing her to look to Jesus, and to consider what He suffered for the joy that was set before Him; she said, 'I do: oh I do; He is my all, He is my all, and in all! I have none other to look to. The promises that you have mentioned, with the smiles of Jesus, will sweeten the bitter waters of Marah.' I then asked her if Christ was precious as in former times—'O yes, yes! if possible, more so. O my dear Saviour, in thee is all my hope—my stay—my trust; I long to see Thee face to face; nevertheless, not my will, but thine be done.' We then took our leave of her; commending her to the care of Him who is good, a strong hold in the day of trouble, and who knoweth them that trust in Him.'

"The following morning, Dr. Shower called to inform us, that on the Sunday night, she was delivered of a still-born child, but was as well as could be expected: and he had great hopes that she would soon be enabled to return to England. On Monday night, the fever returned, and she became much worse: the fever continued increasing till noon on Wednesday, when she became delirious, and almost unmanageable; she spoke much about her dear husband and child. In a few hours after, she became speechless and insensible; and continued in this state till her departure. She appeared very calm and free from pain, the whole of this time; and on Friday night, June 6th, at a quarter past eight o'clock, fell asleep in Christ. Happy soul! her pilgrimage is ended. She rests from all her severe conflicts and sorrows, her troubles and her sins. Her age was only twenty years.

"As she expressed a wish to me to be buried, if she should die here, by the side of her husband and child, I wrote to brother Norman, requesting him to send some men down to convey the corpse to Regent, which he did on the Saturday.

"Thus have I endeavoured to give you a brief account of the latter days of our departed sister: she was a most devoted Christian, and bore her severe afflictions with the greatest fortitude and submission to the Divine will. Colonel and Mrs. Sutherland could not have shewn greater kindness to Mrs. Palmer had she been their own daughter."

Little did Mr. Vaughan think, when he was collecting for his wife the dying thoughts of his Christian sister, how soon the object of his conjugal solicitude would herself be placed in a position to realize the experience thus communicated. On the 11th of June, just five days after Mrs. Palmer's removal, Mrs. Vaughan complained of pains in her limbs; and, towards night, was seized with violent vomiting, which was succeeded by decided symptons of the malignant fever which had already proved so fatal. For a couple of days she rallied a little, but, towards evening on the 14th, she became much worse. At that time her mind was in a most heavenly state. In the morning she said, among other things, "I feel thankful that God has by His holy Spirit raised us up with Christ, and that He has latterly enabled me to see more clearly that 'vanity, vanity,' is stamped upon all created things, and that they are all 'vexation of spirit.' Nothing can do us good or bring glory to God, that does not lead us to a crucified Saviour: but I have great reason to lament and mourn over the coldness and deadness of my evil heart. Jesus crucified is the Christian's great theme in this world, and redeeming love will be his everlasting song in the world to come. Ah this is a song that even angels will not be able to sing!"

On the night of the 16th, she was so ill that her husband thought she could not survive till morning. She declared she had no fear of death, and no desire to live—quoting from Young.

> "Were death denied, poor man would live in vain;
> Were death denied, poor man would live a fool.
> Heav'n wept, that man may smile;
> Heav'n bled, that man may never die."

With such assurances she strove to comfort her husband, who the next day asked her if she would not wish to return to her native air. She replied, "O no by no means, for it is for Christ's sake that I am come here, and I only lament that I am not enabled to do more for the good of souls. I know it is He who has brought me hither; therefore He will give me health, strength, and life to do what He has appointed for me to do in Africa, and I have nothing else to desire, nor do I fear any thing, because my God lives and reigns here the same as He does in England." He asked her whether she was not sorry that she had come to Africa? "Why should I be sorry," she replied, "when I believe I have done the will of God."

On the 19th and 20th there was an evident amendment in her state, during which she spoke much of the spread of gospel truth among the heathen. However, on the 21st she was much worse, though still enabled to speak with considerable animation on eternal things, and to express her untiring confidence in Christ. On the 24th she experienced symptoms of her approaching confinement; and, on the 25th, gave birth to a still-born child. We must allow her afflicted husband to describe the closing scene.

"About twelve o'clock she said to me, I do not think there can be any expectation of my living long. Well, I am quite resigned to God's will, Jesus is far more precious than ever I felt Him before, I do feel a great desire to go to Him, I do hope I shall soon go. 'Jesus, let me to thy bosom fly!' Oh I never felt so exceedingly happy before, Jesus is my all and in all!"

"I told her that the medical men still entertained hopes of her recovery. 'Oh!' she said, 'I am sorry to hear that; but, O Lord! pardon my impatience; but I have no desire to recover, or even to live long; don't grieve for me, Jesus is my prophet, priest, and king, therefore I have nothing to fear; No, not death itself, for he is no longer the king of terrors, but a messenger of peace.'

"About four o'clock, while in conversation with her, I discovered that my dearest wife was dying, and was obliged to quit the room to give vent to my feelings. Before I could speak, on my return, she said, 'Why do you grieve so?' and clasping her arms round my neck, added, 'I am very happy, though I now know I am dying. I have no fear, I feel Jesus very precious; you should therefore, rather re-

joice with me that I am going from a world of wickedness to one of happiness. "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." I feel more happy than words can express.' I asked, 'Do you think the Saviour will be with you as you pass through this dark valley?' She replied, 'I know he will, for the Lord is my shepherd,' repeating the whole Psalm, and then adding, 'The last clause is the crowning mercy of all.' 'Well,' I said, 'the Lord has heard your prayer, and has nearly granted you your heart's desire, for you now really are dying.' 'Yes,' she replied, 'I am, thank God, I am.'

"I then asked many questions respecting her confidence in her God and Saviour. There did not appear to be a single doubt or fear on her mind as to her future happiness. She said that the Tempter would, at times, endeavour to harass her; 'but I know,' she added, 'in whom I have believed, and I know that the eternal God is my refuge, and underneath me are his everlasting arms. Nothing can separate me from the love of Christ. He will never leave me nor forsake me. Oh, when shall I die to vanity, pain, death? When shall I die? When shall I live for ever?' Some time afterward she cried out, referring to the beginning of the third chapter to the Colossians. 'There is my security, there is my hope; and had I no other promise than that, it would cheer and comfort me. How great is my security, for I know that my life is hid with Christ in God.' I asked her if she would wish to make any alteration in the arrangements on which we had before agreed. 'No,' she said, 'I am happy to think that I have now nothing to do, but like Moses, to go up into the Mount, leave the world behind me, gently close my eyes, and fall asleep in my Redeemer, who I know liveth, and whom I long to see.' I asked her if she felt much pain or inward conflict; she said, 'No, thank God I am free from both.' I asked if she had anything more that she wished me to say to any one, 'Yes, give my dying love to my mother, sisters, and all my friends in Africa, in Hereford, and in London. Tell them all to trust more simply to Jesus, for they will find him faithful. "He will change this vile body, that it may be like unto His glorious body." Oh! how glorious!—my life is hid with Christ in God, and when Christ, who is my life, shall appear, I shall appear with Him in glory.'

"About an hour before she departed she embraced me and said, 'I shall soon bid you a short farewell, but we shall meet again. May God ever bless you; Oh how I long, Jesus, I long to go; comfort my dearest husband.' She then pressed me to her, kissed me, and said, 'I am nearly in heaven, farewell, and may God ever bless you, my dearest, dearest love.' After this heart-rending farewell, she fell into a composed sleep, but never opened her eyes again, nor even

moved, but thus sweetly fell asleep in Jesus, without a struggle or groan."

Mrs. Bunyer, wife to the schoolmaster of Freetown, who died on 20th of April, being the first among the Missionaries carried off by the present pestilence, did not long survive her husband. She was removed from the scene of her earthly labours on the 22nd of June, trusting, it was hoped, in the merits and sufferings of that blessed Redeemer, for whom she had forsaken home and friends, that she might minister, as a humble handmaid, to the spiritual necessities of His creatures.

The dark catalogue is not yet full. The name of the Rev. C. W. Beckauer must now be added. He arrived in the Colony on the 9th of January, and was appointed to York, which he occupied at the latter end of April, but having taken fever he was obliged to retire to Kent, and did not preach his first sermon at his allotted station until Whitsunday, May the 18th, when he was heard with the greatest attention. On the 24th of June he made his first report to the committee, when he was able to say—

"I believe that the work of the Lord is begun in some of the disbanded soldiers; but being ignorant of the will of God, they do sometimes things which are not at all becoming disciples of Jesus Christ. This experience I have already acquired, that much prayer, patience, and perseverance are required.

"Morning prayer," he added, "is held here very early, viz. half-past-five, or a quarter before six; and evening prayer at seven.

"In the days-chool are fourteen children, mostly boys, and in the evening school sixteen boys.

"Since my arrival I have married four couple, and baptized four children.

"May the Lord bless every attempt to spread the knowledge of His salvation among the people at York; and may He pour down His Holy Spirit, and give them the light of the knowledge of God in Jesus Christ!"

This was written on the 24th of June. On the 29th Mr. Beckley wrote as follows:—

"Having received a note last night, that the Rev. C. Beckauer was very ill, I went, notwithstanding the rain, accompanied by Mrs. Beckley. When we arrived at York, we found Mr. Beckauer had been insensible and in a dying state since twelve o'clock. I spoke several times to him, but he was too far gone; I then prayed. His sufferings were great until a quarter-past-eleven o'clock, when he departed this life. With respect to his immortal soul, I had no doubt but that he left this for a better world; for a more conscientious

Christian I have seldom met with; he was like a child, fearful of taking a step, lest he should fall. The Scripture was the daily rule of his life. I never heard him enter into argument; he always considered it best to leave the word of God as it was. He has left upon the minds of the people of York the character of a Christian indeed."

We have mentioned the return of the Rev. Henry During and his family in January, together with the joyful reception which they met with from their people. On the 12th of February he addressed the following letter to the secretaries—

"I rejoice exceedingly in being permitted to address you from this interesting spot, which I was obliged to quit for a time to my great sorrow.

"The seed of eternal life, which is the Word of the Lord, sown by our instrumentality, though in great weakness, is springing up continually, and bringing forth fruit to the praise of His name. The two or three discourses, which I last preached, just before I left, had a great effect on many of the people; not only on the communicants, but on others, some of whom were admitted to baptism during my absence, and others are now candidates for that ordinance.

"Nothing could give me more comfort and encouragement, than to meet things in a state of which I had not the least expectation: for this greatly adds to my assurance, that the work is not of man, but of the Lord Jehovah: Acts xvi. 6, 7, compare with xviii. 9, 10, 11. The fear that I should probably find few, if any at all, of my people, who had stood fast on the Lord's side, continually harassed me while absent; but thanks be to God, this had no foundation but in the weakness of my faith.

"William Tamba has conducted the whole to my entire satisfaction; and the people seem to like him much: for, as yet, I have not heard a single individual complain of him; but on the contrary, all speak of him with respect."

Of his first Sunday after his return, he writes in his journal:

"According to my former habits, I went to the Church at six o'clock to early morning prayers, at which hour I found the great body of the people assembled. At ten o'clock, the bell was rung for forenoon service; but it was unnecessary, for the Church was full a good while before: I preached from Col. i. 19. but could scarcely proceed, for it was more than my feelings could well bear. In the afternoon William Tamba kept service, and explained Eccles. chap. xi. much to my satisfaction. I preached in the evening from 1 Thess. i. 4—10. when I got on better, being more self-possessed than in the morning. The Church has been full four times to-day: all was attention and everything in the greatest order."

We shall proceed to lay before our readers a few extracts from this journal—the last which this exemplary man and minister ever penned. Shall we not hear it read at the last day? May our study of it now cause us to recognize it then with joy, and not with grief!

"Jan. 27. I could scarcely do any thing else than hear people talk to me: either of what great things the Lord had done for them, or in complaining of their distress on account of their sins. This being really the case, who will say that this is not the work of the Holy Ghost: seeing that it is He alone, who convinces of sin, and afterward comforts His people by leading them to taste the things of Christ? After four o'clock I assembled the candidates for private instruction, and was much pleased with their ready answers to my questions.

"Jan. 29. This day has been similar to Monday. A poor fellow, a sawyer, had been teazed and provoked by another for a length of time, till at last, his patience, which was admired by several, failed. He answered the insults offered by the other, and they fell into a quarrel. He came this evening, in consequence, after service, nearly broken-hearted for what he had done, supposing it almost an unpardonable sin. He begged me to send for the other man, in order to make up the quarrel in my presence, 'otherwise,' said he, 'suppose the Lord take away my life this night, I fear too much: for I shall go to hell for that.' The other man came, and, being also sorry for his misdemeanor; a reconciliation took place without any trouble. The sawyer is a communicant, the other is not. Oh that all who call themselves Christians were of such an excellent mind.

"Jan. 31. The people still continue coming in numbers: another striking instance of tenderness of conscience and the power of the Word of God was evidenced, this evening, by two women, who had given way to words, in their momentary passion; both came after evening service, and both were afraid to bring the matter forward. I guessed what they wanted, as I had heard something about it; and therefore brought it forward myself. At first, each seemed to justify herself, which made it rather difficult to reconcile them. I endeavoured to convince them, that they were both in fault: that both had done the same thing, and consequently both were guilty of the same sin: they still seemed to doubt whether it was really so, at last I took up the Bible and gave it to one of them, desiring her to read Matt. vi. 14, 15, no sooner had she read, but she burst into tears—frankly confessed her fault, and instantly desired the other to forgive her, though the other had been the first offender; this so much affected the other, that a most cordial reconciliation took place immediately.

"Feb. 9, Sunday. Preached in the forenoon from Matt. xvi. 13—18. on Christ, the object of our faith, as necessary to salvation. I. It is not a historical, but an experimental faith, that can give us an as-

surance of Christ's Godhead and Almighty power to save—II. This faith is the gift of God. (v. 17.)—III. The blessedness of those who can say, 'I know in whom I have believed.' In the evening, I preached from John xx. 13. on the character of those who have been brought to a saving knowledge of the Lord Jesus. I. The knowledge that Mary Magdalene had of Christ was experimental; whence all her tenderness and anxiety. (Luke viii. 2. Mark xvi. 9. Song iii. 1—3)—II. If her knowledge of Christ had been merely historical, she, no doubt would have manifested the greatest indifference, like all nominal professors, described in Song v. 9.

"After service, I was surrounded by people, some rejoicing, and others in distress. One man said, 'Oh Massa, to-day I find my heart.' How do you find your heart? Had you no heart before?—'Yes, but that always sleep same like some person that is dead.'—What do you mean by your heart being dead or alive? I have a heart too; but that is always alive to do bad, never to do good. 'Well, Massa, I hope you pardon me: I can't talk same you talk.' Well then, talk as well as you can. 'This morning, soon, at first prayers, when you pray, that other heart in me got big, big! Water run out of my eyes. That same thing I want, you pray for; when I come home, I sit down upon my bed, and at once I remember the first verse of the twenty-third Psalm, Oh that make me glad. When Church-time come, I was troubled, because my heart feel lazy: but when you preach, that trouble go away again; and I feel glad again, because all what you say belong to me. So my heart stand.'

"March 14. Expounded in the evening, at Gloucester, Acts xiii. 15—37. After service, I was called to visit some sick communicants. In the first house, I found both husband and wife sick. I am sorry, said I, to see you both in such a state. 'Ah Massa, what for you feel sorrow, I no feel sorrow, I am glad; and nothing troubles me no more, my body feel pain all over, but that's good for me; yes, I know by that, that my Father loves me, and makes me so glad. This now makes three nights no sleep come in my eyes; one time my heart want to grumble, but directly, one thought strike me—Remember Job! he have plenty sores, and he no stand so. Then I feel so ashamed of myself; first, that thought trouble me much; and by and bye, my sin come before me: I was so troubled, no more live in my heart. Then I begin to think of my awful state; I say in my heart, what a miserable sinner I am; if the Lord cut me off just now, I must go to hell for true. Then something tell me, suppose you was true Christian, you can't stand so; it is of no more use for you to pray: the Lord can't hear your prayer no more; because your sins are too great. But Massa, that same time when all that trouble live upon me, I remember what you say, long time ago, when you preach from them words,

'But Zion said, the Lord, hath forsaken me, and my Lord hath forgotten me.' (Is. xlix. 14, 15.) You say, sometime our unbelieving heart will say, the Lord hath now left me: He will no more have mercy: He hath forgotten to be gracious any more —and at another time, or perhaps at the same, the Devil will whisper, there is no help for you, your sins are so great, that God cannot pardon them, &c.: but remember, that your heart is deceitful above all things and desperately wicked, and that the Devil is a liar from the beginning. That same time I could say, that is true, it is nothing what my heart say or what the Devil say: the Lord Jesus say, 'I came not to call the righteous, but sinners to repentance.' And again 'I am come to seek and to save that which was lost.' This word, Massa, take all at one time my trouble from me, my heart began to be glad, no more water run from my eyes. And then I think again on what you say last Sunday, partieularly in the evening.' Here he repeated the heads of my discourse—'When I think about that, and what a poor blind sinner I was, and that the Lord save me from that blindness, I can say no more than this, for true God love me with everlasting love. I can't say what I feel in my heart.' He burst into a flood of tears, and I with him. After some time, he said, 'Before time, I fear to die, when sickness catch me; but now I can say, Jesus has died for me; and that same thing which the Lord Jesus has appointed for me, is good for me, even if I must die to-night.' His wife was much in the same state of mind, with this exception, that she was more solicitous for her two little boys, whom she most earnestly recommended to me to take care of, in case she should die. I spoke to them, and to as many as were in the house, for some time; for, on such occasions, there are always plenty of people present, especially if they hear that I am sent for.

"I then went to another, a single man, who also was very ill. When I entered his house, he exclaimed, as soon as he saw me, 'O Massa, I am glad to see you, I hope you have some good word for me, for I am poor; I don't know how my heart stand this time, no more trouble live upon me, I fear I only belong to them people, who build them houses upon the sand.' Are you sensible, said I, that you are a sinner that must perish without Christ for ever? 'Oh yes, if the Lord Jesus don't save me, I shall perish; because when I look upon all things in this world, all that can't save my soul; my sin too great. Massa, I am very glad that you have come; but suppose you can see my heart in what fashion it stand now, you can't come to me, because my heart is too wicked. Yes, that word in the eighth chapter of Acts, belongs to me: since that time you talk about that man Simon, no more,—fear come upon me; for true, since that sick, I always think on that—'Thou hast neither part nor lot in this matter, because thy

heart is not right in the sight of God.' But, said I, how can you compare yourself to that Simon?—for if that man had felt that he was a sinner, he could not have offered money to the Apostle for the gift of the Holy Ghost. Could you act in the same way as that man did? 'No, Massa, I have nothing to give.' Yes, I said, you have something to give, for the Lord says, in His word, 'My son, give me thine heart;' and blessed be the name of the Lord, He does not say, first make thy heart good: no, He says, Give me thy heart, which yet is deceitful above all things, and desperately wicked; and then, 'let us reason together, and though thy sins be as scarlet, they shall be as white as snow.' 'Yes, me glad to do this, but my wicked heart won't let me. Plenty time my heart stand like people when they quarrel. And since last rainy season, that fashion my country-people stand in trouble me very much. Same time you go to England last year, plenty sore live on my feet: by and bye, I want to go to the hospital; but one day, my country people from Rubees,' a small native town between Wellington and Hastings, 'come to see me: they tell me, witch give me that sickness, and suppose me pay them, they want to make country fashion,' that is, a superstitious ceremony. 'When I hear them talk of witch palaver and them country fashion, my heart feel so sorry for them: no more,—water run out of my eyes: I don't know what to do. Then I tell them, I no want your medicine: that fashion you talk no good: I want to trust in the Lord Jesus Christ—He can make me well if He pleases to-day. No, me no want your fashion, and me no want your medicine. Then they go away; and, two days after that, I go to the hospital. By and bye, my foot get well, and the chicken-pox catch me; then the doctor send me to Fourah Bay, and they put me in the house of one white man that shot himself two years ago. That same time me live in that house, I see every thing look gay, then I think, what use now this fine house to that man? He dead now, and other people live here; and by and bye, they die too, and must leave it again, and so every thing in this world stand. When I think about all this, I remember what you preach same year Mr. Johnson go to England—"Arise ye, and depart, for this is not your rest." Yes, it is no use for man to put his heart upon things of this world. I ask myself, that same time, what thing is there you like best past the Lord Jesus Christ. When I think about all them things that live here, I stand like stranger—no more—the Lord Jesus Christ can do me good; and suppose that I know that I belong to him, that is best, past every thing.' He said much more, but it is impossible to remember all, for what I have stated is merely an outline.

"I could wish to put down on the spot what they say on such occasions; but were I to attempt it, they would be afraid, and would not be able to speak another word.

"March 30, Easter-Sunday. Was very much confused on account of both my children being dangerously sick. My poor little boy, who had been taken with the fever on Friday, was seized with violent spasms this morning. I read the prayers, and preached from Matt. xxviii. 11—15. This was the day appointed for baptizing the candidates; twenty-five adults having given, in their several examinations, full proof of their sincerity, so far as man can judge, were baptized, and afterward admitted to the Lord's Supper, which I administered to 127 communicants. The occasion was truly solemn; and for a time, I lost all my sorrows. Five infants also were baptized."

The following extract from a letter written by this excellent man on the 17th of June, was the harbinger of dismal tidings to the African church.

"I have been severely ill! obstruction was followed by inflammation, which I thought would have put a stop to my earthly existence; but through the upholding hand of our God, I am still spared, and am in some measure enabled to attend to my duties. For the first time since the 11th of May, when I administered the Lord's Supper at Regent's, I held service here twice last Sunday, with the assistance of William Tamba, who has been here every Sunday during my illness. He is quite restored; which is a mercy to us, as he is continually wanted somewhere or other."

The sufferings of the pastor drew forth in richest harmony, the christian sympathies of the flock. The gracious hand that dealt the blow, provided a consolation such as His afflicted servant could well appreciate, and to enjoy which he felt he could gladly dispense with exemption from mere bodily pain and weakness. The soul was refreshed and strengthened, and though his outward man was perishing, he felt his inward man renewed by such scenes as the following, from day to day; he thus records the circumstances attending his illness.

"Never have I experienced more excruciating pain, but never felt more peace and comfort! Oh the blessedness of true religion, when its genuine efficacy is experienced! It is indeed an easy yoke and a light burden, when Christ the Head speaks peace to the suffering members.

"But while I have hinted at my personal affliction, I must not forget the conduct of our people; as it will throw farther light on their progress. During the whole time of my sickness, which all knew to be of a serious nature, the whole under my care were particularly distressed about it; and all the communicants of Regent's both sympathized with those here and felt for me; and their joint prayers and supplications for me were almost incessant.

"When my disease had come to a crisis, which was on the 2nd of

June, toward evening I was seized with agonizing pain in the bowels, and a strong palpitation of the heart, which made me breathe with extreme difficulty: this was very soon known, and in a little time, the bed-room and piazza were filled chiefly with the communicants, all viewing me as certainly dying. No distressful howling noise, as practised by their brethren in their natural state, was heard, but silent tears were seen running down their cheeks in great abundance, while the more hardy vented their grief in sighs and groans: the sight was too much for me. I desired to remove at least so far that I could not see them, and said to those near me, 'I take it very kind of you that you feel for me in my distress, but you only increase my pain when I see you so; for which reason I wish you would stand in the piazza, where I cannot see you.' But, as some went out, others came in; I was, therefore, obliged to give way to them. One man who seemed to have been thinking of what I had said, came close to the bed, and said, very feelingly, 'Massa, don't drive us away. We come to see what we can do for you. Suppose you tell us to fetch doctor from town, we can go and carry him up quick, suppose he no have horse to ride.' 'Ah,' said I, 'no earthly doctor can help me, if the Lord Jesus Christ does not. The only thing that is left for you and I, is to fly to Him in our trouble. I should be obliged to you, if you would pray with me:' No sooner had I uttered these words than all were instantly on their knees, like soldiers well exercised in the use of their arms! Many times have I felt the power of prayer; but to a season like this I had been a stranger until now; and I believe all the people, too, were very deeply impressed as well as myself.

"Another event brought also great comfort and satisfaction to my mind, during my illness; this was, the remarkably good behaviour of the people, both here and at Regent's. Never, I am fully authorised to say, did practical religion shine more brightly among our people, than in the last two months, nor did they sympathize with me only, but equally with other suffering servants of the Society, nor did they stop here; but every respectable European, who fell a victim to the yellow fever, was lamented by them, and I have heard them pray for those whom they knew to be ill with equal simplicity and earnestness. These, my dear Sirs, are evidences of the power of grace which need no comment; they speak volumes to every christian mind.

"Farewell; and remember us in your continual prayers; we never fail to remember you."

On the 9th of August, a letter was written to the Secretaries by Mr. Nyländer, which confirmed the worst fears of poor During's friends. We extract a passage:—

"Brother During seems to be at the point of death. We held a

special meeting on the subject on the 7th; when a certificate of the principal medical gentlemen was read, stating that Brother Düring is labouring under a dropsical affection of the abdomen, together with a generally diseased state of the viscera of that cavity, which it appears is no longer capable of performing its usual functions; and that to proceed to Europe as soon as possible affords the only prospect of recovery. A brig sails to-morrow, but all the places having been engaged, brother Düring could not be sent by her. There is a ship to sail in two or three weeks' time: should brother Düring, who is now in a state of great pain and weakness, be spared so long, he will sail in her."

On the last day of August, Mr. and Mrs. Düring embarked in the "Hadlow" for England—that vessel never reached her destined port, and it was soon felt that she went down with all on board, in one of those fearful gales with which the English channel was visited at the beginning of November 1823. Thus sunk in the mighty waters two faithful servants of the Friend of sinners. The Lord had need of them in that perishing vessel, and what effects their conversation and example had upon the immortal souls so soon to be plunged into eternity, the last great day alone will discover. As for themselves, Christ Jesus was their ark, bearing their spirits upward above the angry deep. They had fronted undismayed the withering blast of an African pestilence, and they did not shrink before the terrors of a devouring sea. Their work was done—their conflict over, and so the heavenly pilot brought them to their desired haven.

When Mr. Düring was in England, he furnished the Committee with a sketch of the origin and progress of the work under his care at Gloucester. We feel the time has arrived for the insertion of this interesting document. Let it occupy a niche in the African church, as a tablet to the memory of one of its departed saints.

"On first seeing the negroes brought from the hold of slave-ships in which they had been confined, I was greatly discouraged. I had indeed heard something of their deplorable condition, but it may truly be said, that no one who has lived in a civilized country can form an adequate idea of the misery of these our poor fellow creatures. I was first appointed to Leicester Mountain, then a station under the Society. On going thither, my heart was almost broken, for I had a better opportunity of inquiring into their real state, and soon found, that if I did not become every thing to them, I could have but little hope of benefitting them. Most of them were sick with the dysentery, or had large ulcers: and many died; but my greatest difficulty with them at first was, that they mistook every act of kindness for a certain sign of their being sold again as soon as cured: and, owing to their ignorance, and the continual cruel usage which they had endured, it

was the hardest thing to persuade them to the contrary. Notwithstanding, however, these and other trials, I became so completely settled, that it was a new trial to me, when I was called upon to leave them, and to undertake the settlement now called Gloucester.

"Here begins a new scene, a retrospect of which calls forth my warmest gratitude.

"The first day that I went to the spot, I took a cutlass with me: but not knowing what use I could make of it, I had a mind to send it back by one of the boys which were with me, but the boy seemed unwilling to go back; I resolved to take it in my hand, as it would serve instead of a walking-stick, and was in the end glad enough that I had it, for I had to cut my way through many places until I arrived at the spot fixed upon, where I found 107 individuals lately rescued from the chains of the slave-trade, and sent into this forest with an European who had to manage them until I took charge of them.

"It was on the 18th of December 1816, that I was sent there: about two chain's square had been opened; the bushes and trees having been cut down by those who were able to do a little work; two huts had been erected, the one half covered and the other half not at all; so that the sick were neither sheltered from the sun by day, nor from the heavy dews by night. Preparations were now to be made for convenient houses, against the ensuing rains; but how to set about it with expedition I knew not: the few who were able to work were obliged to do everything, the rest appeared like skeletons, moved about by machinery! Discouraging as my case was, I was not willing to give up the thought, that this might become an asylum for these and others of the forlorn sons of Africa, at which some of them at least, would with gratitude remember their benefactors, and praise God, who had put into the hearts of his servants to rescue them from the hands of cruel men, and to devise means for their good. This thought continually encouraged me to persevere.

"I soon got room enough to build fourteen houses, besides one for myself and one for a school; those for the people were comfortable enough, but mine and the school being of a larger construction than the natives had been used to, they were not able to make them water-proof; when the rains therefore fully set in, we were indeed sheltered from the wind, but were obliged to eat our victuals, to sit and to walk about under an umbrella, even in the house, when it rained; and, in order to keep our bed dry, I was obliged to build a roof over it within a roof.

"In this state, however, of continual exposure to wet and damp, I escaped every sickness; so that I was two years entirely well. This mercy has always armed me against despair, in the worst of seasons; for the Lord who preserved me in this difficult and dangerous situa-

tion, is able still to preserve and keep me in every other danger; not that I would be presumptuous, and expose myself to danger where there is no necessity; but, where it may be unavoidable, as it was with me at that time, let me ever trust Him, and not be afraid. But the instruction of the ignorant in the way of salvation, was that for which I had chiefly come to Africa; and, urgent as our other duties were, this was not to be neglected. The first point to which I bent my attention, with a view to our higher end, was the observance of the Sabbath-day; the first time I spoke to my poor people on this subject, there were only three who in some measure understood me, and were able to explain to the others what I had said. Soon after this I commenced evening school. When I had got a little on with this plan, I began to keep morning and evening service, and three times every Sunday; most of the people shewed at first, great aversion to this, but by little and little, this died away, and our assemblies were more frequently and regularly attended by a good many. When I had been scarcely six months among them, I found some few began to be concerned for the salvation of their souls. My joy was inexpressibly great; my toils and labour and dangers were now richly rewarded; I thought myself the happiest man in the world, and have been able to thank my God ever since, for having brought me, by His good providence, to Africa. When I had been about a full year on the spot, I had eight communicants, who had all, to the moment of my leaving them, stood the test, and proved that the Gospel is indeed 'the power of God unto salvation to every one that believeth,' and had been real ornaments to that faith which they profess.

"In the end of 1817, more wood was cleared away, and more houses for the people built; the foundation of the superintendant's dwelling-house was laid; and a rice store, thirty feet by eighteen, was begun and finished in less than two months. It may appear extraordinary that Africans, who had hardly become used to their tools as masons, should be so expeditious; but any one who knows what an effect true religion has on the mind of an African, will no longer wonder, for six of the masons employed at that work were communicants. But this was not all, for the dwelling-house, the foundation of which had been previously laid, was also forward enough for me to live in by the time when the fall of the rains of 1818 set in; and in the latter end of July of the same year all the mason's work was done. When I saw what the workmen could do, I set about planning the Church, to which the Governor readily gave his sanction; and in consequence the foundation of St. Andrew's Church was laid in the latter end of September 1818; the building is seventy-six feet by forty-two, with two galleries all along; and will hold conveniently 1500 persons; it was opened for divine service in June 1820. As soon as the masons had

finished their work on the Church, the foundation of a female school-house was laid, seventy feet by twenty-five; this is also finished, and both buildings are in daily use. My next plan is a school for the boys, of the same dimensions; and then the chief buildings will be finished at this place; which I heartily desire, for I am quite tired of all the headaches, and groans, and sleepless nights, which those that we have erected caused me; at the same time, I cannot review the whole without expressing my warmest gratitude to the Lord, who enabled me to do what I have done."

We cannot refrain from inserting here the last letter written by this eminent Christian, which is a true portraiture of the man. It was penned a few days before the 'Hadlow' set sail, and is addressed to Mr. and Mrs. Norman, schoolmaster and schoolmistress of Regent.

"*August* 25, 1823.

"DEAR BROTHER AND SISTER,

"Through much pain last Saturday, I was not able then to answer the very kind and affectionate letter of my dear sister in Christ and in the bonds of the gospel, and though the weather this morning is not in my favour, yet I cannot forbear writing.

"The first tidings of recovery on the part of dear Mrs. Norman made me pour out praises and thanksgiving; as her severe attack had made me to supplicate our God, who hears and answers prayer, for her recovery. But her letter was much more to that effect, and what makes me always to rejoice is when I have evidence that affliction is sanctified. If this is the case in truth, then its end is answered; and if so, then, though our affliction for the present be not joyous but grievous, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. How happy are we, when we see the Lord's hand in every thing, even in our severest trials.

"As for the Church, I can only say it is well for her that her keeping is not left in the hands of man, whose breath is in his nostrils; but with Him, whose name is Lord of lords, and King of kings; yea, happy for every believer, that his own spiritual life is not left in his own hands. I can speak for myself in that case, that if mine had been committed to me thirteen years ago, I should have lost it as many times as I could breathe in that number of years. But no! blessed be God, it is in Christ's hands; yea, it is hid in Him."

On Mr. and Mrs. During's departure, William Tamba was put in charge of Gloucester, and Mrs. Renner from Kent, in care of the females,—Mark Joseph Tamba, also taken into the Society's service, was appointed to assist. At Michaelmas, William Tamba furnished the following report to the missionaries:—

"Dear brethren in the Lord,

"I have not much to say to you, for you know the feelings and troubles of the mind. I can only say, the will of the Lord be done. I have no doubt God will carry on His work. I am but a poor black man; but God is no respecter of persons. At present, there are 127 communicants and 14 candidates; prayer is kept morning and evening, at which the people attend regularly. The day-school girls are 80, and the boys 72; the women in the evening-schools 20, and the men 80; making in all 252.

"May the Lord carry on his work in our hearts through Jesus Christ our Lord. Amen."

At Christmas Tamba reported the number of communicants at 135, and the candidates 14; with 198 in the schools. Every Sunday he said the church was quite full, the people were very quiet. The veteran Nyländer had superintended all.

On Mr. Johnson's separation from his flock, Mr. and Mrs. Norman were appointed to the charge of Regent, under the superintendance of Düring, from whose letter to Johnson, dated June 17, it appears that Norman had succeeded in engaging the affection and respect of the people. He mentions with much regret, that four native christians, one of whom was a communicant, had been found in a state of intoxication; this was owing to two men having begun to sell rum secretly. This painful matter was strictly investigated by Mr. Düring, and the offenders were suspended. With this exception, the conduct of the people continued most exemplary. David Noah had a severe fit of illness, but the Lord spared his valuable life for the work to which He had called and adapted him.

In August, the congregation in the church exceeded 2000 who were in constant attendance. The schools were considerably reduced by small-pox, marriages, and the apprenticing of boys out to trades. At Christmas, the number of scholars in all was 984. The communicants amounted to 450.

In the early part of the summer quarter, both Norman and his wife suffered severely from sickness; and during that time, the corpses of five of the missionary labourers lay in their house. "Yet," said Norman, "in the midst of these afflictions God has supported us by His grace; so that 'as our trials abounded, His consolations did much more abound.'"

On the 8th of September, intelligence of the death of Messrs. Flood and Johnson, reached the Colony; with what effect may be conceived. It filled the residents of all descriptions with dismay. The removal of Mr. Johnson especially, was a blow for which they were totally unprepared, and it was felt to be as severe as it was unexpected.

The communication of the melancholy event to the people of

Regent, Mr. Johnson's own dear people, devolved on Norman. The circumstances attending the painful task must be related by himself.

"In the early part of September," he writes, "I received information by letters from the Society, of the death, on the 3rd of May, of our dear brother Johnson. When the letters arrived, I was engaged in reading Milner's Church History, with the native teachers, and the elder boys of the Christian Institution. When I had read the letters, I informed them that their minister was dead. They were all greatly affected, and especially David Noah. The information soon spread over the town, and in a few minutes our house was crowded with weeping inquirers.

"I endeavoured to comfort them by telling them that he was certainly taken away for his and for their good—that he had finished his work, and had gone to receive his everlasting reward—that God would not even now forsake them, but would still be gracious to them—that they ought to be very thankful that God had spared him so long, while many missionaries had been cut off in a short time after they had commenced their work—and that the only way in which they could testify their gratitude to God, was by bearing the trial with christian patience and meekness, and their love to their late minister by attending to the instructions which he had for seven years given them. I then told them to go home and beg of God grace to bear the trial as became them, and promised to read the letters to them in the Church at evening service. They then begged that I would not leave them. I told them I would not while I was able to stand up to teach them, unless they were provided with another teacher.

"In the evening the church was crowded. Before I began the service I spoke to them, and begged them not to make any noise, as I knew it was an African custom to cry aloud when they had lost a friend. I told them that the christian manner of bearing a trial was with patience and silent submission to God, who had a right to do as he pleased.

"The congregation then sang the following hymn:—

Dear refuge of my weary soul!
On Thee when sorrows rise,
On Thee when waves of trouble roll,
My fainting hope relies.

To Thee I tell each rising grief,
For thou alone canst heal;
Thy word can bring me sure relief
For every pain I feel.

Hast thou not bid me seek thy face
And shall I seek in vain?
And can the ear of sovereign grace,
Be deaf when I complain?

No, still the ear of sovereign grace
Attends the mourner's prayer,
Oh! may I ever find access
To breathe my sorrows there.

Thy mercy-seat is open still,
Here let my soul retreat;
With humble hope attend Thy will
And wait beneath thy feet.

"The passage of scripture which came in course for our consideration this evening was, John viii. 12—19. I dwelt more particularly on the twelfth verse. Afterwards I read the letters which had been received. All were remarkably attentive and quiet.

"We then sang the following hymn, well known and much used among the people there; attention having been frequently called to it by their deceased minister.

In every trouble sharp and strong,
My soul to Jesus flies;
My anchor-hold is firm in Him
When swelling billows rise.

His comforts bear my spirits up,
I trust a faithful God;
The sure foundation of my hope
Is in my Saviour's blood.

Loud Hallelujahs I will sing
To my Redeemer's name;
In joy and sorrow, life and death,
His love is still the same.

"Knowing the strength of African feeling, I was much astonished at the behaviour of the people. Not a word or sob was heard in the church after service, but all was silent grief.

"The Saturday evening after, many persons attended the weekly meeting—six of them spoke, and in a most feeling manner adverted to the death of their late pastor. I give the substance of one of these addresses:—

"With respect to the death of our dear minister Mr. Johnson, I can say this is a great trial, because I loved him. It was through his instrumentality that I was brought from darkness to light; but God had a right to take him away when he pleased. We thought too much of Mr. Johnson, though he was a good man, and God will not suffer us to put confidence in any but the Lord Jesus Christ. My dear brethren, I think God took him away because we looked more to Mr. Johnson than we did to the Lord Jesus. I hope, my dear brethren, this trial will make us all to trust more to the Lord Jesus, for He alone can

save us—He alone is the light of the world. Let us go to Him and beg him to sanctify this trial to us, and let us shew that we do indeed love our dear minister by doing what he told us."

Norman communicated to the people of Gloucester, the suspicion entertained that their valued pastor had perished at sea. His information was received with every demonstration of sorrow, and full evidence was afforded of the sincere affection which these christian natives entertained for one who had laboured so faithfully and successfully among them.

Upon the removal of Mr. and Mrs. Bunyer, and Mrs. Vaughan, Mr. Vaughan was the only European teacher in the Freetown schools left. Mrs. Schemel having lost her husband, was afterwards placed in charge of the girl's school, and George Fox and his wife continued their assistance as native teachers. The attendance at these schools varied at different seasons, the smallest being at Midsummer, when the number was 491, and the largest at Christmas, it being then 527.

The advantages yet enjoyed by these schools were still further diminished by the death of Mr. Vaughan, on the 26th of November, he having survived his excellent wife just five months. He died at Freetown after an illness of about ten days—prepared to meet his God and Saviour, upon whom his heart was fixed, and in whose service he laboured with unwearied zeal. While free from intervals of delirium, he expressed a longing to depart and be with Christ, evidently feeling happy in anticipation of the change which awaited him. The affectionate regret of all his brethren accompanied him to his grave.

Two of the vacancies in the Freetown schools occasioned by death, were filled up by the arrival of Mr. and Mrs. John Pope, on the first of December. Their appointment to these schools was agreed on at a meeting of the missionaries on the 2nd. But while two labourers were thus added to the mission, two others were withdrawn in the persons of Mr. and Mrs. Norman, whose confirmed ill health compelled them to abandon the work for the present, and return home. The embarrassments occasioned by the loss of missionaries in the course of this year were very severely felt. Even before the death of Vaughan, and the departure of Mr. and Mrs. Norman, Nylander complained of the deserted state of the mission. He says, in a letter to the Secretaries, dated Nov. 21, 1823:—

"Though I have to relate no deaths in the mission, yet I have to call your attention once more to its distressed state.

"Brother Norman has been dangerously ill, and so has Mrs. Norman. Brother Norman is ill in bed now, and has kept his bed two days. It is the united opinion of the medical gentlemen that Mr. Norman should return to England as soon as possible, and what will then become of

Regent, Gloucester, and the Institution? I have been to Regent twice since brother Düring left; and each time administered the Sacrament to about 400 communicants; including the people of Gloucester, who came to Regent on those occasions. I have also administered the Sacrament at Charlotte, where the communicants from Leopold joined us. Once a month I likewise attend the church at Freetown; so that I am but one Sunday in the month with my own people. Brother Vaughan reads prayers at Freetown on Lord's day; and then usually visits Gloucester, and spends the remainder of the day with the people there; but at present even this is prevented."

It is not to be wondered at, that under such unfavourable circumstances something like anarchy began to manifest itself in the comparatively neglected villages. Even Regent—the reader will sigh to learn the fact—Regent shewed symptoms of disorder. With what pain must that good man Nyländer, have penned the following:—

"About 100 men met together at Regent, refused to work, and actually engaged in battle; several were wounded; and even Mr. Norman received blows with sticks and stones, and was carried home. They were, however subdued by superior force; and about fifty of them arrested and punished according to law: among these, I am sorry to say, were some to whom I administered the sacrament of the Lord's Supper on the Sunday before. I was present at the examination of the rioters. No blame was attached to Mr. Norman. The rebels said to the Chief Justice, or before him and the council, 'Mr. Norman is a good man, never done us any harm.'

It was evident that a nursing-father was much needed for these babes in Christ, who it was scarcely to be expected had yet learned to walk alone.

Some of the villages were providentially exempted from the disasters of the year; for example, Charlotte still enjoyed the pious labours of Taylor and his wife. At Michaelmas 1823, the pupils in the schools, both children and adults, amounted to 258. At Christmas, this number was diminished to 127, the decrease being chiefly owing to marriages among the elder girls. Of the evening school, toward the close of the year, Taylor had to complain that he had great difficulty in prevailing on the adults to attend, nor did they assign any cause, only they appeared determined not to be taught.

In secular industry the inhabitants could scarcely be excelled. In three quarters of a year, the sum of £307 : 10 : 1. had been received from government for cassada and cocoa, and much more remained to be sold. "The difference," wrote Taylor, "in the appearance of the place in a temporal view, is indeed great. It may well be said, the wilderness blossoms as the rose. Instead of a large forest, are now to be seen a large town of about 250 houses, with school-houses for

both sexes, a large tract of land under cultivation, and every convenience of civilized life; and now to crown the whole, a Church is begun to be erected for the worship of God. Oh that I could say, the moral aspect was as pleasing to the view of the Christian. Alas! but few yet know that Saviour, whom to know is life eternal."

At Kissey, the veteran Nyländer still held out amidst many discouragements arising principally from ill-health, and the distraction of a divided superintendance. Kissey, Freetown, Gloucester, Regent, Wellington—all enjoyed his solicitude, and claimed his occasional services. No wonder then, all were indifferently attended to, and all suffered. The attendance at the Church here, was about 700, and the communicants numbered from twenty-five to thirty. The schools were attended by about 880 children, but between apprenticeship and marriages, they went on, Nyländer said, only indifferently. Here, as at Charlotte, the evening adult-school was in a declining state. Some comfort, however, was derived from the prayer meetings. "The Lord," wrote Nylander, "continues to be with us at our Church and prayer-meetings; which latter are still held on Wednesday and Saturday evenings, and are attended by about fifteen men and twenty-two women. Some of our communicants, who, like the Galatians 'did run well,' have left off being wise: and like Demas, have gone after the things of this world. I hope to admit to baptism next quarter four promising young men and two women. Our monthly missionary prayer-meeting is regularly attended, and we collect at it upwards of £3. per month."

Two native assistants, George Thomas and John Bannah, laboured here very acceptably.

Regarding Waterloo, which was attended to by Mr. and Mrs. Lisk and the native assistant W. Lawrence, Wilhelm wrote at Christmas:

"I feel thankful in testifying to you, at the close of this year of peculiarly afflictive visitation in this colony, that the people of Waterloo, both young and old, have had through the mercy of God, the means of instruction and of grace and salvation, continued to them. Though it was a very sickly season throughout this year for us Europeans in this station as well as in others, yet our sickness did not materially interrupt us in the work of the Lord. The schools have been well attended, especially the boys' school, considerable progress having been made in reading, writing and arithmetic. The evening schools are rather in a declining state, most of the mechanics neglecting to attend. The meetings of communicants I have not kept for the last six weeks, some unhappy differences having taken place which are not yet rectified; as however, I can see nothing criminal in the case, I hope that through the mercy of God, charity and union will be restored among us."

On the 12th of February, the foundation-stone of a stone Church dedicated to St. Michael, was laid here by Mr. Reffell in the absence of the Governor. And in the afternoon of the same day a Missionary Association was formed, when the sum of £5 : 11 : 8. was collected.

At Kent, Mr. and Mrs. Beckley (the latter formerly Miss Johnson) laboured with effect, Mrs. Renner having removed to Gloucester. The boys and men's schools were for some time conducted by William Bickersteth, native assistant, but he was afterwards removed to Regent.

A Missionary Association was formed here on the 8th of April, and the sum of £3 : 6 : 8. collected on the occasion. One of the resolutions adopted at the meeting is worthy of being preserved. It declared :

"That this meeting contemplating the great change which has taken place in a few years on this spot, this being once the principal mart for slave-dealers, cannot but feel grateful to Almighty God, that now the glad tidings of salvation are freely proclaimed."

Mr. Beckley was enabled to open a new sphere of usefulness at the Banana islands, which lay off the coast a short distance from Kent. During the last quarter of the year, he had kept service there, generally once a week, and had an attendance of from 60 to 70 persons who seemed anxious for spiritual instruction.

The work at Leopold under the care of Mr. and Mrs. Davey, continued to prosper, so that the building appropriated to public worship was necessarily undergoing enlargement so as to accommodate 1000 persons. No decided marks of a spiritual change had, however, yet appeared, "Although," said Davey, "there are some, of whom we can say, that they are almost Christians."

The contributions to the Society from this place, amounted during the year to £17 : 12 : 6. and the inhabitants had sold to government in the same period, 6112 bushels of cocoa and cassada, for which they received £296 : 18 : 7

The Rev. W. H. Schemel had succeeded William Davis at Bathurst, and laboured there until his decease, when the Rev. John Gerber and Mrs. Gerber removed hither from Kissey. They were assisted in the schools by William Neville, native schoolmaster. When Mr. Gerber arrived, there were 19 communicants, some of these he found it necessary to exclude, but the others became decided in their Christian walk.

The number of scholars at Christmas was 97. The Rev. G. W. E. Metzger and Mrs. Metzger, had attended, with some interruption since January, to the spiritual concerns of Wilberforce, where heathenish practices to some extent still prevailed: but Mr. Metzger was conciliating the affection of the people. At Michaelmas, it was thought advisable that he should reside for a season at Kissey, where he would

enjoy the matured counsel of Nyländer, whose knowledge of all the peculiarities of the Christian work in Sierra Leone, rendered his instructions highly valuable to recently-arrived laborers. Mr. and Mrs. Metzger accordingly removed thither, and proved a great acquisition to the over-worked pastor.

John Sandy continued to be successful at Wellington. His report at Christmas was highly satisfactory to Nyländer. Several men and women were said to be under the influence of religion, and some had applied for baptism.

The Christian Institution now only remains to be noticed. This seminary had suffered severely from the loss of European labourers. Mr. Norman had done what he could, but his services were necessarily very inefficient. As a temporary resource John Johnson, one of the senior students, was put in charge of the other youths, and continued in this office till Christmas, when Mr. Lisk took his place. The number of scholars had been reduced to thirteen.

The circumstances of the past year, marked as they were by the removal of so many Christian labourers from this important field, led the committee to deliberate seriously on some effectual mode of supplying the vacancies which now existed, as well as of securing to the Mission in future the requisite number of teachers to meet the demand as it should arise. It appeared to them expedient to propose to Government that the Society should take on itself the preparation and support of all the English clergymen that were found necessary for the service of the colony, whether in Freetown or in the towns of the liberated Africans; these clergymen to be approved of by the Sovereign through the Secretary of state for the colonial department, the Society having the power of placing them, with the concurrence of the Governor, as local circumstances should require; the stipends of these clergymen, together with the necessary provisions for their family, if any should survive them, being supplied by the Society; also the maintenance of the colonial schools at Freetown and Christian Institution at Regent, but that the Government should provide in each of the country parishes, for the education of its inhabitants and for their civil superintendence, under the authority and direction of the clergyman; and also as opportunity should offer, the requisite buildings for public worship and schools, and dwelling-houses for the clergyman and other teachers, with land for garden and sufficient glebe.

A deputation of the Society, consisting of the Bishop of Lichfield and Coventry, Lord Calthorpe, Lord Bexley, Mr. Parry and the Secretary, laid this proposal before Earl Bathurst, and some slight modifications suggested by him having met the concurrence of the committee, it was after some consideration, acceded to on the part of Government, and became a law of the Society.

On a restrospect of the vicissitudes attending the West Africa Mission, a variety of feeling must be entertained: sometimes of an exultant, and sometimes perhaps, of a desponding character; but one fact must afford unmixed satisfaction, the social condition of the negro was now far in advance of its original limit, and a great experiment had been tried and with full success; a heartless, interested sophism had been abundantly and notoriously refuted. African intellect was found fully equal to all the demands of civilization and of freedom, and African morality had nothing to yield to the pretensions of what Europe at least had to exhibit on this score. We cannot illustrate these facts better than by the observations addressed by the late lamented Chief Justice to the grand jury of Sierra Leone, a short time before his death.

"Ten years ago, when the population of the Colony was only 4,000, there were forty cases on the calendar for trial; and now that the population was upwards of 16,000 there were only six cases on the calendar; he congratulated the magistrates and the grand jury on the moral improvement of the Colony. There was not a single case from any of the villages under the superintendance of a Missionary or schoolmaster."

CHAPTER VII.

DEATH OF SIR CHARLES MACCARTHY.—HIS CHARACTER.—CHURCH BUILDINGS.—ARRIVAL OF FRESH MISSIONARIES.—DEATH OF MR. BROOKS, MR. NYLANDER, &c.

THE year 1824 was almost ushered in by one of the severest calamities of a temporal nature, with which the British Settlement on the western coast of Africa, could have been visited. We allude to the death of the Governor, Sir Charles MacCarthy, who was slain, as has been elsewhere related, in an engagement with the Ashantees on the 21st of January.* The reader has had frequent opportunities of estimating the character of this truly philanthropic man, whose unwearied exertions in behalf of the maligned and illtreated people, whom he was appointed to govern, will live in the grateful remembrance of a continent, enjoying it is hoped in future ages the fruits of that persevering industry with which he planted and fostered germs of religion and civilization on its remote border; and which he was permitted to see expanding into blossom, if not quite prepared to shed its seed in the desolate regions beyond it. It is due to the friendship which his Excellency entertained for the Church Missionary Society, and the practical interest which he took in its African labours, to embalm his memory in this history of its proceedings; for this purpose we shall here insert an abstract of the address of the acting Chief Justice of the Colony, delivered at the first Quarter Sessions held after his death; especially as this address bears testimony to the moral and spiritual improvement of the liberated Africans, whom Sir Charles always committed to the care of the Society's Missionaries with implicit reliance on their competency as instructors, and many a grateful acknowledgement of their previous success. We quote from the Sierra Leone Gazette :—

"The Chief Justice stated that since the court had last met, it had pleased the Almighty to visit us with the severest dispensation which could have happened to the Colony, in taking from us our common

* Preceding Vol. p. 25.

friend and father; and thus depriving us of the fostering care of him, whose days and nights were devoted to our welfare."

"The gentlemen whom he was addressing knew his late lamented Excellency personally. They had been the spectators, they had been the assistants, in his valuable labours, and nothing which the bench could say could give such a picture of his successful exertions for the good of the colony, and of Africa in general, as every one now present could draw for himself from his own personal knowledge.

"It had always been his great object to advance the commercial and agricultural importance of the Colony, to raise by the labour of freemen, what was in other countries raised by the labour of slaves; to extend British commerce, and to make this the great focus, to which the produce of this valuable continent should be brought, from its inmost recesses; to open paths into its most important countries; and, by the well-merited influence of the Colony and its inhabitants for good faith and honest dealing, to enable the native of its farthest extremity to visit it with confidence and with security. But he had higher views than these;—to bring forward the negro to his proper station in society, to raise the victim of oppression from the state of the savage to that of the man, from the slave to the freeman; to prove to the world, not by theory but by fact, not by one example but by thousands, that the whole human race belongs to one great family of the Creator, that all mankind are children of the same Father, that one soul animates the whole, and that the only inequality which exists is the work of man; the difference between the debasing effects of ignorance, superstition, and slavery, and the glorious fruits of light, religion, and liberty.

"To his success in these endeavours, the gentlemen present could all bear witness. They were all personally cognizant of his exertions and of their fruits. Every one present knew to be a fact, what, if it could be described as it deserved, would be classed by strangers as the overflowings of ill-regulated zeal, the outburstings of affectionate gratitude.

"Gratitude is due to Sir Charles, and will always be paid to his memory; but the appeal at present, is TO FACTS. Look at the state of the Colony when he arrived, and look at it now. Look at the difference in Freetown, in the inhabitants, in the resources, in the importance of the Colony; but above all, look at the liberated Africans and their villages. Could the gentlemen present, who have themselves seen it, have otherwise believed the change which has taken place? To say nothing of the churches, the houses, the cultivated fields, which are every where occupying what was previously a dark impenetrable forest, look at the change in the MAN. Is the man who, worshipping his God as a Christian, who daily performs all the duties of civilized and social life, as a duty for which he knows himself

answerable; and many of whom are now in this room as constables and as jurymen; are these the degraded, ignorant beings, scarcely equal to the brute, whom British philanthropy rescued from destruction, from the hold of the slave-ship, from slavery both of body and mind? The change has been miraculous! The finger of God is here? But our late lamented Governor was the honoured instrument of Almighty mercy to these poor creatures. And well and faithfully, through every difficulty, through every danger, did he perform his duty to its utmost extent. He has laid the foundation, he has commenced the superstructure of African civilization, of the improvement of the negro race, of the extension of Christianity over this vast continent so firmly, that even his loss, great as it is, cannot long retard it. By the blessing of God they are now so firmly fixed, that with a continuance of our united exertions, neither the hatred nor malice of our enemies shall prevail against them.

"Had he lived to complete the plans which he had formed, he might have retired to enjoy, in the repose of age, the blessings which he had been the means of diffusing among hundreds of thousands of his fellow-creatures, and, with more justice than the Poet might have exclaimed, "Exigi monumentum ære perennius.," As it is, he has left his memory engraven in the hearts of thousands—never to be erased, while the vital spark exists. Let us raise to him a monument more durable than marble or brass. Let us shew our regard, our affection, our gratitude to him, by redoubled exertions to complete the plans which he was pursuing. Let every one of us, in his sphere of action, instead of being depressed at the loss which we have suffered, take fresh courage in the good cause. Let us redouble our determination and perseverance till the work is completed.

"But the name of MacCarthy will not only be remembered by all who had the happiness of knowing him; it will be a rallying-word for those who shall labour for the good of Africa, when we have all passed away; and, when the light of civilization, liberty, and Christianity shall have over-spread this whole continent, the millions, who shall then enjoy the blessings which he sacrificed his life in obtaining, shall hail the name of MacCarthy with affection and with rapture; as their benefactor and their friend."

The return to England of Mr. and Mrs. Norman in January, left the mission in a very destitute condition. The poor negroes began now themselves, to feel the want of that spiritual food with which they had hitherto been so abundantly supplied. "Missionaries and Chaplains," writes Nylander, "are much wanted: as a proof of which, I enclose a letter sent me from Leicester mountain, begging for Christ's

sake to send them a teacher." This letter was from one of the liberated Africans: it was as follows:

"I humbly beg thee, in the name of Christ, to give us one teacher for to teach us the way of the Lord Jesus Christ, that we may not perish as heathens which have not the light of the countenance of the Lord. I hope that my writing may receive good encouragement; and I know not how to write better, but I hope the Lord will teach me better; and this, master, I would feel obliged."

The fourth anniversary of the Auxiliary Church Missionary Society, was held at Regent on Tuesday the 9th of March; the Chief Justice in the chair. Previous to the meeting, Nyländer preached a sermon from Rom. x. 12. &c. The resolutions were proposed and seconded by the principal gentlemen of the colony, and the contributions of the liberated Africans reported to be £118 : 7 : 3. or nearly £33. short of the sum collected from the same source the preceeding year. Gloucester fell short by between two and three pounds of its contributions in 1822. and Regent was deficient by more than one half of the sum which it sent to the general fund on that occasion—the difference being between £30 : 0 : 6. in 1823 and £74 : 14 : 10½ in 1822. An interest in the cause of missions may be called the spiritual barometer of any Christian community. The depression under which these two villages laboured, is clearly indicated by the contrast which the two years exhibit: while on the other hand, Charlotte and Leopold having nearly doubled their contributions of 1822, and Kissey tripled them, the spiritual improvement of the latter villages, to which their appointed instructors were still spared, was also most satisfactorily declared. There were no returns on this occasion from Bathurst, Hastings and Wellington, which places contributed about £20 in 1822.

At the last anniversary meeting, which was held at Kissey, one of the native teachers delivered a speech of peculiar interest at that period. The melancholy events which crowded upon us in the record of that year, obliged us to omit it, together with other speeches and letters of Christian natives illustrative of the work which was going on in spite of every discouragment. We embrace the present opportunity of embellishing our pages with this admirable address:

"Christian friends, with pleasure I stand up to tell you what great cause I have to thank God for the unspeakable mercies bestowed upon me.

"I am a native of the Bassa country, from which it has pleased our gracious God to bring me, through the horrid slave-trade. My mother died when I was an infant: and after I had staid with my father a few years, he sent me, with an elder brother of mine, to one of the chiefs of the country; with whom I stayed about two weeks, when he sent some people to another country to go trading, with whom he

also sent me. I did not know that they were going to sell me. We walked three days before we reached the place, still ignorant of their intention.

"The next day I was called for; and, when I came I heard, by their conversation, that they had sold me. I cried very much; but alas! as there was no Christian religion there, there was no pity, so I became a slave. I looked about me, and saw none but strangers—my country-people had all withdrawn. While I was crying, one came and told me, that I was only put in pound for one month, and that I should return to my friends again. But this proved all false: no pity, no mercy was shown me; like a beast they began to treat me, though I was free-born. Soon after they took me to an island, to a white man named John Mills. To him they sold me. I had been about three weeks a slave to this white man, when it pleased God to send Englishmen to deliver me, and many more. About five o'clock in the morning, five boats full of solders and sailors, landed. We were taken by the headman into the bush: I and another boy tried to run away, but they soon caught us, and brought us back again, and John Mills delivered us to the English, who took us off on board the schooner. We stayed about one week at anchor, and then sailed for Sierra Leone, where we were landed immediately.

"After we had staid about one month in Freetown, we were sent to Regent—then called Hogbrook. At the first, when we were at Regent we were surrounded with nothing but bushes, and we did not like to stop there, but we were forced so to do. I believe we were at Regent a whole year without a white man; and we lived in a most wretched way, —'without God, and without hope in the world.' After that, Mr. Hirst came, and he took the trouble of teaching me Lord's prayer; but my heart did not delight in it. Mr. Hirst also kept meeting; but I only went to make game. In this awful state I continued, until Mr. Johnson came, who caused me to stay with him; but I did not like to stop with him at the first, so when he had gone down to Freetown, to bring up Mrs. Johnson, I went down to stay with Mr. Reffell. However, Mr. Reffell soon found out that I was good for nothing; and he sent me back again to Regent and was glad when he got rid of me.

"So I went and stayed again with Mr. Johnson, who put me to keep the rice store.

"I then, with the rest of the people, attended divine service in the Church regularly; and it pleased God soon after, through the instrumentality of Mr. Johnson, to call me out of nature's darkness into His marvellous light. I beheld myself wretched and lost, until I was pointed by Mr. Johnson 'to the Lamb of God that taketh away the sin of the world.' I was encouraged to throw myself at the feet of Jesus, through whose blood I enjoyed that peace which passeth all

understanding. Since that time I have struggled with the world, the devil, and the flesh: and have been, alas! too often overtaken by these mighty foes. Yet, through the mercy of God, here I am, thus far He has upheld me, and I am confident He will keep me, by his mighty power, until the end. 'Surely goodness and mercy shall follow me all the days of my life.' Why? because it has followed me. I cannot fully express what I feel, Oh! when I look back, and consider what I was ten years ago, and behold what the Lord has done for me and many of my African brethren, I am astonished and constrained to exclaim, 'What hath God wrought!'

"Oh! that God would give me a grateful heart, that I may be thankful to him who has redeemed, yea, has plucked me as a brand out of the burning, and be grateful to my benefactors—I mean Government, which has been the means of delivering me from temporal slavery, and also to the Church Missionary Society, and its Missionaries, who have been the instruments of delivering me, and I trust I can say, many of my black brethren and sisters, from the slavery of the Devil.

"Oh! what good has been effected through the preaching of the Word of God.

"My African brethren, I beseech you to be thankful. You know what we were once; and now behold what great things the Lord has done for us. Oh! let us never rest, but be always endeavouring to make known the great mercies we have received, freely to our poor benighted countrymen. Thanks be to God our Father, who has, and does give us the victory, through our Lord Jesus Christ, Amen."

The mission was this year deprived of two more labourers by death: Mr. Pope, schoolmaster, whose arrival in December, 1823, we announced, and who was appointed to the Freetown schools, he died on the 30th of March; and Mrs. Schemel, widow of the late W. H. Schemel, whose death on the 25th of April, 1823, has been mentioned. She departed on the 17th of June; she had since her husband's death, been in charge of the girl's-school at Freetown. Of Pope, his widow wrote:—

"He died very happy, and never once regretted that he came to Africa. Being here by himself, he had a great deal to do: he read prayers every Sunday morning in the church, went to Wilberforce in the afternoon, and to the camp in the evening: he was much pleased with the people in both these places; and they were becoming much attached to him. Every minute of the week he was engaged."

Writing of his death, one of the missionaries said:—

"New comers just arrived with full European strength, think themselves competent to greater labour than the climate will allow; and, in consequence, expose themselves more than they should do on their

first arrival. That has been the case with our dear departed brother; he used, after reading the prayers on a Sunday, to ride either to Gloucester, or Wilberforce; and afterward would hold evening service at the camp, near Freetown—a course of labor which required in this climate herculean strength."

In addition to the actual loss of labourers, some of those who were spared were so incapacitated for duty by serious and protracted illness, that their assistance was equally lost to the mission. Poor Nyländer was brought during the summer to the border of the grave. For thirteen weeks he was confined to his home, and for a long period, was unable to rise from his bed without help. His friends almost despaired of his recovery, but it pleased God to restore him to his work. While recovering, he wrote:—

"One says that I should go to France, another to Spain; another advises me to go to England: but as I am so far recovered and gaining strength daily, I feel no inclination to embark; though I intended to to do so when I was on a sick bed, and was told that the only remedy for my recovery was to go to Europe by the first vessel then sailing: but as I find that the same Jehovah reigns in Africa as rules in England, I will wait for his command."

The loss and incapacity of missionaries from illness, rendered the employment of a large number of natives as teachers indispensable, and we cannot but wonder that considering the previous condition of these persons, so many of them continued to walk circumspectly in the trying station to which they were raised. Cases of misconduct however occurred, when the missionaries never failed to exercise a just severity, which doubtless was of salutary effect. The village of Wellington had been placed, as our readers know, under the care of John Sandy, native teacher; who for some time gave much satisfaction to the missionaries, and seemed to be carrying on the work of the Lord with earnest zeal and considerable success; but the old man in him was not subdued, and Satan took occasion of his infirmities to injure the cause to which he was ostensibly attached. Sandy fell into gross sin, and of course it was determined at a meeting of the missionaries, that he, together with two of the native assistants, who had also been detected in acts of criminality, should be publicly dismissed from the service of the Society. A very solemn address was delivered to John Sandy on this trying occasion, by the Rev. J. G. Wilhelm, minister of Waterloo. Such an event opens to our view, not the least of the many sources of painful anxiety, by which the Lord's servants in this and other missions are oppressed, and furnishes us with a subject which should never be omitted, in our supplications for a free course to the everlasting gospel throughout the world.

On the 26th of August, Mr. Metzger, who had often visited this

station with Nyländer, who seems like St. Paul to have had "the care of all the churches," was appointed its minister, and had a very favorable report to make of the spiritual progress of the inhabitants at the close of the year.

The circumstances of the mission having continued this year much in the same state as they were the preceding one, with the exception of the few changes from deaths and illness already mentioned, no particular reference to the different stations will be necessary. With one or two interesting events therefore, we shall dismiss the history of the year 1824.

The laying the foundation-stone of a permanent church at Charlotte, to be dedicated to St. John, was made the occasion of a solemn assemblage of both Europeans and Africans. The interesting ceremony took place on the 6th of January, and it was attended by most of the superintendants of the other villages, and a considerable number of liberated Africans; these were joined by many ladies and gentlemen from Freetown, among whom were the Chief Justice, the members of the council, and several of the magistrates. The Sierra Leone Gazette of the 10th of January, commences its account of the proceedings thus:—

"As soon as the ladies and gentlemen had taken their places, the superintendant, Mr. Taylor, arose, and giving out a hymn appropriate to the occasion, the voices of the holy assembly burst upon the air in one solemn strain of holy thanksgiving and prayer; making those wilds resound with the name of our adored Creator, where a few years since, nought was heard, save the fierce leopard's howl, or the hoarse bark of the prowling wolf."

Prayer to God for a blessing on the undertaking was then offered, and in the absence of Nyländer, who was confined to his house by illness, Mr. T. Davey, schoolmaster of Leopold, delivered a pious and appropriate address to the persons assembled, after which he requested the Hon. Joseph Reffell, in the absence of the Chief Governor, who was then at Cape Coast, to lay the foundation-stone of the parish church of St. John. That gentleman then advanced and addressed himself to the liberated Africans around, he reminded them of the repeated acts of liberality performed for them by the British nation, and called their attention to the corresponding duties, which it was incumbent in them to fulfil; after some more observations he expressed a hope shortly to see them meet together in the church now about to be built, and there join in one solemn heartfelt thanksgiving to their Creator, for the numerous blessings which they enjoyed.

Mr. Reffell then deposited some new coins of the reigning sovereign; and the immense stone being lowered upon the base, he declared in the usual words, the foundation-stone to be laid, and that the

same was dedicated to St. John. The company having struck the stone with the mason's mallet, and returned to their seats, Mr. Thomas Davey again stepped forward and addressed the assembly, especially that part of it resident in the town. After which, all again joined in a hymn, another prayer followed, and the ceremony ended.

In reference to this interesting event, Taylor wrote on the day of its occurrence :—

" It was a delightful day to me ; and will, I trust, long be remembered with thanksgiving to God who has spared me to see such a sight, which I had a long time wished for, but scarcely dared to look forward to. The church measures 80 feet by 40, with galleries on both sides and at one end; and will, when complete, contain upward of 2500 persons.

" The ceremony was very pleasing; so also was the consideration of the change which has taken place here within the last five years : when I consider these things, I feel thankful to God for what has been done. Oh that He would make bare His arm, and ' build up a spiritual house of lively stones,' raised on the sure foundation, even the tried, the precious corner-stone, upon whom whosoever believeth shall not be ashamed.

" The difference in the appearance of this place, in a temporal view, is indeed great. It may well be said ' the wilderness blossoms as the rose.' Instead of a huge forest, are now to be seen a large town of about 250 houses, with school houses for both sexes, a large tract of land under cultivation, and every convenience of civilized life : and now to crown the whole, a church is begun to be erected for the worship of God! Oh, that I could say the moral aspect was as pleasing to the view of the christian ! Alas! but few yet know that Saviour, whom to know is life eternal.' "

Of those few however, Taylor could speak with comfort and confidence. We before produced a few samples of their simple yet pointed expression of their christian views. We cannot discard the following which have come in our way :—

" I hear my master read in God's word, ' Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven.' I say, Ah that's me! so I stand, I hear God's word, and cry Lord, Lord, but I don't believe God's word. I fear very much that I shall be a cast-away, for I hear God's word every time, I am so sinful, I can do nothing good—nothing but sin. But again I consider that word that Jesus says, ' Fear not little flock ; it is your Father's good pleasure to give you the kingdom.' I feel comfort from that word. I hope Jesus will save me, or I shall be lost! I cannot tell the mercies of Jesus which are behind, (meaning those already received), and those before I

don't know them; but goodness and mercy shall follow me all the days of my life. I know that Jesus is the Saviour, the only Saviour!

"I am in trouble, but where can I go. Suppose I do bad to you my master, and I come to your gate for my rice when others come, (alluding to the Government-rations which they receive)—you call me, and I run away; where can I go to? If I go to Leopold, my master does not live there, and they will give me nothing: I must come back, for nobody else will help me: so, though I do sin against my God, where must I go to? If I have Jesus, I have no other master, where I can go to: I must come back to Him, for He only can do me good.

"If a man have a shirt and trowsers, and go wash them at the brook, can they always keep clean? no, they will want washing again. So I stand, I want washing in the blood of Jesus continually. I cannot help myself; but I trust to the Lord Jesus Christ to cleanse me from all sin.

"I am worthy to speak; for I am so great a sinner, if God was to reward me for my doing since I have been here this time only, I should be cast into hell, where the fire shall never be quenched, but I trust in the Lord Jesus Christ: He is my 'all in all.' I stand like a man who live in the ship on the water; he put all his trust in the ship, he have nothing else: if that ship break, he must go in the water. So I stand; I trust in the Lord Jesus for all: if he no save me, I must perish for ever, and then it would have been better for me not to have been born."

Of one of those native converts, Mr. Taylor writes:

"Being confined by sickness, he came to see me, and asked me where I was sick. I told him it was a fever, immediately he kneeled down without being asked, and prayed for my recovery. Some of his petitions was to the following effect—"O Lord, have mercy upon our poor servant whom thou hast sent to teach us! O Lord, we have no other to speak thy word to we. O Lord, make him well, that we may hear thy word from his mouth! O Lord, what we now do? No more him one live to teach we. O Lord, make him well, that we may hear joy and gladness, and heal our broken bones." '

A plan was this year adopted by Davey, schoolmaster of Leopold, and suggested to his brethren, of receiving contributions from his people for the Church Missionary Society in produce instead of in money, which was scarce among them. Davey thus speaks of the success of this plan:—

"Many of the people came this morning to cast their mites into the treasury; and I received this day 209 bushels of cassada at 9d.

per bushel, value £7 : 16 : 9." A few days afterwards he adds, "The total value of cassada given up to this day, is 288 bushels, value £10 : 16."

Taylor was no less successful. "The proposal," he wrote, speaking of his own people, "met with their approbation, and they were glad of such an opportunity of paying the arrears already due in a manner which would be so little felt. One of them said, 'Suppose you tell that to all the people, they can be glad very much; the other day when you put down the names of all the people for cassada, I heard plenty people say, 'Come let we open our eye to pay Society money good, and make Massa's heart glad, for he do me good too much.' This makes me think they can be glad to hear that news."'

In a few days the people of Charlotte presented 160 bushels of cassada, according to this plan, for the benefit of the Society, and the amount of contributions in this way, for the year, was £26 : 6.

We pass on to the history of the year 1825, and at its dawn find the West Africa Mission still labouring under stagnation and distress. The fact could not be concealed, that owing to the deficiency of teachers the colony was retrograding fearfully in spiritual things. The few Missionaries who were left, exerted themselves to the uttermost of their powers, physical and mental, but it was not by occasional and uncertain services the infant church was to be preserved from those aberrations incidental to youth and inexperience. The few faithful men who yet stood in the gap, beheld with keen regret the process of deterioration which had begun, and they continued to cry aloud for help against the flood of ungodliness, which they saw advancing with rapid pace. Too much they feared to say of the unfavourable change which was taking place, lest the hearts of friends at home might be discouraged, and yet they wished to report faithfully of the dangers which threatened the Mission. The feelings of the Christian can readily identify themselves with those under which the following communication from one of the Missionaries was written at this crisis :—

"You wish me to write oftener, and I feel ashamed that I have not; I am fully persuaded that I ought cheerfully and thankfully avail myself of the privilege of doing so. Yet I must freely confess, that I feel straitened in my mind, whenever I attempt it. When I do write, I would wish to write plain truth; and to state matters of fact, just as they occur; yet there is sometimes, under our circumstances, great difficulty in doing this. I feel that my letters should contain, if practicable, matter for the encouragement of the christian public at home; at the same time, I have no inclination to raise expectations in the minds of my fellow Christians, which in the course of time, are subject to die away in disappointment: I would rather learn to endure disappointment myself. Since I find the promises of the Almighty engaged for the

security of the final success of the Missionary cause, I am not put out of hope by disappointments, nor do I care much what course matters appear to take as to mere outward things; for God can change the course of events, with as much ease as He changes the course of the wind."

Another of the Missionaries thus pleaded for assistance :—

"The people are like sheep without a shepherd, crying out as the men of Macedonia did, "Come over and help us!" Oh that they may not cry in vain. We are indeed brought very low. Where is the zeal of Englishmen? Where are those who love the Saviour? Are they all like Jonah? Will no man say, "Here am I, send me?" What is our life but a vapour, which appeareth for a little while and vanisheth away? How then can the short space be better employed, than in pointing sinners to the Lamb of God, in whom whosoever believeth shall not perish, but have everlasting life."

The prayers and intreaties of these holy men were at length answered by the arrival of a fresh body of labourers on the third of February 1825. It consisted of the Rev. John Raban, Chaplain of Freetown, the Rev. Henry Brooks, the Rev. Charles Knight, Mr. James Coney and his wife, Mr. John Pierce and Mr. John Weeks; that is three clergymen, three schoolmasters, and one schoolmistress. The delay in their arrival was principally occassioned by the ordination of the Rev. Messrs. Brooks and Knight, who received deacon's orders only on Sunday the 26th of September 1824, and priest's orders, by special ordination, on the 19th of October following. A subsequent detention of the "Margaret," the vessel in which they embarked, on the coast for nine weeks, added to the delay. The following communication from the Rev. John Raban to the Secretary, dated February the 8th, that is a few days after his landing, furnishes some interesting particulars of the voyage and events immediately succeeding the arrival of the party in the colony :—

"Our letter of the 25th of January will have informed you of our leaving Cowes on that day; since which time we have been greatly favoured, in all things relative to our passage: we have had nothing like storm, or even a gale of wind the whole way; but have had moderate breezes and very delightful weather. The passage across the Bay of Biscay tired us a little, but we soon recovered from the effects of the tossing which we received, the increase of heat began immediately to be perceived; but it was so gradual, and so tempered by refreshing breezes, that we felt little inconvenience from it, except during the last week.

"We first came in sight of Cape Sierra Leone, in the afternoon of the 2nd instant; and the next day, came to anchor off Freetown. Part of us came on shore that evening. The next day, we all (with the exception of Mrs. Coney,) waited on the Colonial Secretary, the Hon.

J. Reffell; and afterward on the acting Governor, his Honour D. M. Hamilton. Our proposed appointments were mentioned, in which the Governor acquiesced. We are all in good health, except Mrs. Coney, of whom I have seen very little since our landing. She was then not quite well, but went into the Mountains the next day, and has not returned to Freetown: I hear that she is quite recovered.

"On Saturday morning (the 5th) the new Governor, Major General Turner arrived. Signal guns were fired from the fort, and a detachment of soldiers welcomed his Excellency on his landing. I read prayers and preached on Sunday morning at the usual place, the court-room, as the Church is not finished. A few Europeans were present, and a portion of the scholars from the Freetown school: the soldiers constituted the greater part of the congregation. My text was 1 John iv. 16. "God is love." I have been enquiring about an evening-service, held by the late Mr. Flood, in a part of the town called 'the Camp,' and sometimes Gibraltar Town. I hope to be able to commence service there next Sunday evening. I suppose it would at present be altogether in vain to think of establishing a second service in Freetown; but I hope that it may be done hereafter, when you can send more labourers.

"Yesterday a special meeting was held, with reference to the case of my brethren and myself, at which thirteen were present: the arrangements respecting the brethren Brooks and Knight, and myself, were confirmed. Mr. and Mrs. Coney were appointed to Kissey. Mr. Wicks to the male school in Freetown, and Mr. Pierce to Waterloo, under the Rev. J. G. Wilhelm.

"May I request that, when the Mission in this colony is remembered in your meetings for prayer, there may be some special petitions offered up for Freetown. Nothing less than an Almighty power can quicken those who are spiritually dead, and render the publication of the gospel effectual to enlighten and to save their souls. May the influence of Divine grace descend upon this barren wilderness, that it may become fruitful, even like the garden of Lord!

"I cannot enumerate to you, my dear sir, the many mercies with which we were crowned during our passage. We were, in general, enabled to hold public worship twice on the Lord's day, and to meet for prayer, in concert with you on Saturday evening; and though we cannot specify any remarkable indications for good arising from our exertions, yet we have to be thankful that no opposition was made to any of our plans. We have endeavoured, however feebly, to sow the good seed among the passengers and the seamen; the result we must leave with Him who worketh all things according to the counsel of His own will."

The arrangement referred to by Mr. Raban, respecting himself and

Messrs. Brooks and Knight, was, that the former should be appointed minister of Regent, and the latter minister of Gloucester, together with the hamlet of Leicester.

The friends of the mission at home were encouraged to expect more favourable accounts of the health of the labourers now in the field, from a communication of Mr. Nyländer, in which he reported that the Colony was in a comparatively healthy state. He said:

"The season is pretty healthy. We have had but few deaths among the colonial Europeans; but many European seamen of timber-ships have been buried lately. My own health is improving; and all the rest of our missionary family are well, with the exception of Mrs. Metzger: she is near her confinement, and in a weak state of health."

The fears entertained for poor Mrs. Metzger, proved but too well founded: she died on the 14th of February, after the premature birth of an infant, who also died about an hour after its birth.

The depressed state of Regent and Gloucester, where the power of the gospel had been so wonderfully exemplified, had given peculiar concern to all in England, who looked for redemption for Africa. In the former village, Mr. Brooks found the population reduced from 2000 to 1300, this was owing chiefly to the suspension of public works, which had given occupation to a large number, and the consequent stoppage of rations by the government; several, therefore, had removed to other places in search of employment. This was one cause of the decrease in Church-attendance—the loss of their beloved pastor was with many of the remaining inhabitants another, to which might be added the pressure of temporal difficulties, which usually acts discouragingly on all but the truly converted. Similar causes will account for the evident declension in religion at Gloucester. Here too the babes in Christ leant entirely, as it was natural, on their spiritual parent, and when he was removed they tottered and fell.

Of Regent, Mr. Brooks, a couple of months after he had entered on his pastoral charge, wrote:

"Regent is certainly a different place from what I had conceived it to be. I found all mouths open against it, many things in sad disorder—but nothing to cast me down. That a great work has been done here, no one can deny: but whether to the extent which most imagine, I very much doubt. There are many here who call themselves members of the Church, who really know not what they do when they come to eat the Lord's Supper; and many never come to Church but on the days on which it is administered. The first time that I administered the sacrament, 272 attended—the second time, about 250—the next time, only 145: but if such a number as this find our Saviour's body to be meat indeed, and his blood to be drink indeed, how great is our cause of thankfulness.

"I should be sorry, however, if you supposed that the number who at present attend Church and the Lord's Table, was an evidence that the state of things here has been greatly exaggerated. The diminution of the population, and the distant employment of many of the people, have contributed to this decrease: those who go to seek work at Freetown, come home so tired out, that they say they cannot go to Church; the situation of the people is certainly very trying; but in a few years things will find their level. Those who do attend, behave well: a better dressed or better behaved congregation than that of Regent, I challenge any village in England to shew. All idea of missionary collections, must for the present, be given up: the people really want money, instead of having any to give, the source from which these contributions flowed, is dried up—king's pay and allowances.

"The people who knew Mr. Johnson always speak of him with great affection. I am happy in one respect, that they think me somewhat like him; and having now nearly completed visiting them all at their own houses, I hope that some of them begin to get a little attached to me."

Mr. Brooks found, as might be expected, the Christian Institution in the most terrible disorder. The building itself was quite deserted, and the youths attached to it, twelve in number, scattered in different places. Their mental qualifications were in a corresponding state of backwardness. He sent home specimens of the hand writing of seven of them with the character of each annexed. The characters were as follows:

"—a good humble Christian, but wants energy.
—a sharp boy, but difficult to manage.
—a quiet lad, but very dull, he is however useful, and I have no fault whatever to find with him.
—a young man full of pride, conceit, and ignorance.
— a very nice fellow, as black as a coal.
—a worthless fellow, and has behaved so ill that I have been obliged to dismiss him.
—a very nice fellow. I have made him my store-keeper. He is beloved by every body."

Mr. Brooks soon entered on a judicious course of disciplinary instruction, with three youths, which promised the happiest effects in making the Institution answer its original purpose, that of training native teachers, to dispel the mists of ignorance and superstition in which their wretched countrymen were enveloped.

Proofs of the great advantage which the mission had derived from the recent supply of labourers, were also afforded in the other stations, where the vacancies had been filled up, and it appeared as if now the

Lord was about to revisit this little vineyard which his right hand had planted, when the mournful intelligence contained in the following letter from the Rev. John Raban, at once dispelled the pleasing anticipation for the present, and sent many a true friend of Africa to lie sorrowing at the foot of the cross. This letter, which collects and confirms notices of disasters, already received from time to time, is dated May 17, 1825.:

"It is now my painful duty to state to you the mournful intelligence, that death has again made an inroad on our number; and deprived us at once of the friendship and services of our dear brother, the Rev. Charles Knight. He was taken from us, and removed (we doubt not) to his heavenly rest, on Sunday the 20th of March, after an illness of about ten days. On Friday the 11th he was rather unwell, and continued so next day. He had previously engaged to preach and to administer the Lord's Supper at Leopold on Sunday the 13th. He went according to his promise, on Saturday evening; but was too ill the next morning, to take any part of the service, except the communion. Dr. Ferguson was called in; and gave it as his opinion that the fever was slight, and that he would soon recover. His own mind, however, seemed dejected; and he expressed an apprehension that the consequences of his illness would be serious. I frequently heard of him during the following week; and the accounts were, on the whole, favourable, till Saturday the 19th, when brother Davey, at whose house he was staying, intimated that there was an alteration for the worse, and that he had great fears as to the issue. Early the next morning, the solemn event took place; his spirit winged its way to the mansions of bliss, and entered those regions where pain and sickness are no more. His body was conveyed to Gloucester, and interred there, amidst the lamentations of his people, the same afternoon. I could not myself be present at the funeral, without neglecting my duty here, it being Sunday; but it was attended by our brethren, Brooks, Gerber, Davey, Weeks, and others.

"Thus has fallen one of the little band, which so recently left the shores of England, and landed in safety on this coast. Thus early are we called to lament the loss of his society,—thus early has the mission been deprived of his labours. His temper was very amiable; the situation was one for which he appeared to be well adapted: the people had already become attached to him; and there was apparently a prospect of usefulness before him. But, in the midst of all, it has pleased the Lord to remove him into his more immediate presence. He has seen good to put an end to his labours, and to confer on him an everlasting reward; and, trying as the event is to us who remain, it becomes us to remember, that 'He who cannot err' hath done this. While, therefore, the loss of our dear brother and fellow-labourer is

deeply felt by all, and especially by us, who enjoyed his company in the passage out, on board the 'Margaret,' we would not sorrow as those without hope; but would bow with humble submission to the will of our heavenly Father, and earnestly pray that He would vouchsafe to send forth more labourers into His harvest.

"I had written in substance, as above, with the intention of sending it by the 'Margaret,' on her return; but, previous to the departure of that vessel, such distressing events have happened, in addition to the one already mentioned, that I thought it best to wait a little, in order that I might send some particulars of what, I am sure, will be painfully interesting to you and to the Committee.

"We had scarcely recovered from the painful stroke just noticed, when another came upon us, which has been felt the more keenly, as succeeding the former so quickly. We have lost (with grief I record it) the only female companion of our passage—our dear sister, Mrs. Coney. She, with brother Coney had, in the first instance, been placed at Kissey, where they remained till the 30th of March, when it was decided by the quarterly meeting, that they should be placed at Regent; Mr. Lisk removing to Gloucester, on account of the death of brother Knight. I heard of their being both unwell, after they had been living at Regent about three weeks; but felt no particular alarm, as they had before had a slight attack of fever while at Kissey, from which they soon recovered. For three or four days afterward, I heard little of them: and, consequently, hoped that they were getting better: but on the 30th of April, information arrived from brother Coney, that his wife was considered to be in great danger. The next day (Sunday) passed without any further intelligence respecting her: but on Monday morning, May the 2nd, I received a note from brother Brooks, informing me of the death of Mrs. Coney, the preceding evening. I had heard so little of her illness, that I was almost thunderstruck by this sad news. Being much fatigued by the services of the preceding Sunday, I could not attend the funeral; but wrote a letter to brother Coney, in which I endeavoured to suggest suitable topics of consolation.

"But what shall I say of the sequel. The most afflictive part of the account is yet to come. The amiable writer of the note alluded to —the affectionate, the diligent pastor of Regent—my very dear friend and brother, the Rev. Henry Brooks, is no more an inhabitant of this lower world. He has been removed from us by a stroke even more sudden and unexpected than that which deprived us of our other lamented friend. The very next morning after that note was written, the 3rd of May, he was attacked. Dr. Ferguson used every exertion in his power on behalf of our dear brother, but all in vain. He continued speechless, and apparently insensible, till half-past two in the

afternoon of the next day, when the solemn event took place which has deprived his people of a faithful guide, his brethren, of an affectionate companion, and the mission of a most valuable servant. From several accounts which I have since heard, it appears that our late beloved brother had not been sufficiently on his guard against exposure to the rays of the sun, and it is believed that he experienced a slight 'coup de soleil,' about a fortnight before his death. Dr. Ferguson considered his disease to be apoplexy; but this, I suppose frequently follows the 'stroke' alluded to."

A letter from Davey, schoolmaster of Leopold, well expresses the feelings of the surviving missionaries, at this awful crisis, as well as confirms the melancholy intelligence.

"We are at this moment overwhelmed with sorrow. I am just returned from the funeral of our very dear brother, the Rev. Henry Brooks, of Regent; and we this day see Regent in a state in which it never was before since the Rev. W. Johnson first took charge of it, viz. without a single permanent European teacher; and who can be found to supply the vacancy, I know not. Last week, at this time, there were three Europeans there, but two of them are now in a better world. Mrs. Coney died on Sunday last, and was buried there on Monday; and Mr. Coney, having thus lost his wife, appears determined to return to Europe. Since the arrival of our new and dearly beloved friends, we have lost three of the number (seven.) The last has been as severe a shock as it was sudden; the Rev. Henry Brooks was in tolerable health on Tuesday, till one o'clock in the day, when he received a stroke of the sun—an affliction almost equivalent to sudden death: he lay about twenty-four hours in a senseless state, and then breathed his last in the presence of brothers Taylor and Lisk, and myself, who was in a very weak state, just recovering from an attack of fever."

The following notices of the last days of the Rev. C. Knight on earth will be read with melancholy pleasure by those who love the Lord Jesus, as showing how He is glorified in His saints in spite of every adversary which Satan can conjure up against them, and the advance of His cause. They are from the journal of Mr. Davey:—

"March 12, 1825. Brother Knight having come to Leopold to administer tomorrow the Lord's Supper, was requested to conduct our evening family-worship. He did this in a manner that was peculiarly striking to some of us, in speaking of the Divinity of Jesus, and of his sympathy for His suffering people as their Mediator, being both God and man. Connected with the circumstances which followed, the

passage of Holy Scripture which came in course was very appropriate, it was Mark i. 23—31.

"March 13, Sunday. After I had read prayers and said a few words to the people, brother Knight, who had been attacked with fever, came into the church, though hardly able to stand; and I almost blamed myself for not having dissuaded him from any exertion. He went through the material parts, however, of the communion service, though with some difficulty. It was a solemn season; and there was one present, if not more, who had some fears, lest it should be the last of his work upon earth, as there appeared something in his manner which it is in vain to attempt to describe, something more than earthly.

"March 14. Brother Knight exclaimed—'Oh! what will become of my people? I feel very much on their account, but I feel most of all on account of the Society. It will be such a very great discouragement to them, if they hear of my death so soon after my arrival, and I fear it will be a hindrance to the work, by preventing others from coming out.'

"March 17. Observing that I was much depressed in spirits, he mentioned several very appropriate passages of Scripture, and made some remarks upon them, Psalm xliii. 5. Isaiah ii. 10. John xiv. 1—3. 1 Cor. x. 13.

"March 19. This morning, about eight o'clock, a very visible and alarming change for the worse took place in him, I immediately wrote to Dr. Ferguson and some of the brethren, to inform them of it. He continued to get worse during the day. Toward evening the following brethren came to see him; viz. Brooks, Gerber, Weeks, Lisk, and Taylor. We knelt by his bed-side, while brother Brooks offered up a prayer to the Father of mercies; he also read the 23rd Psalm, and spoke to brother Knight concerning it. I doubt whether he was able to understand the observations which were made. From this time, brother Knight was observed to be sinking apace; the sand in the glass of life ran out silently but swiftly; and he only continued till about two o'clock in the morning of Sunday, March the 20th, when he gently breathed his last, and resigned his spirit into the hands of his Divine Saviour till the morning of the resurrection.

"Thus early was he removed from the scene of labour, and separated from us and from his people; though so far as man can judge, he seemed calculated for much usefulness. He was truly humble, appearing to esteem others better than himself: and such was the general amiableness of his character and deportment, that though I had known him but a little more than six weeks, I loved him much. Oh that by grace I may be enabled so to follow him, as he followed Christ. Amen.

"The remains of our dear brother were conveyed to Gloucester the same day, and were committed to the earth, about five o'clock in the evening, amidst the lamentations of his bereaved congregation. The funeral was attended by all the brethren who could conveniently be present."

The following extract of a letter dated the 5th of May, from the Rev. G. R. Nyländer to the Secretary, will prepare the reader for another painful event :—

"I received your letter of March the 2nd yesterday; and as we do not know at what hour we may be summoned from the field of labour, I thought it best to send you a few lines in return immediately.

"I have been severely afflicted with great debilities of my poor frame; and am still so weak, that I am not able to attend to any duty; I just manage to walk about my room, which has been the case now about three weeks; however, I live in hopes of getting round again. But how astonishing and mysterious are God's dealings with our Mission with respect to others! Mr. Knight died a few nights after his arrival; Mrs. Coney departed a few weeks after him, and in a day or two, to the great surprise and disappointment of all, Mr. Brooks was conveyed to the grave. Mr. Coney I understand, speaks of returning to Europe; and we cannot say much against it, though we cannot exactly approve of it. And now, what is all the assistance you speak of in your last? All our expectations and hopes with respect to Regent, Gloucester, and the Institution, are again thrown to the ground; and we must, as heretofore, cry out again SEND US HELP, and that the sooner the better.

"Mr. Raban seems to keep up health and spirits. May the Lord preserve him in them. Mr. Weeks has had attacks of fever, but is now well. Mr. Pierce is well, and so are all the rest of us, with the exception of Mrs. Pope and myself; Mrs. Pope has been dangerously ill, but is recovering."

The event to which we refer is contained in a letter from the Rev. J. Raban, dated June 3; the following is an extract :—

"The health of our honoured and beloved brother, the Rev. G. R. Nyländer was much recovered at the period of our arrival; but he has since been repeatedly attacked, or rather has been constantly suffering with an asthmatic complaint. His strength has been gradually declining, and his whole frame appears to have been so weakened by his severe illness in 1824, as never to have regained its former degree of strength. Nature at length gave way; and his spirit left its frail tabernacle, and took its flight to the regions of immortal life and vigour, on the 23rd of last month; his remains were committed to

the grave on the following day, in a spot of the church-yard of Kissey, chosen by himself for the purpose. His departure appears to have been quite unexpected at the time; he was sitting upon the sofa, and conversing with those about him very cheerfully but a short time before the hour of his departure. He appears to have been very mercifully favoured with a sense of the Divine presence, so that he enjoyed great calmness and serenity of mind, and regulated with the utmost care every circumstance relative to the disposal of his property and his children. His last end was peace."

Thus departed the Rev. Gustavus Reinhold Nyländer, a native of Revel in Livonia, who had been connected with the Society for nearly twenty years; eighteen and eight months of which he had spent in Africa, having landed at Freetown on the 22nd of September, 1806. Since which time nothing but illness had interrupted the faithful discharge of those sacred duties which he undertook in the character of a Missionary. He had only entered on his 50th year* when he departed, and yet in constitution and labour he was an old man and full of days. His character is written in the history of the Bullom and Sierra Leone Missions, and his preparedness for departure may be collected from his numerous communications with the Society, scattered through this and the preceding volume. His heart was in his work, and while death reigned around him, and while nature pleaded loudly for repose, this conscientious servant would still be about his master's business, undaunted by death, unmoved by the solicitation of bodily infirmity. His exhausted frame awaiting its glorious change lies buried on the field of conquest which he refused to abandon. His spirit is with Jesus whom he loved.

The letter of Mr. Raban, dated June 3, previously quoted, proceeds to develope more of the mysteriously afflictive providences of the all-wise and all-just disposer of events toward the African mission: it proceeds:—

"Almost at the very time when the solemn event of Mr. Nyländer's departure took place, death was executing his commission in another direction. We have lost our dear sister Mrs. Gerber. She was removed from this transitory state after only a short illness, late in the evening of the 22nd of last month, not twenty-four hours before dear brother Nyländer's departure. She was favoured with a comfortable hope in her last moments, and brother Gerber also appears to have been mercifully supported under the stroke. He will, no doubt, take an opportunity of writing to you on the subject, so that I need not mention particulars.

"I seem already to have said enough that is of an afflicting nature,

* See preceding Vol. pp. 211, 215.

nor would anticipate the statements which will more regularly come before you when the minutes of the last special meeting are forwarded: but I cannot forbear adding, which I do with much regret, that the continued illness of Mrs. Pope is such, that her medical adviser has thought it right to press upon her the necessity of a change of climate. She has yielded to his representations, though with some reluctance, and will probably leave in a few weeks. The state of Mrs. Taylor's health, also, is declared by the physician to be such, that she cannot with safety continue any longer in Africa. Mr. Taylor wishes to accompany her, having himself been lately attacked with fever. Brother Pierce is lying ill with fever, though, it is hoped not in a dangerous state.

"And now, honoured Sirs, I need not say that WE ARE IN AN AFFLICTED CONDITION. Since the day we landed, we have lost six of our number by death, and four are now about to return, the ways of God are in the deep, and His footsteps are not known, yet we know that He changeth not; and we firmly believe, though sometimes strongly tempted to doubt and dismay, that 'All the paths of the Lord are mercy and truth toward every one of His servants.'"

Taylor and his wife, whose return home is announced in the foregoing extract, embarked for England on the 16th of July, accompanied by Mrs. Pope, and the two surviving daughters of the late Rev. G. R. Nyländer.* Shortly after the vessel had set sail, he was seized with dysentery and died at sea on the 31st. Mrs. Taylor kept a journal during the voyage; a few extracts from it will prove satisfactory, as exhibiting his spiritual frame on the brink of eternity.

"July 27, Wednesday.—My husband's mind has been much exercised in spiritual things to-day: he complains of feeling cold and lifeless in prayer, and laments that he is obliged to hear the conversation of the wicked. He spoke much of the wonderful forbearance and mercy of God toward sinners. O Lord, look upon Thy servants, and grant us more of the quickening influence of Thy Holy Spirit!

"July 28, Thursday.—Much worse to day; had a bad night, though he took a quantity of laudanum last evening. He has just been saying that he must soon bid me farewell. My heart was ready to sink at that word. He said, 'Do not weep, but pray for me.' The Lord has said, 'Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me.' I read to him the fifth chapter of the second epistle to the Corinthians. He prayed afterward, with great fervency.

* These two girls, eleven and thirteen years of age, together with the orphan daughter of the Rev. H. During, were placed by the Committee at a seminary for the daughters of Clergymen, established at Cowen-bridge, near Kirkby Lonsdale, in Westmoreland, by the benevolent exertions of the Rev. W. Carus Wilson.

"July 29, Friday.—Had no sleep all night: seems much weaker, and in great pain. He repeated during the silent hours of the night, many blessed passages of scripture and hymns. He told me that I must hold him with a loose hand; he thought that he should be here but a very short time. He took me by the hand, and prayed expressly for me, and said that he hoped we should meet in a better world, where parting would be known no more.

"In the afternoon, I read to him the seventeenth chapter of St. John; which gave him, through the Divine blessing for which he had first prayed, much consolation, at the ninth verse in particular, he exclaimed, 'Jesus prays for ME!—for ME!' Then lifting up his hands and eyes, he prayed in such a manner as I cannot describe. He has not taken any notice of the things of this world. His mind seems fully employed on the glorious things above.

"July 30, Saturday.—My dear husband is quite insensible. He exclaimed once, 'I want to see Mr. Davey, my friend; he is my friend,' and then seemed quite lost again.

"July 31, Sunday.—My dear husband remained insensible, but seemed quite free from pain, till early this morning, his happy spirit took its flight. I read the second chapter of the first epistle to the Corinthians, which came in course this morning; when I thought on the ninth verse, I could not grieve for HIM who was then enjoying all that bliss which is there promised. O my God, I desire to praise Thy holy name for the support and strength which thou hast been pleased to bestow upon me."

Previous to his departure from the scene of his pious and successful labors, Taylor thus addressed his missionary brethren:—

"You, my brethren, are mostly acquainted with the afflictions which myself and my partner have had to pass through during this quarter: the greatest of which is, that I am compelled to leave the Colony for a season, to seek a renewal of health; especially for Mrs. Taylor. I do assure you, my brethren, when I think on it, I am filled with pain, especially when I consider the destitute state in which I leave you. Although I leave you, my heart is in Sierra Leone. May the Lord Jehovah be the strength of each of us, under these many and great trials! and may they all work together for good to our own souls, and for the good of the cause in which we are engaged!"

Mr. and Mrs. Taylor labored in the Colony for nearly seven years. On their arrival in 1818, they were appointed as schoolmaster and schoolmistress to Charlotte; which contained at that time about 200 liberated Africans. Their exertions and success there have been recorded. At their departure, the village contained 700 inhabitants, and had risen to a high state of social prosperity.

Darker than ever were now the prospects of the West Africa Mission, at least as regarded the human machinery by which it was to be conducted. Seven laborers arrived in the early part of this year, when the demand for them was so urgent, that there was almost a danger of Satan's recovering much of the ground which had been rescued from him at so great an expenditure of life and health; not to speak of money and labor. Scarcely however had the benefits of the acquisition been felt, when a similar number were prostrated by the hand of death, and three more were compelled to return home. Thus leaving the mission as regarded human instrumentality, actually in a worse condition in the month of July, than it was previous to the last arrivals in February.

The following is a statement of the number of laborers employed at the commencement of the year 1825, in the fourteen stations, more or less under the Society's care :—

"Clergymen, 3 English—4 Lutheran	7
Schoolmasters, 6 European—1 Native ..	7
Schoolmistresses, 8 European—2 Native ..	10
Native teachers	3
Native assistants ..	17
Total	44

In these are included seven, added in February, but the subsequent loss of that number by death, and the return home of three, together with the withdrawal of one native teacher from his work, and the suspension of another, reduced this total to 32—the number of laborers in actual service during the latter half of the year.

Under these circumstances it could hardly be expected that the mission could be said to prosper; in fact, the language employed by the surviving missionaries in reference to the present state of things, is subdued and sorrowful, though not desponding; more is said of expectations from the future than of present triumphs, as heretofore, and direct testimony of no equivocal character is afforded of coldness and decay. For example, the reported collections for the Church Missionary Society, for the year dwindled down to three miserable items, viz. Charlotte, £2 : 3 : 7. Leopold, £6 : 3 : 6., Gloucester, £2 : 5 : 3½., a sure indication of personal ungodliness.

The field however, had not become totally barren; it only suffered by comparison with its previous fertility—some verdant spots remained giving promise of future renovation. The following sketch of each village, spiritually considered, at the close of this year, furnishes us with matter for hope as well as regret. It was drawn up by the Rev. J. Raban at the request of the Committee, and comes ready to our

hand on the present occasion, when the state of the mission is a subject of more than ordinary concern.

"Kissey—308 attend on Sundays: 190 on week days: 30 communicants. With the exception of the communicants, the people do not seem to pay that attention to the means of grace, which it is so desirable to witness; a considerable proportion of them live as without God in the world: many know too little of the English language to be much benefited by preaching. The parents do not seem to be properly sensible of the value of instruction to their children—some of the children appear to value the instruction afforded them, others require the eye of the master to keep them attentive to their lessons. Generally speaking, there is a tolerable measure of outward decency to be seen among the people. In some of them, evidences of a Christian spirit are to be discovered, in their diligent and serious attention to the means of grace, in their regular meetings for prayer and religious conversations, and in their lives, which testify more or less that they are Christians indeed.

"Leicester—50 attend on Sundays; 25 on week days; nine communicants. A few of the people are backward in coming to public worship; but those who do attend, seem desirous to profit—the people are very willing to send their children to be taught; the school having been discontinued for a time, they repeatedly asked, when it would be commenced again. The children, in general, manifest a great desire to learn. An improvement has taken place, in dress and manners; little is now seen of heathenish customs. The communicants in general, manifest some good measure of the Christian temper, in their habitual deportment.

"Gloucester—400 attend on Sundays; 170 on week-days; 138 communicants. The people are very anxious to have their children baptized: baptized adults value much the privilege of attending the Lord's Supper; many unite for prayer, after public service, on the afternoon of Sunday. Too many of the parents are negligent in respect of sending their children to school: there are however, a few who discover a better state of mind—the children are, in general, very tractable, and appear to make progress. The people conduct themselves, on Sundays in an orderly and quiet manner; and go to Church cleanly and neatly dressed: a few excepted, who still follow their country fashion. The lives of many of the communicants afford hopeful evidence that they are true Christians: conversation at the Saturday-evening meeting is often edifying; many fervent petitions are offered up at prayer-meetings for their countrymen, for the Society, and for more labourers.

"Regent—256 attend on Sundays; 76 on week-days: 160 communicants. The people, with a few exceptions, come to hear with a degree of solemnity; their attention to the responses and the singing is truly pleasing. The parents are generally anxious to have their children

instructed—the capacity of the greater part of the children is good, and they are not indisposed to receive instruction. Great attention to neatness and cleanliness is observable in those who attend at Church: those who absent themselves, are, for the most part, in a very degraded state. A hope is entertained, that many of the communicants are concerned to walk, as becomes their profession: some of them have given affecting statements of their inward grief, under a sense of remaining depravity.

"Leopold (including Bathurst)—800 attend on Sundays; 250 on week-days; 9 communicants. In general, the people discover a regard for the means of grace, which is pleasing and encouraging. The Sunday attendance mentioned is that of the morning, when the people of Charlotte are present. The parents very readily send their children to be instructed—the children are, for the most part, desirous to avail themselves of the advantages afforded them. A degree of attention is paid to decency of manners, by the people in general, which merits commendation. It is hoped that the few who are communicants adorn their profession, by humility, meekness, and sobriety.

"Charlotte—140 attend on Sundays, 114 on week-days; four communicants. The attention paid to the means of grace, is not generally such as could be wished. Nothing is known, with certainty, on the disposition of the parents with reference to the instruction of their children. Nor on the disposition of the children towards instruction; some must be compelled to go to school; others appear to take delight in being taught. Most of the people are careful to observe decency in dress and modesty in manners. Evidences of piety among the communicants are, their love to one another, their private prayer-meetings on Sundays and week-days, their attention to the sick, and their readiness in contributing to the Society.

"Waterloo—250 attend on Sundays; 190 on week-days: 20 communicants. The silence, order, and attention of the adults in public worship, are satisfactory: the children need occasionally to be roused to more attention; the building used for public worship would scarcely admit more than now attend on Sundays: the daily number mentioned is that of an evening; the morning attendance is but thin—only 20 children are of a proper age to be sent to school: they are not so regular in their attendance now as when their parents received food and clothing for them from Government. Want of desire for instruction, on the part of the children, excites grief: while young, they are in general, teachable; but as they grow up, a more untractable temper discovers itself. Avoiding that deplorable indecency, which is seen among the low thoughtless Europeans, the people have not attained that good sense and delicacy, which are to be found among well-educated and well-disposed Europeans. Most of the communicants

evince, by words and actions, that they are not destitute of the Spirit of Christ, yet there is much cause to entreat that more of His Spirit may be poured out upon them.

"Kent—375 attend on Sundays; 240 on week-days, 10 communicants. While under the sound of the word, the attention of the people is, in general, very good. The few children who are of an age to be sent to school, are sent by their parents with apparent readiness. The disposition shown by the children to receive instruction is, in general, very good. Outward decency is particularly observable among the people: those who profess to be Christians, evidence that they are such by their life and conduct.

"Bananas—100 attend on Sundays: 76 on week-days. Little regard appears to be paid to the means of grace, except by a few of the persons who regularly attend: almost the whole population of these islands consists of persons transported from the colony, for offences of various kinds. There are some who would probably send their children to be instructed, were there a more regular school. Few of the children have as yet discovered any particular love for instruction. A small proportion of the people manifest an outward decency of conduct; but the greater part consider their character as already lost, and seem not to bestow much pains to recover it. At present it is not easy to discover any decided marks of the Christian temper among them."

As regards the temporal prosperity of the Colony, it appeared from tables furnished by Mr. Raban, that the value of the productions raised by the liberated Africans, and sold to the government during the year, was £3466 : 17 : 2. Of this sum, Kissey's was the largest proportion, being £800, and Gloucester's the smallest, being only £198 : 10 : 9. The produce consisted of rice, yams, cocoa, and in one instance, (that of Kent,) beef. In addition to the produce thus disposed of, a large proportion was sold, (partly at the public market at Freetown, and partly at the smaller markets held in each village,) consisting of arrow-root, bananas, beans, cassadas, cocoas, (or eddoes,) cringeree, (or calalue,) ground-nuts, maize, ochres, onions, oranges, palm-oil, palm-wine, peas, pine-apples, pepper, malaguettado, birddo, plantains, potatoes, (sweet,) rice, soap, (black,) sugar-canes, tomâta, or bitter apples, yams, &c. The population of the Colony, exclusive of Freetown the capital, at the same period was 8786—that is 3617 adult males, 1786 adult females, 1406 male children, and 1067 female children. The number of marriages during the year had been 293; of births 156; of baptisms 287; and of burials 103. 2255 of the inhabitants had been engaged in agriculture, 679 in trade, 58 were fishermen, and 600 laborers. The number of acres cultivated by the libe-

rated Africans on their own account was 3587, and the number of gardens occupied by them was 2748.

Freetown differed from the villages in various respects, for example, it was the seat of local government and the residence of the European Colonists; it therefore requires a separate consideration. The inhabitants of Freetown, exclusive of the military, amounted at this time to 5643, and yet owing to various unfavourable circumstances, the attendance at public worship on Sunday morning did not, at the early part of the year 1825, exceed 120 persons. Toward the close of the year, owing to the presence of the military, it rose to 200. The want of a suitable place for public worship,—service being held in the court-room in the morning, and at an adjoining hamlet called Gibraltar Town, or "the Camp" in the evening—very much interfered with the attendance, especially in the case of the European residents. A new church had been begun, but its progress was impeded by various circumstances, and in its unfinished state, it was made use of by the people as a market for the sale of agricultural produce: in fact, to mark the degeneracy of the period, God's house was converted into a house of merchandize.

So far as opportunity had been afforded for ministerial exertion among the colored population, the result had been encouraging. Circumstances had indeed confined the members of this class, who attended public worship, within narrow limits; in fact, they never exceeded fifty, but they appeared attentive and devout, and there was reason to believe that many felt a real concern for their souls, and a hungering for the bread of life. Several cases of adult baptism under promising circumstances had occurred during the year.

On the whole, while the language of exultation would certainly be out of place, that of disappointment or despondency would be, even regarding the painful contrast exhibited between this and former years, equally inappropriate. To human eye, the fruits of missionary labor do not look as luxuriant at the close of 1825, as they did at the close of 1822; but the laborers had been much fewer, and the breadth of ground cultivated consequently much less. Again, the frequent change of teachers was most prejudicial to the cause, as almost every thing depends, in a mission like this, on an intimate knowledge of native character, and great accommodation on the part of the instructors to the peculiarities of their disciples. On this subject the sentiments of the sainted Johnson are invaluable.

"When the African once gets a bad opinion of an European, there is no help. Oh that missionaries and schoolmasters would make it their principal object at the beginning to gain the hearts of their people! I know by experience, that the missionary who has the affections of the people, can do more with two words spoken in season, yea, with

a sorrowful look, than another with never so severe means. I have seen some who have used the most entreating language, but to no purpose: Why? Because the individuals intreated did not believe that it came from the heart."

The secret of Johnson's, Düring's, Taylor's success lies here. Happy shall we be if the eye of one missionary resting on this page shall convey to his heart and judgment a hint, which, for practical wisdom, we think cannot be excelled in the whole range of human contrivances for winning souls to Jesus.

CHAPTER VIII.

NEW ARRIVALS—MORE DEATHS—GREAT DISCOURAGEMENTS—DEPARTURES—NEW GOVERNMENT REGULATIONS.

THE painful mortality which had occurred among their missionaries in Sierra Leone, could not but awaken the most painful interest in the minds of the Committee. They felt that it was incumbent on them to employ every exertion, first, to ascertain if possible the cause of such a great destruction of human life; and secondly, means to avert for the future so grievous a calamity. To carry out this twofold object a medical committee was appointed, consisting of Doctors W. F. Chambers and John Mason Good, and Messrs. Pearson and Babington, by whom a report was furnished to the Committee, which commences thus:—

"Anxious to carry into full effect the important object submitted to them, as far as they might be able, your Committee lost no time in meeting for this purpose, and they have endeavoured to obtain from different sources, all the information which has appeared accessible to them.

"They have been freely furnished with documents from the Society's books, under the charge of the secretaries; have personally examined various missionaries and school-masters, as well as conversed with other persons, who have formerly resided on the coast of Sierra Leone; and solicited general remarks from several professional authorities, on which they could fully depend. They are especially indebted to Sir James McGregor, M.D., Sir William Franklin, M.D., and the other members of his Majesty's Army medical board, for the frank and ready and important information which they have officially communicated to them; and to Dr. James Johnson, of Suffolk-place, Pall Mall, whose life has been largely spent in intertropical climates, for a valuable letter to the same effect. They have also been furnished with an excellent paper of practical remarks, by Dr. Wier of the Vic-

tualling office, one of their associates in this inquiry; and, by the kindness of Zachary Macaulay, Esq., they have had the benefit of a long and interesting interview with Joseph Reffell, Esq, member of council at Sierra Leone, and chief superintendent of the liberated captives, and George Rendall, Esq., deputy commissary-general; they have also well-pondered the subject in their own minds, and now lay before the general committee the result of their researches and reflections."

The report proceeds to suggest a plan of sanitary regulations and precautions, such as it says was found completely successful during the preceding four years in the West Indies, "and especially in the islands of Barbadoes, Tobago, and Antigua." "There is hence," it proceeds to say, "great reason to hope that the adoption of a similar plan of sanitary regulations on the Western Coast of Africa may be attended with somewhat similar benefit; and that the Church Missionary Society may have the heartfelt gratification of beholding its great and unwearied work of faith and labor of love permitted to continue, and even go on to perfection, without being associated with the distressing train of calamities with which it has had so long to contend.

The number of labourers in the colony connected with the Church Missionary Society, at the beginning of the year 1826, was increased from thirty-two to thirty-six, by the arrival on the 15th of February of the Rev. W. K. Betts and the Rev. Alfred Scholding, with Mrs. Betts and Mrs. Scholding. A meeting was held on the 21st, when it was decided, subject to the approval of the Governor, that Mr. and Mrs. Betts should settle at Regent, and Mr. and Mrs. Scholding at Gloucester. Mr. and Mrs. Betts went to reside for a short time with Mr. and Mrs. Davey at Leopold, from whence Mr. Betts wrote :—

"I desire to live without an anxious thought about life or death, further than that I wish to use all proper means for the preservation of health.

"I have just attended Divine service;—it is delightful to see a such number of Africans worshipping God and reading His word. They will thankfully accept presents of little books which are sent them by friends in England, but they would much rather receive a Bible or a Testament.

"I hear that the population of Regent still amounts to a thousand or twelve hundred. If Mr. Norman could furnish me with the names of the communicants in his time, I would endeavour to see what has become of them.

"I trust it will please our Heavenly Father to grant us health and strength, that we may be able to teach many, who are now in nature's darkness, the way of salvation. I am frequently led to exclaim, Who

is sufficient for these things? Again I consider, it is 'The Lord our Righteousness.' He is able and willing to help in every time of need; then we need not fear the darkest hour. Pray for us, that the word of the Lord may have free course and be glorified."

Mrs. Betts also wrote from Leopold. The following extract appears in her letter:—

"Before I entered the boat at Gravesend which conveyed us to the ship in which we were to sail, I found great comfort from this passage of Scripture—'Lord, increase our faith,' and during our voyage this was frequently my prayer."

This godly woman had soon need of the exercise of that faith for which she prayed. It was indeed in her heart to assist in rearing a temple to the Lord in a foreign land, far from her kindred and her home; but her practical readiness to engage in the work was considered sufficient. Her sufferings and death in the cause, are all that the African church was permitted to enjoy.

The following communication from Mr. Raban, dated March 31st 1826, must deepen the feelings of dark and dreary solicitude with which the reader no doubt by this time begins to regard the African Mission—

"It is my painful duty to apprise you that events have occurred very similar in their nature to those, which in the early part of last year, so particularly called for the exercise of faith and patience.

"Mrs. Betts was taken with fever on Sunday the 12th instant, and was brought down, on the 14th, by brother Betts to Freetown, for the advantage of medical assistance. They took up their abode under my roof. At first, the fever was thought rather slight, and expectations were entertained of her passing through it with safety; but on the following Sunday, very unfavourable symptoms appeared, the usual means were resorted to, the medical attendance and exertions of Mr. Ferguson were readily afforded; and some hopes were cherished, that she might yet be spared; till early on the morning of the 20th, when it became too evident that her end was approaching; and about four o'clock she bade adieu to the trials and afflictions of this mortal state; and entered, we trust and believe, into the mansions of eternal rest. Our departed sister, from all that I saw of her (which was but little) appeared to be of an amiable temper, and to be desirous of engaging in the work to which she had devoted herself. She was not generally, after she came to my house, in a state fit for much conversation; and was besides, during the last two or three days, troubled with deafness. The few words which I exchanged with her on spiritual concerns indicated that her mind was resting on God, and that she was anxious for more of his presence. In the mean time Brother Betts had been

taken ill of fever on the 15th, and was lying in an adjacent room unconscious when the solemn event took place, which deprived him of a partner, and the Society of one of its labourers, almost before she had put her sickle into the harvest ripening before her. When, however, the loss he had sustained was made known to him, he seemed to bear it with Christian patience; he was indeed too much burdened by his own affliction, to enter fully into his real condition, and will probably feel it more keenly, should he, as I trust he may, be restored. He still continues in a very weak state, and though hopes of his recovery are entertained, they are not unmingled with fears.

"This, however, is not the conclusion of the afflictive events which I have to state. The health of brother Scholding had been remarkably good from the time of his landing; and Mrs. Scholding recovered strength very fast, after their removal to Gloucester, and soon appeared as well as in England; but on the 17th instant, they were both attacked with fever. Not long after, Mrs. Scholding was seized with the pains of premature labour; and was delivered of a child, which lived but a few hours. From this time, her case became more doubtful; yet still some hopes were cherished that she might eventually be restored: till Saturday the 26th, when her state became alarming. During the greater part of Sunday she was in a kind of stupor, and on Monday morning, about 10 o'clock, her spirit left its habitation of clay, and soared to worlds unknown, to dwell, there is good reason to hope, in the mansions of the blessed.

"From what I knew of her character for many years, (she being a native of the same place with myself,) and from what I have observed of her since she came to the Colony, I could say much in her praise, or rather in praise of that grace which made her what she was; but I forbear. Let it suffice to remark, that I have good ground to believe that her heart was much set upon the work of Missions, and that there was a prospect of her being not only a great comfort to her now bereaved husband, but a helpmate indeed in the work of the Lord. But in her case, as well as in that of our other departed sister, it pleased our heavenly Father to bestow the crown on one who had only for a short time engaged in the conflict, His will be done!"

This month the Colony had to regret the death of Major General Sir Charles Turner, who had succeeded the lamented Sir C. MacCarthy as Governor, and who had shewn every disposition to fulfil the promise of patronage and support to the Mission, which he had given to the Committee previous to his departure from England. His death was occasioned by over-exertion in the cause of humanity, having proceeded on a military expedition against the slave-dealers of the Sherbro, who had determined to maintain the murderous traffic by force, after a convention entered into by him with the kings and native chiefs for

its suppression. The expedition was entirely successful; the enemy's defences were carried at all points; and on the fourth of March his Excellency issued a proclamation declaring the posts between the colony and Cape Mount in a state of blockade. This was the last public act of his government. On the 7th of March the members of council officially announced his decease at six o'clock that morning; ascribing the melancholy event to "the arduous and unremitting exertions and continual exposure of his Excellency during his late expedition to the Sherbro, whither he went to consolidate the state of those provinces, and to counteract the nefarious attempts made by the miscreant slave-dealers of the Boom and Gallinas to restore the horrors of that dreadful scourge within our territories."

Major General Sir Neal Campbell, K. C. B., was appointed successor to Sir Charles Turner, meanwhile the executive government was administered by Kenneth Macaulay, Esq. senior member of council, whose heart the Lord moved to shew favour to the Mission and to every Christian work in the Colony.

Small as was now the number of labourers belonging to the Society, it was still further reduced by the return home this year of Mr. Lisk, who had charge of the Gloucester Schools: Mrs. Lisk having previously been obliged by ill health to visit England. He was accompanied by Mr. and Mrs. Beckley, who had charge of Kent. Mr. and Mrs. Davey, who laboured most assiduously at Leopold, were most reluctantly obliged to embark for England, on the 13th of June. On the 17th of July the Rev. Alfred Scholding, debilitated to the last degree by repeated attacks of fever, set sail from the Colony. He was landed at Crookhaven in the south west of Ireland on the 20th of September, but the pleasure of his seeing his friends was denied him, for he proceeded no farther than Skibbereen, when death arrested his progress on the 26th of the same month.

The catalogue of this year's losses is not yet complete. The readers of the preceding volume are familiar with the name and character of Elizabeth Renner, native of Africa, wife of the Rev. Melchior Renner, first missionary to the Soosoos, and afterwards minister of Kent: we mentioned his death as having taken place on the 9th of September, 1821. Mrs. Renner had proved herself for nearly eighteen years a most valuable acquisition to the West Africa mission, both at the Rio Pongas and at Sierra Leone. Her unassuming, yet active piety was always strikingly developed in the improvement of the children committed to her charge, and both as a missionary's wife and widow she laboured diligently to enlarge the Saviour's kingdom by winning souls from the bondage of sin and ignorance. The following extract from a letter of the Rev. J. Raban, dated 9th of June 1826, announcing this excellent woman's departure from earth to rejoin her husband in the

presence of the Lamb, contains a simple statement of the circumstances accompanying the event, which took place on the 29th of May 1826.

"One of the Society's oldest servants in this mission, our respected sister, Mrs. Renner, has been most unexpectedly removed from us. She had been afflicted some time with pains in the knee, and had afterwards an attack in the stomach, but was not considered in danger; in fact, she thought herself so well on Sunday, the day before she died, that she proposed to take a ride the next day. On the Sunday morning, she conversed on religious subjects with one of the communicants, and afterwards, read two chapters: the 103rd Psalm was one of the portions which occupied her attention, when she thus opened the sacred volume for the last time: in the evening she raised herself up in the bed, knelt down and prayed for a considerable time; and then quietly taking leave of her attendants she directed them to retire to rest. Early the next morning she was observed by one of those about her to be apparently fainting; they hastened to her relief, and immediately administered some cordials; but it was too late: the conflict was over, and the spirit had taken its flight no more to return."

These repeated losses to the mission could not but depress, to a considerable degree, the friends who anxiously laboured to sustain it at home; nor is it surprising that the Committee found some difficulty in procuring laborers for so pestilential a field. That however there were found men and women who did press forward from time to time to fill up the gaps which death was continually making, is one of those facts intelligible to the mind even of the infidel; as it testifies to the reality of Christian principle, and the power of Christian faith and love, to overcome the strongest instincts of our nature in the service of that Redeemer whom we love and who we know loves us. The history of the Sierra Leone mission will suffice at any time to silence the ribald misrepresentations with which missionary efforts are often assailed by travelled calumniators of religion—men, who having gone down to the sea in ships, and done business in great waters—who having seen the works of the Lord, and his wonders in the deep, might have been expected to "praise the Lord for his goodness" and rejoice in the opportunity of testifying to the "excellent spirit" with which he endows his servants, and to the power of his word; but whose earthly hearts seem to have become hardened in the sunshine of His favour, and who, as they went abroad to disgrace Christianity by their example, return home to injure it if they can, by their vilification and apparent contempt.

We have already mentioned a loss this year to the mission of eight of its members—three by death, and five by a state of health requiring change of climate: to these must be added two of the native teachers who had fallen into open sin, and one who was suspended for want of attention to his duties.

To supply the vacancies thus occasioned, was not easy; however, four European labourers arrived on the 28th of November, Mr. and Mrs. Gatesman and Mr. Taylor and Mrs. Pope—the last two having before laboured in the colony and only returned to England to recruit their health, which now appeared to be quite reestablished. Besides these, there were six native assistants appointed at different periods of the year.

Mr. and Mrs. Gatesman were at first appointed to Freetown schools, but at the Governor's request, they were removed to Leopold, where Mr. Weeks was stationed on the return of Mr. and Mrs. Davey to England. On the 7th of December, Mr. Weeks was married to Mrs. Pope, and they both took charge of new schools opened in the eastern division of Freetown, while Mr. Taylor was placed over the original girls' school in the same house.

Mr. Raban continued his godly exertions at Freetown with great assiduity until June, when a serious attack of dysentery obliged him to desist from his work. On the 9th of April he opened a small Chapel at Gibraltar town, where he had an attendance of from 50 to 70—much devotion was manifested. Mr. Betts from Regent took Mr. Raban's place during his illness.

In April, the Rev. G. W. E. Metzger entered a second time into the marriage state. He selected as his companion on this occasion, Miss Mary Hickson, who had resided for upwards of ten years with the late Mrs. Renner, whom she had been accustomed to assist in the school. It was hoped she would thus prove a great acquisition to Kissey, to which she and her husband were appointed. The male school of Kissey was placed under the care of William Bickersteth, native assistant;—David Noah, the former native schoolmaster having been removed to Regent.

Gloucester having been successively deprived of the superintendence of Messrs. Knight, Lisk and Scholding, and being visited with a series of afflictive events, was entirely deprived of any European instruction. It was committed to the charge of Matthew T. Harding, native assistant, assisted occasionally by William Davis. In August, Mr. Betts reported that the place looked deserted; the Church had scarcely a whole window in it, and the dwelling house and school-house were much out of repair, and as the Government could not for the present do any thing for buildings in the mountains, they were likely so to remain. Notwithstanding these unfavourable appearances, the good seed planted by Düring and others was still shooting up here and there. Mr. Scholding thus wrote at Midsummer:

"Much of the power of religion was manifested among the communicants during the first part of my illness; several of them would

come when I was expecting to be removed from this lower world, and read a chapter and pray with me; this was truly refreshing to me; and the more so as I could evidently see that their hearts were affected."

This looks so like other times, that we are sure the reader will say, 'Gloucester is not dead but sleepeth.'

The fact that since the spring of 1823, Regent was, with very little intermission, destitute of the labors of a resident minister, was independently of other causes, amply sufficient to account for the diminution in the attendance on the means of grace which had occurred since the lamented Johnson's death.

The want of a stated European ministry had a very injurious effect on the minds of the people; besides which, circumstances of a temporal nature contributed to discourage them. "They do not appear," observed Mr. Betts, "to regard the exhortations of a native as they do the preaching of a European minister. As moreover no works are going on in the town, a great proportion of the people go to Freetown for work; and are exposed to the contagion of the bad examples which they see there: they go to Freetown on the Sunday night, and return on the Saturday evening; so that there is no opportunity of private conversation with them, nor of visiting them in their houses; and if they do not attend at Church on the Sunday they are almost as destitute of religious instruction as if they lived in the wilds of this vast continent."

At Michaelmas he wrote:

"Few seem to be impressed with the importance of seeking first the kingdom of God. Their temporal concerns do not prosper as they once did; and I much fear that this circumstance, instead of detaching their minds more from the world, has had the effect of drawing the enslaving cord the tighter. The number of those who attend Divine service does not much vary; there are almost 300 in the morning of the Sunday, and 150 in the afternoon; and about 12, exclusive of the school children, at the daily public prayers. The communicants have been about 100."

The youths in the Christian Institution were reduced at Michaelmas to two, and the conduct of these was so reprehensible that it was found necessary to dismiss them.

Mr. Pierce, schoolmaster, who had been appointed to Waterloo, married in January, the widow of the late Rev. C. F. Wenzel, with whom he removed to Charlotte, she having previously been one of the native assistants at Kissey, from whence she brought her school-girls with her—most of them, however, soon left her, some getting married, and others ran away to their old settlement. At Christmas, 50 boys were received from a slave-vessel, more than two of whom died, and several more ran away. Previous to their arrival 17 girls and eight

boys arrived from a slave-ship; they were so debilitated that though they were carried on men's shoulders from Freetown, they were unable to walk or to stand on their arrival at Charlotte: "most of them," says Pierce, "labouring under severe bowel complaints, and totally unable to help themselves, exhibited an awful and heart-rending proof of the horrors of the slave-trade."

William Tamba, the efficient native assistant, whom we have often had occasion to speak of with approbation, was for a time under a cloud, in consequence of having refused to take charge of Kissey, on the arrival of Mr. Knight at Gloucester, of which he had temporally the superintendance. His contumacy was punished with suspension. He was afterwards however, readmitted into connexion with the Society; and in May, placed over the people at Wellington, by whom he was greatly beloved.

The death of one of the school-girls of Waterloo, occurred under melancholy circumstances. The Rev. J. G. Wilhelm, minister of Waterloo, thus relates the occurrence:

"We lost one of our girls by a painful occurrence on the 23rd of May. After I had attended from eleven to twelve o'clock, to the class of readers, they went to the brook to wash, when one of them venturing too near the stream of the creek, was seized and dragged under water by an alligator, and we could catch sight of her no more! A similar melancholy event happened two years ago to another of the school-girls, and nearly at the same spot."

An amusing matrimonial incident is mentioned by Mr. Wilhelm, which shows that in dealing with Africans, a little of the "wisdom of the serpent," is not a superfluous ingredient in the character of a missionary. On the 27th of September he wrote:

"Government has sent to Waterloo, since the 24th of June, fifty-six women who were kept on rations; but no man made application to me to marry any one of them. On the 7th of the present month, 30 more were sent to me, with an order that they should have rations granted to them for the space of three months only, by which time it was expected that they would be married, and be supported by their husbands. I had on this occasion to acquaint the Chief Superintendant, that I had no prospect of getting them married in so short a period, the number of single women then kept in rations at the station being eighty-six. On this, I received an order from the Hon. Joseph Reffell, to send the thirty women just mentioned to Kent, where there are many men in single life, who would ere long marry and maintain them. Mr. Johnstone, the present superintendant of Kent, was directed, at the same time, to send his constables to Waterloo to fetch them. On announcing that the constables of Kent would come to fetch the single women to that station, where they would sooner be

married than here at Waterloo, there arose in the place such a stir for espousals, that, in the course of two days, I had not less than fifty-five couples on the list to publish the banns of marriage for them on the next Sunday; and, on Monday and Tuesday mornings, couple after couple came forward with applications for marriage, so that when the constables arrived from Kent, there were but seven women left for them to carry away. By this means I got them all settled and struck off from rations: but I could clearly perceive that they had formed private connections, and would have been contented to live together in the country fashion without my knowledge, and let the Government support the women. Mrs. Wilhelm and myself felt often anxious lest this should prove to be the case with these women, and we now feel thankful to see ourselves relieved at once from this anxiety."

Soon after the Rev. John Gerber was settled at Kent, one of the commissioners of inquiry appointed by the home Government visited the settlement, and wished an examination of the schools to take place. Accordingly, 166 boys and 75 girls were examined: of the girls, it was found that only 11 could read the scriptures fluently, and spell very well: 13 could read the New Testament imperfectly, and were incorrect in spelling: with the boys the case was worse, only 9 could read the scriptures tolerably well, and 14 could read the New Testament imperfectly. In consequence of this state of things, a change was made, by the advice of the commissioners, in the teachers, and in the time allowed for instruction. William Neville and his wife, native assistants, were taken under the Society as teachers, and removed hither from Wellington, and the boys were withdrawn from the labor which heretofore had almost engrossed their time.

Kent exhibited an evident improvement at Christmas, when Mr. Gerber wrote:—

"Since the beginning of last month, there has arisen among the inhabitants of this settlement, not only a longing after the bread of life, but also a continued enquiry after the way of salvation; and instead of being annoyed as formerly with settling daily palavers, and silencing noisy school-children at night, I am now rejoiced with different prayer-meetings in the town, and by the school-children singing at night, and before day-break in the morning."

Gerber had then thirty persons under preparation for baptism and the Lord's Supper: of one of them he says:—

"A woman at Housah, who was a strict worshipper of two idols made of wood, in the figure of a man and a woman, whom she called Baeumbagee, and to whom she from time to time sacrificed a fowl, when convinced by the Spirit of God that she was thus ignorantly worshipping the devil, cut her idols to pieces and threw them away, and is now worshipping God in spirit and truth."

Besides Kent, Mr. Gerber had the superintendence of York, having Henry Christian, a native assistant under him. A good work seems to have commenced there among the discharged soldiers.

"The wife of a discharged soldier," wrote Gerber, "who attended several times the meetings of one of the colored people at Freetown, became powerfully convicted by the word of God, and determined to spend her remaining days to the glory of God; in which determination she has several years continued. After her return to York, she tried to persuade her husband, (who, according to his own confession, lived a very wicked life before,) to follow her example: after her patience had been greatly exercised, her prayers in his behalf were answered; he not only became a sincere follower of the Lord himself, but began to entreat his countrymen to flee from the wrath to come: he is about fifty years of age, and lame: he could neither read nor write; but, from his anxiety to read the word of God, he has, within a short time, improved himself so far as to be now able to read a little in the New Testament. He has built a small neat grass-house, in which he holds a meeting every morning at five o'clock, and also in the evening: the present number of both men and women who have joined with him to follow the Lord is twenty-nine; of whom the greater part walk consistently with their profession, and are, according to the testimony of Mr. Johnstone, the superintendent, the best of the inhabitants. These people, in particular, desire a minister to be sent among them."

An increase took place in the population of the Colony this year, to the amount of nearly 1600, consisting principally of liberated slaves. On the occasion of a fresh arrival of these wretched beings among the inhabitants of Waterloo, the Rev. J. S. Wilhelm wrote:—

"The men are in a wretched condition—not fit indeed to be put to labor; but prepared only to suffer and die! They came from the vessel like so many skeletons. May the Lord behold in mercy the low estate of these poor people; and make them sensible of the evil of sin, and of the suitableness of the plan of salvation for them. I often converse with them on the words, 'If the Son shall make you free, ye shall be free indeed.'"

A road from Waterloo to Maharra, about 100 miles distant in the Timmanee country, was begun before the death of General Turner; but that event caused the work to be discontinued. Mr. Macaulay, the acting Governor, resumed it with vigor, and employed on it 120 men. Wilhelm hoped that by this new avenue, he would be able to circulate Arabic tracts in the interior.

In speaking of the school-children of Kent, we referred to the Commissioners of inquiry employed by the British Government; they consisted of Major James Rowan and Henry Wellington, Esq. The commissioners arrived at Freetown on the 28th of December 1825.

They were required by the instructions delivered to them to investigate the state of the Colony and its dependencies in reference to the various branches of the public service, and into the condition of the liberated Africans. The following extract from these instructions which were printed by order of Parliament, refers to the liberated Africans :—

"One of the chief purposes for which his Majesty's commission has been entrusted to you, and a subject to which you will devote your most earnest attention, is, the condition of the great body of Africans, who having been liberated from a state of slavery, under the operation of the Abolition Laws of this country, and of various treaties between his Majesty and foreign powers, have been located in various parts of the colonies, and provided with the means of maintaining themselves by their own industry. Your Report upon this subject will include a review of the arrangements which were originally adopted for the settlement of those individuals, of the causes which may appear to you to have rendered these arrangements successful, as it is understood in some instances, but ineffectual in others; whether these causes of success or failure be referable to circumstances of mismanagement, to any marked defect in the disposition or habits of the people of so many different nations, or to the sudden increase which has frequently swollen their numbers beyond the means which were available in the colony for controlling and instructing them.

"You are aware of the degree of importance, and I may add delicacy, which belongs to this branch of your inquiry. In forming the settlements of liberated Africans in Sierra Leone, his Majesty's Government have been actuated by the sole view of fulfilling to the utmost of their power, the intentions of the legislature; which have been so often and so strongly expressed, that it cannot be necessary to record them here; and if it shall appear to you, upon the most careful enquiry, either that the arrangements that have been adopted for enabling the liberated Africans to support themselves have been inadequate to that object, or that other effectual means might be adopted for that purpose, you will explain yourselves upon this subject without reserve.

"The inclosed correspondence which I have had with the Church Missionary Society, will explain to you very fully the nature of the arrangements which it has been proper to enter into with that Society, in order to provide the means of dispensing the benefits of religious instruction to the liberated Africans; and you will report to me on the adequacy of these arrangements to the object proposed.

"I need not point out to you the necessity for your inquiring into the system under which the expenditure of the liberated African department is conducted; and you will not omit to transmit to me the most

ample information which you may obtain respecting its amount for several years past, and the regulation under which that expenditure is applied."

Additional instructions were addressed to the commissioners on the 18th of January 1826. These related principally to an examination into the social and religious improvement which the liberated Africans had made within a stated number of years. A short extract on these subjects must suffice :—

"You will report in minute detail the result of your opinions as to the dispositions which exists among them to adopt habits of industry, with reference to any progressive improvement of their condition.

"You will report as to the effect which religious instruction has produced upon their minds; not only with reference to the observance of their religious and moral duties, but to their habits of industry and obedience."

The first part of the Commissioners' Report, which is dated April 11, 1827, contained much valuable matter, and was accompanied by several important suggestions. They are represented to have fulfilled their charge with "exemplary diligence, fidelity and candor."

The year 1827 was one of peculiar trial and difficulty to the Mission. The events of this character may be classed under the threefold head of deaths, departures home, and colonial regulations. For the sake of perspicuity we shall take them in the order in which they are set down.

At the commencement of the year the Missionary staff amounted to two English and three Lutheran clergymen, three European and one native schoolmaster, two European and one native schoolmistress, and three native teachers; but a handful of labourers to supply the spiritual wants of a population of above 16,000 souls. To this small band the only accession in the early part of the year, was that of the Rev. Charles L. F. Haensel, who arrived on the 13th of February with a special appointment to the Christian Institution; to the advancement of which he was peculiarly to devote himself.

The only death of a Missionary was that of Mr. Frederick Gatesman, who with Mrs. Gatesman had been appointed to Leopold on their arrival in November 1826, where they labored until April 1827, when Gatesman was attacked with fever; he was immediately conveyed to Freetown for medical advice, and enjoyed the unremitting care of Mr. Ferguson the physician, who usually attended on the Missionaries with the greatest promptness and skill whenever they required his professional aid. Nothing however could be found to subdue the fever; which brought him to his end on the 23rd, about a week after its first attack :—He died in the faith. When Mr. Betts said to him "That God whom you have served in the time of health will not leave

you in the hour of trial," he replied with calmness, "I know it, I thank Him that I have not now for the first time to seek an interest in Christ. I know whom I have believed."

Another death which occurred this year, not immediately connected with the Mission, yet materially affecting it, was that of the new Governor, Major General Sir Neil Campbell, who was taken off by fever on the morning of the 14th of August. His medical attendants ascribed his death to neglect of himself at the commencement of a febrile indisposition, and to a relapse after a remission of the disease, brought on by deep attention to "public business of rather an exciting nature," on the morning of the 9th, contrary to the repeated and urgent solicitations of his medical attendants. Lieutenant Colonel Lumley assumed the temporary government.

The Mission early this year sustained a severe loss in the return to England of the Rev. John Raban, whose health required a change of climate. He embarked at Freetown on the 13th of January, accompanied by Henry Palmer, a liberated African youth, sixteen years of age; he and another African youth, Joseph Bartholomew, who had previously arrived, were placed under the care of the Rev. H. F. Lyte, at Brixham in Devonshire, with the view of their being prepared to act as Catechists and schoolmasters in the Colony.

Mr. Raban was followed in March, by the Rev. John Gerber, who sailed from Sierra Leone on the 3rd of that month, and landed in England on the 5th of May, from whence he proceeded to the continent, on a visit to his friends.

The Rev. W. K. Betts did not remain long behind: illness compelled him also to return home for a season: he embarked at Freetown on the 26th of April. Owing to adverse winds, the vessel in which he sailed could not make the port to which it was bound until the 26th of June, when he and Mr. Cole, of the liberated African department, with two men, had a narrow escape from drowning, owing to the upsetting of a boat a mile from shore: they were in the water one hour, but providentially sustained themselves by the oars and other means till help arrived.

Mrs. Gatesman, widow of the schoolmaster of Leopold, whose death we have recorded above, sailed in the same vessel with Mr. Betts: during the voyage she was confined of a son.

Added to these losses which the mission sustained by the return of so many of its European members to England, was that of Mr. and Mrs. Pierce, schoolmaster and schoolmistress of Charlotte, who retired from the service of the Society on accepting a Government appointment.

The Colonial arrangements to which we have referred, and which seriously affected the interests of the mission, originated in the idea

conceived by Sir Neil Campbell soon after his arrival in the Colony, that he could place the education of the liberated children on a more economical footing,, and yet render it more efficient by training them to early habits of industry. He accordingly directed that the boys should not be retained at school beyond the age of ten or twelve years; but should then be distributed among the liberated adults, with a view to their being actively employed—a considerable reduction in the number of scholars took place in consequence.

Previous to this plan being pursued, all the children, with the exception of those who lived with their parents, were placed under the entire control and care of the Society's laborers, from the time of their being landed from the slave ships, and were thus preserved from the contaminating influence of their heathen countrymen, while opportunity was afforded to the missionaries of ascertaining the disposition of the children, and of making early impressions on their minds. They were all taught the nature and necessity of prayer, the observance of the sabbath-day, and a reverence for the name and word of God; this early discipline had undoubtedly tended to render them orderly and respectable members of Society, even where it did not as yet appear that they were the subjects of a saving impression through the power of the Holy Ghost.

But on the first day of the present year, (1827,) another order of things commenced; the Governor had previously apprized the missionaries that pursuant to the regulation entered into between the home Government and the Society, viz:—that the former was to "provide in each of the country parishes, for the education of its inhabitants, and for their civil superintendance under the authority and direction of the clergyman," he should from the first of January, 1827, release them from the charge of education, and should employ therein only persons of color.

In respect to liberated adults, a new plan was also adopted; hitherto on their arrival from slave-ships, they were allotted rations and clothing; now they were to receive necessary clothing, and three-pence per day each—the women for three weeks, and the men for six, when all were to be thrown on their own resources. The persons to be placed in charge of the villages were to be named managers; and these were to have, when requisite, submanagers to assist them. Hotels were to be established at Wellington, Hastings, and Waterloo, to provide accommodation at fixed charges.

As regarded the children, it was announced that the following was the arrangement decided on.

"All children under fifteen years of age, and who until after that age shall be considered incapable of providing for themselves, are to be given out to old settlers; who shall receive for them an allowance

(for food and clothing,) of three-pence each per day; to be paid weekly by the manager, in advance. Two days in the week, they are to work for the managers, and four days for those who have the charge of them. After they have attained the age of 15, they will be released from the superintendance of their adopted parents, a lot of land will be given them, and they will be expected to provide for themselves.

"The hours of instruction for those above fifteen years of age, on week-days, are to be from eleven to twelve o'clock, and from one to three in the afternoon; considering their age, it is useless to appropriate to them a greater number of hours, as they are composed, either of persons who arrive at an early age, and only require to keep up the recollection of their instruction at school, or of those who have arrived at a much later period of life, and to whom it can be of very little use: with either class, compulsion is of no avail.

"For those under fifteen years of age, the hours of instruction are to be, on week-days, from nine o'clock in the morning until twelve, and from one till three in the afternoon."

These arrangements having been communicated to the missionaries, "in order that they might accordingly regulate their visits to the villages for catechizing the persons under instruction," they requested an explanation of the nature and extent of the duty conveyed by the term "catechizing," which the Governor furnished to them thus:—

"The clergymen, European catechists, and native teachers employed by the Society in this Colony, are to be at liberty to enter any and all of the schools established in the villages of the liberated Africans, during the hours allotted for instruction; examining them in all the branches of learning taught in the same schools—also to advise and admonish the teachers, as they may find it necessary; and to report to the Governor whatever they may consider as requiring correction or as admitting of improvement in the mode of conducting the said schools, and to which they cannot apply a remedy without his interposition."

The schools were accordingly broken up, and the children dispersed among their adult countrymen; but when the people came to understand that the children were still required to attend school, they said, "We cannot feed and clothe them if they are to go to school: we want them to work for us," and so rapid and fatal was the effect of this system, that on the Governor visiting the Kissey schools on the 20th of February, he found that they contained but ten girls—not a single boy—and several of these girls had neither book nor card to learn from.

The necessity of another change now became evident, and on the 14th of March, the following notice was issued.

"His Excellency the Governor, having approved of the reestablishment of the schools in the different villages of liberated Africans, the attention of the managers is particularly desired as to the manner in which they are to be regulated.

"The hours of attendance pointed out by the instructions of His Excellency, are to be strictly attended to.

"The dress of the children will be—for girls, a petticoat, and a short jacket of blue and white check, with short sleeves, to be worn over the petticoat—for boys, a pair of check trowsers, and a short shirt of striped check to wear over the trousers; these articles will be issued from the stores of the liberated African department, in each year, at Christmas and Midsummer, and the clothing due at Christmas last will be given to them immediately. The managers are not expected to collect all the children, male and female, who were distributed among the inhabitants of the different villages in December last: but these are nevertheless to be encouraged to attend during the hours of instruction, by every possible means; and, at the half-yearly distribution of clothing, those boys and girls, who are recommended by the managers for regularity of attendance and general good conduct, shall also receive the allowance of clothing, although not residing in the schools or maintained by His Majesty's Government.

"The gentlemen of the Church Missionary Society will, it is hoped, regularly visit the schools at the hours most convenient to themselves: and examine into the improvement of the pupils, and the capability of the teachers, as well as the moral and religious conduct of every one connected with the schools. Any recommendation which these gentlemen may make to the General Superintendant respecting pupils and masters, and any suggestion which they may consider as likely to improve these establishments as to these points, will be read with attention.

"Half-yearly inspections of the progress of the children will be held, at which the gentlemen of the Church Missionary Society will be requested to preside in their own district: and selection will then be made for those children whose inclination and capability to receive instruction have been most apparent: and where, either from habitual idleness or from incapacity, but little progress has been made, the pupils, in such cases, will be given out to the most decent inhabitants, either by indenture or otherwise, for the purpose of being employed on their farms, and such children will cease to be maintained at the expense of the Government.

"In all cases of flagrant neglect or ill-usage, on the part of any of the persons to whom children have been already, or may hereafter be distributed, the manager will remove such children from under the care

of their adopted parent, and the person so offending, shall never be allowed again to receive any child from the schools."

By additional regulations it was ordered as follows :—

"The scholars will be collected, as formerly, in a building adjoining to the manager's residence: and His Majesty's Government will allow two-pence per day for each from the 1st of March. The managers are permitted to employ them in their farms, before and after school-hours."

It was quite evident from the most favourable of these arrangements, that the authority of the missionaries over the schools, was entirely superseded by that of the managers and sub-managers. Such a result, and the regulations in which it originated, certainly were not anticipated, much less conceded, in the agreement entered into by the Society with Government in the year 1824. The Committee consequently offered to Government to take on themselves the whole charge of the schools, rather than forfeit the position which they had so long occupied as the Christian instructors of the population of the Colony. Nothing, they rightly conceived, could more fatally interfere with the course which in that character they considered it necessary to adopt, than the association of the children with the native adults around them; whose conversation and habits could not fail to have the most injurious effect on their minds, and which must entirely neutralize the impressions produced on them by the discipline and instruction of the schools. The authorities at home, however, wished to give the new system a fuller trial, but they expressed themselves as ready to concur with the Society, in adopting some better-defined regulations on the subject.

Another of Sir Neil Campbell's regulations was more acceptable to the missionaries: it was that of forming the villages of the liberated Africans into three divisions, with names descriptive of their locality viz.—The Eastern or River district, comprising Kissey, Wellington, Hastings, Waterloo, and two new villages named Calmont and Allen's town; these villages lie in a southern direction from Freetown, along the eastern border of the Colony on the Bunce river and the Timmanee country. The central or mountain district, comprising Wellington, Leicester, Gloucester, Regent, Bathurst, Charlotte, and a new village called Granfield. The Western or Sea district, comprising York, Kent and the Bananas. This division of the Colony was considered by the missionaries well adapted to its object—the efficient and economical application of the labour of superintendants and teachers.

By another regulation, the missionaries were relieved from the office of civil superintendants of the settlements, undertaken by them at the request of Sir Charles MacCarthy, and which entailed on them much trouble and inconvenience. Besides this, the Committee re-

quested the Government to reserve the supply of Colonial Chaplains—the time of the rector of Freetown being almost entirely occupied by the merely official engagements of his situation, to the great hindrance and disparagement of his missionary character. The Governor had other changes in view, but his death in August, to which we have adverted, prevented their being effected. We now turn to the more immediate consideration of the missionary work.

The severe losses which the mission had of late years sustained in the deaths of its European labourers, induced the Committee to turn their attention more earnestly than ever to the raising up of a native agency, to fulfil the obligations which the Society had taken upon itself of conferring the blessings of the Christian religion on Africa. They had therefore "come to a fixed determination," they said, "of prosecuting by all means in their power and in any place, whether in Europe or Africa, which may ultimately prove most eligible, the education of intelligent and pious natives, with the view of their becoming Christian teachers among their countrymen." To make the attempt in England, we have seen that they placed two African youths under the care of a clergyman there: and with the intention of pursuing their object with vigor in Africa, they committed the revival of the Christian Institution to the Rev. C. L. F. Haensel, formerly assistant at the Bâsle Missionary Institution. Mr. Haensel had been admitted to Deacon's orders by the Bishop of London, on Trinity Sunday, 1826, and to priest's orders on Sunday, December the 24th, in the same year. Affected by the account of the Society's West Africa mission, he had freely offered himself to live and labour in instructing African youths, in order to their becoming teachers of their country-men.

The following is a succinct account of all the youths who resided in the Christian Institution from its removal in 1819 from Leicester mountain to Regent's Town, to its dissolution in 1826.

Of thirty-seven youths admitted, nine accompanied the Institution from Leicester mountain, and 28 were admitted at Regent. The causes of leaving the Institution were: sickness 1—enlisted 1—ran away 1—taken away by his parents 1—not known 3—dismissed for immoral conduct 1—left when without teachers, or dismissed for disobeying rules and orders 11—married contrary to the regulations 10—married 1—married, and now schoolmasters 5—died 2.—Of the 35 surviving at the beginning of 1827, the following account was given: reside in different occupations, at Regent 13, at Gloucester 2, at Leopold 1—at Leicester mountain 1—at Freetown 4—up the river 1—and at Tambo 1—in the army 1—schoolmasters 5—not known or not stated 6.

"While," observed Mr. Raban, "the trying events which have taken place in reference to those who successively had charge of the

Institution, have necessarily been followed by painful consequences, and have led to a derangement of the plans formed for the superintendance of the students, perhaps there has been as much of a pleasing nature in reference to the conduct of the students themselves, as on a due consideration of all the circumstances, might reasonably be expected."

The Committee were gratified to find from a letter addressed to them by order of the Governor, that his Excellency highly approved of the object for which Mr. Haensel had been sent out, and that he expressed his opinion of that gentleman's fitness for the office assigned to him as far as he had an opportunity of forming a judgment.

No site had been fixed upon for the reestablishment of the Institution. It was found that the buildings at Regent would require repairs to the amount, at the lowest estimate, of £1200. The Governor suggested several situations, but it was finally determined that Mr. Haensel should make a beginning in Freetown, when he was required to assist Mr. Betts in the labours of the ministry, and to succeed him on his return home. On the 3rd of April 1827, he received his first pupil, and at the end of the month two more; a fourth was added the following month, but of these four it was found that only one answered the description given in Mr. Haensel's instructions, of those who should be received as students of the Institution. He found it however, impossible to act strictly up to these instructions, and admitted the other three youths on probation. The difficulties which thus beset him at the threshold of his work, caused him to look with apprehension to the effect which the new Government system would have on the future interests of the Institution. "If," he asks, "even under the former system, one youth only was formed to a fitness for reception into the Institution, how is it to be under the new system, which allows us much less influence over the children at school, because it deprives us of the appointment of schoolmasters, and takes them altogether from under our eye, out of school-hours."

Another source of anxiety which the new system suggested, was the occupation of such youths as should be trained in the Institution to become native teachers, after leaving that seminary, and before fitted by experience and judgment to become instructors of others. "Are they," asked Mr. Haensel, "to be given over to Government, as the present system would require, to be subject to the control of the managers and sub-managers?" The only reply which it appeared could be given to this question, was that, "while the missionaries should continue to have no voice in placing or displacing the schoolmasters, or in appointing those who were to have authority over them, or to labour under them; the Society could never allow youths trained up with assiduous care to be thus exposed to evil."

Mr. Betts, while labouring as a minister at Freetown, could not help

deploring the almost entire occupation of his time by the merely official engagements of his situation, and contrasting his employments with the more spiritual avocations of the Wesleyan Methodists, of whom he speaks in a spirit of disinterested candor worthy of imitation. "These gentlemen," he says, "proceed on the principle of not knowing anything, but to preach Christ and Him crucified. They are resolved to engage in nothing which shall at all divert them from visiting their people and preaching constantly: while the Rector of Freetown sinks in the estimation of the more discerning of the Africans; who are not able to account for it, that he does not engage in the same evangelical duties: he has no time to visit the hospitals, the jail, and the abodes of sickness, vice and misery: he has no time for social intercourse with his hearers; nor by constantly going among them to evince that he is their spiritual father and affectionate minister. The Wesleyan missionaries have such time, and spend it incessantly in these labours of love: and what is the consequence? They have neat and crowded chapels, built in great measure by the voluntary contributions of an affectionate people, whose hearts are attached to their ministers, and open, through the winning influence of the private attention which they receive from them, to the public instruction which those ministers impart. I rejoice in the good which I trust they are doing: I bid them God speed; but I lament at the same time, that we are not in possession of like advantages."

Mr. Haensel expresses similar feelings. "While," he writes, "we are surrounded with difficulties, spending our time and strength in performing parochial duties, the Wesleyan missionaries add chapel to chapel—collect congregation after congregation within such a distance as they can conveniently visit: appoint exhorters as fit men offer—keep Sunday schools—visit the prisoners and sick in the jail and hospital—receive the sheep of their own flock in their houses, and become intimately acquainted with them—and admit to the ordinance such as they believe to be lively members of Christ's Church."

This testimony to fellow-labourers in the same field, is honorable to both denominations. Oh that such a spirit among Christians abroad could be imitated by those at home, so that loving Christ above all things, the estimate in which we held our fellow-men, without any reference to this or that earth-born designation, should be regulated only by the evidences of their love and devotion to Him!

According to the report of the Commissioners of Inquiry, the following was the state of Freetown in 1826 as regarded the means of spiritual instruction enjoyed by the inhabitants, and the accounts of the different congregations attending the persons officiating as teachers. The list was furnished to the Commissioners by the Rev. Mr. Pigott, Wesleyan missionary, who says:

"Of the individuals that officiate, and the number and description of whom their congregations are principally composed, I have to state as follows:—Rev. John Raban 200, few Europeans; the Royal Africans corps, and a few disbanded soldiers. Rev. W. Pigott 280, few Europeans, Maroons, liberated Africans, Portuguese and Congo people, few settlers. Messrs. J. Wise, Stober, and Elliott 350, Settlers, liberated Africans, disbanded soldiers, few Maroons. Mr. Colin Teague 40, liberated Africans and settlers. Mr. Peters 30, liberated Africans and settlers. Mr. Gordon 30, Maroons, settlers, and liberated Africans. Mr. John D. Brian, 30, Maroons and liberated Africans. Mr. Ellis 100, liberated Africans, disbanded soldiers, settlers, and few Maroons."

The Report of the Commissioners of Inquiry here quoted, contained much valuable information on the subject of the Colony generally, and of each of the liberated African villages in detail. We think we cannot do better than avail ourselves of their description of these villages as far as it falls within our limits, premising that whatever met their eye in these villages appeared at the period of their visit under the greatest possible disadvantage, after at all events two years of heavy calamities, including the frequent deaths and removal of Missionaries, the cessation of Government works, and the consequent disorder and depression of the native populations.

"Kissey is three miles from Freetown, it is the only settlement in which the practice of employing individuals to assist in cultivating the farms, has been found to exist to any considerable extent; they are generally the friends and country-people of the farmer; to assist whom, they assemble for a period seldom exceeding two or three days, during which their food is their only remuneration, it being understood that they in their turn, are to receive the like assistance; in one instance indeed it was stated by the liberated African Scudawa, that he hired a man for twelve weeks, to whom he paid four dollars a month, besides his food; but, in another case he said he had hired twelve men for one day, to assist in sowing his rice, and only gave them their food. From the statement of this man, who appeared to have made greater progress in agriculture than the generality of the liberated Africans, some idea may be formed of the difference between the manner in which they labour when their work is desultory, and when it requires continued and steady application; for he states that the twelve men employed by him sowed four bushels of rice in one day, while it required eighteen days of his own labour to sow the remaining two bushels, which at the rate at which the twelve men laboured, he should have performed in six days.

"The houses at Kissey are all of the kind usually occupied by

liberated Africans, with the exception of three stone-houses belonging to masons who had been brought up as apprentices in the engineer department; and of two frame-houses: these frame-houses are of one story, with a gallery on each side; the stone-houses are upon the same plan above, but have a half-story below, which is made use of as a store. The persons to whom these stone-houses belong appear to be industrious tradesmen; they are employed as masons on the public works at Freetown, to which place they repair before the working hour every morning. The public buildings consist of a church, a superintendant's house, a school-house, and a small house built for a teacher. The church has never been finished, and is now much out of repair; this is a large stone building, and it was intended that it should have a spire, which however has not been erected. The superintendants house is also of stone, two stories high, with galleries on all sides; it requires some repairs, but is in other respects a comfortable dwelling, although unnecessarily large.

"WELLINGTON is situated upon the left bank of the Bunce river, a short distance above its junction with the river Sierra Leone; and consequently has the advantage of communication with Freetown, distant about seven miles.

"Mr. Macfoy, a man of colour, born and educated in the United States, is superintendant of the settlement, and his wife has charge of the female school.

"The only public buildings are, the house of the superintendant, and a store attached to it, both of which are new and appear to be good; the house is of stone, two stories high, with galleries on every side. The girls' school is held in a very inferior wattle-house, where the girls sleep also; it is much too small, and in every way unfit for its purpose. The boys' school is also held in a wattle-house, where they sleep at night, and where divine service is performed by Mr. Metzger.

"The soil in the vicinity of Wellington is a medium between that of the mountain villages and the more alluvial soil around Hastings. Many of the villages have extended themselves towards Hastings on the one side and Kissey on the other, in quest of better or more retired situations; in the rear, their progress has been confined by a considerable hill, at the bottom of which the village of Wellington lies.

"The houses in the villages, superior to those usually occupied by liberated Africans, are four in number, and all the property of disbanded soldiers. There was also an unfinished stone-house belonging to a man who had been originally a liberated African, but had served in and been discharged from the African corps; he was a sawyer by trade, and stated that, as long as he received wages as a sawyer, he

applied the surplus to the erection of his house; but the suspension of public works having put a stop to his wages, his house was at a stand, and he continued to occupy his former habitation.

"As HASTINGS is approached, the soil becomes gradually deeper, and the situation of the village appears considerably more eligible for an Agricultural settlement than any other in the Peninsula; the mountains to the southward are, as elsewhere, covered to the summit with wood; and the village, which lies at the foot of these, has an extent of several miles good level land stretching to the northward and eastward, where it is bounded by the Bunce river, which forms a water communication with Freetown, distant by this route not more than nine miles. The only public building is that intended for the superintendant, which is large; and if completed, would be a comfortable house, it is of stone, two stories high, with galleries on every side; but it is quite uninhabitable, the work having been suspended by Major General Turner. The superintendant, therefore, occupies at present the building intended for a kitchen, there are one small stone and two small frame-houses in this village; the others being of the usual description: the stone-house was built by a disbanded soldier, who died before it was completed, and it is occupied in an unfinished state by his widow; the frame-houses, though small, are comfortable, and belong to disbanded soldiers. The boys' school is kept in a wattle-house, thatched with grass, in which also Divine worship is performed.

"WATERLOO is distant from Hastings about eight miles; the pathway, like that to Hastings, is cut through the wood, sometimes along the sides of the mountains, and at others over those levels, which, in the peninsula, are called grass-fields; at a distance they present the appearance of such, but on examination are found to be formed of level beds of porous rock, the surface of which is covered with a spongy soil of one or two inches in depth, producing a rank and sour grass, unfit for pasture, although cattle are occasionally turned out upon it.

"This village is situated on the bank of a creek of the same name, which uniting with the Bunce river, forms a water communication with Freetown, the distance being about eighteen miles. The Rev. Mr. Wilhelm, of the Church Missionary Society, has been superintendant of Waterloo since 1820, and Mrs. Wilhelm has, during that period, had charge of the Female school. At this village, some disbanded soldiers and liberated Africans who were considered well conducted and industrious people, had at their own request, each obtained from the school a grown-up lad for the purpose of assisting them on their farms or at their trades, till the lads should be capable of commencing agriculture or trades on their own account. Mr. Wilhelm stated,

that these lads were not considered as apprentices, but as free servants; who were only to receive their food, and might leave their employer if not well treated; the boys, on being questioned, said that they were quite satisfied with their employers, and generally appeared so, and their employers seemed equally satisfied with them, but it did not appear that they had reaped much advantage from their service. Although anxious to retain these lads, some of whom were nearly grown up, none of the men would consent to pay them wages; they said they would feed and clothe them for the present, and perhaps, 'When they grew strong and could work well, they might feed them and give them besides seven shillings and sixpence a month.' This would be something gained to the lads, but the usual wages of a good labourer are four dollars a month, while his food for the same period is only reckoned equal to one dollar. It was plain that these men did not turn the lads' services to profitable use, or that they were unable duly to appreciate its value; it may, however, be reasonably inferred, that if the principle was once established, and persons of this class induced to pay money wages, however inadequate in the first instance, the labourer would, in the usual course of events, receive the wages which his services were found to be worth.

"The only public buildings in this village are the superintendant's house, and a female school-room; the first is a comfortable house of two stories, the lower one being of mason-work, and the upper one of wood, with galleries on every side; the school-house is of stone and in good repair, but too small for the present number of scholars. A school-house for boys had been commenced, and some progress made, but the work was suspended after General Turner's arrival; the boys are at present assembled in a wattle-house, thatched with grass, where also Divine Service is performed. The other houses are of the class usually occupied by liberated Africans, few of them having anything peculiar to mark the progress of improvement, but many possessing that moderate degree of comfort with which the Africans who inhabit the villages appeared generally to be satisfied.

"Leicester, which is situated some distance up the mountain of that name, and about two miles and a half from Freetown, has never been of greater extent than at present; and now consists of about thirty houses, constructed like those which is customary for the liberated Africans to erect; such indeed may be understood, when not otherwise specified, as the kind generally occupied by the liberated Africans in the villages.

"During the period that the Church Missionary Society maintained an establishment at Leicester Mountain for the education of youth, the individual who had charge of the seminary was understood to lend

his superintending care to the hamlet also; but since the removal of the seminary, the hamlet has been left altogether without controul, and the children without the means of education. The rocky and mountainous nature of the land affords little facility to agriculture, and the proximity of Freetown having offered other modes of procuring a livelihood, no progress has been made in this branch of industry more than might have been (and probably was) accomplished in the first two or three years. The houses are inferior to most of those which we have seen, and with the exception of some banana and plantain-trees, there is little to indicate cultivation or improvement; the general appearance of the place being that of decay.

"GLOUCESTER is about five miles from Freetown. The only house here, which indicated any considerable improvement in circumstances, was that of a liberated African who had been brought up as a mason, and resided in the village from its first formation; the house, which was of stone, had been built by himself, and externally had a respectable appearance, but within it was unfinished and had little that denoted comfort; the proprietor was absent, as his wife stated, in search of employment at his trade, although understood to possess the largest farm in Gloucester: he had lately obtained this farm for the sum of £4. the greater part of which he was repaid by a crop of cassada found upon the land.

"The public buildings in Gloucester, consist of a church, a superintendant's house, and a school-house for girls. The church, which has never been finished, is probably capable of containing 800 persons; it is greatly out of repair, and by no means kept in that clean or respectable condition, which one would look for in a place dedicated for divine worship; nor is it, in its present state, practicable to keep it so; the windows have been ill-constructed, and the shutters are so totally decayed, that, not only the wind and rain, but even the goats and dogs find easy entrance. The erection of a large clock, which had been sent out, was prevented by the insufficiency of the spire, which it became necessary to pull down. The superintendant's house is well situated, but wants considerable repairs, it would afford comfortable accommodation for a clergyman or a superintendant, but it is hardly sufficient for both; it is a stone building, of two stories, with galleries on every side, but, like all other buildings erected by the liberated African department, it was constructed by persons young and inexperienced in their trades, and under the superintendance of individuals, who could not have much mechanical knowledge; the early decay resulting from this imperfect workmanship is evident, and probably leads to a greater ultimate expence, than would accrue from a more costly, but at the same time, efficient mode of construction.

The school-room for the girls is sufficient for the purpose, but the apartment over it, in which they sleep, is low and confined.

"Regent is six miles from Freetown, and one of those which was found without a superintendant, or any person from whom the least intelligence of a satisfactory kind could be obtained; a circumstance the more to be regretted, as, from the standing of the village and the number of its inhabitants, it had been looked to, as the settlement from which the most correct inferences might be drawn, as to the progress made in agriculture by the liberated Africans. In consequence of the death of the late superintendant, and the impossibility of finding a proper person to replace him, the settlement was in the nominal charge (for it could be no more) of Mr. Davey, of the Church Missionary Society, who had already under his care four other villages; from this gentleman all the information was obtained, which, under the circumstances, could be expected from him; but those details which it was more desirable to learn, he was unacquainted with. Mr. Weeks, the schoolmaster of the Church Missionary Society, had been there only twelve months, he had confined himself exclusively to his duties as teacher; and having been the greater part of the time in ill health, he was unable to supply any useful detail.

"The public buildings are the church, the superintendant's house, and the school-house. The church, as originally constructed, was not found sufficiently capacious, and a large addition was subsequently made to it, but the foundation being faulty, the superstructure became unsafe, and was consequently taken down; the remaining part is, however, found to be sufficient for the present population of the village. The superintendant's house is a stone building, two stories high, with galleries on each side; it affords considerable accommodation, but requires repairs. The school-house is sufficiently large, but in bad condition; there is also a small stone-building, said to have been intended for an hospital, but which has never been finished.

"The buildings belonging to the Church Missionary Society, which were formerly appropriated to the 'Christian Institution' for the education of youth, are now unoccupied, and going to decay; the larger one, intended for the accommodation of the students, was never completed.

"The houses belonging to the liberated Africans are of the description usually occupied by that class, with the exception of two, which are of stone; these, though small, are tolerably comfortable, one is the property of a mason, and the other of a person who had formerly been employed as a teacher; but the proprietors were both absent from the village.

"BATHURST, LEOPOLD, and CHARLOTTE, are mountain settlements; distant respectively, six, six and a half, and seven miles from Free-

town; they have all for a short time past, been under the general superintendance of Mr. Davey, a teacher belonging to the Church Missionary Society; their contiguity, and the little probability which exists of their increasing to any considerable extent, seem to render unnecessary the maintenance of a separate establishment at each; and under these circumstances, it may be as well to consider them as one village.

"At Bathurst there is no school; and, from the deserted and decayed appearance of many of the houses, it is inferred that the population has diminished. The public buildings are, a superintendant's house and a school-house, neither of them of more than eight or nine years standing, and yet, from the insufficiency of the workmanship, they are both nearly in a state of ruin, and remain unoccupied. At Leopold, the public buildings are, the Superintendant's house, a chapel adjoining it, and a school-house: the chapel is, in fact, part of the Superintendant's house, and was formerly the school-house; but, another having been built for that purpose, this apartment underwent alterations which have made it a convenient place of worship, and sufficient for the numbers that have hitherto frequented it. These buildings require painting, but are, in other respects, all in good order; and indicate, as indeed every thing at Leopold does, the zealous care and attention bestowed by Mr. and Mrs. Davey, upon the various objects entrusted to their respective charge.

"In the village of Charlotte, the public buildings consist of a Superintendant's house, two school-houses, one for boys and the other for girls: and the walls of a projected church, which have not been roofed in or otherwise finished. The Superintendant's house is a stone building, of two stories, with galleries on every side: the defects in its construction, strongly mark the inferiority of the workmanship: in other respects, the house appeared to be in good order and comfortable. The school-houses are sufficient for the purpose, but require some slight repairs. The walls of the church are in a better style of masonry, than the generality of the buildings of the department; the late Mr. Taylor, the Superintendant, having, it is said, bestowed much pains upon it; the work was put a stop to, like all others, by General Turner, on his assuming the Government; and it seems improbable that the population of these villages will increase so much, as to make it advisable to incur the expense of completing it.

"In these three villages, there were only two houses that indicated any considerable improvement in the circumstances of the proprietors. One of these was at Leopold, and belonged to a liberated African, a mason by trade: who was then working as such in Freetown, and receiving 2s. 6d. a day, his house was of stone: it was small, but apparently comfortable, although not quite finished: Mr. Davey stated, that, as he saved money by his trade, he expended it in completing his

house; the other was in progress at Charlotte, and belonged to a liberated African, named Duncannon: this man had the character of being very industrious, and was stated to have the largest farm in these villages: from this he had sold, the year before, to the liberated Africans' department, cassada to the value of £50. all of which he had himself planted and gathered in, without assistance, after it had been three years in the ground: the house which he was erecting was of framed timber, with a shingled roof; and would, according to the calculation which he made, cost him the same sum that he had received for the cassada: he informed us that he intended to try rice next year; that he would sow eight bushels, and expected each would return him seven, but not more.

"The other houses of these villages were generally of the kind usually occupied by the liberated Africans, but several of those at Leopold indicated more comfort than is common to them.

"York is upon the sea coast, sixteen miles distant from Freetown, with which the usual mode of communication is by water, although of late, a path-way has been cut through the bush, parallel with the coast. The village is pleasantly situated on the acclivity of a hill, which rises gradually from the sea, but the mountains nearly surround it on the land side, and greatly circumscribe the means of extending cultivation: these mountains are distant from the village about a quarter of a mile; and are beautifully clothed with wood, the base only being cultivated, and that but partially. The soil is rocky, but appears superior to that of the mountain villages in the vicinity of Freetown. Rice is very little grown, and only for the use of the grower; the usual articles of cultivation being cocoa, cassada, and yams. Prior to 1822, the settlers here were all disbanded soldiers; and several of them appear to have considerably improved their circumstances; eighty-nine liberated Africans were received in 1822; the remainder in 1824, and 1825: those of the earlier date had been employed on the public works; and the arrival of the others has been so recent, that much improvement could not be looked for among them. From these causes, the Superintendant was unable to point out any that had yet done more than support themselves, and 236, exclusive of children, were still supported by Government. It was found here, as in other places, that many of those who had ceased to receive such support, had withdrawn themselves some distance, and settled in more retired situations; several of the houses which had been occupied by them were vacant; and the Superintendant stated, that they were so partial to making their farms 'in the bush,' that he thought, if the option were given, they would rather do so than have good frame-houses in the village.

"The houses are all of the description generally occupied by libera-

ted Africans, except eight, the property of disbanded soldiers, the greater part of these were in progress; and consisted of one story of framed timber, with a shingled roof raised upon half a story of mason-work. Although most of the proprietors cultivated provisions for their own use, it was only in a few cases that the money which they were expending on their houses was obtained by agricultural industry; some were employed as sawyers, others in fishing; and one had a small store, where he sold spirits, cloth, tobacco, fish, and bread; there were several canoes belonging to the village, by which timber was occasionally sent to Freetown for sale: but it did not appear, that, in any instance, they had been employed for the transport of agricultural produce.

"The public buildings are, the Superintendant's house, a school-house for boys, a market-house, and a wattle-house, in which prayers are read by the superintendant. The Superintendant's is a good stone house; the lower story being used as a public store, and the upper one occupied by the Superintendant: it is enclosed, in the rear, by a small court-yard, along the sides of which substantial sheds are fitted up for various useful purposes: the building altogether appears to be solid, and well calculated for the use to which it is appropriated. The school-house is a new timber building, with a shingled roof; it appears to have been well constructed, but is not sufficiently large for the present number of scholars. The market-house is formed of stone pillars, supporting a shingled roof; and has a small tower in the centre, where a clock is placed: this building is quite sufficient for the purpose, and gives a neat appearance to the village. The wattle-house, in which prayers are read, is the best of the kind that has been seen, although it was erected in three or four days,—the whole of the villagers having voluntarily assisted; the walls are plastered with clay, and white-washed, and good doors and windows make it tolerably comfortable.

"Kent, on the sea-coast, near Cape Shilling, is about twenty-two miles from Freetown, with which place the communication is almost entirely by water, although a path-way is open to it through the village of York, whence it is distant about seven miles.

"Mr. Beckley, a teacher belonging to the Church Missionary Society, had been Superintendant; but, as he had gone to England, there was no individual from whom to obtain any information with respect to it that could be relied upon. The Superintendant of York was nominally acting as Superintendant also of Kent and the Bananas. The Rev. Mr. Gerber, of the Church Missionary Society, had only the day before removed from the Bananas to assume the clerical duties at Kent; and could not, of course, be acquainted with the circumstances of the place. From the number of persons stated in the Super-

intendant's return to the Commissioners as receiving support from Government, it was to be inferred that little improvement had been made in the condition of the liberated Africans: George Christie was the individual of that class who had made the greatest progress. In this, as in other settlements, the disbanded soldiers have most improved their condition: of this, Serjeant Maitland is a striking instance; he is one of the few who appear to have made it a practice to hire labourers, for the purpose of assisting them in their farms; for much of his attention was required by his occupations as a retailer of spirits, sugar, and tobacco.

"The houses in the village are of the usual kind, with the exception of five: four of these belonged to disbanded soldiers, and one to George Christie before adverted to: these five were frame-houses, of one story, raised upon a story or half story of mason-work; they were all comfortable; although George Christie's was not quite finished, but he appeared to have the means of completing it.

"The public buildings are the Superintendant's house and two school-houses, also a small frame-house, formerly occupied by the Superintendant, but now unoccupied, and going fast to decay. The Superintendant's is a large stone house, of two stories, having a gallery on every side; the upper part only is occupied by the Superintendant, for which purpose it is quite sufficient; the lower part is appropriated to divine service, and has been fitted up accordingly; it affords sufficient accommodation for the villagers, but will not, in addition to them, contain the numerous children at present in the public school. The school-houses are adequate to their purpose, but greatly in need of window-shutters and doors: from the want of which the children suffered much, particularly some who had been lately received in a sickly state from the slave-vessels.

"The BANANA ISLANDS, which are situated five miles from the coast, and about eight from Kent, are two in number; but the channel which separates them being of inconsiderable width, they may with propriety be reported upon as one; they were ceded to the crown in 1812,, by the family of the Caulkers, who receive for them an annual payment; the two islands are about six miles in length, and average about one in breadth.

"The Superintendant of these islands was employed in command of one of the Colonial vessels, and consequently it was found impossible to obtain satisfactory information with respect to the place. The Rev. Mr. Gerber, lately removed to the village of Kent, had resided in the Bananas for twelve months; but having, as he stated, confined himself solely to his clerical duties, he was little acquainted with the circumstances or condition of the people: he spoke of their morals as being at a very low standard; and it is but just to say, that the indica-

tions of this fact were more strongly marked, than the effects of any attempt to improve them. The population was chiefly composed of liberated Africans; who had from time to time, been sent from Freetown or the several villages of the peninsula, in consequence of having been found unmanageable, or of other imputed misconduct; even the youths at school were of this description: 49 boys, who were supported by Government, had been received from the different villages. There was no female school, nor any person in charge of the females; although there were 17 girls, whose ages varied from 8 to 18, receiving support from Government. The original number was stated to have been 28, who had all been sent about twelve months before from the school at Regent, for imputed misconduct; eleven of these had since married: and several of the others had passed the age at which the girls in the public schools are generally sought in marriage In explanation of this circumstance, Mr. Gerber stated, that few of the men in the Bananas were in circumstances to support wives, and he thought the girls therefore preferred remaining single, as, upon their marriage, they would be deprived of their rations which they then received: from the manner in which they appeared to live, there was reason to believe that they found means of reconciling these contending difficulties, being under no restraint, except that they were obliged to appear daily, in order to obtain their provisions. A few women, who, with several others, had been sent to the Settlement some time before, as wives for those who might wish for and were able to support them, not having obtained husbands, were living in a similar manner. The description of persons composing the population of this village had led to the expectation of a stricter system of control; and it is said, that during the residence of the Superintendant, such was the case, as far at least as his personal exertions could attain that object: but, at the time of our visit, the very reverse was apparent. The only persons who appeared to have improved their condition beyond the means of present subsistence, were two disbanded soldiers, both of whom were constables, and received salaries as such. Mr. Gerber was of opinion that the Sherbro Bulloms, who were settled on the island, were the most industrious of the population; and that few of the liberated Africans would labour on their farms, unless they were by some means forced to do so.

The only public buildings are those for the Superintendant; the one a large, new and unfinished house, which when completed, will be a good one: it is of stone, is two stories high, and has galleries on every side, but requires much to complete it, the upper story only being habitable: this house, like most of those built by the local Superintendants for their own accommodation, appears to be unnecessarily large, thereby entailing expence without insuring that comfort which

the climate requires—the other is a mud house, thatched with grass, and now going to decay: it was formerly occupied by the Superintendant, and is at present used by some of the girls before alluded to, who do not find accommodation more to their liking elsewhere. There is, besides, a wretched mud house, in which, during Mr. Gerber's residence, divine service was performed, and in which the boys' school is now kept; it is by no means in a state to protect them from the weather."

The new settlement of ALLEN TOWN was formed in the latter part of 1826, on a plan suggested by Mr. W. Allen, after whom it was named. "It is situated," says the 28th Report of the Society, "near Hastings, on the stream which flows from the hills through Regent, and which was formerly called Hogbrook, but now Friends' river. The scenery is highly beautiful. The inhabitants are about 100; chiefly newly liberated Africans, and therefore little acquainted with English: there are 25 scholars. Divine service is established: about 25 attend."

CALMONT, another of the new Settlements "which," says the same Report, "is 19 miles from Wilberforce," consisted, at the end of 1826, of only a few natives; but at Michaelmas, 1827 there were 266 liberated Africans, men, women and children, who had been sent thither chiefly in the early part of that year. The Headman, placed here by Government under Mr. Pierce the manager, was John Plague, formerly a sergeant in the 4th West India regiment, and one of Mr. Metzger's most experienced communicants at Wellington; "he calls the people together," writes Mr. Metzger, "twice on the Sunday with much success. William Tamba, who attended service there on June 17th, found the place of worship, which is a temporary house, full of attendants. The thing we most regret is, that they can hardly understand any English; and it can only be ascribed to the pious exertions of John Plague, that they are at least in the way of being informed both in the language of the word of God, and of its saving doctrines."

"At Calmont," says William Tamba, "I speak to the people in the afternoon. Whenever I go, I always find the house quite full, and the people waiting for me: they are glad to hear the word of God; about 200 people attend, including children."

GRASSFIELD, a third new Settlement, was formed, about three miles and a half from Charlotte on the Hastings road. It contained at first about 175 inhabitants, chiefly deserters from the mountain villages. An attempt was begun this year to instruct them, but Mr. Davey, who visited them to preach the gospel, could not collect them together, so strongly were they addicted to their native superstitions.

Mr. Haensel suffered much from fever during the months of August and September, but the Lord graciously raised him up to continue his valuable services at this critical period of the mission. The

unfinished state of the Freetown Church had given him much pain, but at Michaelmas he was able to report that a move was made towards supplying the deficiency that existed in this respect. "I rejoice to inform you," he wrote to the Secretary "that half the building erected for a Church, and which has so long stood unfinished, and been appropriated to other purposes, has been partitioned off by a wall from top to bottom and is to be fitted up as a place of worship." The other half was appropriated to a residence for the officiating clergymen. The Rev. J. G. Wilhelm was appointed to the mission Chapel at Gibraltar town, and Mr. Haensel, as we have already mentioned, undertook the Sunday services at Freetown until the arrival of a Government Chaplain.

Little effectual benefit could be expected from the mission in its present crippled condition—scarcely that of maintaining the ground already won. At one period the ministerial duties of all the African villages devolved on the Rev. J. G. Wilhelm and the Rev. G. W. E. Metzger, and even the former of these was for some time laid aside by illness. One native teacher, John Attarra, was this year taken into the service of the Society on probation, and the two clergymen just named were assisted by four natives until October, when one of the latter was suspended for illconduct,* these facts but too painfully disclose the spiritual condition of the Colony during the greater part of the year 1827.

A favourable change in the state of the mission took place as the year advanced. Mr. and Mrs. Davey, whose departure home the previous year has been mentioned, landed at Freetown on their return to their missionary labours on the 2nd September. Mr. Davey had during his absence been admitted to deacon's orders by the Bishop of London, on the 24th of December 1826, and to those of priest on Trinity Sunday 1827, so that he now proved a peculiarly valuable acquisition to the mission. On his arrival he was placed in the spiritual charge of the whole Mountain District, assisted by David Noah and William Tamba, and afterwards by two European schoolmasters, whose arrival we have yet to notice.

The Rev. Thomas Davey's manner of supplying, as far as practicable under present circumstances, the wants of the several stations in his district, is thus related by himself:

"I have endeavoured to supply the various places on a Sunday, in the following manner. Regent and Gloucester alternately at ten in the morning and three in the afternoon: Leicester mountain at one in the afternoon; and Bathurst and Charlotte alternately at ten in the morning and three in the afternoon; David Noah, taking the former three one

* All the native schoolmasters and schoolmistresses, formerly in connection with the Society, were in the beginning of the year taken into the service of government.

Sunday, and the latter two on the other Sunday; and myself doing the same, with the addition of early prayers at Bathurst, and an exhortation in the evening." Of the communicants of his district generally, he could not speak with approbation, and of the spiritual condition of the villages, he speaks in his reports with pain and regret; but what, we ask, would be the condition of the most highly-disciplined parish in England or Ireland, from which its pastors and means of grace had been almost entirely withdrawn for three or four years? Let those who are disposed to entertain a feeling of disappointment at the general state of this mission, put this question to themselves.

Six more Missionaries arrived on the 9th of December—two, the Rev. Messrs. Betts and Gerber, to resume former labours, and four, Mrs. Gerber, Mr. and Mrs. Heighway and Mr. Edmund Boston, to undertake new ones. Mr. Gerber, during his visit to the continent of Europe, had entered again into the married state, and with his new partner now returned to Africa. The distribution of these fresh arrivals was as follows :—the Rev. John Gerber was associated with Mr. Metzger in the care of the River District, Mr. and Mrs. Gerber residing at Waterloo, and Mr. and Mrs. Metzger at Wellington. They were assisted by William Tamba. The Rev. W. K. Betts undertook the superintendance of the Sea District, assisted by William Neville, native teacher. Mr. Heighway's services were allocated to the mountain district, where also his wife was associated with Mrs. Taylor in the care of an infant school at Bathurst; Mr. Edmond Boston was also appointed to the Mountain District as catechist.

The number of schools in the Colony at the close of this year under the charge of Government, was twenty-one, twelve for boys and nine for girls. In these were instructed 659 boys and 445 girls, making a total of 1104 scholars. Thirty-six persons, twenty-two males and fourteen females, were employed as teachers in these schools. The Missionaries contented themselves under the new arrangements, with inspecting the schools during the hours of instruction, though they felt it very painful to be precluded from all influence over the children out of school hours. The system of apprenticing African children was carried to an extent which the Missionaries greatly deplored, because the apprentices almost without exception were deprived of every further means of instruction, being sent neither to school nor to church. Their masters and mistresses seemed to look upon them as scarcely better than slaves; and if the scanty clothing with which they supplied them, would warrant a judgment of the treatment they received, their condition seemed far from desirable.

A new and interesting feature in the general education of the Colony was the opening of an infant-school at Bathurst, by the Rev. Thomas Davey. It was attended at the end of the year by seventy-one chil-

dren born in the Colony, of the age of from two to seven years. It had already been attended with perceptibly useful results.

The number of the communicants under the Society this year, was 590, last year it was 605 : no great diminution therefore in this respect had occurred.

The contributions to the Church Missionary Society on the part of the liberated Africans ceased this year altogether, in consequence of the Christian liberality of the different congregations being directed to the supply of palm oil for the lighting of the churches for evening service ; the Colonial government having declined to defray any longer the expence which it had hitherto borne on that account.

The population of the settlements at the close of the year 1827, was as follows—The sum includes men, women, and children.

Kissey, 1133—Wellington, 1157—Hastings, 1116—Waterloo, 1087—Leicester, 327—Gloucester, 911—Regent, 1566—Bathurst, in which Leopold is included, these villages having been incorporated, 844—Charlotte, 891—York, 970—Kent, 837—Bananas, 254—Calmont, 281—Allentown, 94—Grassfield, 175—Total, 11603.

CHAPTER IX.

OPENING OF ST. GEORGE'S CHURCH—DISCOURAGEMENTS—FRESH LOSSES —SOME IMPROVEMENT.

We have set down the population of all the settlements at the end of the year 1827, at 11603. To minister to this population in spiritual things, there were, in the beginning of the year 1828, six clergymen; three English and three Lutheran, three European and one native catechist, one native and two European schoolmistresses and three native teachers; besides these there were four wives of clergymen, and the wife of one of the schoolmasters or catechists. A still very inadequate provision for the urgent wants of the Colony.

Even this small number, however, was soon to be diminished. Mr. Thomas Heighway, whose arrival in the Colony on the 9th of December, has been announced, proceeded to his station at York. On the following Sunday he was a good deal exposed to the sun, in an attempt before public service to enforce the due observance of the Sabbath, and when he afterwards addressed the people who were assembled for public worship, he over-exerted himself to a degree which could not fail to excite the apprehension of his European friends. In the afternoon he complained of headache, and found it necessary to take some medicine; his indisposition however increasing, he removed to Freetown for medical advice on the following Thursday; but his case, it was soon ascertained, was beyond the efforts of human skill. Though Satan was permitted to harass him at the beginning of his illness, the temptation endured but a short time; and afterwards his mind was sweetly composed and resigned to the will of God; he remained in a peaceful frame until Monday, January 7, when, about four o'clock in the afternoon, he quietly fell asleep in Jesus.

"He was a man," wrote Mr. Davey, "of strong faith, ardent zeal, and fervent prayer. I had the privilege to see much of him at Islington, and after his arrival he remained with me a few days at Bathurst,

and assisted me in various ways, in the schools and addressing the people of this district. His whole soul seemed to be drawn out in a peculiar manner for the eternal welfare of those for whom he had left his native country and came out hither to labour."

Mrs. Weeks, who was stationed as schoolmistress at Freetown, had been prevented by impaired health from taking a part in the female school of which she was in charge; and her return to England being strongly urged by her medical advisers, she and her husband embarked on the 21st of February for England; thus were two more labourers lost for the present to the Mission.

Mrs. Taylor was located as schoolmistress at Freetown, where her presence was of increased importance at the departure of Mrs. Weeks. So prejudicial, however, was the climate of that place to her health, that after suffering severely from illness it was found necessary to remove her to the mountain district, where during her residence at Charlotte she generally enjoyed good health. Accordingly she was associated with Mrs. Heighway in the infant school at Bathurst, where her constitution was considerably restored. Her removal, however, and that of Mrs. Weeks, occasioned much inconvenience to the Freetown schools, and it was found necessary to unite the two divisions of those schools which had been formed the year preceding; leaving the native teacher, George Fox, in charge of the boys' school, and his wife of that of the girls.

Added to these disasters among the European labourers was the severe illness of the native teacher, William Tamba; he was confined for several months with a distressing rheumatic attack, which of course deprived the Mission of his services, which were always very valuable.

The interesting ceremony of opening St. George's church, Freetown, took place on the 13th of January. The Rev. Thomas Davey read prayers, and the Rev. C. L. F. Haensel preached on the occasion from Ezra vi. 16. The following Sunday Mr. Davey preached from Isaiah lv. 10, 11. These clergymen undertook to preach on alternate Sundays until a Chaplain should be appointed. At first the congregation, including the military and school-children, amounted to 600. Soon after, however, this number was considerably diminished. When the rains commenced, the military were withdrawn, and some of the young natives ceased to attend; at the setting in of the dry weather the attendance amounted to about 300. In spring, Haensel wrote about the church with great satisfaction:

"Freetown," he said, "has received an immense benefit by the church being opened. We hear the church-going bell now every sabbath, and have if not a complete, nor showy, yet a decent place of

worship. I am delighted to see every Sunday a good many benches filled with well-dressed and seemingly attentive young natives, probably of the better class of mechanics, or a step higher; and I earnestly pray that their attendance may be the means of conveying spiritual good to the minds of this, to me, by far the most interesting part of the congregation."

On the 11th of June, Divine Service was held in the church at the request of the Chief Justice and the other commissioners, previous to the opening of the Quarter Sessions. Haensel read prayers and Mr. Davey preached from 1 Sam. ii. 25. A great many colored men, besides a considerable number of Europeans, attended this assize sermon. "The first," said the Missionaries, "ever preached in this Colony within our knowledge."

Many of the native parents began at this time to desire for their children a superior education to that provided in the schools opened for every class of children indiscriminately. Those parents could well afford to pay for such an education in the Colony, though as yet they either had not the means or did not feel disposed to send their children to England for the purpose. Respectable boarding schools began to be demanded, and the Missionaries greatly regretted that it did not fall within the business of the Society to supply them. The demand, however, was indicative of the intellectual as well as social advancement of the Colony. On this subject we have an additional testimony in the criminal statistics of the period. The Sierra Leone Gazette thus speaks of Sessions recently held :—

"It is some gratification to know that notwithstanding these Sessions have been unusually heavy, still, that out of nineteen prisoners in the calendar, only two were liberated Africans; although this class of persons forms nine-tenths of the community of the Colony, and that but one of these was found guilty; whereas the time of the court was taken up with the crimes committed by Kroomen, thirteen of whom were tried for various offences."

The determination of the Committee to carry on the Christian Institution effectively, led the Missionaries to look out for better accommodation for it than Freetown could afford. A providential opening towards such an end was made at the beginning of this year, by the sale of land and premises that appeared to offer peculiar advantages in the way in which it was desired to make use of them. Mr. Haensel thus announces the matter to the Committee :—

"The late Governor Turner's estate on Fourah Bay, in the Sierra Leone river, is to be sold in small lots as they may be called for; and we have a tender of that part of it which includes all the buildings, and nine acres, one rood, five perches of land, at the price of £335. A

wall or fence, drawn in a straight line from one side of the point of land to the other, would, with the water on every other side, form a situation altogether secluded. The buildings consist of the former dwelling-house, which is a stone building, with a slated roof, considerably out of repair, but which will admit of being fitted up at an expence of somewhat more than £100, and will then answer the purposes of the Institution, until the number of the pupils shall exceed ten. For the enlargement then required, provision is partly made by a substantial stone building, which was erected by Governor Turner, close by the dwelling-house; so as to admit of being connected with the piazza of the latter by a short passage; that stone building will then have to be fitted up, and will probably afford accommodation for the greatest number of pupils which the Institution is ever likely to contain. A well close by the dwelling-house, supplies the estate with excellent water; and an out-house will serve for keeping fuel. These buildings are at the extremity of the neck of land, there are also two unfurnished buildings at the entrance, which may either be reserved for future use, or taken down to furnish materials for a wall. The farm and garden have been entirely neglected since Governor Turner's death, and will require to be cleared to bring them again into cultivation.

"This estate is near the fashionable rides called the Lower Road and the Race Course; but it is at a sufficient distance to secure retirement, especially to the houses, which are protected by a part of the estate which lies between them and the entrance. It is as nearly as possible in the middle between Freetown and Kissey; thus affording easy communication with Freetown, and yet admitting of the Institution being connected with Kissey, whither the youths would go to receive the Lord's Supper. A prospect of forming a children's school does not yet appear, as there are not many houses in its vicinity; but if the other parts of the estate should be disposed of in small lots to black people, that object also might be attained at a subsequent period."

The premises were purchased by the missionaries for £320 : 11 : 6. The house was situated a mile and a half from Freetown: of the situation, scenery &c. we must allow Mr. Haensel to speak:—

"I am highly favoured by the residence which I am at present occupying with the youths under my charge; we removed to this beautiful spot on Monday, the 18th of February: and I have hitherto only been confirmed in my opinion, that a more suitable spot for the purposes of the Institution could not have been selected. It includes every convenience which we want; the well supplying water for the boys washing their clothes without going to the brook: so that there is no ordinary occasion for them to leave the grounds, except for going

to Kissey church on Sunday morning. The house is now a most comfortable residence, and has been much admired for its suitableness to our purposes. The prospect from the south piazza, embracing the whole range from Kissey church to Cape Sierra Leone, is beautiful beyond description: and I doubt whether one superior to it is to be found in the Colony. The sea-breeze keeps the place so cool, that, for the first two nights after removing from Freetown, I could bear a blanket very well."

At Michaelmas there were six youths in the Institution—Samuel Crowther, John Harvey, James Jones, John Pope, John Wright, and William Tamba, son of the native teacher of that name. In the care and education of these, Haensel laboured assiduously, with good hopes through God's grace of making them ultimately useful to their countrymen.

The difficulties of a sadly defective instrumentality, still pressed heavily on the mission and the missionaries. European agency to a considerable extent, was now almost as necessary as ever. Native teachers had for some time been found useful when acting under European superintendence and control, but as yet it was considered very injudicious to employ them alone, for want of that stability of character and entire freedom from native taint, which alone could entitle them to confidence. The missionaries were not sanguine as to a speedy realization of the hopes entertained by christians at home, of raising up a native ministry, competent to undertake the work of instruction and discipline.

"I cannot at present," said Davey, "see any probability of our having the number of efficient native teachers required: nor have I even a distant hope, that we shall in our days, find such native teachers as are really wanted, for keeping up regular church discipline. For want of such, look at the pitiable state of the congregations and communicants of Regent and Gloucester. The mountain district requires, I think, at least two clergymen. You have no idea what an extent of ground it occupies; and how difficult it is, from its being so mountainous, to get from one place to another. While, therefore, we have not an adequate number of efficient native teachers, that deficiency must, I think, be made up by a greater supply of catechists. And the Colony requires SEVEN clergymen; for we have felt, oftentimes, the want of one, who should have no regular duty, but be a sort of visiting clergyman; that is, supply the stations during the sickness of any of the brethren, or take charge of one in the event of temporary absence on a visit to Europe."

The feelings of the missionaries, under the discouragements of their position, as expressed in their communications with the authorities at

home, were such as became their high and heavenly calling; and we must often feel ourselves called upon to adore the supporting grace of the Most High, for the spirit of cheerful acquiescence with His divine will, breathed by them in their reports of the many trying visitations, to which they were subjected in the course of their labours. At the same time, these single-minded men did not conceal the fact, that the disturbing causes to which they were exposed, sometimes produced the effects that might be expected from them, in the case of fallible human beings: for example, one of them made the following ingenuous admission in one of his quarterly reports to the brethren.

"While I acknowledge and adore the goodness of God, in restoring to me the bodily strength which my labours require, I feel constrained to humble myself in stating the very lamentable effect which the influence of the climate has produced upon my mind. Ever since my illness, there has been an irritability about me, which has led me into numerous transgressions. I have often offended by fretfulness, impatience, and the use of rough words in intercourse with others; and I deeply lament to say, that, in the general treatment of my pupils, I have widely departed from that course which the religion of the meek and lowly Jesus prescribes. I mention this, because I have reason to believe that others before me have had the same experience; and because there are among us some brethren newly arrived from Europe, to whom it may be useful to be cautioned against a mental malady, which seems to arise out of the influence of the climate upon the body, but it is undoubtedly much more dangerous to the Missionary's own soul, and a greater hindrance to the success of his labours, than any bodily infirmities."

Another source of hindrance to the cause, especially as regarded the Society's operations, was the example of the European residents, and the indifference to religion evinced by the official authorities of the Colony. The connexion that existed between the latter and the Society's missionaries, was found to militate considerably against that independence of action, without which no christian work can prosper. Where character and sentiments are so well ascertained, as they must be in such a limited community as the European population of a Colony like Sierra Leone, the inconsistency of christian men being associated with those whose ungodliness is notorious, for the ostensible purpose of advancing the kingdom of Christ, becomes most glaring, and must operate against the object proposed. This species of difficulty is hinted at in the following remarks of one of the missionaries.

"Many of the natives take encouragement from the example of Europeans, to cohabit without being lawfully married; and they also

apply to me to baptise their illegitimate offspring; for both Europeans and natives seem determined, notwithstanding my explanation of the rite, to look upon the baptism as something that must work like a greegree, or an enchantment, to bind over God as it were to adopt the child for His own; which, at the same time, it is expected will serve as a sin-offering presented to God by the parents, who shew thereby, as they think, that they do not mean to be altogether without religion, but only plead for a merciful indulgence in the course of life, which they decidedly prefer to lawful marriage."

Attempts were made by the missionaries, to meet these and other evils by faithful addresses from the pulpit; in which the obligation was urged of professed christians, residing in countries where christianity is not generally received, to recommend it in their lives; and the extreme guilt of prejudicing the religion professed by unchristian practices, represented and enforced; but the relation in which the missionaries stood to the local Government, diminished much of the force of this or any similar testimony against the existing evils.

The new Government measures, in reference to the schools, having pressed with fatal effect upon the functions of the Society: various attempts were made to obtain from the three governors, Lieut. Colonel Denham, Lieut. Colonel Lumley, and S. Smart, Esq. who succeeded each other with such melancholy rapidity, some modification of them, but after three months' fruitless endeavor to secure this object, it was abandoned, and the resolution formed by the missionaries to withdraw from the Government schools, and to establish schools at the expense of the Society, and under its sole authority, wherever the means existed of efficiently conducting and superintending them. Three such schools were accordingly established at Bathurst, Gloucester and Regent, during this year, and preparations made to extend them to the River District, as soon as certain preliminary arrangements should be completed. The Government at home, on a representation of the case by the Committee, acquiesced in the change, and promised every facility to the Society in its plans.

The missionaries felt much concern about the liberated African children, bound out as apprentices. Many of them were apprenticed as soon as they arrived from the slave ships; and, therefore, had no opportunity of receiving instruction, religious or otherwise: for although it was among the obligations entered into by masters and mistresses on taking an apprentice, that they should teach them, besides "the English language," the "principles of the christian religion," by far the greater number of these persons were notoriously incompetent to fulfil that duty; nor were they even aware of their obligation, until it was pointed out to them in the indentures. Under these circumstances, the missionaries solicited and obtained liberty for the apprentice to

attend such means of instruction as would not interfere with the work, for the sake of which, they had been adopted.

The infant school at Bathurst proved most satisfactory, and the number of children in attendance rapidly increased: towards the close of the preceding year, it was 75. In July it had advanced to 105; and not long after, the school contained 147 children of both sexes.

As the year drew near a termination, without the expected arrival of a Chaplain, it was found necessary to withdraw the Rev. W. K. Betts, from the superintendance of the Sea District, comprehending the stations of York, Kent and the Bananas, that he might undertake the pastoral charge of St. George's Church, Frectown, his native teacher being also required for the Mountain District; these stations and others, such as Grassfield, Allen's town and Calmont, were utterly abandoned.

"We have felt," wrote the missionaries, "that it can answer no end to keep names of places on our list of stations, where no Church members reside, and to which we cannot extend our religious services without injury to the congregations which present strong calls for them; more especially, as we have not succeeded in obtaining authority from the local Government to call upon the schoolmasters for the performance of religious services, which might have been a help towards securing the outward decencies of religion, at least, on the Lord's day."

At some of the retained stations, symptoms of resuscitation were not wanting. At Kissey, 22 adults were this year admitted to baptism, and one of the communicants was so struck with this and other evidences of a change for the better, that he observed, "I do not know what the matter is; this time every body young and old begin to fear: there seems to be an impression on the minds of very many, that they must pray to God, or they are lost." The congregation here consisted of 250 adults and 50 children, out of a population of 1133. At Wellington, 23 females, chiefly of the Accoo nation, were admitted to the Church in the spring quarter, and 19 males and 16 females at Michaelmas. The Sunday morning congregation here amounted to 460, and the communicants were 191. At Hastings, William Tamba had been particularly useful, under the occasional superintendance of the Rev. J. Gerber. The members of the Church here consisted principally of the discharged soldiers of the 4th West India Regiment, who had become quite distinguished by the fact, that wherever they were located a great love for religion was manifested among them, which was not observable among the soldiers of other regiments. The Rev. John Gerber resided at Waterloo from January to November. The early part of his work was attended with much discouragement. "This village," he wrote in July, "is as yet, I may almost say, wholly given to idolatry. Wooden god-

makers, and worshippers of these gods made in the likeness of a human figure, are in great numbers in the houses of this town. Next to them are the greegree people; and after them there are upwards of 100 Mahomedans residing here, who endeavour to make proselytes, and not unfrequently succeed." At Michaelmas, however, some improvement began to appear. Mr. Gerber says, "Visiting one evening a meeting held in the house of one of the communicants, I met a boy about 15 years of age: I asked him the reason of his coming there: to which he replied, 'He had got a soul to save,' on asking who had told him so, he said, 'His master did every evening read with him in the Bible, and teach him so.'"

In the Mountain District the missionaries were not left without some comforting evidences of a favourable change. In June, Mr. Boston went to reside at Gloucester, where, previous to his coming, the most melancholy proofs of spiritual destitution were exhibited—even to a partial return to heathenism. Mr. Boston, however, commenced visiting from house to house, which had the usual effect of bringing many of the absentees to the house of God, so that at Michaelmas the Sunday morning congregation consisted of 220 persons, and the number of the communicants was 70. A Sunday school for apprentice boys was opened, the attendance was 35, and four of the best-informed of the people instructed therein gratuitously. The following observations of Mr. Davey prove that the want of a sufficient number of labourers alone interfered with the prosperity of the mission.

"The effect of brother Boston's removal here, and of his exertions among the inhabitants, are so visible, that the most careless observer must notice the difference. I must confess that I first doubted whether the increased attendance on the means of grace would continue any longer than the novelty lasted; but I rejoice to say that the number continues to increase, and that a marked attention may be observed in them: I trust it will long continue, and that much fruit will be found to arise from the seed which has been sown."

The state of Regent may be inferred from the fact that it possessed no resident minister throughout the year,—Mr. Davey having officiated there only four or five times on an average in the quarter. All the services had been committed to David Noah, who was removed to Waterloo in November. An attempt was made, with some success, to improve this deplorable state of things, by the appointment of one person to overlook every twenty or thirty communicants, so that in September the Church could boast of a congregation of 300 on Sunday mornings out of a population of 1566. The number of communicants on the list, was 248. Towards the close of the year many were stirred up to seek a restoration to the Christian privileges from which they had long excluded themselves.

The spread of Mahomedanism at Charlotte this year, was most distressing to the missionaries, who, with their diminished force could do little to resist its progress. In their report for the year, they observe—"the emissaries of the false prophet have manifest advantages over the teachers of Christ's religion in this Colony, the latter having so few natives to support them. Their number is considerable; they can undergo fatigue which would be fatal to a European life; they need no conveyance for travelling from place to place: and they recommend a religion requiring chiefly an outward change without an inward, and opening the door to carnal enjoyment rather than condemning it."

The state of York and Kent was encouraging previous to their necessary abandonment at the end of the year. At the Bananas, on the contrary, "there appeared," said the missionaries, "but little regard to the means of grace, and the place contained no members of the Church."

Before the end of the year 1828, the missionary ranks were still further thinned by death. Mrs. Gerber, wife of the Rev. John Gerber, gave birth to a female child on the 11th of December, and appeared to be gradually recovering, until a sudden change took place for the worse; when her frail tenement, reduced by repeated attacks of fever throughout the year, sunk into the grave on the 16th. Divine grace had prepared her for her departure, and her end was peace.

The arrival of Mr. and Mrs. Weeks on the 16th of January 1829, after their temporary visit to England, was most acceptable to the other missionaries, and occasioned some modification of their plans, which was thus announced in a letter from the Rev. C. L. F. Haensel to the acting Colonial Secretary, dated January 22, 1829.

"I beg to inform through you, his Honour, the Lieut. Governor, that the arrangements in the affairs of the mission, formed toward the close of last year, have become subject to a revision on the part of the Committee of clergymen—in consequence, on the one hand, of the return, then not looked for, of the Society's Catechist, Mr. Weeks, to this Colony; and, on the other, of the delay which has taken place in the appointment, by his Majesty's Government, of a Chaplain to Freetown, which prevents the services of the Rev. W. K. Betts from being devoted to part of the *River District*, as was contemplated by the late arrangement.

"Under these circumstances, the Committee have found the exigences of the mission to require that Mr. Weeks should take up his residence at Regent, to perform the religious duties there under the superintendence of the Rev. Thomas Davey: and that the native teacher, David Noah, be stationed at Kissey, where his labours, as well as those of William Tamba at Wellington, will be superintended

by the Rev. John Gerber. To our regret, it is out of our power at present to make any provision for the residence of a religious teacher at Waterloo.

"Waterloo being thus unavoidably left without a religious teacher, is not considered, at present, as under the charge of the mission."

Mrs. Weeks's previous sufferings from illness while resident at Freetown, and the relief which she always found from removal to one of the villages, primarily influenced this arrangement. Upon application to Government, a house was provided for Mr. and Mrs. Weeks at Regent, and one for the Rev. J. Gerber at Hastings.

The acquisition of two labourers was more than counterbalanced by losses from returns home and death. Mr. and Mrs. Metzger found it necessary to sail for England in the early part of this year—however, their absence was not of long duration; but a more serious privation was occasioned by the removal of Mrs. Wilhelm, wife of the Rev. J. G. Wilhelm, after labouring in the Colony for more than sixteen years. She arrived in Africa in March 1813, as the wife of C. H. Meissner, lay assistant to the missionaries labouring among the Soosoos. Meissner was a carpenter and was settled at Canoffee, where he died early in the year 1814. On the 8th of June 1815, she was united to the Rev. J. G. Wilhelm, then a missionary at Canoffee, and with him removed to Sierra Leone on the surrender of that settlement.* She had been for several years schoolmistress of Waterloo, of which her husband was minister, and from whence they removed to Freetown, where Wilhelm officiated as minister of Gibraltar Chapel. For some time this estimable woman had suffered from debility, and therefore at once sunk under the attack of fever, which occasioned her death after three days' illness. The day before her departure, she experienced much disquietude at the near prospect of death, although a strong believer in the precious promises of the gospel: however, she was afterwards mercifully visited with assurance, and enjoyed peace in her end. Her husband wrote:

"In falling helpless into the arms of mercy spread for the reception of penitent sinners, through the redemption in Christ crucified, believing in Him, and trusting in his free grace above and beyond the accusations of a guilty conscience about what has been left undone, and what has been done amiss, she was relieved from despondency; and on the last morning of her life, could join in prayer, with much sincerity and comfort."

In the early part of June this year, previous to the setting in of the rains, a fearful epidemic visited the Colony. The European part of the population, even in the case of those who had resided the longest

* See preceding volume pp. 291, 330, 374.

on the coast, suffered severely. A short extract from a letter of Mr. Betts to the Secretary will shew how mercifully the Mission had been dealt with at this crisis—

"I wrote very briefly by the 'Alchymist' in order to prevent any uneasiness which might arise in the minds of our friends respecting our safety, in this fearful season of sickness and death. I then expressed a hope that the epidemic had subsided; but I regret to say that our hopes have been grievously disappointed; it appeared a few days after I closed that letter, and has raged fearfully. The esteemed and constant friend of our Mission, the Hon. Joseph Reffell, has since fallen. It has pleased our Heavenly father to spare all the members of the Mission hitherto; but we do deeply feel that "in the midst of life we are in death;" Continue your prayers for us. I cannot conclude without saying that I think a ray of light is now dawning upon our work, which has for so long a time been carried on in darkness."

Besides Mr. Reffell, whom we had occasion to mention as Chief superintendent of liberated Africans, and who had always shewed himself friendly to the Mission, the Colony had to deplore the loss of Mr. Kenneth Macaulay, whose anxiety for the well being and success of Sierra Leone as a British Colony is known to the reader.

A change most agreeable to the friends of the Mission in the case of the liberated children took place in July. The Colonial Government consented to commit them to the care of the Missionaries in those villages where schools had been established by the Society. This change was calculated to obviate many of the disadvantages under which the Mission had previously labored.

It will not be necessary for us to enter into any detailed account of the Mission during the year 1829, since unhappily no striking variation in its condition occurred since the year preceding, nor indeed, seeing that no great improvement had taken place in the supply of laborers, could such be expected. The work was still for the most part discouraging, with now and then a gleam of promise shining amidst the general gloom. One fact, however, was established, that the Mission drooped only for want of a sufficient supply of the water of life; for whenever that could be steadily administered, signs of revival were sure to follow. The Sierra Leone church was yet only as a nursery for babes, who could not be left a moment to themselves, untaught as they were in the advantages of self-discipline, and therefore requiring all the skill and vigor of 'tutors and governors' to preserve them from relapsing into 'their old sins.' Christianity could scarcely be said to be firmly rooted in this part of the West African soil, after having been transplanted hither only about fourteen years; and therefore it was far from likely to resist the storms of adverse circumstances which it had of late years to encounter; nevertheless its present condition was by no means dis-

heartening: much of what had been done still remained, and if ground had been lost, it still offered itself for occupation when the ability was vouchsafed from on high. The following extracts from the Missionaries' report will serve instead of a more minute survey. The difficulties arising from the native character, are thus explained :—

"On comparing the population of the settlements under our charge, with the attendance at public worship, we perceive that about one fourth of the inhabitants are in the habit of attending divine service on Sundays. We may fairly presume that all these are ready to assume the Christian name, and will desire to be sworn on the Holy Scriptures, if they have to take an oath in a Court of Justice; and even this proportion would no doubt be much increased, were we to lower our standard of requirements in those whom we admit to the church. The fact is, that the idolatrous superstition of the African tribes has in it so little that is fixed and exclusive, that it will comfort itself with, or even give way to, any new superstition or outward rite that may be plausibly offered. We are, indeed, strongly inclined to believe that the whole of the heathen population of the Colony would press to the baptismal font, if we would receive them there on an understanding that baptism is of all greegrees the best."

On the subject of native teachers the Missionaries were constrained to say—

"We consider it as one of the most trying features of the work in this Colony, that after fourteen years' labor by the Society's Missionaries, with direct controul, during most of the time, over public education, we should not be able to count more native teachers.

"It is also matter of regret, that we have not been able to increase the number of students beyond its present state :—perhaps this requires more explanation. The Colony-born children in the villages are generally too young to afford sufficient evidence of love for better things than the world affords; though there are not wanting those who give good promise of becoming fit for admission at a future time. The liberated African children supported by Government, who were taken notice of by us previously to our declining the inspection of the schools, have since been apprenticed out; and, on our reassuming the charge of those children, we found quite a new set, young in years, and backward in their studies; it will be some time before any of these can attain to a fitness for admission. We have had opportunities of observing that the institution is an object of great interest to our village youth in those parts which have been occasionally visited by the superintendant with his pupils, as well as in those from which children have occasionally been allowed to go on a visit to Fourah Bay; and that the parents also would set a higher value on its advantages for their children, were it consistent with its design to open it for more promiscuous admission."

One of the youths in the institution, Samuel Crowther, who had acted in the capacity of assistant to Mr. Haensel, was appointed at Midsummer, native teacher at Regent. His conduct while he was in the institution had given much satisfaction to Mr. Haensel.

The Missionaries conclude their report, which they feel is not one calculated to gratify the sanguine expectations of many who had been accustomed to hear and read of the work here in times past, with the following language, which we greatly admire for its Christian modesty and candor :—

"We feel that this account of the state of the people to whom we are sent, differs considerably from the general opinion of our friends in Europe; but we have thought it our duty to give a plain tale, being convinced that the prayers of our Christian brethren on our behalf will be more effectual, the more fully they are informed of the real state of things. And we would not have them believe that we lose sight of, or undervalue, the good that has really been done. We have before alluded to the little flock which the good Shepherd has sought—here a sheep, and there one, out of the various tribes of Africa, and brought back into His fold; they are a witness to the labours of the Society's Missionaries in this Colony; they are a comfort and support under many trials, to us now serving in this part of God's vineyard, and will, we doubt not, prove a crown of rejoicing to some now resting from their labours, in the presence of our Lord Jesus Christ, at his coming.

"This Mission has been established only about fourteen years. In consequence of illness and deaths, it has had to contend with numerous interruptions to the measures which were from time to time put in progress; the many changes in the agents for carrying on the work have hitherto rendered it impracticable for them to come to any thing like a uniform plan of proceeding; the insufficiency of their number for the work before them has, up to this time, frequently prevented them from assisting each other with help in seasons of difficulty, and with advice in matters of perplexity. Let all this be well weighed, and let it be taken into consideration, that they have been men frail and fallible, and the charitable Christian will wonder that so much good has been done, rather than feel surprised that no more should have been effected."

Four new labourers were added to the Mission in December; they were the Rev. John Murrell, Mr. Henry Graham, Mrs. Graham, and Mr. John Warburton. They sailed from Gravesend on the 12th of October, and arrived at Sierra Leone on the 7th of December. To these were added on the 2nd of January 1830, the Rev. David Morgan, appointed to the Chaplaincy, the Rev. G. W. E. Metzger, Mrs. Metzger, and the Rev. John Raban on their return from a rest-

dence in England; they were accompanied by Miss Sessing and the three African youths, whose arrival in England has been mentioned, and who had been for some time under the care of the Rev. J. Raban.

Before we turn from the transactions of the year 1829, we must mention that the Rev. W. K. Betts, minister of St. George's, Freetown, was united on the 2nd of February to Mrs. Taylor, widow of the late devoted schoolmaster of Charlotte, and now schoolmistress of the infant school at Bathurst. The ceremony was performed in the church of the last-named village, by the Rev. Thomas Davey.

At a special meeting of the members of the Mission, held on the 6th and 7th of January 1830, the following arrangements were made: the Rev. G. W. E. Metzger was appointed to the ministerial charge of Wellington, where William Tamba had hitherto conducted the week-day services, Mr. Gerber preaching on Sunday as often as his other avocations would permit: the Rev. W. K. Betts to that of Gloucester and Leicester, where David Noah had hitherto labored, together with the superintendance of the colonial schools at Freetown, of which the native teachers, George Fox and his wife were in charge: the Rev. George Murrell was requested to take the spiritual charge of Kissey, where Mr. Boston resided and acted as schoolmaster, Mr. Haensel having hitherto preached on Sunday morning and assisted Mr. Gerber to administer the Lord's Supper. It was decided that the Rev. John Raban should reside at Regent, where Mr. Weeks had labored, and the Rev. Thomas Davey had performed the public ministerial duties, in which Mr. Raban was now to succeed him. Mr. Henry Graham and his wife were to reside with him, Mr. and Mrs. Weeks removing to Charlotte, where they were to open a school for the native children. Mr. John Warburton was to take charge of the schools at Regent, and the Rev. Thomas Davey was to continue in the general superintendance of Bathurst, Regent and Charlotte.

The Sea District, it will be observed, was excluded from this arrangement, much to the regret of the Missionaries, who, however, notwithstanding the recent accession of laborers, did not conceive it judicious to resume that important charge until after the other districts had been provided with an effective machinery for carrying on in a satisfactory manner the great work which had hitherto halted for want of means, and which they wisely judged it was better to prosecute vigorously with the aid of all their force, than to attempt more for the present, at a certain sacrifice of power in some parts of the Missionary field, and a probable embarrassment and defeat in all; thus a population amounting to 8,000 souls was still necessarily abandoned to complete spiritual destitution.

The subject of Sunday schools began about this time to occupy a more prominent place in the missionaries' regard, than it had yet done; hitherto, as we have seen from their reports, there were difficulties in

their way in this respect, which naturally disheartened them. Now, however, these difficulties were for the most part removed. Resident ministers were everywhere present, to establish and superintend this mode of sabbath instruction for the young and the ignorant adults, and the system flourished accordingly. Respecting a Sunday school in Freetown, Mr. Haensel writes early this year :—

" At the Sunday school in Gibraltar chapel, I have hitherto been hardly able to do more than take down the names, dismiss for irregular attendance, and order the regular attendants into classes. When I first took charge of the school, which had always been held there by a few voluntary teachers, I found 64 children present: on its becoming known that I attended, the number increased to more than 130; but that being more than the chapel can hold in classes, I have been obliged to reduce the number, by rigorous adherence to rules; and must refuse admission to new applicants, until the proposed enlargement of the chapel shall have been effected. I found the school divided according to the sexes; which arrangement I have hitherto allowed to continue, the male division is taught entirely by my students: the female department I mean, for the present, to leave to those teachers who used to keep the school previously to my taking charge of it."

Mr. Warburton, schoolmaster of Wellington, thus writes of a Sunday school commenced there :—

" On the 31st of January, a Sunday school was commenced—a novelty which excited some attention. One hundred and sixty persons attended. Of this number, however, a diminution has taken place; for on Sunday, March 14, only 140 were present; of these only 12 can read the word of God; and two thirds were unacquainted with the English alphabet. It is affecting, yet cheering to see so many grown-up persons among them, attending to the very first stage of learning. Brother Metzger catechizes them on what they hear in the morning."

The increased interest in this important subject, seems to have been attended with the happiest effects at Regent. The Rev. W. K. Betts thus writes :—

" About a month ago, a more general invitation was given to the adults and apprentices, to attend the Sunday school; which has increased the number of that class of scholars to an average attendance of 125. As, however, it still remains uncertain whether they will regularly attend, or whether many may not withdraw, when the desire of seeing or hearing some new thing has evaporated, it may not be prudent to calculate on the permanency of the number. About seventy of these are quite beginners, being in the alphabet class. By means of this

school, many poor apprenticed children have been brought under our notice, who appear never to have had the slightest degree of instruction; and who, from their awkwardness and uncouth behaviour at church, excite the suspicion that they had never before been conducted to a place of worship."

At Bathurst, the attendance at the Sunday school this year was doubled. There were on the list, 72 adults, and 113 apprentices, total 185. The average attendance was from 92 to 100.

At Hastings, the catechist H. Graham, testified that "the attendance of adults and apprentices at the Sunday school is greatly on the increase: the number present last Sunday was 73." The same satisfactory intelligence respecting Charlotte was communicated by the Rev. T. Davey.

Previous to the late arrivals, the Christian Institution at Fourah Bay contained eight students: this number was increased by the addition of Henry Palmer and Joseph Bartholomew, two of the Africans who had arrived from England, under the care of the Rev. J. Raban, with whom the third, William Wilson, remained for the present. The youths continued to give satisfaction to their preceptor Mr. Haensel. One of them was in the beginning in the year 1830, stationed as native teacher at Gloucester. The sad want of a competent secular agency at Freetown, had, at this period, much interfered with Mr. Haensel's attention to the vastly more important duties of his spiritual office, as principal of the Christian Institution. On this subject, he writes under feelings of deep concernment.

"The regularity," he says, "of proceedings in the Institution, has been a good deal interrupted during the quarter, by those duties of an official nature which have so frequently called me from home, and have at home, also, confined me to the Secretary's table more than the school-room could well spare me. Formerly I had some time to enter into my children's little concerns; I could help them to bind a little book, to paint a lion, and to sew on a button; of late, I have been generally in too great a hurry to attend to them as I desire. To my great regret, I now miss that affection which I think I formerly possessed; and, as my mind becomes distressed on that account, I feel more keenly the absence of spiritual fruit. Perhaps this is sent by the Lord, in judgment; perhaps I was too easily contented when I had the affection of the youths, and was not jealous enough that their hearts should be given to Him.

"I do not say that they make no progress in learning: even in scriptural knowledge, I believe they advance to a certain degree; but in spiritual attainment there does not seem to be any growth; and how insecure is the foundation of all my work, so long as this blessing is withheld!"

At Christmas, however, he was enabled to say:—

"I feel as if in the gloomy vale of our pilgrimage, through which we are now travelling, I were more cordially united to my charge than I have been for a long time; and I pray the Lord, that I may yet be favoured to communicate to them some spiritual gift."

The missionaries, at the beginning of this year, adopted the judicious plan of appointing from among their own body, inspectors who should visit the schools quarterly, with the exception of the rainy season, and make their reports. The following testimony to the state of instruction in the Colony, delivered by them at Christmas, will show that the work was beginning to exhibit a more healthy condition than it had done for some years.

"We do, however, feel great satisfaction in being able to say, that we consider the schools generally in an improving state; and we have no hesitation in expressing it as our full conviction, that at no period within our knowledge, have they been equally answering the main object of the Society in this branch of its labours,—that of imparting to the youths of this Colony a useful and religious education. We have noticed with pleasure the large number of children who have already proceeded so far as to be able to read the Holy Scriptures: we found to our agreeable surprise no less than 476 children, in the different schools, reading the word of life."

Indications of a favourable change were not wanting in the attendance of the adult population on public worship, and their increased interest in christian ordinances. A desire for decent and permanent edifices dedicated to the service of God, was now manifested in some of the villages, and a readiness to contribute to their construction was not wanting: thus at Hastings, the liberated Africans voluntarily came forward with the sum of £33 towards building a church; and, on being informed that more would be required, they raised that sum to £50, by a collection of sixpence from every house. At Waterloo also, a very considerable sum was contributed for the same purpose. Of the exertions of this village, the Governor spoke in high terms.

The attendance at public worship, also, was on the increase. We may mention that, at the close of the year 1829, the average number of those who formed the sabbath morning congregations was reported to be 3030, while, at the end of December, 1830, a summary of the mission made up to that period, states the number to be 3690. The baptisms during the year, had been 251, and the number of candidates for baptism, was 257.

There were hindrances to the success of the Sierra Leone Mission in late years, that lay deeper than the surface—hindrances that to a great extent, no doubt, grew out of the frequent changes which death

and disease had made in the pastoral superintendance of the villages, and in the regular supply of labor; but they might have existed independently of these. Inexperience in the peculiarities of native character, was evidently one of the most fruitful sources of failure; and, as the only remedy for this was long and familiar intercourse with the natives, a constant succession of new teachers perpetuated the evil, and continually neutralized the efforts of the Society in Africa. We have before observed that the principle of the success which attended the honored labours of such men as Johnson, Düring, and Taylor was, accommodation of manners and language to the people under instruction—a principle beautifully illustrated in the history of the Saviour's ministry. Overlooking this, we fear the Society's missionaries in Africa exhausted their strength and patience, in the attempt to correct trifling singularities, which it would have been wiser for them to take into their calculation; and in enforcing adaptation to a European standard, which they should have remembered it was the work of centuries to raise to its present level. Failure in their injudicious object, frequently aggravated the mischief, by engendering a temper and demeanor irreconciliable with the spirit of the religion which they were intended to represent; the peevishness of unsuccessful struggle with what they considered a dogged adherence to barbarous manners and practices, was often the occasion of humiliation and regret, and with the candor of christian sincerity, the error was openly acknowledged and deplored.

All that the mission wanted, together with that blessing which is promised to every genuine Christian effort, was, labourers with minds acclimated, if we may so say, to the intellectual latitude of the region where their lot was cast. We see evidence of this in the communications of some of the older and more observant members of the mission: for example, the Rev. John Raban, whose qualifications for the work in which he was engaged seem to have been of a high order, thus writes:

"The grand thing at which I aim, is simplicity; and those who have sincerely aimed at this even in England, will testify that it is not of easy attainment: yet in Sierra Leone, where its attainment is far more difficult, its importance is increased in a tenfold degree. I believe that I speak the decided sentiments of my brethren as well as of myself, when I say that it is not possible to be too plain, if only vulgar and incorrect expressions be avoided. It is on this principle that I endeavour to act, in all my addresses, whether to a smaller or a larger assembly. The point on which I have thus incidentally touched, is of sufficient importance to fill a volume. We want simple prayers for children: hymns both for them and for the adults, of the same description, simple catechisms, similar to Watts' first set, but a little

more comprehensive; a dictionary of words, drawn up in as easy language as possible; a simple and concise grammar; &c. &c. Our great outcry is, in short, for simplicity. The idea has been suggested, of simplifying even our admirable Liturgy itself. Let not the wish be considered as presumptuous or unreasonable; it arises from no want of regard for those excellent formularies; but from a painful conviction, that their style, sober and chastened as it is, rises far above the level of a liberated African's comprehension, after all that has been done to raise him from his long-continued degradation."

Mr. Raban was not long permitted to continue his useful exertions, being obliged by the declining state of his health to leave Sierra Leone for England on the 23rd of May, after a second attempt to extend to Africa the benefit of his talents and Christian services, of not five months duration.

This loss was followed by another, that of Mr. Edmund Boston, catechist at Kissey and Wellington, who died on the 8th of June. The particulars are thus recorded by the Rev. G. W. E. Metzger.

"He was taken ill with fever, followed by a severe attack of dysentery, about five weeks ago; and when we had some very faint hope of his restoration at sea, we were upon the eve of calling a special meeting, on certificates having been obtained from the principal medical officer, Mr. Robinson, and from the Colonial surgeon, Dr. Boyle, who attended him since he was first taken ill, to sanction his immediate return to Europe; but behold, the all-wise God, who doeth all things after the counsel of His own will, thought differently from what we did; and His ways were not our ways, and His thoughts were not our thoughts: in His sovereign design, our brother was to die amongst us, and not at sea; which indeed was a merciful dispensation for his afflicted widow and child.

"As to the state of his mind during his illness, I cannot say much; for he was in such a debilitated state that he could not bear to be asked many questions, nor to enter into any conversation. From the broken sentences he uttered at times, we may safely conclude he was resigned to the will of his Heavenly Father, and experienced the comforts which the Gospel affords to those that belong to the family of God in times of affliction; we have every reason to hope he died in the Lord, and has been gathered into the garner of the Lord."

A third bereavement to the mission occurred on the 24th of June by the embarkation of the Rev. John Murrell for England, in submission to the advice of his medical attendants, who pronounced his return home necessary for the re-establishment of his health. In the earlier part of the voyage he suffered considerably, but he arrived at Portsmouth on the 26th of August, comparatively restored.

A more afflicting dispensation than any of these awaited the mission, and when it arrived, it came with a crushing effect upon the feelings of the friends of the work at home and abroad: a discovery was made of gross misconduct on the part of one of the most confidential and highly esteemed of the Society's missionaries—the Rev. Thomas Davey, filling the solemnly responsible office of superintendant of the district comprising Bathurst, Regent, and Charlotte. The painful intelligence was communicated to the Committee by Mr. Haensel, who said, "The difficulties in which this melancholy affair involves us, are great. For the present, I can only say, that your missionaries will endeavour to bear up under the pressure: but we cannot hide it from ourselves that the mission has been shaken to its very base."

The missionaries found themselves placed in a situation of great distress, but they did not hesitate to take steps to remove the delinquent from the station which he occupied, to suspend him from all missionary duties, and to separate him from the Society. The feelings which they expressed to each other on this awful occasion, may be judged of from the following extract from the report of the Rev. J. G. Wilhelm, delivered at the Christmas quarterly meeting.

"Now, my dear brethren, having experienced at different times several most painful instances amongst labourers in this mission, of deplorable inconsistency and depravity, and of falling in the hour of trial and temptation, may we who remain, have grace to watch and pray, lest we also enter into temptation and fall. 'Let him that thinketh he standeth, take heed lest he fall.' Let us not be high-minded, but fear. May we not in self-confidence venture one step from under the guidance of the great Friend of our souls, who will never leave us nor forsake us. Oh may we not leave and forsake Him! His ways and 'His commandments are not grievous.' May we hold on and hold out, till we are brought to that rest that remaineth to the people of God. 'Let us therefore fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it.' 'The God of grace shall bruise Satan under our feet shortly.'"

It is needless to dwell on the circumstances of the year 1830, in which there was more of promise for the future than of any decided revival of past accomplishments: the fruits of a more complete supervision of the villages were manifest, and it was to be hoped that with the blessing of the Omnipotent, the desert and the solitary place would again rejoice.

As the year was expiring, the Rev. J. Raban returned, accompanied by three catechists, Messrs. R. Lloyd, W. Tubb, and W. Young: they landed at Sierra Leone on the 23rd of December. The good hand of their God upon them, was remarkably exemplified during the voyage: some of the particulars of which are thus communicated by Mr. Raban:

"On Sunday evening, November the 21st we experienced a most merciful deliverance: while off Praule Point, about twenty minutes after seven, p. m., as we were taking tea, an alarm was given that a ship was about to run down upon us. Nearly all hastened to the deck; and the greatness of the danger was then apparent to every one. The shock seemed inevitable; but, by the blessing of God, the prompt measures of the Captain were rendered effectual, and the vessel passed us without any injury. Thus graciously has our Divine Protector again interposed on our behalf. The deliverance, indeed, was so manifestly the work of His hand, that even those who are too backward to give honour to Him, could not but acknowledge it as such. It is supposed, that had the Captain been a minute later in going on deck, we must have struck the vessel; and then in all probability, from the rate at which we were then going, both would have sunk."

The effective force of the mission at the commencement of the year 1831, consisted of eight ordained missionaries; five European catechists; and fourteen native schoolmasters. Provision was thus made for nine congregations and fifteen schools, containing 1351 boys: 778 girls, and 231 adults. Total, 2360. At this time the charge of the liberated African boys had been resumed by the missionaries.

This year opened with sickness—the sufferers being for the most part those who had most recently arrived in the Colony, and who were then undergoing what was called the seasoning. On the 5th of January, Mr. Tubb was attacked with country fever, which, however, proved to be of a mild character, and on the 2nd of February, he was reported as nearly convalescent. A week after, Mr. Young was attacked, and his case proved more formidable; so much so, that serious apprehensions were entertained of the result, but the prayers of the missionaries were heard, and their brother was spared to the work. The Rev. D. Morgan, Chaplain of Freetown, also suffered severely, but he was quite restored at the end of January; his health having, however, become again impaired, he took his departure from the Colony in a vessel that sailed on the 31st of March, and landed on the south-west coast of Ireland on the 1st of June.

The mission was also temporarily deprived of the valuable services of the Rev. C. L. F. Haensel, who having received the sanction of the Committee to visit home for a season, embarked at Sierra Leone on the 14th of April, and landed at Plymouth on the 2nd of June. He brought to England the painful tidings of the death of Mrs. Graham, schoolmistress at Gloucester, whose health had been failing for some time: her end is thus spoken of by a resident in the Colony:

"I was rejoiced to hear that, during the whole of her extreme sufferings, she exemplified much christian fortitude, tempered with meek-

ness and resignation; and that those around her had reason to believe that her death was gain."

With the permission of the Committee, the Rev. J. Raban made a third visit to England, on the first of June: he was accompanied by the Rev. W. K. Betts and Mrs. Betts; the precarious state of Mrs. Betts's health, rendering it advisable that she should be removed from the Colony without delay; she was much benefited by the voyage.

These returned labourers brought home intelligence of the serious illness of Mr. Tubb from another attack of fever; but they sailed before the fatal result, which was more than feared, had taken place; the day after their departure, he breathed his last; the particulars of this melancholy event are thus furnished by the Rev. J. G. Wilhelm:—

"Our brother William Tubb was brought to my home in Freetown on Sunday, the 29th of May, in the evening, when I was going to hold evening worship in Gibraltar chapel; he being then in quite a senseless and motionless state, having his eyes fixed: so that I did not expect to find him alive after evening service. However, when I came home again, the doctor was with him, attending to him, after he had bled him, and applied blisters to his legs; fits of apoplexy came on him every now and then, sometimes after an intermission of not more than half an hour. He remained speechless till Tuesday morning, when the fits left him. He then spoke of things like a person dreaming, as if teaching his school-children in his school at Wellington. In this state he continued, exhausting his strength with talking and outcries, and struggles to get up out of the bed, until Thursday morning, when he came to himself. He then felt his weakness; and spent the morning in praying and speaking on passages of Scripture, till noon, when he could speak no more. All who were about him were much edified in his last hours. O may we all learn to glorify the Saviour in life and in death."

Thus in the first five months of this year, seven labourers were withdrawn from the mission. Some of them indeed only for a season, but all leaving vacancies, which, in the present state of the work, must have been severely felt.

During the Rev. C. L. F. Haensel's absence from the Colony, the Christian Institution was placed under the superintendance of the Rev. J. G. Wilhelm. Mr. William Young, catechist, took up his residence there in the character of Tutor.

With a view to enlarge the influence of the Institution, it was opened to the reception of six suitable Colony-born youths, of an earlier age than those hitherto admissible. It was intended, that should the conduct of these youths prove satisfactory, they were to be admitted as probationers, at the expiration of two years. At Midsummer, Mr. Young made the following report:—

"My assistant continues to manifest good and regular conduct, as well as superior mental abilities. The senior youths are gradually improving in that knowledge that is able to "make them wise unto salvation:" they have also made considerable proficiency in arithmetic. —— seems to excel the rest in the knowledge of the Bible; and I would humbly hope his heart also is influenced by the love of Jesus, as he seems to be growing in seriousness. At some future period, he may become a useful servant to the Society; but I should by no means settle this in my mind, knowing the deceitfulness of the human heart. The younger boys are also gradually improving in the different branches of learning.

"During this quarter, the boys have committed to memory the collects for every Sunday, the whole of Watts's First Catechism, the seventeenth chapter of John's Gospel, as well as other passages of scripture and hymns. Upon the whole, the conduct of the youths under my care has met my anticipation."

At Christmas he wrote:—

"During the last three months, the boys have committed to memory all the collects appointed for each Sabbath, nearly all Matt. v., all the prayers of Watts's First Catechism, and nearly half the questions of his second. In addition to that, I have been enabled to teach them the chronology of the Bible by artificial memory. This is new to them—they take delight in it. They have learned the leading character of each of the five books of Moses, together with the leading character of each chapter; as well as the dates of the principal events given us in these books, as computed to the coming of our blessed Saviour. At the same time, I endeavour to impress on their minds, that it is not enough to have an artificial knowledge of their Bible, but that they should have also a deep sense of the absolute necessity of inwardly digesting every minute part of it, as being the Word of God, and of reducing every precept and command into practice."

On examining the reports made by the missionaries from their respective spheres of labour, scarcely anything of a cheering character yet meets the eye. Such a sentence as that introduced into one of his reports, by the Rev. J. Gerber, minister of Kissey, "I trust a blessing is not far distant," would probably express the feelings of all. The enquiry of the prophet seemed to be echoed from village to village, "Watchman, what of the night?" without eliciting any satisfactory response. Every eye seemed turned with eager expectation to the spiritual horizon to discover the first faint streak of returning light: but, alas! the prospect, with few exceptions, was yet dark and dreary.

Still the faithful men who hazarded health and life to do good to Africa, continued to press forward, remembering what the Lord had done there in the times of old, and looking for an answer to their prayers, that He would revive His work in their day.

One circumstance was full of encouragement ;—both children and adults, were, for the most part, submissive and teachable.

"It is gratifying," said Mr. Young, "to see people of a middle age, even mothers with infants on their backs, coming so willingly and sitting down with much earnestness and humility, to learn the English Alphabet."

Speaking of Regent, Mr. Lloyd said, "there appears in those who attend, a real desire to learn, which evinces itself in the progress which many of them make." Mr. Warburton's observations regarding his work at Bathurst, besides bearing out this fact, confirm the views which we ventured a few pages back to offer, on the difficulties experienced by European Teachers in dealing with native capacities. "The people," said he, "appear to be attentive to the house of God; but, when questioned whether they understand what is said, their reply is, 'a little bit,' an answer calculated to keep one humble."

The exertions made at Regent to reoccupy the ground which Satan had been for some years permitted to usurp, were worthy of the object. "Upon the whole," wrote the Rev. W. K. Betts, before his departure, "I do not think we are going backward in any part of our labours at this station. I wish I could more decidedly say that progress in the work of grace is manifest. There is no lack of the means: we have our school for adults, as well as for children; on three days of the week we hold religious meetings for the instruction of different classes of the people; on a fourth, we have public evening service in addition to the Sunday services. All that appears wanting, is the breath of the Spirit to infuse a life-giving energy into them. "Come thou, Oh breath, and breathe upon these slain, that they may live!"

In consequence of the appointment of the Rev. David Morgan as Chaplain of Freetown, all the missionaries, except Mr. Wilhelm, minister of Gibraltar chapel, were withdrawn from thence and located elsewhere; under this arrangement, Mr. Betts was placed at Regent, where much was expected from his christian zeal and judgment; the above extract shews with what industry he applied himself to the onerous duties of his new appointment, and had not the severe indisposition of his wife compelled him to abandon those duties for the present, Regent might again have lifted up her head among the villages, and become a praise in the earth; but her resurrection-morn was not yet come.

As the year advanced, the Rev. J. W. E. Metzger thought he observed signs of vitality among his people at Wellington, where we are

led to think from the observations which he offered to the Committee on the character of his work, an intelligent and practical view was taken of the manner in which the native mind should be approached, and the christian condescension with which native peculiarities should be submitted to. The following extract from his report will be read with pleasure :

" I now proceed to state to you respecting Wellington, that I have every reason to think the word of God is going on amongst my people. Divine services have been as numerously attended by them as ever, except when it was very wet. Sunday morning prayer-meetings, are attended to by myself, unless prevented ; they consist in reading a chapter, and making a few remarks on it, and two extempore prayers, offered up, either by two of the people who may be called upon, or myself. To the week-day morning prayer-meetings, which are shorter, and kept much earlier, William Tamba attends. Thursday evening services have varied greatly in the attendance, sometimes there were fewer present than the number stated, and sometimes it may have been exceeded. It appeared that a little rain was too apt to keep the people from Church. The communicants meet among themselves, in four little parties, on four week-day evenings ; to them William Tamba attends. Their meetings consist in prayer, and conversation on Christian experience. The conduct of the communicants has been satisfactory. Some of them, however, are halting, and spiritually ailing; no doubt, for want of communion with God. I meet the candidates for Baptism every Saturday : when I explain to them the creed as practically as possible, with a view of making them acquainted with the chief truths of the Gospel,—patience is necessary on such occasions : it is difficult so to teach as they may profit. I find it particularly difficult to explain to them the Gospel way of saving sinners ; to represent the sinner as exceedingly sinful, and all his works as of no value in themselves before God ; and yet to do it so that these ignorant minds are not led to think that their own exertions are unnecessary. They will tell me ; " Suppose me pray, me go to heaven :" and, in telling me this, I know they much mistake in considering prayer rather as the cause than the means of their salvation ; the same may be applied to other religious duties to which they attend. The candidates for the Lord's table are attended to, either by myself or by William Tamba, on a Monday ; Tamba also meets the candidates for Baptism every Sunday afternoon, to question them on what they had heard in the forenoon, during the quarter."

The Rev. J. Gerber, in the midst of bodily infirmities, could contemplate his labours at Kissey with emotions of grateful expectation. " My health," he wrote at Christmas, " as well as that of my family,

having been much impaired, during the quarter, I experienced many hindrances in the performance of my ministerial duties; still I have now to bless the Lord for what I have been allowed to observe of his blessing among my people. The attendance on the means of grace has not only been steady, but has also much increased during the quarter. The love which many of our people manifested towards us was also very encouraging; for whenever they knew that one of us was laid up by sickness, we were frequently visited by many."

In a population of twenty thousand liberated Africans, about half of whom only came under the Society's care, an adherence to heathenish practices was to be expected, especially when we take into account the constant influx of natives, in all their original barbarity, and their association with friends and relations, over whose minds neither Christian nor social discipline could as yet exercise much sway. Add to this the disabled state of the Mission for some years, and such statements as the following will not surprize us. Hastings, from its peculiar locality, had enjoyed in a less degree than most of the other villages, the advantages of a resident Missionary. Mr. J. Weeks was now labouring there, as Catechist. A miserable grass-house, of which the lower part of the roof was not more than six feet from the ground, and the sides matted and smeared over with mud, formed the only edifice for the public worship of God on the Sabbath, and the assembling together of 1000 people. A stone Church however was in progress, to which, as was before mentioned, the Christian part of the population had contributed freely, besides each man giving one week's labour, which shows, in contrast with what is now to be related, that the Lord had more than a few in Hastings, who did not bow the knee to the image of Baal. At Christmas Mr. Weeks communicated as follows:

"During this quarter, I have witnessed more of the ignorance and idolatry of the liberated Africans, than in all the previous time that I have been in Africa. How much remains to be done in this Colony! and how earnest ought we to be in prayer, that God would bless our labours to this degraded people: Early in August last, in consequence of a circular issued by Governor Findlay, which prohibited any one from sacrificing to idols, six persons were brought to me, as Justice of the Peace, for having, contrary to the new law, killed several fowls and offered them in sacrifice to an idol, named Headon. It is a rough figure, made of wood, tattooed all round the head; the hands are fastened to its side; its height is about eighteen inches. This god is considered to afford comfort in time of affliction. Should any female be delivered of twins, and one child die, the parent goes to the greegree (charm) man, and obtains one of these gods, to serve as a substitute for the dead child, and to benefit the living one. If

the child should become sick, the parents pray to the Headon to restore their child to health, and to bless him. To know what answer will be given to their prayers, the parent divides a Kolah (a native fruit) into four parts, and throws them on the ground before Headon; if the round part of the greater number of pieces, when on the ground, remain upward, it is a good answer; they will then sacrifice a goat or sheep to the Headon.

"While I was expressing my sorrow and pity for these poor ignorant people, the constable, who had brought the parties before me, said, that there were plenty of greegrees in Hastings. On my hearing this,—for I was not at all aware of it,—I requested that all the idols, to which any sacrifice was offered, might be brought to me. The same evening, four baskets full of idols, of various kinds, were brought. On the following morning I sent for all the persons from whom the idols were taken; they were all of the Aku Nation. I then told them, through an Interpreter, that as they were brought to this country by means of the English Government, to whom they were all indebted for their freedom and other privileges, they should endeavour to conform themselves, both to the English laws, and to the laws of the great God; especially as those laws were intended for their good. I then explained to them the Governor's Circular, relative to the matter in question. They all assured me that they had not heard any thing of the Governor's letter before.

"By this time my piazza was crowded with about 150 Akus. I asked one of the greegree men, named Fagboo; to explain to me the nature of these gods, which were then placed before them. Fagboo commenced the history of his god, by saying, through an interpreter (for he did not know any thing of the English language) that he had worshipped him eight years. During this period, Fagboo sacrificed kolahs, fowls, and occasionally, a ram. Shangoo, which is the name of his god, was first good to him when he had been sick eight months: he sacrificed a ram to him, who then made him well. If Fagboo wanted employment, he would offer a fowl to Shangoo, who would be sure to bless him. If a thief had stolen any thing out of Fagboo's house or farm, he kneels down to Shangoo, and Shangoo tells him the very person who has robbed him; or if any person has had anything stolen from him and come to Fagboo to know who is the thief, Shangoo will directly tell Fagboo; and Fagboo will not tell the person who was robbed who the thief is, lest he should carry the palaver to the white man: but he tells the man to keep it in his heart, and Shangoo will soon make the thief come again to steal something from him, when the person, by lying in wait, will catch him, and get the thief punished for both offences.

"Shangoo, i. e., the god of thunder, is made of wood, like a large

mortar: the blood of sacrifice is always applied to Shangoo. Whenever it thunders, all the worshippers of Shangoo pray to him to be preserved from danger; and they believe that if the thunder injures any person or his house, that that person has been doing something very wicked to make Shangoo angry with him. Thus are the poor ignorant Africans still blinded by the god of this world, and led captive by him at his will.

"Another god is named Ellibar, i. e. the Devil. It is made of mud and clay, a very ugly figure, and small. It is supposed to possess power to compel men to sin: and all those who worship and trust in him, believe that he will make them wise to do evil, and at the same time prevent any one detecting them in their wicked practices. Should any of the Ellibar's worshippers quarrel with another, he repeats the following words; "Ellibar oebah ewah," that is, calling on the Devil to kill him. This is generally considered a great curse.

"The name of the next god is Orehung, i. e. the god of water. There is a small quantity of water kept in a little vessel for the purpose of baptizing both children and adults. The head person at this ceremony puts his finger into the water which is in the vessel, and wets the person who is to be baptized, on the head, breast, and back. Should any one who has been baptized, fall sick, he goes or sends to Orehung, to inquire whether he, or any other god is angry with him, that he may do sacrifice, in order that his sickness may be taken away."

Previous to the Rev. J. Raban's visit to Europe this year, he had occupied much of his time in the study of works connected with language in general; in collecting words of different dialects from the travels of Clapperton and others; in comparing these with the list of words obtained in the Colony by himself, and Mrs. Kilham,* a most benevolent member of the Society of Friends, who had made several voyages to Western Africa for the purpose of studying the languages on the coast, and simplifying the instruction of the natives; and also in revising a small tract containing a vocabulary of the Eyo or Aku language, and the elements of the grammar of that dialect, which he had carried through the press during his last visit to England. To this dialect he had principally directed his attention, not only from a persuasion of its importance, but because he considered it desirable to secure an extensive acquaintance with one of the native tongues before entering largely into others. Mr. Graham had considerably assisted him in his work, by collecting for him 200 words in the Eyo dialect, half of which were new to him, and the other half including variations of some importance.

The Rev. C. L. F. Haensel landed at the Colony on his return from

* See preceding volume, p. 175.

England, on the 14th of October, and resumed his duties as Principal of the Christian Institution.

The number of communicants in all the stations in 1831, was 683. The candidates for admittance to the Holy Communion, were 294. The baptisms were 77: the pupils in the day-schools amounted to 1338; those attending the Sunday schools to 684, and those in the Institution, including students and probationers, to 12.

On the 8th of January 1832, the mission received an accession of laborers in returns and new arrivals. In the former class, were the Rev. Messrs. Raban and Betts, and Mrs. Betts: in the latter, Mr. Rogers, and Hannah and Anne Nyländer, daughters of the late Rev. G. R. Nyländer, who on their father's decease in 1825, as we mentioned, were brought to England and placed in the "Clergy Daughter's school," Cowan bridge, where they made such progress during the six years they were under instruction, that it was considered advisable they should return to Sierra Leone with a view to their engaging in the instruction of the female children. On the 27th of October they received their instructions from the Clerical Secretary: after which the Rev. E. Bickersteth addressed to them a few words of admonition, and commended them in prayer to the favor and protection of the Most High. On their arrival in the Colony they were placed under the charge of Mr. Warburton at Bathurst.

The Rev. G. A. Kissling, late of the German mission on the Gold Coast, had towards the close of the preceding year joined the Church of England mission at Sierra Leone: his health, however, having suffered, he was compelled to sail for Europe on the 2nd of January. The Rev. John Gerber and his family were also obliged from the same cause to leave the Colony on the 18th of February. They were accompanied by Mr. Betts, whose constitution would not endure the climate. The same vessel conveyed Mr. R. Lloyd on his return home.

It was found necessary at a special meeting of the missionaries on the 17th of January to relinquish Hastings, on account of the reduced number of labourers. Mr. Weeks the catechist, represents the people there as taking this step much to heart: he says:

"When the parents of the children and members of the Church, were informed of the decision of the special meeting to relinquish their labours in that station, they became greatly distressed, and came and shewed their grief in the most expressive manner—a proof that they valued the privileges which had been afforded them: two of their children have since been sent to Regent school."

During the first quarter of this year, the number of scholars in the Christian Institution was raised to twenty. Mr. Haensel soon after his return was under the painful necessity of dismissing the native assistants, of whom Mr. Young was able to speak so favourably, for

improper conduct, and he found that the youths whom he selected to fill the office required his constant superintendance. The scholars improved in knowledge, but "I find," Mr. Haensel writes," that at the very time when I most anxiously begin to look for growth in grace, they become fond of fine clothes, conceited and stubborn; and regard me as an enemy because I discourage profession unattended by corresponding practice."

Mr. Haensel's observations as regarded his duties to those youths and to his own character and conscience, as a Christian teacher, are highly creditable to him.

"In the first year," he says, "of my service in this mission, I should probably have been more ready than I am now to baptize such youths as we have in the Institution. I have seen so much of what many of the students at Regent have done, and there is so much calculated to humble me also at Fourah Bay, that I have been led to count it the most needful preparation of our candidates for the ordinances, to make them understand the indispensable connexion between Christian practice and profession, and that they should apply for grace to exhibit it. This is a thing not to be sought for by stated meetings, when we have it not in our power to watch the candidates' life. It is my place and designation as tutor of the seminarists to have that in my power, and by God's help I will endeavour to use it."

In the course of the year, this excellent man was much tried by the misconduct of some of the youths: after considerable trouble with them, it was found necessary to carry the extreme sentence of dismissal from the school into effect, as regarded four of the most refractory. Insubordination to the assistant, especially after repeated remonstrance to no purpose, was the principal item of misconduct in the case of three of those: that of the fourth was different,—his delinquency consisted in an obstinate continuance of intimacy with a sister who led an abandoned life, and who it was justly feared would infect his mind, unless he consented to withdraw from all intercourse with her. Mr. Haensel reports this peculiar case as follows:—

"When I consulted the special meeting in this case, it seemed to all that before the youth could give promise as a labourer of the Society, it would be necessary for him to break off all intercourse with a sister who lives in such a disgraceful state. He seemed reluctant to speak on the subject, and gave no kind of promise that he would comply with such a requirement. After I had once spoken to him upon it in an affectionate manner, without representing it as a positive requirement, he accepted a little present from her, and made no denial when I told him that I considered that as a proof that he would not leave off intercourse with his sister. When he heard that the meeting decided upon his removal from the Institution, he was much affected.

I continued him for nearly two weeks longer, in order to give him full time to consider the matter, and found him melt into tears as often as I adverted to his dismissal; but, as nothing occurred to show a disposition in him to adopt the view of his pastors in the matter, I had to part with him at last. This has been a great trial to me, for the youth had conducted himself in an exemplary manner. He had fine talents and an affectionate disposition, and was remarkably attentive to his duties, so that I, in some measure feel the absence of his assistance."

Three of the youths thus dismissed were from Freetown, a locality, from which Mr. Haensel could not help observing the most unpromising boys were received, which made him cautious in admitting candidates from thence. The Freetown parents felt somewhat aggrieved at the preference shown to the village boys; but Mr. Haensel explained to them that his only object was to procure such pupils as gave promise of future usefulness, and judging from experience of the past, he should exercise even more caution in the admittance of boys from Freetown than he had hitherto done.

Notwithstanding the painful incidents connected with the Christian Institution which we have noticed, there was much still in the case of some of the youths to cheer on the Superintendant in his task. One had decidedly improved after admonition: another, having walked consistently since his baptism, had been admitted to the Lord's table. The removal of one of the insubordinate youths had wrought a favourable change in a third, who began to manifest a deep anxiety for his soul, and it was discovered that this boy and three others were in the habit of holding a little devotional meeting on some evenings in the week after school-hours.

Towards Christmas, three of the remaining boys occasioned uneasiness to their tutor, and he was obliged to suspend one of them; but he found consolation in a little occurrence, which shewed that he had some youths under his care who really valued their christian privileges, and the human channel through which they were conveyed. On his mentioning among them the depression under which the Society's fund this year labored, he was equally surprized and pleased to receive from some of them a contribution which they had made out of their little savings to help to make up the deficiency.

Mr. Haensel continued to regret that avocations of a missionary character out of the Institution so engrossed his time, that he could not enjoy that private conversational intercourse with his pupils which their spiritual health required: at times, however, he did what he could in this way, and longed to enter more constantly and minutely into the feelings and views of those from whom so much would be

expected; but, in the present defective state of the mission, this was impossible, and the youths suffered accordingly.

The same lack of ministerial vigilance was occasionally felt in all the stations; the consequence was, the frequent discovery of open scandals even among the communicants and the candidates for baptism, and then expulsion from church communion took place: for example, two communicants were thus excommunicated at Kissey in the first quarter of this year, two more, females, in the second by Mr. Metzger, and in the same quarter, Mr. Young thus writes: his letter is dated June.

"I am again in the dust before God on account of the discovery of two other persons connected with the church, having fallen into the deplorable sins which are too prevalent among the heathen. Indeed, after having searched into the secret ways of the people, I find that these sins are so familiar to them, that they call these abominable ways of their fathers only their 'country fashion.' Some of the members of the church have been living in a measure, in a state of Idolatry, trusting in their greegrees (charms) which they have concealed under their clothes: and, I believe some have come to the table of the Lord with this refuge of lies hanging about their body. When I speak to some of the people about casting them away, or attempt to take them, it is like plucking out a right eye.

"We have again experienced the painful necessity of excluding five persons—two communicants, and three candidates for christian baptism; viz, four for a breach of the seventh commandment; and one woman for most cruelly treating her apprentice girl, seventeen years of age, with intent to force her to become the concubine of her own master; but the poor girl, possessing more real virtue than either her master or mistress, after a most cruel beating, till her body was even cut with the blows as well as with the cords by which she was bound, fled out of the house. I thought proper to interfere in the matter, as I was well aware that these people have had much of their own way in such deplorable acts. I put the poor girl under the protection of a constable, till the magistrate came home. The man was put in prison for two months labour, and the apprentice was delivered out of their wicked hands. It is to be feared, that many of those poor apprentice girls fall a sacrifice to the lusts of those who ought to protect them, and who are really compelled to make that sacrifice through bodily fear. The other communicant was also excluded for a similar case, and her apprentice was taken from her. Since these poor girls find that they are protected, another of these deplorable works of darkness has been made known by the apprentices who have come to my house; and I have considered it my duty to undertake for them, by recommending them to the magistrate at this place."

The picture which Regent at this time presented, was not less disheartening.

"Mr. Betts," writes J. Weeks, the catechist, "has suspended fourteen communicants, and readmitted three backsliders, and one has removed to Hastings: of those suspended, nine were for the sin of adultery. I think I never experienced a more trying season than this quarter: it was truly painful to witness in most of them, the total want of christian feeling, and of sorrow for their grievous offence, while their past conduct was under investigation; and I am still more sorry to add, that the greater part of them, since they were suspended, have seldom or ever attended Divine service, though they scrupled not to attend the Lord's table while living in those sins."

Later in the year Mr. Weeks adds:—

"It has really been uphill work this quarter: indeed I may truly say that, since my return to Regent from Hastings, I have been an assistant pruner; for we have been called to the very painful duty of lopping off so many decayed and withered branches as almost to discourage me: some of them appeared lively, and shot forth blossom and bade fair for yielding good fruit. I can now speak from experience, that to be engaged in the necessary work of pruning, especially to so great an extent, and in so short a time as we have been called to is, perhaps, of all missionary work, the most painful and trying."

Difficulties were encountered at Gloucester of this and other kinds. At the end of June Mr. Betts writes:—

"The communicants are less by two than when last reported; one has been suspended for immoral conduct, the other has left us and attends at some chapel in Freetown; giving as her reason that she cannot find the Lord at our church. The true meaning of which is, that she does not find with us that extatic jumping and shouting so common in some of the chapels; and which she in her ignorance mistakes for religion. Of the rest, I trust, as I hear nothing to the contrary, that they are walking consistently with their Christian profession.

"Two candidates have been dismissed as giving no encouragement, and two have been received on trial. I find it very difficult to know how to act respecting these people; I am fearful of dismissing them, lest I should discourage any whose hearts are sincere; yet some of them appear so careless, and shew so little semblance of sincerity, that I stand greatly in doubt of them.

"Three backsliders are seeking readmission to communion."

We have given the darkest side of the picture first; for if the Mission appears to stagnate as compared with its healthy action in

former times, we wish to direct attention to the full amount of the mischief which a defective agency had of late years entailed upon it, and the accumulated evils which the present debilitated staff had to encounter. Surely great faith was required both at home and abroad to sustain exertion under such paralyzing circumstances, but that faith was vouchsafed, and we are at this time permitted to rejoice and praise the Lord that He still kept the African door open through which numbers have since entered and found rest to their souls.

But even this year we can assume a livelier tone than the above account would seem to warrant; in some of the stations the blade was beginning to appear, thus Wilhelm says of Freetown, while referring especially to his congregations at Gibraltar chapel :—

"A sense of the importance of religion has much increased among the people of Freetown. There has not been so much housebreaking, thieving, and other criminal conduct heard of as in former periods."

Again at the end of June he writes :—

"One of the communicants has been confined to her bed through the whole quarter by painful boils and ulcers breaking out upon her. She suffers patiently, believing that all is sent for the good of her soul, by the wise and faithful hand of a reconciled Father in heaven."

At Kissey notwithstanding the inconsistency of some professing Christians,four idolaters had been converted through the instrumentality of the Rev. G. W. E. Metzger, and the catechist, Mr. Young. Some interesting particulars respecting these new converts are furnished by the latter. He writes :—

"Surely the Lord hath visited the Gentiles to take out from among them 'a people for His name.' Four heathen liberated Africans, by the free grace and mercy of God, have renounced idolatry to worship the Saviour, Jesus; viz. three men and one woman.

"One of these men informed us that the Lord touched his heart on the evening of the 16th of July last, with these words—"And God shall wipe away all tears from their eyes," &c. Rev. xxi. 4. The God which he worshipped is a bust made of a peculiar red earth, and stands five inches high. He sacrificed the first-fruits of his farm, and of every thing, to Aschawou, his god, before he partook of it himself, then he had no fear of dying by the effects of poison. This man literally cast away his god, and gave his temple to the moles and to the bats.

"Another god, whose name is Shyung, is of iron, a very hideous-looking serpent, twenty-six inches high. The worshipper of this god, according to his own account, was most fearfully agitated during the season of conviction. I stood near him while he was destroying the house of the god, and the vessels, and the instruments for sacrifices; he also cut down a large plum tree, which was dedicated to

Shyung. He would sometimes sacrifice a ram or a goat, or a fowl to his god, in a season of sickness, to make him better. In the destruction of the god's house, burning mats, and other demi-gods, numerous black ants, as well as a number of centipedes and scorpions, were destroyed. Both of these men have been persecuted by their countrymen since they renounced idolatry; but they still seem to hold fast by the unchangeable covenant.

"Three of the above-mentioned four have been received on trial by the Rev. G. W. E. Metzger, for Christian baptism and the Lord's Supper."

One of the most difficult tasks which the philanthropist has to accomplish, in his endeavours to elevate a community long sunk in moral and social degradation, is the inculcation of a desire for improvement; without that all his plans must fail, through the apathetic contentment with present circumstances which characterizes man in his lowest state. A certain step from barbarity to civilization is gained, when the superiority of the latter is acknowledged, for the mind that is capable of such a perception has already left the former some way behind, and is prepared to admit the necessity of making an effort to renounce it altogether. If the liberated Africans inhabiting the several villages at the period of which we write, were to be tried by this rule, the success of the exertions made in their behalf both of a temporal and spiritual character would appear undoubted. The advantage of civilized usages was acknowledged, property accumulated by honest industry was employed by its possessors in the attainment of such accessions to respectability and comfort as civilization suggested; and expedients for mutual improvement began to be devised and adopted: all shewing a sense of the degrading tendency of native customs and practices, and the necessity of a self-controlling effort to escape from their baneful influence. Many examples might be given in illustration of these remarks. We shall select a communication from the Rev. W. K. Betts, as proving how ready the better-instructed Africans were to adopt any suggestion of social advancement offered to them by one in whom they had learned to value the qualities of a Christian instructor:—

"An occurrence of rather an interesting nature, has taken place in the formation of a benefit club among the communicants; it arose from the following circumstance: one or two instances of gross intoxication having occurred among persons who had met together to feast after a funeral, and it having come to my knowledge, that members of the Church attend at such feasts, which are very common, I spoke very strongly against the practice, and threatened to suspend any communicant who goes to such parties. They then agreed, 'to

make company,' as the current expression is, among themselves, to subscribe and assist each other, in the event of any death occurring among them, but to have no feasting whatever; and to separate from all other companies. When this began to be acted upon, the people from whom they had separated, were much displeased, and came to me in a body, to the number of about 20, to complain of this innovation; they commenced with a charge against Matthew Thomas Harding, who had been active in the business, stating that he had told the communicants they were not to join company with persons who were not members of the Church, neither to help them, nor to speak to them. I told them in reply, that I did not think Harding had said, that the communicants were not to help them, nor to speak to them, but that, respecting joining their companies, I hoped the members of the Church would have nothing to do with it, as I knew there was much rum-drinking, and other improper conduct, on those occasions. One of them said, 'I suppose then, the righteous are to be by themselves, and we wicked must be by ourselves,' I replied: 'Yes; the righteous should keep to themselves, and not join in company with the people of the world, even as the word of God teaches:' and then read to them, 2 Cor. vi. 14. to the end. One then said, 'If the righteous are not to speak to us, how can we learn, and be converted;' I replied, "It is not a time that you will listen to advice, when you are feasting, and your heads are half full of rum. If any member of the Church is willing to call on you at your houses privately, and speak to you the word of God, I shall be glad; but they must not join you at your feasts.' They then offered for me to send some person on those occasions, to see who drinks too much; adding, 'The members of the Church drink more than we do.' I said, 'No; where rum be drunk at all, there no communicant must go; and if it be so, that they drink more than others, I am sorry for it; yet it only shows how needful it is that they do not go to any drinking-party.' When they found that I was not to be drawn into any concession, they departed.

"I learned that the rules of this company required each member to contribute eight pence when any member's child died, and thirteen pence when an adult died; but among the communicants, who have not a feast to provide for, it is found that 1½d. is sufficient for each to contribute at the death of a child, and threepence each for the funeral of an adult. Another rule is, that when a woman is ill, the other women are to assist her by turns, by washing her linen, &c. This agreement, if properly followed up, will combine the advantages of a benefit-club, and a Temperance Society."

The schools in general were this year giving satisfaction. George Fox and his wife continued to labour at the Colonial boys' school in

Freetown, and spoke favourably of the advance made in the various branches of learning, as well as in religious improvement. At Kissey, Mr. Young by continued firmness and affection secured a good attendance, and correct behaviour in children generally under ten years of age. Such as absented themselves three days in succession were rejected, and this disabused the minds of the parents, of the impression which they had contracted, that the missionaries were *obliged* to teach their children. Several of the girls attended Mrs. Boston five days in the week, to learn needlework, and she was able to speak highly of their progress and general deportment. The Sunday schools advanced rapidly. Tracts and other religious publications were received by the scholars with gladness, and their improvement in Scriptural instruction was spoken of as very encouraging. At Wellington, the day-school consisted of nine classes, two of which read the scriptures. Samuel Crowther was the schoolmaster here, and John Pope his assistant; the adults and apprentices attended the evening school, which consisted of five classes; two new classes were added to the school at Gloucester this year, and another native teacher, John Harvey was appointed. The Sunday school, which consisted of ten classes, was giving satisfaction. The children were represented as, "cleanly, orderly, and attentive." The Bathurst Sunday school, consisting entirely of adults and apprentices, was able to supply six young men, qualified to act as teachers. The day school was composed entirely of Colony-born children, of whom there were eighteen classes. Fifty girls were making progress in needlework, under Mrs. Warburton, and the Misses Nyländer; as regarded the evening school, Mr. Warburton wrote:

"The evening school is well attended; and affords a pleasing sight, as evidencing a real desire for knowledge. Most of those who compose it are apprentices, who labour in their masters' farms during the day; and in the evening, when it might be expected that they would be fatigued with the toils of the day, they are as diligent as bees."

The assistant schoolmaster at Regent was dismissed for bad conduct. Mr. Weeks the catechist deplored the effect of the immoral conduct of the inhabitants of Regent on the minds of their children, some of whom, however, were giving satisfaction. The girls who learned needlework under Mrs. Weeks, assisted by Miss H. Nyländer, obtained the approbation of their teachers. Several of the children in the Sunday school manifested a desire to read the word of God, and many of the adults were candidates for baptism.

We mentioned above, that the missionaries had resumed the charge of the liberated African children; difficulties soon arose which compelled them to retreat from the position which they wished to occupy in this respect, and they were obliged to confine their exertions to their

former limits. This was considered a severe trial, but the step under the circumstances was found to be inevitable. Truly was the mission at this period in the fire; it might well be said of it, "Without were fightings, within were fears." Satan must have considered it as a fatal infringement on his territory, when he wrought so mightily to weaken or destroy it. If no other token of promise was at this time presented to the Christian's eyes in the circumstances of the West African Church, there was this—it had become an object of fear, and consequent assault by the Old Serpent, who had long reigned unmolested over the soil on which it was planted.

This year was not destined to pass over without loss to the mission by death. Mr. John Rogers, one of the Society's catechists who arrived on the 8th of January, did not survive that event more than about four months. The particulars of his removal were thus communicated by Mr. Hacusel:

"Mr. John Rogers was reported unwell on Monday the 7th, but did not desist from his duties in the school on that day. Our medical friend, however, saw him, and advised his taking medicine; which was done accordingly. On Wednesday he was worse, and an impediment in his utterance began to be observed. On Thursday, it was evident that in addition to the usual country-fever, he was affected with paralysis, which gave a very serious character to his illness. He was quite free from fever when I saw him; but his articulation was very imperfect; and the case altogether was very peculiar, and far from encouraging. He seemed then to be sufficiently collected to join in the prayer which we offered up by his sick-bed; but his faculties were impaired. During a very restless night the unfavourable symptoms increased, and at about six o'clock on Saturday evening he was released from all the miseries of this sinful world. On Sunday morning, Mr. Wilhelm, Mr. Weeks, and myself, followed his remains to the grave; whence, though after his skin, worms destroy his body, yet his flesh shall come forth again at the last day, a spiritual body, to see his Saviour, and to partake of his glory."

The death of this European catechist was followed by that of an African teacher, Richmond Turvey, whose deliverance from suffering had been for some time expected.

"Death," wrote the Rev. J. Raban, "has been commissioned to remove Richmond Turvey, one of our native schoolmasters, who was disabled from service for many months by an internal complaint, under which he suffered much, but with great patience. Those of us who know most of him, entertain a complete persuasion that he died in the faith, and has been received into the presence of the Saviour, in whose service he laboured so long as strength was afforded him."

The Rev. John Raban, whose health obliged him to return to

England every year previous to the commencement of the rains, had devoted as much time as the exigencies of the mission would allow in the prosecution of his studies in the native languages; for this purpose he had taken up his residence at Fourah Bay, where he enjoyed the assistance of the youths in the Institution, who greatly aided him in his work. His annual return home did not materally interfere with his avocations, as during the voyage, and his subsequent sojourn of three or four months in England, he occupied himself in digesting the information which he had collected, and carrying it through the press. In this way two small works in the Eyo language had been prepared and printed.

This year witnessed the death of one of the most true-hearted friends that the negro had ever possessed; Mrs. Hannah Kilham—whom we have mentioned a few pages back, as having been much engaged in arranging and fixing the native dialects, and compiling elementary books for the instruction of the liberated Africans, for which task, she prepared herself by several visits which she made to Sierra Leone. On the 18th of February in this year (1832,) she visited Liberia, the American Colony, where she continued in good health, examining into the condition of the negro colonists, and especially investigating the system of instruction adopted there, until the 10th of March, when she embarked on her return to Sierra Leone, but never reached that Colony, as she died on the voyage. In her, Africa lost an indefatigable friend and advocate.

The Rev. John Raban returned to Africa on the 6th of December, accompanied by the Rev. George Adam Kissling, the Rev. James Frederick Schön, Thomas Bates, Edward Gillespie, catechist, and Mrs. Kissling.

We shall conclude this chapter in the language of the thirty-third Report of the Society, which conveys a brief summary of the state of the mission at this period, as well as offering some reflections which shew the spirit by which the Committee were upheld under the sacrifices made, and the disappointments annually encountered in connexion with this department of their work.

"The work of this Society has been one of continued and loud appeal to the mercifulness of Christians in this nation: nor has the voice of pity ever been silenced, notwithstanding the great sacrifice of valuable lives which has been incurred in the progress of our labours. The Committee feel moreover, that they are justified in using the strong term, PROGRESS, when speaking of the character of the Society's exertions in Sierra Leone. In a population of twenty-one thousand liberated Africans, of whom about twelve thousand come more particularly under the charge of our missionaries, they can point out this result—that about three thousand are constant attendants on public

worship: three thousand children and adults are under education; and there are 694 communicants under christian discipline. It is not a time, therefore, to be disheartened, but to persevere; under the sure persuasion that the church of Christ, once firmly planted on this Western Coast, shall break forth northward, and southward, and eastward, till the tribes of Africa acknowledge Him as Lord who is "above all, through all, and in us all."

CHAPTER X.

ARRIVALS—AND FURTHER LOSSES—REVIVALS—DEATHS— FEEBLE STATE OF THE MISSION—YET SOME FAVOURABLE PROSPECTS.

At the close of the last year, as we have seen, the mission was reinforced by six labourers—five of them new arrivals, and one, the Rev. J. Raban, who can scarcely be reckoned among them, as, owing to his peculiar department in the mission, he might be considered, even when absent from the colony, at his work—a return after temporary absence. Yet so numerous were the losses, chiefly from missionaries returning home invalided, that it was found necessary in the course of the year 1833, to abandon for the present, two of the settlements, Wellington and Hastings.

The only death that occurred this year amongst the European labourers, was that of Mr. Thomas Bates, catechist, one of the new arrivals; on the 6th of December he was seized with the country fever, soon after he reached the Colony, and after very severe sufferings, was thought to be recovering: strong cramps however seized him shortly after, and on the morning of the following day, January 25, 1823, he expired. The state of mind which he exhibited during his illness, joined to his humble christian walk previously, led to the hope that he "entered into rest."

On the 24th of January, the Rev. C. L. F. Haensel embarked for England. The Rev. W. K. Betts followed his example on the 6th of March, in a very reduced state of health. On the 7th of April, the Rev W. E. Metzger, Mrs. Metzger, and their two children sailed from the Colony for the same destination. The Rev. J. Raban, and Miss A. E. Nyländer left on the 18th of July, and E. Gillespie, catechist, another of the late arrivals, took his departure under medical certificate on the 7th of September: thus, in scarcely more than seven months

the mission lost eight labourers, of whom only one was this year restored, the Rev. C. L. F. Haensel, who returned on the 20th of September, but as he in a few weeks set out for the Timmanee country, where he resided several months, his return can scarcely be looked upon as an acquisition to the Sierra Leone Mission.

While on the subject of losses, we must allude to a humble yet faithful assistant in the work—the wife of Mr. T. Harding, native assistant, who was suddenly removed from time to eternity by the stroke of a falling tree. "I believe," said the Rev. G. A. Kissling, "she was devoted to her Master's will, and prepared to meet death without fear."

The charge of the Christian Institution, upon Mr. Haensel's departure for England, devolved on the Rev. J. Raban and Mr. Warburton, who found therein little to give them pleasure, save the conduct of their native assistant, which Mr. Raban reported as exemplary. There was one branch of instruction in which the youths in the seminary, and indeed all the African scholars in general took peculiar pleasure, and that was, singing: for that their attention was easily engaged, and several of them acquitted themselves in psalmody tolerably well. Mr. Raban found some of the boys disposed to be stubborn and self-willed, while of others he could afford to speak favourably.

This mixture of good and evil ran through all the stations, yet it was quite evident that better times were coming; the strict discipline and faithful services of the few pious men who "to their power, yea, and beyond their power," still struggled in the deadly breach, were beginning to tell on the congregations and the schools; while on the other hand Satan shewed signs of increasing wrath, as if he saw discomfiture and loss at hand. We shall exhibit the varied features which the Mission this year presented, chiefly from examples furnished by the different labourers. The Rev. J. G. Wilhelm enjoyed some comforting evidences of ministerial success, in his congregation at Gibraltar chapel. Under date of June 19, 1833, he reports the following case—

"Elizabeth Davis, who is one of those that have died during this quarter, was engaged in selling school-books, tracts, slates, &c. at the book-stall. She was a communicant at Bathurst; and when she and her husband, who was employed by us as a servant, came to the Missionary house, she joined the communicants at Gibraltar chapel; she came with her husband every evening in the week, (when there was no evening worship in the chapel,) to my dwelling, there to join in company with other readers, in reading a chapter in the Bible, and getting it explained. The instructions which she received on those occasions were listened to with the greatest attention and eagerness, and thus she got her husband also instructed for baptism and the Lord's Supper. If ever I have seen a single-hearted and consistent

Christian among the poor Africans, it was this woman. In her little trade at the book-stall, she was very honest and faithful, and very contented and thankful for the little profit she could earn by it. This state of mind was connected with a deep sense of the sinfulness of her heart, and an entire reliance on what Jesus Christ the Son of God had done and suffered for poor sinners. Thus she lived, and thus she died. She died in child-bed, in the middle of last month, and I trust, is gone to heaven; gone out of the miseries of this sinful world, to Him in whom she believed, whose she was, and whom she served, to behold His glory, and to be perfectly happy and glorious in beholding it. Oh! that I could see all my communicants, as I saw her, as much in earnest about the things that belong to their peace! But let us be thankful for any such evidence of grace as we are enabled to discover, and labour patiently, in hope, that, in the sight of our blessed Redeemer and Saviour, there is more evidence of grace in one and another under our care than we can always see."

The Rev. James Frederick Schön undertook the spiritual superintendance of the river district, but as Wellington and Hastings were for a time suspended, he was enabled to devote himself entirely to Kissey; where he reported the church to be crowded on Sunday mornings, the average attendance being 600; this was partly to be ascribed to the discontinuance of the service at Wellington, from whence a considerable number of persons attended on Sundays. The conduct of the communicants, who amounted to 117, had been more satisfactory than heretofore, and in private conversations with them at his own house, Mr. Schön thought that some of them discovered heartfelt piety. He had twenty-eight candidates for baptism under instruction, several of whom, he said, grew in grace as they grew in knowledge, but others, who had been under instruction for more than four years, and had reached the first class, he was obliged to send back to the second for imperfect answering; this seemed to wound them very much and created some difficulty in their management, as they wished to press forward to the baptismal font, and felt disappointed at being postponed to a longer probation. Sometimes an eagerness for baptism emanated from a sincere desire to exchange "country fashion" for the pure religion of Jesus. Mr. Schön, after alluding in one of his letters to the rejected candidates, proceeds as follows:—

"I have on the other hand to mention that whilst some are sent back, there are others who make application for being received as candidates for baptism, or having been baptised as infants, desire admittance to the Lord's Supper. One man who was well known as a devoted idolater, and of whom others bought greegrees (charms), came lately to me, requesting me to tell him 'Jesus' palaver' as he express

ed it. I asked him what he knew of Jesus, upon which he answered, 'Mr. Metzger tell us we must believe in Him; Mr. Young say we must believe in Him, and now you come and say we must believe in him; and now I believe in Him, put down my name in the book, I no more believe in greegree,—greegree nothing, greegree cannot help me.' From what I have heard and seen of him, since the time he first came to me, I believe him to be sincere. His countrymen troubled him much for forsaking their company, and would have him pay a gallon of brandy to them for it: but he was decided in the new way which he had chosen, and prevailed against his enemies. It affords me real pleasure to see that he never neglects divine service, and attending to other means of grace and instruction. So you see, that we always live between fear and hope; and no doubt, it is thus ordered by our heavenly master, that in cheering events we may not be over cheerful, and in dismaying ones not altogether dismayed.

The Rev. G. A. Kissling superintended the Mountain district, including Gloucester, Leicester, Regent, Bathurst and Charlotte. At these villages the desire for hearing the word was great and increasing, evidenced by large Sunday morning congregations; the fruit, however, had, generally speaking, yet to be looked for, but occasionally the labourer had his reward, by witnessing not only a seed taking root, but even an ear gathered into the granary above. For example he writes in June in reference to Bathurst—

"Several of the candidates have received the seed of divine truth, and are improving; others seem to be sluggish of understanding and negligent. One of the candidates for baptism was lately called to her endless reward, her happy death cheered my spirit, which was just then exceedingly cast down; she had been several times with me, complaining of the sinfulness of her heart, and desiring to hear of Christ, and of His love to sinners. Suddenly she became dangerously ill, I was sent for in the night, and found her on her dying bed. After having expressed a desire to be with Jesus, acknowledging her sins, but trusting in his all-atoning blood, she wished me to baptize her. I could not see what should prevent me from complying with her request. She was baptized, after which she said, 'I long to see the Lord!' A few hours after, she expired, and entered, as I confidently trust, into everlasting rest. Thus I saw that God's blessings were still with us, though sometimes our faith is greatly tried."

We may well suppose that among those liberated Africans now outside the pale of the church, there were many who once owned the Christian name, and enjoyed fellowship at least in ordinances with the people of God. Many of those for whom the sainted Johnson and

others spent their strength and wearied heaven, were now lost in the heathen mass from whence they were taken, and too many of them it is feared felt neither shame nor sorrow at the spiritual debasement to which they had sunk, nor sighed after the "green pastures and still waters," which it was once their high privilege to enjoy. Nevertheless there sometimes occurred an instance of painful remembrance of the past, and a longing for the "peaceful hours" that were "once enjoyed." Occasionally an individual was brought to exclaim—

> Where is the blessedness I knew,
> When first I sought the Lord?
> Where is the soul-refreshing dew
> Of Jesus and His word!

Among the backsliders whom the missionaries sometimes encountered, was one of this class, whose case Mr. J. Weeks, Catechist of the Mountain District thus reports:

"I cannot forbear mentioning the observations made to us one evening by one, who had wandered far from God (which much affected me,) after I had offered a few remarks, relative to the Nativity of Jesus Christ, he gave vent to his troubled mind, by saying; 'I don't know what to do. Last Sunday you told us, a book will be opened, and another book, with an account of all our sins, will be opened; and then you told us about the bottomless pit. When I consider what Jesus Christ has done, what has been done by the Church Missionary Society, and how many have given their lives for us poor souls—I remember thirteen Missionaries, who have died in this country, (here he recited their names)—and when I consider how I once eat of that bread, and drank of that cup, and afterwards fell away from God—I cannot tell what to do! My heart, last Sunday, was so full when you preached, that I was ready to get up, and cry out in the Church; but then I thought I should only trouble all the people. Oh: what shall I do!' Here he could no longer contain himself, and burst into tears, to give vent to his grief. When a little revived, he added, 'God bless the Missionaries; I know Mr. Bickersteth. God bless him; and God bless Mr. Pratt, and all the good people of England, for sending to us poor sinners the Gospel!' I encouraged him to hope for pardon, for all his many sins and backslidings, through the atoning righteousness of Jesus Christ. He is one of the first liberated Africans landed at Sierra Leone. May he obtain the freedom of the Son of God: and then he shall be free indeed!"

From such incidents with which the missionaries now began to enliven their reports, it could scarcely be doubted that the Lord was again among His African people, and that His gracious pleasure began

to prosper in the hands of his servants. Those who delighted to call themselves by the name of the Lord, although as yet a "little flock," gave signs of returning spirituality, by drawing more closely together in Christian love, considering themselves as one family in the Lord. This was especially the case at Gloucester, where tokens of a revival, were not difficult to be discerned. "The poor and sick," says the Missionaries' report, in reference to this village, "among the communicants are supported by the rest; and when one of them meets with a misfortune, all of the others willingly contribute to the restoration of his loss; to quote an instance:—it happened during the past year, that several houses caught fire, when all the communicants joined in the charitable work of raising up suitable houses for their suffering brethren."

"It is my firm hope," wrote Mr. Gillespie, schoolmaster of Gloucester, "that the Lord is reviving His work amongst us; at least it is the case in Gloucester; for during the last week, three persons came to us, in deep distress of mind, desiring to be instructed in the good way."

We have spoken of a mixture of good and evil as characterizing the Missionary record of this year; it will be admitted, we think, that the former of these opposites, was not wanting, and perhaps we could readily gain credit for our assertion regarding the latter without any attempt to exemplify it; nevertheless, to show the features of hostility which the enemy assumed, we must venture on an instance or two presented to our hand. Kissey has been named, as affording well-grounded hopes for the future, especially in the case of the candidates for baptism, some of whom however, it has been mentioned, could not be spoken of with approbation:—writing on the subject of these candidates, Mr. Schön says,

"One of them who was laid up by sickness for a considerable time, was encouraged by his countrypeople to forsake God, and to play again country fashion—that is, to sacrifice to idols: and they induced him to believe that, by doing so, his health would be restored. He listened to them, and told one of the communicants who visited him, that he intended to forsake God, and no longer to pray to Him, till his idols had made him well; and after that to serve God again. The communicants admonished him not to do so, but to believe in God, and to continue praying to him; and that He would certainly relieve him of his pains, and restore his health, if He thought it to be for his good; and should he not do that, He could save his soul. But, as they said, he paid no attention to their admonitions; and died, a few days afterward, in this doubtful state of mind.

Shortly after, another deplorable case of attachment to heathenish

customs, occurred at the same village, and is thus related by Mr. Schön:

"A man who had received the Sacrament for several years, and against whose character nothing material could be stated, was still living in much darkness of mind, and destitute of the light of the Gospel. His crime appears the more odious, when we look at the malignity of his intention, for the accomplishment of which, he took refuge under superstition or the powers of darkness. He endeavoured to get the loan of greegrees (charms) from others, in order to *spoil* the heads of two men, one a communicant, who, he said, took his bread or service from him. When he was examined, he tried to deny every thing; but could not continue to do so, when witnesses stood before him; and then he only pleaded in defence, that it was not his intention to kill them. A few days afterward, he came to me, saying his heart troubled him much, and his case had not been well settled; that the witnesses had told lies of him; and that he only inquired for greegrees in order to cure his cough, and not to hurt any body. I was anxious to make him understand that the one was as sinful as the other: but it did not seem that he saw the truth of it. I am sorry to say, there is great reason to fear that many, even of the communicants, when they, or the members of their families are sick, have recourse to such things; and, like Ahaziah, King of Israel, send to Baalzebub, the god of Ekron, as if there was no God in Israel,—no Helper and Healer to be found in our God."

John Attarra, one of the native assistants, thus reports the death of a doubtful character.

"Tomboquay was neither a communicant nor a candidate. On the 28th. Feb. 1833, he went to get some plantains and other things from his farm, when a tree, which had fire on it, fell upon him and killed him. After school I went to see him. I asked his wife, who was once a communicant, and is now on the list of backsliders, respecting his past life, she told me that she had often spoken to him about going to the house of God; but he never listened to her. I then turned to the people present, and addressed them from the words of our Saviour, Matt. xxiv. 44: 'Therefore be ye also ready, &c.' It is to be feared that the poor man entered into an unknown world, without being prepared for it. May this solemn event warn all of us to prepare to meet our God!"

A fruitful source of uneasiness to the missionaries, was the frequent ill-conduct of the youths selected as assistants and schoolmasters: respecting the latter, Mr. Weeks wrote from Bathurst:—

"The monitors, 15 in number, have caused me much pain and uneasiness of mind. We have been obliged to dismiss three from

that office, and one from the school altogether: the remainder, with the exception of three, have committed various offences; the consequence is, that we labour under many disadvantages."

One native assistant was appointed during the year; while the painful necessity occurred, of removing three from the Society's service on account of improper conduct. At the end of the year, there were 2 native schoolmasters, and 13 native assistants in the employment of the Society, to these must be added, six or seven native schoolmistresses. In the course of the year, one native schoolmistress was called from time to eternity: her end was peace.

In August, Hannah Nyländer was united to the Rev. Edward Jones, of the Bananas, and of course her connexion with the Society ceased.

During this year, monthly missionary prayer-meetings were held at several of the stations on the first Monday of the month. The collections then made in aid of the Church Missionary Society among the liberated Africans, from the 25th of March to the 25th of December, were as follows:—at Gibraltar Chapel, Freetown, £2 : 4 : 2; at Kissey Church, £3 : 13 : 4½; at Gloucester Church, £2 : 19 : 0½; at Regent Church, £3 : 7 : 8¼; and at Bathurst Church, £2 : 9 : 10¼. Attention to these items will help us first to the discovery that a revival to some extent had taken place in the mission; and, secondly, will awaken painful remembrance of other days, when the Society could reckon its contributions from the Sierra Leone Mission by hundreds of pounds annually.

The missionaries mention as a great hindrance to their exertions, the love of spirituous liquors, and the consequent prevalence of drunkenness among the natives, which was witnessed in every village. This is one of the baneful plants introduced into every European Colony by the civilized occupiers, and it germinates but too vigorously in every clime where it is admitted. What an amount of sin, wretchedness, and perdition of soul and body, will the last day disclose as the fruit of this our deadly offshoot of the forbidden tree!

It had been arranged in England during the visit which Mr. Haensel made there in the early part of the year, that, on his return to Africa, he was to make an excursion to the Timmanee Country,* for the purpose of originating a mission there; accordingly, as we have before stated, he set out for that country early in November, and was very kindly received by Pa Suba, the old chief of Magbelli, where he determined on taking up his residence, and studying the Timmanee language with a view to future usefulness. He was soon waited on by several persons belonging to Sierra Leone, who resided at Magbelli for purposes of trade, and of these he formed a Sunday morning congregation of twenty-five persons, and induced from five to fifteen to assemble

* See preceding Volume, p. 21.

with him for social worship: these services, however, were interrupted by Mr. Haensel's illness, and the irregular attendance of the little congregation. Mahommedanism prevails to a great extent among the Timmanees in this quarter, but in superstitious usages it differs nothing from the grossest heathenism. Ignorance of the language prevented Mr. Haensel's doing much missionary work, and the want of good faith on the part of the old chief, in fulfilling his promises, greatly embarrassed him in his proceedings. So that at the close of the year, except making some progress in the language, and obtaining a general knowledge of the manners and habits of the people, he had effected but little among the Timmanees. A notion began to occupy the mind of the chief and others that he wanted to interfere with the condition of the slaves. "If our slaves get instruction," they said, "they will want to be slaves no longer." A sentiment and an apprehension alas, not confined to the men-stealers of Africa. By means of frequent presents, Haensel continued to secure a sufficiency of food, and to keep his new friends in tolerable good order, but his lodging was miserable—a clay hut with a grass roof, through which the rain descended on him as he lay on a damp bank of earth, which was his only bed: frequent and severe illness was the consequence, which reduced him to such a state of debility both of body and mind, that he was hardly able to sit up or make the least physical or mental exertion. With the following extract from Mr. Haensel's journal, we must, for the present, conclude our short notice of this first attempt after several years, to penetrate with the gospel into the interior of Western Africa.

"Dec. 28. Though I have been free from indisposition for a week, I perceive very little return of my strength. A little teaching, and I am overcome by fatigue. After singing, exposition, and prayer in the evening, I am so exhausted that I find myself unable to set up. I must take medicine to keep the functions of the body going. My servant also is a continual trial to me by his laziness and his slender qualifications as an interpreter. The lowness of my spirits is in itself very unfavourable to my progress in the acquisition of the language; and the want of progress in this again acts unfavourably upon my spirits."

The state of the Sierra Leone Mission at the end of the year 1833, is thus summed up by the missionaries.

"The attendance at Divine service on Sunday amounts to fully 3,000 in number, who assemble at eight different places of worship to hear the word of God preached to them: 445 communicants need the tender care of their pastors and spiritual guides: 282 religious enquirers are instructed in the salutary doctrines and precepts of the gospel: 12 seminarists are in the Christian Institution at Fourah Bay, to be

educated as native teachers and assistants to the mission. The day, evening, and Sunday-schools contain on the whole, more than 3,000 scholars: the greater part of them are but tender plants, who claim our particular attention, so that they may be trained up in the fear and nurture of the Lord. Among the latter, we count 99 liberated African boys, whom His Honor C. L. Melville, Esq. Acting Governor, placed under our charge in September last."

To understand the true position of the Society in Africa at the commencement of the year 1834, we must begin our retrospect of its proceedings, as we have occasionally done before, with a glance at the amount of agency at its disposal, together with the additions and subtractions occurring during that interval. The following extract from the report of the missionaries for the year, places the required information in a condensed form before us.

"There were at the commencement of the year nine Europeans, one country-born, and twenty-four natives, employed in the active labours of the mission, including thirteen females. To these were added, during the year, either by arrival from England, or by appointment in the Colony, four Europeans, one country-born, and three natives. But, at the same period, it pleased God to remove three Europeans by death: it was found necessary that three others should return to England on account of health; while one native was dismissed for disgraceful conduct. Thus it will be seen," adds the report, "that, notwithstanding the additions mentioned, the numerical force can scarcely be accounted greater at the close than at the commencement of the year."

The following particulars will explain the references in the above extracts to the arrivals, departures, and deaths, occurring in the course of the year.

Mr. Benjamin Yate Ashwell, catechist, landed at Sierra Leone on the 26th of February. Edward Gillespie, who had returned to England for the restoration of his health, returned to the Colony on the 4th of April: he was accompanied by Mr. Ebenezer Collins, who had labored for some time in the island of Jamaica, but suffered considerably from the climate. The Rev. John Raban and Anne Elizabeth Nyländer, who had also sailed for England the preceding year, were the last arrivals; they reached the Colony on the 1st of December.

The departures from the mission consisted of Mr. and Mrs. Warburton, on the 3rd of June, in consequence of ill health, and the Rev. C. L. F. Haensel and B. Y. Ashwell, for a similar reason.

The three deaths reported consisted of Mrs. Kissling, wife of the Rev. G. A. Kissling, who departed on the 25th of February, after having been confined of a still born son, the Rev. John Godfrey Wil-

helm, on the 25th of April, after upwards of twenty-three years uninterrupted service in Africa, and Edward Gillespie, whose return to his work on the 4th of April we have just announced;—he died of apoplexy, after two or three days illness, on the 10th of October.

Mrs. Kissling was a most interesting character; she was a German, daughter of the inspector of the king of Wurtemburg's picture-gallery; at sixteen years of age she separated herself to the service of her dear Lord and Saviour; and having in the year 1832, when twenty years of age, married the Rev. G. A. Kissling, she accompanied him out to Africa to labour in the cause in which her heart had long been engaged. During the first six months after her arrival she enjoyed excellent health, but in June 1833, she was seized with a severe attack of fever, from which however, she soon recovered. In December her constitution was much debilitated by dysentery, with which she was seriously affected; being then near her confinement, hopes were entertained that after that event, should it prove favourable, her health would be restored, but her weakly condition awakened fears in the minds of some, and her affectionate husband was among the number. We shall allow the Rev. J. F. Schön to supply the sequel:

"Mrs. Kissling had certainly an expectation of the important change that she was about to undergo, though she endeavoured to conceal it from her husband. But when on one occasion, her husband expressed his wish to be permitted to leave this world of sorrow with her, she calmly replied, 'No, you would then leave an orphan behind.' And at another time, shortly before her death, when her husband, with many tears, said to her, 'I think you will leave me, and enter into eternal bliss.' She observed, 'I do not know that, so much as I know that I put my whole trust and confidence in my Redeemer.' A few days before her dissolution, when the conversation turned upon Africa, and the possibility that the influence of a tropical climate might augment her pains, she unreservedly declared, that neither privations nor sufferings had caused her to repent of having dedicated her life to the service of her Redeemer in this country; and that she was willing to spend her life, should the Lord prolong it, in doing good to the children of Africa: she would not, however, express a decided wish, but committed her case to the decision of the Lord.

"In the morning of Feb. 25th, after a night of much wrestling with God in incessant prayer, she was delivered of a child, which to all appearance, died under birth; and about an hour and a half afterward, the mother followed her little infant to the mansions in her Father's house. She fell asleep in Jesus, while her sorrowing husband, holding her hand, pronounced the words in Numbers vi. 24—26, over her. She now rests from her labours, having her little infant in her arms, at the side of the late Rev. G. R. Nylander, Missionary of our

Society, waiting together for the resurrection of the just. (By faith) she went out of her country, and sojourned in this strange country ('dwelling in tabernacles,') and looking ('for a city which has foundations, whose builder and maker is God.')

The death of the Rev. John Godfrey Wilhelm, removed from the Mission the last surviving representative of the Society's first attempt to introduce the gospel among the native tribes beyond the Colony. He arrived in Africa on the 23rd of December 1811, and for upwards of six years bore a conspicuous part in the discouraging conflict which a few humble servants of the Redeemer carried on with the mighty hosts of Satan, arrayed in a panoply of the fiercest passions that sway the human mind, and rendered dauntless by the unchecked career of some forty centuries of crime. During the twenty-three years and upwards since he first trod the soil of Africa, he was never absent from his work; having all that time without intermission literally borne the burden and heat of an African day. In the same period he had probably seen nearly a hundred of his fellow labourers disabled or laid low, he had ministered beside the dying bed of many younger, and it may be, constitutionally more healthy than himself: it had devolved upon him to commit to their kindred earth, many with whom he had entered into terms of Christian friendship. He had outlived all the "old familiar faces" of his early career as a Missionary, and thus although he had "not attained unto the days of the years of the life of his fathers," being aged thirty-three at his arrival * and consequently only fifty-six at his death, he yet had paid all the penalties of a lengthened old age in the desolation arising from "the loss of friends." Mr. Kissling writing at a time when the Mission was in trouble, thus bears his testimony to the character of the departed—

"While we were thus tryingly exercised, our very dear, aged and venerable brother, the Rev. J. G. Wilhelm was visited with affliction, that after suffering awhile he might be fully prepared to receive the divine summons, to quit this vale of tears, of sin and of sorrow, to enter into his heavenly rest and receive a crown of glory with 'Well done! good and faithful servant.' He had borne the burden and heat of the day for more than twenty-three years in Africa; one of the most trying climates in the world to Europeans, without leaving it even for a short period. I was often very forcibly struck with the very sweet spirit which dictated his little private notes for several months before he was taken from us; and his conversations and prayers breathed the simple and sincere desires of one ripe for glory. May a double portion of his spirit be granted to us, and may our latter end be like his, which was peace!"

Mr. Gillespie, who died on the 10th of October, had been appointed

* See p. 261, of the preceding volume.

to the superintendance of Regent, where the work of the Lord seemed to prosper in his hands. His death again deprived this important village, where there was an average sabbath attendance of more than 700 worshippers, 179 communicants, and nearly 500 scholars, of a resident European. John Attarra, his native assistant, had thus the entire work laid upon him, and he appears to have performed it with intelligence and piety.

Having now represented the condition of the gospel work in West Africa at this period, as regards human instrumentality, perhaps it will appear sufficiently manifest that the great Head of the Church was viewing it with complacency, when we are able to announce the continuance of improvement. On this subject the Rev. J. Raban wrote in the course of the present year :—

"Often as I have had occasion to regret the reduced state of the number of European labourers employed in the Colony, still the present strikes me as being the most feeble state of the Mission I have ever witnessed.

"Were I able to suggest anything which might induce the parent Committee to compassionate our weakness, and to make some exertions in order to strengthen our hands, I would gladly do it. I would mention that the little I have yet seen of the state of liberated Africans, as far as they are connected with us, is decidedly favourable. Of this I think that the greatly increased attendance on public worship, the exertions of the people of Gloucester in building a temporary church, and the regular contributions of the people to the funds of the Society are sufficient indications."

The circumstance mentioned in this extract in connexion with the people of Gloucester, is thus related by the Rev. J. F. Schön :—

"After the departure of Mr. and Mrs. Warburton, I was requested to take up my abode in this village. The attendance on divine service, both on Sundays and week-days, was encouraging. Mr. T. Harding performed divine service at Leicester regularly every Lord's day in the afternoon, and on Wednesday evening. The people evinced much zeal in order to secure to themselves the ministration of the word of grace, by doing their utmost toward building a church or chapel; they collected more than fifteen pounds among themselves, which is indeed no trifling sum, considering the very indigent circumstances of most of the inhabitants of this village: some of them gave their labour gratuitously; the sawyers sold boards and joists at a reduced price, and the carpenters and masons did not require full wages for their labour. The subscriptions of the members of the Mission assisted them greatly; but there will be still something required, how to obtain which I am at a loss to say. We look anxiously forward to the time when this new church will be finished, because neither the old church nor the school-house afford shelter against the inclemency of the season."

The youths at the Christian Institution were this year visited with a most distressing contagious disease in their eyes and mouths, so that their studies were interrupted, and much apprehension of serious consequences was awakened. Four of them who were considered incurable, (two of whom gave no promise of future usefulness) were returned to their parents and guardians, with the request that they should be put to some honest trade, and four others were received from several of the schools in their stead. Towards the close of the year, the malady had disappeared.

As regarded their spiritual improvement, Mr. Kissling, who had taken the Institution under his charge, reported favorably, "I trust," he says in one of his reports, "divine grace is working among them; for in several instances, I have observed that the truth of God's word touches their hearts; but I have not encouraged them too openly to make their feelings known."

In secular attainments it was hoped they would not be deficient. At Christmas, Mr. Kissling reports them, as "still instructed in singing, reading, writing, arithmetic, grammar, and the spelling of hard words. They have also," he continues, "received lessons in geography, from dictation; and have been occasionally exercised on the map, which has become one of their favorite employments. I also observe that a short and simple survey of the history of the Church of Christ, excites great interest among them; and particularly the accounts of the great persecutions and sufferings of the primitive Christians, work much upon their feelings."

All the schools were giving great satisfaction. "Through the medium of Sunday schools," wrote the late Mr. Gillespie, "I trust much good has already been done in this Colony, and they will, under the blessing of God, be productive of much more." "The Sunday school" says Mr. Weeks, speaking of Bathurst, "continues to afford great encouragement; many are making great progress. The higher classes have nearly committed all Watts' first catechism improved, to memory. The first class, having learned Watts' first and second catechisms, are now in the Church catechism, and read in the Bible." Care as far as possible in the selection of teachers was not overlooked by the missionaries: Mr. Kissling says.

"I embraced a favourable opportunity to withdraw those teachers, in whose efficiency to teach I had not full confidence, and have placed others in their room; persons of some Christian experience, and whose conduct and conversation, I trust, are blameless, and who are sincere in serving God in the communion and fellowship of His people."

Mr. Kissling gives the following account of the death of some of his Sunday scholars.

"Since my last report, three of our scholars have departed into eternity. One of them was a boy about eleven years of age, whom I repeatedly visited during his illness. He was sensible of his approaching death, and, as his end drew nigh, listened to me with much seriousness. He had learnt to read his Bible, and had committed several portions of it to memory; he had also learnt the Church and other catechisms, before his death, and while he was yet suffering much, I conversed with him concerning the salvation of his soul, and endeavoured to bring to his remembrance, the chief truths which he had learnt in the school of Jesus Christ. The following is the substance of our conversation, and his answers to my questions. He knew that he had transgressed against his Heavenly Father, and he believed that his sufferings were a punishment for his sins. He said, that Christ is the Saviour of sinners. I asked him if he thought Jesus Christ would suffer him to perish, if he now prayed to Him? 'No,' he said, 'Jesus is the Saviour of sinners.' The feelings manifested by this boy, of which I was an eye-witness, we may hope were evidences of saving faith in our Lord Jesus Christ."

The desire among the children to possess a copy of the sacred scriptures, was a hopeful indication of improvement. The following incident, related by Mr. E. Collins, catechist of the Freetown school, will exemplify the fact.

"Impressed with the desirableness of those youths who can read the scriptures, possessing a copy of their own, for their own use on the Sunday, and in order to read to their parents at home, I endeavoured, in May last, to excite them to purchase a copy: upon my mentioning the subject, most of them pleaded poverty. I suggested to them the plan pursued by the poor in England, paying for a copy by trifling instalments, as they were able; the novelty of the undertaking pleased them much; and, in a few days, I had the names of a large number of juvenile subscribers in my book, the little fellows bringing their halfpence, saying, they wished to join the Bible society. Between 50 and 60 have thus enrolled their names as members of that society; and more than 30, since our commencement in May last, have possessed themselves of either a Bible or Testament, principally by half-penny or penny instalments. In some instances, the parents of some of the subscribers have given them a considerable lift, by sending sixpence; and, in others, a quarter dollar, (thirteen pence) at a time. I am gratified to report, that the desire to obtain a copy of the Scriptures, is still alive among the children, and that my subscription-list increases daily."

Secular instruction was far from being neglected in the Society's schools; the object being, besides making the children christians, to

make them also good and useful members of society; the parents even, though Heathens and Mahommedans themselves, most anxiously sought education for their children, even at the hands of Christian instructors; nor did they seem to entertain any prejudice against the religion which they imbibed. The children too, for the most part, shewed great love for school, and considered no punishment greater than that of being dismissed; consequently the progress which they made in their studies was very encouraging.

Idolatry, which had begun to rear its hideous front with considerable confidence, was now once more seen to retreat before the radiant form of pure and undefiled religion.

"The candidates for baptism," writes the Rev. G. A. Kissling, "are increasing: many of them now attend our evening and Sunday schools, in order to learn and read the scriptures. The Spirit of God seems to be operating among the people at Kissey, in pulling down the bulwarks of sin and Satan among them. A number of Heathens are anxious to obtain instruction, some of them brought their idols to me, confessing that they had been deluded for many years by those pieces of stone and wood; but that now, their eyes were opened to see that those gods could not help them, and that they only sinned against the true God, by putting their trust in such foolish things. They requested me to allow them to attend our meetings, that they might become acquainted with the way of salvation."

The baptism of five adults at Bathurst proved a source of much spiritual refreshment to all who witnessed the interesting ceremony. We must not withhold this proof that the missionary waters were now again being agitated, that many might step in and be healed of their soul's disease. Mr. Weeks thus describes the scene with evident feelings of Christian exultation:

"The five candidates whom I mentioned in my last report, I had selected for special instruction, were baptized by Mr. Schön last Sunday, June 22: it was one of the most happy days I have seen in Africa, God has sent a gracious rain upon his inheritance, and has refreshed us with His presence. What pleasure would it have afforded our friends in England to have witnessed these five persons dedicated to God by holy baptism. It was a solemn sight, to behold a girl of nineteen seated beside an aged widow of fifty, on the same bench, in front of the congregation, close to the altar, waiting for the administration of that holy rite of divine institution, which was performed immediately after the second lesson; the great attention and stillness which prevailed during the ceremony, yet more impressed the mind with a deep sense of the Divine presence. I feel more peculiarly for one of this number; she has now been our servant for more than five

years, and I earnestly trust and believe that the many privileges which she has enjoyed, have been blessed to her soul's eternal welfare. The widow is a Soosoo; she came to this Colony in 1818, with Mr. Renner, and settled in this village, where she has remained ever since. Of those baptized, four were two years, and one of them one year under instruction; three can read the Bible, may they all long continue ornaments of the Christian Church."

The Bathurst schools were rising in importance. Mr. Weeks spoke very favourably of the monitors whom he had appointed under him; they were twenty-three in number, and with few exceptions, conducted themselves to his satisfaction. These monitors were often of use in their own families, whither they conveyed the scriptural knowledge acquired in the school, so that a desire was sometimes awakened in the minds of heathen parents and friends for the enjoyment of Christian privileges.

Attempts were sometimes made, though under present circumstances they were of a desultory and imperfect character, to produce some impression on the heathen population of the Colony, for whom the missionaries could not help feeling the deepest concern. "I have frequently visited lately," writes Mr. Yonng, "the heathen in the suburbs of the village, simply to teach them the Gospel of Jesus Christ, and to urge upon them their duty to attend the worship of the only living and true God. I generally get an attentive hearing; but their looks indicate little concern for my speech; and when I have come upon them while they have been engaged in any act contrary to Christianity, I have been told to pass on. On Sunday evening, the 14th instant, after divine service, I called to see a woman, on my way home, who I learnt was sick; as I entered the yard I saw a dead sheep, and was soon informed by one of the members of the Church, whom I took with me to interpret, that the sheep was brought there to be sacrificed to an idol, as an invocation on behalf of the woman; but shortly after it was brought there it died, before the knife of the sacrificers touched it. This opened a way for me fully to shew the owner of the place the great folly of idolatry. I explained to him the great doctrine of the all-sufficiency of the only sacrifice and atonement of Jesus Christ; the man seemed however, to be little moved with a sense of his error, and the sin he had just committed against God, but rather seemed moved to anger, that we had come and disturbed his blind confidence and his false peace. His sick wife I found lying on a mat, suffering great internal pain, and apparently struggling between life and death. I spoke to her through my interpreter, when she described her sufferings: she appeared much alarmed at the thoughts of her approaching dissolution; the expression of her countenance indicated great fear of God in a future judgment; and she became ex-

ceedingly restless. I endeavoured to set before her the satisfaction of Jesus Christ for all who believe on Him, even in the eleventh hour, but she seemed to receive little comfort from a sight of the bleeding Saviour. She shortly afterward, died; it is to be feared, with little hope of the resurrection to eternal life. This woman, before her illness, experienced repeated smitings of conscience, and a sense of duty to God and her own soul; and would have joined the number of those who are seeking admission to the Church at this place, but that light was either put out by her own husband, or quenched by herself in its first rising. We need pray that the God of peace might bruise Satan under our feet shortly."

In contrast with this melancholy instance of "delusion to believe a lie," on the very confines of eternity, we are enabled to produce a most cheering example of faithfulness unto death, in the case of an experienced female convert, whom it was the privilege of Mr. Kissling to attend in her last moments; the narrative is from his pen:

"M. Y. received her first instruction from the late Rev. G. R. Nyländer, by whom she was admitted into the Church; and her truly devoted life, firm character, and consistent conduct, have ever since adorned the doctrine of God our Saviour: two days before her death, she desired me to administer to her once more the holy Sacrament, for the comfort of her soul. There being several others who wished to join her in that spiritual ordinance, I went with them to her room; before its adminsitratiou, I asked her the following questions:—'I see that you are in great pain, what is your state of mind?' Answer. 'I desire the enjoyment of the Lord's Supper'—'Do you think it will be a refreshment to your soul?' Answer. 'It is the only thing for which my soul longs.'—'You are now leaving this world and entering into another; what are your feelings when you think of eternity?' Answer. 'I wish to be with Jesus.'—'Do you think he will acknowledge you, as a child of His?' Answer. 'Yes, I do'—'Why do you believe so?' Answer. 'Because He called me when I was a great sinner.'—'Are you not a sinner now in God's sight?' Answer. 'Oh I am a great sinner even now!'—'How do you then expect to be accepted, when you come before that holy God?' Answer. 'I feel I shall be accepted in Jesus, who shed His blood for sinners; Jesus dwells in my heart: I have no fear.' My feelings were too much excited to put further questions. She received the pledges of Christ's dying love; and then said, 'Oh, Jesus! now let me die; call me home.'"

"Mr. W. Young, who had also a very interesting conversation with her a short time previous to her death, informed me of the following particulars, which took place when he visited her. She called for J. S., an elderly woman, who was her companion in watching over a small number

of communicants at Kissey, and said, "My sister, remember your class; watch over them, see that they live in peace with each other; esteem them for the Lord's sake, I am done." She then called out for other communicants, and gave each of them a charge. The season was exceedingly interesting and instructive, she commended her god-children to the blessing and care of God, and separately gave them into the charge of communicants. To one of them, an infant, whose mother is dead, she left her her Bible, Prayer-book, and Baxter's Saint's Rest; at last, she called also her husband to her bed-side; seriously and affectionately reminded him of the many times she had warned him to flee from the wrath to come; and illustrated the parable of the unfruitful fig-tree to him. "What," said she, would you do with such a tree? "Cut it down," he replied, "so the Lord will cut you down," she continued. "If you do not repent; mind, I have told you, let me not be a witness against you in the day of judgment."

It was observed that the native girls were acquiring habits of industry hitherto unknown; many of them were now good needle-workers, and some began to spin cotton, to which novel employment they applied themselves with great diligence; commencing after morning prayers, and continuing until five o'clock in the evening, allowing only a short time for breakfast the whole day. Others of the girls found full occupation in making and mending clothes for the liberated African boys. To encourage the cotton girls at Gloucester, Mr. Schön promised a reward to those who made the best thread, and three of them he said, produced very good thread indeed: with the money which they received, and which Mr. Schön feared at first they would make an imprudent use of, he was much gratified to find them coming of their own accord to buy school books.

Most of the heathen who neglected, when invited to come to the house of God, excused themselves on the plea of wanting suitable apparel, or of not being able to understand English. They had however, superstitious notions on the subject, such as that if they were to attend church, they could not live to an old age, or that their country gods would do them some injury, or at least that they should incur the ill-will of their countrymen. They seemed ashamed however to admit these reasons, being partly convinced of their folly. On one occasion, such a ridiculous objection was made to the religion of Christians, as 'you cannot see your God face to face: but black man can see his.' How forcibly does all this assure us, that the old serpent fights every where with the same weapons, lies and subtleties, and must every where be encountered with the same keen and glittering falchion, the truth as it is in Jesus:

More distressing still than the condition of the heathen was that

of the backslider, who continued impenitent and at enmity with that God, formerly known, professed, and ostensibly worshipped. We have before referred to the fact, that many such awful characters were to be found at this time, among the heathen, associated with them, and revelling in all their profane abominations; sometimes it was the happy privilege of the ministers of Christ, to awaken these wretched persons to a sense of the height from which they had fallen, and to a longing for the glories which they had left. The great majority of them, however, it is to be feared, left this world unrenewed unto repentance, and felt not until they arrived in eternity, that they had crucified the Son of God afresh, and put him to an open shame. We are indebted to Mr. Schön, for the following specimen of this degraded class on the brink of an undone future.

"I suppose," Mr. Schön writes, "it will not be thought out of the way, when I mention a few words of the awful death of a man, formerly connected with the Church at this place; it happened in the earlier part of the quarter; and had an alarming effect upon several who were, like himself, suspended from the church on account of improper conduct, and were since that time his companions in sin. When he was taken ill, the native teacher visited him, to whom he unfolded his troubled mind. In the presence of several other persons, he stated, that since the time he was suspended from the Church, he had been in the practice of worshipping a serpent; that he was privy to acts of cruelty committed in this Colony, and active when several houses belonging to members of the Church, were set on fire: that he stole some goats from Mr. Betts, when he was stationed at Gloucester; that he grossly violated the seventh Commandment, all the time he was suspended from the Church. And after having related these, and many other things, he added, without much concern: 'Now it is too late for me to repent; God will not hear my prayers any more. All the time I lived in sin, I knew it was wrong: I knew that the Missionaries spoke the truth, and that those who follow them are in the right way. At first, I was willing to obey them; but my heart liked country fashion too much; and now it is too late for me; it is no use to pray,' and similar expressions. When he was told that his sins were certainly many, and great, but that God was rich in mercy, and ready to forgive; he replied, 'He knew that it was so: he could believe that God would pardon other sinners, who called upon him; but as for himself, there was no hope.' He continued in this hopeless state of mind, to the moment he gave up the ghost. May this instance of an awful death, awaken many a careless professor or secure backslider, and cause them to seek the Lord while He may be found, and not to trifle with sin!"

We shall close our record of the year 1834, with a portrait strongly and cheeringly contrasting with the one just held before us, it is also from the hand of the Rev. J. F. Schön.

"There is one woman of those whom I baptized, of whom I shall mention a few particulars; in my conversations with her, I always observed that she was anxiously concerned for the salvation of her soul; she was unwell for a long time, and could not leave the house; but bore her illness patiently, as sent from God. The only thing she prayed for was, to be so far restored to health, that she might attend the services in the Church: and, indeed, a few weeks before she was baptized, her prayers were answered; she could walk to my house with the other candidates, and attend the meetings for instruction; for which she appeared very thankful. I learned of her, that she maintains family prayers regularly with her family. Her husband, not being of the same mind, opposed it at first, to her great grief: however she gave it not up. When she engaged in prayer with her children and apprentices, her husband generally went out, or into the other room, so as not to be present for the time! but to her great encouragement, she observed, of late, that he kneeled down in the adjoining room, while prayers were offering up; this she told me with much joy; but expressed, at the same time, a fear that he might relapse again. It is very gratifying to see, with what care she watches over her children; though she is very poor, she is doing her utmost to send her children to school decently dressed, and will always endeavour to get some money to buy school-books for them."

Mr. Haensel continued in the Timmance country, with the exception of one short visit to Sierra Leone, until the end of March, when he returned home, but resumed his visit in a few weeks, on which occasion he attempted during three months more, to promote the object of his mission, but in consequence of most unsatisfactory and delusive treatment from the principal natives, and the circumstance of his house having participated in the general conflagration of the town in which it was situated, together with the state of his health, he was compelled to abandon his undertaking. He regained the Colony on the 30th of July, and after trying in vain, to continue his labours under the pressure of sickness and debility, he at length yielded to the advice of his physician, and embarked for England, as we before mentioned, on the 23rd of September.

Throughout the year 1835, not one new labourer was added to the mission, and yet the work prospered in no common degree. Indeed the missionary staff was rather diminished by the departure of Mr. and Mrs. Weeks, owing to the illness of the latter, on the 13th of April, and that of Mr. Raban, on the 27th of June. These losses being inadequately supplied by the return of Mr. and Mrs. Warburton, on the

7th of July. The loving kindness of the Lord however, was strikingly manifested in the exemption of the mission from the visitation of deaths, and with a few exceptions, from that of disease, so that the little band of Christian combatants, were enabled to continue their struggles for the most part, without distraction.

The Christian Institution made this year a gratifying return for the care and exertions expended on it, by supplying two assistants to the work for which they were destined. Mr. Kissling, the principal of the Institution thus alludes to the circumstance.

"Two students received, during the quarter, their appointment from the special meeting, to join the Society's service, and to labour as assistant school-masters; the one at Kissey, and the other at Wellington. Though they laid their hands with joy on the work assigned to them, yet the separation from the Seminary, which had become endeared to them by a residence in it of more than three years, caused their hearts to bleed; and I could partake of the feelings, which must fill the mind of a father, when he sends forth his children into a world that is full of snares, and temptations. They are now no longer sheltered by a place of retirement, nor secured from evil, by such restraints as they had hitherto been under. May the power of God's grace, preserve their souls, and His spirit bless and fit them to labour in His service here on earth, and to enter at last, His service above, in uninterrupted joy."

The only surrender which the missionaries found themselves this year obliged to make, in consequence of the inadequate supply of labourers, was that of the Colonial boys-school at Freetown, which they felt it impossible, consistently with their demands elsewhere, to superintend in an efficient manner: they considered too, that the Society's funds might be better bestowed elsewhere than in Freetown, where many of the inhabitants could afford to educate their children and dependants. The scholars, however, 227 in number, were provided for, the Colonial Government having resolved to take up the school, and succeed the Society in conducting it.

This loss, if it may be called one, was more than compensated for by the resumption of Wellington and Hastings, from which resident labourers had been for two years withdrawn. Mr. E. Collins was removed from Kissey to take charge of the former, and Edward Bickersteth, (name full of promise,) formerly a native catechist, but subsequently employed under Government, being permitted by the governor to quit the Government service, was placed in charge of the school at Hastings. Mr. Collins's reception at Wellington argues that its resumption was of God, who makes His people willing in the day of His power. Mr. Collins thus describes his position and his introductory labours.

"The village of Wellington long enjoyed the ministry of the Rev. G. W. E. Metzger; who, during nearly the whole time of his residing in Sierra Leone was stationed there; and, at the time of his leaving the Colony, more than two years ago, the labours of the Society were in active operation among the people; but, in consequence of the very reduced state of the Society's labourers, little has been done by them for the spiritual benefit of this large and very populous parish, beyond an occasional visit from the minister or catechist resident at Kissey, since Mr. Metzger's leaving. The revival of these labours, and the setting on foot again the several operations of the Society in Wellington, at the close of July last, after their long suspension, formed quite an era among the people; and, it was indeed a matter of great joy to many in the village. While in the full enjoyment of their privileges, they perhaps, as is but too often the case, did not rightly esteem them, and knew not their value until deprived of them; but it was evident, from various circumstances, and particularly from their frequent applications to the members of our mission, how keenly they lamented their loss, and how earnestly they desired their restoration: and the joy they evinced when bringing their little ones at the opening of the day-school, and the eagerness with which many of them pressed for admission to our Sunday and week-day evening schools, did not belie their professions.

"The first day of our commencing the day-school at this station, we received 157 children; and, in a few days, this number increased to 220: the average attendance during the last two months has been 170: this number, remembering that these two months are the most unfavourable in the whole year, may be considered large.

"On the 26th of July, we proposed commencing a Sunday school for adults and apprentices; but so considerable was the anxiety manifested on the occasion, and so great was the number of both sexes, and of all ages that flocked for admission, that it quite overwhelmed us."

A letter addressed to the Rev. G. A. Kissling, from nine of the inhabitants of Hastings, was the occasion of the step in its favour which we have mentioned. The following is a copy of that interesting document.

"Hastings, August 14, 1835.

"Rev. Sir. We, the inhabitants of Hastings, humbly acquaint the Committee, that we are very sorry that we are now as sheep without a shepherd; we are left desolate: we are wandering from one way to another. If the Committee would take it into consideration to look on us with pity and compassion, as to send us a shepherd to lead us into the way to Heaven; for we are ruined by the devil on every side, and have no guide. We know that the missionaries have been com-

cerned for us for a length of time. But our eyes cannot be satisfied with seeing, neither our ears be full of hearing. Therefore, all of us, with much desire, humbly beg and beseech the Committee, for the sake of God, to grant our request,—and not to leave us to ourselves. Perhaps they may know something about many different things which have taken place at Hastings. But all of us, who have been taught by the missionaries of the Church Missionary Society, continue to remember them until now; and all of us beg the Committee to grant us a shepherd with a willing mind, who will lead us to the fold.

"We are, Sir, your obedient servants in the Lord, &c."

The earnest longing after the means of grace, which began now to develope itself, is further exhibited in the following communication from Mr. Kissling.

"A man from Waterloo who had been a communicant under the late Rev. J. E. Wilhelm, when stationed there, has also been allowed to attend the Lord's table at Kissey. His hunger after God's word is indeed astonishing; for he attends our church very regularly, though, in coming to it, he has to walk a distance of sixteen miles; does not this single case alone speak for the necessity of extending the Society's operations over all the Colony? but there are many more from other villages, exceedingly urgent in their applications to us, to come and feed their souls with the word of life; the description given of the proceedings of the people at Hastings, and the petition made for a labourer of the Church Missionary Society among them, pierced my very heart. I understand that they are now making subscriptions to raise a place of worship, whilst we cannot hold out even a distant hope to them of complying with their request. Oh, that the Lord would send more labourers into his harvest."

A new life was now evidently imparted to every village, the mists of winter darkness and sterility were fleeing before the general light and warmth of approaching spring: hearts long dormant in worldliness and irreligion were beginning to throb with newly awakened emotions of spiritual existence, and to demand that aliment which living hearts alone can relish, and the demand was accompanied with proofs of earnestness and sincerity that could not be disputed: witness the cases of interest in christian privileges already recorded, and the following contained in the communications of the Rev. J. F. Schön.

"That the people at Bathurst and Charlotte value the means of grace will be seen by the exertions they made, in order to have the continuance of the same secured to them. It will be recollected, from former statements, that the old school-house at Bathurst was taken down, and that a new one was commenced; but the work was stopped, and there was, for some time, little prospect

that it would be finished at all. The inhabitants well knew that the church was in a delapidated state too; and that, unless something material was done on their part, there was danger of the school being given up altogether. To avoid so injurious an alternative, they came forward of their own accord, collected money to the amount of £24, and offered to do something of the work themselves. A representation of the circumstance having been made to his Excellency the Lieutenant Governor, by the special meeting, directions were given to complete the new school-house; and though it is not likely that it will be of use in the present rainy season, we rejoice in the favourable prospect we have for the coming season. A similar spontaneous effort has been made by the inhabitants of Charlotte, a prospect being held out to them that the church, commenced about ten years ago, would be finished, and that a school would be established in their own town, they immediately on hearing it, were anxious to do something toward so desirable an object. Mr. Young and myself went to Charlotte one morning, to ascertain the minds of the people more fully. We had scarcely explained our object to them, when they commenced collecting money. Some of them brought a spanish dollar, 4s. 4d.: persons poor or sick would pay half as much: there came several apprentices, who had just served their time with 1s. 1d. in their hands; others brought boards, shingles, or lime, of the same value; and, after a few days, Mr. Young had about £40. in hand, in cash and materials. Nothing can be done for them in the present season; but a hope is entertained that the work will be done after the rains; and I sincerely wish, that a people who manifested such a regard for the means of instruction, and who can deny themselves, by offering the last penny in their possession for building churches and school-houses, may not be disappointed in their expectations."

Mr. Collins's account of a Sabbath at Kissey transports us in imagination to Regent or Gloucester in their sunniest days—

"Sunday here," he writes, "is no idle day; it is fully, and I trust profitably employed, by those who frequent church. At daylight, the people assemble for morning prayer; at nine o'clock, the Sunday school commences; and at half-past ten the bell rings for church. At two o'clock the people again meet for school, which continues until half-past three o'clock. At five o'clock the evening service commences; at the intervals of worship, the people meet at each others houses, for the purpose of talking over what they have heard at church; the more intelligent giving the sense, as they express it, to the word spoken. Our church is considerably elevated, and presents a commanding view of the village and river. It is cheering to witness from it, on a fine Sunday morning, at the ringing of the bell for service, the people

ascending the hill in little companies, bending their way to the house of prayer. Such a scene naturally brings to the mind the language of David, in reference to Jerusalem: "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

The value of Sunday school teaching is happily well understood at the present day in our own favoured land; the testimonies to its utility are innumerable. We feel satisfied that the parish or congregation must be in a state of spiritual prosperity to which a well conducted Sunday school is attached. Reciprocal benefits are conferred on the teachers and the taught, and what has been wisely and well said of parents is equally applicable to Sunday school teachers, while they are leading the children committed to their care in the way in which they ought to go, they themselves are learning to go in the way in which they ought to lead; if these remarks be just the religious advancement of Kissey may be collected from the following account by Mr. Collins of the Sunday school in that village. He says—

"I know not that it falls under my province to report of the Sunday school established in this village, having been but very little in it during my residence here. But I cannot refrain from expressing the gratification I have at all times felt, when I have had an opportunity of entering it. This school is established exclusively for adults and liberated African apprentices, and is attended by 414 scholars. It is really an interesting sight to witness so large a number of adult Africans, assembled together Sunday after Sunday, for the purpose of learning to read the Scriptures; and attending too, with a regularity, diligence, and self-denial, that would put many students in civilized countries to the blush. Ordinary impediments are not regarded, and young married females who have infants, with their little ones at their backs, are to be seen in the group, standing in their classes. What an encouragement does such a scene afford to a Teacher to persevere in his labours!"

On Whitsunday, Mr. Kissling baptized nine of the candidates for baptism, who had been under instruction in the place for a long time. It will be remembered that this was for several years the scene of the departed Nyländer's labours, and that he enjoyed but little satisfaction from the toils and sacrifices to which he submitted while endeavouring to win souls to Christ. Let those who like him are inclined to despond at the apparent sterility of the soil which it may be their province to cultivate, learn a lesson of submission and encouragement from the simple fact recorded by Mr. Kissling in connexion with these baptisms. He remarks:—

"I believe it will tend to display the wonderful and glorious operation of God's saving grace in sinners, when I relate, that most of these persons, lately received into the body of Christ's church, were placed as little children under the care of the Rev. Messrs. G. R. Nyländer, L. Butcher, and J. G. Wilhelm, who endeavoured to sow the seed of the Gospel in their little minds. However, as they grew up, they immersed themselves in the sinful pleasures of this world, and the early instruction imparted to them appeared to do them no good. But it pleased the Lord here to make that saying true, "One soweth, and another reapeth;" the dying seed was revived by the power of sovereign grace, to the conversion of their souls. We have here another instance, dear brethren, that the Lord does not suffer his servants to labour in vain, nor to spend their strength for nought; though He be pleased sometimes to try their faith, and to hide the fruits of their labours from their eyes, to keep them in humble dependence on Him."

There was another evidence of the improvement that was taking place in the people under the Missionaries' charge, which considering the inveterate habits of the Africans, was by no means inconsiderable. Matrimonial unions were becoming more frequent:—thus in the river district, Mr. Kissling reported, that seventy-two couples were united in holy wedlock within three months; some of them he said had been living in an unlawful state for several years without being sensible until lately of its sinfulness.

Regent too was raising its head. The public services were, Mr. Schön said, extremely well attended, particularly on Sunday morning. The church could not contain more; many of those who had been suspended for several years now sought to be readmitted to the church, but as Mr. Schön was not quite sure of their motives, he had extended that indulgence to only a few. Of the candidates for baptism he considered thirteen, five men and eight women sufficiently prepared for admission to that ordinance. All of them had been on trial for several years, and Mr. Schön had met them for the previous six months once a week and endeavoured to instruct them in the doctrines of Christianity for which their hearts seemed open. He had conversations with each of them separately, after which he said he should not have felt justified in refusing any one of them. John Attarra, the native catechist, thus speaks of these candidates:—

"They had been well tried so far as human power and knowledge could try them; and I can speak favourably concerning them, that they have, so far we have observed, conducted themselves agreeably to their profession; and have behaved themselves well, being very regular in the use of the means of grace; constantly attending the house of God and other means appointed for their improvement."

Gibraltar chapel at Freetown, was served by the Rev. J. Raban until his departure on the 27th of June. The congregation then amounted to about 180, and the communicants to thirty-two; one of them having departed to her eternal rest a short time before Mr. Raban's removal. "It was very satisfactory," he said, "to observe her resignation to the will of God under great bodily pain, while her humble trust in the Saviour afforded a pleasing proof that she had committed her soul to Him, and found Him an all-sufficient helper."

Of the Sunday school attached to the chapel, Mr. Raban writes—

"The work of teaching has been carried on as usual, principally by the students from the institution, under the direction of Samuel Crowther; it being in my power to attend only for about half an hour, when the school is closed, by questions on the passage of Scripture which has been read, followed by singing and prayer. The average attendance has been seventy-nine. It may not be uninteresting to remark, that one of those admitted during the Quarter, is George Suba, a relative of Pa Suba, the Timmanee chief, in whose district the Rev. C. L. F. Haensel resided for a time; this circumstance leads to a hope that Pa Suba has begun to set a higher value than he formerly appeared to do, upon the instruction which our dear brother was anxious to communicate to him and his people."

As samples of genuine religion carried out in the every day concerns of life, and impressing new ideas of common transactions on the mind and conscience: we insert the following two cases of restitution of property dishonestly appropriated by the individuals alluded to, while their understandings were darkened and their hearts alienated from the life of God through the ignorance that was in them; and we pray that the God of all grace will make use of them to quicken the perceptions of professing Christians to that scrupulous observance of faithfulness and integrity in their ordinary dealings with their fellow men, so well understood and appreciated by the world, and so strictly enjoined in the precepts of their Divine Master, who is "righteous in all His ways and holy in all His works." Mr. Kissling selected these cases from his journal, as instances of the progress of Divine grace in the mission.

"A young person, whose name I omit for several reasons, came to me to-day, apparently much distressed, saying, that he had committed a sin several years ago, which much troubled his mind now. Instead of confessing it then, he had made it worse by denying it, and telling a falsehood about it. He could now find no rest for his soul; and as God could not forgive him before he had made his fault known to the individuals with whom he was then connected, he would ask me to assist him in informing them that he was guilty of what they once charged

him with; and that he was sorry that such an evil thought ever entered his mind, and still more that he had not overcome it. Being fearful that the young man might labour under the mistake that a mere outward confession would set his mind at ease, I endeavoured to make him aware that his case required, above all, deep humiliation and contrition of heart before God, against whose laws he had chiefly offended. To this he emphatically replied: 'Sir, I have for some time earnestly prayed that God would pardon my sin; but my heart always tells me, that I must make it known to those persons before whom I once denied it.' I here remembered the words of St. James the Apostle, when he exhorted the Christians—'Confess your faults one to another; and pray one for another, that ye may be healed;' and accordingly, I acceded to his request. It appears that he has now obtained peace, and is anxious to be admitted into the Church of Christ by baptism.

"August 4, 1835. —— visited me this afternoon, relating how uneasy he felt on account of his sins. He said he had been coveting his neighbour's goods, and sometimes he took them away from them by violence. Some of his unlawful property he had returned to the owners, but some he could not, as he had used the articles so long, and as the person to whom they belonged was dead. I asked him whether there were no relations of that person left; and when he replied that there were, I advised him to pay to them the full amount of the property, since it was impracticable to restore to them the property itself; and offered to advance him the money, if he had none, so as to remove the burden from his mind as far as outward means were able to do it. He declined my offer of the money, but took the advice, saying he would now at once pay the sum of—to the friends of the deceased. I said that sum was too much, for such articles might be purchased for half the amount. 'Yes, sir,' answered he, 'but at the time when I took those articles away, the price of them was twice as high as it is now; and therefore I have to pay their value as it was at that time.' The man's honesty and sincerity made me forget the pains with which it pleased the Lord to visit my feeble frame, so that I could continue my conversation with him."

We may bring our notices of the year 1835 to a close with the following statements of Mr. J. Weeks, in reference to the mission, made to the Committee during his visit this year to England: they contain for the most part a summary of the intelligence already conveyed.

"The few following facts will shew what a high value the natives in Sierra Leone, set on their present privilege of the gospel. We have a Sunday school established in each village that is under the superintendence of our Society; there are 150 adults and apprentices on an

average to each. It is a gratifying fact, to see among this number, many parents patiently submitting to be taught by their own children, who are monitors in the day school: and as soon as ever any of them are able to read the Parables and Miracles, they will be sure to come and purchase a copy of the Holy Scriptures. Their regular attendance on the means of grace, and the great reverence paid to the Sabbath by all, where the missionaries are labouring, is great cause for thankfulness; it is a rare thing to see a solitary individual following any worldly business on the Lord's day. A few weeks before I left, the Governor visited the villages, with a view to ascertain the real state of the Churches and schools. While engaged in examining the Church at Charlotte, which had been begun several years since, but unhappily was never finished: two of the most respectable inhabitants of the village and members of our Church, stepped forward, and addressed the Governor; 'Sir, we are hungry too much:' on their being requested to explain themselves, they said, 'We are hungry too much to have the Church finished.' The Governor appeared much pleased, and told them he should like to know what assistance the inhabitants would give, and promised to do what he could to assist them. A subscription was immediately opened among themselves; and when I embarked, they had collected upward of £30, each man also offered to give one week's labour, a sufficient evidence that they earnestly desired to see the house of God finished.

"The people of Gloucester actually built themselves a new frame Church, during the past year; eight months previous to my leaving the Colony, I told the people of Bathurst, the village where I was residing, that I should be very glad to receive from them the smallest contribution to the Church Missionary Society, thereby giving them an opportunity to assist in sending the Gospel to those who are still in heathen darkness. In a few weeks, I got 133 subscribers, some giving a farthing, and others a halfpenny, some a penny, which they brought to me every Monday morning. At the end of the eight months, I had received from them £10: 4: 7. Between £60 and £70. worth of school and religious books were purchased by the people of Sierra Leone, during the past year; (this includes all the school-books which are purchased by the parents for their children.) When we were obliged, from the reduced state of our labourers, to relinquish Hastings, and concentrate our strength, the inhabitants, the candidates, and communicants, came to intreat me not to leave them; and many of them wept bitterly: while one said most feelingly: 'Oh, sir, you are leaving us in darkness; we fear we shall soon turn back to our heathenish customs; this trouble is too great.' I visited this station three weeks before I left, with several of my missionary brethren, when the people entreated, in the most earnest manner, for some one

to be placed among them : at present, they have no religious teacher whatever."

We shall just include among the events of the year 1835, the marriage of the Rev. J. F. Schön with Miss Nyländer, on the 27th of May :

On the 15th of January 1836, the missionary body was reinforced by the arrival of the Rev. C. F. Schlenker and Mr. W. Croley : they were accompanied by the Rev. J. Raban on his return to the Colony.

The Rev. John W. Weeks and Mrs. Weeks, who left Sierra Leone in April last year, returned on the 10th of October in this year. Mr. Weeks had been admitted to holy orders while in England.

The mission received a further accession of labourers on the 30th of November in the persons of the Rev. J. M. Graf and Mr. H. Townsend ; accompanying them, were Mr. and Mrs. Young, who had embarked for England on the 8th of March.

Mr. Raban who arrived in January, was again compelled by ill health to return to England, on the 26th of July.

To this information, immediately in connexion with the Missionaries, we must add that Mrs. Schön was delivered of a daughter on the tenth of May.

As the villages of Wellington and Hastings were once more embraced within the fostering arms of the Mission, we must endeavour to bring up our arrears of information respecting them, of which we have been for some time deprived, by the painful state of suspension in which they were placed.

Wellington on being resumed enjoyed the occasional ministerial services of Mr. Kissling ; but the principal charge of the schools rested on Mr. E. Collins, who furnishes us with the following particulars respecting the present and former condition of this village—

" Wellington is situated about six miles from Freetown, and two from Kissey ; and including four hamlets, contains a population of more than 3000 souls. As little more than two months had elapsed at the time of our last meeting, since I commenced my labours at this station ; I could only then briefly refer to a few particulars, and those of rather an encouraging nature, connected with the renewal of the Society's operations among the people of this village. The addition of another three months intercourse has certainly given us a better opportunity of becoming more generally acquainted ; but remembering the reserved habits of the African character, and the consequent difficulty in gaining their confidence, added to their very imperfect knowledge of the English language, it will be found generally that a much longer intercourse is necessary, ere a correct judgment can be formed respecting them.

"About six years since, the people of Wellington erected at their own cost, a neat stone church, sixty-four feet by thirty, which was attended with considerable expense, and no small sacrifice. At the close of last year, however, the flooring gave way, when they discovered to their great mortification, that the white ants had destroyed the whole of the wood work; this year they have made a second effort, and have just succeeded in paving the whole building in a neat and substantial manner. On Lord's day Morning service is always very numerously attended; the church generally overflowing, and the people appear so anxious to be in time, and manifest such eagerness to obtain a seat, that charity would incline us to hope that their zeal is dictated by a real love to the house and ordinances of God; but, from the comparative fewness of those who are present in the afternoon, and the still smaller number who attend the Thursday evening service, we are led to fear that those who really hunger and thirst after righteousness, are but few."

There were sometimes difficulties in dealing with the population of one of these villages, Wellington arising out of the circumstance of its being composed of the representatives of several African tribes; these instead of coalescing into one community brought together by a common fate, and participating in the enjoyment of common privileges, separated themselves into parties corresponding with their native districts and designations, and thus the harmony which it was the object of the Missionaries to promote, was materially disturbed. We select an incident connected with the village in question, illustrative of this fact; it is extracted from Mr. Collins' journal—

"I received a note from the manager of Wellington, informing me that he had assembled the principal men of the village, for the purpose of holding 'palaver' about the church fence, and requesting my presence on the occasion. Feeling much interested in the measure, I willingly attended the meeting. It appears that the mighty burden of keeping the fence in repair, falls upon the whole body of 3400 inhabitants: had the task devolved upon any one person or class of persons in the village, there would perhaps, have been little difficulty in getting it done; but who is equal to the task of arousing such an immense body of people to their duty in this particular? The object of the present meeting was to try what could be done. The village, as before observed, consits of a variety of people of different nations; each nation possessing a peculiar dialect. Where the number of any separate nation is considerable, they form themselves into distinct bodies or companies, according to their respective languages, and live alone; and they usually term the district which they inhabit, their town, which they name after their nation. Thus Wellington though classed as a village only,

possesses according to the usages of the people, the singular anomaly of containing many towns within its precincts; and we have within the compass of one village—Aku Town, Ebo Town, Calabar Town, Congo Town, &c. &c. Each of these districts is inhabited by these several tribes, and has its headman; and these were assembled on the present occasion. The most influential people in the village are the discharged African soldiers, who were first located there, who also sent their representatives to the meeting; and whose good wishes it seemed desirable to conciliate, ere the steps should be taken toward the accomplishment of our object. These men, out of deference to their long standing in the village, were first consulted as to the propriety of getting the fence repaired, they all expressed their conviction of the necessity of the measure, but unfortunately were for putting off the work till the rains were over. With this arrangement, however, the manager was not satisfied; and turning to the liberated Africans, he asked them what they said. They replied, that they were willing to commence. After a deal of talking, and the soldiers still showing a disposition to procrastinate, we addressed the liberated Africans, who term themselves 'king's boy's,' telling them, if they would begin, and cut their share of the posts, and bring them to the spot, we were sure the soldiers would soon bring theirs also. Such a stimulus, the old soldiers, to their credit, could not resist; and they promised forthwith to do their duty, being unwilling to allow the 'king's men' to be wanting in their duty, while the 'king's boys' appeared to be alive to theirs."

A few extracts from Mr. Kissling's journal will conduce to our further acquaintance with the inhabitants of this village—

"August 6th. There appears to be a practice among the people at Wellington, to lay their hands on the body of the deceased, and to engage silently in prayer on their knees. Whether this is worshipping the deceased, or invoking his prayers, or praying for him, or bringing before their minds the awfulness and certainty of death, is a point which I have not yet been able to ascertain.

"August 17, 1836. Unkind treatment of wives by their husbands is still one of the remains of rudeness and barbarity among the people to whom our labours are directed; and the following instance of cruelty is related, to excite compassion for them. A man of Wellington beat his wife for no other reason than because his breakfast was not ready in time, last Sunday morning, in so brutal a manner, that the consequences would have been fatal, had he not been stopped. The poor woman was carried to another house by her neighbours, to hide her from his fury. The communicants have again been reduced in number, some were negligent in their attendance on the means of grace,

some have fallen into open sin, confessing it without any apparent feeling of remorse, some were reproved and warned for minor inconsistencies; and some, I fear, do not walk altogether as it becometh the gospel of Jesus Christ, though no particular charge has been brought against them.

"The characteristics of many of the people in this village seem to be pride and indolence, and these never fail to become the fruitful parents of cruelty and vice. May the Lord have mercy on them: and teach them his ways, which are peace, righteousness, and holiness of life."

Mr. Collins bears a similar testimony to the previous habits prevailing among the people. He says, after alluding to the fearful prevalence of vice in its worst forms among those who were under his charge—

"In trying to account for the grievous falls of so many of our number, from time to time, and for the unsteady walk of others, I am disposed to attribute much to indolent habits, and to a love of spirituous liquors, which is but too prevalent among them—two vices, we know, entirely opposed, not only to the growth of the spiritual life, but if persisted in, destructive to both body and soul. It is painful to observe the very irregular habits of some, who seem to have no settled plan of life, but who appear, for the most part, to spend their time either in sauntering about the village, or in slumbering upon their beds during the heat of the day."

The habitual intemperance which the worthy catechist deplores, was fostered by the peculiar customs practised on such occasions as marriages, funerals, &c. The use made of these solemn occasions to dishonour God and brutalize human nature, is not peculiar to Africa; it is the catholic law of satanic government that where helps to conscience abound, helps to sin should much more abound: the danger of moral reflection being obviated by the engrossing instigations to carnal indulgence. The presence of demoniac influence over intelligent beings, cannot perhaps be more strikingly demonstrated than by a fact so notorious as this. Mr. Collins testifies that Africa offered no exception to the general rule. He informs us:

"One fruitful source of evil, and which tends much to foster vice, arises out of the custom of the Africans generally at the death of any of their number. Immediately a death takes place, most of the people near at hand, and particularly those who are of the same nation with the deceased, meet at his house, where, not content with accompanying his remains to the grave, they consider it a sacred duty, which they owe to his memory, to remain certain days after burial. On these occasions, spirituous liquors are introduced, and superstitious ceremonies practised.

It is obvious, that such customs must tend greatly to encourage idleness, and to confirm the frequenters of such places in habits of intemperance. I am pleased to find, that the more intelligent of our communicants see the evil of such customs, and entirely set their faces against them, contenting themselves with following the corpse to the grave; but there is ground for fearing that some, seeing no evil attending such practices, visit these houses, and partake, I fear, in the heathenish ceremonies performed on such occasions."

Contrast with the foregoing, a specimen of the usages which the followers of Him who is the Resurrection and the life, adopt on such solemn occasions. We take another leaf from Mr. Collins's journal:

"September 23, 1836. This morning we buried the little boy who died last evening. A large number of persons attended his funeral. On our way to the burial-ground, the children sang one of Watts's Divine Songs, "There is beyond the sky, &c." The effect was striking: some of the school-children wept. I trust the occasion will be a means of leaving some good impressions upon their young minds. The deceased child was about nine years of age, and appeared to be very promising: he read the Scriptures, and his general behaviour was good. On my calling to see him while ill, I found his Bible and Prayer-book by his side. While in health, he was generally to be seen neatly dressed in the Sunday-school, making himself useful as a teacher; being so young, he had no fixed post; but as our adult teachers are irregular in their attendance, we are always glad to enlist the services of any of the intelligent day-scholars, in their absence."

Mr. Kissling visited this station frequently. The Chapel was pretty well filled with hearers on Sunday morning and afternoon, but Mr. Kissling regretted that the congregation was not so orderly and devout as he could have wished—the apprentices especially misbehaved—a change for the better was observed in the evening. On this subject Mr. J. Warburton remarks:

"It is in the evening-services that the greatest seriousness and attention is observed, the congregation being then smaller. There is not so much excitement as in the morning; and it consists, for the most part, of those who love the house of God, and of many others who appear to be sincerely desirous of religious instruction: there is a solemn stillness, heightened by the shadows of the evening announcing that our Sabbath is nearly past, which is favourable to reflection, and we do hope that the word is attended with power and demonstration of the Spirit."

We now turn to the village of Hastings, to which, in consequence of the earnest desire of its inhabitants, a Christian teacher was sent.

John Attarra, native assistant, was the person selected as catechist to reside in the village. We shall learn something of the people, and the provision made for their spiritual improvement, from his communications to the missionaries.

"It is a cause of thankfulness to Almighty God," he writes, "that He has been pleased to cause His work to be again carried on at this station, which has been left without the means of instruction for some time, in consequence of the small number of labourers. The people have been left to themselves, as sheep that had no shepherd; for which cause many of them have been led into errors and follies, as regards the manner of worshipping God. They went even so far, as to affirm that a man could find and see God with his bodily eyes: and declared that we ought not to read much of God's word: and that the missionaries had read it for a long time to no advantage to the people; and that it was better to depend upon our own feelings, and much more of such things. But thanks be to God, we can now confidently say, that there has been a very great change for the better, since the Church Missionary Society resumed this station, though it is but a short time since.

"Divine service has been regularly performed at our Chapel, from the time I arrived here, twice on the Lord's day; and on Thursday evening by myself, and once by Mr. Schön. We have also had early prayer-meetings in the Chapel: our Chapel is almost full when the Sunday school is kept; but I am sorry to say, that, at the time of service, many go away and attend another Chapel, which is served by some persons of the village. A few, however, have left that Chapel, and have come to ours; and many more would join us, were they not discouraged by others, who say the Church Missionary Society would leave them again. On the first Sunday, when I was here, I observed that after evening-service, the people were beating rice in several places, at which I was surprised. I considered it my duty to go from place to place, and to tell them that they sinned against God. Many of them did it through ignorance; they told me that they thought there could be no harm in doing such things on the Lord's day, after sun-set."

At Michelmas, John Attarra wrote:—

"Thanks be to the Lord our God, that he has not despised nor abhorred the low estate of His servants. We hope and trust He has been with us during the quarter, and has graciously helped us to perform our several duties. During this quarter, the Lord has cheered and encouraged our hearts; and caused many to attend church, who never used to attend. I have also heard of some who are now attending our chapel, that had for several years been devoting themselves to the service of idols or devils, whom they had ignorantly worshipped,

and placed their dependence upon for help and safety. But now we hope it will please the Lord to make them, like the Prodigal Son, to see how they have wasted many opportunities of attending to the one thing needful."

Regarding the schools, J. Attarra was able to report favourably. He says :—

"It affords me great pleasure to observe, that the scholars are improving as quickly as they can in their lessons, from the most advanced to those in the alphabet-classes. Many of them have been much hindered from attending, in consequence of the small-pox—a disease which has for a length of time been raging among them. The girls are improving gradually in needle-work. My wife, and the wife of my fellow native school-master, who instruct them, give a good account of them; they being both anxious to learn, and also behaving well. Some of them generally remain after two o'clock with the school-mistress, to sew, and continue till four, as they consider it the most profitable way of spending their time."

Previous to the resumption of this station, by the missionaries, Divine service was performed on Sundays by the government school-master, who read the prayers. Besides this a disbanded soldier on week-day evenings, either addressed the people in a small private chapel, or conducted their prayer-meetings. A day-school was supported by Government, which was attended by about 140 scholars; most of them under ten years of age. They were very ill provided with school-books.

The accounts from the Christian Institution this year, were of a mixed character. Some of the younger scholars had given pain by uttering falsehoods, and most of them by the appearance of pride, and a spirit of contention amongst themselves, fostered by their foolish parents and relations, who thought and spoke highly of them, on account of their superior attainments. Others of them shewed a great inclination for improving themselves in literature, and had formed a small library of books, purchased with the produce of their little farms, and made very good use of it. One of them was this year received as a communicant, in addition to two others already admitted to the Lord's table. The Rev. John Weeks, soon after his return to the Colony, spent a few days at the Institution, and was much pleased with what he saw there. His remarks were :—

"It is with feelings of delight that I have observed, while spending a few days at the Christian Institution, the good order and evident marks of improvement in the youths now under instruction. When I reflect on the probability of these youths being sent out from the Institution to unite in carrying on the great work of this mission, and

judge, from their spirit and qualifications, of the efficient help which, through God's blessing, they will ere long afford, I desire to thank God, and take courage."

The senior student received early this year, his appointment as assistant school-master at Bathurst.

The foolish conduct of the parents and friends of the Institution youths, has been referred to: in the case of the children attending the schools, a similar cause of complaint existed; they were often observed to shew contempt to the schoolmasters, arising from the injudicious conduct of their parents, to whom they were in the habit of complaining of the punishment they received. The consequence was, in three cases out of four, that the ignorant parent came to the school and abused the schoolmaster in presence of the children. After remonstrating in vain against this improper conduct, the missionaries, at length, whenever it was persisted in, dismissed the children, and this decided procedure soon brought both parents and children to their senses. After due acknowledgment of error, and a promise of amendment, the children were usually readmitted. A few cases there were in which the parents acted with good sense, and chastised their children for such improper behaviour.

The adult liberated Africans found much difficulty in learning to read, indeed many of them gave up the endeavour in despair; and yet, of those who could not acquire this faculty, the missionaries entertained a very favorable opinion, and they thought it hard that any should be excluded from baptism on account of this disability alone, it being evident on examination that they were otherwise qualified. Mr. Schön gives this as his view, and commends it by an example: writing from Bathurst, where he took up his abode at the commencement of the year, though he afterwards removed to Hastings, he says:

"Many of the candidates for baptism give up the hope of ever being able to read the word of God; it was interesting to hear them bringing their excuses forward. One assured me that he had tried very hard, for three years, to learn the alphabet, but had not succeeded. A woman said: 'Master, the time I come to this country, my head too big: it too hard to learn two things one time:'—meaning, to learn to speak and to read English. A third told me that he had bought books preparatory to the time when he should be able to read, but that that time never came; and that his son made use of the books. Others replied, that they could hear the word of God and think on it, though they could not read. And I am convinced, that, however desirable it may be, in general, that an ability to read the word of God should be a requisite of candidates for Baptism, it cannot yet be insisted upon among the liberated Africans. We must believe,

what many advanced, that they could repent and believe, and love the Lord, though they could not read His word. I was agreeably surprised when they related parts of Scripture History, and some of the parables of our Saviour to me. I asked one whether he had ever heard the parable of the ten virgins, and whether he could relate it. He instantly began, and related the whole in a manner at which I could not help smiling, speaking of the oil, he always used the word palm-oil. 'The foolish virgins filled their lamps with palm-oil, but that was not enough; it was soon burned out; and the wise virgins took, besides their filled lamps, also a calabash full of palm-oil.' In allusion to the words, 'They all slumbered and slept,' he observed, 'The wise sit down and shake head little bit, but they no lie down: the foolish, however, laid down and slept, as if they had not to expect the bridegroom.' I asked him at the end of his long story, what did the Saviour mean to teach us by this parable?' To which he replied, 'To get ready in time; because we do not know at what time death or our Lord may come.'"

The missionaries had on consideration adopted the plan of requiring some small remuneration from the children, for the instruction they received, as tending in their opinion to enhance in theirs, and their parents' minds, the value of the blessing they enjoyed. A halfpenny a week was decided on as the rate to be collected from each child. At first the new regulation was much opposed, and some children were is consequence withdrawn from the school; but by degrees the people became reconciled to it, and the schoolmasters found no difficulty in collecting the halfpenny.

Kissey seemed now to be taking the lead among the liberated African villages: the number of candidates for baptism was increasing every quarter, and several backsliders, who had been for many years indifferent to the concerns of their souls, came forward expressing the sorrow which they felt, on account of their sins, and asking once more for direction Zionward. Several examples in illustration might be given, the following, extracted from Mr. Kissling's journal, must suffice for the present.

"December 19. Several backsliders from Kissey, came to-day and applied to be readmitted; saying, that they were very sorry for their past misconduct. A man, with his wife, observed, 'This makes five years that I and my wife have been in the backsliders' class; will you be kind enough to allow us to come to your class at Fourah Bay? We are very much sorry for the sins which we have committed against the Lord our God: we hope we shall never do so any more."

The following account of Kissey, by Mr. W. Croly, soon after his arrival in the Colony, is valuable, as conveying the first impressions of a stranger:

"Kissey is a large village, about three miles from Freetown, commanding an extensive prospect; as from it can be seen a great part of the River Sierra Leone, and on the opposite side, the Bullom shore, &c. It is also a well-arranged village. There is a small plot of ground enclosed with each house. The houses are generally built of wattles, and plastered with mud inside; a few posts driven into the ground serving to support the roofs, which are covered with grass, which in this country grows to the length of fifteen feet; however, there are a few houses superior to these, in which Europeans reside. The population is estimated to be about 2500 or 3000, many of whom are yet careless about their eternal welfare. There are a few Mahommedans living in the suburbs.

"We have in Kissey one of the best Churches I have seen in the Colony: It is well fitted for public worship. The attendance on the Sunday morning service is about 800: the evening service is not attended so well: neither is the Thursday evening service attended so well as we could wish. Many of the people are, I fear, like others, who make it a point of duty to attend the service of God once on Sundays, but care not how they spend the rest of their time,—a proof that they are content with the shadow without the substance, and satisfied with having the name of being alive, while they are in reality dead. The Sunday school held in this place is very encouraging: it is chiefly composed of fathers and mothers; and it is pleasing to see many of the latter come to learn to read their Primers with their children tied upon their backs; and both fathers and mothers submitting to be taught by some of the children who attend the week-day school. There are also a few apprentices receiving instruction in this school: they are kept by themselves, on one side of the gallery. All appear very anxious to learn."

The Rev. C. F. Schlenker was associated with the Rev. J. F. Schön in the care of the Mountain District. The Superintendance of Gloucester, Leicester, and Regent, had principally devolved on the former of these gentlemen, during the Christmas quarter of the present year. Concerning two of these villages, Mr. Schlenker states:

"Divine service has been kept up at both stations, Regent and Gloucester, the Lord having granted me health and strength for His work. I must say, that both congregations are endeavouring to walk worthy of the Gospel: and to glorify the Lord, who called them out of darkness into light. The communicants at Gloucester, especially, cause me much joy, by their brotherly love, their willingness to support their poor and sick brethren, and to make any sacrifice that is required; and by their regular attendance on the means of grace. They have formed among themselves a company, called the 'Christian company,' every member of which contributes something weekly:

the amount is fixed according to their means: their fund is at present, about £3., out of which seven poor persons of the congregation are supported; and if a poor person die, the expense of his burial is defrayed. They would also make an effort to get a better Church; but to bear the whole expence of a new one would be too much for them."

Mr. Schön removed to Bathurst in July. In his reports from that Station, he contrasted with regret the conduct of the people there, and at Gloucester, where he said he never heard a drum beat, nor saw the people join in a heathenish feast, and if he reproved them for any offence he received an attentive hearing, while at Bathurst the people acted with great independence, pursuing their country fashion, uninfluenced by his remonstrance. The members of the church however, especially the communicants, formed an agreeable exception; their behaviour was like that of Christian enquirers elsewhere, and their anxiety for instruction was very satisfactory to their minister. Mahommedans were very numerous here, and although they could not be induced to attend Church, they did not object to sending their children to the school.

It was a great encouragement to those, who were now labouring for immortal souls in Africa, to meet frequently with evidence that the seed sown in former years by the holy men who had sealed their faithfulness with their lives, was not lost, as they often feared, but was now springing up in proof of the stability of God's word, and the genuineness of the work in which those who served it, had been engaged. One or two examples of this fact, will serve to call forth our gratitude to God, and stimulate our exertions for Africa. Mr. Kissling's journal will supply us with these.

"A young man, who, in his youth had been under the tuition of the Rev. M. Renner, attended a Missionary meeting at the Chapel: when, among other things, an account of pious feelings, manifested by some young heathens, (Church Missionary Record for May, 1835) was read. Soon after, the man came to my house, and thus expressed the state of his mind:—'When you read of that little boy, Sir, how anxious he was for instruction, I looked upon myself; and the thought came to my mind, how long have I been hearing God's word, and it never touched my heart. My sins were now brought before me; I remembered how I could go to my farm on Sunday, such heaviness came now before me, that I did not know what to do; and this heaviness has followed me by day and by night. I have neither been able to eat nor sleep: yet I am not sick; I am quite well. Now I desire to serve God: and I have come to you, Sir, to ask you whether you will receive me into the Church, and baptise me?' I told him

that I could not receive him at once into the Church, but that he should first read the scriptures with me for some time. He accordingly came to my house twice a week; and it gave me real delight to expound the way of salvation to his hungry soul. He was afterwards baptised, and has been hitherto a steady and attentive member of the Chapel.

"May 16. 1836. I had some conversation with the candidates for baptism, previously to their being admitted to that holy ordinance. One said, that he had been brought to this colony, as a recaptured slave, about nineteen years ago; and had learned to read in the Society's evening school. Twelve months ago, he said, he felt a desire to join the Church: he was a sinner, and felt sorry because of it; he prayed against the corruptions of his heart; but he was sure, also, that the blood of the Son of God could cleanse him. Both he and his wife were baptized on Whit-Sunday last. Another, who had been a candidate for baptism above five years, thus spoke of himself: 'After the death of my teacher,' the late Rev. G. R. Nyländer, 'I ran about from place to place, doing such things as are not good. Sometimes I attended meetings on Sundays; but I did not consider what I was doing. By and bye I felt something in my heart, which made me go oftener to Church, and then I looked upon myself as unworthy to come to God's people. I have prayed that God would forgive my sins, and felt comfort afterward; but evil is still in my heart. Sometimes, when I come from my farm, and have nothing to eat, I get angry and quarrel with my wife; and then I cannot sleep: but my wife and I kneel down and pray to God, peace comes again into our hearts, and the devil is forced to go away."

A case supplied by Mr. Schön must not be omitted. He says—

"A woman called on me, I said, 'What do you want?' 'Please, Sir, in Mr. Johnson's time I belonged to church; then I fell into sin, and now I have no comfort in my soul, I wish to return to God.' 'What was it you did?' 'I left my husband.' 'Did he fetch you back.' 'Myself came back, three years ago.' 'What made you go back to your husband?' 'The man with whom I lived, died.' 'What do you now come to me for, did you ever go to class-meeting?' 'Yes, when Mr. Young was here.' 'Do you think that what you did was wrong?' 'Yes, Sir, it is sin before God. I have followed my own heart, I have no peace, I am afraid to die.' 'Can I give you peace, or who can give you peace?' 'No, you cannot give me peace; your word break my heart down, the time you were preaching the last year; Jesus alone can give me peace.' 'When did my word break your heart?' 'The time you baptized people, you preached to backsliders; you said, many who had been baptized, and had received the sacrament, had gone away and lived in sins; and could not go to heaven, because

they did not abide in Christ. When I heard it, I said, I am one, I did make agreement with God, but I break it; my work not finished, I am sorry for my sins.' 'You said that Christ alone could give you peace, and forgive your sins; do you believe that He forgave you?' 'Yes, because he has kept me to this day, and has not punished me for my sins.' 'Do you not fear that He will punish you in the next world?' 'I am afraid to die, I have no peace, I have no hope; what shall I do?' 'Return to God with all your heart, confess your sins, pray for the forgiveness of all, for the Saviour's sake.'"

The journals of the Missionaries are this year also abundantly supplied with proofs of the obstinate adherence of the natives, although professing Christianity, to the superstitious usages of their country. We fear to encroach on our limits too far, but cannot forbear inserting the following two cases from Mr. Kissling's journal:—

"I will mention on this occasion," he writes, "two cases of superstition, which I observed with much grief. A child of a communicant had a cushion tied to his neck, when attending our Sunday-school at the chapel; on inquiring of the parent and sponsor what the cushion signified, I was informed, that the boy was born with a membrane encompassing his head, which was sewed up in the cushion, and that he wore it 'to keep him from sickness and fits of fright.' My arguments against the superstitious practice availed very little, the individuals indeed consented that the charm should no more be brought to school; but the importance which they attach to it, I believe, remains still the same.

"At another time, when I had to attend a burial, I noticed at the house from whence the funeral proceeded, a basin of water with strong smelling leaves in it; in which the mourners, on their return from the grave, formally washed their hands, to prevent, as I was afterwards told, the departed soul from pursuing them. It is not to be wondered at, that such a superstitious practice should exist among heathens, for the vilest of them believe in the immortality of the soul, and the best of them have fears on account of it; but to see religious professors join in it, is grievous, yea, disgraceful. But such occurrences, painful as they are, do not discourage us in our work."

A more degrading form of superstition perhaps, cannot be conceived than one that came under the observation of Mr. Warburton, who thus refers to it in his journal—

"Sept. 17, 1836. Had a conversation with one of my helpers, whom I had requested some time ago to go to a dark part of the village, inhabited by his country-people; many of whom are idolaters and know little of the English language. He obtained permission to hold a weekly meeting in one of their houses; but shortly after, an

apprentice falling sick of the small-pox, the owner said, that 'meeting should no longer be kept there,' adding 'you know that this thing no like noise in our country.' I inquired what the man meant, and was told, that in their country, the Aku, the people worship the small-pox, under the name of Shapoona; a being who, they imagine, presides over this disease, and to whom they offer sheep and goats, that he may not afflict them. When any one has this disorder, they also offer sacrifices; and if the person die, they will not suffer any one to cry and lament, as is customary when a death occurs; but they give praise to him, and say, 'He do what he please,' to shew that they do not grieve. This they do through fear."

Enquirers after spiritual peace now sought the Missionaries in great numbers, and a trembling concern for eternal salvation was awakened in the minds of many. We almost fear to venture on an example, warned by the increasing bulk of this volume, but we cannot altogether pass over the numerous instances furnished by the Missionaries in their journals. We select a case of painful solicitude for the souls' eternal welfare, from the journal of John Attarra, written from Hastings, of which place he was catechist—

"I took a walk this afternoon to converse with the people on the state of their souls. As I entered a house and began to speak to the owner, he exclaimed, 'I am lost, I am lost!' This led me to request him to explain to me the meaning of such an expression. He then said, 'I am afraid to die, and go to eternity, I have no hope of getting to heaven if I were now to die, because I have done a great sin. I was once a member of the Church, but through a gross sin, I have been put out.' I begged him to let me know the particular sin, which troubled him so much, and which caused him to despond of hope. He replied, that he had once attempted to murder himself with a knife, which caused him to be carried to the hospital; and since his return, he has been living without going to a public place of worship. I endeavoured to offer him some comfort, by repeating many suitable passages of scripture to him; and also advised him to pray to God for the pardon of his sin, through the application of the blood of the Son of God, and frequently to attend church."

Would that the Mission possessed many such native assistants as John Attarra; a few more there were of the same stamp. Mr. Warburton refers to one of his at Kissey, who seems to have been able to express himself as a Christian Teacher. May such a spirit be given to many of us at home. Mr. Warburton says—

"One of my helpers came to tell me that he had visited a part of the village where the people did not attend the house of God. He said that he had exhorted them to do so, and that, as they were willing to provide a lamp and oil, he desired to commence a weekly

meeting, for prayer and reading the Scriptures, with such as were willing to attend. I encouraged his desires, but told him to consider, whether he could continue it with regularity, as he had one meeting already to attend to. He answered, 'I will give myself to prayer, that I may not wear out.' On my expressing my wish that he would never neglect to take his Bible with him, as his guide, he exclaimed, 'What can I do without my Bible?'"

Mr. H. Townsend's first impressions regarding the mode of observing the Lord's day in Sierra Leone, will be read with peculiar satisfaction:

"No one arriving here would imagine that he was in a country, the inhabitants of which have been accustomed to idolatry, but in one where God had been many years worshipped in spirit and in truth. The solemn stillness of the day of rest reigns around; business and work are laid aside; and numbers of both sexes are seen hastening to school, to learn to read, and to be instructed in the Christian religion. All are clean, and as well-dressed as their circumstances will allow; some of the men in a white or blue striped shirt, with a pair of white trowsers and straw hat; others with the addition of a jacket, in which they look remarkably well. The women are dressed in various coloured gowns, some with a kerchief tied round their heads, others with straw hats. At school, which was well attended, they were most attentive and diligent in learning to read, and repeating the catechism which they had been taught. The first classes read in the Bible and Testament very well, and listen with much attention to any explanation which may be given of the passage they are reading. The lower classes also use every effort to get over the first steps in reading; which is no small task for persons who may be forty, fifty, or sixty years old. Sincerely must they desire to read God's holy word, when they take so much trouble to learn. During divine service they were attentive and devout, each one performing his or her part in the public worship of the day. This is the first Lord's day which I have passed in Sierra Leone: and if every one be kept by the people as this has been, it shows that they honour God's laws, and that the Spirit of God has been with them, teaching, and guiding them in the path of holiness, to the praise and glory of that grace which has called them from darkness to light."

The same testimony is born by Mr. Kissling in favour of Freetown; with a contrast very disgraceful to European notions of religious obligations, in the same place:

"Before I close my remarks on this station (Kissey) I cannot but express the high satisfaction which I have felt with regard to the improvement that has taken place at Freetown, in observing the Lord's day. Nearly all the people, whom I have seen moving about in the streets on that holy day, were either coming from or going to a place

of worship: only a few Europeans, and some coloured persons—and, oh shame, that it should be so!—were taking a ride or a drive for their pleasure."

Something like a realizing of the hopes and prayers of the friends of the West Africa mission, took place at the close of this year: at least like a streak of light in the east, it seemed to say, that the long looked-for day was at hand. The occurrence is thus related by the Rev. C. F. Schön:

"December 14, 1836. Married three couples at Hastings. There was another who wished to be married, from Waterloo; but as his name was not correctly entered, I could not solemnize the marriage. One of their companions showed a great concern for the young party; and inquired several times, how it could be arranged that they might be married soon. On asking the reason of his anxiety about it, he told me, that they had agreed to go to the Sherbro' country to preach, after the solemnization of the marriage. This is an instance of rare occurrence, that persons who have been benefitted by the gospel in this Colony, have of their own accord, gone to neighbouring tribes to preach the gospel of Christ. The Mahomedans all around are labouring to persuade Gentiles to embrace their creed; while nothing is done by Christians to prepare the way for the introduction of Christianity.

"After a series of falls, separations, persecutions, sickness and death," says Mr. William Young, in a letter dated July 2, 1836, "and amidst all the power of the enemy, there perhaps never was an era in the history of the West African Mission, when it was in a better or sounder state than now. We indeed have nothing to boast of; but we are sometimes permitted to rejoice, yet with trembling. Idolatry is not so glaring; the heathen are not so bold, though they worship their idols in secret. I have seen them blush, when they have been reasoned with on the folly of their idol-worship; and have left them in much confusion. May the Lord open their hearts to attend unto the things which are spoken. Though one and another of our communicants fall into sin, others are becoming more deeply rooted in the faith of Jesus Christ, and are growing in the grace of God."

CHAPTER XI.

ARRIVAL OF FRESH LABOURERS—DEATH OF MRS. SCHON—AND OF MRS. GRAF—ANXIETY OF THE NATIVES FOR INSTRUCTION.

THE Mission received no accession of strength for the greater part of the year 1837, for it was not until the 4th of December that a fresh body of labourers arrived in the Colony; we may therefore consider that as far as means were concerned during the year upon which we are now entering, no improvement can be spoken of; while the departure of the Rev. G. A. Kissling for England on account of his health, on the 6th of March, and that of the Rev. J. M. Graf on the 8th of August, to receive priest's orders, to which may be added the return home of Mr. Collins on the 1st of October, for a similar reason as that which influenced Mr. Kissling, and the death of Mrs. Schön, wife of the Rev. J. F. Schön, on the 9th of November, tended materially to weaken the Missionary staff, and consequently to embarrass the operations of the remaining laborers.

West Africa, along a considerable line of coast, proved this year, during the wet season, peculiarly trying to the constitutions of Europeans. In the early part of the year, nearly all the members of the Society's missionaries were affected with illness. The yellow fever broke out in Freetown, and proved fatal to many of the European residents, but the Missionaries were most providentially spared, and not a single case of death from fever occurred among them during the year, although many of them were much enfeebled by disease.

Freetown had for some time enjoyed the ministerial services of the Chaplain, the Rev. D. F. Morgan, and therefore was not properly a Missionary station. Gibraltar town, however, a suburb of the capital, was occupied by the Society, and the Missionary Chapel there had been constantly served by one or other of the Society's labourers. The

congregation had gradually increased, especially on Sunday morning, beyond the accommodation provided, and the communicants were reported to walk generally worthy of their high vocation. The Sunday school attached to the Chapel was also in a flourishing condition. Mr. Graf, writing in March 1837, says of Gibraltar Chapel:

"As regards this place of worship, in which divine service is held twice on Sunday, and once in the week, I can say, that I have been pleased with the regular attendance of the people on the Sunday morning service; when the Chapel is not only full, but a good number of children with their mothers, sit outside. The same, however, cannot be said of their attendance in the week, and on Sunday evenings. One of those whom I had to bury, was a member of our Chapel; he had been a backslider for some time, but was re-admitted upon better conduct. I saw him a few days before his death suffering very much. From the short conversation which I had with him, he seemed to consider his illness as a means by which God was graciously pleased to lead him to seek Him more earnestly, and to be more anxious about the salvation of his soul. From the little which I saw of this man, I can hope that he has been received into the assembly of those who have washed their robes in the blood of the Lamb.

Freetown presented a strange medley of Christians, Heathens, and Mahommedans. A sketch taken on Good Friday by the hand of Mr. William Young, the society's catechist, brings this fact in a lively manner before us:

"March 24, 1837; Good Friday. I held divine service in Gibraltar Chapel in the morning. It was very pleasing to see all the shops closed, and all labour and traffic laid aside. The people were seen resorting to their different places of public worship, to keep holyday. A company of the settlers were performing a country-dance, a short distance from my house: to whom I went down. After many efforts to get a hearing, the drumming and shouting ceased. I said, 'I am come to make palaver (quarrel;) but is this the way you keep the day holy?' A woman replied, 'We are all drunk: we will not hear you.' Another said, 'We have been drinking yonder'—pointing to a neighbouring house: 'and nobody troubled us.' One said, 'We will flog you, if you do not go off.' Another gave me a push, one would dance with me. Another said, 'O go home!' I replied, 'You are speaking to your own condemnation: you ought not to do so; you ought to keep this day, by humbling yourselves before God, confessing your sins—and imploring his forgiveness for the sake of Jesus Christ, who died for you upon the cross.' A man said, 'Do not get into a bad humour with us.' I replied, 'I am a messenger of peace: I am not come to make you palaver; but your rioting and drunkenness is

provoking to the God of peace, whose dear Son you are neglecting." They then began their sport again; and I was obliged to leave them. However, they ceased altogether in about ten minutes after I had left them, and quietly dispersed."

Hitherto there had been no day school in Gibraltar town, and the Missionaries resolved on opening one there. The task was committed to Mr. Young, who thus describes his success:

"Jan. 2, 1837. This morning at nine o'clock, I opened a day-school in Gibraltar town, Freetown. Previous notice had been given to the inhabitants of this district, that the school would be opened on the first Monday in January; and the news had spread far and wide in this populous town: immediately after the bell had been rung, it was a cheering sight to see parents, with their children, hastening to the Chapel, from all quarters, and in a few minutes the Chapel was crowded to excess, the people rushing into it. It was impossible to command order, until I refused to admit their children, and begged them to go out. I then admitted 114 children into the school: many of the people said, 'Thank God! thank you, master;—we give our children to you, to do with them as you like.'

"Jan. 3. Many persons were waiting at the Chapel this morning, with their children. I admitted 30, in addition to the 114 yesterday. I then selected monitors, and appointed them to classes; though they are deficient even in the first rudiments of learning. The school is divided into thirteen classes."

He subsequently says: "The boys' delight is arithmetic. Reading the Scriptures appears to be a very dull exercise to them: and when they are catechized on the portion of scripture which they have just read, in order to explain the doctrines and precepts of the Bible, their mouths are shut. Many of my scholars have never attended any means of instruction, since they were at the Colonial boys' school, when it was relinquished by the Society in 1835."

We have mentioned Mahommedans, as forming part of the population of Freetown: we may add unhappily, that they abound all over the Colony, and are generally very active in making proselytes to their creed. The Missionaries frequently encountered them, and did not, as may be supposed, omit any opportunity of revealing to them the true Prophet, whom the Lord their God had raised up unto them. For example, Mr. Schön has the following entry in his journal:

"Feb. 14. 1837. Kept morning prayers in the chapel at half-past five. I met a Mahommedan in the street, whom I had seen before, I said, 'Whom do you worship?' He replied, 'God only.'—'What is God?' 'I do not know. I will fetch my Minister, and he will tell

you all.' 'But,' I said, 'you certainly ought not to be ignorant of the object of your worship; or you worship you know not what. God, who is an Eternal Spirit, infinitely wise, holy, good, and just, sent His Son Jesus to teach us the knowledge of Himself; and you reject Him, to your condemnation.' He replied: 'Mahommed was born before Jesus, of the same family; he was a man like yourself: he was cousin to Jesus: he was a good man, and has 121 names.' I said, 'Then he was a man of like passions with ourselves; he had the same propensities to sin as ourselves; he had the same corrupt nature as ourselves, and had the same need of an atonement for his sins as we have.' He replied: 'What is a Christian?' 'We are so called on account of our heartily embracing and openly professing that religion which Jesus taught;—that all mankind by nature, are sinners against God, in thought, word, and deed; and without repentance, and a true faith in the Son of God, we cannot see eternal life.' He said: 'I believe that Jesus is the Son of God: but I do not pray to Him as you do. I believe Jesus gave all his people to Mahommed: and God may give Mahommed power to save all His people.' "

"A Mahommedan blacksmith," writes Mr. Young in his journal dated April 18, "came into my school to-day. It is the first time I have seen a Mahommedan so curious as to visit a Christian school. I took him from class to class, to shew him the boys writing on slates, from scripture: he was much gratified by this plan of teaching boys to write; and frequently pressed my hand in his, as an expression of the pleasure afforded him by his visit. He observed, 'The boys in my country,' the Foulah, 'write from right to left; but your boys write from left to right.' This way of teaching to write amused him much, he was with me nearly an hour, and paid much attention. When he was going away, he said, 'I love you much, for your work's sake: you are a good man: God be with you, and bless you.' I replied, 'The gospel of Jesus Christ, which I teach, teaches me to love you also; and it teaches me that all mankind by nature are sinners against God, and that there is none good but one, that is, God.' "

Death-bed services are among the most painful which devolve on the Christian minister; under the most favorable circumstances, the dissolution of the body with all its accompanying tokens of suffering and decay, is a sad and solemn sight; but they whose privilege it has been to witness "how a Christian can die," well know that circumstances may exist in connection with the most formidable appurtenances of a dying bed, which more than compensate to the mind of the beholder, for the tribute of painful emotion, which nature pays while contemplating the last struggles of a fellow being. As we have not much that is

novel to record in the year now before us, we shall embrace the opportunity of selecting one or two cases, exemplifying the power of faith in a risen Saviour to disarm death of its terrors, and gild the downward passage to the tomb. For this the labors of God's messengers are employed, and where this result is achieved, no surer testimony can be obtained to the reality of the work which has been accomplished. Our first extract shall be from the journal of the Rev. J. W. Weeks.

"April 17. I went again to Regent and visited several sick persons. I also administered the Lord's Supper to one of the communicants—a poor woman, who has been confined to her house for many years. I then visited another sick candidate, whom I found much reduced in bodily strength since last week; and I felt persuaded that he was fast hastening to another world. He was anxious that I should baptize him. When I asked him if he thought baptism could save his soul, he immediately replied, 'Not unless I believe.' I then told him that our Saviour had declared, that whosoever believed, and was baptized, should be saved. After a little more conversation with him about the things which belonged to his peace, I baptized him. Nine days after, I received the following note from one of our native assistants stationed at Regent:—

'Rev. Sir,—Yesterday, about eight o'clock, the wife of ——— came to me in great haste, and said, that her husband wished to see me before he departed. I went accordingly. He was very low then; he could not speak, save that he answered me these questions:—'How do you feel now?' he replied, 'I feel very well, for I am going home to my Saviour and my God'—'Do you have any doubt in your mind about your going home?' 'No,' replied he. In addition to the answer of my question, he said, 'My sins are washed in the precious blood of Christ: the way is quite open for me: I shall soon go; the hour is quite near when my pains shall cease.'—These and other sentences he said in a fluttering voice; I could not understand the rest. Before I left, he spoke no more; he peaceably slept in the Lord Jesus Christ. I rejoiced greatly in the way he spoke: he felt no pain when he was speaking. Please let me know if you can come to bury him.' I went over to Regent the same morning, to perform the last ceremony over the mortal remains of one who left a good hope that he had entered into glory. More than 400 of the inhabitants attended his funeral."

It is a melancholy yet beautiful spectacle to behold the last struggle between nature and grace; and to witness the certain triumph of the latter, under circumstances where we cannot withhold our sympathies from the vanquished, or help lamenting, while we rejoice in the victory achieved, that the conflict was necessary. That two such tender

ties as those which bind a husband and father to earth should be rent asunder is deplorable; but how sweet to contemplate the believer calmly resigning such transitory attachments to the claims of a far higher and more endearing relationship. Witness the following case which occurred at Hastings, as reported in the journal of the Rev. J. F. Schön.

"I was called this morning (June 24, 1837) to see one of our communicants; to whom I had given medicine several times, but to no effect. He was very ill; but still enjoyed the use of his senses. Being weak, he could not speak much, but seemed delighted when I offered to engage in prayer with him. The wife and three children were kneeling around the dying husband and father, dissolved in tears. His wife said to him, 'What shall I do, you go leave me with these three children?' Tears rolled down his cheeks, while he directed her, by lifting up his eyes and hands toward heaven, to the God of the widow and the Father of the fatherless. The scene was affecting. When I shook hands with him, to go away, he pointed to his wife and children; meaning to ask me to take notice of them. I hope I shall never forget nor neglect this charge, so long as I shall be able to attend to it."

We have before referred to the inveteracy of old heathenish habits, even among the converted liberated Africans; this often followed them to their sick and dying beds. Mr. Warburton's journal furnishes an example which we shall quote:—

"July 16. This morning I visited a sick communicant, who ascribes her illness—a pain in her foot—to her having trodden on a greegree; I endeavoured to show her how inconsistent such a belief was with the Christian profession, but without effect. She was sure that some one had bewitched her,—this is lamentable; but we are to remember how deeply rooted such notions are in the mind, previous to conversion."

A little farther on, he produces another instance which we cannot omit.

"August 19. Having been informed that a female communicant was ill with a bad leg, which she attributed to a greegree, and had been employing a similar thing to cure it, I went to see her, to inquire into the circumstance; after much hesitation, she said that she had been a long time ill with a bad leg—that something was inside biting it—and that she had sent for two women, who promised to cure her for two dollars. They came and rubbed it with their hands in water; and, after some time, produced some thread, and other little things, which they said they had taken from her leg. This the poor woman believed. She fancied she was a little better afterward; but the ope-

ration had not effected a cure. It is very sad, that those who profess to believe in God should believe that greegrees can harm them; or, if they are sick, that they may be cured by any other means than those appointed by God. This woman had been practising some country-fashion: but would not, through fear, tell me all that was done. I think that such persons should be much pitied: for it is difficult to get rid of those notions which are imbibed in childhood, more especially when they are in accordance with our sinful nature."

One brief sample more on this head.

"Aug. 15, 1837. I visited several sick persons of Gloucester. One man, who is confined to his bed by ulcerated legs, with which he has been afflicted six years, told me that if he had had such a sickness in his own country, he should most likely have destroyed himself long ago; but, through the rich mercy of God, he had learnt to believe and trust in Jesus Christ, and to bear with patience whatever God might be pleased to lay upon him."

Regent was fast returning to her "first love." Many of those on the backsliders, list and others, came from time to time to Mr. Weeks and others, to acknowledge their offences, and seek reconciliation with God. Mr. Weeks mentions eight persons who came to him on one occasion, one of whom had formerly been his servant; another a scholar of his eleven years before, and a third a woman, who had been eighteen years in the Colony, without ever having manifested any serious regard for her soul. "Now," said he, "she wonders at the long-suffering of God in bearing with her sins so many years; and that she should have lived so long where the Gospel has been preached without endeavouring to serve God." Under date of August 10th, he writes:—

"Two backsliders came to me from Regent this morning. The first said: 'I come to you in very great trouble of soul: my sins talk to me, like one man talks to another: and when I consider all my past sins, and past mercies, and how God has spared me, my heart is too full, so that I can't tell what to do. Death came into my house, and took away my child: and in a little while, death came again into my house, and passed by me, and took my wife: and in a little while, death came again, and passed by me, and took another of my children; and in this last month of May, I thought death was come for me myself; and I was much afraid, for I did not know how I stood before God. God was pleased to spare me a little longer; and when I got a little better, three weeks ago, I went to church, and heard you preach from Psalm ix. 17, so when I returned home to my house, that word lie heavy upon me: and I said, 'Yes! I have forgotten God; and, if God's word be true, I shall be sent to hell. This is what I feel I deserve; so I can get no rest in my mind.'—I endeavoured to comfort him with that gracious promise,

Jeremiah iii. 22: 'Return, ye backsliding children, and I will heal your backslidings:'—and 1 John i. 7: 'The blood of Jesus Christ His Son cleanseth from all sin.' The other, a female, observed: 'I am so grieved and ashamed on account of my past wicked life, that I do not know what to say to you. I have no peace, no comfort in my mind, if I eat or drink, or whatever I do, all things look wrong, and go wrong with me. So at last, I said to my husband, 'Come, let us two go to master, and see if he will receive us on trial.' Then my husband say, 'Go you, and I will come by-and-bye.' Then I say, 'Yes, as I have my own soul to save, I cannot wait for you; so I try best for myself.' I allowed her to meet with the other backsliders."

The value which was now set upon the word of God, was strikingly illustrated in the earnest desire manifested by several of the aged negroes, whose education had been hitherto neglected, to acquire the ability to read it for themselves. The Sunday school at Gloucester was the seminary to which they resorted for the purpose. According to the account of Mr. W. Croley, catechist, it presented a sight which we should well like to have witnessed. He wrote—

"Several very old people of both sexes attend very regularly. One woman, who was reading the New Testament, attended till her eyes got so dim, that she could see no more. An old man, whose hair is almost white, attends very regularly; he pursues his studies with determination and courage, but poor man, he has not yet got beyond the primer. He is determined, however, to persevere, and notwithstanding his age, I hope he is not too old to learn. Another grey-headed old man has been to school a few months. When he first came, I thought he would hardly learn, especially as he had only two hours' instruction one day in seven, but I am now happy to state that he has learned all the alphabet; and I sincerely hope that he will by and bye be able to read the Scriptures."

The people of Wellington shewed themselves well worthy of the Christian privileges which they now enjoyed, for as far as in them lay they came forward to promote with hands and substance, the good work in which their eternal interest was concerned. Mr. E. Collier, whose declining health obliged him, as we have stated, to leave the Colony, on the 1st of October, writes under date of May 19, 1837.—

"I am happy to say that, after much delay we have now succeeded in painting our Church inside and out. The cost of it has been little more than twelve pounds. It is with some degree of satisfaction that I contrast the present neat appearance of our little Church with its forlorn condition last year. Then we had scarcely a bench to sit upon, the fence round the church was broken down, the flooring had given way,

having been destroyed by the white ants, and the whole premises bore evident marks of desertion and desolation. Now we have benches for the whole congregation, the floor has been paved in a substantial manner, a durable fence of mangrove posts has been run round the building, and the plastering, which is just completed, gives a finish to the whole. All this has been effected by the people of the village, or rather the people in connexion with us, who have subscribed more than thirty pounds toward these several objects. This chapel is differently circumstanced from any other in the villages in connexion with our society; it having been built by the people of Wellington, about eight years ago, at a cost of between two and three hundred pounds."

The mercy of a long-suffering God was singularly extended to the Missionary body, during the prevalence of the fearful epidemic that visited the Colony in the early part of the year. May not this be ascribed to the line of conduct adopted on the solemn occasion, by the godly men themselves, who feeling that the Lord's judgments were in the land, learned and pursued the path of righteousness best adapted to their critical circumstances. What that path was, Mr. J. Warburton tells us in his journal, where under date of June 6th, he says :—

"This day having been appointed as a day of humiliation and prayer, on account of the epidemic fever now fearfully prevailing in Freetown, divine service was kept here, morning and evening. The attendance was nearly as large as on Sundays; and great seriousness was observable, labour was suspended, and the village was quiet. May our prayers be heard!"

It is cheering and exemplary to reflect that their faithful procedure was crowned with marked success.

A short time before the appearance of the yellow fever, the small pox appeared with great virulence among the African population of the Colony. The Missionaries exerted themselves to introduce vaccination generally among the children, to which the parents did not object, but at the same time manifested a most painful indifference to the means of security provided for them. Their ideas on the subject were curious, Mr. Collins adverts to them in his journal, from whence we shall transfer the account to our pages—

"The people," he says, "have a strange notion here respecting the small pox, which perhaps may partly account for their singular conduct in reference to it. They suppose it to be an evil spirit, ever prowling about in search of victims, and that it never visits any but those guilty of some enormous crime; and should any one afflicted with it die under its influence, they consider it a sure mark of the Divine displeasure. In speaking to-day with an ungodly man, I naturally re-

minded him of the danger of procrastination, and particularly at the present time, when the small pox is making such fearful ravages among us. 'The disease may seize you,' I observed, 'in the midst of your excuses, and hurry you to your grave,' 'Me, me!' he replied, with considerable emphasis, pointing to his heart, 'Me, no, no, small pox no catch me, me no bad somebody; small pox only catch bad somebody.'"

In the early part of the year it was considered advisable for two of the catechists, Messrs. Collins and Croley, both of whom had suffered severely from illness, to try the effect of a change of air; and with that object these gentlemen set out on a visit to the Banana and Plantain islands; this visit is chiefly interesting from the notice which is found in the journal which the invalids kept during their absence, of the Rev. John Newton, with the history of whose early days Africa and the slave trade are darkly interwoven. Whatever has reference to such a man, cannot fail to excite attention, and furnish material for profitable contemplation; we shall therefore enrich our pages with such extracts from the journal as bring him before our view. In that portion written at the Bananas, we read—

"Every one conversant with the writings and history of the Rev. J. Newton remembers, that it was on the Plantain island, that he was fifteen months in captivity, an object of pity and commiseration to the meanest slave. Referring to Mr. Newton's narrative, it appears that the Bananas was the first place on which he was thrown, as one shipwrecked, with little more than the clothes on his back. The Bananas are represented, in Mr. Newton's narrative, as being, in his time, the centre of the white men's residence, who were then eagerly pursuing their traffic in slaves, along the coast. From this place it was that he hired himself to a slave-dealer, by whom, no doubt, he was subsequently removed to the Plantains; the scenes of those grievous mortifications and sufferings which he was called to pass through, and which are so feelingly referred to in his narrative."

In a few days they passed from the Bananas to the Plantains, where they were disappointed at not being welcomed by Mr. Caulker, * the headman of the island, he being from home; however, they were most kindly received by two of his relations, and treated during their stay with every attention. After mentioning these and a few other particulars, Mr. Collins says—

"Among other enquiries of the Messrs. Caulker, I did not forget John Newton; and was pleased to find, that although it is ninety years since he was a wanderer on this island, his name and history have not

* See p. 548 &c. of the preceding volume.

been forgotten. It appears that at the Kittam river, which is about 150 miles from the Plantains, and which is particularly referred to in Mr. Newton's narrative, as being the place at which he was finally liberated from his captivity, the old people well remember the circumstance of the ship's calling in and carrying Mr. Newton away.

"From Mr. Newton, we were naturally led to inquire about the lime-trees planted by him, and to which no small degree of interest has been attached. We were pleased to find that they were still in existence; our friends seemed proud in telling us, that in 1831, a gentleman from Sierra Leone had visited the island, and made inquiries about these trees, and had carried away a cutting from each of them. After dinner, Mr. Caulker took a ramble with us over the island, when we made our way first to the lime-trees. These trees, although possessing the appearance of extreme age, are yet green and flourishing. Unwilling to leave so memorable a spot without some token of our visit, I solicited a cutting from one of the trees; this, however, we could not obtain, without permission from the elder Mr. Caulker. The late Rev. W. B. Johnson, in his journal of a visit to the Bananas and Plantain islands in Oct. 1820, mentions having visited these trees, when he says, he found that they had been cut down, but he saw the trunk of one, from which new branches had shot forth. These islands are very small, the largest, which alone is inhabited, is not more than two miles in circumference. On this solitary spot it was that Mr. Newton passed many a sorrowful day, beguiling his hours with Barrow's Euclid, the only book in his possession. While walking along the shore, it afforded me a peculiar pleasure to imagine that I had trodden the spot where Mr. Newton in his captivity, lightened his sorrows by drawing diagrams with a stick upon the sand. Mr. Newton mentions his going in the night, to wash his only shirt upon the rocks, and putting it on his back to dry; in so small a place, there can be little difficulty in fancying the spot he visited for the purpose, which, no doubt, was upon the rocks near the house. Every thing and every circumstance connected with John Newton, while a wanderer upon the island, is interesting; and particularly so, upon a review of his subsequent history. Who but must admire the grace and mercy of God, in raising one sunk so low in the depth of wretchedness and guilt, "dead in trespasses and sins," to a life of righteousness; bringing one so fast bound in the bondage of Satan, to the glorious liberty of the sons of God; in making one, so lost in the estimation of his fellow-creatures, a very outcast from society, despised by the meanest slave, hereafter to become an eminent preacher of the gospel of His Son; and to have his memory embalmed in the hearts of millions, through many generations, it may be, through his writings."

We shall make no excuse for this long extract, which we feel assured will be read with much interest by those who love to ponder the marvels of Almighty grace which were never more richly or supernaturally unfolded than in the career of him who from a sensualist and a man-stealer, was exalted to be the bosom friend and associate of Cowper, to be the writer of the Cardiphonia, and a zealous preacher of righteousness to a sinful world.

The Rev. J. U. Graf presided over the Christian Institution until his illness, assisted by Samuel Crowther, native teacher; but on the 7th of August he was succeeded by the Rev. C. F. Schlenker: the youths had then increased to fifteen, and a favourable report was made of their conduct and proficiency.

It has already been mentioned that an accession of labourers took place on the 4th of December: it consisted of the Rev. G. A. Kissling and Mrs. Kissling—he having while in England married again; the Rev. J. U. Graf and Mrs. Graf—Mr. Graf having also formed a matrimonial union during his visit; the Rev. F. Bültman, and Messrs. J. Beal, T. Payton, J. Smith, and H. P. Stedman. At an early meeting of the local Committee, these new arrivals were disposed of as follows: the Rev. G. A. Kissling and Mr. J. Beal were appointed to Gibraltar town, Freetown: Mr. Kissling also resuming charge of the Institution at Fourah Bay. The Rev. F. Bültman assisted by Mr. Warburton, took charge of Bathurst and Charlotte. The Rev. J. U. Graf had Mr. T. Payton associated with him at Hastings. Mr. H. P. Stedman went to assist the Rev. C. F. Schlenker at Kissey, and Mr. Isaac Smith joined the Rev. J. W. Weeks at Gloucester and Regent.

About this time the long-abandoned station of Waterloo, the farthest to the east, near the boundary of the Colony, was resumed by Mr. W. Young, who had laboured for some time at Freetown, taking up his residence here: he was joined by John Attarra, who removed from Hastings for the purpose. Mr. Young's entrance on this scene of his future labors, was impressive. We extract an account of it from his journal:

"December 26, 1837. I took my family to Waterloo, the scene of my future labours. We left Freetown in an open boat, about noon; and reached Waterloo in the evening, after having been exposed to the hot sun for more than four hours, during the hottest part of the day. We were refreshed on entering the Serpentine creek, which leads to the town: the tall mangrove-trees, overshadowing the creek in many places, afforded us a refreshing shade. It was just after sun-set when we entered the town; as we passed along the streets with our luggage, men, women and children came to see us, and apparently, gave us a hearty welcome; saying, 'How do, master?—Thank God.' Thus the Lord, in his providence, I humbly hope, has placed me in the

midst of a population exceeding 5000 souls, including a few hamlets. 'Here we have no continuing city.' I desire to dedicate myself afresh to the service of my God, and humbly go on, in my duty and service, in an entire dependence on the strength of the Almighty, who has said, 'I will never leave thee, nor forsake thee.'"

The station of Kent was also reoccupied, and the Rev. J. F. Schön, assisted by Mr. W. Croley, located there; they arrived on the 13th of December, 1837, and on the next day were visited by nine couples, who expressed a wish to be married. In the liberated African schools they found 162 boys and 42 girls, besides about 12 or 15 colony-born children. On inquiring the reason why so few town children attended, they were told that the people were too careless and indifferent about their children's instruction, and too poor to buy them clothing;—"a reply," says Mr. Schön, "not very encouraging to us." However, the day following, the people assembled round them early with their children, and had their names taken down. "Not fewer than 142," wrote Mr. Schön, "applied for admission; a number sufficiently large to begin with. I explained to them, afterwards, the regulations by which our schools were conducted, and told them that they would have to pay a halfpenny per week for each child; and asked them whether they would be willing to do it: to which they replied, that they were willing and glad to do as we told them."

They found great difficulty in selecting a residence for themselves, there not being a house in the town in which a European could live, even in the dry season, without much inconvenience and danger to health.

The manner in which the new laborers were received by those to whom they were sent, affords, we think no bad criterion of the estimation in which gospel privileges were held by many of the poor long-lost children of Ham. From Mr. T. Payton's journal, we select the following beautiful little incident, from which the most cheering inferences may be drawn:

"December 4, 1837. I disembarked and was highly gratified at the number of natives who were assembled on the shore to receive us. This day, a little incident came under my notice, which kindled in my bosom a Missionary zeal and love for the souls of these benighted Africans. On my way from Freetown to Gloucester, there were many children in the road, who, when they saw me as I passed by them, said to each other, 'New white man, new Mission.' All of them exclaimed with a smiling countenance, 'Thank God!' This little occurrence opened my mind to perceive the readiness of these native children in receiving those who are sent to instruct them."

Mr. Smith was much gratified with the appearance of solemnity which an African Sabbath day presented, wherever the influence of Christianity was acknowledged. The views of a stranger about what he sees and hears in a distant land, where there must be so much that is novel to us, are always interesting; for to hear or read them is the nearest thing to our visiting the objects described ourselves,—as his first impressions—the usual source of pleasurable emotions to travellers, would probably under similar circumstances, be ours. The interest is much enhanced when the place visited is one about which we have read or heard much that we desire to have authenticated by the testimony of an eye-witness. On the subject adverted to, Mr. Smith says:

"December 10, 1837: Lord's Day—The people assembled at the Church for prayer, just after the morning dawn; which I find is their daily practice. Of the congregation it may be said, all were attentive, and their eyes fixed upon their minister, as if ready to catch the words as they fell from his lips. They also join heartily in the service, repeating the responses and the amen with great earnestness. I think the natives in general appear kind and courteous, and very anxious to receive the word of life. I was particularly struck with their adherence to the Divine command to keep holy the Lord's day. All ceased from the employments of the week: and as many as came up to the house of prayer, were clad in garments beautifully clean and white; and after service, none were seen walking about the streets, but each went home. Such an observance I did not expect to find in Africa. It leads me to ask the question, To what can this be attributed, but to the unwearied exertions of those Missionaries who have gone before, who, in the strength of the Lord, laboured beneath this burning sun; some to break up the fallow ground, and others to sow the seed?"

Yet we must not suppose that the enemy of souls allows his people to pay such homage to the Lord of Hosts that they offer no interruption to the devotional character of the day, so precious to the lovers of sacred rest—it is truly painful to be compelled to add that the European residents of the Colony alone would have sufficed to prevent a state of things so inconsistent with their ordinary godless deportment: and it would have been strange if in so mixed a population as that of Sierra Leone, they did not find imitators in profanity and self-destruction among their sable brethren around them. Mr. Stedman was soon taught that his difficulties in the work to which he had devoted himself, would not arise exclusively from the evil practices of African Heathens: the guilty conduct of English Christians mingled itself with the most formidable of his hindrances. The following passage appears in his journal:

"Dec. 21, 1837: Lord's Day. On my way to Wellington, I saw

a number of people sitting upon a raised piece of ground. On coming up to them, I observed that they were counting money. I asked why they were thus met together. Upon receiving no answer from them, I immediately took the Tract No. 14, 'On the Lord's Day,' which I providentially had in my pocket; and after reading to them a short time from it, and explaining as I proceeded, one of them said, 'There is a sick man at the other end of the village, and we are collecting money to purchase rum and other things for the following day.'— Returning from Wellington to Kissey on the evening of the same day, I saw a number of people, principally Mahommedans, killing an ox. I expostulated with them as to such practices on the Lord's Day; when one, who understood English better than the rest, advanced toward me, and asked, 'Why do you say any thing to us about what we do, when your country-people kill and sell beef on the Sunday morning?—I have been in England,' he continued, 'and have seen your people no keep the Sabbath better than we do. Why you not let us alone?' Another said, 'If we no meat to eat, we no pray.' The whole party, being about twenty in number, expressed their indignation in the highest possible language, because I interfered with them. What can Englishmen say, when they give even the Heathen occasion to blaspheme the Name of God, and shut the mouths of His servants."

Death secured one victim this year,—Mrs. Schön, wife of the Rev. J. F. Schön, and daughter of the late Rev. G. R. Nyländer: her union with Mr. Schön in May, 1835, has been mentioned. She was, subsequent to her first confinement, afflicted with occasional mental aberration, but when in health she cheerfully and zealously engaged in her allotted portion of missionary work. Her bereaved husband relates the circumstances of his untimely loss, as follows:

"The complaint under which my departed wife labored, after her first confinement, appeared to be entirely removed, after we had resided for some time at Hastings; and often did I sincerely thank God for the change of station, though we were put to much inconvenience in other respects. I recollect but two severe attacks of the disorder; but the last of them was exceedingly trying: I was obliged to send my child to Mrs. Jones, at Freetown, to be taken care of; but was soon convinced that I had taken a wrong step, and that it had a bad effect on the mother, and therefore sent for the child again in two days. When the child was in the house, she soon recovered; and from that time, August 1837, to the day she left this world, I never perceived another symptom of aberration of mind; which was a cause of much thankfulness;—her sufferings, however, were not over: they were only of another kind. She spoke often with me on the

state of her soul, and derived much consolation from reading the word of God, and from prayer. Her chief grief was, that she had been so unprofitable a servant, in the situation in which she had been placed,—that she ought to have been much more zealous and devoted to the work; and very often I saw her dissolved in tears, through reflections of this kind. She had nothing to boast of, nothing to glory in, as of her own. If ever I saw a soul under a deep sense of sin, it was hers: and yet there was nothing of a desponding nature; she could rely on the merits of Jesus alone, for the salvation of her soul; and realize, in her own experience, the blessedness of those, whose sins are forgiven, and whose iniquities are pardoned. A fortnight before her confinement, on coming home from Freetown, I found her very ill; and the first word she said to me was, 'Are you going away from me again?' I replied, 'No, I shall not leave you again, seeing you are so unwell.' She could not express in words, how glad she was when I told her I could stay. She was continually in pain to the last moment of her life; but resigned to the will of God, and patient. On the 5th of November, I sent a messenger, about one o'clock in the morning; at seven, I sent another, and about six o'clock in the evening I had the pleasure of seeing the doctor arrive. He expressed fears, seeing her so much reduced. At eleven o'clock she gave birth to a fine little boy. When I saw her, she blessed the Lord for His help, and called on me to be thankful; she then complained of faintness and fatigue. I left her, and spoke to the doctor; who told me, that he had great fear that she was very weak, and not likely to live. We returned together to her, when she told me she was going to die. I engaged in prayer: she held my hands, and joined heartily in it, fully aware that her end was coming. After prayer, I said to her: Jesus said to Martha, 'I am the Resurrection and the Life'—quoting the whole passage; and then asked her, Believest thou this? . . . I would ask you, My dear, believest thou that Jesus is the Resurrection and the Life;' 'Yes,' she replied, 'I believe it,'—These were her last words, with the exception of once asking for the doctor: and at two o'clock she ended her short life of twenty-one years and eleven months; and entered her Father's house, for which she anxiously longed."

His afflictions did not end here. A few days after, his faith and patience were put to a further test. Yet comfort arose to him out of the circumstances of his high vocation. He writes:

"Only a week after this I was called upon to witness a similar scene. In the middle of the night, I was called up by the nurse of my babe, to see him, and to my great surprise, I found him in convulsions. His tender age gave me no hope of his recovering, I sent for the doctor; and in the mean time applied those remedies

which I thought proper, but to no effect. None of my brethren being near me, and it being the Lord's day, I baptized the dear little babe myself, by the name of Frederick Nyländer, in the presence of some native Christians, who joined in prayer with me, and shed many a tear, truly sympathizing with me.

" Indeed, I ought to mention to you, that the people of Hastings, and particularly the Members of our Church, have endeared themselves very much to me, by the sympathy which they have always evinced. They made all things ready for the funeral, in a decent and becoming manner; and when I inquired after the expense, I was told that they had agreed not to take any thing of me; and only on my pressing them would they accept payment for those things for which they had to lay out money themselves. Their simple and affectionate way of speaking to me has proved often a great consolation to my heart. A man told me: 'Master, plenty time I want say one word to you; but no can open my mouth: my heart always tell me, he know better, and me can tell him nothing. Master, the time trouble catch me, me go to you; you speak to us of Jesus and of the Resurrection, and that can make our hearts glad. Master, this no can comfort you? your wife no lost, your child no lost: they that believe in Jesus never die.'—How comforting, to hear one, who was but a few years before an Idolater, speak of the consolations which the Gospel affords."

The mission presented but little variety of feature during the year 1838. The only changes in its external circumstances, that need be anticipated here, as interfering with the efficiency of the work to be recorded, were the death of Mrs. Graf, wife of the Rev. J. A. Graf, on the 13th of March, to which melancholy event we shall presently further advert, and the return home of Mr. W. Croley, catechist, on the 6th of May:

The reoccupation of Waterloo and Kent, at the close of the last year, was a matter of deep congratulation to all the friends of the Mission, and the anxiety which the inhabitants of these villages shewed for Christian instruction, greatly enhanced the pleasure with which the event was contemplated by the Missionaries. Mr. W. Young, appointed catechist of Waterloo, found himself absolutely overwhelmed by the eagerness of the people there, to obtain for themselves and their children, the books and tracts, which he had brought with him for distribution. One or two extracts from his journal, will illustrate this very interesting fact:

" Jan. 2. 1838. Saw two persons reading a book under the piazza of my house. I just dropped over the side of it a number of 'The Children's Friend.' This gained the attention of a few women in the market-place, who came running to the spot. The other people in the

market soon left their baskets and goods, and came running, earnestly begging for books. This created a great noise; and in a few minutes, men, women, and children were seen running to the spot from every direction. The sight was extraordinary. I was moved to see nearly one hundred of my fellow-sinners stretching out their hands, apparently as desirous for these little books and tracts as for their necessary food. I was totally at a loss how to distribute the books; as it was useless to throw them to the people, for in the struggle who should get them, they both destroyed the books and hurt one another. I begged them to be quiet, and then addressed them from the piazza. I went down and took my stand under a plantain-tree, and endeavoured to give the books to those who could read; but the shouting increased more and more, and the people trod one upon another. I was obliged to put up my books and tracts as well as I could, and endeavoured to still the people. The burden of the people's cry was, 'Master, my pickaninny (child), my pickaninny can read! God bless Master! thank God for Master!' May the precious seed thus sown be followed by the Divine blessing to these benighted sons and daughters of Africa! —A man brought me, as a present, this evening, two roots of cassada and five cocoa-leaves. He said: 'My heart love you too much, Master. Ah! you no sabby how much me love you.'"

The village of Kent, it will be remembered, had been long occupied by the Society. It was made a missionary station in the year 1819, and was abandoned on the suspension of the Sea District at the end of 1828. Its reoccupation took place, as we have mentioned, at the close of the year 1837, by the appointment thereto of the Rev. J. F. Schön as minister, and Mr. W. Croley as catechist; Mr. Schön having previously paid this village a visit of inspection in June, 1835, and found the people most anxious for the revival of the Society's operations amongst them. One or two extracts from Mr. Schön's journal will reintroduce this station to the notice of the reader.

"Jan. 2, 1833.—I solemnized ten marriages this morning. It was a day of great joy to the people of the town. When I returned from Church, I asked the constable why the flag was hoisted, it being neither Lord's-day nor holiday. He replied, 'It is to honour you, Sir, and the people who get married: such day we no see long time.'"

Previous to the reoccupation of this station by the missionaries, they had been in the habit of receiving communications from the professing Christians here, somewhat similar to those which reached the Apostle Paul in reference to the church of Corinth. The analogy between the two cases will occur to the reader on the perusal of the following statement of Mr. Schön, continued in his account of his former visit to this place.

"To my regret, I soon observed that there were parties and divisions, as they had stated in their letters. I considered it best, however, not to speak to them on differences of opinion, but only on the necessity of repentance toward God, and faith in His dear Son Jesus Christ."

Mr. Schön, besides ordinary duties of his ministry, was now occupied on a translation of the Scriptures into the Sherbro language: on the 23rd of February he announced the completion of the first chapter of St. John's gospel. He expressed himself as quite delighted with his task, and longing to be able to devote more time to it. He and Mr. Croley sometimes visited the neighbouring Banana islands and other places in the locality of Kent, for the purpose of baptizing infants, and seeking opportunities of awakening an interest for christian instruction. They were generally well received, and intreated to repeat their visits.

Some unhappy divisions had got among the members of Gibraltar congregation at the latter part of the year 1837, principally about the chapel itself; which had the effect of throwing matters there into much disorder, and scattering the congregation. Mr. Kissling, however, by remonstrances, addressed especially to the communicants, succeeded to a great degree in the restoration of harmony. He mentions an impressive incident—the baptism of several members of one family on the same occasion. We shall quote it from his journal.

"Jan. 28.—I baptized this day after the second lesson of the morning service, four children of one family; the peculiar circumstances of this family beautifully illustrate the truth of two passages of the sacred Scriptures; viz. Heb. iv. 12. 'The word of God is quick and powerful, and sharper than any two-edged-sword;' and Rom. v. 20. 'Where sin abounded, grace did much more abound.' Both ———, and also ———, now his wife, were living for a length of time in open violation of the commandments of God; but about eighteen months ago, the man used to come occasionally under the sound of the gospel; the truth came home to his heart; and he came in great distress to learn what he must do to be saved. The woman with whom he was living soon followed his example. By my advice, marriage was solemnized between them soon after: they continued eagerly to embrace the means of instruction, and were both baptized by the Rev. J. U. Graf, on August 3, 1837: and this day they dedicated their whole family, by the same holy ordinances, unto the Lord their God, whom they now serve in simplicity of heart. It was a most pleasing sight; a girl of eight years, another of four, a boy of two, and a little infant of one year, were brought into the congregation of Christ's church. Profound silence prevailed while the service was performed; and almost every countenance showed that the case had deeply affected their minds. May it lead others who live in sin to do the same."

Gibraltar chapel, which was only a wooden building, became at this period so crowded with the numbers who attended its services, that many were obliged to turn from its doors; having vainly sought admittance. This pleasing evidence of improvement was at the same time most distressing to its faithful minister, who also complained of the intense heat of the building, so densely filled with people, while numbers of persons, including many new faces, were every Sunday collected round the building outside, unable to gain admission.

"The Mahommedans in our neighbourhood," he says, "raise one mosque after another, twice, and three times the size of our chapel, and call from morning to night upon the liberated Africans to join in their delusive services; while those who come to us of their own accord to hear the gospel of Jesus Christ, and to worship God in spirit and in truth, cannot find room." Under these painful circumstances the idea of erecting a larger place of worship occurred to him, and on naming it to the Rev. D. F. Morgan, the Colonial chaplain, that gentleman immediately subscribed £3 toward a new chapel; the Governor, the Chief Justice, and the Hon. H. W. Macaulay gave £5 each. Many of the European residents also contributed, so that Mr. Kissling had soon in his hands upwards of £40, and expected to be able to raise that sum to £70 by subscriptions in the Colony within a few days, when he said he should look for further aid from home. Mrs. Kissling was in the habit of meeting the female communicants, to the number of from 30 to 40, once a week, to read and converse on one of the gospels.

At Kissey the work of the Lord continued to progress; an extract from the journal of the Rev. C. F. Schlenker, minister, will substantiate this statement.

"Feb. 8, 1838.—It is very encouraging to see the great attendance on the Lord's day here at Kissey,—there are often more than 1200 present in the morning. I often wish that our friends in England or Germany could see such a congregation in Africa, as I am sure that they would see much more than they would expect. The congregation sing the hymns pretty well, especially the children, who are instructed in singing in school; and as I usually select such hymns as are more or less known to the whole congregation, they join with all their hearts; all are decently dressed: and if their faces were not black, one would think he was in a village in Germany."

Equally satisfactory were the accounts this year from Regent, where a missionary house was in course of erection; and, towards which, Mr. Weeks informs us, his people contributed their services in the most praiseworthy manner. He says:

"The communicants and candidates of Regent have rendered me very great assistance, in point of labour for the Society's new house. They brought up 700 bushels of lime from Freetown, and 1900 bush-

els of sand from the beach, free of any expense. The distance of Regent from either place is six miles. The day-school is going on very satisfactorily. The children are making considerable progress in the various branches of their instruction. Every year convinces me more and more of the desirableness of separating the infant from the day-school; but we must wait with patience, until we shall be accommodated with a school-room for that purpose."

The anxiety of parents for the education of their children is pleasingly exemplified in the entreaties of a poor woman in behalf of her son, who had been dismissed from the school at Regent for misconduct. The account is from the journal of Mr. J. Smith, who must have derived much encouragement from the occurrence happening to him, as it did, soon after his arrival in the Colony: he writes :—

"Jan. 8, 1838. I had many applicants again this morning; among whom was a woman who begged very earnestly that I would take her child into the school: but, by inquiry and reference to the school-list, I found that he had been dismissed by my predecessor; and hearing, also, that if any child be dismissed for ill-conduct, he could not be re-admitted without paying 1s. 1d., I refused to take him unless she paid the fine. To which she said: 'Me a poor woman, Massa; me no get money to pay.' I said, 'No, I cannot take him back, unless you pay the money;' yet I felt for her, especially when she said, 'He no daddy; he no money to buy him shirt; he but one, Massa.' I told her that I should be glad to put his name in the book, but that she must do as I had told her. To which she answered, in a piteous manner, 'Well, Massa, me go try this week; me work hard, me try to get the money; then, Massa, you make his name live in the book?' I said, 'Yes;' for which she seemed very thankful.—I thought this woman valued the instructions given in our school, and that she was sensible that it would be for his future as well as his present good. I admitted him the next week, but without the money, because I could not ascertain the true reason why he was dismissed."

The Rev. F. Bültmann, writing from Bathurst, bears satisfactory testimony to the state of that part of the Missionary field allotted to him, including Bathurst and Charlotte—

"It affords me," he says, "pleasure and great satisfaction to be able to state, that there is a continual increase in my congregation, both at Bathurst and Charlotte, and that, with very few exceptions, the communicants of both places have conducted themselves consistently with their profession. Though the increase of Sunday scholars and of candidates for baptism is pleasing, yet that of the general attendance at public worship is still more gratifying."

The reports from Hastings were not of the same promising character. The Rev. J. W. Graf, appointed to minister there, found that much

uphill work lay before him, and repeated attacks of illness at first greatly interfered with his ministerial duties. The church was most numerously attended, but of the schools little could be said, only fifty of the scholars could read the Scriptures; one hundred were learning the alphabet. An attachment to heathen customs, even among those professing a knowledge of the gospel, naturally proved disheartening to their minister. This will appear in an extract from his journal:—

"Jan. 20, 1838. This evening I walked out to visit and examine into the state of the people. I began at one end of a street, and visited seven or eight houses in succession; I cannot say that I was much gratified with the people. Most of them were as ignorant as possible of the Christian religion; only one appeared to be desirous to know the things that concerned his everlasting peace. About seven o'clock, P. M. I was much startled at hearing a sudden outcry of deep distress in the street; I was informed that it was some females mourning for an individual who had just died. I was much struck by the manner in which their grief was expressed; and was instantly led to compare it to the grief of the Egyptians, as related by Moses. They instantly, at the death of the individual, ran out of the house, shrieking in the wildest manner; at the same time running up and down the street, and being also joined by their neighbours and friends. I endeavoured to speak to them, but their grief was so wild and ungovernable, that I was unable to get them to listen to me. Whenever another friend joined them from a distance, they began anew their grief. Thus they continued the whole of the night, until next morning, when the corpse was interred. I was exceedingly sorry afterward, to learn that the principal persons were candidates for baptism, inasmuch as it shows that they still have a love for their heathen customs; but, doubtless, it is very difficult for them to forget the customs of their fathers."

In the death of Mrs. Graf, the Mission lost a faithful and devoted servant. The melancholy event, with its circumstances, is thus recorded by her fellow-voyager, Mrs. Kissling, in a letter, dated March 26, 1838.—

"Our beloved sister in Christ, Mrs. Graf, fell asleep in Jesus on the 13th of this month, and the following day her remains were deposited in Kissey churchyard, where rest the bodies of many faithful labourers, who have laid down their lives in this part of our heavenly Father's vineyard. It will, I am sure, be interesting to you, to know some particulars concerning our beloved sister. Since their residence at Hastings, her health had appeared to suffer much; but we all hoped that it might, in some measure, arise from the peculiarity of her situation, and that in short time she would feel better; but our ways are not as God's ways. About three weeks previously to her illness, we had asked her to Fourah bay, where she came with her now bereaved husband, for nearly a-week. During her stay with us, she

appeared much better, and continued so for a few days; but, after that time, unfavourable symptoms reappeared, and the evening before the last prayer-meeting, when Mr. Kissling arrived at Hastings, he saw appearances of fever, which, however, appeared to have subsided the following morning; but in the evening of that day they returned more decidedly, and from that time there could be no doubt as to the nature of our dear sister's disease. The great distance from Freetown precluded the possibility of Dr. Ferguson seeing her at Hastings; and he urged her being brought to Freetown. As soon as we knew this, we offered our house, which Mr. Graf accepted: and, after some considerable delay about the boats, she arrived on Lord's day morning, about 11 o'clock, in a most exhausted and enfeebled state; the doctor arrived soon after, and said that Mrs. Graf was very ill. Her mind wandered, this and other unfavourable symptoms increased toward evening, but the following day our hopes were again brightened; she was more collected, and in the evening about five o'clock, the doctor said that the fever was gone, and that, if her strength would hold out, she would do. An hour had scarcely elapsed before the other unfavourable symptoms appeared, premature confinement, and from nine o'clock her already much weakened frame gradually sunk, until ten o'clock the following morning, when she left this world of sorrow and sin, and joined, I doubt not, the company which no man can number, who are around the throne. We sorrow, but not as those without hope; our beloved sister has left behind her a living testimony as to her faith and trust in Him, by whom alone we can be happy in time and in eternity."

We cannot better pourtray the character of this excellent woman's mind, than by describing her own expression of the feelings with which, at the commencement of the year 1838, she contemplated the career on which she had entered, and thought upon the past and the future. In her journal she says:

"Jan. 1. That goodness and mercy have followed me all the days of my pilgrimage, ought to be engraven on this heart, with feelings never to be effaced. At the commencement of this year, I find myself brought, by a gracious God and Father in Christ, to Africa's coast—a land where gross darkness, sins described in Romans i. direful sickness, and sudden death, prevail. Still, I feel it my great privilege, yea, my cause of rejoicing, to leave my native land and friends of my youth, for His sake, who for mine became poor, that I, through His poverty, might be made rich. When I think of all the Lord's forbearance and long-suffering toward me, under momentary provocations, I am constrained to say—

> Lord, who's a pardoning God like Thee?
> Or who has grace so rich, so free?"

CHAPTER XII.

INCREASE OF THE POPULATION—NEW CHURCHES—NATIVE TEACHERS—SCHOOLS—ARRIVALS—DEATHS.—DEATHBEDS OF NATIVES.

No accession of Missionaries was made to the West Africa Mission in the course of the year 1839, while by death and departures, the losses amounted to six. The case of death, was that of Mrs. Weeks, wife of the Rev. J. W. Weeks, on the 10th of January, after fifteen years faithful service in Africa. The Rev. James F. Schön, and the Rev. Christian F. Schlenker, left the Colony on a visit home, on the 17th of March, the Rev. Frederick Bülman embarked the following month with the same object, and ill health compelled Mr. and Mrs. Warburton to return to Europe on the 21st of May.

The death of Mrs. Weeks was a severe blow to the Mission. Mr. Warburton calls her 'its eldest and one of its most valuable and most useful members,' and Mr. Kissling raises a monument to her worth, in the following passage of his journal, which far transcends all architectural display:

"Jan. 11, 1839. I went to Regent early this morning, to convey to the place appointed for all living, the remains of our departed friend, Mrs. Weeks. The sorrow manifested by hundreds of natives, who were present on the occasion from Regent and the surrounding villages, convinced us of their love and affection, and evidently showed that she had not laboured in vain among them; but her testimony is on high, where her happy and emancipated spirit is praising, in loud and exalted strains, her God and Saviour. While we do and must deplore the loss of one so long attached to the Missionary work, we would thank God for having spared her among the benighted children of Africa for so many years. She embarked in this work toward the close of the year 1823, and was permitted, almost to the last, to be

actively engaged in the blessed cause, to which she had, for fifteen years, devoted herself. Her work is now done: and we may say of her, 'Blessed are the dead that die in the Lord, for they rest from their labour, and their works do follow them.'"

Mr. Smith who had experienced much kindness at the hands of Mr. and Mrs. Weeks, thus speaks of the funeral:

"It was a day of no common occurrence to me, neither could I bear many such in Africa. The natives held Mrs. Weeks in veneration. It is their practice, when any person whom they respect dies, for a large number of them to attend the funeral; and on this occasion there was a vast number present, they having come from Hastings, Charlotte, Bathurst, Gloucester, and Freetown. The greater part of them, especially the female communicants of Regent and Gloucester, showed by their actions, more than they could express with their lips, their firm attachment to their departed friend."

The missionaries were at this time particularly embarrassed, by the vast additions which had been made to the population of the Colony. During the preceding three years, not fewer than 13,000 recaptured slaves had been registered at Sierra Leone, 'and this,' wrote Mr. Kissling, 'does not include the hundreds, nay, thousands who have been emancipated, but were registered in the West Indies, nor the negroes, upwards of 200, who were brought here a few weeks ago, from the British island of Bahama, and are now as free as any of their liberated brethren.' 'Such an increase of our population,' he adds, 'has, of course a retrograding influence on the state of civilization, and the spread of gospel truth in the Colony.'

Gibraltar Chapel, of which we have seen Mr. Kissling complaining, as insufficient for the accommodation of the multiplying Sabbath worshippers who frequented it, was blown down by a hurricane, very soon after he announced his intention of endeavoring to erect a more commodious building; this startling event was attended with circumstances of a strikingly providential character, which we trust were blessed to the hearts and consciences of many members of the congregation, and of the West Africa Church at large. It is thus related by Mr. Kissling:

"The overthrow of the Society's Chapel at Gibraltar Town, Freetown, caused no small alarm. The hurricane came on so suddenly, that the children had no time to get out: it shifted from one quarter to another, and brought the building level with the ground while nearly 100 children were within it. There was a number of new strong benches in the Chapel, and the children, being thrown on the floor, were by this means preserved from being crushed; the posts and beams resting on the benches, and the children being underneath. What a gracious providence that not one was killed!—not one even

seriously wounded; In the midst of judgment, God remembers mercy!"

The overthrow of the old Chapel under such solemn circumstances, no doubt facilitated the work of raising contributions for the erection of a new one; of course the chief part of the expense ultimately devolved on the Society. Very early in the new year now under review, the new Church was commenced, as we hear from a letter written by Mr. Kissling, on the 25th of March 1839, in which he says:

"On the second of January the foundation-stone of the Mission Church was laid. Almost all the members of the Mission were present, it being the day of our monthly prayer-meeting at Freetown. We first sang a psalm, and then offered up some appropriate collects from the Prayer-Book, imploring the Lord's protection in raising the building, and the manifestation of His power and grace on the souls of those who should worship therein. After this, his Excellency, Governor Doherty, performed the customary ceremony, which was followed by singing another psalm, adapted for the occasion. There was no show or display whatever. His Excellency returned with us to the house of Mr. Beal, and spent about half an hour in kind and useful conversation."

'This is now,' wrote Mr. Warburton, 'the third new Church that has lately been begun at the expense of the Church Missionary Society.'

While adverting to Mr. Kissling and his Church, we cannot resist introducing the case of an aged Christian under circumstances calculated to awaken gratitude to God for having sent the gospel to Africa: it is from one of Mr. Kissling's communications during this year:

"A Christian friend requested me to call upon a man who had, for a long time, been lingering on a bed of sickness. He is an old resident of this Colony, and now suffers excruciating pains from a complaint of which he can hardly expect to be cured. Finding that he spoke the English language very well, I observed that his present sufferings suggested three things to my mind: 1. That our Lord and Saviour endured much more, when he offered himself as a sacrifice for our sins; 2. That our afflictions on earth were infinitely less than we had deserved; and, 3. That if their object were obtained, viz. the sanctification of our souls, the promised rest in heaven would taste sweeter than if we had not suffered them at all. Here his eyes brightened: he raised his furrowed countenance, and said. 'Sir, I believe that God is love: that, in great compassion to our souls, He drew the plan of salvation, and sent His Son into the world in the fulness of time. I believe that Jesus Christ is God: that he became man, and suffered an ignominious death on the cross, to atone for our

numerous sins. I believe that this book is the Word of God, not only because it speaks of Him, but because it is the very word which proceedeth from His mouth, and is the power of salvation unto every one that believeth. And now I look and long for the coming of the Saviour, to loose my soul from this body of clay, and take it to Himself. Still, I desire to wait with patience the hour which He sees fit.' He now lifted up his hands, and ejaculated, 'Lord! I am ready to depart.' The power, clearness, and ease, with which he made this confession, quite astonished me. I thought, Here I have to learn, instead of teaching. How little of the heavenly-mindedness of this poor but happy man do I possess. He lives in a solitary place, almost neglected and forgotten by man, subsisting on the charity of a few friends, lying on a bed of straw, his blessed Bible at his side, and the peace of God in his heart."

The Gibraltar school-house, also a small inconvenient building, shared the fate of the Chapel: this it appears proved a triumph to the enemies of scriptural instruction. 'Now' they exclaimed, 'we see who is right: God has decided the matter.' Mr. Beal's reply to this was, that sometimes it pleased God to bring good out of what was apparently evil; and He for whom this testimony was borne, shortly confirmed it, for whereas previous to the hurricane there were but 150 children on Mr. Beal's books, owing to the smallness of the school-house, that number was increased on the new school-house being completed to 450.

A new Church was also begun at Hastings. The Rev. J. U. Graf, who had been much afflicted with illness, during the latter part of the preceding year, and in consequence obliged to be absent from his station, gives the following account of the commencement of this good work.

"I had the pleasure to lay the foundation-stone of a new place of worship for the Church Missionary Society, in which Divine Service and a school is to be kept. A great number of people had met on the spot, with marked interest. The children marched out of their school in order, and placed themselves around the foundation; then followed the infants, singing one of their little Hymns; and, after the corner-stone had been laid, a Hymn was sung by all. After all, both people and children, had heartily joined in this Hymn, a collection was made, to which the school-children were not the last in contributing; for their collection, which was made separately, amounted to almost half of that of the adults."

Mr. Graf feeling the inadequacy of mere European exertion to meet the necessity of a domestic superintendance of the people committed to his care; and without which he knew the duties of a Christian

pastor could not be conscientiously fulfilled, either in Europe or in Africa, adopted the plan of appointing district visitors, from among the members of his congregation, upon whose discretion he could rely. He thus describes his mode of proceeding on the occasion:

"Having felt long ago, the necessity of some means for rendering the labours of Europeans more extended, and at the same time more energetic, in this populous place, where one or two Europeans are utterly unable to visit all the houses of the natives, I began this year with the appointment of thirteen men and four women, chosen from the most consistent members of the Church, as District Visitors, to whom separate districts of St. Thomas's Parish were assigned, for the purpose of inducing their respective inhabitants, by frequent visits, and by such means as they might find best suited to their countrymen, to avail themselves of the public means of grace. From time to time I meet these visitors, when they give me some account of what they have done, and of the success or disappointments with which they have met. Time will show the expediency or inexpediency of this plan; but I am happy to say, that, during the past quarter, it has proved greatly beneficial in bringing many under the sound of the Gospel who hitherto wanted to be stirred up, rather than persuaded to it by argument."

"January 16, 1839. I met the District Visitors for the first time, and gathered from them a good deal of information. The following are some of their remarks: 1. The people generally promise to come to Church by and bye—not unlike Felix of old. 2. Some promised to attend on the means of grace with the opening of the new Church; to which the Visitors replied, that it might then be too late for them. 3. Others wanted some time to make up their minds whether they should go to Church or not. 4. One man said that he was far too old now: it was not worth while for him to begin to go to Church now. 5. Some said that they had often made up their minds to go to Church, but Satan had always prevented them from going. 6. A notorious drunkard said it was of no use for him to go to Church, because nobody gave him any thing to drink there. 7. One man, a superstitious idolater, related that he had, one Lord's day, been on his way to Church; but having met the favourite snake which he is accustomed to worship and to call to his house by charms, he had taken it as a bad omen, and returned home. 8. A man was asked why he had not his child baptized; and answered, because he had heard that children who were baptized died sooner than others. I was highly pleased with the seasonable and just answers which the Visitors had given to those whom they had visited."

From the success of this plan it was fully proved, if proof was necessary, that native Christians had the requisite ability to be made

useful to their countrymen whenever the time arrived that their judgments were sufficiently matured, and their Christian character established; so that they could be placed without danger in the responsible position of witnesses for the truth and holiness of God in the midst of heathenish superstition and licentiousness. That such a consummation was, in the good providence of God, to be arrived at, was evident, from the proofs of solid judgment and sincere piety exhibited by some of the native teachers, who were found truly valuable helps. There were now twenty students in the Christian Institution, nearly half of whom consisted, it was said, of young men of steady conduct, and there was every prospect of preparing useful and devoted native assistants for the mission. No circumstance connected with this Mission, we conceive, is so promising as the successful employment of natives in carrying out its Christian objects. Mention is made in the communications of the Missionaries during the present year, of the removal by death of two native helpers, which they lament in terms that shew how highly they were appreciated as fellow-workers in the cause. Mr. Weeks reports both cases as follows:

"One of our helpers at Regent had, of late, been greatly afflicted. I visited him several times during his illness. On one occasion, which I shall not soon forget, when I entered his yard unperceived, I found that he was engaged with his class, with his Bible on his knees—weak and feeble and worn-out as he appeared to me—making a few practical remarks. He observed, as I entered at one end of the piazza, 'Thus you see, my brethren, that if we be born again we are new creatures, and every body will know it; not because we are communicants, but because we are true Christians; for all the words that come out of our mouth will be clean; they will be right words. So, also, when we buy or sell any thing, or whatever we do, we shall try to do it in the right way. I know it is not by our own power, but by God's power we shall act so.' I endeavoured to improve this opportunity, by making a few observations on the importance of serving the Lord fully when in health and strength; then sickness and death would prove a blessing. Before I left, he said, 'There are two men of my class who do not meet with us regularly. I fear very much that they are getting careless. I wish you would speak to them; I think they would then attend better.' A few days before his death, when I saw him for the last time, he could scarcely sit up. When I entered his room, he said, 'O master, I did not think I should ever see you again in this world: three days since, I thought I was going to my Father in Heaven; I now think it will not be very long before my Blessed Saviour, Jesus Christ, will take me away from this very wicked world. I was glad too much when I saw your new house getting on so fast. I said, Our Master will soon be with us altogether: but now I think when you

come from Glo'ster to live in that house, I shall not be here. Well, all my trust is upon Jesus Christ.' I commended him in prayer to the protection and blessing of God. He has been a useful helper to the Church for upward of thirteen years; and I now find it a difficult matter to supply his place.

"Another of our helpers has been removed from us by death, after only a few days illness, leaving a wife and a large family. He has faithfully discharged his duties towards those over whom he was requested to watch, for the last fourteen years. We are again placed in difficulty as to supplying his place. The duty of a helper is to watch with care over twenty-five or thirty communicants; to report any irregularity in their conduct; to meet them once a week for social prayer; to converse on religious subjects; to relate what they remember of the Sermons of the preceding Lord's Day; inform the Missionary if any one is taken ill; and to visit their country people, and invite them to come to Church. Many of those persons who are now candidates for Christian baptism were first stirred up by this helper, who, I doubt not, is now in glory. Such men are indeed valuable auxiliaries to Missionary labourers."

In addition to what has been said above of the public usefulness of these assistants, it is gratifying to know that they did not neglect to shew piety at home. A circumstance mentioned by Mr. Weeks in a subsequent part of his journal, will prove this. He says:

"Two youths came to me this morning; one Colony-born, the other a liberated African: both of them were formerly my scholars. The Colony-born youth is a son of one of the helpers, who died a few weeks since. I doubt not that he has been the child of many earnest prayers; and now that his father no longer lives to advise, warn, and reprove him, I trust his prayers will be answered. He said, 'I have sinned much, very much, against God; have refused to listen to all the kind entreaties of my dear father; and now I am afraid I shall die and perish in my sins. I felt my dear father's death very much: he was removed from us very unexpectedly: so that trouble of body and mind have come upon me both together, and I know not what to do, nor where to go. My friends, seeing me in such great trouble, said to me, 'You should go and join God's people, and serve God, and beg of the Lord Jesus Christ to forgive you all your sins, and then you will get ease from this trouble.' I think they are right; and therefore come to you to learn to love and serve God.' "

Contrast with this, the following instance of parental neglect and its consequences, as proving that the want of home discipline and example cannot be compensated for by any amount of instruction, public

or private, out of doors. We quote from the journal of Mr. H. P. Stedman, catechist to the Rev. C. F. Schlenker, at Kissey:

"Being out visiting the people, I found one girl who was educated in the Society's school, but having grown up, discontinued to attend; and being under the care of parents, who were, as far as I could learn, idolaters, the girl was allowed to do as she pleased; and having no one to teach her to carry out those instructions at home, which she had impressed on her while in school, she became as insensible to the duty which she owed to her God as her parents, who never had the like opportunities. The Bible, which was purchased during her stay in school, was laid by, and its commands and precepts almost forgotten; so much so, that, upon questioning her, it was with difficulty that I could obtain the most simple answers. Here is an instance of a favourite expression of the natives—'If the father and mother belong for do bad, their children must do the same.' These things are painful to every sincere labourer of the Lord; for once he had hoped that the early seed would spring up, and bear fruit in riper years. But though this is one instance of this kind, yet I do hope that there are many of a counter kind."

The native visitors or Scripture readers, as they may be called, soon found it profitable to assemble at stated times, and in different places, as many of the careless and indifferent, as they could, to consult the word of God, and engage in other spiritual exercises. The Missionaries regarded these meetings with much interest; they were often attended by as many as thirty, who assembled for the sole purpose, as themselves expressed it, of hearing 'God palaver;' and as they were always held in the evening, the Missionaries often sat quietly at the back of the huts where these native enquirers were assembled, to hear what was going on within, when they were delighted with the figurative simplicity of the language with which the Scripture reader pressed home to the hearts of his hearers, the most important truths of the word of God; many awakenings occurred in consequence of those meetings; heathenism was rejected, and numbers expressed themselves desirous to become candidates for baptism. "These meetings," said Mr. Stedman, "I have long been persuaded, form the very ground on which the prosperity of this station (Kissey) exists."

Through the medium of Infant Schools, the good seed was planted in the hearts of children, at least, as soon as the enemy usually begins to sow tares. Mr. Payton, catechist to the Rev. J. U. Graf, gives us a specimen of the work that may be carried on in the tenderest minds—of course such replies as he received from the children to whom he refers, are the result of a system of training almost mechanical, but the mind receives furniture—the use of which will be subsequently discovered.

"The following," says Mr. Payton, "are some of the questions which I asked the children, and the answers which they gave me:

Q. 'My dear children, can you tell me what God is?' A. 'God is a Spirit.'—Q. 'What else is God?' A. 'God is love.'—Q. 'Can you tell me what God is said to be, besides a Spirit and love?' A. 'God is light.'—Q. 'Is God called by any other character in the Bible?' A. 'Yes; God is a rock.'—Q. 'Which of you little boys or girls can tell me how it is that we know that God is love?' One little boy, about seven years old, answered, 'Because he gives me something to eat.'"

The spiritual improvement of the more grown children, was also highly satisfactory. Among them the knowledge of divine things was not unfrequently found to be the savour of life unto life. Another extract from Mr. Payton's journal will confirm this:

"Feb. 15. This day my mind has been very much refreshed, in meeting some of the best-behaved children of our day-school; who, after school, meet three days in the week for the purpose of reading that delightful little work, the 'Young Cottager,' written by Legh Richmond. I entreated these little ones, who were gathered around me, to follow the example of that good little girl about whom they were reading; telling them that the same Almighty Saviour who heard and answered the prayers of that little girl is able and willing to receive the young of his fold now, who come to him under the same impressions and humbling views of themselves, as little Jane did. 'But, my dear children,' I continued, 'I am afraid that you never pray; that you never thank God for the gift of his dear Son, who came into the world to save little children.' One girl, about twelve years old, interrupted me, bursting into tears, 'I do pray, I do pray, sir, in my poor way.' All present appeared to be much affected. I said to the girl, To whom do you pray? 'To the Saviour, sir,' she replied—'And for what do you pray?' I asked her. She replied, 'That the Lord would make me a better girl, and give me a better heart.'—I put many other questions of the same nature to this girl, and the other children. The scene was truly affecting and delightful."

In reference to the schools throughout the Colony in connexion with the Mission, the Society had no reason to feel dissatisfied with what had been done, and it was to them especially that the faithful men who laboured on the spot, and who yet were far from neglecting the direct duty of a Christian Missionary, namely to preach the gospel to all, looked for the ultimate prostration of heathenism, and the general acceptance of the religion of the cross in Africa. On this subject Mr. Kissling says:

"We look to the children of the liberated Africans with much interest and concern. They form the rising generation in Sierra Leone. It is therefore of the utmost importance to acquaint them early with

the blessed truths of the Gospel, and to instil into their minds the principles of civilization. They are also more capable of receiving instruction, as they understand and speak the English language much better than their parents. In the year 1836, the number of such children, with a few liberated Africans, under our daily instruction, was 1765 : in the year 1837, they amounted to 2034. Two new schools have since been opened; one at Waterloo, and the other at Kent : and there are now, in 1838, no fewer than 2530 children attending our day-schools."

The Missionaries took care that the value of our incomparable Church Liturgy should be early impressed on the minds of the children, from whom they required that service, so much neglected by those on whom it devolves; viz. engaging in the responses at public worship; and to this end they most properly made it a part of the school business that the children should be prepared for the performance of this duty in a correct and solemn manner. Mr. Warburton, catechist at Bathurst and Charlotte, thus explains his mode of proceeding :—

"After opening school, I caused the whole of the scholars to repeat the responses of the Liturgy in a soft tone of voice, in order to correct a habit of too loudly repeating them in the time of Divine Service. This they did without the aid of a book; and many who joined in them could not read, having learnt them by constant attendance at church. I was struck with the important fact of so much good seed being deposited in the minds of these dear children. What good fruit may we not expect, if the Holy Spirit be pleased to give a vital influence to the doctrine contained in this form of sound words? If conviction of sin be produced in the heart, what a guide to a Throne of Grace, and to acquaintance with God, will it prove!"

The Sunday schools continued to contribute in a most important degree to the general success of the Mission.

"Our Sunday school," writes one of the catechists, "is in a most prosperous condition. I have received ninety-seven adults and apprentices into it during the past quarter, the majority of whom had never been under any Christian instruction previous to their entering the Sunday school. I rejoice to see the proficiency which some of the people make in reading; one poor woman, fifty years of age, whom I received two months ago into the school, knew not a letter of the Alphabet when I first admitted her; but now she can read the Primer well, and will shortly be able to read the New Testament."

"I wish," wrote Mr. Kissling on the same subject, "our friends at home could have a sight of these schools. I am sure it would interest them to see apprentices, both male and female, and husbands and wives of thirty, forty and fifty years of age, form a circle around their

little teacher, perhaps not more than ten or twelve years old, learning the Alphabet, Steps to Reading, and saying Scripture catechisms."

The large distribution of the Scriptures for the last few years in the Colony, was to all those who loved the souls of the poor Africans, a pleasing and promising fact. From April 1831, to May 1838, the total number of Bibles and Testaments distributed was 2860. On this subject Mr. Kissling remarks—

"Most of these Scriptures were purchased, and that chiefly by the Liberated Africans and their children. As soon as they have learnt to put letters together to form syllables, and syllables to form words, they are anxious to get a Bible; and if they attend our places of worship, a prayer-book also. Nor is it from mere curiosity that they desire these valuable volumes. Many, I am sure, use them in private, as well as at church; and when assembled around their family altar, as well as by the side of the sick, and on their visits to their heathenish countrymen. Some time ago, a man came to my house and inquired for a bible with large print. I showed him the small-pica with marginal references. He at once paid down the full price, saying, 'I shall read for hours in it, when I am by myself.' I observed that he should read the word of God to his family also. 'He replied, 'So I do, Sir, at family prayers, when my apprentices attend; but when all is silent in the house, when my people are at rest, and I am in my chamber, then I like to read, and, by the assistance of the Holy Spirit, the word of God becomes like meat and drink to my soul.' Such are the salutary effects attending the reading of the Scriptures in one case. Who can tell what will be produced in others, by the 2860 volumes issued to the people in this Colony during a period of seven years? The fountain of life becomes thus more and more open to the Africans. They have a lamp unto their feet, a light unto their path, to lead them, by Divine grace, to life everlasting."

Mr. Schön was eminently successful at Kent, where he had at first many difficulties to encounter, owing to the arrogance and self-sufficiency of the people among whom he was called to minister; but by a firm and prudent course of proceeding, a great change for the better had been effected at the end of twelve months from his entrance on the work, so that the church became quite inadequate to contain the numbers who flocked to its Sabbath services, and the schools also bore evidence of an increasing interest in Christian instruction. Alluding to early discouragements, Mr. Young the catechist writes:

"These people are exceedingly ignorant and careless. Sometimes I felt ready to close my Bible, and sit down and weep, when I saw so many hearers asleep, others fallen into a spiritual torpor, and the playfulness of the children."

And as an example of the state of mind in which he and Mr.

Schön found the people on beginning their labour, he produces the following case of visiting among the sick—

"In the evening, I went to see a sick woman, 'Do you know God, who loves you, and can help you in your affliction?' 'He live upon top: I never did any thing against him. I never do bad to my neighbour.' 'But you do not know God, nor your own heart; you have no conscience of sin.' 'My heart good,' she said interrupting me, 'I never do bad.' 'But you are hindered very much, through your sickness, from committing many actions for which God might be angry with you; this is a mercy even in your trouble.' 'Me heart, she said, 'never talk so, me never 'member in all my life, to do bad.' 'You are a sinner,' I said. 'Me no savey,' she replied. 'Do you never feel impatient and discontented when your husband or children do not cook your victuals to please you, or do not fetch your water when you want it?' 'Yes,' she replied, 'when me daddy spoil sauce, me make him palaver.' I told her that that made her a sinner in the sight of God; and I was then enabled to lead her mind, step by step, to the knowledge of sin, and to that Saviour of whom she is very ignorant."

Many proofs were afforded of Missionary success at Waterloo, large attendance on the means of grace, increased number of children and adults at Sunday school; and above all the sale of Bibles and Testaments. Perhaps the following incident, from Mr. Peyton's journal, exhibiting the struggles of Satan to regain his supremacy, and the defeats which he suffered at the hands of those who but lately were his most willing agents, may not be refused a place among such indications—

"Oct. 19, 1839. This evening I visited many cottages. At one, at which I called, I found a large number of people assembled, who informed me that they came from Freetown to make country-fashion with their country-people at Waterloo. I spoke quietly to them, begging them to cease from their heathen customs. In a few minutes, the yard adjoining the house was crowded with people. I addressed them at some length on various topics of Religion; and at the same time, told them that it was not right for them to encourage such wicked people to enter Waterloo, to keep me awake, and disturb me at night by the noise of their drums. The majority of the people present exclaimed, 'True, Master, true; and me sorry for it too much; they will spoil our town, and our children will learn the same fashion; sorry too much, Master. But this is a Manager's business;'—meaning, that the power to prohibit such proceedings was lodged in the Civil Authority. One man among them, who appeared to be more courageous than the rest, elevated himself on a bench, and spoke to the people with much energy and warmth of spirit, in the following

terms:—'My countrymen, you don't hear,' (meaning, 'you have heard,') 'what master have said about this country-fashion; and it is fit for us to join together as one man heart' (one man's heart,) 'and not let country-fashion people come to this town from Bumguemma, or from Freetown. Too much people of this sort live here this time. And I tell you for true, it is fit for us to go to Society Church. The Society people do good for us too much this time. They make School for our Children, and Sunday school and evening school for big people. Before that Mr. Young come and sit down in this town, our children run about wild. I thank God for what the Society done for me! I can read Bible;—and who teach me? No King people. I tell you for true, it was the Society people;' signifying, that he had not received his instruction in any of the Government schools.—This short but unaffected address seemed to make a good impression on the minds of the people; and, at my request, they made all the drummers and dancers, with their drums at their backs, march out of Waterloo before them."

We have not been able to refer to the proceedings of the Sierra Leone Auxiliary to the Church Missionary Society from year to year since it recommenced its operations: and now our notice must be brief. The Auxiliary proved now as at the first, a true spiritual thermometer of the state of religious feeling in the Colony: the Rev. J. W. Weeks, writing from Regent on the 20th of July 1839, says:

"With sincere pleasure I remit a larger sum this year than the last, from the Sierra Leone Auxiliary Church Missionary Society; namely, the sum of £73 : 16 : 10."

Mr. Peyton mentions a missionary meeting attended by three hundred and twenty-six individuals, who appeared to take the deepest interest in the intelligence conveyed to them of the progress of the gospel cause in other lands.

The christian negroes were in a position to comprehend the utility of missionary efforts, for they not only could contrast their own religious views and feelings with those which they entertained in times past; but, unfortunately, they had the opportunity of comparing their christian privileges with the senseless and disgusting rites of heathenism celebrated at their very doors; witness the following humiliating picture from the pen of the Rev. J. N. Graf.

"March 6.—I went out this evening to see several sick people; and came at last, in a remote part of the village, to a house where a conspicuous flag made me suspect the inhabitant to be some famous champion of idolatry: in which I was not mistaken. I stopped my horse before the house, and asked some of the people in the yard the signification of that noblest among the few flags of the neighbourhood. They long refused to give me the desired answer; but I at last alighted from

my horse, and, stepping into the yard, asked the owner, in a kind way, to allow me entrance into his house. He appeared rather surprised, and asked me for some money before he would allow me to go into his house. In return, I asked him how much I had ever charged people for coming to my house; which caused laughter, put the man to shame, and I entered the house. Here I saw the end wall significantly painted white and black, and besmeared with blood, which, in the dusk of the evening, gave it by no means a pleasant appearance. Close to this wall, upon a raised ground, was a country mortar, serving as an altar, and quite black from the frequent sprinkling of blood upon it. On this altar there was a plate, carefully covered with a cloth, which the zealous devotee would not on any account allow me to lift up, to see what was in the plate. Asking him, with an air of surprise, as though not a little affected by the secrecy of his manners and the pretended sanctity of the spot, what all these things meant, he told me, with an air of great importance, that this was the place where he was accustomed to sacrifice fowls, &c., to his god, Thunder. 'Indeed!' I replied gravely, 'I wish very much to get a sight of that wonderful being.' In the mean time, I had inadvertently taken hold of a roughly-cut stick of about three feet in length and two inches in diameter, which I had found lying before the altar; when he told me that that was his god Thunder. I at first supposed him not to be in good earnest; but upon my asking the goodly number of bystanders, they all agreed with the worshipper that this was his god. Upon this, I looked more closely at the stick, thinking it might have some shape or other, unobserved before; but it was, however, a mere stick. While thus examining this pretended god, I heard them say that the man fed him from the contents of the plate upon the altar. I therefore reverently took the spoon from the altar, expressing a wish to see whether Thunder would deign to eat at my hands; but as I was in search of Thunder's mouth, and could find none, they all burst into a bold laugh, to the no small annoyance of the priest; to whom I jokingly said, 'I verily believe this your god is but a common stick, cut, with the cutlass, from the neighbouring bush.' The man himself could not help smiling; but still denied what I had said; and, as a proof that his god was not so lightly to be thought of, he asked me whether I had ever heard him rolling along the sky in the rainy season. 'Sure enough,' I said; 'and should be greatly amused if you would induce that stick to thunder now.' He said that he could not do it until the approach of the rainy season, when I should hear him. 'Wonderful!' I exclaimed, 'that your god will neither eat nor speak just now.' 'It is,' he said, 'because in the dry season, the god Thunder is neither hungry nor angry.'—Now I thought it seasonable to

alter my manners and tone of voice; and spoke seriously to this idolater, and to all around, about his stupid ignorance."

Truly emblematical of the insignificance of thunder or any other physical agent, to awaken the soul of man out of its apathy, was the worthless stick which this wretched man worshipped; while irresistibly quick and powerful is the "still small voice" of a compassionate Saviour, penetrating the heart and conscience of those whom He calls to Himself. We have an interesting case illustrative of this unseen, yet powerful influence, which well contrasts with the melancholy exhibition of human debasement presented above. It is from the pen of Mr. Weeks.

"Two persons came to me. One said, 'S. D., who died this week, was my close friend: she stand like my own sister: plenty times we eat out of one dish: all these sixteen years we been friends for true. Ah, Master! when the news reach my ears that S. D. done go (was dead), I stand as if all my bones done break, but now I come to you bound. Do, my master, help me; do tell me what I must do.' I put her into a class which I meet regularly once a week for religious instruction. I met S. D., above referred to, in a class last Monday evening; and on Wednesday morning she was suddenly called from time into eternity. 'In the midst of life we are in death.'"

The Committee of the Church Missionary Society were far from abandoning their intention to introduce, if possible, the gospel into the Timmanee country; and, as they desired that the attempt should be made with every advantage, they engaged the services of Mr. W. C. Thompson in the course of the year 1837, for the translation of the scriptures, and other books in the Timmanee dialect, and the compilation of such works in that language as would facilitate its acquisition by European laborers; and also serve for the instruction of those to whom it was vernacular. At the close of the year 1838, Mr. Thompson reported the result of his labours in translations as follows:—

"The first Eleven Chapters of Genesis, revised and corrected.

"Eight additional hymns, revised and corrected.

"The gospel of St. John, revised, corrected, and transcribed, as far as the end of the fifth chapter.

"Morning and Evening services complete, revised, corrected and transcribed, as far as the Litany—fourth revisal.

"Three hundred new words added to materials for dictionary.

"Four additional hymns composed since last meeting, revised, corrected, and incorporated with the collection containing the literal translation; being, in all, seventeen. These have already been introduced in public worship, both here and at Yongoroo."

A gentleman who had been long resident in the Timmanee country, read several passages from one of these translations to the natives, and was gratified to find that they understood most of the words; and, in

a great measure, the meaning also. Some of them burst out into expressions of wonder, saying, it was "A treih tra bunna;" "a great thing," or rather "these are great things." He was himself transported with joy and gratitude to God on hearing the little hymn, "Come to Jesus," sung for the first time in Timmanee.

An expedition into the Timmanee country was made in the autumn of this year, by the Rev. Messrs. Weeks and Graf, and Messrs. Stedman and Thompson, to gather information on the subject of a missionary settlement there. They met with a friendly reception in most places which they visited.

Mr. Thompson was in the habit of holding Timmanee meetings both at Freetown and in the interior, on Sunday and Wednesday evenings; these meetings were well attended, and so great a desire for books was awakened that it far exceeded the supply.

Before we conclude our notice of the year 1839, we must advert to the death of an individual who, though not for some time connected with the mission, could not but be dear to all its members and supporters; we allude to the sister of the late Mrs. Schön, and daughter of the revered Nyländer, who was now joined in eternity by both his children.

We noticed in its proper place the union of the deceased with the Rev. E. Jones, American Missionary at the Bananas, and it is recorded of her by those who enjoyed her acquaintance, that in the relations of wife and mother she adorned the doctrine of God her Saviour, while her christian solicitude for the spiritual welfare of all around her, and her own meek unobtrusive piety, proved that she was not unmindful of what was to be expected from the wife and daughter of men who had hazarded their lives for the name of the Lord Jesus. Her state, physical and spiritual, a few days preceding her death, is thus described by the Rev. G. A. Kissling:—

"Mrs. Jones is in a deep decline. She and her husband stayed with me for about ten days. She is so weak, as to be unable to walk across the room. But the Christian meekness by which she was always distinguished blends so beautifully with an unshaken affiance in her Saviour, as to throw a lustre over her sick bed. The clouds that had usually intercepted the light of her Lord's countenance, and caused the most distressing doubts to arise in her mind, have been dispersed, since the commencement of her illness. I had many pleasing conversations with her while under my roof; and one evening, when she had been made aware that she was then in imminent danger, though the first announcement occasioned some degree of terror, it passed away in a few minutes, and she manifested the most perfect resignation to the will of her Heavenly Father, and was able to place her undivided trust in the merits of her Saviour."

Her spirit was released from its wasted tabernacle on the 8th of

October 1839, and those who knew her best doubted not that she slept in Jesus.

Many changes among the laborers in the African vineyard, took place in the year 1840, and not a few by the fatal termination of that scourge to Europeans in Africa, the country fever.

We shall first notice the acquisitions which the Mission obtained in the course of the year now before us, and then the losses sustained. On the 16th of January 1840, the following persons in the service of the Society landed in Sierra Leone. The Rev. James F. Schön, and Mrs. Schön, with whom he had been united while in England. The Rev. Christian F. Schlenker and Mrs. Schlenker. The Rev. Frederick Bültmann and Mrs. Bültmann, and the Rev. Ebenezer Collins: all, with the exception of Mrs. Schön, Mrs. Schlenker, and Mrs. Bültmann, on their return from visits home. Mr. Nathaniel Denton, Mr. William Isaac Murphy, Mr. James R. White and Mrs. White, Miss Middleton and Miss Ridler, new arrivals. On the 15th of December, the Rev. John Warburton, who had been admitted to holy orders by the Bishop of London, on the 18th of October, and Mrs. Warburton, and Mr. Henry Townsend, returned to the Colony after a temporary absence; they were accompanied by Mrs. Townsend, Mr. John Ilott and Mrs. Ilott, who joined the Mission for the first time.

The only cases of return home during the year, were those of the Rev. J. U. Graf on the 22nd of March, and the Rev. George A. Kissling, and Mrs. Kissling on the 9th of July; all in consequence of impaired health.

The melancholy task now succeeds of recording the removals by death, and we shall only mention the cases here in the order of their occurrence: reserving a fuller notice of each for a future occasion. The first victim was Mr. J. R. White, who died of fever on the 12th of February, a few weeks after his arrival. Mr. W. J. Murphy succeeded him on the 11th of May: Mrs. Schön followed Mr. Murphy closely, she died on the 20th of the same month. Mrs. Schlenker three days later on the 23rd, and Mrs. Bültman on the 23rd of July. All these it will be observed were among the new arrivals—even the last of them, Mrs. Bültman, not having survived the seasoning, as it is called.

As we cannot reckon the arrivals in December as any acquisition to the strength of the Mission, during the year 1840, the actual fluctuations in its available machinery may be stated thus. Additions 13: —losses by return home 5:—losses by death 5:—total losses 10:—total gain to the mission 3.

We shall begin our review of the transactions of this year, by transcribing a letter from one of the newly-arrived catechists, conveying his first impressions on reviewing a Mission Station in Africa. We have before observed that information communicated under such

circumstances is peculiarly valuable. The letter is dated from Kissey:

"On entering my Station, then, I found a large congregation of regular and attentive hearers; of whom a great number are communicants, whose character and conversation, so far as they have come under my observation, are consistent and good. Also, a flourishing Sunday school; consisting chiefly of adults, who are taught by the older members of our Church, and the monitors of the day-school. It is, indeed, an interesting spectacle, to see men of hoary locks stooping to be taught to read the Word of God from the mouths of babes and sucklings. The day-school referred to is well organized, and of a very promising character. The elder children can all read and speak English well; have made considerable progress in writing and arithmetic; and, above all, have their minds fraught with an instruction based upon, and in all its parts consistent with, the Eternal Word of Truth. To keep and advance this, therefore, as long as I shall stand connected with them, all my weak efforts shall be directed: and this brings me more particularly to speak of my proceedings. On the 25th of January 1840, for the first time at Kissey, I assisted in performing Divine Service, which I have continued every Lord's Day since, and occasionally in the week, either at Kissey, Wellington, or Bembarra Town. The people always hear me with great attention, and many of them manifest a desire for spiritual instruction."

Mr. W. J. Murphy admits us to the same interesting view of his feelings in relation to Bathurst and Charlotte. Especially directing our attention to the solemnity of a Sabbath-day at Bathurst:

"Jan. 19, 1840: Lord's Day. I attended Divine Service this day at Bathurst, and was much struck with the devout attention which each individual present seemed to pay to their beloved teacher, while he expounded to them the Word of Life. 'O how much better,' thought I, 'is the Lord's Day observed here, in this distant heathen land, than it is in the land of my fathers, which has been so long and so highly favoured with the light of the Gospel!' As soon as Service was concluded, they all retired to their respective homes, under a deep sense of the solemn duties in which they had been engaged. None were to be seen idly loitering about the roads, or strolling over the hills: all were shut up in their quiet dwellings, spending the sacred day in the way in which it ought to be spent by every sincere Christian."

The Christian Institution at Fourah Bay naturally engaged the earnest solicitude of the Committee and the friends of the Africa Mission generally:

"This institution," says the forty-first Report, "may justly be re-

garded as the most important of all the Missionary operations which are being carried on at Sierra Leone. Many causes have hitherto prevented its attaining that position, as an educational establishment, which the committee desire. But measures are now in progress, with a view to make it an efficient training-school for intelligent African youths. It is designed that it should henceforth be conducted on such a system as may be best calculated to impart a sound education—intellectual, moral, and religious—to the youths received into it; and thus become, under the Divine Blessing, the means of preparing Africans to be themselves the teachers of their own countrymen."

It has often been observed, that a child removed frequently from one school to another, is as sure to fail in acquiring learning, as the rolling-stone is in gathering moss, and such a rapid change of principals, as, owing to unavoidable causes, the Institution underwent, was calculated to be as disastrous to the youths under instruction there: but some bright examples there were of proficiency in spite of all disadvantages. Several assistants, selected from the Institution, were laboring with much faithfulness throughout the villages; the assistant teacher in the Institution, Samuel Crowther, reflected no little credit on the course of instruction and discipline, by which he himself was elevated to his present useful position; and that there were youths within the walls of that seminary, capable of entering into the anxious views of its supporters, respecting the future proclamation of the gospel in Africa, by native tongues, the following letter written by one of them to his father, who we collect from it was once a professor, satisfactorily attests.

"MY DEAR FATHER,

"I have received your letter, dated February 1836; which I never received till 1838, in January. I have now taken upon me to send you an answer; which I hope, by the blessing of God, may reach you in good health. You have many times sent letters to Mr. ——, about his coming to you, and bringing me with him; but which we do not consider a good thing at all. It is our wish to come; but we cannot tell what will follow. As for my part, you know that I am under governors and tutors: and if I should throw aside all their advices and come to you, I shall perhaps come to destruction, and that without remedy. For instance, if I were at the —— now, and it should happen that you owed a man a great sum of money or goods, and you have nothing to pay, he may perhaps, in anger, take me instead of the money. As for you and my mother's parting, I am sure that both of you are wrong. I remember the circumstance to this very day. The [greater] fault is all on your part. If you had taken the Christian part, you might have made peace with my mother; but that you will not do. My dear Father, remember in what state you are now in. You have

left your first love. Remember, therefore, from whence thou art fallen, and do thy first works; or else He will come unto thee quickly, and remove thee out of thy place—out of the body—except thou repent. If you will not remove from that country to some Christian country, I am sure it will not be good for you at last. I have heard that the people in that part are dealing in slave-trade, and that you have some hand in it. Though—if this be true—you may be making captives of men, remember that Satan has made captive of your soul. No doubt you are old now, and shall soon come to the grave. If this be the case, remember that passage in Isaiah lxv. 20: 'The sinner dying an hundred years old shall be accursed.' Will you not think on all these things; and fly again to Christ for shelter, whom you have departed from. Impress these things on your heart, my dear father: pray to the Lord to take away your heart from following the pleasures of this world, which is but for a moment. Money is nothing: it shall and must come to nothing soon. Don't you mind having much money. Gold to the Lord is but sordid dust.—I have not forgotten you in my prayers. I always pray God to turn you from this sad end; to make you come to yourself, and say, like the prodigal son, "I will arise, and go to my Father." Remember that His hands are held out, and He is coming to meet you, only if you repent, and turn to Him. You have left me and my mother to the rude world, to shift for ourselves. Had it not been for the kindness of my mother's countrymen, to entertain us in their habitations, all these things made her nearly distracted; but now poverty has made her a spectacle to the world: she has not a frock to put on. As for myself, when I saw the state of things in the house of a countrywoman, and that I was coming to ruin—I went to no school, the little instruction I had received I had nearly forgotten—I ran away from the woman, and went to Mr.——, and told him all about me; and he, being a kind man, said, that as I was his countryman's child, and also because I wish to learn, he would take me to his house. I was in his house a good while, till a good Missionary pitied me, and took me to live with him. I was with him for nearly two years; when I came to the Christian Institution, where I am now; and I hope, by the blessing of God, I may be here, and soon become a labourer in His vineyard. I am sure you can do many things for God's glory in that part where you are. You might take the children of those people, and endeavour to teach them some English. You speak the language very well; and on Sundays you can collect as many people as you can, and explain to them about Christ. But you have made yourself to be blinded by them in spiritual things. O my father! if these things do not strike your heart—the very first time I have taken up my pen and ink to write to you, my beloved father—I say, if these things do not strike

you, I don't know what will. Remember these things, if you love me dearly.

"I remain, my dear Father,
"Your beloved son,
"——."

We select from the correspondence of Mr. Isaac Smith, who took the charge of the Institution after Mr. Kissling's departure, the plan of instruction there pursued.

	From 11 to 12.	From 12 to 1.	From 1 to 2.	From 2 to 3.	From 3 to 4.
Monday	Reading	Writing on Copy-books	Principles of Music	Arithmetic	Singing.
Tuesday	Infant School	Bible History	Writing from Dictation	Lat. Gram. 1st Class Eng. ditto, 2d ditto	Arithmetic.
Wednesday	Reading	Dictation, 1st class; Writing, 2d ditto	Bible Reading	Geography	Singing.
Thursday	Infant School	Bible Doctrines	Writing from Dictation	Lat. Gram. 1st Class Eng. ditto, 2d ditto	Singing.
Friday	Reading and Spelling	Bible Reading	Bible History	Geography	Arithmetic.
Saturday	Repetition and Correction of Composition.				

Instances of misconduct were by no means of rare occurrence, nor was the contrary to be expected, considering the great variety of character among those admitted to the institution; the seed of native vices early implanted; the strong temptation which the society of the Colony presented to young persons, and above all, the failures which must always be calculated on, in any attempt to form religious characters, when man is the agent, and it remains for the all-wise to give His grace to His creatures, "severally as He will." But although the missionaries were frequently called to mourn over the fall of those upon whom their hopes of future usefulness were placed, they were sometimes permitted to find after many days the bread cast upon the waters, which they considered to be entirely engulphed beneath the floods of licentiousness and impiety—An instance of this kind is furnished by Mr. Weeks in his report of Regent, which we have much gratification in transcribing:

"The following account of a youth who was formerly a scholar of mine at Regent, then sent to the Christian Institution at Fourah Bay, and afterward employed in the Mission as Assistant schoolmaster, may not be uninteresting. About four years ago he was dismissed from our service for improper conduct, and soon associated with very wild and wicked companions. At the end of twelve months, he knew, from sad experience, that the way of transgressors is hard; for he was then reaping the bitter fruits of a debauched life. During a long period, neither his poverty nor his sufferings made any impression upon his awfully hardened heart. At length, his disease rendered him unable to leave the house: and soon after, he was altogether confined

to his bed; which he never after left, until he was conveyed to the house appointed for all living.

"About two months before his death, he began to think seriously of his lost state, as a vile sinner against God. He told me he now felt what it was to have wilfully offended God! 'because,' he added, 'I knew that I had been rightly instructed in my duty to God.' I endeavoured to direct his mind to Jesus, whose blood 'cleanseth from all sin;' but his wilful sin, he concluded, would for ever shut him out from the hope of the Gospel. The next time I called to see him, he appeared to be a little comforted, entertaining a faint hope that he might yet obtain mercy from God. He then wished me to read to him, and engage with him in prayer.—I trust these means were blessed to him. His gay and dissipated companions never went to see him, or afforded him any relief: he was consequently dependent on charity, and his poor aged parents, for his support. At length, he became a mass of corruption: it was exceedingly trying to be in the room where he lay for ten minutes.

"As he approached the time of his departure, he became daily more interesting. On the morning of his death, he sent a message to me, saying that he wished very much I would come and see him immediately. I accordingly went; but could not perceive any change in him since the week before, except that his severe pains caused him to groan aloud. He addressed me in a solemn and confident manner, saying that he felt assured he should die that very day. 'I have, therefore, sent to tell you, first, that I have a sweet and blessed assurance of my acceptance with God; and that Jesus Christ is revealed to me as my Saviour; so that the joy I now feel makes me almost forget my great bodily pains.' He then repeated several precious promises of God to His people, for he was well acquainted with his Bible; and then requested that I would allow his body to be taken into the church, for the Funeral Service. When I assured him of my readiness to do so, he chose two hymns, from the Cottage Hymn Book, to be sung: and then added, 'I make bold to ask of you one more favour'—still affirming that he should certainly die and be with Christ that very day—'I very much wish you would preach a funeral sermon for me next Lord's Day! and tell my sinful companions, that it is my dying wish that they would forsake their wicked ways, which I hear they are now pursuing. Tell all the school-children to be diligent in serving God: tell everybody to serve God truly and faithfully! then they will be happy, when they come to die.' After making a few other general requests, he said, 'Now please to pray with me.'—He died in less than one hour afterward."

Contrasted with the foregoing, was the case of another native assistant, with whose name the reader is familiar. William Tamba

who had labored faithfully in the service of the Society, but had for some time ceased to be officially connected with it; he had not however ceased to love the cause which it was intended to promote. John Attarra in recording his death, thus speaks of the circumstances by which it was attended:

"April 30, 1840. William Tamba, who was formerly connected with the Church Missionary Society, departed this life, just as we had closed the evening service. He had been ill for a long time. Sometimes he appeared better, and at other times grew worse; but from Jan. 29th, last, he has been altogether confined to his bed. I shall never forget the strong faith of my departed brother, William Tamba, in the atoning blood and righteousness of Christ, which supported him during his last illness. I visited him often, and found him always in a state of preparation for death, and freed from fears. And so we may conclude that brother William Tamba has fought a good fight, he has finished his course, he has kept the faith, and that he has entered into the joy of his Lord now, to behold His glory for ever."

The difficulty of providing for educated youths in the Colony, was severely felt by the Missionaries as well as themselves. Mr. Weeks wrote:

"A few of our Youths, who have received an ordinary education in our Schools, are prepared to work their way in society, if they could obtain employment; but there are neither manufactures nor handicraft trades to employ them.

"The consequence of this state of things is, that, unable to turn their labour to a profitable account, they form idle and vicious habits, and thus hinder, instead of promoting, the progress of civilization in the Colony."

The subject of native teachers leads us naturally to that of the district visitors employed by the Ministers of the different Stations, to go among their countrymen and stimulate them to a practical concern for their souls. Mr. Schlenker gives us a specimen of the work in which his visitors at Kissey were employed: he says,

"Matthew Blakiston, who is employed here as a visitor, brought me a report of his visits among the people; from which I give the following extracts:

'I put down all the names of backsliders, because I wish to call on them in their houses and to speak to them. On the 27th of July I go from house to house, but I did not find many of them at home. Then I said, 'Never mind; on Lord's Day I shall see them all.' On that day I tell them to come to my house next day. They come

well, and I read to them, Jer. iii. 11—15. Some remember well; but some began to draw back again, as our Saviour says, Matt. xii. 43—45.

"Aug. 3. To-day I met two communicants: one of them very bad attend church. I ask the careless: 'What is the matter you not come to church?' he says, 'I have had trouble, which prevents me to come to church.'—I say, 'Your trouble ought to lead you to God.' The man began again to complain.—I say to him, 'Brother, stop!' I took his own Bible, and read to him Lam. iii. 31—40. I turn to Rom. viii. 35—39, and speak to him many good words; told him that he must not do so; and begged him to go to church. He says, 'Yes.'

"'I pass on, and come to another man. I ask him, 'You go church?' He says, 'No.' I say, 'What is the matter you no go church?' He say, 'I am a poor man.' I say, 'You no hear what the Bible says? rich and poor, all must go and pray.' The man say, 'But look my cloth.' He put on a blanket without sleeves, without collar: so I say to him, 'If death come to-day, you cannot say to him, Look, me poor man.' The man said, 'I will go.' I also told him, 'God done send the rain to make the ground soft: we must plant cassadas, and ginger, and every thing, and get cloth and go to church.'

"Aug. 7. 1840. I met a man in his house, worshipping an idol. I told him, 'This is not good:' and told him of the goodness of God to man; and how man has sinned against God. I took my Bible, and read Psalm cxv. 2—8. I told him of the deadness of his idol. I turn to Jer. xliv. 14—19. The man say, 'True what you say: many people come to me, but never read to me as you do.' I told him, 'I will come and see you again.' He say, 'Yes.'"

As the Grace of God becomes more extensively manifested in the circumstances of this important Mission, the difficulty of making selections from the copious information on the subject, provided by the Missionaries is proportionally increased. Our anxiety has been to present the work to the reader in all its varying features, neither extenuating what may appear discouraging on the one hand, nor exaggerating the difficulties on the other; either course must have a mischievous effect on any work having God for its author and its end, in which man must continually be reminded that the glory of success must not be in the remotest degree ascribed to him, and that therefore means are usually employed which confound all his reasoning and calculation, and which often compel him to sit still and simply watch the process; prepared to confess when the happy result is achieved, that it was not of him but of God. All that we can do in the abundance of

matter before us, is to occupy a few pages with extracts from the Missionaries' journals, from which the reader will be able to draw his own conclusions.

Our first extract shall be from the journal of the Rev. E. Collier, Minister of Hastings—

"April 17, 1840. Good Friday. This is one of those fine, quiet, peaceable days which we not unfrequently enjoy in Africa; and the recurrence of which tends much to endear us to the work in which we are engaged, and to urge us on, amidst various trials and discouragements. All is quiet: the clamour and tumult of the market is hushed, business is laid aside, and the people clad in their holiday clothes; not, however, for the purpose of following their own pleasure, but for the purpose of attending the House of God, there, with their fellow-christians in every land throughout the world where the Gospel is preached, to unite in commemorating the dying love of Jesus their Saviour. We had two full Services this day, and if we had proposed a third, the people would have willingly attended."

We now quote the Rev. C. F. Schlenker—

"March 10. I went to Wellington to-day, and visited one of the class-leaders who was ill. He was glad to see me. When I asked him how he felt as to the state of his heart, he answered, 'I have no fear to die, when the Lord calls me; this time I am glad. When I am sick, then my faith in the Lord is strong; but when I am well, then my heart run soon away again from Jesus. I feel quite well, only my body feels pain.' A young man also came to me, desiring to be received for instruction. When I asked him what caused him to apply for instruction, he said, 'Since that time God help me, my heart feel no rest in serving country-fashion; and I therefore will now serve the Lord Jesus. When I was caught, and made a slave, God help me to run well; and when they afterward would kill me, God help me again that they could not catch me. Suppose a friend help me when I am in trouble, and I no thank him for it, will he help me again when I am in trouble? So, if I do not serve the Lord now, He will not help me again.' Some others also applied for instruction this quarter in Wellington; which gave me much pleasure."

In striking and awful contrast with the above, is the following case supplied to us, in the journal of Mr. Thomas Peyton, Catechist of Freetown—

"July 13, 1840. I went to the house of a poor woman who had sent for me, and found her suffering severely from the effects of intemperance and debauchery. The scene on my first entrance had, I think, a more powerful effect on my feelings than I ever before experienced; it baffles all the powers of my pen to describe it. In con-

versation, she said, that many times her heart told her that she was living in a bad way, and that she should go to the bad place when she died; and that she now found it to be true. She continued, 'I shall be sure to go to hell. Many times my heart had told me to go to church, and learn to serve God; but I loved my sins too much, and I not go.' She confessed every aggravating circumstance she could remember of the iniquity of her life. She was awed by no consideration of fear or shame to conceal the truth: she sought no palliation, and studied no extenuation, to throw a covering over her transgressions: and it appeared to me, from her manner of expression, that she felt in her heart, what she proclaimed with her mouth—that she was the chief of sinners. I shall never forget the way in which she addressed herself to me, after she had gone through the melancholy tale of her life. With a look of the most exquisite distress, she directed her eyes to me, and said, 'Sir, is there no mercy for me, such a great sinner?' I directed her, with much plainness, to look to "the Lamb of God," as an all-sufficient sacrifice, who "taketh away the sin of the world;" and assured her, that to save the chief of sinners was the express purpose for which the Son of God came into the world."

As might be expected in such a state of society as that at Sierra Leone, the case of unkind husbands was not uncommon, and in numerous instances the poor women suffered the most brutal treatment at their hands. The consolations of the gospel under such circumstances were sometimes called into exercise, and the graces of Christianity drawn out and exemplified. In the following extracts—one from the Rev. E. Collier, and the other from Mr. J. Beal, Catechist of Gloucester, this subject is brought under our notice:

"Feb. 2. Lord's Day. I administered the Lord's Supper to fifty-one communicants. Before the commencement of the Service, a woman, one of the communicants, called upon me, with a case of conscience, the settlement of which presented little difficulty. It appeared that her husband, who is not a communicant, for some trifling omission, had been using very harsh language towards her this morning, which had a little discomposed her; under these circumstances, she came to me, to know whether it was proper for her to come to the Lord's Table. As she bore no ill-will toward him, but forgave him freely, I saw no objection to her coming to the Lord's Supper, even should her husband not be reconciled to her at the time. Many of these poor women have to suffer much from their unchristian husbands; who, for the most paltry omission, will at times make no scruple of flogging their wives; and should the poor things complain to those of their own people who ought to know better, they meet with little comfort; since it is quite an understoood thing among a very

large majority of our population, that if a woman does not mind her husband she must be beaten. In those Stations of our Society where the people have long enjoyed the light the gospel, things, we would hope, are better; but long, it is to be feared very long, even after the truths of the Gospel have found their way to the hearts of the people, even in the most highly-favoured of our Stations, will this root of bitterness be found springing up.

"April 15, 1840. A poor old woman, a member of our Church, came to tell me her troubles, and ask for counsel. She said her husband was sick, and that she wanted me to go and see him—evidently to take advantage of his sickness to make a way to his heart. She said, 'My husband always use me bad fashion; he want me go lef him; but me say, me done marry to him, me can't go; and then he flog me, and tell me, me no good, me done old, he no want me again. Massa,' she said, 'what me for do? he can't see me for eat; sometimes me sit down and no eaty all day; he do me bad all time.' In answer to some questions put by me, she said he used all the time to go to Sherbro Country; and that he bought a wife there, and had brought her since to Gloucester, but afterward took her back again; but he wanted his old wife to go away, that he might bring the other to stop. The old woman really bore it with Christian patience. In the afternoon, Mrs. Beal and myself went to the house, and found the poor man very sick, in a little room, with a fire close by his side—so close as almost to be suffocating. I sat down, and entered into conversation with him, while Mrs. Beal spoke to the woman outside. He acknowledged that he never went to a place of worship, but said that he was no worse than those who did. I told him, such a mind might do perhaps to live with, but not to die: that he was to remember that his sickness was to show him that by and bye the Almighty would call him away from this world, and put him either in happiness or misery for ever. He assented to what I said; when I continued: 'How can you, then, be so unthankful, as to forget your gracious Saviour, who never did you any bad? How can you sin against Him who has ever done you good, and who even died on the Cross for you?' He would not, or could not, speak more; so, after telling him of his wickedness, in the spirit of love, we returned to our house."

The case of Sarah Coney made a deep impression on the Missionaries; it cannot fail to affect the reader in a similar way. Mr. Beal thus refers to her in his journal—

"April 17, 1840. In the afternoon, Mrs. Beal and myself walked to the end of the town, to see a sick woman, who had not long been baptized. Upon arriving at the place, we were shown into a hut not more than eight feet square. Here I found the poor object of my search, most miserably clad, and sick apparently unto death. I said to her,

'I am sorry to see you so very sick.' She answered, in a feeble tone of voice, but with as much energy as her sinking frame would allow, 'Massa, God very good to me!'—'Do you love Jesus? Is he dear to your heart?' Raising her deathly-looking hand, she said, in a way that I shall never forget, 'Jesus, Jesus, is all I want!'"

"April 21. I saw Sarah Coney yesterday and to-day, and found her in a most happy frame of mind;—ignorant as regards the letter of the word of God, but deeply taught of Him. It is truly astonishing how she bears, with the greatest patience, the severest sufferings; and how thankful she is for every little favour or kindness shown. Though suffering much, her whole mind is wrapped up in her Saviour.

"April 23. This morning I was informed that poor Sarah Coney had departed to her eternal rest. . . . . I must confess I never saw either African or Englishman die as this poor woman died. When alive, she could speak of nothing but the goodness and mercy of God, and the love of Jesus to her soul."

The Monday labors of Missionaries at Sierra Leone, as described by the Rev. E. Collier, will give us some idea of the occupation of mind and body devolving on those, who, not counting their lives dear unto them, go forth to toil in behalf of perishing sinners beneath the burning sun of Africa. Such an enumeration of duties to be performed, under the circumstances of physical and mental debility, arising from climate and often from disease, to which every European is subject, will doubtless plead in the hearts of some for more fervent prayer, that a God of mercy would look down from Heaven, behold and visit this vine with the choicest evidence of His love.

"April 13, 1840. Numbers of children unwell this morning. Our kind superiors are continually pressing upon us the necessity of taking care of our health, and of our not attempting more than we really find ourselves equal to. These things we are solicitous about: yet, with all our care, we find, at times, that it is next to impossible for us to spare ourselves. There is no day in the week in which we feel the need of repose more than on the Monday; yet this, of all others in the week, is the day on which we can least afford to take it. As soon as the Missionary shows himself in his piazza in the morning, his work commences; for there he finds, especially on a Monday morning, a large number of applicants awaiting his appearance. The first party consists, perhaps, of a number of sick children applying to be excused attendance at school: of these you dispose in the best manner you are able: some are soon set to rights by the administration of some trifling medicine, while others are not so readily cured, having, perhaps some stubborn ulcer, which requires constant attendance. Having got through this class of applicants, another party present themselves,

consisting of parents bringing their children for admittance into the school, a process which gives some exercise to the lungs; for you have not only to enter the children's names in the book, but to explain to the parents the terms of admission, and to obtain their consent to the same. A third party, who are not admitted until half-past eight, when the first bell is rung for school, now come forward, for the purchase of school-books, Bibles, Prayer-books, slates, pencils, copy-books, pens, paper, &c. A fourth party are now waiting upon you pretty well dressed, having come for the purpose of getting married: these are sent over to the church, to await your attendance. This ceremony having been gone through—which, there often being ten or twelve couple to marry, is no inconsiderable task—the Schoolmaster presents, perhaps a string of unruly boys and girls who have been behaving badly the previous day at church; upon which follows a lecture, or something more formidable. Returning to your house, you find the married parties assembled, waiting upon you for their marriage certificates, for which we charge 1s. 6d., which goes into the fund for building and repairing our Churches and school-houses. Not unfrequently amusing scenes are witnessed on these occasions. On one occasion, after marrying a couple, upon my presenting them with the certificate, the 1s. 6d. was not forthcoming; when an altercation ensued below, and it turned out that the man entrusted with the money had expended it in the purchase of rum, which was to be consumed at the approaching festivity. Finding that they could not muster money sufficient to meet the demand, one of the company stripped off his shirt, and offered it as a pledge."

A strong attachment is generally awakened in the minds of the negroes for those who reside among them in the character of teachers; this was proved in the case of the Bathurst people on the occasion of Mr. Young's necessary removal from that village to Waterloo. He thus refers to it:

"January 29, 1840. I left Bathurst with my family this morning. The sight of the people and children, who were waiting to bid us farewell, affected me much. As we passed over the mountains on our way to Waterloo, we were accompanied by about sixty children for three miles: the girls went before, and the boys followed after. As they went, they sang all their favourite Missionary Hymns, which they had learnt in the school: the mountains echoed their voices: the scene was truly affecting. The last hymn which they sung was, 'Here we suffer grief and pain.' This moved both Mrs. Young and myself to tears. The children stood and looked after us till the bushes hid us from their sight."

The same fact may be collected from the feelings of the people at

Gloucester when it became known that Mr. Beal would remove from them to supply the lamented Mr. Murphy's place at Bathurst. Mr. Beal thus writes in his journal:

"May 13, 1840. I returned home by moonlight, with a mind deeply affected with the misery and sorrow which I had witnessed; experiencing the truth of these words, 'He that watereth others shall be watered himself.' Scarcely had I reached my home, when Mr. Weeks came in, and informed me that I was again to remove, to supply the vacancy occasioned by the loss of Mr. Murphy at Bathurst. This was, indeed, a heavy stroke for both Mrs. Beal and myself, who had entered this Station so recently, with a determination fully to spend and be spent for this people, whose affections were just being placed upon us, and several of whom appeared to be already awakened to better things. As soon as it was known to the people, many came weeping, and said, again and again, that we could not go; they would not let our goods go; we belonged to them. 'What we go do now?' they asked. 'Plenty of them people want to begin for go class, and now Massa go lef we.' At length our feelings became overpowered with their reiterated cries to stop among them, and have pity upon them and their children; so that we could no longer remain in the room, but sought, like Joseph, where to weep."

Mr. Young found in the affectionate reception that awaited him at Waterloo, much to console him under the feelings of regret with which he parted from his beloved flock at Bathurst. He says:

"January 29. We reached Waterloo this evening. As we drew near to the town, we were met by groups of the children, who welcomed us with shouting: and soon afterward our house was filled with persons of both sexes.

"January 31. We have received many presents to-day from the people of the town, such as rice, yams, eggs, fruit, and fowls, as a token of the respect entertained for us: they presented them with both their hands in a kneeling posture."

The number of persons admitted this year into the Church by baptism, was very considerable. One clergyman, the Rev. C. F. Schlenker, baptized eighty-four individuals within a few days. His own account is:

"October 18, 1840. After the second Lesson, I baptized, in Kissey, 17 men and 25 women; and after the Sermon, administered the Lord's Supper. Nearly 300 were present.

"November 1. I went to Wellington, and baptized after the second Lesson, 12 men and 30 women."

The candidates who resided at Wellington were in the habit for

several months of walking from there to Kissey to meet Mr. Schlenker for spiritual instruction every week, often in heavy rain.

On the 23rd of April, a meeting was held in Freetown on behalf of the British and Foreign Bible Society: "when," writes Mr. Beal, "no fewer than between 2000 and 3000 natives were present, and about £10. was collected"—no surer indication probably could be given of the growing piety of the Christian natives.

A meeting of the Church Missionary Association was also held, at which the Governor, Sir J. Jermine, who had been but recently appointed to that office, presided: and a sermon was preached at the new Mission Church at Freetown, by the Rev. D. F. Morgan, Colonial Chaplain; on the former occasion the sum of £10. was collected, and on the latter, £5. Mr. Beal gives a pleasing instance of the practical effect of Missionary meetings on those, who hearing of the spiritual necessities of others, and being reminded of their own abundant provision, are invited to give some substantial proof of their vital participation in the religion of Him who will have all men to be saved and to come to the knowledge of the truth. His statement is:

"December 6. I held the Monthly Missionary prayer meeting this evening; and, in my address, compared the Gospel to a ship; which though it might meet with a few contrary winds, yet would eventually reach every shore, it being destined to bless the world. I then represented each contribution as furnishing to this ship a rope, or plank, or sail, larger or smaller, according to their liberality; and told them of the glory which would follow, when this ship should reach the end of its voyage: but I added, that they—and they only—would participate in this glory who used means to assist the ship; and that it would progress whether they had the glory of it or not. After the meeting was over, a poor man, a candidate of our Church, came to my house, and accosted me in the usual way—'Good evening, Sir.' Good evening,' I said. He stood for a while without speaking; when I called him by his name. He said: 'Please, Sir, I come to you about that word you speak to-night; and bring this, Sir'—a shilling—'to tie to the ship to help her to sail good.' Thinking that he could not afford so much, 'I said, God does not require more than we are able to perform: I am afraid you are not able to give so much at once.' He, however insisted upon helping the ship to sail fast; and I therefore took the shilling, reminding him, that his prayers would be a means by which God would put wind into the sails. These, he said, he would give also."

Mr. Collins has the following entry in his journal, from which we may infer that the intellectual cultivation of the liberated Africans, was not behind that of the same class in other countries:

"April 16. An intelligent man called upon me to-day, for the purpose of purchasing from me 'Milton's Paradise Lost.'" This man is a carpenter by trade; and in the course of his employment in the house of some white person, he has met with this book, and now feels desirous of possessing a copy for himself.

"The growing desire for religious books, says the Forty-first Report, may be judged of from the simple fact, that for the last three-quarters of the year, respectively, the Missionaries have applied for 2000 copies of the Cottage Hymn Book. Thus, 6000 copies have been forwarded to Sierra Leone, not for gratuitous distribution, but for sale among the liberated negroes."

Mr. Thompson proceeded so rapidly with his translations, that at the end of June he was able to announce the completion of a Timmanee and English Dictionary in three volumes; and the outlines of Timmanee Grammar; he promised shortly to add an English and a Timmanee Dictionary. During the latter half of the year, his mornings were much occupied with instructing Messrs. Schlenker and Denton, and two schoolmasters, in Timmanece, preparatory to the contemplated Mission to that country, for which every encouragement was given by the native chief, to the gentlemen composing the expedition at the close of the preceding year.

The Timmanee Mission was commenced in December of this year, by the Rev. C. F. Schlenker, Messrs. N. Denton, and W. C. Thompson, and two Schoolmasters. The place fixed upon for the Mission Station, was Port Lokko, a native Town, situated to the north east of Freetown, about 40 miles from the Colony. Mr. Thompson thus speaks of it:

"In point of population, and geographical position, it promises to be a highly important sphere of Missionary enterprise. Being the thoroughfare of this part of Western Africa, between the interior and Sierra Leone, it is visited by the natives of various countries lying to the eastward; and especially by the gold-traders, on their way to and from the Colony."

A war this year between the Timmanees and a neighbouring tribe, called Cussoos, located near the village of Waterloo, had thrown that village into commotion, from an apprehension of the Cassoos, who in great numbers had taken refuge there, being pursued thither by their enemies. The Governor of the Colony however, sent a guard of three companies of soldiers, consisting of fifty men each, to keep the Timmanees in check. Meanwhile the terror of the inhabitants was great, "I never," wrote Mr. Young, "witnessed such a scene. Men, women, and children, were running in all directions: the sick and lame were carried on the backs of others; boxes, beds, &c, were hurried away; the cries of children for their parents, and of parents

for their offspring, were heart-rending; such is the horror of a heathen war!" The reports however which had occasioned all the alarm, turned out to be for the most part unfounded, and when this was ascertained, the people returned from their hiding-places in the bush.

Mr. Schön was now much occupied in studying the native languages especially the Haussa and Ibo, in anticipation of the part which he was called upon to take in the Niger expedition, which was this year decided upon by the British Government, and to which our particular attention will presently be directed.

Idolatry and superstition were now wrestling hard for existence in the native villages, but receiving no quarter from the servants of the Most High God, who shewed to their benighted fellow-creatures the way of salvation, they were tottering to their fall. We shall instance two cases of superstitious usage preparatory to introducing an extraordinary example of Sovereign grace in the conversion of an idolator. One of the following extracts is from the journal of the Rev. E. Collins, and the other from that of Mr. W. Young:

"Sept. 7, 1840. I employed a person to clear our church-fence: it was originally formed of green sticks, which have taken root and shot forth, and, during the rains, require occasional trimming. Observing several parts left untouched, I inquired the reason: when I found that the omission arose from a superstitious reverence which the man had for certain sprigs of the cotton-tree, which tree he assured me the people adored. Having once revealed the secret, he became communicative; and told me that the worshippers of this tree set apart certain days for paying their devotions to it, when provisions were prepared and presented to it as offerings.

"Oct. 12. In the evening, I visited the sick, and a few heathen families. As I entered the house of a heathen, I saw an image, ornamented with beads and rings, and intended to represent a twin child who had died, standing at the feet of the owner of the house, who was preparing victuals for his family. The figure is put into the arms of the living child, to keep the spirit of his departed sister from troubling him. The image is held sacred by the mother; and, notwithstanding the reasonable offers I made her, and the arguments I brought forward from Holy Scripture and reason, she would neither give it to me, nor be convinced of her folly. Thus we see one of the means by which Satan holds his goods in peace, and early instils superstition into the minds of little heathen children, who are afterward nourished in it."

We are sure we shall obtain the reader's indulgence for the rather long extract which we now offer, from the journal of Mr. J. Beal:

"March 4. While attending to the wants of the sick, a well-

known idolator of this town came, with a countenance full of despair, saying that he had been to church to seek for me, or the schoolmaster or one of the helpers, without success: 'So,' he said, 'I come to you.'—As on two occasions, when I had seen him, he had in some measure withstood me—once in the case of a person who was seized with a sudden illness, and at another time when country-fashion was practised to find some cloth that was lost, and as on both occasions he could not practise his arts because I was present—I could not think what he could want. However, I said, 'What do you want?' His answer was, to my astonishment, 'Please, Sir, I want you to say prayer to me.'—'Indeed!' I said, 'you want me to pray for you!' He said, 'Please, Sir, last month three white men speak to me in my farm, and tell me say that farm do no for me and the family; and that I to go to Church for pray to Father. I go home and tell my wife: but me heart no let me sit down: I get trouble too much. And this morning I go farm; and something tell me say that can't do, me to come to you and hear some word. For three months I been get up first fowl-crow, and I go cut one leaf on Kissey road, but he no do for me: I try best, but God no give me power.'—I was so much surprised, that I left him for a moment, to ask my servants, who belong to our church, if he was not deranged: but they both said he had good sense; and one of them added, 'Perhaps he feels something in his heart.' On returning to him, he told me, that he had been in the greatest trouble of mind, and had not known what to do for more than three months: he said he had done what he could, but his heart was no better. He had a rope tied round his waist, with which, he said, he had that morning intended to take away his life: he had tied it upon three different trees in his farm; but when going to hang himself, he said he thought some white men told him, 'That no do for you; and this morning I took road and come home, and take one fowl, strike its head off, make big fire, and burn all every bit, but he no do; my heart no better.'— I read to him, and explained, that all these journeys and sacrifices could not take away sin, but that the blood of Christ could. When I knelt down to pray, he threw himself flat upon his face. When going away, I called him, and said, 'You had better leave that rope here: perhaps you will do yourself some harm.' 'Oh no, Massa;' he replied, 'I get away from the devil to-day: no fear, God give me power.' In the evening he attended church, with nothing but a country-cloth thrown over him, to the surprise of all the congregation.

"I have seen him several times since, and have read and explained the word of God to him; when he always tells me, in these simple but forcible words, how he gets on—'My heart live upon God as more;' meaning, God is the meditation of my heart always. This

instance of the mighty power of the spirit reminds me of the passage, 'I will work, and none shall hinder."'

We have now only in connexion with the year 1840, to perform the sad office of devoting a few lines to the memory of the faithful witnesses for the Lord in Africa, who sealed their testimony with their lives in the course of the year, as far as the Society's official documents enable us to do so. We have already adverted to the subject, so far as mentioning the names of the individuals removed from their earthly pilgrimage.

Mr. James R. White was called away on the 11th of February, having landed at Sierra Leone on the 16th of January. He and Mrs. White were located at Gloucester, from whence on the 4th of February, in consequence of Mrs. White's illness, they removed to Freetown.

"On the road," says Mr. Beal, "Mr. White became sick; and when he came to Freetown, it was apparent that he was as much in need of medical aid as his partner. From this time he appeared to me to be gradually getting worse. But never did I see a more patient sufferer, or one more resigned to the will of God: never did he seem for a moment to doubt of his having an interest in the blood of Christ. From the first commencement of his sickness, his mind was kept in perfect peace; and that not arising from an unconsciousness of his critical situation, but from firm realizing faith, which enabled him to say one day, in the early part of his sickness, when I told him that I was afraid it was a very serious fever, 'I trust I know in whom I have believed; and though, if it were the will of God, I should like to be spared to labour for His glory, yet I hope I can say, His will be done.' On the Friday, he appeared to me to be much worse: nothing that he took remained on his stomach, and he was exceedingly exhausted before evening. When the doctor came, he again administered a blister on his stomach, and five dozen leeches on his temples; and said to me, afterward, 'Mr. White is very ill, and the medicine does not affect him.'—All this day he was very sick, with continual retching. In the evening, he asked me to pray with him. I took my Bible, and read to him the 13th of Hebrews; and made a few remarks on the love of God to his people, even when He was pleased to put them into the furnace of affliction. He replied, 'It is often mysterious why God afflicts His people: but what we know not now, we shall know hereafter.' After a few more remarks, I knelt down and prayed, in which he joined with great fervency. When I arose, he said a few things about his affairs, although I did not wish him to do so; but he said, 'I cannot tell how this sickness may terminate, and perhaps I shall not be disposed hereafter to speak of such

matters.' He then mentioned two or three things; but added, 'As regards my sickness, there are only two points which I am anxious about: the first is, I should like to be spared to Mrs. White; and the second, I should like to return something to the Society, for the pains and expense to which they have been put for me. But as regards the first, I trust I have faith to leave her in the hands of God;—and as to the second, I should like to have done more; but I have done what I could; to this my conscience bears testimony.' I then left him for the night."

Mr. Beal proceeds to notice the means that were used by his medical attendants to reduce the fever, but all in vain. During the entire time of his illness, he enjoyed a perfect certainty of his interest in Christ. The day but one before his death, he pressed Mr. Beal's hand fervently, repeating, "O grave! where is thy victory? O death! where is thy sting? The sting of death is sin, and the strength of sin is the law, but thanks be to God, which giveth us the victory, through our Lord Jesus Christ." On the 11th, another physician was called in. Mr. Beal proceeds:

"About twelve o'clock I saw that there was a great change for the worse; and I asked him, in a loud tone of voice, 'Brother White, is Jesus precious in this hour of extremity? is He the support of your soul?' when he opened his eyes, and said; 'Yes;' and then fell into a lethargy, from which he never awoke in time. About four o'clock P.M. the symptoms of death came on; and at a quarter after, his happy spirit left its earthly tabernacle, to take possession of that which we had been conversing about before—'not made with hands, eternal in the heavens.' On the following day, Feb. 12th, in the forenoon, his mortal remains were committed to the tomb. All the brethren were present, as well as the Wesleyan missionaries and colonial chaplain, besides a large concourse of people from Gloucester and other villages, who followed the mournful procession to the grave, in the new burying-ground at Freetown; where several more of our devoted missionaries have found a last resting-place, until the archangel's trump shall call their sleeping dust to appear, and reap their reward at the tribunal of God."

On the 11th of May, the mission was deprived of another of its newly arrived laborers, Mr. W. J. Murphy. Mr. Isaac Smith has furnished a few details of the sad event. He says:—

May 10, 1840: Lord's Day—This evening, after performing the services at Bathurst and Charlotte, I returned to Freetown with the Rev. J. W. Weeks; as we expected that Mr. Murphy was fast approaching the grave. We arrived at the missionary house about nine o'clock: soon after which, Dr. Aitken used the last means in his power for our dear brother Murphy, but to no purpose. I remained

with him during the night, thinking that his eyes would be closed in death before another day could appear. He was perfectly sensible, and spoke of extreme weakness; but did not appear to be aware of his approaching dissolution. I several times interrogated him as to the state of his mind; and asked him whether Jesus was precious to him in that time of need. He said, 'Yes, Jesus is my support.' I also spoke to him of the love and faithfulness of our God in Christ: on which he said, 'His love is great indeed, and His faithfulness too! Oh, how sweet and consoling are His promises unto me!' He once said, after a few minutes' sleep, 'I am astonished that I should have been permitted to continue my unprofitable life so long; but, oh! what a blessed thing it is to have such a friend as Jesus!' I left him about half-past-six in the morning; when he pressed my hand, saying, 'You have been very kind: farewell! farewell!' He fell asleep in Jesus about three o'clock P.M. of the same day."

The third victim was Mrs. Schön; whose spirit was released from its earthly tabernacle on the 20th of May. Her end was glorious, the circumstances of it are thus recorded by Mr. Denton:—

May 21, 1840.—Again the visitation of our God gives me occasion to add another mournful page to my Journal. O how frequent and loud are the warnings of God! How emphatically can we say, In the midst of life we are in death! Never, I am sure, did I feel death so near. Time and eternity seem distant; yet they are but a hair's breadth from us. The mortal remains of our dear sister, Mrs. Schön, have been this day consigned to the tomb; while her happy spirit has joined those who have so recently gone before to reign in the kingdom of their Father. Her years were few in number, her manners soft and pleasing, and her disposition kind and affable. In her religious character she was unassuming; but an example to all believers. In matters of doctrine she was fully persuaded in her own mind; ascribing the Alpha and Omega of her salvation to the sovereign grace of God; Her christian experience had given her no small degree of confidence in God; and, as might well be expected, the end of such a life was peace—a peace accompanied by such an assurance of faith, as to fill her soul with holy joy and triumph; involuntarily extorting from the heart of every beholder the prayer, 'Let me die the death of the righteous, and let my last end be like his.'

"Her missionary career was indeed short; but how much her heart was engaged in it, her dying words will prove. Calling for her dear partner, she entreated him not to be cast down with overmuch sorrow for her; assuring him that her work was done, but that there remained a little more for him to accomplish. Then, with great fervency and affection, exhorting all around her to mind the one thing needful, and to make sure work for eternity, she summoned her re-

maining strength, and, with a tongue faltering in the weakness of death, and her spirit just hovering over its tenement of clay, once for all exclaimed, 'Go on preaching! go on!' Oh may the expiring voice of our dear sister, who being dead yet speaketh, continually sound in our ears! May it prove something wherewith to bind up the broken spirit; and urge us all on in our glorious but self-denying course, though sickness and death attend us on every side."

The last we shall mention is Mrs. Schlenker, wife of the Rev. C. F. Schlenker, who thus records his own bereavement.

"On the evening of the 14th of May, Mrs. Schlenker was taken ill with the country fever. It was at first of a mild nature; and I rejoiced in hope that she would soon recover, and that her life would be spared; when on a sudden she got worse, till she fell asleep on May the 23rd. To die was no doubt a vast gain for her: she has entered into the joy of her Lord, whom she loved with all her heart, and in whose cause and vineyard she longed to be useful; for which she left her native country, mother, sister and brothers, by whom she was tenderly loved. Her death has deprived me of a most tender and affectionate partner, whom my heart wished longer to have retained, while walking through this valley of tears: and whose endearing society, after the fatigues of the day, refreshed my weary spirit, and cheered my evening hours."

A little incident is mentioned by the bereaved husband in a subsequent page of his journal, which is equally illustrative of the kindliness of his departed wife's manner to those among whom she was placed, and of African capability to appreciate such a quality. Under date of August 25, he says:—

"A circumstance was brought to my notice to-day, which, though in some respects painful, yet in another respect was also pleasing to me. Since I returned from our visit to Port Logo, I have had with me a little Timmanee boy of about six years of age: this boy, generally speaking, is not obedient; yet, whatever the late Mrs. Schlenker told him to do, he did with all readiness and pleasure. About a fortnight ago, he went with another boy, to the burial-ground here, and shewed him the grave of Mrs. Schlenker:—when he came to the grave, he sat upon it, and exclaimed, in a mournful tone of voice, 'Ah, this lady here, she had many good qualities! I loved her very much.'"

At the close of this year, the mission numbered 13 stations: containing 6654 attendants on public worship: 1362 of whom were communicants. The number of schools was 51: in which there were 3039 youths and adults, 1619 boys, and 1368 girls—total 6026 under instruction in the Society's schools.

CHAPTER XIII.

ARRIVAL OF MORE LABOURERS, 1840—1841.—STATE OF THE CHRISTIAN INSTITUTION.—HAPPY RESULTS.—SEVERAL DEATHS.—THE TIMMANEE MISSION.

It must long since have been observed, that the success of missionary effort at Sierra Leone could not be ascribed to a concurrence of what are called fortuitous circumstances operating in favour of the means employed; for surely, if gospel-work in Africa wears the same features as gospel-work in Europe, then must a frequent change of ministers, attended as it must have been with a frequent change of method, have worked most disadvantageously upon the spiritual prosperity of the flock who were subjected to it; yet such was the fluctuating character of all the ministrations at Sierra Leone; year after year the painful duty recurs of adverting to displacements of laborers by death or constrained departure, probably just as the confidence and affection of the people committed to them had been secured, and they had begun to enjoy the facilities for instruction which such a happy event afforded; notwithstanding which the work signally progressed: and thus both in its success and in its resistance to hostile influences, proved itself to be eminently of Him "that openeth and no man shutteth; and shutteth and no man openeth."

We have already mentioned the arrival of six additional laborers on the 16th of December, 1840; these were followed by three more on the 12th of January, 1841:—the Rev. Niels Christian Haastrup, and the Rev. David Henry Schmid, and Mrs. Schmid; and, on the 1st of December, no less than ten others were added to the mission, all of whom, with a single exception, were new arrivals: they were, the Rev. John U. Graf, who had again entered into the married state, and Mrs. Graf, the Rev. Henry Rhodes, and Mrs. Rhodes, the Rev. Christian Theophilus Frey, and Mrs. Frey; the Rev. Charles Andrew Gollmer, and Mrs. Gollmer; and Mr. John Reynolds, and Mrs. Reynolds.

Four deaths occurred among the European labourers during the year; as usual, we shall merely mention them here: Mrs. Young, wife of Mr. W. Young, died on the 17th of March, after premature confinement; Mrs. Schmid, wife of the Rev. D. H. Schmid, was removed on the 7th of June; Mr. John Reynolds fell a victim to fever on the 27th of December, and was followed by his wife, who was carried off by the same disease the last day of the year.

On the 31st of March, the Rev. John W. Weeks and Mrs. Weeks, and the Rev. Ebenezer Collins, were compelled by ill health to return home. They were accompanied by Mr. Isaac Smith, Catechist. Mrs. Schön also left the Colony for a visit home on account of her health on the 5th of August; and the Rev. J. F. Schön left Fernando Po, whither he had returned from the Niger expedition, on the 23rd of November to join his wife in England.

This year proved one of the most remarkable in the annals of African enterprise, being distinguished by the attempt of a government expedition from Great Britain, to penetrate into the interior of this dark continent, for the purpose of negotiating alliances with the native chiefs, in favour of an abolition of the slave-trade, and to substitute for that diabolical traffic the arts of industry and legitimate commerce. As we intend to devote a chapter to the circumstances attending that magnanimous enterprize, we only announce it here, as in our notices of the Sierra Leone Mission for the year 1841, the "Niger expedition" will necessarily obtrude itself on our attention, and we deem it right to prepare the reader for the references that must be made to it.

The disadvantages under which the Sierra Leone Mission laboured from a frequent change of laborers, was no where more severely felt than in the Christian Institution at Fourah Bay; for no where was that intimate knowledge of individual character, which long and familiar intercourse alone can give, so especially needed by the superintendant. The youths educated at the institution were designed for public and responsible offices, and the utmost caution, founded on the most critical discernment, was required in the selection of those to whom should be committed the most subordinate functions of a christian instructor; for such a selection, ministers however faithful, who had exercised the office of Principal only for a few months, were not competent; and when we contemplate the frequent changes that occurred in that department, the wonder is, not that in some cases the native teachers throughout the Colony disappointed the expectations formed of them, but that the mission was not materially damaged by the misconduct and incompetency of that class of assistants. Such however, was far from being the fact, as we have elsewhere observed; and we have reason to bless God, that in His gracious favour towards this work He averted from it so obvious a mischief.

The number of students in the Institution at the beginning of the year was seventeen; before its close that number was increased to twenty-seven. In consequence of the Native Assistant, Samuel Crowther, having been selected by the Society to accompany the Niger expedition with the Rev. J. F. Schön, two of the students, William David and Grey Michol, were appointed—one in the capacity of Tutor, and the other in that of Monitor, to assist the Rev. E. Jones, a gentleman himself of African descent, to whom the superintendance of the Institution was in January committed. At the close of the last year the students suffered much from sickness, but they were all now well. The building appropriated to the Institution was beginning to present a very dilapidated appearance, and the erection of a new one seemed absolutely necessary for the security of health and comfort.

A circumstance occurred this year which was considered of importance: we shall refer to it in the language of the forty-second report of the Society—

"A new feature in this department of the Society's labours has very recently presented itself. After the destruction of the noted slave Barracoons on the river Gallinas, by Capt. Denman of H. M. Brig Wanderer, in December 1840, Gomez, an influential Chief of that district, consigned his two sons to the care of Capt. Denman; with an earnest wish that, after acquiring some knowledge of the English Language, they might be educated in Sierra Leone. At the request of the Lieutenant-Governor they have been received into the Institution. Although they have not been sent in order to be trained as Christian Teachers, yet it may be confidently hoped that the benefit of a Christian education may, with the blessing of God, render them important instruments in furthering the progress of the Gospel, when they return to their own country."

A mode was adopted by the Principal to prepare the youths committed to him for future usefulness, which proves the wisdom of his election to the office which he so admirably filled. He says—

"A valuable criterion is supplied by the employment of the students as District Visitors and Sunday-School Teachers; in many cases, under the personal superintendence of the Principal; in some cases, under that of others of the Parochial Clergy. By this arrangement, an acquaintance with many of the practical details of the Ministerial office is secured; and, which is still more important, some little experience in human nature, some facility of insight into character, is at the same time acquired."

Half-yearly examinations of the students were this year adopted, among other valuable arrangements. The first of these was held on the 16th of June. It was attended by the Rev. D. F. Morgan,

Colonial Chaplain, the Rev. Messrs. Bültman and Haastrup, and Messrs. Ilott, Beale, and Payton. The particulars have been furnished by Mr. Bültman; we subjoin the most material—

"The students were examined in the Bible, Geography, Grammar, and Arithmetic. The Rev. D. F. Morgan selected the 7th chapter of the Acts for the subject of his examination of them in the Bible. They all read remarkably well; nor was the common sense in their answers, and the activity of thought evinced by some, less pleasing. Some could identify the writer of the Acts with the writer of St. Luke's Gospel, by the similarity of his prefatory addresses. One of the Youths being asked to explain the word "sojourn," which occurred in the sixth verse, thus defined it—"To dwell for awhile."

"Geography was the next in order; and with regard to the Biblical part of it, their answers were remarkably good.

"In Grammar they gave more general satisfaction. They all understood, though perhaps rather mechanically, the classification of words into the nine parts of speech; and most of them could adduce some word of each class.

"Arithmetic was the last subject for examination; and in this department very few were proficient; but to these few the solution of one of the difficult sums was very creditable.

"At the close of the Examination, which lasted between three and four hours, the students were appropriately addressed by the Rev. D. F. Morgan. He directed their attention to the natural tendency of a superficial and confused knowledge of things to engender pride; and showed, that, on the other hand, humility was almost invariably associated with solid and extensive information, combined with constant and deep reflection. He hoped that they would never fail to implore the blessing of God on their daily studies; and that they would rest assured that the highest intellectual attainments would be worthless, if not combined with the graces of a Christian, to be sanctified and employed for the glory and in the service of God."

The journals of the Missionaries this year contain a few condensed sketches of their labors in the different stations. Of these we shall avail ourselves, as presenting at one view the present state of the Mission, and its prospects for the future. We begin with Mr. Peyton's account of his work at Freetown, where he was about to give place to Mr. Beal. This review was written at the beginning of the year 1842.

"Almost two years have now elapsed since I began to labour here; and on a review of the Lord's dealings with me during this period, I feel that I have great cause for thankfulness for what He has been pleased to accomplish by means of my labours in this Station. The

attention on Public Worship has greatly increased, and has been quite as regular as our village congregations. It is true, we have to mourn over the spiritual apathy and worldly-mindedness of some of our people; yet there are many of them who afford strong proof, in their conduct, of the new birth unto righteousness. The results of the Divine blessing are further apparent in a large increase of the Communicants and Schools. During the period under review, thirty-three persons have been admitted to the number of Communicants. Two hundred and four adults have been received into the Sunday school, and almost an equal number have left; many of whom are well able to read the word of God. In the Day School there are now about 200 more children than there were in March 1840. Since the date just mentioned, 46 boys have left the Schools in a becoming manner; some of them are apprenticed to different trades in the Colony, and a few of them are clerks in merchants' stores. Many of these boys could write well, were advanced in arithmetic, and had a fair knowledge of the outlines of geography. The children of the Girl's School have also improved in plain needle-work, such as making their own garments. During the last year, two dozen gentlemen's shirts have been made in our school at Freetown. I mention these things, to show that the Church Missionary Society is doing something in the way of education in Sierra Leone."

In January, the Rev. D. H. Schmid, one of the newly-arrived ministers was appointed to succeed the Rev. C. F. Schlenker, who transferred his services from the River District, including Kissey and Wellington, to the Timmanee Mission. The account which he gives of his first impressions regarding Kissey, is interesting. He says—

"The first Lord's Day I spent here made an impression upon me which I shall never forget: it was the first time I had seen such a large congregation of Christian Negroes, being nearly 1000 or 1100 in number, attending the church where the Rev. E. Jones was preaching and administering the Lord's Supper. Now, when I saw these black Christians, hungry for the tidings of salvation, and about 300 of them coming to the Lord's Table, I could not but give joyful thanks to Almighty God for the great mercy and grace with which He had blessed the labours of my dear predecessors."

Of his labors here for the first three months after his arrival, he makes the following statement—

"Besides the Lord's-Day and weekly sermons, I, twice in the week, spend two hours in giving instruction in the Holy Scriptures to 300 male and female communicants; in this, Mr. I. Smith, who has now left me, assisted. Once in the week I meet 80 candidates for baptism; whom I endeavour to class, after having examined them for some time. Three times in the week I meet the Monitors of the

School, twenty-six in number; giving them instruction in Reading, Writing, and Arithmetic; and explaining the Holy Scriptures. To Wellington I used to go every fortnight, to preach; and sometimes in the week, to baptize, marry, and settle other matters. Besides this, and the School, which I attend as often as possible, Mr. Schön has commenced giving me lessons in the Haussa Language, as a preparation for the Niger Station."

Of Regent, Mr. Weeks thus speaks in March :—

"I rejoice to state that our new church is nearly completed. Our congregations on Lord's Days are very encouraging, as are also our Day and Sunday Schools.

"During the past year, my health suffered more severely than in any one year before; yet God has, I trust, blessed my feeble endeavours more abundantly. In Regent alone, 112 persons applied to me for Christian instruction; upwards of seventy were candidates for Baptism, five for the Lord's Supper, and the remainder were backsliders. It is true that many of the candidates are very ignorant of the first principles of our Holy Religion; yet there is a great desire to know and to be instructed in them. Of the sincerity of the desire in many to flee from the wrath to come, and to obtain eternal salvation by Christ, I have no doubt. Several who were formerly communicants, and were suspended for various offences, have returned to the Church, professing great grief for their past conduct; and I trust also, with a godly sorrow, exercising faith in Him whom their sins have pierced."

We have already drawn attention to the return home of Mr. and Mrs. Weeks, on the 31st of March; in reference to this event, Mr. Weeks thus writes:—

"I felt the parting with my people very much. On Lord's Day, the 14th of March, I preached my farewell sermon; and the next morning, both the children and people came in great numbers to give me their parting good wishes, and promised they would pray to God every day for us. It was truly affecting to hear some of them relate the particulars of Mr. Johnson's leaving them; and their receiving a letter from the Society, in which, they said, it was stated, that they should continue in the ways of the Gospel; and that, though their Minister was removed from them, God was not. These particulars were quite new to me, and were very encouraging; it convinced me how long suitable advice might be retained, and what benefit is sometimes conferred by giving a word in season."

We think we cannot better take our leave for the present of Mr. Weeks, than by allowing him to relate the following particulars of the death of one of his school-children at Regent.

"A school-girl, twelve years of age, had frequently been prevented from attending school by repeated attacks of illness; but she was now brought so low, as to give very little hope of recovery. When she revived a little, she would frequently ask me whether I thought she would recover. I always replied in a doubtful manner, and exhorted her to pray to Jesus Christ to forgive all her sins. I then asked her, 'Are you a sinner?' 'Yes, a very great sinner; but Jesus Christ has said, "Suffer little children to come unto me." I hope He will save me. I think I shall die soon.' In the morning of Jan. 26th, about four o'clock, she grew much worse, and sent for me. I arose, and went to her immediately; and found her in a dying state, yet quite sensible. She said, 'I hope the Lord Jesus Christ has pardoned all my sins; I shall soon be in heaven, with my Father.' During the time I remained with her, she held me fast by the hand. She requested I would pray with her. I did so, and left. I had scarcely reached home, when her parents sent me word that their child was no more. How important, I thought, is that command, 'Whatsoever thy hand findeth to do, do it with thy might.'"

The Rev. J. Warburton, on his return to the Colony in December, undertook the superintendance of the Mountain District; including Gloucester, Leicester, Bathurst, and Charlotte, assisted by Messrs Haastrup and Beal, Catechists, and Mr. T. Harding, and eleven other native assistants. On the 22nd of February the foundation of a new Church was laid at Gloucester, the ceremony being merely attended by the workmen and school-children. The building was completed on the 12th of August, and opened next day for Divine Service, when the Rev. D. F. Morgan preached from Isaiah iv. 5, 6, to a very large congregation, many persons having come from the neighbouring villages. On the following Lord's Day, Mr. Warburton preached for the first time in the new Church, to a congregation consisting of upwards of 600 persons, including children; and on Sunday, Sept. 5th. administered the Lord's Supper to 140 Communicants, from Gloucester and Leicester. His general testimony to the attendance at divine worship on Lord's day mornings, is most gratifying, and the evening services were also better attended.

It was gratifying to Mr. Beal, who had charge of Charlotte, to receive the following letter from a member of the Church whose son was in his school:

"Sir—It affords me the highest pleasure, at this very moment, to write these few lines to you. When looking back and round me, and reflecting upon the goodness and mercy of God in bringing me from my native country to this Gospel land, and in giving me a son, I cannot but rejoice in God. Also, in seeing many children going about doing nothing better, but are wild and rude, I cannot but show my

thankfulness to the Church Missionaries for what they have done for me and mine. Though God has been pleased to favour me with a son, it was my wish to give that son to God, that is, to His service: but as it is not my lot so to be, I am now about to take him out of the school, in order that he may learn trade.

"I thank you all for your kindness, in teaching my son so much; and I beg you all to pray for me and my son. I cannot but praise God in seeing that I have one that can read His Word; and I pray that he may not only read, but believe what he reads.—My wife also gives her thankfulness to you all.

"I remain, Sir, yours respectfully.

"To Mr. Beal, and all the Missionaries."

A new Church built by Government, was opened here in August. Mr. Haastrup, to whom the ministerial charge of Regent, Bathurst, and Charlotte, was in the second quarter of this year assigned, thus speaks of the first service held in it after its completion:

August 3, 1841. Although the rain was pouring down very heavily, yet the Church was quite full. Even people from other villages had come to be present on this solemn occasion. I had invited the Rev. D. F. Morgan to preach a Sermon, which he did with deep interest and affection. May the good seed that was sown have fallen into good ground, so that it may spring up and bring forth fruit to the praise and glory of God!"

Mr. Beal adds a few particulars in proof of the fact that African Christians highly appreciate the means of grace, and love the sanctuary where they are enjoyed:

"August 3. It is worthy of notice, that the people have willingly contributed to its erection a large amount in free labour. They have carried many hundred loads of sand and lime from Freetown, a distance of seven miles of mountain road; every man in the village has gone more than twenty times. Though the day was not favourable, between 600 and 700 people were present; and I could not help rejoicing with them, as they have always had such a poor place to worship in—so small, that half the people could not get in; and the place so confined, that I scarcely ever went to keep Service without feeling the bad effects of it. Now, however, they have a good stone Church with a gallery, 70 feet by 30, which is likely to stand for many years to come."

Of Waterloo, Mr. Young furnishes the following brief survey connected with his past labours:

"The influence of Christianity is felt more and more among the people. In tracing the work of the Lord here, from its beginning, I feel encouraged, since I see it is progressive. It is now three years

and a half since I was first stationed at Waterloo, and had to contend with much opposition. After I had laboured five months, three souls were gathered into the fold of Christ's flock. We have now 57 communicants, 34 candidates for baptism, and 11 adults have been received into the Church. One has been converted from idolatry within the last seven months. Thus, on considering all things, I have cause to thank God and to take courage; believing, that we shall reap, if we faint not."

Mr. Young regrets that he cannot speak of the efficiency of the girls in his schools as satisfactorily as he can of that of the boys, and he ascribes this to the want, which was very much felt, of a female native agency in the Colony, and he expresses a hope, which was responded to by many, that an Institution would shortly be opened in Sierra Leone for the moral and spiritual benefit of native females.

Mr. Young extended his labours this year to two native hamlets in the vicinity of Waterloo, named Moco town and Benguema, in the former of which, a Chapel for divine worship was being constructed.

The Rev. F. Bültmann succeeded the Rev. E. Collins, who was compelled by ill health to return to England, in the superintendance of Hastings and Waterloo, to which Kent in the Sea District was also added. The condition of Hastings may be inferred from the following extract from Mr. Bültmann's journal:

"August 17. I have heard to-day, that, for several years past, it has been observed that, at this season, a man has been drowned in the brook flowing through Allentown, two miles from Hastings; and that some influential men among the idolaters have directed their followers in the neighbourhood of that town to sacrifice a goat annually, in order to appease the God of the water, who they say is evidently offended at the neglect of his worshippers."

The Society for the Abolition of the Slave-trade in England chose for their seal's device, a negro bound in a suppliant posture, with the motto, "Am I not a man and a brother?" The consanguinity here claimed, was substantiated to the fullest extent in the history of the Sierra Leone Mission. Traits of natural character were developed under religious cultivation, which curiously evidenced the identity between man in Europe and man in Africa, and at once established the claim of the negro to his place in every portraiture of the genus, man. A few extracts from the communications of the Missionaries, derive an interest from their illustration of this principle, every house-going minister will recognize a family likeness in some of the persons introduced:

"January 25, 1841. This morning, I was sent for, to see a sick woman. After giving her some medicine suited to her disease, our

conversation turned on divine things. I spoke to the family on the privilege of prayer; and at the same time pointed out to the master of the house his duty to pray with his wife and children. The husband replied: 'Master, I have no time for prayer; for when we come home from farm, we too much tired for it.' Surely, I replied, it would not take much time to bow the knee before the God of all our mercies, to implore the forgiveness of your sins, and to beg of the Lord to change your heart and make you a better man. A few days elapsed before I visited the house again; and on my entering the door, the same man said to me, 'Master, me no forget that word you said to me, the last time you came, about prayer: me think too much about it in my farm, yesterday: me think again how good the Lord is to me: and my heart told me yesterday that I ought to pray; and me done begin last night [and I began last night], and, by God's help, me will do it every day.' I begged him to persevere in it; assuring him that the Lord's ear was always open to hear the prayers of poor sinners, and whatsoever we ask the Father in the Saviour's name we shall receive.

"Febuary 1, 1841: Lord's Day. This day I saw a poor man, whose house was next to my own. I found him in a dying state, and said to him, 'John, I perceive that you will soon die: how stand matters between God and your soul? Remember,' I continued, 'you have been a very wicked man: not one time in your life, as you have told me, have you gone to the House of God: but, although you have been so great a sinner, if you can by faith look unto the Saviour, He is able and willing to forgive you all your sins.' The wretched man, who was fully conscious of his approaching dissolution, said to me, 'Master, me thank you for coming to see me: but me no so bad as you say; me no kill any body, me no fight, me no steal. How is it me so wicked?' I endeavoured fully to expose the extreme folly and danger of this error; showing him that he was sheltering himself under a delusion, which I feared had ruined thousands. He died about eleven o'clock the same night, without giving the least hope of his having gone to a better world. He being our neighbour, both Mrs. Peyton and myself often went to him and his professed wife, begging them to go to the house of God, and seek the salvation of their souls; but could not prevail on them to do so.

"February 27. To-day I saw many of my neighbours; and begged them to attend those means of grace which God had so graciously provided for them. The argument, by way of apology for the neglect of Lord's day and the concerns of their souls, was their extreme poverty, and the cares of the world. 'The poorness of our apparel,' said they, 'keeps us from the house of God on the Lord's day, and our constant labour engages our time in the week; so we find no time for these things.' I showed them how insufficient these excuses were in the

sight of God, and told them that the most humble garment was not too poor to go to the house of God in, on the Lord's days. After some further conversation on the subject, they promised to come to our Church and Sunday School."

The last example we shall adduce, is from the journal of Matthew Blakiston, native district-visitor of Kissey:

"October 30. On Lord's day morning I called at a house: where I met three men, a woman, and some children, to whom I thus spake:—'Good morning, family, good morning! you making ready to go to Church?' The master of the house said, 'Me no belong to Church; me no can go there.'—The people who do not belong to Church now, they no can go to Church afterward. What make you cannot go to Church? 'Every child live in his father's house. If you cannot go to God's house, you forget; you think there is no God.' 'I remember God when I eat, or work, or live in my house, Visitor. What make you coming here?' 'I know you live here, and I love you. Suppose you remember God and Jesus Christ, you should go to God's house. Suppose you go die to-day, you go to hell:—you wicked man.' 'Who tell you me wicked—if me die, me go to hell?'—'Stop, friend! the Bible tell you; not I. Look at Psalm ix. 17: The wicked shall be turned into hell, and all the nations that forget God.' 'Me no wicked.' I turned to Rom. iii. 10, 11. There is none righteous; no, not one, &c. 'You have little children; you are troubled with them; you feed them. But the children grow, and never come to your house; what you call those children?' 'Bad.'—'So are you. God made you, and gave you every thing; and you say you cannot come to Him. Take care! If you forget God, God will forget you also. Sunday is the Lord's day. Suppose a man give you one dollar, and tell you eat this; and he give you again one farthing, and say, keep this farthing for me; and you eat both the dollar and the farthing; what would you be? 'A thief.'—'So you do. God give you six days to work; and he only takes one day for himself, that we should go to Church and hear his word; and you say, 'I cannot go to Church."

The family likeness to which we refer is happily not less manifest in the oneness of the Spirit's operations upon hearts throbbing beneath white or sable bosoms. This fact we believe has been already abundantly exemplified. We cannot however resist introducing one or two corroborative instances here. The first is from Mr. Beal's journal:

"May 11, 1841. Mrs. Beal and myself visited the man named in my last Quarter's Journal as one of the worst heathens in the town, but who had been led to me to inquire after his soul's salvation. He was very glad to see us, as he always is; and welcomed us by placing at his door a little stool. I said, 'Well, how do you get on now?' 'Oh, Massa!' he replied, 'I live upon Him, I live for try.'—'What! you

are not tired of God's way? You can leave all your country-fashion.' 'Oh yes, Massa! Ah! no business with country-fashion again, no more! Me poor blind; me no sabby, [know] me no sabby our Father self.'—I said, True, you do not know much; but God is able and willing to teach you: and though you cannot read, yet he can make you feel, and know how to do His will; and by and bye you will learn more. 'Ah! heary,' [understand] he answered; 'I hope so.' This man is a wonder to many; even the oldest members of our Church can hardly believe that he is in earnest: yet he has hitherto proved his sincerity, by loving the place where prayer is wont to be made.

"During the quarter, I have paid particular attention to the remaining few of this class of heathens residing at Charlotte; and have reason to believe that one of the most staunch supporters of this falling sect will ere long, become a worshipper of the true God. His wife has only been twice to the house of God since coming to Sierra Leone, a period of more than twenty years; and it is remarkable that, on both these occasions, she was carried from the church apparently in a lifeless state. This, they said, made them think 'white man's fashion' would not do for them, and so they followed their fathers' way. I endeavoured to shew them their error, and to make them sensible of the opposition of the Wicked one to that which is good; entreating them to cast off his cruel yoke, and to take that of Jesus, which is easy, and his burden light. The man thanked me, and said, with a dejected look, 'You give me good warning, Massa;' at which I was not a little surprised. I left him to reflect on what I had said, praying that God would open his heart to receive the truth."

Matthew Blackiston before quoted, supplies another. He writes:

"March 13. 1841. A female candidate for baptism being very sick, and unable to attend the means of grace, I visited her frequently, and read to her portions of Scripture. She is very poor, having neither cloth nor food; but I never heard her complain of want of food or raiment. She only spoke much of the love of God to sinners, and of the Saviour's love to sinners. She once said, 'I thankful for bringing me this country, to hear this word.' She had no bench to sit on; and when I went to see her, she would say, 'Oh, brother you come; no bench for you to sit on.' I replied, Never mind my dear sister, I will sit any where.—She is poor; but she loves the Saviour: he was her food—her cloth. She was always content, because she believed that the Saviour would come and take her from this sinful world. When I last visited her, she was very ill. I asked her, If you die to-day, which way do you think you will go? She replied, 'I will go to my Father.'—Who is your Father? 'Jesus Christ. I am a poor sinner; but Jesus will save me by his power.' I read to her Rev. iii.

3—12; and then prayed with her. May some men or women, reading the character of this child of God, say, Let my last end be like this!"

We cannot multiply cases, although many urge themselves on our attention, but the following must not be passed over; they are related by the Rev. J. Warburton:

"March 4, 1842. This evening I visited a poor sick man, who said to me, 'God is faithful to poor sinners: His goodness and mercy to a poor dying soul like me, who these nineteen years in bed. My hands and my feet are useless, by reason of sores. What pleasure have I now in the world that I should put my trust? for I have no pleasure in my feet, I cannot walk upon them; neither in my hands, for I cannot handle: also my neighbours, they have no pleasure in me; except God and His people, whom He sent time after time to tell me of Jesus. I thank God for sending His people to teach me the way of Heaven.' And he said, 'What the Bible says is quite true, that a father will forsake his children, and a friend will forsake his friends in times of trouble; but God will never leave nor forsake His own. This is my hope and comfort in my distress.' May the Lord continue to increase his faith unto the end of his life!"

"March 5. This evening a woman came to me, and said, 'My heart is quite heavy with trouble, when I remember the goodness of God to we poor African sinners, especially in this Colony of Sierra Leone. God has done great things for them. God gave His people willing minds to leave their fathers and mothers, and all their good friends in their country, and come over to us to teach us the way to Heaven. But when I saw how many are taken away by death, it trouble me very much. Woe will be unto me at the Last Day, if I do not believe what they preached to me; for the very words which they preach will be a witness against me!"

"Oct. 13. This evening I visited a poor blind man, whom I found weeping. I said to him, 'Friend, what grieves you?' He replied, 'Ah, my friend! my trouble is too great for me to bear. You see I have only one hand. My right hand was cut off by the doctor, through sickness: and seven years after I became blind. Again this year, my wife, who was as eyes and hands to me—this week will be three weeks since—she gone away from my house, and gone to live with a man in Freetown. Yes, although my wife forsake me, my Jesus will never leave me nor forsake me;' Oh, may the Lord dwell within him, bearing witness with his spirit that he is a child of God!"

It was very common for young men especially, to come to one or other of the Missionaries, to request an explanation of some text or passage in the Bible, that presented difficulties to their minds in the

course of their private study; and it was observable that these difficulties were such as have usually occurred, at first to all serious readers of the sacred volume: for example, Mr. Bultmann mentions the case of one of his candidates for baptism at Hastings, coming to him to ask several questions, such as, why the man of God who came from Judah to testify against king Jeroboam's idolatry was so severely punished: why Nebuchadnezzar was condemned to live with the beasts of the field. Who was Melchizedek, &c. Among others the Rev. N. C. Haastrup had his enquirers at Regent. One case which he records, possesses such peculiar interest from the nature of the subject proposed for inquiry, that we shall present it to the reader at length. May the explanation elicited, prove satisfactory to many:

"REGENT—Oct. 31, 1841. After service, a pious young man came to ask me a question concerning the sin against the Holy Ghost, to which allusion had been made in my sermon. He had always believed that God was able to save to the uttermost, and that the sacrifice of Christ was sufficient for all the sins of the world; and therefore he could not understand what sin this must be which God could not forgive. I endeavoured to confirm him in his opinion, that God is certainly able to save to the uttermost—and that, under the Gospel Dispensation, ALL THAT BELIEVE are justified from all things, from which they could not be justified by the law of Moses—and to show him, that without repentance and faith in Jesus Christ no sin could be pardoned — and that those, therefore, who despise the salvation which God has provided for us, through the blood of His dear Son, and who, against the conviction of their own consciences, ascribe the sanctifying influences of the Holy Spirit to the power of Satan, must die in their sins; because they reject the only means of life—and that, if those who despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.

"Conceiving the young man to be apprehensive of having, perhaps, committed the unpardonable sin himself, I sought to remove such fears, by showing that those who indeed have been guilty of this sin are too blind, impenitent, and hardened, to feel sorrow on that account; and that therefore those who are troubled in this respect may consider it as an evidence that they have not been guilty of such sin. But that, on the other hand, such serious passages as the one in question should excite us to more earnestness, and to working out our salvation with fear and trembling; knowing, that if we sin wil-

fully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

The effect of missionary meetings at the different Stations, to represent the progress of the gospel throughout the world, was often manifested in a most gratifying way, for instance Mr. Peyton who laboured at Freetown, under the Rev. E. Jones, relates an occurrence emanating from such a meeting, full of promise to the future welfare of Africa. He says:

"Aug. 5. This morning, a man came to my house, and said 'Master, I come to your Missionary meeting last Monday night, and me understand plenty that was said; but one thing me no understand good. One person said, that every true Christian who could read the Bible, and knew about the Saviour, ought to become a Missionary to his own countrymen who live in bad way and no come to House of God. This is the thing that me no understand good: me no know how I can be a missionary.' I told him that a Christian missionary was one sent to make known the religion of Jesus Christ. 'Now,' I said, 'if you have experienced the power of the Gospel in your own heart, you can, in many ways, make known to your country people that religion which you have heard and seen and felt.'—The man replied, 'I beg you, Master, to tell me how me can do it.' I said, 'One way in which you may do good, under the Divine Blessing, to the souls of your fellowmen, is, by conversation with them on religion. You can tell them what a dear Saviour you have found; point out to them the sin of idolatry; invite them to come with you to the house of God on Lord's days; tell them of the Saviour's power and willingness to save returning sinners; and, when you have opportunity, go to their houses, and read the word of God to them. Thus, in a certain sense, you may become a Missionary to your country-people.'—In the warmest terms, the man expressed his thanks, and assured me that he would, so far as he was able, attend to the plan recommended to him. He continued, 'Many of my country-people, I fear, will not hear me, nor do the things I tell them.' 'Be assured my friend,' I said, 'if all your endeavours should appear to be unproductive of good, one blessing you will have, as the result of your services—God will not forget your work of faith and labour of love; and it will be no small consolation to you in a dying hour, to think that your own soul is free from your countrymen's blood, because, when you saw them in danger, you gave them warning."

The Rev. F. Bultmann in referring to his proceedings at Kent, introduces such a testimony to the regenerating power of divine truth, over the natural selfishness and vindictiveness of the human heart, as

must prove most refreshing to all the lovers of missionary enterprize. He says :

" I have pleasure in being able to state, that the congregation is continually increasing in numbers, and growing in importance. Not a few of the people are sincere inquirers after truth ; and there are others, of established Christian character, who, I can confidently affirm, have imbibed the spirit and exercise the principles of the Gospel. Some few, with unquestionable sincerity, have expressed their ardent desire to proclaim the wonders of a Saviour's love to their benighted countrymen. Indeed, one of the communicants declared to me, last night, that, next to seeing and speaking to his own parents, who most probably were not alive, his principal motive for wishing to go back to his country was to see the man who first tied the chain round his neck, and sold him as a slave ; and to tell him, that he had not only no malice whatever in his heart against him, but that for the infinite good which he had, by that cruel act, unwittingly entailed upon him, he had come to return him his warmest thanks, and would do all in his power to make him enjoy those blessings which had been, through God's mercy, conferred upon himself. After depicting, with the utmost calmness and moderation, the really cruel circumstances connected with his first capture—how his young limbs (for he was then a boy) were fettered with chains, which were tied not only round his neck and waist, but on his feet and hands likewise ; and how, after that, he was violently torn away from the last of his little sisters, whom he ardently loved—he declared, and his declaration I believe to be quite true, that now his pity for that man who had thus cruelly treated him was so great, and his desire for his salvation so ardent, that sometimes, when occupied with these thoughts, he could not sleep for whole nights ; but being unable to do more, he felt constrained to make his requests known to God, by interceding for the man in prayer."

No wonder that Christian youths enjoying themselves the blessings of pure religion, and remembering all the horrors of heathenism, from which they had been rescued, should meditate with deep regret on the degraded and ruined condition of their parents and friends at home ; especially when sufficient remnants of Satan's supremacy still existed in the Colony, to remind them of what they had been, and awaken their admiration of that Grace, which had made them what they were. Such facts as the following, which Mr. Beal relates, were eminently calculated to make them thankful, and keep their spirits low :—

" June 28. An appalling circumstance occurred to-day. A man and his wife, formerly worshippers of the God of thunder, but the

wife lately a candidate of our Church at Charlotte, a few months ago removed to a part of Freetown, where this form of heathenism is most licentiously carried on, and where, no doubt, they anticipated following their hearts' desire without interruption, which they cannot do so well in a village. During a severe storm of thunder and lightning, the electric fluid was permitted to strike their dwelling, depriving them of life, and consuming their house. As it happened in the night, in all probability they were asleep at the time, and were made, I fear, monuments of His wrath, who has said, 'He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'"

Well might the Christian natives feel attached to the godly men, who were instrumental in rescuing them from so deplorable a fate, and rejoice in every accession to the Missionary staff. This was one of those consolations in the midst of danger and discouragement, to a considerable extent, with which the Lord favoured His righteous servants. Many proofs of native attachment to the missionaries, might be produced, perhaps the following from Mr. Beal's journal, will suffice for the present:

"Dec. 4.—The monthly prayer-meeting being at Kent, we thought it advisable to spend a few days there, being still unwell. While there, we were much rejoiced to hear that a fresh band of missionary labourers had arrived, to strengthen our hands. We left Kent yesterday, and reached home this morning. We were heartily welcomed by our people, many of whom came to our house, and thus expressed their pleasure at our return:—'Massa stay long, Misses stay long, this time,' &c. We were only absent seven days. All were ready to tell us that 'plenty missionaries come.' One observed, 'Ah, white man he no fear dead (death) like black: if he see danger so, he can't go; but white, this come he die; t'other come again. Ah, true, white he love we poor black too much. I hope God will spare them life!' Another said, when gathering a few pence for the Society, and one or two began to make some demur, 'What! you go grudge two or three copper? Society send missionary here many year to we. Mr. Renner come, he die; Mr. Gerber come, he die; Mr. Davey come, he die; Mr. Bates come, he die; and plenty more for we.' With a great deal of energy, 'What you can think about! Black can do this fashion? we can send we child—he die: we can send t'oder one again? No, neber!'"

As an additional proof of the estimation in which the efforts of the Society were held, the sum of £87 : 16 : 5. was this year remitted to England from the Sierra Leone Church Missionary Association. Mr. T. Peyton says in his Journal under date of August 14th, "I went out this morning to collect subscriptions for the Society; and in four

hours received £15 : 15 : 6. I was highly pleased with the readiness of the most oppulent of the natives to support our labours by their contributions." On the 1st of November he reported that he had already collected £25 for the next year.

The "Prince Albert" steamer, one of the vessels included in the Niger expedition, arrived at Sierra Leone on the 24th of June, and the two others, the "Wellington" and "Soudan" shortly afterward. As we shall have occasion to advert to this event more at large on a future occasion, we shall content ourselves with announcing it here.

We are now called to the painful, yet in one sense, pleasing task of inserting a few particulars connected with the last moments of those laborers in the vineyard, whom the Lord called this year that He might "give them their hire."

The first called was Mrs. Young, wife of Mr. W. Young, catechist of Waterloo. On the 2nd of March, she was prematurely confined, and continued gradually to lose strength up to the 17th, when she died. Her friends bore witness of her that she was endowed with "the ornament of a meek and quiet spirit," and that the Society lost in her one of its most useful servants, and the people a most kind friend.

The second summons was addressed to Mrs. Schmid, wife of the Rev. D. H. Schmid, who arrived with her husband in the Colony on the 12th of January, 1841, and departed to her rest on the 7th of July following. The circumstances of her death have been recorded by the Rev. C. F. Schlenker, from whose journal we shall make such extracts as our limits will allow.

"July 4.—While our dear sister was suffering great pain, she exclaimed, 'O, dear Saviour! is it not yet enough! I can no longer bear it.' At another time she said, 'It is a proof that God loves me; but we are frail creatures, and cannot bear much. May it please the Lord to grant me but one quiet hour before my departure, that I may pass into eternity with a composed mind!' Shortly after, she observed to me, 'Dear brother, when I die, my husband will be in a situation similar to your own: you can then sympathize with him, and comfort him. After a little while, she said, 'Thou, O Lord, knowest what is enough for me: thou wilt help me, whether living or dying: thou hast already succoured me so many times.'

"July 5.—Toward the morning, Mrs. Schmid said, 'I thought I should not again see the Lord's Day below; but the Lord sees fit that I should suffer a little longer. Well, it is good: may He only enable me to bear it patiently! Into thy hands, O Father, I commit my spirit; for Thou hast redeemed me.' When I asked her, 'I suppose you will not regret having come to Africa, though the Lord should take you hence so soon?' she replied: 'Oh no! my lot has been

that which I could most have desired: I am very thankful that the Lord has led me here.'

"July 7.—Yesterday evening our dear sister's fever increased, and she became partially delirious. About one o'clock in the morning, four hours before her death, she sang, with a loud and melodious voice, the first verse of a German hymn, which, if translated into English, would be nearly as follows:—

To me to live is Christ,
To die is gain for me;
My anxious spirit longs
The Friend above to see.

Gladly the world I leave;
To all, I bid farewell:
With Christ, in endless bliss,
Soon, soon, I hope to dwell.

"Shortly after we could perceive that her dissolution was at hand. She seemed to be quite insensible. About a quarter before six in the morning her happy spirit took its flight to those mansions of the Blessed, where there is no more pain nor sorrow, but where everlasting joy shall be upon their head. Her end could hardly be perceived: it was only from the pulse that we ascertained she was no more. The remains of our departed sister were interred in Kissey, according to her own wish, near those of my own late beloved partner, waiting for the joyful resurrection unto eternal life."

Mr. and Mrs. Reynolds were among those laborers who arrived in the Colony on the first of December. They had both suffered much from illness during the voyage; and, on the 18th, Mr. Reynolds, in looking after goods which were being landed, exposed himself to the heat of the sun for some hours, which brought on fever: he was at first attended by Mr. Ilott, who had received a medical education, and afterwards by Mr. Fergusson, the experienced colonial practitioner: the sequel may be told in the words of Mr. J. Peyton.

"On Lord's Day, the 26th he became quite delirious, and continued so all day. At night, death seemed to be fast approaching; and three persons sat up with him. On the following morning, about 8 o'clock, he appeared to be sensible; and, as I sat by his bed-side, I said to him, 'Mr. Reynolds, I believe you will soon die.' He replied, 'I think so too.' I asked him if he was happy in the prospect of death. He answered, 'Happy, quite happy!' I inquired, 'In whom do you trust for the pardon of your sins, and acceptance with God?' He said, in a low tone of voice, being so weak, 'In the Saviour, Jesus Christ.' After this he was insensible till half-past 11 o'clock, when he breathed his last. Mrs. Reynolds, in an adjoining room, was extremely ill; but a few hours before her husband's death, she was most

anxious to see him once more in this world. When carried to his room, she spoke to him most affectionately, desiring him to confide in Christ; and having embraced him many times, she took her last farewell of him in this world. The scene was most affecting; and made an impression on my mind not easily to be erased. Mr. Reynolds died on the 27th of December, at half-past eleven o'clock A.M.; and was interred in the new burying-ground, Freetown.

This pious and affectionate couple were not long divided, Mr. Peyton proceeds to say—

"Mrs. Reynolds continued daily to get worse. Mr. Ilott remained with her the whole time; and Mr. Fergusson saw her three times a-day. Her extreme fever produced miscarriage at two o'clock in the morning of the 30th, when she began to sink very fast, and on the following morning at a quarter to three o'clock, she left this for a better world, where there is no more sickness, and no more death. Both Mr. and Mrs. Reynolds, during their illness, were submissive to the will of God. Mrs. Reynolds's fortitude of mind, and resignation to the will of her Heavenly Father, were most gratifying to all who saw her."

TIMMANEE MISSION.

The Rev. C. F. Schlenker thus describes the Missionary field and the position occupied by the settlement:—

"Jan. 28, 1841. The united population of these towns is about 2500. There is what is called Old Port Lokkoh, Port Lokkoh properly so called, Robatt, and Santngo; but all these nearly join, and may be considered as one town. We have a large field of labour open before us.

"April 1. The ground measures about 600 feet by 400. Our school-house is nearly in the centre of it; and the three dwelling-houses for Europeans are in a straight line on the top of the hill; so that there is a considerable space between each of them. The public roads, which pass along our land on the right and on the left, meet, a short distance behind our ground, in one road, which leads into the interior, to the Foulah country, &c. From hence to Macbelih, by land, is one day's journey."

We subjoin a summary of the labors, difficulties and progress of this mission during the January 1841, from the pen of Mr. Denton, Catechist:

"The question naturally arises, What are the results of your first year's labours in the new Mission? I confess that, to the casual observer and the enthusiast, little will appear; but to those who are experienced in the work of Missions, and to us who are engaged in it,

there is abundant cause for thankfulness and encouragement to persevere.

"In December 1840, we cleared the bush which thickly covered the little spot whereon now stand our Mission-school and dwelling-houses. Since that time, a very considerable knowledge has been obtained of the language; large portions of Scripture have been translated and read; and suitable parts of the Liturgy of our Church have been prepared for Divine worship, which has been kept regularly every Lord's day. The day-school now consists of twenty-six children, many of whom have made good progress in reading and writing, and some of the girls in sewing. In addition to this, the way of salvation has been pointed out to many, frequent visits made and religious conversations held with the people, the results of all which are not yet to be fully estimated. However we have at least broken up new ground, beaten a track, collected materials for the use of the work, and so far opened a channel through which, ultimately, under the blessing of God, the waters of life may flow to many thirsty souls in this benighted land.

"A second inquiry might be, What are the difficulties you have had to encounter? In reply to which, I think I may say they have been just such as might have been anticipated. Those which have arisen from the task of learning a new and barbarous language, have been by no means small; and others have resulted from the people not knowing, or mistaking, our real motive; but perhaps the greatest obstacle has been, that total indifference to spiritual things, which man in his natural state, everywhere evinces. The Lord's day has been proclaimed by the sound of a bell passing their doors. The people have been invited and entreated to attend: but after all, only few would assemble. This has led us to assume new ground—to go out into the highways and hedges, carrying the Gospel into their streets and houses, and, as it were, compelling men to hear it. If these means can be carried out, I doubt not that much good will result; but here we feel our weakness—our numbers being so small, and our labours so often interrupted by sickness, that we can do but little in this way."

In February a new king or Ali Kali was elected to succeed the sovereign from whom the Missionaries had received the grant of land on which their settlement was erected, and who died the preceding year. The new Ali Kali was crowned on the 13th of February, in the presence of the Governor of Sierra Leone and his family, attended by his staff and a military escort. The object of the Governor was to form a treaty with the new sovereign and the surrounding chiefs.

"This treaty contains," writes Mr. Denton, "some articles of considerable importance; such as, preventing the exportation of slaves, and allowing the residence of a British Consul, and the free ingress and egress of Europeans, with liberty to practise and teach the Christian

religion. This, of course, is of peculiar interest to us; and occurring just as we are settling among them, we cannot but regard it as a favourable intimation from the Lord, that we are, in this undertaking, under His guidance and protection, and may also confidently expect his blessing. The Governor has shown us great respect, and appears to be much interested in the work which we have undertaken."

The Governor here referred to, Sir John Jeremie, died in April. We cannot avoid introducing an incident connected with that distressing event, related by Samuel Crowther, in his journal, from which we shall quote it:

"April 24, 1841. This morning, his Excellency, Sir John Jeremie, was buried. As I was going to Freetown, I overtook three women, communicants of Kissey, who were conversing about the proceedings of his late Excellency, and the great loss which the Colony had sustained by his death. After I had passed them a few yards, one of them said, after a pause, 'We all cry so much for this Governor, because he stopped us from paying three coppers [market-fees, which the Governor reduced to a half-penny]: what do you think of Him who gave himself up for us?' I felt the force of this remark. I doubt not, I said within myself, if the servants of God now and then hear such things from their communicants, they will thank God and take courage."

CHAPTER XIV.

THE NIGER EXPEDITION.

The Niger Expedition is supposed to have originated in two concurrent attempts to awaken British sympathy in behalf of the grossly injured inhabitants of Africa, notwithstanding the multiplied exertions and sacrifices on the part of the British Government in their favor:*—these were, the publication of Sir T. Fowell Buxton's volume on the African slave-trade, early in the year 1839, to which, on a subsequent republication of that work in 1840, he added a second part, containing his proposed Remedy for the evils depicted; and the formation of The Society for the Extinction of the Slave-trade, and for the Civilization of Africa, in June 1839.

Influenced, it would seem, to some extent by these appeals to national philanthropy, the Government gave practical evidence of an interest in the subject thus commended to public notice; for on the 26th of December 1839, Lord John Russell, then Colonial Secretary, addressed a letter to the Lords of the Treasury, in which, after referring to the present state of the Foreign Slave-trade, the habitual evasion of treaties by foreign powers, the notorious failure of every effort on the part of Great Britain to suppress it, and to one at least of the causes to which its continuance was to be ascribed, namely, the large pecuniary profits reaped by every successful adventure, his lordship thus proceeds:

"Under such circumstances, to repress the Foreign Slave-trade by a marine guard would scarcely be possible if the whole British navy could be employed for that purpose. It is an evil which can never be adequately encountered by any system of mere prohibition and penalties. Her Majesty's confidential advisers are therefore, compelled to admit the conviction that it is indispensable to enter upon some new preventive system.* * * * To this end, the Queen has directed her ministers to

* See between pp. 56 and 82, of the preceding volume.


MAP OF THE RIVERS
NIGER & TSHADDA
to illustrate the Journals of the
REV.D J.F. SCHON
and
Mr SAM.L CROWTHER
1841
Drawn & Engraved by Jas Wyld Charing Cross East London
JAMES WYLD
CHARING CROSS EAST
Published by the Church Missionary Society April 30th 1842

negociate conventions or agreements with native Chiefs or Powers; the basis of which would be, first, the abandonment and absolute prohibition of the slave-trade; and secondly, the admission for consumption in this country, on favorable terms, of goods, the produce or manufacture of the territories subject to them. Of those chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is therefore proposed to dispatch an Expedition, which would ascend that river by steam-boats, as far as the points at which it receives the confluence of some of the principal rivers falling into it from the eastward. At these or any other stations which may be found more favourable for the promotion of a legitimate commerce, it is proposed to establish British factories; in the hope that the natives may be taught that there are methods of employing the population, more profitable to those to whom they are subject, than that of converting them into slaves, and selling them to slave-traders.

"With a full perception of the difficulties which may attend this undertaking, the ministers of the crown are yet convinced that it affords the best, if not the only prospect of accomplishing the great object so earnestly desired by the Queen, her Parliament, and the people. Having instituted a careful inquiry as to the best and most economical method of conducting the proposed Expedition, I find that it will be necessary to build three iron steam-vessels for this service; and that the first cost of those vessels, including provisions and stores for six months, will amount to £35,000. It further appears, that the annual charge of paying and victualling the officers and men, will be £10,546; the salaries of the conductors of the Expedition, and of their Chaplain and Surgeon, will probably amount to £4,000. In addition to this expenditure, presents must be purchased for the Chiefs; and tents and mathematical instruments, with some other articles of a similar kind, will be indispensable for the use of the persons who are to be engaged in this service, when at a distance from their vessels."

It was recommended by Captain Sir Edward Parry in his report on this subject, appended to Lord John Russell's letter to the Treasury, that the expedition should consist of three iron steamers, strongly built and of light draught of water, fitted for river navigation. These vessels were built at Liverpool, and launched in September, 1840; they then received respectively the names of Albert, in honour of Her Majesty's royal consort, who had accepted the office of President of the Society for the extinction of the Slave Trade, and the civilization of Africa;—Wilberforce, in honour of the illustrious philanthropist; and Soudan, (or more correctly Habib-es-Sudan) or "Friend of the blacks." The two former were alike in size and proportion, the last

was somewhat smaller, being intended for detached service when required up smaller rivers, for conveyance of intelligence or invalids, and especially for sounding a-head of the other vessels.*

To obviate the inconvenience of the want of a free circulation of air between decks in a tropical climate, and as a remedy for the miasma that usually prevails in alluvial soils on these coasts, a system of ventilating tubes was fitted to the vessels under the superintendance of Dr. D. B. Reid. With this was connected a chamber containing woollen cloths, linen, &c. through which it was intended whenever the presence of malaria was suspected, the air should pass previously to being circulated below by the ventilating apparatus.

The command of the whole expedition was entrusted to Captain Trotter of the Royal Navy, who had distinguished himself by his exertions for suppressing the slave-trade on the coast of Africa. The commanding officers of the Wilberforce and Soudan—Captain Trotter commanding the Albert— were Captain William Allen, R. N. who had accompained Lander in his last voyage and furnished a chart of the Quorra River; and Captain Bird Allen, R. N. who had long been employed on a survey in the West Indies, and who was well acquainted with the African character. The following table shows at one view the officers of the respective ships as they ascended the Niger—

Albert.		Wilberforce.		Soudan.	
Captain	H. Dundas Trotter.	*Command.*	William Allen.	*Command.*	Bird Allen.*
Lieutenant,	E. G. Fishbourne.	*Lieutenant,*	Jas. N. Strange.†	*Lieutenant,*	William Ellis.
,,	D. H. Stenhouse.*	,,	H. C. Harston.		
Master,	G. B. Harvey.*	*Master,*	Wm. Forster.	*Master,*	John Belam.
Surgeon,	J. M'William, M.D.	*Surgeon,*	M. Pritchett, M.D.†	*Surgeon,*	W. B. Marshall.*
Assis. Surg.	Jas. Woodhouse.*	*As. Surg.*	J. R. H. Thomson.	*Assis. Surg.*	H. Collman.*
,,	F. D. Nightingale.*	,,	John Stirling.†	*Clerk in Charge.*	N. Waters.*
Purser,	William Bowden.	*Purser,*	Cyrus Wakeham.*	*Mate,*	F. W. Sidney.
Mate,	W. C. Willie.*	*Mate,*	H. C. Toby.	,,	
,,	J. W Fairholme.	,, 2nd.	W. H. Green.	,,	W. H. Webb.
Second Ms.	R. D. Saunders.	,,			
Clerk,	W. R. Bush.			*Mas. Assist.*	
,,	W. H. Willmett.	*Clerk,*	J. H. R. Webb.	*Clerk,*	W. Wingdon.*
Clerk's As.	J. Monat.	,,	W. Simpson.		
Gunner,	W. Merriman.	,,	T. E. Terry.		
Engineer,	J. Langley, 1st Cl.	*Engineer,*	W. Johnstone, 1st.		
,,	A. Lodge, 2nd Cl.	,,	J. Graystock, 2dCl.	*Engineer,*	G. Gustaffson, 1st.
,,	J. Brown, 3rd.Cl.	,,	G. Garritte, 3d. Cl.	,,	W. Johnson, 2d Cl.

* The length on deck of the 'Albert' and 'Wilberforce,' was 139 feet 4½ inches, and the breadth between paddles, 27 feet 2 inches. The corresponding dimensions of the 'Soudan' were- length 113 feet 4 inches, breadth 22 feet 2 inches, while their respective tonnage was 459 $\frac{22}{94}$ and 250 $\frac{58}{94}$ tons. The horse power of the engines belonging to the two former vessels was 70, that of the latter 35, and the draught of water varied in both respectively from 5 feet 9 inches to 4 feet, and from 3 feet 3 inches, to 2 feet 9 inches.

* All the officers thus marked, with the exception of Mr. Lodge, second engineer of the "Albert," who leaped overboard in a fit of delirium, died of the "river fever" either in the Niger or upon reaching Fernando Po.

† The officers thus marked were the only ones that escaped the fever. Of the civilians, Dr. Vogel, botanist, died; and Dr. Stanger, geologist, Commissioner Cook, the Rev. T. Müller, and the Rev. J. F. Schön escaped the fever.

The crews of the three vessels consisted, at their departure from England, of twenty-one marines, eight sappers and miners, and eighty-eight seamen and stokers; of the seamen twenty-four were chiefly Africans and West Indians.* It was proposed that 120 Kroomen † should be taken on board at Sierra Leone, and that these should perform all duties requiring exposure, such as wooding, watering, &c.

The commanders of the ships and Captain Cook (well known for his skill and humanity in rescuing the crew of the Kent East Indiaman, when on fire in the Bay of Biscay.) were appointed Her Majesty's four commissioners for making treaties with the native chiefs for the abolition of the slave-trade.

The Rev. T. O. Müller accompanied the expedition as Chaplain.

The following gentlemen connected with the various departments of natural history, were selected by the African Civilization Society ‡ to take advantage of the opportunity which the expedition afforded, of investigating the capabilities and resources of the part of Africa which it should visit:—Dr. Vogel, botanist; Mr. Roscher, geologist and practical miner; Dr. Stanger, geologist; Mr. Frazer, zoologist; to whom were added John Ansell, a practical gardener and seedsman, bringing with him a selection of the most useful seeds and plants, the use of which he was to explain to the natives and shew them how to cultivate them. Mr. John Duncan, now well known as the enterprising traveller in Dahomey and Ashantee, was also a member of the Expedition.

As thus the dictates of humanity and civilization were practically attended to, those of religion claimed that measure of attention which on so propitious an occasion they seemed especially to deserve. The committee of the Church Missionary Society were not slow to discover the advantages which the expedition afforded for opening a way for the everlasting gospel into the heart of Africa, through the medium of one of her noblest rivers; they therefore applied to Lord John Russel for permission to send with the expedition two persons connected with the Society, "in order to collect such information during its progress, as might enable them to decide on valid grounds, on the practicability and

* Captain Trotter's report distinguishes them thus:
Albert—Africans, 7; East Indians, 2; West Indians, 3; Nova Scotian, 1; Total, 13;
Wilberforce—Africans, 3; West Indians, 3; St. John's America, 1. Total 7.
Soudan—Africans, 2; West Indians, 2. Total 4. Grand total 24.

† See Introduction.

‡ "The African Civilization Society," writes Captain Trotter, "not only in this, but in numerous other instances evinced the greatest readiness to co-operate with the Expedition; and besides contributing largely to furnish extra surgical and scientific instruments and medicines, so as to increase the means of the medical officers, to make themselves useful to the natives of Africa, allotted £1000 to be used, as circumstances made it desirable, to aid exploring parties, or in any other way to advance the objects of the Expedition."

expediency of forming a mission up the Niger, should the general results of the expedition favour, and the pecuniary means of the Society admit of, such an extension of its operations." Their request being granted, the Rev. James F. Schön, and Mr. Samuel Crowther were the individuals selected to accompany the expedition.

It was intended that the expedition should sail from England on the 1st of March, but it having been ascertained that there would not be sufficient water for some months later, to enable the vessels to ascend the Niger, the 'Sondan,' which preceded the others by nearly a month, did not leave Plymouth until the 17th of April, nor the 'Albert' and 'Wilberforce' until the 12th of May. The departure of these vessels excited an extraordinary interest among all classes of the community; even the hardy seaman was aroused to an enthusiastic admiration of so holy an enterprise. An eye-witness says, alluding to the sailing of the 'Albert' and 'Wilberforce' from Plymouth—

"Four ships of the line and a gun-brig, lay in the Sound. These all as the steamers passed, manned their rigging and gave three cheers. Cheers such as I am told none but Britons give, and such as (at least as far as the occasion went) even Britons never gave before."*

The following extract from a letter by the Rev. J. Warburton, minister of Gloucester, to the Committee of the Church Missionary Society, dated July 20, 1841, announces the arrival of the expedition at Sierra Leone, besides relating some interesting occurrences connected therewith in the Colony—

"The 'Albert' Steamer arrived at Sierra Leone on the 24th June, and the 'Wilberforce' and 'Soudan' shortly afterward. Captain Trotter has engaged, and taken with him, a number of persons as interpreters, &c. Though he was much occupied, he visited our School in Freetown, and the village of Gloucester. It was after school-hours when he arrived at Gloucester; but, at his request, such of the children as were in the village were assembled and he heard them read the 53rd chapter of Isaiah, and sing part of a hymn. He was accompanied by His Honour the Acting Governor; his brother, who is the person intended to conduct the model farm on the Niger;† Captains William and Bird Allen, and Commissioner Cook. The officers of the expedition also attended Divine Service at St. George's Church, on the morning of the 28th of June; when an excellent and suitable sermon was delivered by the Rev. D. F. Morgan, from the text, "Who hath despised the day of small things?"—a sermon which, I think, would benefit the cause of Missions, if it were published. A very attentive congregation of at least 1500 Africans attended on that occasion. In the afternoon of the same day, a Prayer Meeting was held; when

* Preface to Messrs. Schön and Crowther's Journals.

† Mr. Alfred Carr, a West Indian of color.

Captains Trotter and Allen, Commissioner Cook, and the Rev. Messrs. Schön and Dove, addressed the persons present. The meeting was interesting and profitable. We never had so memorable a day in Sierra Leone before. It would have given more energy to the prayers and praises of our Christian friends in England could they have been present at these Religious Services."

The persons referred to in this extract as interpreters, amounted to thirteen, they were selected from among the natives of the Haussa, Aboh, Kakanda, Yaruba, Bornoa, Nufi, Benin, Filatah, and Eggarra nations.

Mr. Schön tells us that there was no want of people who were willing and even anxious to leave Sierra Leone in order to join the expedition. "Seamen, laborers, interpreters, and mechanics, such as they were, offered their services in great abundance. Though," he adds, "I am afraid they were not all actuated by proper motives, —of some who were chosen, I have reason to believe that it is their heart's desire to render themselves useful to their fellow creatures, and to make known to them the "unsearchable riches of Christ."

The following communication from Mr. J. Beal, catechist at Bathurst, was penned during the memorable visit of the expedition to the Colony, and presents to us a lively description of the various feelings and emotions to which it gave rise:

"The arrival of the long-looked-for Niger Expedition has caused great excitement throughout the Colony, and has become the general topic of conversation, both among Natives and Europeans;—the Natives speculating as to the probability of their returning to their native countries, which they are ever ready to do, if the Missionaries will go with them, or, as they say, 'if the Queen would make towns there.'

"To-day, one of the Captains, who appears to take a lively interest in all that concerns the welfare of Africa, was present at the quarterly Examination of the Monitors of our schools. After he had seen the progress made by them, he asked if some of them could accompany the Expedition, for the purpose of learning engineering, and being otherwise useful. After a little consultation, some boys were asked, and sent to call their parents; but, to our surprise, though a considerable salary was offered, some of the parents refused to allow their children to go. Several boys were anxious; and the next morning I had a number of parents waiting, at an early hour, to see me about it. Upon talking with them, I found that they were not afraid of losing their sons, but, as they expressed themselves, they did not want their children to be taken out of the missionaries' hands. However, when I told them that they would be helping forward the work of God by this sacrifice, and that their sons would be under the

care of the Missionaries and schoolmasters going with the Expedition, several hastened to Freetown, and offered their sons to the Captains; and two from Bathurst, and four from other Stations, were selected. The natives were allowed the gratification of looking over the steamers; and great numbers availed themselves of the permission, notwithstanding they had to pay for boats to convey them. While on board, I saw a number, who had never seen any thing of the kind before, examining the machinery connected with the engines. Nothing could exceed the surprise and delight with which they viewed this, to Africans, more than human work. They broke out in continued exclamations: 'Ah, White man he sabby past all!' 'White man he sabby something, for true;' One of our schoolmasters said to me, 'This looks like God's work: I never see such thing like this."

The Expedition left Sierra Leone on the 2nd of July, taking with it upwards of twenty persons connected with the Church Missionary Society, including the Rev. J. F. Schön, Samuel Crowther, catechist, Thomas King, schoolmaster, and six boys, monitors from the Society's schools; besides the interpreters mentioned, many of whom were members of the Church. The Rev. J. F. Schön first embarked on board the 'Albert,' but he was afterwards transferred to the 'Wilberforce.' Mr. Crowther sailed in the 'Soudan.'

The Expedition after visiting the African settlements of Liberia and Greenwell, Cape Coast Castle,* and English Accra, arrived at the mouth of the River Nun on the 9th and 10th of August; after crossing the bar on the 13th, it was detained here for some days, while the stores were being taken out of a transport-vessel, and the tails of the rudders belonging to the three vessels which had been carried away during the passage from Cape Coast, repaired—up to this period there had been seven deaths, four from casualties during the voyage, one from apoplexy, and two from fever: which was not of the African kind, but of a low typhoid character; of these last cases, one was a colored man, and the other an European, Mr. J. W. Bach, mathema-

* Having mentioned Cape Coast Castle, we must be allowed to adorn our pages with the following note from Dr. McWilliam's "Medical History of the Expedition."

"On a marble slab, in the Castle yard, there is the following epitaph to the memory of L. E. L., Mrs. McLean:

Hic jacet sepultum,
Omne quod mortale fuit
LETITIÆ ELIZABETHÆ McLEAN
Quam egregia ornatam indole, Musis
Unice amatam, Omniumque amores
Secum trahentem: in ipso ætatis flore,
Mors immatura rupuit
Die Octobris XV. MDCCCXXXVIII. Ætatis XXXVI^mo.
Quod spectas viator marmor vanum heu doloris monumentum.
Conjux mœrens erexit."

tical-instrument maker to the Expedition. A few cases of sickness occurred especially on board the 'Wilberforce,' but before the vessels reached Aboh, all sickness had disappeared.

During the voyage hither, religious services had been regularly held on board the different vessels, and previously to commencing the ascent of the river, and "entering upon the most immediate field of labour —upon one of acknowledged difficulty and danger,"—Captain Trotter issued an official order for public prayer, in the different ships. The Rev. J. F. Schön occupied himself whenever health and other avocations permitted, with making translations into the Haussa language. Mr. Crowther was similarly employed on the Yoruba.

We shall now make use of a letter written by Mr. Schön, dated 'River Niger, 15 miles beyond Ibo,* August 30, 1841," from which some interesting particulars connected with the ascent of the river so far, will be learned:

"After a stay of five days at the mouth of the river, during which time every preparation was made in the vessels which was deemed necessary, we left our anchorage on the 20th instant. The whole company was in excellent spirits, as well as in the enjoyment, with no material exception, of bodily health. The prospect of seeing new countries, other people, customs, and habits, and of entering upon the proper business of our Mission, cheered and enlightened every heart. The first ten or twelve miles presented nothing interesting, the banks of the river on both sides being covered with mangroves. I thought that they would continue to a much greater distance, and was therefore not a little delighted when I observed their disappearance. In their places, the banks became covered with a great variety of trees, differing as much in size as in shades and varieties of colour, extremely pleasant to the eye. We saw but a few persons the first day, and those whom we saw made their escape into the bush as fast as possible, on our approach. On the second day we saw more; and some had the courage to come to our vessels in their canoes, but could not be persuaded to come on board. The 'Wilberforce' separated from the other vessels in the afternoon, to examine another branch. The people were much alarmed at us in several villages, and crowded to the water-side, armed: they had no intention of attacking us, but came to defend themselves. We had an Interpreter on our vessel who could speak to them in the Brass language; and I observed that he always first told them that we were no Portuguese, but came as friends of the Black people. Their apprehensions were generally soon removed; but still they could not put confidence enough in us to come on board. On the third day we entered the main river again, before the other vessels

* The town of Ibo, also written Eboe, but more correctly Aboh, is 130 miles from the mouth of the river.

of the Expedition. The country appeared beautiful, and the weather was uncommonly fine.

"On the evening of the sixth day we anchored at the creek leading to Ibo. From all I have hitherto observed, I am inclined to think that we have come, if not at the best season of the year, at least in a very good season. The river is high, and the weather fine, with occasional rain, which is by no means unhealthy. The 'Albert' and the 'Soudan' arrived on the following day, the 27th, in the afternoon; and we had the unspeakable joy of hearing that there was not a single case of fever on board any of the vessels. Truly God has been gracious unto us hitherto. He has crowned us with loving-kindness and tender mercies.

"Negociations were immediately commenced with the King of Ibo, who came on board. Our objects having been largely and clearly explained to him, he expressed himself willing to enter into a treaty with England, and to abolish the slave trade altogether. He admitted that that was a hard thing; but, notwithstanding, agreed to all the proposals. Our interpreter, Simon Jonas, acquitted himself very well: he is a liberated African of Sierra Leone, and a member of our Church. He spoke most touchingly to the king, of the miseries which slavery brings on the people at large, of the tears of their parents, the desolation produced to the country, and of the kindness of England in rescuing them from the hands of the Spaniards and Portuguese, making them free, and teaching them how to make this life comfortable, and to prepare for the next. The king listened to him with the greatest attention, and expressed his approbation and surprise very frequently. He could not have believed that slaves could be treated with so much kindness: that they were ill treated, he well knew.

"The object of my coming, and my desires, were explained to him by myself and my Interpreter; when he expressed an earnest desire to have teachers sent to him and his people. He most readily confessed that he was ignorant of God, and dependent on 'white man' for instruction. I directed Simon to read some verses of Scripture to him, which astonished him not a little. That white men should be able to read and write, he expected, as a matter of course: but that an Ibo slave should read, was more than he could ever have expected. He seized Simon's hand, squeezed it most heartily, and said, 'You must stop with me: you must teach me and my people: you must tell it to the white man: I cannot let you go, until they return from the country.' He could not be diverted from his object, but insisted on Simon's remaining; to which, after much consideration, we agreed. I much wish that he had more knowledge, and was better qualified for teaching, as a great door is opened to him. I have had an opportunity of watching him daily for the last ten or twelve months, and I believe

him to be a sincere Christian. He has a correct knowledge of our religion; and I believe that he joined the Expedition with a desire to do good to his country-people. I trust he will daily pray for Divine direction, and be made the instrument, in the hands of God, of much good to his benighted countrymen.

"This occurrence proves that the objection so often raised—that the Africans would not listen to their own country-people, if they were sent to them with the Gospel—is perfectly groundless. The King of Ibo is willing, yea anxious, to hear of the wonderful works of God, from the lips of one of his own country-people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the word of God will go forth to many a benighted tribe of Africa. And I call upon the members of the Church Missionary Society, not to slacken their efforts, and not to spare their money or exertions, toward accomplishing so great and glorious an end, by all the means in their power. I must be the more earnest in my entreaties for native agency, as the place appears to me to be very unhealthy, and prejudicial in a high degree to European constitutions. The town is an entire swamp at present: I was obliged to walk up to my knees in mud to the very door of the king's palace. Mr. Laird and Mr. Lander must have seen the town at a more favourable season, from the description which they give of it. A few pious intelligent Ibo men—there are such at Sierra Leone—might be further instructed by the Missionaries, and a schoolmaster or two might, no doubt, be obtained for them."

It was subsequently determined that Simon Jonas should accompany the Expedition to the confluence of the Tshadda and Niger, and return with letters which Obi undertook to have forwarded to Bouny—a task which we may just mention he never performed.

The 28th of August was appointed for ratifying the treaty between the Queen of Great Britain and king Obi, for the total abolition of the slave trade and suppression of human sacrifices. The latter came unattended into the cabin of the 'Albert,' where he was received by the Commissioners, and when all was ready, and copies of the treaty lying on the table for signature, he was told that it was the custom of Christians to call upon God for His blessing in all their undertakings, and that those present were now about to pray for a blessing on both parties, and that he might join or not as he liked. They accordingly knelt down, he following their example, when prayer was offered by the Rev. T. Müller, Chaplain to the Expedition. At its conclusion he arose from his knees in extreme alarm, trembling all over, and the perspiration rolling down his cheeks—nothing could exceed the evident agony of his mind. He cried out most loudly for his "Arrisi" idol or fetish, which was brought him; but when his head-man was about to

go through his superstitious ceremonies, the interpreter succeeded in explaining to his satisfaction and relief, the nature of the act in which they had been engaged, and which he conceived was the imprecation of a curse upon his head. After partaking of a tumbler of palm-wine handed to him by his son, and receiving some further explanation from the interpreter, he appeared quite reassured.

King Obi is described by Mr. Crowther in his journal, as "a middle-sized man, between the age of forty and fifty: his countenance," Mr. C. adds, "is soft, and he appears to be of a peaceable temper. To-day (the day on which the treaty was signed) his dress, as I was told, was very plain. He appeared in calico trowsers of a country make, and an English jacket of the same stuff: it would have been more respectable had they been cleaner, especially as he had no shirt on. He had on his neck, three strings of pipe coral, as large as a man's small finger; two of which were short and close to the neck, while the third extended to the navel. As far as we could count from the feet of his trowsers, when he moved, each of his feet, about the ancles, was ornamented with eight strings of coral; a dull old brass button closing each string, and two leopards' teeth attached to the strings of coral on each foot. He had on a red cap; over which was a marine's cap decorated with brass scales and other pieces, and coloured cords. His Majesty was not a little proud of this new equipment from the commander of the Expedition. He marched about the quarter-deck, with apparent satisfaction at having white men for his friends. He consented to the treaty; and made a proclamation the same day among his people for the abolition of the slave-trade in his country."

Obi's son and some of his people are referred to in the following extract from Mr. Schön's journal:

"August 26, 1841—King Obi sent one of his sons to welcome the strangers: he was a very fine-looking young man, of about twenty years of age. Both himself and his companions attended our morning devotions; after which I told them what book it was, of which I had been reading a portion; and that I had come to this country to tell the people what God had, in it, revealed to us. They were surprised and could not well understand how it was possible that I should have no other object in view. They are sensible of their inferiority, in every respect, to white men, and can therefore be easily led by them either to do evil or good. When I told one, this morning, that the slave-trade was a bad thing, and that white people wished to put an end to it altogether, he gave me an excellent answer: 'Well, if white people give up buying, black people will give up selling slaves.' He assured me, too, that it had hitherto been his belief that it was the will of God that black people should be slaves to white people."

Some particulars regarding the religious notions, and practices of

the Abohs, are supplied by Mr. Schön, and are too interesting to be omitted from these pages, although we study to be brief. Mr. Schön says, in continuation of the above:

"I this forenoon satisfied myself of the correctness of various particulars, which I had previously obtained of Ibo people respecting some of their superstitious practices. It appears to be but too true that human sacrifices are offered by them, and that in a most barbarous manner. The legs of the devoted victim are tied together, and he is dragged from place to place till he expires. The person who gave me this information told me that one man had been dragged about for nearly a whole day before his sufferings terminated in death: the body is afterward cast into the river. Interment is always denied them: they must become food for alligators or fishes. Sometimes people are fastened to trees, or to branches close to the river, until they are famished. While we were at anchor inside the bar, the body of a young woman was found on the sand-bank, having been dead, apparently, only a few hours; and as no external marks of injury were observed, except those produced by a rope fastened around her loins, she may have been sacrificed in this manner.

"Infanticide of a peculiar nature likewise prevails among them: twins are never allowed to live. As soon as they are born, they are put into two earthen pots, and exposed to beasts of the forest, and the unfortunate mother ever afterward endures great trouble and hardships. A small tent is built for her in the forest, in which she is obliged to dwell, and to undergo many ceremonies for her purification. She is separated from all society for a considerable time: her conjugal alliance with her husband is for ever dissolved; and she is never again permitted to sit down with other women in the same market or in the same house. To give birth to twins is, therefore, considered to be the greatest misfortune that can befal a woman of the Ibo Nation. If any person wishes to annoy an Ibo woman, he lifts up his two fingers, and says, 'You gave birth to twins,' which is sure to make her almost mad. If a child should happen to cut its top-teeth first, the poor infant is likewise killed: it is considered to indicate that the child, were it allowed to live, would become a very bad person. To say to any person, 'You cut your top teeth first,' is therefore, as much as to say, 'Nothing good can be expected from you: you are born to do evil; it is impossible for you to act otherwise.'

"The Ibos are in their way a religious people. The word 'Tshukn,' God, is continually heard. Tshukn is supposed to do every thing. When a few bananas fell out of the hands of one in the water, he comforted himself by saying, 'God has done it.' Their notions of some of the attributes of the Supreme Being are, in many respects, correct, and their manner of expressing them striking. 'God made every

thing: he made both white and black,' is continually on their lips. Some of their parables are descriptive of the perfections of God. When they say, for instance, that God has two eyes or two ears, that the one is in heaven and the other on earth, I suppose the conclusion that they have an idea of God's omniscience and omnipresence cannot be disputed. On the death of a person who has, in their estimation, been good, they will say, 'He will see God;' while of a wicked person, they say, 'He will go into fire.' I had frequent opportunities of hearing these expressions at Sierra Leone; but though I was assured that they had not learned them from Christians, I would not state them before I had satisfied myself, by inquiring of such as had never had any intercourse with Christians, that they possessed correct ideas of a future state of reward and punishment. Truly God has not left Himself without witness!"

The notions of the Aboh people, as to the objects of Europeans in carrying on the slave-trade, are not very creditable to the latter; one of them could scarcely be brought to believe Simon Jonas the interpreter, when he told him that he had been made a slave, but had been liberated and kindly treated by the English: he in common with his countrymen had always believed that slaves were purchased by the white people to be killed and eaten, and that their blood was used to make red cloth. One day the Brass interpreter recognized among the persons surrounding one of the vessels, an old acquaintance, by whom also he was immediately known; although many years had elapsed since the interpreter was sold; the astonishment of the Aboh-man was extraordinary at seeing one whom he verily believed had long since been killed and eaten by the white people. His expressions of surprise were strong but very significant; "If God himself," he said, "had told me this, I could not have believed what my eyes now see." It was at this place (Anya) that the interpreter had been sold as a slave, and at which he had spent nine years of his early life, and the person with whom he was speaking had been his doctor and nurse in a severe illness, on which account he had retained a thankful remembrance of him.

The treaty having been signed about three o'clock on the same day, the vessels got under weigh, and the expedition proceeded to Iddah, one hundred miles further up the river, where it arrived on the 3rd of September. Captain Trotter lost no time in sending a mission to the king of Iddah, whose dominions are very extensive: after much ceremony and tedious delay, "a throne," writes Mr. Schön, who accompanied the mission, "was put up in the open air, made of some bamboo-sticks, and a white country cloth nailed over it. A large red carpet which covered the ground for some yards was spread over the throne, over which was another smaller carpet;—about half an

hour afterwards, his majesty made his appearance, and took his seat upon the throne. His dress was splendid and ridiculous. I shall not attempt to describe it fully,—the red velvet robe was certainly imposing, while one could not help smiling at the balls around his legs, the large quantity of beads around his neck, and the carpet-slippers large enough to fit an elephant." The message of the commissioners was delivered to this personage through the interpreter William Johnson, in the Eggarra language, to which he returned a rambling reply, full of allusions to his own dignity, and the prerogatives therewith connected. Next day the commissioners, with studied parade, rendered necessary by the rather supercilious tone and demeanor of the Attah or king on the preceding day, proceeded to wait on his majesty; the result of the negociations that ensued, are thus stated by Mr. Schön, who at the same time relates a melancholy occurrence:—

"Our proceedings with the king of Iddah were as encouraging as those with King Obi at Ibo. He entered upon the treaty in all its details, agreed to give up the slave trade and human sacrifices, and will be very glad to receive Christian missionaries. He also requested that the interpreter might remain with him, to teach him and his people our fashion. I am sorry to add, that the interpreter, William Johnson, a Communicant of our Church, fell overboard and was drowned, on the very day that the treaty was concluded."

Poor Johnson was much respected by his minister and fellow-christians at Sierra Leone, he left one child, a daughter, about fifteen years of age, whom he had committed, previous to setting out on the expedition, to the care of John Attarra, catechist of Wellington. Doubtless her interests have not been overlooked.*

"Iddah," says Mr. Schön, "is beautifully situated on a hill, on the left bank of the river. The population is not overrated at five or six thousand. The houses are nearly all built of a conical shape; some of bricks made by the natives merely exposed to the sun and dried. A very few glasses, plates, or cups of European manufacture are seen in their houses; and besides a hole to creep in there is no other aperture through which light or air is admitted." Very little cultivation was apparent in the neighbourhood. The bulk of the people are pagans, but the Mahommedans exercise a considerable influence over them: they are all, however, equally ignorant. Not one of the king's own Mallams (priests) was able to sign his hand to the treaty; and the king escaped the exposure of his ignorance, by saying, "That a king never did anything so menial or servile as to write his own name." The Mahommedans, however, equally with Christians abhor human

* Since the above was put in print, the writer has learned that Captain Trotter, with characteristic philanthropy, upon his arrival in England raised a subscription for this young female, who is now respectably married.

sacrifices, and those at Iddah expressed great pleasure when the subject was introduced, and the king pledged his word to abolish them; they shook the interpreter most heartily by the hand in token of their approbation of the measure.

In the instructions communicated by Lord John Russell to the Niger commissioners previous to their departure from England, they were directed to negociate with the native chiefs, for the purchase of a spot, or spots of land on the Niger, to erect "one or more small forts, from where, and by means of which to watch over the due execution of the agreements, to assist in the abolition of the slave-trade, and to protect and further the innocent trade of her Majesty's subjects." And as they were further instructed to select the land to be purchased as near the confluence as possible, for the advantage of trade, this and other reasons determined them to make their purchase in the territory of Iddah. On this subject Mr. Schön says—

"I am much disappointed with regard to the situation of Iddah: for though high, it is surrounded by swamps, and cannot fail to be very unhealthy for Europeans. A large tract of country was purchased from the king of Iddah, commencing at Beaufort Island, and extending to Sterling hill: on this the model farm has been commenced. There appears to be no great population in these regions, as they were driven away by the Foolatahs but a few month ago. They depend on English protection, and have expressed their desire to return to the place: if they should return, I shall be better able to express an opinion as to its eligibility for a Missionary Settlement, after our return from the Niger."

From another source we extract the following account of the situation chosen—

"From the king of Iddah a tract of land was purchased, extending along the right or eastern bank of the Niger, from Mount Patteh on the north, to Mount Soracte on the south, and including Beaufort Island. Its length is about sixteen miles; it stretches inland from four to six, and comprises within its limits several populous towns and villages. The climate is considered salubrious, and the ground rises gently from the bank of the river, interspersed with hill and dale, without a single marsh, whilst Mount Patteh is elevated 1200 feet above the level of the river. The natives appeared most friendly, and expressed a desire to be employed as laborers upon the model-farm. Mr. Carr, with one of the surgeons, had been lodged on Mount Stirling, and had set to work with his men, preparing the ground for its future crop. The land is well adapted for cotton, which is already cultivated to a large extent, and manufactured by the natives for sale; the staple is short, but capable of improvement. Unfortunately, a great part of the stores and implements for the farm were injured on

the passage out, and up the river, and a boat-load of the most valuable was lost altogether, in transhipping them at the farm."*

The bank of the river opposite to Iddah is low and swampy, but abounding with trees, which proved very useful for firewood to the steamers. A party from the 'Wilberforce' visited the Chief of this District, and was well received by him; the visitors judged from what they heard that he was under the jurisdiction of the king of Benin, who name was Obah, and who was accustomed to sacrifice three human beings every day; one at sunrise, the other at noon, and the third at sunset; the people seemed numerous, powerful, and well armed with bows and arrows, and short broad knives stuck in their girdles.

Up to the arrival of the vessels at Iddah, the crews continued in the enjoyment of good health, and it was believed that the scientific apparatus with which each vessel was furnished, had contributed, under God, to this happy state of things. At Iddah, however, decided symptoms of country-fever made their appearance. Whilst there, the 'Albert' buried one man, and had several dangerously ill; the other vessels were similarly affected. The services of Messrs. Müller, Schön, and Crowther, were now called into constant requisition, to read and pray with the sick on board the different steamers, while their own health was graciously preserved.

On the 6th of September, the 'Soudan' got under weigh to proceed to the Confluence, fifty miles further up the river. On the 9th. the steward of this vessel breathed his last, giving to Mr. Crowther good hope of his interest in Jesus. Mr. C. buried him in a small island in the river. The 'Albert' and 'Wilberforce,' came up with the 'Soudan' on the 10th; next day all the vessels anchored at a place called Adda Kud lu, four or five miles from the confluence of the Tschadda and Niger. This day a sailor on board the 'Wilberforce' died of the African fever, and several more were in a precarious state. An extract from Mr. Schön's journal, written on the following day will prepare the reader for more disasters—

"Sept. 12. Lord's Day. Another death on board the 'Albert' last night, and several persons still very ill in each of our vessels. There is no knowing what another day may bring forth. If ever I felt the importance and responsibility of a minister of the gospel, it was to-day. Our service was to my mind a solemn one. I administered the Sacrament for the first time on board the 'Wilberforce.' The service was held on the quarter-deck; behind me was the lifeless

* The model farm mentioned in this and the preceding extract, consisted of 100 acres, rented from the Commissioners at a rent of one penny per acre annually by Mr. Alfred Carr, before referred to, who was sent out in the Expedition by a Society called the Model Farm Society, in Mincing lane, London, the object of which was briefly to introduce a knowledge of agriculture into the interior of Africa

corpse of N— a sailor, who expired last night; before me an attentive audience of as many as could be spared from their work; on deck were the carpenters making a coffin; on the fore part of the vessel were seven persons dangerously ill of the fever; and at a few yards from us was the 'Albert' lying with the usual sign of mourning—a lowered flag."

It was at Adda Kuddu that the land was purchased from the king of Iddah, who according to promise, sent his second judge to conclude the bargain and receive the cowries agreed for in payment.* The land extended for sixteen miles along the river, of which the free navigation, and right of free trade was guaranteed. Mr. Schön's opinion of the site was as we have seen unfavourable, but the cotton-planter connected with the expedition took a different view of it. Mr. Schön also feared that it presented many difficulties as a Missionary station. The population was small, and several different languages were spoken within a narrow district of country, which together with the poverty of these languages, would much embarrass any attempts to get the Scriptures into circulation.

To form a judgment of the losses which the expedition had sustained by death and casualties, up to the day of its arrival at the confluence, and subsequently, it will be necessary to mention, that the whole number of persons victualled in the three vessels and a tender (the 'Amelia') was 301:—that is, 145 whites, consisting of fifty-three officers and civilians, and ninety-two men, women, and children; and 156 blacks, including Kroomen and other Negroes chiefly from Sierra Leone. Since the 3rd of September, the day of arrival at Iddah, there were placed on the sick list sixty-four whites, and six blacks, in all seventy. Of this number seven whites had died, two were discharged to duty, and eight were convalescent; no black had died; and three were convalescent. When therefore the vessels arrived at the confluence, they contained forty-seven whites and three blacks, still on the sick list.

This account, however, only refers to the deaths from African fever. The grand total composing the expedition had been still further reduced by casualties and sickness of an ordinary character, chiefly on the passage from England. The losses from these causes amounted to seven; so that up to the 18th of September, fourteen persons, including one officer (Mr. Nightingale, assistant surgeon of the 'Albert,') had exchanged time for eternity.†

* The price stipulated to be paid for the land was 700,000 cowries, or about £35; cowries, to the value of £8. were paid down; and it was agreed that the remainder should be paid in twelve months from the date of the first payment.

† Mr. Nightingale died on the 17th. Mr Schon says of him:—"I am led to believe that his hope for acceptance with God, was in Jesus Christ." He was buried in the ground taken for the model farm, as five others had been before.

Arrangements were in progress on the 14th of September, for the 'Wilberforce' to enter the Tschadda, and for the 'Albert' and 'Soudan' to proceed up the Niger. Mr. Schön considering that the Niger, would, in all probability, present better localities for Missionary labor than the Tschadda, and desiring to keep close to his instructions from the Church Missionary Society, had himself transferred to the 'Albert,' Mr. Müller, taking his place in the 'Wilberforce.' The state of the sick list, however, seemed to Captain Trotter, to render a change of plans indispensable, and after some deliberations, he resolved on sending one of the vessels, with all the invalids to the sea; accordingly forty-three of the remaining forty-nine cases were embarked in the 'Soudan' on the 19th of September.

"The little vessel," writes Mr. Crowther, "in a short time was converted into an hospital, completely filled, fore and aft with sick men. There was a great deal of dissatisfaction, low-spiritedness, and despondency in the minds of many in connexion with the expedition." The 'Soudan' immediately set sail, commanded by Lieutenant Fishbourne; and Captain B. Allen, her former commander, joined the 'Albert,' to which Mr. Crowther also removed.

The invalid ship reached the mouth of the river on the evening of the 21st; on the way, the surgeon of the 'Soudan,' Mr. W. B. Marshall, and one of the sailors, died. Immediately on the arrival of the sick party at the mouth of the river, they providentially fell in with H. M. S. 'Dolphin,' commander Littlehailes, just arrived in the Bight of Benin, and that officer at once proposed in the kindest manner, to take the sick on board, and land them on Ascension Island. They were all accordingly removed, with the exception of two, (Mr. Waters, clerk in charge of the 'Soudan,' and Lewis Wolfe, yeoman of signals,) who were not expected to survive, and the 'Dolphin' immediately sailed for Ascension.

In seven days after leaving the Nun, eight of the invalids had expired. In the other cases a sudden and most favorable change took place, which fresh meat and fruits happily established; and when they arrived at Ascension, all were restored to health.

On the evening of the 19th, after the 'Soudan' had sailed, two of the Commissioners, Captains William Allen and Cook began to complain of illness. Two engineers on board the 'Wilberforce,' and one on board the 'Albert,' were seized with fever. The master and purser of the 'Wilberforce,' and the botanist and mineralogist attached to the expedition, were also ailing. Next day these cases and others had assumed so fatal a character, and the sick list had become so enlarged, that Captain Trotter decided on sending the 'Wilberforce' also to the sea, and ascending the river with the 'Albert'

alone.* Preparations were accordingly commenced; and, on the morning of the 21st, the 'Wilberforce' was on her way down the river, having taken on board several fresh patients from the 'Albert.'

Her passage to the sea was not so rapid as that of the 'Soudan,' owing to frequent stoppages to procure wood, a task in the then crippled state of her crew of no little difficulty. Consequently she did not reach the sea until the 29th; on the 1st of October she anchored in the port of Clarence, Fernando Po, having lost during her passage down the river, her purser Mr. Wakeham, and after her arrival at Fernando Po, Mr. Harvey, the master of the 'Albert,' and Mr. Collman, assistant surgeon of the 'Soudan.' The 'Wilberforce' set sail for Ascension on the 9th of October, and reached that Island with a convalescent crew on the 17th of November.

Before proceeding with the 'Albert' still farther up the Niger, we shall attempt some account of the model farm, to which reference has already been made.

In an extract which we have taken from "The Friend of Africa," it was mentioned that Mr. Carr, and one of the surgeons, had taken up their abode on Mount Stirling, which is a low hill,† with extensive plains on either side of it, and forming part of the land purchased from the Attah of Iddah. This was on the 17th of September, four days having been previously spent in landing the frame-work of a farm-house, and a quantity of provisions, farming implements, and medicines from the two larger steamers. Mr. Carr's manner of commencing the toilsome and perilous experiments with which he had been entrusted, was marked with a solemnity worthy of his christian character, and of the high and holy interests involved in his undertaking. He says—

"Before returning to rest, I called my people around me and returned thanks to Almighty God for His infinite goodness in having preserved us to be the means of commencing so important an undertaking, as that of introducing improved agriculture, and christian principles into Central Africa. I hoped they would use their utmost exertions to cooperate with me in fulfilling the duties imposed on us all, reminding them that most of them had already felt the horrors of slavery, from which they were redeemed by British arms, and brought

* At this crisis, immediately after the despatch of the 'Soudan' to the sea, Commander W. Allen and Mr. Cook urged Captain Trotter to return with the whole expedition down the river; but that intrepid officer felt that he could not, while the least chance of success remained, abandon an enterprise upon which, under God, the interests of humanity appeared so vitally suspended, especially as he remembered (so he states in his report to Lord Stanley) that Messrs. Lander and Laird's expedition, in 1833, had ascended the river higher than this, in the months of September and October, and the European crew had remained all that time perfectly free from fever.

† "About 200 feet high, and already in a state of partial cultivation, with yams, cotton, and a kind of millet."—Dr. McWilliam.

to enjoy the blessings of liberty and christianity: that therefore they ought to be thankful and joyful, that they had been chosen to work for the redemption of their fellow-countrymen, and perhaps their nearest and dearest relations. I also prayed that the natives might be favourably disposed towards us, and ended with a short prayer for protection during the night."

Next day, the 18th, the work commenced with preparations for the erection of the frame-house by the Sierra Leone carpenters, and the clearing away of brushwood and rank grass by a number of the natives, whom Mr. Carr hired for the purpose, and who laboured vigorously and well. Mr. Carr was able to fix the rate of wages to the satisfaction of all employed, viz. 100 cowries * for a day's labor—eighty cowries when the laborer commenced after breakfast; and so on in proportion. At these rates he had abundance of laborers, men, woman and boys, whom he found obedient and industrious. These Mr. Carr found were refugees from a town in the interior, which was sacked by a hostile nation, (probably the Fellatahs, who were a terror to this whole neighbourhood on account of their repeated incursions,) and when he arrived, they were actually in a starving state. "At first," he says in his Journal, "I objected to employ them, seeing them nothing but skin and bone. I soon found, however, that they worked well; and, in a short time, I had not only the satisfaction to find them getting fat, but to hear from themselves that they had nearly completed the payment of their debts, (which they had contracted for subsistence previous to Mr. Carr's coming.) They said it was the good Spirit that had sent me to relieve them."

The frame-house was soon erected on the cleared summit of Mount Stirling, and encircled with a stone wall to secure it from tornadoes. A neighbouring headman sent word to Mr. Carr, that he ought to abandon that spot, for it was dedicated to a spirit. Mr. Carr enquired whether it was a good or a bad spirit; and, on being informed that it was a good one, replied that then the place chosen must be the best for his purpose, at the same time telling the headman that God was the only good Spirit, and that He is every where.

A few days after this, a box of cowries was missing. In a short time it was found thrown down, and half of its contents extracted. On a search being made, the thieves were traced to the neighbouring village of Pandaiki, the headman of which was applied to for the property, and after some hesitation he produced the thieves and their booty. They turned out to be two lads, the youngest about ten or twelve years of age. Having confessed the crime, they were flogged

* About 800 cowries will make a shilling, consequently the wages of these laborers were three-half-pence and a penny a day.

by the person who arrested them in the presence of the aggrieved party, and then dismissed, amidst the jeers and taunts of their countrymen.

We shall now leave Mr. Carr for the present, and accompany the 'Albert' up the river.

The same day that the 'Wilberforce' returned to the sea, the 'Albert' got up her steam and proceeded on her solitary way. Her condition was now far from encouraging, no more than six Europeans among her crew were fit for duty, and before night even some of these began to complain: Captain Bird Allen was one of the number.

Mr. Schön says, that the people inhabiting the banks of the river, with whom he had an opportunity of conversing, expressed their satisfaction at the establishment of an English settlement in their neighbourhood, as a protection against their inveterate enemies, the Fulatahs, (or Fellatahs) and he augured well from this circumstance of a Missionary Station in this quarter.

Several villages were visited on the way to Egga, of which it will be sufficient to say that they exhibited the same appearance of filth, poverty and irregularity as characterized the others which had been passed; they were mostly inundated with water, as were the banks on both sides, as far as could be seen, except a small rising patch of ground here and there. The Attah of Iddah was generally acknowledged as the Sovereign authority, to which the several chiefs owed allegiance, but every where the warlike Fulatahs were held in supreme terror, none knowing when a visit from them might be expected, to carry off slaves, and commit other acts of depredation. Paganism is the general religion, but the Mahommedans make many converts, and exercise considerable influence wherever they appear; they are generally, however, themselves very ignorant, and superstitious; slavery existed everywhere, but often in a mitigated form: it was hoped however, that the king of Iddah would cause his engagements in this respect, to be felt to the extremity of his dominions. At Gori, a considerable market town, thirty miles above the confluence, Captain Trotter set three slaves, two women and one man, at liberty, according to the convention which had been entered into with the Attah, to whom Gori was subject.

Egga was reached on the 28th; it is about fifty miles above the junction of the Tschadda, and 320 from the sea. The 'Albert' had lost two men since she parted from the 'Wilberforce,' and several were added to the sick list: on her arrival at Egga, her only remaining engineer was taken ill. Mr. Crowther was sent forward to hold a conversation with Rogang the Chief of Egga, on the subject of a treaty for the abolition of the slave trade, &c. The Chief received him courteously, but referred him and "the king of the ship," to

Sumo Sariki (or Hassaman Zaïki) the Fulatah king of Rabba,* to whom he was subject, for an answer to the message which he delivered. It was quite evident that here also these Mahommedan usurpers and despots were held in great dread, for much apprehension was expressed lest they should suspect any alliance with the white people on the part of their vassals, in which case the utmost exercise of their vengeance was to be expected. Mr. Schön thus describes Egga:

"Sept. 29. Egga. This is undoubtedly the largest town we have yet seen on the banks of the river, the population may safely be stated at 7000 or 8000. Nufi is the language of the country, though many others are extensively spoken and understood.

"The Nufi language is spoken at the confluence of the Tshadda and Niger, on the left bank of the river all the way to Rabba, and even beyond it. The Nufi nation must comprise more than 100,000 persons. What a large field for Missionary labours; they are a harmless, teachable, and industrious people here: and such is their character at Sierra Leone. The people, not including the strangers from various other kingdoms, differ in nothing from those below, as regards their religion. The same mixture of Paganism and Mahomedanism is everywhere observed. There are, however, fewer charms, and other marks of superstition, to be seen than in the towns below Iddah.

"Egga appears to be entirely surrounded by water; and the swamps behind it extend to a considerable distance. The whole country may become perfectly dry in the dry season; but it is a question whether the healthiness of the town would be advanced by it. The unanimous testimony of the Natives is, that the dry season is very unhealthy, and that fever, small-pox, and dysentery, carry off large numbers, even of those born and brought up at the place.

"The answer to the question, whether Egga might be considered a suitable station for European Missionaries, is obvious. It is much more objectionable than Iddah, because much more unhealthy. Hav-

* A very important commercial town, 150 miles from the confluence, said to be the second city in the Fulatah dominion. It contained at this time a population of 10,000, gathered from all the surrounding countries; but Captain Beecroft, who succeeded in reaching it for the second time in the 'Ethiope,' in the year 1845, found it in ruins and deserted. There was here a spacious market-place divided into suitable departments for separate articles, and exhibiting an extensive assortment of horses, asses, mules, raw silk, red caps from Tripoli, cotton, cloth, beads, saddles, and saddle-cloths, of ostrich feathers, amulets, anklets, looking-glasses, needles, paper, indigo. Senna, ostriches, camels, leopard skins, bees'-wax, mats, (for which the inhabitants are famous) sandals, stained leather, ivory, and slaves. The town was seated on the slope of a gently rising hill, up which the houses ascended one above another. The neighbourhood is well peopled and cultivated, with abundance of corn and rice, flocks and herds of the finest kind. In the middle of the river opposite to Rabba lies the island of Zagóshi, which from its extensive manufacture of various articles in cotton, silk, straw, timber, brass and iron, has been called the Manchester of Africa.

ing now advanced upward of 300 miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my investigations in this single sentence, 'I have seen none,' I feel no small portion of grief and sorrow, especially when I consider that the people, to all appearance, would be ready to receive the Gospel of our salvation with open arms and hearts. They are prepared by those means which God, in His providence, has often sent as the forerunners of the Gospel—trials and troubles. They have suffered oppression and hardships, for many years, from a haughty people; and the deliverance from the chains of slavery which would attend British intercourse with them would be the best recommendation for the introduction of the knowledge of our Lord Jesus Christ, and the Religion which we profess. How shall it be accomplished? He knows, who reigneth on high, and who has promised to be with his Church even unto the end of the world. He will find means, when all human plans are disappointed; that all the glory may redound unto Him."

Egga pays an annual tribute to Sumo Sariki of 400,000 cowries;* and a still larger sum is annually exacted from the inhabitants, under various pretences, chiefly as fines for real or alleged offences: they only paid 50,000 cowries to their own king before the Fulatahs obtained dominion over them. It was said that Sumo Sariki allowed his warriors to keep half the number of slaves captured in war, or to dispose of them to their own advantage, which no doubt stimulates the ferocious ardor with which they pursue their blood-stained career.

Mr. Schön describes the heat as peculiarly oppressive here, the thermometer standing at 88° in his cabin, and 90° on deck; the river was now beginning to fall, and the most prejudicial effects to health were consequently to be anticipated. Captain B. Allen continued very ill. On the 3rd of October, Captain Trotter was taken ill, and next day there was but one officer in the vessel capable of duty.† Under these melancholy circumstances, no other course was open but an immediate return to the sea, and orders to this effect were accordingly issued on the morning of the 4th, when such was the extent of the mischief inflicted by disease, that Doctor Mc William was compelled to take charge of the vessel in addition to his arduous duties of attending on the sick, while Doctor Stanger acted as engineer, a task for which he qualified himself chiefly by reading Tredgold's treatise

* That is £2: 10s., according to the value of cowries in the London market, which is 100 for 1¼d.

† Mr. Willie, mate, who afterwards died at Fernando Po.

on the steam-engine. At this time there were but two or three of the European seamen capable of performing their duty.

There being no prospect of reaching Rabba this year, a message was sent to the king, informing him that the messengers of the Queen of England were prevented from seeing him at present, partly on account of illness, and partly on account of the fall of the river: but that they expected to return next season, and would then deliver the message from the Queen of England; that the principal thing for which they had come, was to prevent the exportation of slaves, and to establish a friendly and commercial intercourse between Great Britain and the countries in the vicinity of the River Niger. This message was accompanied by a drawing of the vessels composing the Expedition, a rich velvet robe and a handsomely-bound Arabic Bible. The king was also informed that the English had formed a settlement at Adda Kuddu; and he was intreated not to allow his warriors to come near that settlement.

Rogang, the chief of Egga, was requested to forward the message and presents to the king of the Fulatahs, which he promised to do, and expressed much pleasure and satisfaction at the message, as it would, he thought, save himself from the suspicion in Sumo Sariki's mind, of having prejudiced Captain Trotter against him, and prevented the intended visit.

On the return of the 'Albert' down the river, it was ascertained that the Attah of Iddah had fulfilled his engagements concerning the slave-trade, and had published the abolition-law throughout his dominions. The people expressed their satisfaction at the termination of the traffic, but said they feared the Fulatahs found the present system too lucrative to abandon it. These people always exact a high tribute from the people whom they visit; if this is promised and paid, they kill no one, and take no slaves, but in case of non-payment they indemnify themselves by capturing as slaves, whoever happens to come into their hands, always carrying away those for whose redemption they can exact a large sum, which is usually paid by the friends or relations to purchase them back from the Fulatahs, or those to whom they have been sold. Every Fulatah is armed with a gun; they have besides plenty of swords, spears, and arrows, and a great number of horses.

European constitutions could have but little chance in a climate which periodically proves fatal to numbers of the natives themselves. During the dry season, which was approaching, small-pox, dysentery and fever make great ravages among the people. Dr. McWilliam vaccinated several, both going up the river and returning; he likewise taught them how to perform the operation themselves, providing them with lancets and lymph, and directing them how to procure the lymph from

vesicles formed at the proper period after vaccination. So strong was their conviction that white men would not injure them, that they submitted themselves to Dr. McWilliam, without the slightest hesitation.

The state of the 'Albert's' crew was now deplorable: on the 7th of October the Captain's clerk,* in a fit of delirum, jumped overboard, but was providentally saved from drowning by two black seamen, who plunged into the water for the purpose. Another of the sufferers† made the attempt but was secured; however on the day following, he too fatally succeeded in his object, and sunk before the boat could reach him. Mr. Schön's reflections on the distressing scene which he was called upon to witness, are painfully illustrative of the deadly errand on which the Niger expedition was sent forth—

"I have endured personal sufferings, family afflictions, sore and grievous, and witnessed and shared in the trials of others, during my residence of about eight years in Sierra Leone; but nothing that I have hitherto seen or felt, can be compared with our present condition. Pains of body, distress of mind, weakness, sorrow, sobbing and crying, surround us on all sides. The healthy, if so they may be called, are more like walking shadows than men of enterprise. Truly Africa is an unhealthy country! When will her redemption draw nigh? All human skill is baffled, all human means fall short."

The confluence was reached on the 9th of October. At the model farm, the two Europeans, Messrs. Kingdon and Ansel, who had been left there with Mr. Carr, who was a West Indian, were found seriously ill of fever; in which state they had been since shortly after the departure of the 'Albert.' Dr. McWilliam ordered them instantly on board, and under these circumstances Mr. Schön encouraged Thomas King, one of the Society's native schoolmasters to remain at the farm, where there were left twenty-one blacks, men, women, and children, besides a crew of twelve men belonging to the Schooner, 'Amelia,' which lay at anchor opposite the farm. Ralph Moore, an American emigrant, taken in at Liberia, received charge of the farm establishment; and the schooner with her crew was committed to the care of Thomas King. In the course of the day, nine months' provision for these people was landed from the steamer, and cowries, sufficient to purchase three months' more; it being calculated that so much time must elapse before they could be visited in the coming year, and there being no chance of any sufficient supply from local sources, the natives seldom

* Mr. Willmett: he died afterwards at Fernando Po. The two gallant negroes here mentioned, William Guy and Tom Osmond, received the "Honorary silver medallion" from the Royal Humane Society of London, for their benevolent conduct.

† Mr. William Lodge, second engineer.

using animal food, but living on yams, onions, dried fish, snails, corn, beer made of guinea-corn, &c.*

This day, the 9th, an affecting scene was witnessed on board the 'Albert;' Captains Trotter and B. Allen, who were both very ill, took an affectionate leave of each other; the case of the latter was now hopeless, although he had frequently rallied throughout his illness; but nothing could exceed the heavenly calm which his mind enjoyed from the commencement of the disease. He simply relied on Jesus, and if he exhibited the least concern it was for others, not for himself. His heart was fixed—believing in the Lord. At His bidding he had braved pestilence and death, knowing that should He be pleased to summon him hence, he would be only walking on the waters to go to Jesus.

The confluence was left on the 10th, and on the 12th the 'Albert' reached Aboh, where abundance of firewood was found prepared by the provident kindness of King Obi, who welcomed his white friends with cordiality, and reminded Mr. Schön of his promise to send him Christian teachers.† About midnight of this day, Mr. Kingdon exchanged a bed of suffering for the presence of his Lord: he was buried by Mr. Schön in a small village, called Barra, on the main land between two houses, the natives standing around in silent amazement while the funeral service was read.

Simon Jonas, the Native Catechist from Sierra Leone, who had been left at Aboh three weeks before, spoke very favourably of the treatment which he had received from Obi. He had spent his time partly in making clothes for the king, and teaching others the art of sewing; and partly in teaching children English and speaking to old and young about the Christian religion. The number of children who flocked to him from time to time, he estimated at 2000. Having had an opportunity of observing the condition of the slaves at Aboh, who he considered were more numerous than the free people, he

* In June, 1842, Lieut. W. H. Webb, former mate of the 'Soudan,' gallantly volunteered, notwithstanding his previous severe sufferings and imminent peril in the Expedition, to reascend the Niger in the 'Wilberforce,' with a crew of eight white officers including himself, and forty-six Kroomen, for the purpose of visiting the model-farm and the people left there the year before. Information had already been received that Mr Carr, while sailing up the Brass River with his servant, on his return from Fernando Po, had disappeared in some unaccountable way, the supposition being that he had been murdered for the sake of his luggage. At the farm all was disorganization, Thomas King being the only person who seems to have conducted himself properly. Under these painful circumstances, Mr. Webb surrendered the settlement to the native chiefs, and paid off the settlers.

† "Obi's prompt assistance to us on this occasion," says Dr. McWilliam, "was of the highest importance. He is decidedly a fine character, and assuredly did not discredit the opinion we had already formed of him. He was melted with pity when he saw the captain sick in the cabin."

said they were treated with kindness and humanity, and enjoyed many privileges, with the power, by their own industry of emancipating themselves. The commerce of Aboh is principally with the people from Bonny, who come up for palm-oil, and pay in exchange chiefly rum, guns, and powder.

Aboh was left behind on the 13th, and about two o'clock, P. M. the approach of a steamer was announced, and it was supposed that the 'Soudan' was returning, but it proved not to be that vessel, but the 'Ethiope,' Captain Beecroft, which had been sent from Fernando Po in search of the 'Albert.' It appeared that the owner of the 'Ethiope,' Mr. Jamieson, merchant of Liverpool, with the generosity which marks the character of British gentlemen, had sent out instructions to the shipmasters in his employ, to render all the assistance in their power to the officers and crews of the Niger expedition. When therefore the 'Ethiope' made her appearance at Fernando Po on the 6th of October, her commander, Mr. Beecroft, on learning from Captain William Allen the probable distress of the 'Albert,' gallantly turned his steamer's head towards the Niger, with an intent to ascend in search of that vessel, and render every assistance which she might require, When the steamers met, Captain Beecroft came on board the 'Albert' with his first engineer; and both vessels arrived in safety at the mouth of the river on the 14th, and crossed the bar on the 16th, Captain Beecroft being on board the 'Albert,' and contributing not a little by his presence and skill, through God's assistance, to the security of the disabled crew.

On the 17th the 'Albert' reached Fernando Po, and on the following day, arrangements having been previously made by the medical men, twenty-eight invalids were carried on shore. One of them, Mr. Willie, mate of the 'Albert' died in the evening. Captain Trotter was far advanced towards convalescence, but poor Captain Bird Allen was fast sinking into the grave. He lingered until the 25th, and then resigned his happy spirit into the hands of Him who gave it.

"Of him," wrote Mr. Schön, "it can be said with perfect truth 'to live is Christ, and to die is gain.' His patience under sufferings, his resignation to the will of God, and his firm but humble assurance of his acceptance with God through Jesus Christ, made his position truly amiable, and demanded from all who witnessed him the sincere prayer 'Let my last end be like his!' His humility, his faith in God's word, his 'love unfeigned,' his tender concern for every one in the expedition, and especially for his companions in tribulation, his mild and charitable judgment in all things, will, I trust, be ever before my eyes, as worthy of imitation."

Of the twenty-eight invalids brought on shore besides Captain Allen and Mr. Willie, the following officers and seaman finished their mortal

career at Fernando Po :—Mr. H. Stenhouse, second lieutenant of the 'Albert'—Mr. Woodhouse, assistant surgeon of do.—Mr. J. A. Willmett, clerk of do.—Robert Milward, purser's steward of do.—J. McClintock, stoker, and Morgan Kingston, mariner, both of the 'Albert.' Peter Fitzgerald, stoker of the 'Wilberforce'—Mr. H. C. Collman, assistant surgeon of the 'Soudan'—and Christopher Bigley, stoker of do.*

The number of deaths which occurred during the expedition by casualties and disease was 53; of which three only were those of colored persons, and these did not die of the "River Fever," nor did eight of the remaining whites. But, as the number of white men composing the crews of the several vessels, was, it will be remembered, 145; it thus appears that nearly one third perished by pestilence in this philanthropic attempt; † to engage in which, let it be well remembered, those brave men were neither bribed, compelled, nor entrapped, but they freely and voluntarily offered themselves,—as the difficulty of selecting the most proper persons from amongst those who gallantly stepped forward to proffer their services when the expedition was first contemplated, fully proves; nevertheless the government of the day was assailed by every form of abuse in the public papers and elsewhere, for engaging in such an enterprise, the failure of which all declared after the event, they had clearly foreseen. Perhaps in the sober judgment of those whose minds are unrefracted in the agitated waters of politics, the Sovereign and her ministers, who originated this noble effort for the amelioration of so large a section of the human family, deserve the gratitude and admiration of the whole Christian world. Fields of deadly conflict, watered with the blood of thousands and tens of thousands who fall in a struggle for rights which they may neither understand nor appreciate, emblazon the pages of history, with "thoughts that breathe and words that burn," illustrative of the glory redounding to the monarch and the statesman, at whose bidding the devoted warriors abandoned home and kindred to add a laurel to their country's wreath; but no censure was sufficiently severe to mark the impropriety of hazarding the life and health of a few voluntary agents in the noble attempt to rescue a continent of immortal beings from ignorance, degradation, and wrong.

The assailants of the expedition had certainly an advantage in the acknowledged failure of its more immediate objects, but it is obvious that the result of the attempt was no fair criterion of its wisdom or its

* "As near as possible to the grave of Lander lie thirteen of the Niger expedition, who like himself fell in the cause of Africa."—Dr. McWilliam. Dr. Vogel, the botanist to the expedition, died here on the 16th of December.

† "Fourteen officers died, out of 53 who entered the river, and 28 white men out of 92; only 8 officers and 7 men escaped fever, that is, 15 out of 145. The crews consisted also of about 150 black men, none of whom had fever excepting 7 out of 28 entered in England, and these were in general less severely attacked than the white men." Kindly communicated by Captain Trotter.

propriety. The only question in the case is, was it such as became a christian nation to undertake, and for which christian men might consistently venture their lives. There is but one reply which can be given by those who understand the question, and there is but little value to be attached to the opinion of those who do not.*

The friends of humanity were not silent on this occasion; they expressed themselves as men who felt that with results they had nothing to do—duties were their proper subject of consideration. From among the many faithful replies made to the attacks with which the friends of Africa were now assailed, we shall venture to insert one which seems in a few words to exhibit the subject in its true character—it is from a speech of Sir R. H. Inglis in the House of Commons.

"Sir R. H. Inglis said he wished to make a few observations with reference to the recent Expedition. He felt that in alluding to this subject he was discharging a duty which he owed to men who were exceeded in gallantry by none engaged in the service of their country. He was anxious to express his grateful acknowledgments to the members of the late administration, as well as to Her Majesty's present advisers, for the course they had pursued with regard to the Niger Expedition. Hon. gentlemen were remarkably sensitive with respect to the loss of human life in cases where the object was one of pure unmixed benevolence. God forbid that he should undervalue the sacrifice of human life which had been incurred during the progress of the expedition to which he alluded. He grieved for it as much, he trusted, as any individual in or out of that house. But when he considered the loss of life which had attended expeditions conducted for the single and sordid object of gain—when he reflected on the sacrifice of human life which had been incurred in carrying on the slave-trade, and when he compared it with the loss which had attended this expedition for suppressing that trade, he did not envy the sensitiveness of

* As a proof that the friends of Christianity and the poor negro are not discouraged from continuing their efforts in behalf of Africa, the writer has now lying before him the copy of a letter, dated "Old Calabar, 8th May, 1846," from a missionary, the Rev. H. M. Waddell, announcing the arrival of himself and companions, to form a Mission of the Scottish Secession Church in that district; the first, he announces, undertaken by Christians in that part of Africa. "This field of missionary labour," writes Mr. Waddell, "is one that requires, and I doubt not will repay, all the effort and expenditure that may be bestowed on it. The district to be immediately occupied by us embraces Henshawtown, Duketown, Oldtown, Quatown, and Creektown, within a few miles of each other, and comprising a population of at least 12,000; while the inhabitants of the dependent villages and plantations through the surrounding country will probably increase that number to 60,000. The language of this district is spoken over a region of considerable extent, and up both branches of this river there are many towns where the Calabar people regularly trade, and to which ere long the precious word of God will readily find its way from this place." Mr. Waddell speaks of the people as considerably advanced in civilization, many residing in excellent houses, and speaking the English language. May a blessing rest on this interesting Mission!

hon. gentlemen who could bear to hear of the loss of one-fourth of the crews of all the vessels engaged in the Guinea trade—2,500 out of 10,000 individuals—and who censured Her Majesty's Government for sending out an expedition to accomplish an object of the most pure and disinterested benevolence, in which 42 individuals had perished. The result of the expedition of Oldfield and Laird had been much more disastrous. He thought the results of the expedition to the Niger did not justify the language which had been used by some hon. gentlemen as to the policy which dictated the undertaking, and he was satisfied that the general principles of that policy would still be carried out. The question of the expediency of pursuing the objects of the expedition might hereafter come before the house; and it was only necessary for him to say that, in his opinion, nothing had transpired to justify the condemnation of Her Majesty's late advisers, or of the present Government, for having countenanced and supported the undertaking."

After all, this expedition was certainly less fatally visited than others by which it had been preceded. Park's whole retinue was almost annihilated before he himself fell by the hand of violence. Captain Tuckey in 1816 died with nearly one half of his officers and crew, and all the scientific men, with a single exception. Captain Owen lost nearly two-thirds of his officers, and a proportionate number of seamen and mariners; whilst Laird, by the time he arrived at the confluence, had buried half his white crew, and more than half his officers. These facts, besides placing the last expedition in a somewhat more favorable view, will relieve the memory of the brave men who fell in it from the allegation frequently repeated, that they had been deluded by misrepresentations of the nature of the service, into taking part in an enterprise, which every one knew would be deadly but themselves, thus depriving them of the honor due to the faithful discharge of duty in spite of the known hazard with which it was attended. The Niger heroes had counted the cost, and were prepared for the sacrifices it involved.

One fact was now established that, whatever work of spiritual or moral improvement was henceforth to be attempted in the interior of Africa, it could not be by European agency. Most probably the circumstances of the Niger expedition were providentially intended to set this point at rest. Mr. Schön's testimony is valuable here. He says:—

"I have no hesitation in saying, that our visit was made during the best season of the year, in every respect: the information I have received from the natives proves that the dry season is decidedly more unhealthy, and that the natives themselves suffer extremely from fever, small-pox, and dysentery, when the water begins to subside. The country in the vicinity of the river is low and swampy, sometimes

to a considerable distance, leading one to anticipate much sickness; and generally the most populous towns are situated in the very worst places. Iddah may claim exception, being built on a hill; but the swamps of the neighbourhood cannot but prove very injurious to European constitutions."

It was natural therefore that the eyes of the christian world should now be turned to Africa herself for the supply of the requisite instrumentality whereby her regeneration was to be accomplished.

"All the experience I have gained," observes Mr. Schön, "during my sojourn up the river, has confirmed my belief that it is through native agency chiefly that Africa must be benefitted. I had frequent opportunities to observe, that the chief objection raised—that the natives would pay no attention to what their own country-people might tell them—is without foundation. They listened to those who were with us very attentively; and often asked them to remain with them, and teach them better things. I know that the heads of the expedition are also impressed with the importance of paying great attention to the training of native missionaries."

"If," said Lord John Russell, with whom the Niger Expedition chiefly originated, "our attempts to introduce civilization and christianity into Africa, by means of Europeans, are unsuccessful, let us endeavour to effect our object by means of persons of African blood."

The following observations of the Committee of the African Civilization Society, indicate the conclusion at which, we believe, all right thinking people must ultimately arrive.

"Viewed in the light that the principle of employing an agency drawn from the country which it is designed to benefit, casts upon the subject, what immense importance attaches to our settlements upon the Western coast of Africa—to Sierra Leone—to the Gambia —to Cape Coast Castle—to Fernando Po. Instead of lamenting the many sacrifices which these have cost us, let us rather rejoice, that at this interesting crisis in the struggle between good and evil, we have them in possession; and let us bend every effort to strengthen the hands of those pious missionaries who are there engaged in doing our work—who are there preparing labourers for the ingathering of that harvest of good which is one day to ripen (none may doubt it) for the most isolated, and withal the most injured portion of the human family."

As regards Sierra Leone, to which it is the more immediate object of this volume to draw public attention—its importance in connexion with our future hopes for Africa cannot be overrated.

"At Sierra Leone," Mr. Schön writes, "a complete knowledge of all the languages spoken on the banks of the Niger, and, to a great extent, in the interior, may be obtained."

A fact which was most usefully substantiated in the case of the interpreters who accompanied the Expedition from this Colony, and who, whether as translators of the language of others, or as independent communicators of their own thoughts and feelings, seem to have given every satisfaction, both to Europeans and Africans. As an exemplification of the ability of educated negroes to impart instruction to their countrymen, and of the willingness of the latter to accept it at their hands, we venture to insert here one extract more from Mr. Schön's Journal, which we do not consider ourselves at liberty to abridge. The conversation here referred to was held by Mr. Schön with the inhabitants of Atshara, a small village about two miles from the Model Farm.

"I had a long conversation on the difference between our religion and their own. On inquiring of them whether they ever sacrificed human beings, they denied ever having done so. As I could hardly credit their account, I addressed a few words to them on the sinfulness of such a practice. At this they were startled; and the Headman told me, that if I were to tell this to the Attah he would be very angry with me, as he was in the habit of sacrificing a slave every year; and at the death of the Attah, twenty free people were generally sacrificed. The number here stated is larger than we were told at Iddah. Astonishment was actually perceptible on every countenance, when they were informed that the Attah had been told that the practice was sinful, and had agreed to abandon it. These people are Pagans: no mixture of Mahomedanism is observable in their customs. They shewed me their gods. Under a small shade erected before almost every house, were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives and spears. Such are their gods! It is easy to attack them, or to expose them to ridicule, but not so easy to eradicate the superstitious belief in them out of the hearts of men. The old argument was again brought forward—that this fashion of worship was good for black men, though it might not suit white people—that the same God who had given us the book had given to them their country-fashion. I endeavoured to convince them of the sinfulness of idolatry; and directed them to the only true and living God, who had made Himself known unto us by Jesus Christ. An old man then arose to defend their customs, declaring that they would never leave them—that as they found things when they entered this world, so would they retain them and continue in them—that whatever white man might talk, they were convinced that their gods were very good to them. 'Suppose,' said he, 'a serpent should bite me; I have only to put my leg under this god"—the shade—'and I cannot die. Suppose sickness should come upon me; I go to my god, and soon get better. From death alone he cannot deliver me: I must die when my

time shall come. But white men's book cannot save them from death: they, too, must all die.' On this last expression he laid peculiar stress; and many of the by-standers burst out laughing, considering it peculiarly fortunate and conclusive. I took occasion from this, to put before them, in as simple language as I thought my Nufi Interpreter capable of translating, the cause of death, and the christian's hope and consolation in it; and then wished the old man to tell me whether he or the christian would be the happier; representing the one as an obedient, the other as a disobedient child before the judgment-seat of the Almighty. The old man said, that, as far as he was concerned, he would remain in his old habits till he should die; but the Headman of the town made a long and excellent reply. It was to this effect, as literally as I can recollect: 'Before time, we were told to sell slaves because white people wanted them; and we sold plenty: this time, they come and tell us, 'You no must sell slaves again,' and we no sell slave again: and suppose you come and teach us your book, we cannot refuse to learn. See,' pointing to Thomas King, 'this man is a black man, and before he went to white man's country he did all the same as we do; but now he knows better: you must not say that we are not willing to learn. Any thing which white man will teach us to do, we can do. I will give my own two sons to Thomas King; and he must teach them the book, and any thing he likes; and that is better than sit down and know nothing. Last week this man'—Thomas King—'came: his word and the white man's word are all one [agree]; and nobody shall say that black people are not willing to learn from white people, or from black people who can teach them.' I had time to consider this reply on my way back to the vessel, and it proved a great consolation to my mind."

Resolutions in accordance with the views which we have expressed were passed by the different religious and philanthropic societies in connexion with Africa. The following was adopted by a meeting of the African Civilization Society, held June 22, 1842.

"That this meeting, while sharing in the sorrows which some of the circumstances connected with the Niger Expedition are calculated to produce, rejoices with thankfulness to Almighty God in the conviction that the ultimate objects of this Society—viz., the extinction of the slave trade and the civilization of Africa, chiefly by Native Agency, so far from having been defeated, have, to a considerable extent, been promoted, in the way of preparation for future efforts, by the results of that Expedition."

The Committee of the Church Missionary Society, after having taken all the circumstances of the Niger Expedition, both as reported by Messrs Schön and Crowther in their journals, and also personally communicated by the former, while in England, into their serious deliberation, adopted the following resolution:

"That adverting to the afflictive results of the Niger Expedition, and the position of the Society in Sierra Leone, the Committee are of opinion that further measures should be adopted in order to train natives in Sierra Leone, with a view to their being employed as Teachers of their countrymen, and in order also to fix the most considerable native dialects, and to make translations into those dialects, for Missionary purposes."

We shall conclude our brief sketch of this very important expedition with the following just tribute of approbation addressed to its distinguished conductor and his no less distinguished companions in labor and peril.

"Downing Street, April 3, 1843.

"SIR,—I am directed by Lord Stanley to acknowledge the receipt of your letter of the 15th March, transmitting your Report of the proceedings of the late Niger expedition entrusted to your command.

"His Lordship desires me to take this opportunity of conveying to yourself and to the other members of the late expedition, an expression of the sense entertained by his Lordship of the zeal and ability manifested by yourself, and those under your command, in the attempt to execute the objects of the expedition under very difficult circumstances and at great personal risk to all who were engaged in it.

"I am, &c.,

"Captain Trotter, R. N. &c. G. W. HOPE."

CHAPTER XV.

CHURCH MISSIONARY ASSOCIATION AT SIERRA LEONE—MISSION OF INQUIRY TO BADAGRY—THE CHRISTIAN INSTITUTION—CHURCH BUILDING—EMIGRANTS AT JAMAICA—VILLAGES—CHURCH RELIEF COMPANY—CHARLOTTE BELL—DEATH OF MR. AND MRS. THOMPSON.

THE experiment of the Niger Expedition, the distinguishing event of the year 1841, exercised a marked influence on the West African affairs in 1842—a great fact was now most fully substantiated, that if Africa was to be redeemed from her long lost state, by the employment of a native-born agency alone, must her friends expect to accomplish their Christian and philanthropic purposes. And from whence were materials for such an agency to be supplied? The Allwise, who had ordained that the enquiry should be made, had graciously provided that it should not be made in vain. He had been for some time turning the unrighteousness of man to His own purpose in the British Colony of Sierra Leone, where he had caused to be assembled the representatives of forty different African tribes, who, receiving the glad tidings of salvation by Christ Jesus from the lips of European Christians, might carry it to their several countries, and communicate to their kindred and acquaintance in the language wherein they were born, the wonderful works of God.

It would appear that in the year 1842, the time for bearing forth precious seed to the nations of Africa was at hand. Many signs of such a blessed consummation of Missionary labor were afforded, especially the agitation of the native mind in the Colony under the influence of circumstances connected with the late expedition—others will be adverted to as we proceed. The friends of the Church Missionary Society had now to look with greater satisfaction and humble gratitude than ever upon the work which they were carrying on in Africa, and the yearly multiplied blessings with which that work was attended; and no doubt many a prayer went up from believing hearts, that the Omnipotent would make the little West African Church a praise in the earth.

A truly Missionary spirit was poured out on the Christians of Sierra Leone. The Anniversary of the Church Missionary Association was held there on the 4th of March 1842. The annual sermon was preached in the morning in the Mission Church by the Rev. G. Warburton, to a large and attentive congregation, composed almost exclusively of Africans, and a collection made amounting to £6 : 19 : 1½. In the evening the annual meeting was held in St. George's Church, Freetown, the Rev. D. F. Morgan in the chair, and after the business of the meeting, a collection was made, amounting to £12 : 5 : 2. "It was pleasing to observe," wrote Mr. H. Townsend, "that many persons of the villages felt deeply interested both in the sermon and meeting, some having come fourteen miles to be present."

The Annual Report of this Auxiliary for the year 1842, refers to so many interesting topics connected with the present circumstances and future prospects of the Mission, that we feel we cannot do better in the fulfilment of our task than make a lengthened extract from that valuable document, premising that we shall afterwards expand or explain whatever subjects are only lightly touched upon or referred to therein; they being familiar to the hearers, but as yet not so to us.

"By God's blessing on the means used, the moral aspect of this Colony is being completely changed. On almost every hand is heard the voice, as of the man of Macedonia, crying, Come over and help us! To satisfy this desire has been the earnest wish of the Agents of this Society, in establishing and carrying on Bible classes, and Sunday and other Schools, not only at the Stations where they are resident, but in the surrounding hamlets and villages.

"The increase of numbers, the growing improvement among our people, and the thirst for knowledge, call for greater exertion and more self-denying labour. But who is to carry on this work? The Society has long been convinced, by painful experience, that European constitutions are but ill adapted for enduring much fatigue in this climate; and that their ultimate hope of succeeding in the evangelization of this benighted continent rests on the raising up and qualifying, through God's blessing, native Schoolmasters, Teachers and Ministers, whose constitutions are adapted to the climate, to carry forward that work, which, through the grace of God, European zeal has, at an immense sacrifice, begun and sustained in this Colony for nearly forty years.

"This brings us to notice that very important branch of our labours, the Christian Institution at Fourah Bay, which the Parent Society contemplate placing on a more efficient footing,—by increasing the number of students, raising the standard of education, appointing a second Clerical Tutor, and erecting a much larger building for the accommodation of the Students. The grand design of this Institution, from the first, was the training of native youths for Schoolmasters, and if possi-

ble, for the ministry of the word. From year to year, youths have been prepared and sent forth; but who have too often been the source of pain and disappointment to their Teachers, by yielding to temptation, and departing from the path of rectitude. During the past year there have been thirty Students under instruction: four have been appointed to Stations, and an equal number admitted. The past has been an eventful year in the annals of this Institution, in that it has put forth the first promise of its future usefulness in the cause of God in this Colony, and to Africa at large. A native who was formerly educated by the Society, and for some time was a Teacher there, has been sent to England, to be ordained a minister of our venerable Church. He is the first-fruits of Missionary efforts in this country, as regards the ministry; and your Committee hope that he is the harbinger of what God is about to accomplish, in this degraded land, by her own sons. Your Committee cannot avoid expressing their gratitude to the Great Head of the Church for having conferred on them so great a favour. Before leaving their notice of the Institution, they would most earnestly entreat the sympathies and prayers of all God's people, that He would bestow, what no man can give, a new heart and right spirit to each Student, and an anxious desire to serve our God in the Gospel of His Son.

"It must ever be borne in mind, that our Church is only in its infantine state; and that what has been done, or is now doing, is only a preparation for more extensive operations. Yet the cause of God has now advanced so far among the natives of Sierra Leone, that the Parent Committee have felt it a duty, not only to provide grass-houses, but more substantial buildings, for the worship of God—buildings that shall shew stability, and bear witness that God is honoured and served among us. Within the last four years there have been erected four stone Churches; and the fifth at Waterloo is now in the course of erection, and far advanced toward completion, and which will accommodate not less than 900 or 1000.

"The progress of Missionary labours in all the older Stations is steady, and affords abundant encouragement to your Committee to go forward in sowing the seed of eternal life. In the Colony there are now upward of seventy individuals, European and native, engaged in imparting instruction, and more than 6000 persons who statedly attend Divine worship; besides 5287 children and adults, attending our Sabbath and day-schools. Dispersed throughout the Colony are twelve principal Stations, 1300 communicants of our Church, and as many candidates for the Sacrament of Baptism. This large number of persons are brought daily under the hallowing influence of Divine truth; are gradually casting off the trammels of superstition; and are being raised from the state of barbarism in which they are found when landed from the slave-ships, to moral and social habits, as the prosperous and

peaceable state of our villages most indisputably show. The susceptibility of the Africans for receiving instruction, and the power of the Gospel both to civilize and Christianize a people, may here be seen by the most casual observer of our villages, schools, and congregations. Not only, however, is the outward condition of our people improved, but they have been also spiritually blessed by having received the Gospel: they are enabled to put away their former lusts, and to live soberly, righteously, and godly in this present world; are soothed under affliction; while others have been supported and cheered in the hour of death. Many instances have been brought under the notice of your Committee of joyful triumph over the last enemy, death, in those who have departed in the faith of Christ. One, on her dying bed, said —and the sentiment is that of many in this Colony—'I thank God, and the Church Missionary Society, that ever Missionary came to teach me how I might be saved from my sins!' And when near her end, she said to those around her, 'You no must cry for me: I am going to Jesus; I am going to a happy place.' Already a multitude of such blood-bought souls have, from this place, reached the heavenly shore; and numbers more are, by a humble walk and devotedness to their Saviour, preparing to follow them to glory.

"As an instance of the interest now felt in this cause in the Colony, your Committee have the pleasure of stating, that this Auxiliary has forwarded to the Parent Committee during the past year the sum of £141:5:2. nearly double the amount of what was contributed the previous year; of which sum more than £70. was contributed by Africans.

"In the Timmanee country, where the Society has extended its labours, the Brethren have been actively engaged in studying the language, in preparing translations of portions of the Scriptures, in conducting a school, and preaching the word in the different yards of the Chiefs; and it is cause of gratitude to God, that they are well received by both Chiefs and people. In the school there are 35 children who have made great progress in their studies. In about nine months, several have learned to read the word of God, and to write and cipher, in English. Humanly speaking, however, it will require years of self-denying labour before we can hope to see much fruit in that country, where Mahomedanism has so firmly and so deeply struck its roots. But your Committee desire to rely on the faithfulness of that God, who has said, My word shall not return to me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it; and who in his good time will bring all nations, if Prophecy be true, to the obedience and knowledge of himself.

"Mr. W. C. Thompson, Translator in the Timmanee Mission, has been long absent from us, on a Mission to Timbo and Sego, in the in-

terior; which it is hoped may subserve to extend the cause of Civilization and Christianity. His despatches are full of interest, and throw much light on the state of things in the interior; and show how true is the declaration, that the dark places of the earth are full of the habitations of cruelty.

"At the earnest request of some of the members of our Church, Mr. H. Townsend was appointed to go on a Mission of Inquiry to Badagry, in the Aku Country, to see and report upon the facilities for carrying the Gospel into that country; but he has not yet returned. In letters just received from him, he states that the country is in a much better condition than he could have expected to find it: and that he regards the emigration of our people as a providential circumstance for the spread of the Gospel in that hitherto benighted land."

The order of events here observed, leads us first to say something of the Christian Institution, to which recent circumstances had attached a greater importance than ever. Some account of the half-yearly examination, held on the 6th of September, will bring before us the character of the studies pursued therein, and the proficiency of the students: for this we are indebted to the pen of the Rev. E. Jones, the principal—

"Our half-yearly examination was held before a very full attendance of our Missionary body, whose presence showed their great interest in the advancement and welfare of the youths. As it will be more proper for others to speak of that examination, I proceed to give some account of the present studies of the youths.

"In Barth's General History they have advanced as far as the commencement of Roman History; and in the same author's Church History, to the close of the seventh century. In connexion with these two works, they are made to form abridgments and analyses of the different sections and chapters, and occasionally to re-write portions in their own style.

"In Geography, the first class have gone through Europe, in Ewing's excellent Compendium; and the others have learned the small Epitome published by the Christian-Knowledge Society.

"In Arithmetic, the far greater number have nearly finished Walkinghame.

"In Grammar, they have several times gone over Murray's small Abridgment; and the first class are studying his large Abridgment. Here I may remark, that though most of them can parse very well, readily distinguish the different parts of speech, and put a verb into any of its moods and tenses, yet, when they have to express their thoughts in writing, they are strangely forgetful of the laws and properties of grammar. For the purposes of declamation and composition they are formed into three divisions. Every Saturday morn-

ing, one division reads compositions on some given subject, while another repeats from memory a portion of some printed sermon, speech, essay, &c. This exercise has contributed greatly to bring about a better style of reading.

"Bible History is regularly pursued; and their acquaintance with this branch of their studies is highly satisfactory.

"Most of the students are Teachers in our Sunday School at Freetown, to which they devote two hours and a half every Lord's Day. I have lately begun the practice of causing each teacher to prepare a set of written questions on the chapter to be explained to their classes—a practice from which benefit will be derived, as well to the Teachers as the persons taught.

"While a due attention to study has been enforced, and, I must add, readily given by the youths, we have never lost sight of the importance of personal religion. Once a week I give a plain and practical exegesis of a connected portion of Scripture. In this way I have gone over the Epistle to the Hebrews, and am now going through that to the Romans. Great interest is apparently taken in these lectures by the youths, and opportunity afforded to press home on the conscience the fundamental truths of the Gospel—man's ruin through Adam, and recovery by Christ, with their attendant doctrines."

Mr. Weeks tells us that the examination-course comprised Geography—Church History—Mental Arithmetic—English Grammar, and the Holy Scriptures; in which last, he says, they appeared quite at home. Of secular learning, the branch most agreeable to the Africans seems to be Arithmetic, which they pursue with much diligence. The questions in Church History were given to the students in writing, to be answered in the same way, and two hours were allowed for that purpose. "Their answers," says Mr. Weeks, "generally, were quite to the purpose, and proved that the youths must have read and thought with great care and interest." As a sample of the answering on this occasion, and the youths' mode of expressing themselves on paper, we insert the following question and the replies furnished by three of those to whom it was proposed—

"By what causes was it that the Kingdom of Judah lasted so much longer than that of Israel?

"*A.* The reason why this kingdom lasted longer than that of Israel was, because of their pious kings; and also the sceptre was not to depart from Judah till Shiloh came.

"*B.* The people of Judah were united more than that of Israel.

"The succession to the throne of Judah was more regular, and the character of its sovereigns was more exemplary than that of Israel.

"Lastly, The last cause which prolonged the kingdom of Judah more than that of Israel was, because the pure and undefiled Religion

was most carefully preserved and cultivated in the Kingdom of Judah; while the vilest idolatry was practised in the Kingdom of Israel. Just after the separation of the ten tribes from Rehoboam and declared Jeroboam their king, the latter, to prevent the returning back of the ten tribes to Jerusalem, made two golden calves for the people to worship; which act was against the first and second commandments, which forbid all human beings to acknowledge any other God but Him who made heaven and earth.

"*C.* In Rehoboam's reign the ten tribes revolted, and they became separated into two distinct kingdoms; namely, Israel and Judah. The many kings reigned over Israel were all wicked kings. Although Jehu destroyed the priests of Baal and their idols, yet he was not free from the guilt of sin which he had received from Jeroboam the son of Nebat. Their wickedness had emulated those of the surrounding nations which God told them to destroy. A kingdom that has lost the knowledge of God cannot be in existence for a long space of time. The nineteen kings reigned over Israel, not one of them good. On this account God delivered them into the hands of their enemies, who carried them captives, and never returned again to their lands."

The native referred to as having been sent to England for ordination, was Mr. Samuel Crowther, who accompanied Mr. Schön on the Niger expedition. He arrived in London on the 3rd of September.

In addition to what has been stated in the Sierra Leone Report regarding the building of churches, we must introduce the Rev. C. N. Gollmer's account of a meeting held in Bathurst with that object, convened and attended by Africans alone, with the exception of Mr. Gollmer, who went uninvited. We quote from his journal—

"Sept. 12. A bell was heard this morning, as also on Saturday evening last, over all Bathurst. I enquired the cause; and was told that it was to assemble the people in the market-place, in order to ask them whether they were willing to make a collection for a new Church. Some of the principal persons at Bathurst had mentioned the subject to me previously; but I was not aware of their further proceedings. Being interested in the matter, I went to the market-place myself, where I found a great number assembled. Four of the principal inhabitants of Bathurst, having raised themselves on the butchers' table, addressed the assembly in the following manner:—'My country people! God brought me in this land; and here I was taught the Word of God, which can do good to my soul. The White People'—Missionaries—'come here, not on account of money, but to teach good fashion. Now, my country people, we come together this morning about the Church palaver. This school-house there cannot do much longer; and then, by-and-bye, we no get a Church: we sit

down with our children, and have no place for worship God. Suppose we can try for do something, we can die, and our children can worship there, and can say, Our fathers have done this. The Church Missionary Society will help we; but we must try for help them: and if we put money, the Missionaries all can put money; and so, by-and-bye, we get a Church.' After the four speakers had finished, I also mounted the butchers' table, and told them, not only that they ought to shew their faith by their works in this respect, but embraced this opportunity to speak especially to those who never came to Church, and invited them to come for their souls' sake. All the people who were assembled agreed to make a collection, which it is thought will be comparatively considerable. I hope they may succeed in their object, as the present school-house is but a temporary one."

The great subject of this year in the Colony, was the conveyance of Gospel light to the various distant tribes represented in the Colony. The anxiety of the Christian natives on this subject began to be intense. Mr. J. Beal, Catechist, mentions a striking instance of this in the case of the Aykus or Ecos natives of the Yoriba country, which is watered by a branch of the Niger.

"March 26, 1842. Some influential Akus accosted me as I walked along the streets of this busy town, and said, 'Sir, we have sent letters to all the Ministers, and are going to make collections in every village, to send to the Society, to beg the gentlemen, if they will be so kind, to send Missionaries to our country.' I said, 'I am glad to hear that, and have no doubt they will grant your request.' They said—'We sorry for our country-people too much; they no have the Gospel.' I told them that was a matter for prayer as well as liberality, and then God would surely open the way and incline His people's hearts toward their benighted land. Their prayers, they said, should not be wanting."

To prayers, the Akus added performances, as Mr. Davies, catechist, tells us:

"April 4. A meeting was held in the church at Kissey; notice having been previously given, that it would be considered how a Missionary might be sent, at no distant period, to the Aku country. The meeting was fully attended; and as soon as the subject in contemplation was fully understood, numbers came forward to subscribe for such a blessed enterprize. Many, even of our school-boys, whose parents are Akus, put their names down, and subscribed their coppers."

In consequence of the excitement which prevailed among the Akus or Yoribans, as they would be more properly called, on the subject of their return to father-land, which however many of them said they would not attempt, unless accompanied by a Missionary, Mr. H.

Townsend was deputed to proceed to the Aku country, to see whether anything of a permanent character could be effected, for the spiritual good of the emigrants from Sierra Leone and the natives; to ascertain the disposition of the kings of Badgary, in the Bight of Benin, and of Abbeokuta, which was about nine days journey from the Niger, and other places—to receive Missionaries; and to bring the children of Chiefs and others to Sierra Leone, for education. Mr. Beal gives an interesting account of the circumstances attending Mr. Townsend's departure. He writes:

"Nov. 14. This evening, Mr. H. Townsend embarked on board the Schooner 'Wilberforce,' for the Aku country. His Mission has excited in the Natives a very lively interest, and in the pious a hope that the time to favour their country with the Gospel of peace is approaching. I believe he goes with the good wishes and prayers of thousands in this Colony. The Natives, in the furtherance of this cause, have acted in a praiseworthy manner, and shown a zeal for the glory of God and the good of their country; which, considering they were slaves a few years ago, and in the lowest degree of degradation, reflects great credit upon them, and evidences what the Gospel of Jesus Christ can effect in the hearts even of Negroes. As we passed along the streets, the people pointed out to each other the 'White Man going to their country;' and many a hearty 'God bless you, Massa, and go wit you!' saluted our ears. But it is not from these expressions of good-will alone that I gather the interest which they take in the subject: they have done something more tangible. Independently of the subscription they got up in several villages to present to the Society, with a view to bring their country before its notice, several leading men of that tribe spared no labour, but gave freely their services to assist in getting the requisite articles for the expedition: and the people of Hastings voluntarily raised a second subscription, to pay the expenses of passage, &c., of one of their own number to accompany Mr. Townsend. But the owner of the vessel, an Aku, and a member of our Church, puts many of my countrymen to the blush. Hearing that his vessel would shortly leave, with the emigrants, we sent for him, to ascertain particulars as to the time of sailing, and to know if he could take Mr. Townsend. He hesitated for a moment; and then said, 'Yes, I glad for you to go in my vessel; but I no get good place for White Man, and so much people going wit me.'—Mr. Townsend replied, 'I do not mind that;' hoping that by thus being among so many who spoke the Aku language his knowledge of it would be increased. 'Very well,' said the owner; 'because no time now for make best cabin.' We next enquired the amount of passage-money for each person, which was twelve dollars—£2. 12s. sterling, each way. But Mr. Townsend signified to him

that he ought to favour the Society, as he was going for the good of his country. He at once replied, 'I willing for that, I willing: I'm glad for you to go with me.' How pleasing thus to see the Slave-trade made subservient to the cause of truth and righteousness, by the first messenger of peace from our Society to that benighted land being carried thither in a captured slave-vessel! And how delightful to see the owner, himself a liberated Slave, consecrating the first-fruits of his labour to the cause of his country and his God! An example this, worthy of more enlightened and wealthier shipowners in highly-favoured England."

An attempt on the part of Merchants and others at Sierra Leone, to extend the intercourse between the Colony and the Foulah country, by a Mission to Teembo, which Mr. W. C. Thompson, linguist and Translator to the West Africa Mission, was requested to conduct: afforded an opportunity for making some Christian efforts in that quarter. Mr. Thompson, with the consent of the local committee, set out at the latter end of December 1841, and after encountering many difficulties and vexatious delays, succeeded in reaching Teembo, which lies about 400 miles north east from Sierra Leone. He was cordially received wherever he went, and although the Foulahs are strict Mahommedans, he was promised every facility for the introduction of the Gospel, by means of Schools and otherwise; and his invitation to parents to send their children to Sierra Leone to be educated, was received with much apparent satisfaction. He was absent during the greater part of this year. *

The proper sense which the native Christians in the Colony entertained of their obligation to do something for their benighted countrymen, was well expressed in an address at this crisis from Mr. John Langley, a liberated African, a native of the Ibo country, who had been rescued from a slave-ship eighteen or twenty years before. On his arrival in the Colony, he was placed in the Church Missionary school at Regent: and he was subsequently admitted into the Christian Institution. In that seminary he was trained as a native schoolmaster, in which capacity he labored for several years at Kent, and other villages. For eight or ten years he was employed as a manager of a district and a Magistrate. He now resided in a good house, which he built in Freetown, and had for four or five years carried on a profitable business as a Merchant. He was a member of the Church of England, a consistent Christian, and a liberal contributor to the Church Missionary Society, and other religious objects. His address is dated October 12, 1842. We regret that want of space prevents us giving

* We regret that we cannot introduce here the interesting account which Mr. Thompson has furnished of his journey, but as it is somewhat lengthy and not strictly of a missionary character, we must forbear.

more than a few of the concluding paragraphs. After alluding to the efforts of England, in favour of Africa, in sending out the Niger Expedition, &c. he proceeds:

"You must bear in mind, my dear friends, the many sacrifices which the people of that favoured country have made, and still are making, to accomplish their object. Time, property, and life, are willingly offered up; and all this, not for the purpose of benefitting themselves, but solely that they may rescue and deliver the helpless Africans from slavery, degradation, and death.

"If these considerations are not sufficient to excite in you gratitude and thanks, allow me to remind you of the condescension of the Consort of Her who now sways the sceptre of England, who felt so deeply interested in the subject, that he took an active part in one of the principal Meetings which were held in connexion with it.

"From the foregoing observations it may be asked, What are we doing? In what way or manner are we endeavouring to evidence our gratitude to this Society for their benevolence toward us? Though we have scarcely any thing to give—neither do they require any thing from us—yet a Letter of gratitude, with as great a sum of money as our present circumstances will allow us to contribute, will, I apprehend, assure them that we have a lively sense of the obligation under which they have laid us, and will be an evidence of the gratitude which we cherish toward them. It will also show them that we, as well as they, earnestly desire to see the Gospel of Christ sent to our benighted countrymen, that they may be brought from the region and the shadow of death, to see the light of the glory of God in the face of Jesus Christ.

"With these remarks, I most humbly beg to propose that a Letter of gratitude, with as much money as may be raised in this Colony, be sent to the Society above named. Remember, St. Paul says, 'To do good and to communicate forget not, for with such sacrifices God is well pleased."

(Signed) JOHN LANGLEY."

Not only can we speak of the holy emulation with which the native Christians of different tribes were seized to carry forth the precious seed of the word to their friends and relations at a distance, but we are in a position to shew the effect of Gospel teaching, in the case of those who had actually gone forth, not indeed to their own countries, but as emigrants to a foreign land in search of employment. The following gratifying statement is from the Rev. J. F. Sessing's report of his missionary Station—Birnam Wood, Jamaica—for the quarter ending Michaelmas 1842. We make no apology for the length of the extract:

"A vessel with emigrants from Sierra Leone came into Annotto Bay

some months back. A neighbouring Proprietor, a friend of ours, endeavoured to obtain some of them; but, as there were so many applicants, he doubted of being successful. He had, however, an opportunity of going on board, before they landed, or had had any negociation with others. In conversation, he asked them if they knew me, as I had been at Sierra Leone. On hearing my name, they all thronged around him, and inquired where I was, and said that they had a Letter for me. No sooner did they hear that my Chapel was situate only a few miles from this gentleman's property, than all desired to go with him. He engaged a gang of thirty-two people, with a man named William Johnson at their head; and although, afterward, several more advantageous offers were made to them, they declined them all, saying, 'We have given our word already.'

"About eight of them soon paid us a visit, and delivered a letter from our old friend, the Rev. J. W. Weeks: their appearance was most cheering. There was not that shyness and suspicion in their looks which is stamped, as it were, upon the face of almost every emancipated slave, as the consequence of the old system; but they smiled at us with confidence, as people do who have never seen or tasted actual slavery. We were at once translated, in the spirit, to Sierra Leone, our old happy sphere of labour; when, in conversation with them, we touched upon every object of dear remembrance. We thought we had long been forgotten by them; but they gave us sufficient proofs that we had not. They brought us presents of neatly-worked mats, and palm-oil, which is not produced in this country, and was relished by us in a 'palaver-sauce' as much as, some eight years ago, on the African Coast.

"The whole gang proved to be inhabitants of Bathurst, one of the oldest missionary settlements in Sierra Leone. About two-thirds of them had been baptized; but none as yet admitted to the Sacrament of the Lord's Supper.

"The following Lord's Day, about twelve of them attended my Chapel, being neatly and cleanly dressed, and bringing their bibles, prayer-books, and hymn-books, with them. At first, they were not noticed; but when they began to give the responses in their accustomed slow and solemn voice, a general sensation was created among the congregation. Every one was anxious to learn from whence these strange but sweet voices proceeded; and when they ultimately knew, they were at a loss what to make of them. After service, they attended my bible class, and here the surprise of my scholars was even increased, on hearing both the men and their wives read, and upon seeing them fall into our plan, as if they had been attending for a long time. One of my own scholars was afterwards heard to say, 'As soon as these people begin to read, him heart fail—him cannot go on.' Nor was the reading alone commendable in them; but their answers to my ques-

tions proved that they were well versed in the bible, and, in short, that they had been brought up in the Church Missionary Society's Schools at Sierra Leone.

"When first engaged, these people entered on a term of approbation for three months, and agreed, during that time, to work for 1*s* : 6*d*. per day. These three months having passed, they made a permanent agreement with their employer; whom they were unwilling to leave, having nothing of which to complain. They continue to receive 1*s* : 6*d*., the Headman 4s., and a constable under him 2s., for every day they work; with some other allowances, such as a house and ground. At first, they bought their provisions, but now they are to cultivate ground for themselves, and settle down. The character which their employer gives them is above praise. They keep to themselves, and behave in a most orderly and quiet manner. Whenever they make a joyful noise, it is in an evening, when they all sit together in the mill-house, singing hymns while they cook their supper. They are most conscientious in the performance of their duties, regularly working nine hours a-day, and refusing every farthing which is not due to them.

"In order to give you an insight into their character, I will mention but two instances, which are descriptive of their confidence, kindness, justice, and the pleasing but rare fact here, that they are actuated by religious principles.

"Their employer made it a rule to pay them regularly every Friday evening. One week he sent a messenger to town for money, who had not returned when the people came from the field on the Friday evening. He expressed his regret to the Headman, adding, that he could not help it. The Headman asked him how much money he would require. He replied, 'about £5 would do,' and left him, never for a moment thinking that the question had any meaning at all. But how surprised was he, when, about fifteen minutes afterward, Johnson came up to the house, placed £5 in cash upon the table, and said, 'Here, Master; if you please, you can pay the people; and when you get your money you can return it to me.' This was more than his master had experienced from any Negro. He had lived in Jamaica forty-five years, and moved in the different situations of bookkeeper, overseer, and proprietor; but such an act of generosity and disinterestedness he had never before witnessed. This, however, is not all. The money arrived the same day, although too late to return it; nor would the gentleman, being a conscientious Jew, defile his hands by counting it on Saturday, his Sabbath. On Lord's Day, however, his first day of the week, early in the morning, he got the money ready, and called his Headman, saying, 'Here, Johnson, is your money: I am much obliged to you for it.' But what did Johnson do? He smiled, and said, 'Never mind, master: this is my Sabbath: let it be there, if you

please: to-morrow I can take it.' I paid them a visit on the following Monday. I saw the parcel still lying on the sideboard; and the gentleman declared to me that he had never seen nor heard the like during his long residence in Jamaica. I replied, 'This is the blessed result of a religious education; and the praise is due, next to God, to the indefatigable labours of the Church Missionaries at Sierra Leone. Here you see the effects of slavery on the one hand, and those of freedom and religion on the other.

"The other instance is equally affecting, and manifests their love for their teachers, and the value which they attach to religious instruction and the means of grace, by which they have become what they now are. Two of their number were to return to Sierra Leone, as delegates in the service of the Emigration Agents. The day before they were to leave, the whole of them, men and women, wrote letters to their friends; and in the evening they had a meeting among themselves, and a collection for the Church Missionary Society at Sierra Leone: it amounted to about twenty dollars, which the two men were to take with them, and deliver to the missionaries. This last instance needs no comment. It is a proof of the power of the gospel, which, whether it be in a white man or in a negro, makes him abound in every good work, so that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Another testimony, not less honourable to the efficiency of the Sierra Leone Mission, was borne in a Report of the House of Commons by a Select Committee appointed to examine into several subjects connected with the West Coast of Africa. We are able to furnish only a short extract.

"To the invaluable exertions of the Church Missionary Society more especially—as also to a considerable extent, as in all our African Settlements, to the Wesleyan body—the highest praise is due. By their efforts, nearly one-fifth of the whole population—a most unusually high proportion in any country—are at school; and the efforts are visible, in the considerable intellectual, moral, and religious improvement—very considerable under the peculiar circumstances of such a Colony."

With the growth of liberated African villages within the Colony, the labors of the missionaries were necessarily extended. We have sometimes incidentally adverted to places such as Bengnema, near Waterloo, the Banana islands in connexion with Kent, &c. not classed as missionary stations but which, however, had enjoyed their attention from time to time, and were visited as often as circumstances would permit. Schools were opened in these places, and as the Government usually had small chapels erected wherever such villages were formed, the glad tidings of Salvation were proclaimed whenever oppor-

tunity occurred. The Government overseers were usually men educated by the Church Missionary Society; and not uncommonly were men of piety and zeal for souls; and it was gratifying to see off-shoots from the parent tree thus transplanted into new soils, where they grew and bore fruit characteristic of their heavenly origin, and shed precious seed after their kind. We are tempted to introduce here an account by the Rev. F. Bültmann, of visits which he paid to three of these extra mission villages included in the Sea District: they were called New Tumbo, Old Tumbo, and Loco Town. He writes: —

"May 22: Lord's Day—After morning service, I went to New Tumbo to hold evening service. Since February last, new locations of liberated Africans have been made, both here and at Loco Town. New Tumbo is seven miles, and Loco Town ten miles, east from Kent. The population of these two places is nearly equal in number, each amounting to upward of 200. The disparity between the two places, however, in point of character, is great. At New Tumbo the greatest simplicity prevails among all, from the highest to the lowest. Their overseer is a liberated African from the Bight of Benin; and is a man of very good sense, uncorrupted habits, genuine piety, and primitive simplicity. His wife is very much the same; though more knowing, as her nation in general appears to be. She is one of the Susoos brought hither by the late Rev. J. G. Wilhelm. They supply the place of a father and mother to the poor liberated Africans placed under their care. Last month this village, and at the same time Loco Town, was supplied with a schoolmaster by Government. At the request of the overseer, however, I continue to send both schoolmasters and two communicants, in turn, to supply religious instruction on Lord's Days. Very few children, scarcely a dozen, are yet able to attend the day school; but upward of sixty adults are already in the list of Sunday scholars. At public worship on Lord's Days we may reckon eighty in the morning, and forty in the evening.

"At Loco Town, on the contrary, there are more children than adults; the number of children amounting to 122, all of them Locos. These, with their parents, escaped about two years ago from the Mahara war, and were afforded an asylum in this place: hence the name Loco Town, though since altered into Russell Town."

The reference in the above extract to the labors of the Rev. J. G. Wilhelm among the Soosoos, awakens a melancholy interest, when we remember the apparently unsuccessful struggle of this devoted servant of the Lord and his brethren for several years among that people; here, however, was one of them destined to be his joy and crown of rejoicing in the day of the Lord Jesus: consequently, whatever he might have apprehended, his labor was not in vain in the Lord. Such testimonies to the ultimate success of gospel preaching in spite of dis-

courageements are highly valuable. We shall probably be pardoned for introducing one more extract from the Journal of Mr. J. Beal.

"Oct. 15: Freetown—The name of Johnson is particularly dear to the members of the Church who have come from Regent. He must have been eminently successful among the inhabitants of that town; for in this one congregation there are now thirty-two of our communicants who from time to time have come from that place, and five backsliders who have within a few months been admitted on trial, all of whom trace their first religious impressions principally to his instrumentality; besides some who have departed, in the faith of Christ, to their eternal rest. To God be all the praise!"

Such facts as these doubtless had their due effect on the present laborers in the same field who, amidst many difficulties, had such effects of faithful perseverance, continually presented to their view, to remind them that the battle was the Lord's and He would triumph; but their own seals, which were many, and such as must have been peculiarly cheering evidences of their success, crowd upon us in the periodical publications of the Society, and we deeply regret that numerous most brilliant specimens of gospel work must be omitted for want of space; but two or three we must produce as samples of the entire. On the 15th of May, the Rev. J. U. Graf baptized at Hastings nineteen candidates—of one of them he says:—

"He was the chief of a wicked set of idolaters, and was in the habit of representing the devil, by arraying himself on certain occasions in a disgusting grass apparel. He, with another similar dressed, used to parade the streets during the Christmas holidays—a great nuisance to the orderly inhabitants, and a great temptation to our school children. He is now a converted character—is ashamed of what he boasted in before—has left all his companions in sin—and, though ignorant and dull, has learnt the Lord's Prayer, the Creed, &c., and has a very encouraging knowledge of God's Word. His intellect has since been sensibly developed, so that now he is learning to read. The mode by which he has got on so well is this: he has a boy in our school, ten or twelve years of age, whom he brings with him to the Sunday School, that he may listen to all that is taught, and mark in the book whatever is to be learnt by heart. Then, during the week, he makes the same boy teach him what he heard on the previous Lord's Day, keeping him till late at night; and, indeed, sometimes making him rise in the night, if he cannot sleep, or is anxious to learn at once something out of the bible or catechism. About three months ago, when examining him for the purpose of receiving him to the Lord's Table, I found him so very stupid, that I postponed his admittance; but now I was very agreeably surprised to see the readiness with which he answered a few questions on Scripture History."

The education of the female children was not generally as forward as that of the males; the attention of the Committee and Missionaries was directed to this fact, and preparations were being made for the establishment of an Institution for girls, similar to the one at Fourah Bay:—a great deficiency of schoolmistresses in the Colony, demanding such an instrument for preparing young woman to act in that capacity.—We insert a letter written to Mrs. Frey, wife of Mr. Frey, the Catechist of Bathurst, on her removal from that village, by a girl thirteen years of age, as a fair sample of female intelligence and affection for Christian teachers—

To my kind departing Mistress.

"Bathurst, Aug. 14, 1842.

"DEAR MISTRESS—I am very sorry to say that you are going now, Mam; but as you are not sent to teach only few, but to every one, we cannot help it. We are not able to stop you, Mam; but by God's assistance I shall remember you in my prayer, and I hope I shall see you once more again. But the instruction you have instructed me may take deep root in my heart; and may God bless the teaching and increase the learning more and more; and as I am not able to thank you, Mam, may the Lord prosper your work! and I hope you will remember me in your prayer. I cannot forget you. The last thoughts of your scholar will be spent in prayer for you, Mam; and may God add his blessing, for Christ's sake!—Farewell, Mam.

Yours truly, Scholar, S. C.

The two following cases of resignation under severe suffering, are worthy of insertion here, Mr. Beal writes:—

"May 18—I to-day visited many people: one was far advanced in consumption; but perfectly resigned to the will of God. Another was suffering from a very bad ulcer on her leg, which had prevented her moving for some time, and had deprived her of sleep. I said, 'Do you think this hard? Do you think God is not kind?' 'O no, Massa, God do good for me very well. Jesus good and kind; if He no been good, I no live till to-day. I no trust greegree (charm)—I no trust idol—I no trust in country pot—that no good; but I beg God, and He give me patience. He send through sick, and me willing for bear it.'"

Mr. Francis Davies supplies the second—

"On the 12th of November I visited John Taylor. He was much altered in appearance, in consequence of his long-continued sickness. On my asking him how he was, he said—lifting up both his arms with difficulty, for the use of those members was nearly gone—'You see that my Heavenly Father is taking down this poor house by little and little; but me no mind, me be glad too much, for me know that He go make me new again.' I turned to 2 Cor. v, and read the first

verse: "For we know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He smiled, and said, 'Me look to Jesus, for me long sometimes too much for it; and me say, I no must be in hurry. I must wait till Jesus go call me."'

The disposition of the natives to form themselves into Benefit Societies or 'companies' as they were called, was the occasion of much trouble to the Missionaries; since the communicants and candidates for baptism were thus associated with the worst characters, and often learned their ways. A plan intended to supersede this pernicious usage was adopted by Mr. Graf, at Hastings, with great success; it was to establish among the members of his church and the candidates, a Christian Relief Company, with somewhat similar object as the Companies, only based on Christian principles. As the result of his efforts among his people, he says—

"All, with the exception of one or two, cheerfully promised to give them up, notwithstanding that they might have to suffer from their worldly friends; and thanked me for my promise to form a Relief Company from among themselves only. The spirit which they manifested after the first struggle was very pleasing. Flesh and blood at first seemed to shrink; yet feeling that to keep up the connexion was inconsistent with their Christian character, as well as contrary to the plainest injunctions of God's Word, they at last gladly submitted to the alternative of giving up what had heretofore been dear to them. In the mean time, the prince of this world, the devil, stirred up those whom he leadeth captive at his will: they tried to discourage and intimidate.

"I have since formed a 'Hastings Church-Relief Company,' under the management of a Committee of eight Communicants, to be superintended by the Minister on the spot. Minute regulations have been formed and agreed upon, to facilitate the impartial administration of the Committee." Other Missionaries followed Mr. Graf's example in this respect.

The translation of the native languages and dialects continued to engage the attention of the Committee. During Mr. Schön's visit to England he completed and carried through the press, a grammar and vocabulary of the Haussa language, the fruit of his voyage up the river, while accompanying the Niger expedition. He also superintended a grammar and vocabulary of the Yaruba language, which had been complied by Mr. Samuel Crowther, on the same occasion. The Timmanee Missionaries also this year added to their translations the first eight chapters of the Acts of the Apostles, and proceeded more than half way in their English Timmanee Dictionary.

The Mission had this year to lament the death of Mrs. Gollmer, wife

of the Rev. C. A. Gollmer, who fell a victim to the country fever on 11th of February, having been taken ill on the 1st. Her bereaved husband thus adverts to his affliction—

"I need not say that a more distressing and painful affliction could not befal me. In her I had found a dear and affectionate partner; whose heart was one with mine in the great work to which we were called; and who made it her study and delight to promote my happiness, and to encourage and assist me in my work. It was her earnest desire to be made useful among the female part of our Mission; and it is a consolation to me, that she did not come here quite in vain; Although she was not suffered to labour long, she had commenced her labours; and of her I can say, that she hath done what she could. And it is a still greater consolation to my mind, that she died as she lived—rejoicing and believing in her Saviour, whom she loved. This may be seen from her own words: for when she knew that she must leave me, she requested me to tell our relations and friends that she had never regretted having come to Africa; observing, 'For if I die, I shall the sooner be with my God. I rejoice that I am going home; only I am sorry to leave you, I must leave you: it pleases God to take me from hence, but to use you still in his service. God bless you, and make you an instrument for the salvation of many souls!'"

We cannot withhold the following case of the death of a native Christian female, Charlotte Bell, which will bring one of the Rev. Legh Richmond's beautiful little narratives strikingly to mind; the relation is by the Rev. E. Jones—

"Charlotte Bell was the daughter of Christian Parents, who had removed from Regent to Freetown. She was about fifteen years of age, and was a Monitor in our School. Previous to her illness, she manifested no religious feeling whatever, but was considered to be a girl of a light and trifling character. Indeed, so much was this the case, that I strongly remonstrated with one of our Native Assistants, to whom she was engaged, and who was deeply attached to her, on the impropriety of his so nearly connecting himself with a person apparently devoid of all personal religion. He assented to the force of my remarks; but seemed to say that the subject had not been presented to him before in that light, and that he had gone too far to retract, having made a direct promise of marriage. The marriage never took place; but, to her everlasting salvation, she was married to another, even unto Christ.

"Young and healthy, with life's fair prospects opening to her view, she was to be another instance of the uncertainty of all human hopes and expectations. Consumption laid its hand upon her, and soon her form wasted and her strength departed. At first, she discontinued going to school, as yet unsuspicious of danger; then she became

unable to leave the house; and at last was obliged to keep her bed. It was then that the Lord brought all her sins to her remembrance, and she saw and felt her pressing need of a Saviour. I was one day, in April last, passing her father's house, when he told me that his daughter was very anxious to see me. I went in, and found her almost reduced to a skeleton. 'Thank you, my dear Minister!' she said, holding out her bony fingers, 'thank you for coming! I have long wanted to see you.' I expressed my sympathy at seeing her so reduced; hoped that her sickness might be sanctified to her; and spoke of the great privilege which she had enjoyed in being taught to read the word of God. Here she thus interrupted me: 'Yes, I thank the Church Missionary Society, I thank the Missionaries, for teaching me good. Don't you remember one Thursday Evening you preached about the Parable of the Sower? I was a wicked girl at that time: but I could not forget what you told the people.' She then gave me a very fair account of the sermon to which she referred, and which I had preached about a year previous. 'Oh yes,' she said, '"it is good for me that I have been afflicted."' I have learned to know God: I have learned to love Jesus.' Here she gave me to understand, that, while lying upon her sick-bed, the Lord had opened her eyes to see her sinful state, and her heart to understand the Scriptures; and that, in particular, the Parable of the Sower had been blessed to her soul. Indeed, I was particularly struck with her knowledge of the Scriptures; and all who visited her wondered at the intimate acquaintance with the Divine Word which, in her facility of quotation, she evinced.

"Her case affords striking encouragement to all the friends of Scriptural Education to persist in making the Bible a chief school-book; for the divine seed though scattered upon an unkindly soil—thoughtless hearts and vacant minds—may yet take root, springing up we know not how, and bringing forth fruit unto perfection. In the present instance, the meek sufferer frequently and loudly expressed her thanks to the Church Missionaries for having taught her to read the Bible, and for the comfort which it afforded her in sickness. During my repeated visits I never once saw her but with the Bible in her hands. At her own earnest desire, and after I had fully explained to her its nature, I administered the Lord's Supper, in the presence of her parents, to her and the young man to whom she had been affianced. She lingered on for about a month longer, till the morning of the 2nd of August, when she ceased to feel sin or sorrow, or earthly pang. 'Cast thy bread upon the waters: for thou shalt find it after many days.'"

Mr. J. Beal adds:—

"After her decease I called upon her parents, who related many interesting circumstances of her last days. After I had seen her the last time, and read part of the 'Young Cottager,' she related the whole to

her mother with much pleasure, and said I had brought her a companion; and that God had blessed her more than little Jane, because her father and mother taught her to love God, and never laughed at her, or tried to keep her from being religious, as Jane's parents did; and that made her feel very happy and thankful. The day before she died, she called her mother, and said, 'When I am gone, you must not be sorry: nobody must cry. I am going to a good place. I don't want you to put on mourning: you must all have white; because, where I am going, all are dressed in white. I am going to a happy place.' The following morning, before break of day, she told her mother to open a window, and then a second, and to call her father to pray, which he did. She then wished him to lie down again; but she was very restless, and her cough troubled her much; which made her mother say, 'What is the matter, my child?' She replied, 'Nothing, mother; lie down.' She did; but soon after there appeared the symptoms of death, too plain to be concealed from her affectionate parent, who again got up; when Charlotte said that now she was going, and desired them to pray again; after which she repeated aloud that sweet hymn—

How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day! &c.

She was then silent; and after a few moments, ceased to breathe. The next day she was committed to the grave 'in sure and certain hope of a joyful resurrection to eternal life,' amid a vast multitude of relatives, young companions, and school-fellows, lamenting her loss."

Mrs. Gollmer was the only member of the Mission removed this year by death, but six others left the Colony for a visit to England, chiefly on account of ill health; these were, Mr. N. Denton and Mr. and Mrs. Peyton, who departed on the 21st of April: Mr. and Mrs. Hott on the 1st of May, and the Rev. F. Bulttmann on the 30th of August.

The Rev. J. W. Weeks and Mrs. Weeks arrived in the Colony from England on the 2nd of May.

In consequence of Mr. N. Denton's return home from the Timmanee Mission; the Rev. D. H. Schmid in April, joined the Rev. C. H. Schlenker in the labors of that Mission, which now consisted of two Missionaries and two native Schoolmasters. At the end of the year the number of Children in the school had increased to 35: viz. 25 boys and 10 girls—of their progress Mr. Schmid wrote in June:

"Ten months ago, when I came hither for a change of air, none of the boys or girls understood a word of English, which was only begun with this year; and now I see the greater part of them writing and reading, some of them fluently. In arithmetic, also, they have made

good progress. With their singing, too, I am often delighted. They show, in general, great cheerfulness in learning, as well as in their conduct; which gives us great hope that the Lord will so bless the seed which is now sown in their hearts, that not only they may be brought into the flock of Christ, but also, through them, their relations and friends, yea, all this people."

The Missionaries, besides holding English service regularly for the children and others, preached frequently in Timmanee in the yard of the king's house, and those of other chiefs, to congregations varying in number from 30 to 60; they seemed very attentive and thankful for what they heard. On one occasion, after Mr. Schlenker had preached from 2 Cor. v. 19, 20, Ali Kali, the king, said to those who were present, "All that he tells us is very good; and if we are not doing now what he tells us, we shall one day see each other again, and then we shall say to each other 'Ah why did we not do that which white men tell us that time? They have come to this country because they love God's work, and this made them to leave their own country." We might, perhaps, venture to say, that the author of such a sentiment was not far from the kingdom of God.

The year 1843 is distinguished in the annals of the West Africa Mission, by an event after which many Christian hearts had long yearned, and which recent events had rendered the friends of Africa more anxious than ever to behold;—we allude to the admission of a native, Mr. Samuel Crowther, to the sacred office of a minister of Christ, as the first fruits of the Sierra Leone Mission in the production of a native ministry for Africa. We reported his arrival in London on the 3rd of September 1842: he was there received into the Institution for the education of Missionaries, and remained there prosecuting his studies until the Bishop of London, by whom he was received and treated with marked kindness and cordiality, admitted him to the Holy Orders of a Deacon, on Sunday the 11th of June. He received Priest's orders on the 1st of October, at the hands of the same prelate. Samuel Crowther, torn from his country and kindred in early life, and consigned to the hold of a Portuguese slaver, but providentially rescued by a British cruiser, and carried into Sierra Leone, where he received his Christian training in the schools of the Church Missionary Society, was now a Presbyter of the Church of England and Ireland, and officially capacitated for occupying one of the highest posts of dignity in the British Empire, nearest to the person and throne of the Sovereign.* Mr. Crowther did not return to Sierra Leone until December.

We have mentioned Mr. Townsend's visit to Badagry, Abbeokonta,

* If the reader will refer to p. 516, of the preceding volume, he will find the name of Samuel Crowther among those of the children received under the care of the missionaries at Canoffee, from slave-ships, just previous to the breaking up of that settlement in 1840.

&c. preparatory to a Mission being established in those parts to which many of the Sierra Leone people belonged, and to which they were now returning. Mr. Townsend embarked at Freetown on the 14th of November 1842, and landed at Badagry on the 19th of December. He was kindly received by the "English Chief," Worru, so called in consequence of the protection given by him to the liberated people from Sierra Leone, "who are considered to be Englishmen." Describing his reception, Mr. Townsend says:

"A mat was spread to accommodate my coloured friends who accompanied me; while an empty powder-keg was brought to me for a chair; and another keg to answer the purposes of a table, on which were spread a small bottle of rum, a jug of water, a few dram glasses and tumblers. When the Chief had tasted the water, he invited me to partake with my friends, of what was placed before me; but we took nothing but water."

He did not remain long at Badagry, having to proceed to Abbeokouta, which is about 100 miles from the coast in a north east direction. This town was the residence of a chief named Sodeke, who exercised considerable influence in that part of Africa; its population was estimated by Mr. Townsend at 30,000, of recent formation, as he conceived both from reports on the spot and from the fact of Abbeokouta being unnoticed by Captain Clapperton, in his travels; although, having commenced his journey into the interior at Badagry, he must have passed but a little way to the westward of it. Mr. Townsend and his party reached Abbeokouta on the 4th of January 1843, and had quite a triumphant entrance into the town, to which they were conducted by the king's son and a body of armed men sent to convey them to the chief. "As we entered the town," wrote Mr. Townsend, "the crowd became immense; the doorways of houses and the corners of streets were filled with eager spectators, who all endeavoured to shew the liveliest joy, and shouted as I passed, "How do you do, white man. How do you do, you that are coming!" He found the king surrounded by several of his wives and chiefs. He received him very kindly, and directly gave him a bag of cowries, value £2:3:4. and afterwards followed him to the house provided for him, bringing with him a large sheep which he gave him. The following extract from Mr. Townsend's journal contains some important particulars connected with the object of his visit:

"Jan. 5. Early this morning several of the relatives of Sodeke, and some Chiefs, came to see me. In the forenoon I had a private interview with Sodeke, and gave him the present of which I was the bearer. He received it very thankfully; and stated that it was his earnest desire that many White Men should come and dwell with him. I thanked him, in behalf of the Society, for the kindness which he had shown to the Sierra-Leone people who had returned to

their country. He wished me to make some request to the Queen of England for him; but I interrupted him by telling him that I had no connexion with the British Government beyond that of being a British subject; and then endeavoured to show him the object of my journey, and the nature of the work in which the Church Missionary Society was engaged, which he seemed fully to understand. I also directed him to communicate his wishes with reference to the British Government to his Excellency the Governor of Sierra Leone; which he said he would do. I then told him, that I was instructed to take any of his children to Sierra Leone to educate them, should he like to commit any to our care for that purpose. In reply, he observed that if White Men should come to Abbeokouta, which he thought probable, there would be no occasion to send them away so far; but that he would reflect on the proposal.

"Jan. 7. In the afternoon, Sodeke sent for me, to write his Letter to his Excellency the Governor of Sierra Leone, which I did. I was highly gratified with the sentiment which he wished to express. He wanted to express his thankfulness to the British Government for what it had done for his people, and his own convictions that they were seeking the happiness and welfare of the African race. Also, that he had determined to suppress all slave trade in his own country, and in the neighbouring parts, so far as his influence extends. Further, his desire for the return of his people, and that white men, both Missionaries and merchants, might settle in his country. After having finished his letter, I asked, if missionaries were to be sent to Abbeokouta, whether he would give them children to teach. 'Yes,' he said, 'more than you would be able to manage:' and also, 'If you will stop a few days more than you state you purpose doing, I will give you any spot of ground you may select, on which to build a schoolhouse.' I was obliged to decline his offer, as my instructions did not sanction my contracting any engagement to commence a Mission. I also asked him if he would receive a native, should one be sent as a schoolmaster. He replied, 'Yes; and I would help him to build his house.' He also told me, in answer to my inquiries respecting it, that it was unlawful for any Chief to sell a domestic slave; and any one found doing so would be punished."

Some of Mr. Townsend's companions found long-lost relations at Abbeokouta; one of them who had been two years in Sierra Leone, came to him one morning, bringing a female, and saying with great joy, "I done find my wife." Andrew Wilhelm discovered many of his kindred, and John McCormack, who was torn from his country, after he had become a father, discovered his sister in the market, as he was purchasing something from her. Mr. Townsend asked him if any of the children whom he had before he was taken from his country, were

yet alive, he said he had just heard that one of them was dead, but that the other, like himself had been made a slave, and in the merciful providence of God brought to Sierra Leone. Mr. Townsend adds:

"His account of meeting her in Sierra Leone is particularly interesting. While walking with a friend, on the road leading from Hastings to Waterloo, they met a young female. After they had passed her, his friend observed to him, 'That female is one of your country:' to which McCormack replied, that he thought she was not. To satisfy his friend, he went back to her, and asked who she was; and found, to his great surprise and pleasure, that she was his own child. She had, before this, married, and was residing near where he found her. John McCormack is, I believe, a sincere Christian: he has, he tells me, told his relatives here about God and the Christian religion; and they have promised him that they will become Christians too, if Missionaries will come and teach them."

Abbeokouta was found a country of much promise for missionary exertions, and it just now derived a peculiar interest, from the fact of Yoruba, the true name of the district in which Abbeokouta, or Understone (from "Abbe" "under" and "okouta," "a rock or stone,") as it was called by the people of Sierra Leone, was situated, being the birthplace of the Rev. Samuel Crowther, who it was ultimately decided should be located there as a missionary.

The desire of the liberated Africans in the Colony, and especially of the Yorubans, to return home, was greatly increased by the arrival of Mr. Townsend and his companions, after their excursion, bringing favourable intelligence of their reception in the Yoruba country, and the condition of those who had already returned thither. The state of feeling produced by this event, may be judged of by the following extracts, from the journals of different members of the Mission.

Mr. J. Attarra writes:

"April 15. A famous intelligence was heard this day at our village—that Mr. Townsend, who had gone to Badagry, had returned. The Yoruban people took much interest in his arrival, for they had been long expecting to hear a report from thence. And when they heard that he had also brought a very favourable information, their hearts were much revived in them. One of them came to me with rapturous joy, and said to me, 'Do you hear that Mr. Townsend has come, and has also brought a good news from our country?' I answered him, 'Yes, I have heard it.'—He said, 'Ah! next year I shall go to my country.' He further affirmed, that not he alone would go, but that many more were making preparations to that effect."

The Rev. G. U. Graf writes from Hastings;

"April 13, 1843. Late at night we received tidings of the safe

return of Mr. Townsend and party: and on the following morning all were anxious to hear what news they had brought respecting their reception in the Yoruba country, and the probability of their visit being followed up by Missionary operations. It being the Lord's day, however, only a few went to Freetown to welcome the successful pioneers, the majority waiting until Monday morning, when a great number left for town. About 11 o'clock at night they all returned, with the three Hastings' men who had accompanied Mr. Townsend; when the whole village became roused into a state of great excitement, crowds flocking to the strangers' houses, and the firing of muskets and the shouts of the people lasting all night. The news of our friends' favourable reception at Understone flew speedily from village to village, and filled every one belonging to the Egga tribe of Yorubans with the fondest anticipations of a speedy return to their country."

Speaking of that longing for home which was now so general among the Christian natives, several of whom were actuated by the noblest motives, Mr. F. Davies says:

"There is an increasing desire among the adults to understand what they are taught; and this desire is not so much with regard to their own individual information, as the hope which they cherish of soon being able to impart the knowledge they possess to others in their own land. Proofs of this kind I have repeatedly presented to me. It was but the other day when one of our members said, 'Sir, I try to learn all I can, so that, if the Lord will, I may be spared to visit my own country, and teach the people there what I know of the power of the religion of Jesus.'"

Even the children shared in the general feeling, but they had learned to value the Christian privileges which they were about to leave behind. Respecting them Mr. Graf writes:

"April 10. No fewer than nine children left our School to-day, being about to sail to the Yoruba country with their parents. Most of them came for certificates of their good behaviour while in our school, that, in case the Society should establish a school hereafter in their country, they might at once be allowed to attend. Some of these poor children were much affected; and two of them could not part without shedding tears at their being obliged to leave behind them the privileges of a Christian school."

Mr. Townsend had become a general object of interest among the Yorubans, whenever he met them in the streets or roads of Sierra Leone, he frequently heard them remarking to each other that he was the white man who had been to their country; when some kind expression would follow, and strangers on being informed, frequently returned to thank him.

With two extracts more in reference to the Yorubans, and their

return home we must leave them for the present. The first is from the journal of Mr. F. Davies, and relates an incident characteristic of the affection which will always exist between faithful Christian teachers, and their pupils.

"Nov. 23, 1843. This morning one of my school-boys, an interesting little fellow, called to see me. On my asking him what he wanted, he replied that 'he only came to tell me that he was going to leave the school, as his father was about to take him to the Yoruba country.' I asked him if he felt glad at going. He answered, 'I should have been more glad if you were going too, for there be plenty of people who would be too much glad to see you there.'—I said, 'the people do not know me; and how is it that they would be glad to see me?' He replied, 'Sir, you no remember the plenty of people who have left here for that country; and they all pray much before they go, that white missionary may come and teach them God's book.' I told him that I believed God would very soon send them black and white ministers, who would be glad to teach them the way of salvation. The little fellow replied, 'I am glad to hear that.' I then asked him what he intended to do until they should arrive there. 'I will teach them [the children] to sew, and teach them to read, and will do all I can to make them good.' I told him that I was pleased to find that such was his intention; and desired him never to forget the many useful and pious lessons which he had been taught in the School and in the Church. He promised me to remember them. On taking leave of me, he said, "Sir, will you please to receive this for the Church Missionary Society: it is all I have got?" extending his hand toward me with a penny, while the large tears were rolling down his jet cheeks. I said, "Yes, I will receive it very gladly." I gave him a parting present of a few Homilies and other Tracts."

The second is supplied by the Rev. J. U. Graf; we see in it such evidences of Christian principle, as must awaken the most sanguine expectations of the blessed effect to be produced by the radiation of gospel light from the Colony to remote districts of the African continent.

"Nov. 27. The last party took their leave of us for the Yoruba country, among whom was Andrew Wilhelm, who had assisted me at this station for several years as a Christian Visitor. Devoted to God with his whole heart, active and zealous in the promotion of His glory, fearless and undaunted by the persecutions of his heathen-country-people, he was a man of great usefulness, although of limited natural abilities. A few days before he left, he wished to testify, in some way or other, his gratitude to the Church Missionary Society, not only for the benefits which he had derived from it while in the Colony, but also for the Society's promise to send Missionaries to his

native land. Upon consulting with his wife, they both agreed that, instead of selling their house, as they had intended, they would give it to the Society, with the lot of land on which it stands. The house is not of much value, though it is rather superior to the generality of native houses, but the sacrifice, which for a native is great, shows the sincerity of his heart. He and the others, with their wives and their little ones, are now gone, and probably I shall see their faces no more in this world. For their own sakes, I could not help expressing unfeigned regret at their departure, were it not for the prospect that soon they will have the joy and privilege to welcome in their land some of my Missionary brethren. May they be blessed, and prove a blessing!"

The same feeling that actuated the Yorubans operated on the minds of the Nufi people, inhabitants of a country watered by the Niger, and visited by the "Expedition." The number of Nufis in the Colony was at all times small. The Rev. J. F. Schön estimates the number of the whole nation at more than 100,000, and informs us that their language is spoken from the confluence of the Tshadda and Niger along the left bank of the Niger to beyond Rabba. A copy of Messrs. Schön and Crowther's Journals having fallen into the hands of the Nufis in the colony, their attention was directed to that part of it in which an account is given of the manners and customs of the Nufi people; and a hint was thrown out that it might be possible to send thither a missionary of their own nation. Home with all its associations was brought before their minds; little meetings were held for consultation, and a line of procedure was adopted, which will be best explained in the following communication from the Rev. G. Warburton:—

"Sept. 19, 1843. To-day Mr. Bartholomew, the Society's Native Catechist at Gloucester, who is of the Nufi nation, accompanied by ten of his countrymen, brought me the sum of £10, as a benefaction to the Society from certain Nufis in the villages of Kissey, Wellington, Hastings, Waterloo, Charlotte, Bathurst, and Gloucester; accompanied with an earnest request that the Society would send a missionary to Rabbah, the capital of their country. This sum is accompanied by the following letter to the Missionary Committee here:—

"Gloucester, Sept 19, 1843.

"Dear Sirs—It afforded us no small cause for thankfulness to see the return from the Niger Expedition of the Rev. J. F. Schön and brother Samuel Crowther, whose lives God has graciously spared. We of the Nufi people, whom God by His providence and goodness has brought to this Colony, where the gospel of rich grace is heard, which we hope will be a saving of our immortal souls, having read the Journals of the Rev. J. F. Schön and our brother Samuel Crowther, it gives

us a great interest to see, from the above-mentioned Journal by the Rev. J. F. Schön, that 'if it were in the power of the Committee, they would wish immediately to send missionaries to Rabba.' This town we consider to be the capital of our country. We are moved again by the same Journal, which says, 'There is one of the Nufi nation, Joseph Bartholomew, employed by our Society as schoolmaster at Sierra Leone. Might not he become a missionary to his own country-people?' This communication and anticipation we trust, by God's assistance, will, sooner or later, be accomplished. In consequence, we of the Nufi nation have made a subscription of a small sum of money of £10, as a benefaction to the Church Missionary Society, accompanied with our earnest request that the Church Missionary Society will, when able to do so, send a missionary to Rabba to instruct our country-people in the 'Gospel of peace.' So we hope, by the blessing of God, that, in future, an entrance may be opened for us into our own country. Please, that the sum offered is so little, the Committee will take into consideration that the number of the Nufi nation is very small in this Colony. The Bible tells us, that the poor widow's two mites, which make a farthing, was not forgotten by our Lord Jesus Christ.

"We humbly therefore conclude with our imperfect prayer before the throne of God, with our ardent wish for the success of your labours." (Signed with the marks of eleven individuals.)

Among the delegates who brought the benefaction was one Mahommedan, three persons who did not communicate with any church, one Native Methodist, three Wesleyans, and three Churchmen. About 100 persons joined to raise the sum.

It was mentioned in our relation of Mr. Thompson's visit to Teembo, that the object of the parties with whom it originated was to open a communication between the interior of Africa in that direction, and Sierra Leone: as a proof that the attempt was not without success, the Colony was visited early this year by a Moor of high rank, Shereef Hamidi Falah, as a pioneer for his countrymen, the great Moorish merchants of the interior. Mr. Thompson had made this gentleman's acquaintance while on his travels, and had received from him many tokens of regard, and had been supplied by him with letters of introduction to all the Mahommedan princes whom he should visit by the way: these letters, from the rank and great influence of the writer, Mr. Thompson found most serviceable to him, and in return for which he begged for him the attentions of his friends in the Colony, besides the gift of a Bible, which he was most desirous to obtain; also a New Testament and Psalter. During his stay at Sierra Leone, he visited the Fourah Bay Institution. The particulars of this visit are interesting, and are thus supplied by the Rev. E. Jones, the principal:—

"This evening, the Shereef Hamidi Falah, with several of his friends, called to see me. It had been previously arranged that he should call here, to see an Arabic bible, the gift of our Local Committee; and I was, at the same time, to show him the Institution. He was dressed in Moorish costume, having the lower part of his face concealed by his dress. On entering the school-room, an exclamation of surprise burst from him; and when I related the objects contemplated in congregating so many youths together, he expressed his gratification that such pains were taken to instruct those who were to be the teachers of others.

"After several hymns had been sung by the students, he addressed them in a very forcible manner upon the pleasures of serving God, and exhorted them to continue in His service. He became so affected, that at times he could not bring out a word, but would silently look up to heaven. He was much pleased with his present of a bible; and, upon leaving us, desired every blessing upon the youths and myself. This intelligent stranger, who has come here solely to observe our ways, will carry back with him the remembrance of all he has seen and heard. He is entirely free from that bigotry which one expects to see in a Mahomedan; and repeatedly assured me that I might live in his country with perfect safety, and that nothing would please him more than to see missionaries there. Mr. Thompson seems to have impressed him with the most favourable views of the missionary character."

We regret to record the death of both Mr. Thompson and his wife in the course of this year. Mrs. Thompson died in the Colony after a protracted illness in October, and Mr. Thompson, who had heroically braved the most formidable perils and privations for eleven months, in an endeavour to open a way for the introduction of the gospel among the influential nation of the Foulahs,* whom with their sanguinary Chief, Omar, he had to a great extent succeeded in conciliating, was removed from his earthly toils and sufferings, after four days illness, at Darah, near Teembo, on the 26th of November, 1843.

The mission was deprived of the valuable services of Mr. and Mrs. J. Beal for a part of this year by their visit to England: they embarked on the 30th of April. Mr. and Mrs. H. Townsend also left the Colony on the 22nd of October, Mr. Townsend having been called home by the Committee for the purpose of being presented to the Bishop of London, as a candidate for admission to holy orders preparatory to his occupying Abbeokouta as a missionary.

The departures were more than compensated for by the arrival on the 31st of May, of the Rev. J. F. Schön and Mrs. Schön, on their

* See preceding Volume, p. 17.

return from England; they were accompanied by the Misses Morris, Philips and Dietrich. The Rev. Frederick Bulttmann also arrived on the 3rd of November, and, lastly, on the 2nd of December, the hearts of all connected with the mission, were cheered by the arrival of the Rev. Samuel Crowther, who was accompanied by the Rev. Christian Ehemann. Mr. Crowther's return was looked for with much anxiety. Mr. Davies says:—

"Aug. 10—This morning one of the male communicants called to see me, with an apparent degree of concern. I asked him what he wanted to say to me? He replied, 'I wish to know, Sir, if Mr. S. Crowther is crowned a minister; for I long very much to see him back again, so that we poor black people may look to him as our black minister.'"

The sentiments of a native christian teacher on this auspicious event, are very becoming, and should tend much to our encouragement. Mr. M. T. Harding, native catechist to the Mountain District, thus expresses his gratitude for the admission of his countryman to the high and holy office of a minister of Christ:

"Happy am I to see that the saving knowledge of the truth as it is in Jesus is spreading far and wide in the world; that even Africans, who were bowing down to images, are receiving the sacred scriptures, as the very word of God. Truly may one say, that the Lord is now opening a way into the interior of Africa, by choosing an African, even the Rev. S. Crowther, to be a minister to bear his name among his countrymen. How many of the sons of fallen man will hear the glad sounds of a Saviour's name. May the Lord give His blessing to His servant, that he may be useful in turning many souls to glory! May the Lord raise up many more after him, to become faithful ministers of His gospel in the world!"

The day after his arrival, the Rev. Samuel Crowther ascended the pulpit for the first time, and presented himself before his countrymen as an accredited messenger of Jesus Christ to their souls; his own reference to this remarkable event is such as might be expected from his character. He says:—

"Dec. 3—Preached my first sermon in Africa to a large congregation of natives in English, in the Mission Church at Freetown, from Luke xiv. 22: 'Lord, it is done as thou hast commanded, and yet there is room.' It was Sacramental Sunday. I had the pleasure of hearing once more, from the lips of my African brethren, the hearty and loud responses of our excellent Liturgy. The singing was performed with solemnity, and I doubt not was with the spirit and with the understanding also. The novelty of seeing a native clergyman performing Divine service excited a very great interest among all who were present. But the question, Who maketh thee to differ? filled me with shame

and confusion of face. It pleases the Disposer of all hearts to give me favour in the sight of the people: wherever I go they welcome me as a messenger of Christ. After service, I assisted the Rev. E. Jones to administer the Lord's Supper: it was a very solemn season. The Lord was with us. In the evening, preached to a large and attentive congregation, from 2 Cor. x. parts of 15th and 16th verses."

Mr. Crowther had been requested by the Committee to engage himself in making translations into the Yoruba language, and also to establish a week-day service in Freetown in that tongue, for the special advantage of those liberated Africans to whom it was vernacular. He began his translations during the voyage from England, and completed the first three chapters of St. Luke's gospel, with less difficulty he said than he at first anticipated, and also the first two chapters of the Acts of the Apostles.

All Mr. Crowther's countrymen felt very proud of his elevation to the English Presbytery, even such as refused to identify themselves with the sacred cause of which he was made a minister. A Yoruba Mahommedan headman paid him a visit shortly after his arrival, to learn whether he was certainly going to the Yoruba country. Mr. Crowther spoke to him very faithfully.

"I told him," he said, "and his people who were present, in the Yoruba language, of the blessings of christianity on the people of England; referred them to the proceedings of the friends of Africa in the late Niger Expedition; that it was the religion of Christ which taught them to love all men, and do what they can to do them good; and told them the importance of surrendering to the religion of the white man's bible, because it leads the sure way to happiness."

The first impressions produced on the Rev. C. F. Ehemann, who accompanied Mr. Crowther from England, on contemplating the work in which he came to participate, are worth recording. He says:—

"On my arrival in this Colony it was indeed cheering and encouraging to see what the Lord has done—how He has blessed the work of my predecessors—how the churches, not at one station only, but at all the places I have as yet visited, are crowded with attentive worshippers, and for the most part, I have reason to believe, with lively members of our Master and Head, Jesus Christ. I cannot express the feelings of my heart when I first came to this Colony, and saw the sons of Ham bow their knees devoutly before the only living and true God, and His Son Jesus Christ."

The Rev. C. A. Gollmer expresses himself in a similar manner after officiating at Regent during the Rev. J. W. Weeks's temporary absence from illness.

"The congregation in the morning, as well as the evening, was most

cheering, being not less attentive than numerous. I have often wished it were possible for our friends to witness what the Lord has done, and is doing, among the poor Africans. I am sure, that even the sight of so numerous an assembly, but much more their devotion—as partly observed in their responses and singing, would afford great consolation and encouragement to those of our friends at home who have laid their hands on the African plough, as well as afford convincing evidence to those of our friends who still think that the time is not yet come for the conversion of Africa, who cannot yet see the signal blessings conferred on the descendants of Ham, and who consequently forbear joining hands with us in this work of faith."

The number of adult baptisms now annually taking place, affords a very good criterion of the prosperity of the Mission, especially when it is remembered that a probation of some years was required, accompanied by constant instruction and enquiry, before any candidate for that holy rite was allowed to partake in its administration. We feel constrained to exemplify this statement by a few instances from the Journals of the Missionaries: the reader will find several very interesting particulars introduced. We begin with the Rev. C. A. Gollmer. He writes:

"Feb. 19, 1843. This being the day appointed for the admission of several adults into the Church of Christ by holy baptism, our Church at Bathurst exhibited no common, but a peculiarly pleasing appearance this morning. An unusual number assembled in the house of the Lord. The candidates for baptism were fifteen, four men and eleven women; of which number there were three men with their wives: they were seated in front of the congregation, all neatly dressed in white, and very clean. Although this delightful appearance cheered my heart not a little, I was still more gratified by the assurance of their sincerity and humble reliance on Christ our Lord, which I had had many an opportunity of ascertaining whilst preparing them for this sacred rite, and examining them individually. All of them had committed to memory the Lord's Prayer, the Ten Commandments, and the Creed. All had attended Sunday School—some for five, others for three or two years, i. e. as long as they had been under preparation for baptism. They had learnt to read their Bibles, with the exception of four rather aged persons, who found it difficult to keep pace with the others. I baptized them, with two children, after the second lesson; when, and especially during the Sermon, there appeared a grateful rejoicing among them. May they be preserved from the world, and become a glory to the name of our Lord Christ!"

The next is from the Journal of the Rev. J. W. Weeks:

"Feb. 12, 1843: Lord's day—This morning, after the second lesson, I baptized ten men and eighteen women. All came to Church

dressed in white; and were arranged around the communion-rail, their witnesses being behind them. It was truly an interesting occasion. Most of these persons have been four or five years under regular weekly instruction; and for some time past I have met them twice a-week. Scarcely ever was one absent, except through sickness. It may be interesting to know that the baptized persons are of eight different tribes. I humbly hope that they are the children of God, and that they will prove their faith to be sincere by their holy and godly lives. These are fruits of our Missionary labours, which God graciously vouchsafes to us, the gathering-in of which occasions real and heartfelt joy."

Although the next extract is long, we do not consider ourselves at liberty to abridge it, but while having several other testimonies to the work, of the same kind, at hand, we must conclude with this one, which is supplied to us by the Rev. C. T. Frey:

"Oct. 29, 1843: Lord's day. At service this morning I baptized twenty-six adults—fifteen men and eleven women; twenty-three of whom belong to Waterloo and three to Benguema. It was to me a most gratifying and affecting service. Several of the candidates were much affected, some of whom shed tears. The whole congregation was evidently much interested, and the communicants, especially, were thankful for this addition to their number. Whilst the baptized persons were under preparatory instruction, I now and then visited them at their houses in order to become personally acquainted with them; and I was with many of them much pleased, observing the cleanliness of their houses, their contentedness of mind, and their apparent sincerity in following Christ. Some of them deserve particular notice. One, an Aku man, is about thirty-eight years of age: he was a notorious idolater, not only trusting in greegrees, but had in his house a carved idol of human but ugly form. This, he said, he worshipped twice a day for about fourteen years, offered many a fowl to it, and fed it daily, and yet could never appease his conscience. Being troubled in heart, he began to attend the Sunday school and the Church, and, by the grace of God, was convinced of his folly. He now resolved to put all idolatry aside, and to serve the true God. This was a hard task; and he lingered for three weeks, at first removing his idol to his kitchen. However, ultimately he applied to be admitted as a candidate for baptism, and at the same time delivered his ugly idol to Mr. Young. This man is now a converted character, ashamed of what he had formerly delighted in; and has learned to read the Bible, can repeat the Lord's Prayer, the Creed, and the Ten Commandments.

"Two others, Akus, are, a young man of about twenty-two years of age, and his mother, a rather elderly woman. They were separated in their native country by the slave-trade, were sold from owner to

owner, and then taken on board of different vessels, which, being captured by her Majesty's cruisers, were brought to Sierra Leone. Here, after some years, they providentially met with each other; and the son, having first tasted of the sweetness of our holy religion, rested not until he had prevailed on his mother to put aside country-fashion, and to accompany him to our Church. Both of them are now, through the transforming grace of God, consistent Christians: the son, being able to read with fluency, has, comparatively speaking, a good knowledge of the Bible. That the Lord may deliver them all from every evil work, and preserve them unto his heavenly kingdom, is my fervent prayer."

We cannot afford space for any particular enquiry into the progress made in the Lord's work this year—One or two samples must suffice: alluding to Waterloo, Mr. Young says:

"Aug. 9. Our new Church is a substantial stone building, 80 feet by 30. It will afford comfortable seats for 600 persons and upward on the ground floor, all free-sittings; and a gallery is erected at the west end, which will contain between 200 and 300 children. I now feel amply repaid for all my toil, deprivations, and solicitude, during its erection; since our labours are no longer hindered for want of a proper place of worship, and we are no longer compelled to shift our position on a rainy day, to save ourselves from the droppings of a dilapidated grass-house. It is the sixth place of worship in the Mission erected at the expense of the Society. It will cost about £900. I think I am correct, when I say that the Mission to this part of Sierra Leone, through the blessing of God, is prosecuted under encouraging circumstances. Our congregations, both at Waterloo and at the outstations, were never so large as at present. Our schools, also, are growing in importance."

The spiritual condition of this station is thus described by Mr. Warburton:

"Aug. 9. I preached at Waterloo new Church from 2 Chron. vii. 15, 16. Though a week-day, the place was filled. It is with grateful feelings to Him who giveth the increase, that I observe how abundantly it has pleased God to bless the labours of his servants at this village. Not quite six years ago Missionary work was recommenced at this Station; and now there is a flourishing day school of 377 children; a Sunday School of 257 Adults; a large congregation regularly hearing the word; 70 candidates for baptism: 51 communicants; and, to crown the whole, a substantial church has been built, under the superintendence of Mr. Young, capable of containing 900 persons."

An interesting fact is recorded by Mr. Warburton, writing from

Gloucester, which goes far to exemplify the assurance that the righteous shall be had in everlasting remembrance:

"April 10, 1843. I to-day packed up a parcel which is about to be sent to England, to Miss Düring, the daughter of one of the Society's first Missionaries, the Rev. H. Düring, who laboured faithfully and successfully at this Station, and whose name is held in grateful remembrance by many of the inhabitants. The parcel consists of small presents and letters from a few females belonging to our Church, who were benefitted under the ministry of Mr. Düring. It was a pleasant duty to assist in forwarding such tokens of sincere affection from these Christian females; and it is interesting to remark, that the devotedness of the departed Missionary to the service of Christ among the liberated Africans in Sierra Leone is being rewarded in a way that he, perhaps, did not think of at the time—even by their prayers for the spiritual welfare of his child."

It pleased the Lord often to make the children instrumental to the recovery of their parents, from a state of darkness and death; indeed we may mention incidentally, that a very signal change for the better, had of late taken place in the rising generation of the Colony. The Rev. C. A. Gollmer mentions the successful appeal of a dying child to his parents. He writes from Bathurst:

"May 1 to 6. A special blessing has been bestowed upon us during the week. No fewer than six individuals have been to me, desiring to join our Church. Two of them were the parents of a school-boy, who, when about to die, told them that he was going to Heaven; and that if they wished to see him again, they must not continue heathens, but go to church and pray to God. I believe their application was made in consequence. In how many ways does our Lord still seek that which was lost! I was not a little cheered at the conclusion of the week; and thankfully added them to the list of those who hear the voice of the Lord, and worship him in spirit and in truth."

This year the mission was deprived of a most exemplary native labourer, William David, assistant at the Christian Institution, Fourah Bay. He had been appointed in January schoolmaster to Gloucester, and as his health had been for some time declining, the change, it was hoped, would prove favorable, although the Rev. E. Jones deeply regretted his loss to the Institution, which he felt would be great: "apart from his qualifications," said the Rev. Principal, "as an Instructor, his Christian deportment was so exemplary, and he exhibited so much of the mind of Christ in his daily walk, as to have exerted a most salutary influence upon all around." He was suddenly seized with illness on the 25th of February, and his case was soon pronounced hopeless by his medical attendant, but he had long since

taken refuge in Jesus; and the announcement had no terrors for him. We shall let the Rev. E. Jones relate what followed:

"About ten days before his death, he told me that there was a passage of St. Paul which troubled his mind. 'Sir, I have read in Hebrews, that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." I have never been scourged: I have never had any trouble: I have been very comfortable. Do you think, Sir, I can be a true child of God?' I endeavoured to explain the passage to him; and told him also that he should look at his long-continued illness as a chastening from the hand of his Heavenly Father. This seemed to afford him much comfort, and I heard no more of doubts disturbing his few remaining days. He was much in prayer, and did not like many visitors, as it hindered him from this delightful privilege. On Friday, the 10th of March, he appeared to have revived a little; but died somewhat suddenly, about, one o'clock on the same day. On the morning of the 11th I followed his remains to the grave. I had loved him as a brother. I had formed great hopes of his future usefulness, and deeply felt his loss. As I turned away in sadness from the scene, I thought on the Prophet's words, and was comforted: "The righteous perisheth, and no man taketh it to heart: and merciful men are taken away, none considering that the righteous is taken from the evil to come. He shall enter into peace: they shall rest in their bed, each one walking in his uprightness."

Several other members of the Church departed this year ripe for glory; one was a poor widow, who had been baptized by the Rev. W. B. Johnson, and who had been known to the Rev. J. W. Weeks for eighteen years, during which time "her attendance on the means of grace had been regular and devout; her whole conduct exemplary; her faith in Christ simple and firm; her hope of glory bright and stedfast."

"During the last few months," continued Mr. Weeks, "she was confined to her house. I asked her one day how she felt in the near prospect of death. She replied, 'I know I am a poor sinner, nothing to rest on but Christ our Saviour; and the comfort He has given to refresh my soul since I fall under this sickness is very great. I thank Him truly that He has continued this trial of sickness so long, I do not look to the world and expect comfort for my soul: I look to Christ, to Him only. His promises are many and very great, and upon these I can rest. God has fulfilled one part of that promise, so I believe He will also fulfil the other—'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.' Yes, God has mercifully taken care of me, a poor widow, ever since my husband's death; and so I trust He will take care of my two dear children. I leave them with God.'"

Another was an old soldier, John Phillips, who had been disbanded from the 3rd West India regiment, in the year 1824, on account of old age and infirmities.

"As long," writes the Rev. J. A. Graf, "as the veteran could walk, he would be always first at his place in the House of God, and the most regular attendant on the public and private means of grace—listening to the Gospel message with the most unwearied attention. Though poor and infirm, he would be seen at dawn repairing with a cheerful mind and quick pace to the House of God, to offer his morning sacrifice; and though the morning might be cold and rainy, and he felt the inclemency of the weather more than others, yet would he seldom be absent. Even when his limbs became weak and trembling, and his body bent forward on his stick, yet did he always endeavour to be first and last at church. His words were generally few; but when recounting the mercies of God toward him, especially His gracious help during the vicissitudes of his military career, his spirits revived, and he spoke with a cheerful animation that would surprise every one."

After a few more observations to the same effect, Mr. Graf concludes—

"A few days before his death, while lying on his bed, he exclaimed, 'I want to go, I want to go.' Being asked whither he wanted to go, he replied, 'To Jesus Christ: that will be better for me,' On the day of his death he lay composed, as usual; when he at once said, 'I go, I go;" and expired without a struggle."

A few pages back we inserted part of an address from Mr. John Langley, to his countrymen, dated October 12, 1842;—it becomes now our painful duty to announce the death of this respectable native merchant in less than six months after that admirable address was written. Originally a liberated slave, having been re-captured and brought to Sierra Leone in the year 1816, he attained, as we have before stated, to some of the highest offices among his fellow-citizens at Freetown, and there is every reason to believe that the Christian instruction which he enjoyed under the Society, always exercised a salutary influence on his mind and conduct. Early in this year he removed to Kent for change of air, and there he was soon confined to a sick bed. A circumstance now occurred which proved the sincerity of his Christian profession, and his growing conscientiousness in things relating to God: Being the proprietor of a shop in which spirituous liquors were retailed, he conceived that it was inconsistent with his Christian character to carry on that soul-destroying, though profitable business, and sent orders to his wife to discontinue the sale of rum, though his license, for which he paid annually thirty pounds sterling, would not expire for some months. He said, as he laid on

his dying bed, that he owed everything to the instruction of the Missionaries, and he was desirous to do something for them in return. For his friend, Samuel Crowther, he manifested much concern, and thanked God for the prospect that seemed to be opening for Africa. His demeanor had been formerly thought by some to be somewhat haughty and self-conceited, but he now manifested the utmost meekness and humiliation. The Rev. E. Jones will finish the picture—

"The days of his pilgrimage were drawing near their end. On Friday the 7th of April, about six o'clock in the evening, his countenance looked so death-like, that a friend who was present spoke to him a few words of comfort. 'Oh,' said Langley in reply, 'the time is fast approaching when I shall be with Christ, and so enter rest.' At this time, Joseph Wilson, one of our Assistant Native Catechists, came in, and asked the dying man if he would like to hear a chapter of the Bible read. He gladly answered, 'Yes;' and asked for his own Bible. It was brought, and put into his hands, and with his wife's assistance he was enabled to hold the book and follow while Romans viii. was read. Wilson now offered up a prayer, during which Mr. Langley frequently raised his hand to heaven, and showed that he was wholly occupied in that solemn exercise. He now embraced his wife, exclaiming, 'Happy me! for I am going to rest with Christ.' He never spoke more; but was soon unconscious, and quietly breathed his last between seven and eight o'clock that evening. Originally an Ibo slave—through British benevolence, a liberated African, and the first of his class—by the grace of God, redeemed, regenerated, and made a partaker 'of the inheritance of the saints in light!'"

We fear to enlarge on this fascinating subject, but we cannot withhold from our young readers an account of the last moments of a young school-girl, at Regent, as given by the Rev. J. W. Weeks—

"Jan. 22, Lord's day. After the duties of the day, having preached twice, with comfort to myself, and, I trust, with profit to my people, a Communicant came, requesting a note from me to the Surgeon of Kissey Hospital to receive the little girl brought to me by her parents last Friday, as she did not get better. I immediately gave him a note. The next morning, however, he brought back my note, saying, 'The girl done go.' At first I could scarcely understand what he meant; when he said, 'The child died about two o'clock in the morning;" and then gave me the following account:—'Last night, after you gave me the letter for the Doctor at Kissey, I went to inform the girl I had got men and a hammock ready to take her to the hospital very early in the morning, before the sun was strong. The girl told me, 'I shall be gone before morning. I do not want the men. I am going home to Jesus. I have been a great sinner, but I hope Jesus Christ will forgive me all. He said, "Suffer little children to come unto me," I

want to go to Him.' She then requested me to get a hymn-book, and to read two verses from the hymn 'Not all the blood of beasts,' &c.; and the hymn, ''Tis religion that can give,' &c.' Here the man produced the hymn-book, with the leaves turned down to mark the two hymns; and said, 'We first thought whether the girl's head was crazy; but when she spoke so confidently of dying that night, and so much about heaven, we sat up all night; and at two o'clock she died.

"Thus died a little African Girl, only nine years of age, and is, we hope, now with the Saviour. Ten days ago she was in school. May this sudden event be blessed to all now attending our school!"

The accounts this year from some of the new stations, were very encouraging. At Moco Town, ten miles from Waterloo, the inhabitants voluntarily made over their chapel to the Church Missionary Society. G. Hoskinson, the Native Schoolmaster, collected thirty-one children, and the good work was prospering. The same may be said of Benguema also in the neighbourhood of Waterloo, its occasional services were most numerously attended, and a large school-house had become necessary. The Banana island likewise afforded a large and attentive congregation whenever it was visited by the Missionaries, and both the sacred ordinances of our Church were administered on such occasions. Mr. Wilson, Native Catechist, had charge of Teembo and Russell, the two new stations in the neighbourhood of Kent; these villages are described by Mr. Bultmann as being most romantically situated. He says—

"The scenery here was, at times, sublime and romantic, not unlike some parts of Switzerland; especially the first brook on leaving Tumbo, with its bamboo bridge of at least eighty feet in length, ten feet above the purling brook, and about fifty feet below the banks on either side. The view from the Tumbo side is truly imposing. Nothing, however, was calculated more to enliven our recollections of home than the sound of the horn used, in the absence of a bell, for calling to Church, which met our ear as we were near immerging from the wood immediately preceding Russell. We had just time to take breakfast—and breakfast literally it was—before the second horn for Service was sounded. The congregation consisted of about twenty-eight men, sixteen women, and thirty-six children; quite as many as we could reasonably have expected, for it is not quite six weeks since Mr. Wilson was sent here to open a new Station."

Various circumstances occurred to impede the progress of the Timmanee Mission, such as the repairing of the Missionary buildings, a dispute between the Timmanees and Soosoos, about a portion of the Bullom country, to which they respectively laid claim; the prevalence of measles among the children of the school, and the necessary absence of the Rev. C. F. Schlenker, on account of his wife's health.

The Lord's Day services were however regularly kept with various success, and the instruction of the children was persevered in. The Ali Kali or king continued to befriend the Missionaries, who were likewise encouraged by occasional visits from their brethren in the Colony.

The contributions of the Sierra Leone Auxiliary to the Church Missionary Society, to the general fund, for the year ending September 25, 1843, is reported as £200 : 1 : 2, and the interest felt in the advancement of Christ's kingdom among Jews and Gentiles, may be collected from the following communication of the Rev. J. W. Weeks from Regent :

"April 25. We took advantage of a visit from Mr. Müller to have our Monthly Missionary Meeting, although a week before the usual time. Mr. Müller gave notice of the Meeting yesterday; and said he would relate some interesting particulars respecting Jerusalem, as he had lately come from that city. This was quite sufficient to attract a very full Meeting: more than 600 were present. It was truly gratifying to witness the very great attention manifested by this large Meeting. I trust but one feeling pervaded the whole assembly—deep sympathy for the Jews under their present condition, and heartfelt thankfulness to God for the rich Gospel privileges which He has so graciously vouchsafed to themselves and their children."

CHAPTER XVI.

SIR J. CROWTHER—THE YORUBAS—THE HAUSTA PEOPLE—SCHOOLS—ABBEO KOUTA—FOURAH BAY INSTITUTION.

THE admission of a Native African to holy orders in the Church of England, constituted an era in the history of Africa, to which future ages will advert with much solemn interest, as an earnest of the prophetic announcement that, in spite of the most adverse circumstances, "Ethiopia shall stretch out her hands unto God." That the event was one of an extraordinary character, the Committee of the Church Missionary Society seem to have been fully aware, for they determined that it should be attended by a plan of Missionary operations, of a wider range and bolder character than they had ever yet ventured on among the savage tribes of Africa. The Rev. Samuel Crowther was something more than an ordinary minister, he was the representative and credential of the West African Church; in him the daring lie of interested avarice, and the heartless reasonings of ignorance and unbelief were fully controverted; the practicability of a native agency was now proved, but its adequacy to the task which it was intended to encounter was yet to be tested: and as the eyes of Christendom were on the experiment, it must be made under such circumstances as would render the proceedings obvious, and the decision easy.

The Colony of Sierra Leone was rather a Missionary school, than a Mission. Scholars were supplied by a providential appropriation of human iniquity to divine purposes, from about forty different sections of the African family; and now after a protracted pupillage several of those were retiring from the seminary, bearing with them their moral and intellectual acquirements, to form the nuclei of religion and civilization in the countries to which they returned; yet much in this way could not be expected from merely the lay members of the church, if left to form an ecclesiastical system for themselves, nor indeed did those

most desirous of returning to their fatherland, disguise their apprehensions of the evils which must attend their want of that spiritual discipline to which they had been accustomed, and those religious ordinances by which their Christian principles were upheld and strengthened, in the midst of heathenish customs, sanctioned and commended by affectionate friends and relatives. The crisis served as an occasion for testing the soundness of the expectations which had been formed regarding a native agency: the Yoruban were the most considerable of the native tribes in the colony, and they are distinguished as making the first move towards their native land—contemporaneous with this movement was the ordination of the Rev. J. Crowther, a Yoruban. Such a coincidence could not be less than providential, and thus the first fruits of the African ministry at once assumed a position marked out for him by the Allwise, and most strikingly adapted to the elucidation of the grand problem on which the Sierra Leone Mission had been formed: the creation of a native ministry suited to the spiritual and physical circumstances of Africa.

To prepare him for the work to which he was devoted, the Committee had requested Mr. Crowther to commence a service in the Yoruba language for his countrymen exclusively, on his return to the Colony; this service he determined on opening in the Mission Church, on the 9th of January, 1844; and, to secure an attendance, he requested his brethren in the ministry to give notice of his design in their respective churches on Sunday the 7th: he also visited those Yorubas, who were not in the habit of attending Divine Service, and invited them to assemble themselves with their countrymen on the 9th. After such preparation, his success was such as we might expect: he thus informs us of the auspicious event:—

"Jan. 9—This afternoon, at half-past four o'clock, I opened the Yoruba service in the Mission Church in Freetown. As might be expected, the novelty of the thing brought a large number of people together, Yorubas, Ibos, Calabas, &c., to witness the reading and preaching of the gospel of Christ in a native language in an English Church. Although the language is my native tongue, with which I am well acquainted, yet, on this occasion, it appeared as if I was a babe just learning to utter my mother-tongue. The work in which I was engaged, the place where I stood, and the congregation before me, were altogether so new and strange, that the whole proceeding seemed to myself like a dream. But the Lord supported me. I opened the service in English, when I read those of the prayers which were not translated, and afterward those which were translated, and a portion of St. Luke's gospel in Yoruba. In the congregation, I observed three of my Mahomedan friends, sent by their Headman to attend the service, according to promise. The text from which I preached was

taken from the lesson I read to them, Luke i. 35. I was glad to hear the people express their satisfaction at my feeble attempt to explain this doctrine. After service, the Mahomedans followed me to my house, and expressed their satisfaction at what they had heard. They apologized for the non-attendance of their Headman, a stranger having called on him, upon a visit, when he was making ready to come to the Service. They wished God to help me in this important work I had commenced."

. Of the succeeding Tuesday's service he writes :—

"Jan. 16. 1844—The Yoruba service was numerously attended to-day: a very attentive congregation. Introduced the creed and the responses of the Ten Commandments, which were very heartily repeated. At the conclusion of the blessing, the whole church rang with *Ke oh sheh*—'So be it, so let it be.' The subject of our discourse this afternoon was, John the Baptist, the forerunner of Christ."

At first this service was attended by a congregation of 300 or 400, but when the excitement and novelty had ceased, it dwindled down to 25 or 30, who, however, were regular hearers. Besides keeping this service and visiting, Mr. Crowther employed himself in a Yoruba translation of the scriptures; before the end of the year he got through the first draft of the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans.

Such was now the earnestness of the Yorubas to return home, that the Rev. F. Schön wrote in June :—

"While emigration to the West Indies proves a complete failure, entirely owing to the disinclination of the negroes, and not to any opposition against it, the emigration to Badagry proceeds on a larger scale. But a short time since a commodious vessel was hired by one hundred and sixty-one Yorubas, for which they paid, in hard cash, 1000 Spanish dollars, besides laying in provisions for the passage."

Mr. Schön was at this time actively engaged in making translations into the Haussa language—one generally spoken in the countries watered by the Niger. While he was thus employed, several Mahommedans of the Bornou, Haussa, Nufi and Yoruba nations, who understood the Haussa language, now and then paid him a visit, and afforded him opportunities of testing his translation, while he did not neglect to preach to them Jesus, and expose to them the impostures of the false prophet. Under this head his Quarterly Report for June contains some interesting particulars. He writes :—

"I am sorry to observe that some, who before frequently visited me, now either keep away, or come very seldom. On meeting one of them some time ago in the streets of Freetown, I said to him, 'It seems that you are not my friend now, as you never come to see me.' He replied, 'Yes, Sir, I am your friend still; but whenever I come to

you my heart cannot give me rest. I am like a man standing on two roads, and do not know which to choose.' I told him that for this very reason he ought to come more frequently, that he might become sure which was the right one.

"Lately I had a visit from no fewer than thirty-seven Haussa women at once, who came 'to give me honour,' or pay their respects, and to express their pleasure in the interest which I took in their nation and language.

"They told me that only half of them had come, as my house could not hold them all, and the rest would come another time. As usual on such occasions, I read to them some portions of scripture in their own language, and spoke to them of repentance and faith in Christ Jesus as the only conditions of our acceptance with God. One of them, a Mahomedan, said, that both their own and our religion were all one: to which one of our Communicants from Kissey replied that she was greatly mistaken. There were many things, she said, in the Testament which were common to both; but the New Testament religion and Mahomedanism were quite opposed to each other: that Mahomed wanted to be what Jesus Christ alone was—the Redeemer of all mankind: that Jesus Christ wanted the hearts of all His followers; but Mahomed asked for fasting, washing, bowing to the East, &c.—things which a man might do, and yet be a bad man. They expressed a wish that I would allow them to come to me sometimes to hear more of the word of God in their own language; to which I most readily agreed, and trust that I may gradually collect a small Haussa congregation.

"I find that the Haussa people are as anxious to emigrate to their own country as are the Yorubans."

Several communications were received this year from Andrew Wilhelm, native catechist, who accompanied a party of Yorubans to Abbeokouta, in November, 1843; from these it appears that he and his party safely arrived at Badagry on the 28th of December. On the 15th of January, 1844, he started for Abbeokonta, where he arrived on the 20th. On the 22nd, he visited the King Sodeke, who kindly enquired after Mr. Townsend and all the Sierra Leone missionaries, and directed him to write to the missionaries and tell them from him, that "same word he said to Mr. Townsend last year, to that word he keeps, and to that word he expects a missionary every day, and merchants to trade with." On a subsequent visit on the 27th of March, the king enquired "whether he had heard any news from the Church Missionary Society yet?" he told Wilhelm to write again and say that "Not he alone, but also the whole inhabitants of Abbeokouta, wanted the missionaries." Meanwhile Andrew Wilhelm omitted no exertion to improve his opportunities among his people, visiting them at their

houses, and holding meetings with them for scriptural instruction. We may mention here that Mr. Townsend having been admitted to both Deacon's and Priest's orders by the Bishop of London, arrived in the Colony on the second of December in this year; and, on the 18th of the same month, he and Mrs. Townsend, Mr. and Mrs. Gollmer, Mr. and Mrs. Crowther, and four native teachers, sailed for Badagry, on their way to Abbeokouta. We reserve the particulars for their proper place.

Two objects which the Committee had for some time contemplated for the better carrying out of their plans as regarded a native agency, were this year accomplished:— one of them was the establishment of a grammar-school, as an intermediate step between the village schools and the Christian Institution. In this school it was proposed to give a sound religious and general education to boys and youths, who had received some previous training in the lower schools. Those who, after being trained in the grammar-school, gave proof of suitable dispositions and qualifications, were to be transferred to the Christian Institution, to receive there such farther training as should fit them for native teachers; while others educated in the grammar-school would pass into different stations of life, where it was hoped their Christian training would enable them to exert a salutary influence on the social circles with which they might become connected. A Committee formed in London, called "The African Native Agency Committee," placed at the disposal of the Church Missionary Committee the sum of £150 per annum for three years, for the education of four native youths, either at the grammar-school or the Christian Institution. Suitable premises for the grammar-school were procured in Regency Square, Freetown.

One other object effected this year was the establishment of an Institution for the training of females exclusively. The want of a special provision for imparting a higher degree of education to those promising native girls, educated in the village schools, who might afterwards be employed as teachers and schoolmistresses, had long been felt in the Mission. This institution was opened at Regent, under the care of Miss Morris, and the general superintendence of the Rev. N. Denton. Miss Phillips, another of the unmarried ladies, who went out with Miss Morris and the party who arrived on the 31st of May 1843, was married at the close of that year to the Rev. C. A. Gollmer.

The Rev. E. Jones, superintendant of the Fourah Bay Institution, left the Colony for England, accompanied by Mr. F. W. H. Davies, in consequence of ill health, on the 19th of April, and arrived in London on the 7th of June; he brought with him two African boys, George Nichol and Thomas Maxwell—students from the Christian

Institution, with a view to their further preparation for employment in the Mission. These youths were placed on their arrival in the Islington Institution, where they gave much satisfaction by their conduct and progress in their studies.

During Mr. Jones's absence, the Fourah Bay Institution was successively under the charge of the Rev. N. Denton, the Rev. S. Crowther, and the Rev. T. Peyton. Mr. Denton reported most favourably in March of the conduct of the students, several of whom gave indications of a vital interest in heavenly things. He remarks:

"Six of them have been receiving private religious instruction from Mr. Jones, preparatory to their receiving the Lord's Supper; and within the past ten days six others have applied to me for the same purpose. Such a number, applying within a few days of each other, led me to fear lest, in some instances, this might be rather the result of temporary impression or excitement of mind than of the genuine work of the Holy Spirit. However, on examining them separately, and sifting them as thoroughly as I could, my fears, except in one instance, gave way to thankfulness and hope."

Previous to Mr. Jones's departure, he had been under the painful necessity of expelling one student for improper conduct. The fall of that one seems to have made an extraordinary impression on the minds of his companions, and to have urged them to a closer walk with God.

We noticed that a number of adult baptisms took place throughout the Missionary stations last year; happily we are enabled to repeat that cheering intelligence in our record of the year now under review. The following accounts are from Kissey and Wellington, where the Rev. N. C. Haestrup ministered—they are taken from his journal:

"Jan. 7, 1844: Lord's day. After the Second Lesson at morning service, I baptized the male candidates at Kissey, twenty-eight in number. It being more than three years since this Sacrament was administered to adults at this Station, there was perhaps a little curiosity mixed with the lively interest that was manifested by the whole of the congregation on this solemn occasion. Some of the candidates were much affected. I trust that they not only received 'the outward visible sign,' but were also made partakers of 'the inward spiritual grace.'

"Feb. 15. After the Second Lesson at evening service, I baptized the female candidates at Kissey, thirty-six in number. The Church was almost as full as on a Lord's-day morning. The candidates were all neatly dressed in white, and placed in the front of the Church. One of them, who had been confined to her bed for a considerable time, was so anxious to be baptized, that she sent her husband more than once to inquire the time, in order that she might be carried to

the Church; but she was now so far restored as to be able to walk there.

"Feb. 18: Lord's day. This morning I baptized the candidates at Wellington, fourteen men and ten women. The Church was quite crowded."

The Rev. J. Weeks and Mrs. Weeks were obliged by continued ill health to embark for England on the 9th of July, upon which occasion Mr. Weeks felt constrained to relinquish his share in the Mission, after more than twenty years faithful services. The following two extracts from the Rev. N. Denton's journal refer to a number of baptisms, which took place in Regent's Town, the scene of that gentleman's labors, and to the effect which his intended departure produced upon those to whom he had long ministered:

"June 2, 1844. I went to Regent to assist Mr. Weeks, who was unwell, and whose duties were heavier than usual on account of his receiving a large number of candidates into the Church by baptism. The scene was deeply interesting and encouraging. Thirty-five persons, in clean white apparel, occupied the front seats of the Church, which was filled with a remarkably decent and devout congregation; who, to the several clauses of the baptismal Service, responded with their hearty Amen, as the several candidates received the sacred rite. These are fresh proofs that the great head of the Church is still with His servants, not suffering them to labour in vain or spend their strength for nought.

"June 23. This being the last Lord's day which Mr. Weeks would probably spend with his people at Regent, he had purposed to baptize a number of candidates in the morning, and in the afternoon to preach his farewell Sermon. I therefore went to assist him. There was something deeply solemn and affecting in the scene. At the close of the sermon nearly the whole congregation was in tears; and the Church being quite full, the sensation was great. After Service, many of the people, as they supposed he was leaving immediately, came to take their leave of him, and exhibited much affection and regret, sorrowing most of all that they should see his face no more."

From the Bananas the Church was now receiving several accessions. The Rev. F. Bültmann writes:

"April 5: Good Friday. I baptized 25 adults—15 men and ten women—at Bananas. Several of them are decidedly pious, and will be one day a crown of rejoicing to all who have laboured and are labouring for their eternal welfare."

Another criterion of progress was supplied in the case of those who

offered themselves as candidates for baptism. On this subject the Rev. C. T. Frey writes from Waterloo:

"June 1. I admitted five young men and two women, of the Yoruba nation, as candidates for Holy baptism. The men had long since attracted my attention by their regular attendance at Divine Service and Sunday school, in which they have advanced already to the Bible class. They appear to be sincerely concerned about their souls' salvation. Instances like these are rare, and therefore the more gratifying.

"July 2. This morning five individuals came to me from Benguema, all applying to be admitted candidates for Baptism. In examining them I was much cheered by finding that they were not ignorant of the corruption of human nature, and that they had learned to read in the Sunday School. This Station, I am thankful to say, continues prosperous. The candidates have increased from 9 to 26; and the day scholars from 44 to 63; and the attendance on public worship, on Lord's-day mornings, from 84 to 103.

"July 22. I admitted the wife of the communicant who was buried June 28 a candidate for baptism. She is quite an old woman, and was, to the great grief of her husband, formerly very indifferent to matters of religion. It pleased Almighty God to rouse her by means of her partner's death. She herself told me, that, since the day of his death, her heart would not give her any rest: he was day and night telling her, 'Go to Church; pray to God; else you will go to hell.'"

In reference to Regent, Mr. Denton writes:

"July 1. There are at present in communion with the Church 157 males and 196 females; besides 114 male candidates, and 88 females. Such a prosperous state of things calls for renewed exertions and devout thankfulness to the great Lord of the harvest."

The large and increasing number of communicants, and their punctual attendance at the Lord's table, cannot be overlooked among the signs of growing prosperity in the Mission. We can afford only a sample or two under this head. The Rev. N. C. Haastrup writes from Kissey:

"April 7: Easter day. I preached and administered the Sacrament of the Lord's Supper, assisted by Mr. Crowther. The candidates lately baptized were admitted to the Lord's Supper, and also a young woman of the Colony-born candidates, who was one of the first that applied to me for admission, and who has proved herself to be sincere. It was most gratifying to see about 300 persons devoutly waiting to receive the pledges of the dying Saviour's love: it was indeed a time of refreshing from the presence of the Lord."

The Rev. N. Denton succeeded Mr Weeks, in the ministerial charge of Regent. He writes:

"Aug. 4. I administered the Sacrament of the Lord's Supper for the first time at Regent. The number of communicants was very great: not fewer than 271 were present, of whom 47 were a short time since baptized by Mr. Weeks, and now for the first time were admitted to the Lord's table; though not till some pains had previously been taken to make them acquainted with the nature of that Institution, and to ascertain their fitness for the same."

In connexion with this subject we shall here introduce a few interesting notices of Communicants, selected from the journals of the Missionaries. The first two relate to Kent—they are communicated by the Rev. F. Bültmann:

"June 2: Lord's day. A. B. is one of the most unostentatious of our communicants. Though old—at least sixty—and beginning to learn the alphabet a few years ago, with spectacles, she is one of the rare ones who can read their Bible, and that with understanding. She still, however, continues to be a regular attendant on the Sunday school, occupying a place in the first Bible class.

"I visited the house of one of our communicants who is lame: she, and our two blind communicants, Peter Randall and Edward Renner, has a daily pension of twopence from Government. Here, as is usual on some week-day evenings, I found as many of our communicants assembled as her little house would hold, and engaged in prayer; which ended, Peter Randall gave out the beautiful hymn, 'Guide me, O thou great Jehovah!' How happily, I thought, is that beautiful prophecy of Isaiah exemplified in these two blind men—'And I will bring the blind by a way that they know not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' These two come every Saturday to Mrs. Bültmann to learn chapters of the Bible by heart: and always ask, as they pass along, for the meaning of any sentence which they do not understand."

The next case is especially interesting, from the fact that it introduces to our acquaintance the mother of George Nichol, one of the youths brought to England by the Rev. E. Jones, for instruction in the Islington Institution.

"Aug. 8. To-day one of my Communicants, the mother of George Nichol, came to me to express her gratitude for what the Society had done for her son, by instructing him here, sending him to England, and placing him in the Society's Institution at Islington for further education. She had a letter from her son, and was delighted with his kind reception from the Committee and other friends of the Society.

It was pleasing to observe that she felt, and expressed, that all this had come to pass through the gracious providence and goodness of God. 'Though I am poor,' she said, 'my heart tells me that I must try what I can do for Christ's cause.' She then gave me a small sum, as a thank-offering; and added, 'May God bless the Society!' I am persuaded that this is the feeling of many others:"

The schools throughout the Colony continued to flourish. The system of instruction by monitors was most successful. On this subject Mr. Müller wrote from Kissey in June:

"The Monitor boys, now thirty-eight in number, receive instruction at my house three times a week, while the monitor girls are taught by William Philipp. The good behaviour of the Monitor boys, as well as their abilities and attention to what they are taught, give me every reason to suggest that they may be trained up as Teachers for benighted Africa."

In the Sunday schools, strange sights sometimes met the eye. Mr. J. Bartholomew, native catechist of the River District, thus describes the Benguema Sunday school:

"It is gratifying to see the diligence of little Monitors of both sexes —they were between four and five years of age—teaching the adults. The scholars would take their aforesaid little Monitors on their laps, as a woman would nurse her child. This peculiar method, I have no doubt, shews their earnest desire of learning in order to catch every word that they are taught. I have had repeated opportunities of observing that the Sunday school at Moco Town is like that of Benguema."

Practical evidences of Christian teaching were far from uncommon among the school children of the Colony. Such a case as the one we are about to give is conclusive of the excellence of the system which could produce such fruits, scarcely to be paralleled even in these more favored lands; it is from the pen of Mr. Denton:

"A very pleasing circumstance came to my notice a few days since, which discovered an unexpected good resulting from our boy's school. While the Rev. J. F. Schön was spending a few days with us for the benefit of his health, we went together to visit some of the people; and while speaking to a member of the Church, who has been for the last seven months confined at home, and perfectly helpless from the effects of a fall, he called his little boy, who attends our school, to reach him a scrap of paper stuck up in the side of the house. Having opened it, the boy read to us the text and parts of the sermon which Mr. Schön had preached at Church on the preceding Lord's day. The father told us, that being unable to come to Church himself, he was glad to get what little his boy could bring him home, and that he had now many such scraps, which were a great comfort to him. This is encouraging, both to schoolmasters and to ministers; and it would be

well indeed if white children in England would follow the example of the little black boy at Regent."

The Church Missionary Society continued to be an object of grateful solicitude. Mr. John Attarra, the native catechist of Wellington, has enabled us to illustrate this fact in a pleasing way. He writes:—

"July 8, 1844. One of our communicants, who is also a very respectable man among the inhabitants of Wellington, came to-day to inform me that all the communicants and candidates connected with our Church wanted to make a voluntary contribution to aid the Church Missionary Society in their blessed work. 'What you spoke at our last Monthly meeting, of the good deeds of others toward the Society,' said he, 'has caused us to follow their example, to assist the Society as far as we can. We are only waiting for you to appoint us a day for making a collection.' I told him, very well; but I delayed for some time appointing them a day, on purpose to prove whether they were in earnest about it or not.

"Aug. 3. Having been again reminded concerning the collection to aid the Church Missionary Society, I now thought it proper to comply with their request, and so appointed to-day for that purpose. We were thus assembled in the Church, and nearly the whole of them personally appeared: those who were sick, and could not come, sent their money by their brethren. Thus we commenced our happy meeting by singing a hymn, and then offering up a prayer. After this, I stood up, and addressed the assembly, and said, that what they were about to do would be good for nothing, unless they offered it with all their hearts. In their reply, they said that nobody compelled them to it, and that they simply agreed together to show their love and gratitude, above all, to God, and also to the Society. The collection was then made—no less than £3: 2: 8.; which I have since delivered to the Rev. N. C. Haastrup."

In Mr. Bültmann's report of Kent he introduces an occurrence full of promise to the Christian cause in Sierra Leone, and to the best interests of Africans of all ranks and denominations: it was the visit of a Mahommedan of rank and his interpreter to that station, which seems to have been attended with very gratifying results. We quote first from Mr. Bültmann's journal, and afterwards from that of Mr. Joseph Wilson, native catechist of Kent. Mr. Bültmann says:

"June 24. Last night, after Church, we received a visit from two strangers, Fendé Sanasi Mudu, and Thomas Lawson. Sanasi is from the Bullom Shore, one of the sons of the late Chief Dalla Mahomedu; and Lawson is a British subject, but originally also an African prince, who, speaking better English, serves Sanasi as interpreter and guide. We invited them to spend the night at our house, which they thankfully accepted; and it was affecting, at evening prayers, to see a

king's son, still a Mahomedan, bow his knees with us at the feet of Jesus, who, I hope, will make this interesting chief, who seems not far from the kingdom of God, to become one day an instrument of much good among his people. While his eldest brother, to keep up his royal dignity, has upward of a dozen wives, Sanasi has but two; and declares himself ready to give up one, should he become convinced of the truth of our religion; though his attachment, he confesses, is so greatly divided between both, that he does not know to which of them to give the preference. This morning he very politely made Mrs. Bultmann a present of his richly ornamented Mandingo gown, in return for which I presented him with a Bible and Testament in Arabic. With these tokens of mutual friendship we parted.

"June 28. I received the following letter from Fende Sanasi Mudu, written, no doubt, by his friend Thomas Lawson:—

"'SIR—With feelings of many thanks I beg to lay these few lines to you, to return you thanks for your worthy present made to me on the 22d inst. By the assistance of one of our learned men, who can read the Arabic more clear than myself, and by the endeavour of my friend, Thomas Lawson, has got both myself and the same man to get some good understanding about the Lord Jesus Christ. We read in the 1st chap. of St. Matthew, ver. 1 to the end, more especially from the 18th verse; also we read the 2d chap. verse 1 to the end; also the 3d chap. more particularly the last two verses, where it is declared, not by the voice of man, but by the voice of the Spirit of God, that Jesus Christ is the Son of God. And what can we say? No man have any right to contradict the Spirit of God. We read also the 3d chap. of the Gospel of St. John, from the 16th verse; also the 4th chap. of the 1st Epistle of St. John, from the 1st verse to the end. I cannot help it, but return to you many thanks for your valuable present to me.

"'I am, Sir, your sincere friend,

FENDE SANASI MUDU."

"Though I was backward to give at once full credit to the sincerity of these professions, and returned an answer accordingly, yet I have since had good reason to believe that Thomas Lawson is a pious person, and Sanasi, to say the least, a sincere inquirer after truth.

"Sept. 8, 1844. On my arrival at Tumbo this morning, I was very much gratified to perceive Fende Sanasi Mudu entering the town from the opposite end, with several of his men, and also Thomas Lawson. They came from their factory, and were very decently dressed for attending public worship. They appeared to be extremely attentive; and I was particularly gratified at seeing Sanasi use the Arabic Bible which I had given him, not only in the reading of the

Lessons, but turning with the assistance of his friend, Thomas Lawson, to various passages referred to in the course of the sermon. My already strong persuasion of their sincerity was much confirmed to-day, not only by their evident attention at Church and my subsequent conversation with them, but also by Mr. Wilson, who, taking my duties for this day at Kent, took tea with us in the evening, and spoke much of Lawson and Sanasi. I hope this interesting circumstance will be eventually of very essential benefit to the projected Susoo Mission, for this language is spoken by all his brother's subjects."

Mr. Wilson's communication is as follows:

"July 16. I went this evening to see Fende Sanasi Mudu, a Mahomedan, who is always regular in attending our service, every Lord's day, at Tumbo, and is one of the sons of the late chief of the Bullom Shore, and has made his residence here, for the purpose of hewing and purchasing timber. When asked whether he always understood what he often heard in the Chapel, he said, 'Yes; and often my eyes flow with tears. I formerly thought, whenever I came from Bullom Shore to Freetown, and saw the conduct especially of the white people there, I always mocked their religion. I only thought that the book which the white people have, was not signifying any other thing besides, but only worldly business; but am now happy to know that the Bible is the best of books: and while there are many who live contrary to the Bible, who mind about the things of this world, there are many, also, who are minding about the things of God and of their souls' happiness. I believe, indeed, that Jesus is the only Son of God, and that this is the true religion. And as long as I am here, I shall not spend the Lord's day as I used to do before, but in God's house, that there I may learn to know Him.' After a few days, he was told that he had some charms on him, as it is customary, especially with Mahomedans, which he always thought could make him to be very lucky, and even keep him from things hurtful. But as he once heard in the Chapel that God had forbidden all men to do so, and to trust only in his Son Jesus Christ, his conscience would no longer bear them; he immediately put them off; and soon after he had done so, trusting only in God, he went down to Freetown, to his customer, from whom he received a more favourable reception than ever; for which he acknowledged that God was the only giver of all good things."

We have mentioned the departure from Sierra Leone of the Missionaries appointed to Abbeokonta on the 18th of December. They embarked in an American vessel called the "Adario," which happened to be in the harbour of Freetown. A frame house constructed for Mr. Townsend in England, and another prepared for Mr. Gollmer in Sierra Leone, together with other necessary supplies, were put on board.

Previous to their departure, Mr. Townsend received a letter of introduction from the Lieutenant Governor to Sodeke, chief of Abbeokouta, and another to the native chief, who stiled himself the English Governor of Badagry. The Missionaries were also furnished with a letter to the king of Dahomey by Commodore James of her Majesty's ship "Penelope." Mr. Warburton adds:

"Immediately before going on board we assembled together in the Mission-house, Freetown, and commended each other to the care and blessing of God. The season was solemn and profitable. Several of the brethren accompanied them to the ship, and continued with them till the anchor was weighed and they were proceeding out to sea, when we heartily bade them God speed."

The Mission lost two of its female laborers this year, Mrs. Müller, wife of Mr. J. C. Müller, Catechist of Kissey, who died in that village of fever on the 9th of May, after a few days illness, and Mrs. Smith, wife of the Rev. J. Smith, who sunk beneath the same fatal disease at Freetown, on the 26th of December, having only reached the Colony in company with her husband and Mr. and Mrs. Peyton on the 3rd of the same month. In reference to the first of these losses the Rev. J. Warburton wrote:

"May 9, 1844. I heard with deep regret, this day, of the death of Mrs. Müller, and followed her remains to their resting-place in the burial ground at Kissey. By this solemn providence the Society and the Mission have been deprived of a cheerful, active, and pious labourer. While, however, we sorrow for the loss we have sustained, I would notice, with gratitude to our heavenly Father, that this is the only death, by the country fever, that we have had for about two years and a half, during which period eight new comers have joined the Mission."

The Rev. J. Smith writing of his departed wife, observed:

"She often said that the place and the people far exceeded her expectation. She would sometimes say, 'We have every thing to encourage us to proceed with our work. Surely God has greatly owned and blessed the work among this simple-hearted people. I only wish that those kind Christian ladies in England, who feel so much interest in the welfare of their sex in heathen lands, could see with their own eyes these dear children in the schools: I am sure they would feel a double interest for the future.' And again with reference to the Sunday school of adults at Gloucester, she said, 'There appears to be so much simplicity, mingled with so much sincerity and affection, that I did not expect to find here.'"

Notwithstanding these two cases of disease and death, the missionaries had occasion to speak in grateful terms of the increased heathiness

of the Colony. At the quarterly meeting of the missionaries in March, not one of the twenty-three European clergymen and catechists composing the mission was absent.

"How different," says Mr. Warburton, "was the first meeting of the kind which I attended on my return to Sierra Leone in 1835, when only seven persons were present, and that small number included all the clergymen and catechists, European and Native, then in the mission! Truly the Lord of the harvest has sent out labourers. May a rich harvest be reaped by them!"

Of the Timmanee mission this year there is little to be said: the missionaries, the Rev. C. F. Schlenker, and the Rev. D. H. Schmid, continued to labour in faith, not being as yet allowed to see any fruit of their ministry. During part of the year, the Ali Kali was absent from Port Lokkoh, and no opportunity was then afforded of addressing the natives in their own language on the Lord's day, but the English services were regularly held at the missionary premises. There were thirty-eight boys, and ten girls in the schools, twenty-seven of these were now able to read, and their progress in learning was represented as satisfactory.

The year 1845 will hereafter be a remarkable one, in the annals of the West African church, for the planting of the first offshoot of the christian mission, which now for forty years had been struggling into maturity amidst perils and disasters which nothing but such an enterprize of grace and mercy could have withstood. We are called upon now to accompany the favored men, to whom the formation of the Abbeokouta Mission was entrusted; but before doing so, it will be well to give a brief space to the affairs of the parent Church, during the former part of this year.

The first matter which we shall notice, is the erection of new buildings for the Institution at Fourah Bay, the dilapidated state of the old ones, as was mentioned before, rendering such a step indispensable.

"The first stone," says the forty-fifth report of the Society, "was laid on the 5th of February by His Excellency Lieut. Governor Fergusson. The Missionaries met together for prayer at the house of the Rev. J. F. Schön, and afterward proceeded to Fourah Bay. When the ceremony was concluded, the Lieut.-Governor addressed the assembly; but he was unable to repress his feelings when he referred to the fact, that on the very spot where they were preparing to erect a building from whence it was hoped that spiritual freedom would be imparted to many Africans, there stood, forty years ago, a Slave Factory."

The Christian natives throughout the Colony, took much interest

in these new buildings, and many of them contributed out of their small means towards the expense incurred in their erection.

The opening of the grammar-school to which we shall presently advert, relieved the Christian Institution of the care of fourteen of the younger students, who were transferred to that seminary. This, and the appointment of two native schoolmasters from the Institution, reduced the number of students there to ten, who appear according to the Rev. E. Jones's report for September 1845, to be engaged in a curriculum of studies such as it is probable few public schools in our own favored land impose upon their youthful alumni. Mr. Jones writes:

"The students have gone over, verse by verse, the first eighteen Chapters of St. Matthew's Gospel; have read through Parts I. and II. of Horne's Compendium, on the genuineness, authenticity, inspiration, literary history, and interpretation of the Scriptures; and have committed to memory the whole of the Articles of the Church of England, referring to other works bearing on the subject. The Greek class have read Valpy's Grammar, through a portion of the Syntax, with the first twenty pages of his Delectus. With two exceptions, their progress is very encouraging. In Geography, the portions relating to Africa and British North America have occupied the class. The text-book, is Ewing's, and they possess a creditable knowledge of it. Euclid and Algebra have been taken up by them with some earnestness. They have gone over the first thirty Propositions of the First Book of Euclid, and through Involution in Algebra. In general History, with Keightley's Outlines as a text-book, the history of Rome has been proceeded with, from its origin to the commencement of the reign of Diocletian. English Grammar and composition may be truly called our 'questiones vexatæ.' There is, however, a slow but manifest improvement. On the whole, I must say that their progress and diligence have been praiseworthy."

With these books of secular instruction, the reader will easily believe the "Book of books," was closely and honestly associated. Two of the students were this year admitted to the Lord's Table, and every exertion was made to render the religious exercises of each day practically subservient to personal piety and growth in grace.

Suitable premises having been obtained for the Grammar School in Regency square, Freetown, it was commenced in March, under the superintendance of the Rev. T. Peyton, who thus reports the results, which were obtained after the school had been six months in operation.

"The number of pupils is now thirty. Ten are educated and maintained by their friends, six by the native Agency committee, and fourteen by the Church Missionary Society. The whole are divided

into two classes. The course of instruction pursued by the first division embraces English Grammar and composition, Greek, Mathematics, Geography, Astronomy, with the use of the Globes and Mapping, Bible history, the thirty-nine Articles, English history, writing, and recitation from the English Reader, and music.

"The second class follows the same courses, with the exception of Mathematics and Greek.

"On the 30th of September, six months having elapsed since the commencement of the Grammar School, an examination of the pupils took place, when the majority of the members of the Mission were present. The subjects of the first day were, Geography, Bible history, Mathematics, English history, Greek, and recitation of pieces from the English Reader. The Rev. E. Jones examined the students in the three branches last named, and the other subjects were taken by myself. The examination gratified all present: the demonstrations in Euclid and Algebra were very satisfactory.

"The subjects of the following day were, English Grammar, composition, and Arithmetic."

Evidences of true piety were not wanting, and Mr. Peyton had the happiness of adding:

"Nine of the students are candidates for the Lord's Supper, and two are communicants. On the 14th of September I had the pleasure of admitting two of the youths into the Christian Church by Baptism."

Besides this seminary for boys, a girls' institution of a similar character was determined on, and Regent selected for its location. This female school when established, was entrusted to Miss Morris, who, however, in consequence of her union with the Rev. J. Smith, was obliged in a short time to resign her charge, and Mrs. Denton undertook to render what services she could until the arrival of more help from England.

On the subject of education as we have already mentioned, there was a growing intelligence among those members of the liberated African class, who by industry and good conduct had risen to independence, and they were not a few. To meet the demand for education of a higher grade than the village schools supplied, the institutions to which we have referred were opened. Respecting them the governor of the Colony thus expressed himself, in one of his despatches to the home Government:

"Boarding-schools, for the education of children of both sexes, have been established, under the auspices of the Church Missionary Society; and so far the scheme promises well. It will, at no remote date, be the means of establishing a new, most important, and influential grade in the society of Sierra Leone; among which the lus-

bands, the wives, and the domestic intercourse, of the middle classes of England, will, for the first time, find representatives in Western Africa. It may be taken as neither an unfair nor unfavourable criterion of the position in the social scale at which the people have arrived, that these establishments are at length acknowledged to have become necessary; and that the pecuniary means, of many of the more industrious and successful of the people, are now such as to enable them to avail themselves of the advantages which they afford.

"There has been an increase, in the total number of children educated in the schools of the Colony, of 1528 scholars over the number of last year. The cause of education has assuredly borne its full share in the generally progressive advancement of the Colony.

"The progress, has not, however, been confined to mere numerical increase. Along with that, measures have also been adopted for affording to the children of the Colony, that which the progressive prosperity of its people has now made a desideratum, viz. an educational course of a higher character than that which merely qualifies for the labourer and the tradesman, wherein the principle of either total or partial charity is to be abandoned."

The Missionaries of the Society were not slow to avail themselves of every opportunity afforded them of elevating and expanding the African mind; far from supposing that there was anything in general literature inimical to the power of Gospel truth, they gladly added to their character of Missionaries that of lecturers on scientific or other subjects of general interest, whenever occasion served, or as they accountered intellects capable of deriving pleasure from such studies. For example, the Rev. T. Peyton, principal of the grammar-school says, writing in September 1845:

"I have, during the quarter, given a few simple and explanatory lectures in the evening on the air pump and Astronomy—illustrated by the Phantasmagoria lantern—and instruction in English Grammar. The young men to whom I have given these lectures and instruction have given me, for the benefit of my school, the sum of five pounds ten shillings, which I have already appropriated to philosophical purposes, with another contribution which one of our Missionary friends has made for the same purpose."

The opening of the grammar-school gave occasion to the formation of a new Sunday school in Freetown under the most encouraging circumstances. Mr. Peyton says of it shortly after it was opened:

"This school continues to afford every encouragement. It is well attended, and scarcely a Lord's day passes but I am under the painful necessity of refusing to admit many persons, in consequence of not having sufficient room in my house for those already received. The

number on the books is now 321, with an average attendance of 204. Of those on the books, 211 read the Word of God, and the knowledge which they possess of Scripture truth is truly pleasing. On the 27th of July, I opened a subscription in the Sunday-school, toward the erection of a new Church at the West-end of Freetown, and furnished all the teachers with Missionary boxes for that purpose. Twelve of them are now filled with the small contributions of the people. I am not prepared to state the amount collected, as the boxes have not yet been opened."

The students of the Grammar-school assisted Mr. and Mrs. Peyton in their Sunday school labors.

Thus the leadings of Divine Providence were pleasingly exemplified, and His servants had reason to rejoice that "in ways which they knew not" He was opening up to them plans of usefulness, resulting from, and in acknowledgement of, the steady faithfulness with which they went forward in His work.

The demand for Churches and school-houses was becoming every day more general. The Rev. N. C. Haastrup mentions a written application to this effect from some communicants at Allen's town, where the people began to complain of their distance from Wellington, where they attended divine worship on Sundays and Thursdays. The same inconvenience, and the increased number of Church-attendants, led this year to the erection of a humble grass-house at Moco town, in the neighbourhood of Waterloo, which served both for school-house and Chapel; and the Rev. J. Warburton had the pleasing task of reporting, that an Infant school-house was opened in Gloucester under circumstances highly illustrative of the value attached by African Christians, to an early acquaintance with the word of life. He writes:

"April 14. We occupied, for the first time, the Infant school at Gloucester, which has been erected at a very small expense to the Society. To assist in building it, the sum of £25 was granted by the Local Committee, together with boards for the floor, ironmongery, and paint from the Society's store; but £5 : 12 : 1d. of the grant of money has not been wanted. Most of the labor has been supplied gratuitously by a number of the people: the masons building the foundation; the carpenters doing the wood work; the labourers performing their part of the business in bringing lime from Freetown, a distance of three miles, and in assisting the masons and carpenters; some of the women and children bringing sand to mix with the lime; and my servant, Henry Cyprian, painting and glazing it. To purchase lime, timber, boards, and shingles, others gave a subscription in money, amounting to £5 : 13 : 5., 10s : 7. of which was subscribed by the inhabitants of Leicester. In this manner a neat substantial frame building, with shingled roof, twenty-four feet long and sixteen feet wide, has been

erected. I am happy to say, that what was done, was done cheerfully. The school is also useful as a place in which to meet classes of persons who statedly receive religious instruction."

The children of the several schools, were now in the habit of contributing their thank-offerings to the funds of the Society, under whose fostering care, their young hearts were being trained for heavenly enjoyments. On this subject the Rev. C. T. Frey wrote at Midsummer:

"The schools under my charge are on the increase, and have been regularly attended by the children. The collections received by me this quarter surpass all previous efforts, the amount being £9 : 9 : 6."

The collections also, among the adults, went on prosperously. Mr. Haastrup mentions a sermon preached for the Society at Wellington to upwards of 705 liberated Africans, after which a collection was made, amounting to £2 : 14 : 2. The Rev. J. U. Graf has introduced into his journal a case of grateful acknowledgement, which is worthy of record, He says:

"Sept. 7. One of the women churched to-day, one of my former school-girls, brought me a thank offering of 6d., which is the first money of the kind ever received by me. It gratified me the more, as the thought of doing so entirely originated with the woman and her husband."

Several members were as usual added to the Church this year by baptism. In June, the Rev. J. U. Graf baptized two men and three women at Hastings. The Rev. C. T. Frey admitted to the Church in September, nine men and ten women at Benguema; some of whom belonged to Cosso town, and at Regent, the Rev. N. Denton in May administered baptism to eleven men and twelve women. On this occasion, the sermon was preached by Mr. Graf, who thus alludes to the event in his journal:

"Having never had an opportunity of witnessing the state and behaviour of other congregations on the Lord's day, I was glad to assist Mr. Denton in the duties, which were rather heavier than usual, owing to the baptism of twenty-three adults. The Church was quite filled—indeed some were outside—with an intelligent and lively congregation; the singing and the responses being loud and general, and the attention during the sermon intense and uninterrupted. I could not help thinking of the first batches of wild, naked, liberated slaves, collected at this place thirty years ago, by the late Rev. W. B. Johnson, when the station was first taken up by the Society. What a great and good change has Regent undergone when compared with that first beginning!"

The name of the devoted servant of God here introduced, was still mentioned with reverence at Regent. Traces of his work yet re-

mained, although much of it had followed him into the presence of the Lamb. The following interesting case enables us to enjoy the gratification of making mention of him once more. Mr. Denton writes in his journal under date of May 28:

"This morning I visited three sick persons, to whom I administered the Lord's Supper in their respective dwellings. In my former visits they had expressed a desire once more to partake of that Sacrament of which they had been so long deprived. One who has been a cripple for many years observed, when I was exhorting her to submit with patience to the will of God, that her heart would 'not sit down sometimes,' when she saw her neighbours moving about in health; and when she heard the bell ring, and saw the people going to Church, especially on the Sacrament Sundays, she could not but cry because she could never go to Church nor receive the Sacrament. While she said this the tears rolled down her face. There is, however, an air of resignation about her which becomes the Christian. She is one of those who were baptized by the late Mr. Johnson; and, from all I can learn, has maintained a Christian character ever since."

The names of other honored servants of the Lamb, who had long since gone to their rest, were sometimes found useful in recalling to the minds of professing Christians past visitations of love and chastisement. Thus Matthew Harding, the native catechist, informs us in his journal:

"June 2—This evening, at Gloucester, I read a few passages respecting the West-Africa Mission, from one of the Missionary Registers for 1816. After the service was over, a man, who had been a servant to the Rev. Leopold Butscher, came to me and said, 'White people have good knowledge: all what you read about this evening I know when I was with master: the same way you read, so the same the things were done.'"

The spirit of idolatry still lingered amidst its accustomed haunts, as in the early ages of Christianity, but its day was gone by in Sierra Leone, although it struggled hard to retain a spot of ground here and there. Nothing, however, could withstand the vigorous efforts which the children of light were making, to illuminate every corner and crevice of the favored spot committed to their charge. The name of Jesus was rising above every name, and the demons of African superstition fell down tremblingly before His servants, and shewed their deeds—acknowledging their commission, and retreating as these advanced. Writing from Regent at the latter end of the year, Mr. Denton says:

"An interesting circumstance has come under my observation this quarter: I have seen the heathen casting their idols to the moles and to the bats. The Christian Visitor informed me that he had been

requested to go to the house of an idolater to fetch away his idols, and cast them into the brook. The man had been sick for some time, and the Visitor had frequently called on him, telling him that his idols could not help him, and exhorted him to trust in the Living God. The man, not getting better, sent for the Visitor, requesting him to take his idols, for that he could not trust in them any longer. I directed the Visitor to bring them to me, which he shortly after did, tied up in a mat. There was a calabash, and two unsightly figures; a gloomy and truly-pitiable sight, from the known fact that men had actually fallen down to the earth to worship them. One of the figures, the principal one, was a country pot with a long neck to it. Into this the worshippers had cast their offerings, which had long since filled the pot, and now rose above it higher than the pot itself. The offerings are, for the most part, presented in the shape of masticated food, cooked vegetables, and animal blood and flesh. As these accumulated from time to time, it enabled the offerer at length to mould a very rude figure of a man's face, out of whose head, by the way of ornament, projected the claw of a large rat. The second figure was only a conical piece of earth taken out of the black ant's nest, with a piece of iron and a feather, covered with blood, stuck in at the top. Beside these, there were two roughly-constructed bells, with which to invoke the spirit of the idol, lest, as his votaries say, he should be gone out for a walk. There were also two bags containing palm-nuts, cowries, and a few copper pieces, which were used in divination, casting lots, &c., by which means the owners of the idols were accustomed to extort every thing they possibly could from the poor, tempted, and deluded creatures who applied to them.

"It is worthy of remark that these idols originally belonged to a very old man who died here a few months since; and who, I understood, had a room nearly full of such rubbish, the greater part of which his countrymen from other towns fetched away at his death. The Visitor frequently called on this man, reading the bible to him, and telling him to leave his idols and go to church. After much entreaty, he prevailed on him to go once, or twice; but it happened that he was unwell at that time, and he therefore attributed it to his going to church. He in consequence told the Visitor that he would never go to church again, and never forsake his idols. A short time afterward he died, as he had lived, a blind idolater; and I remember some people observing to me, as he was carried by to the grave—'there goes an old idolater, and a very bad man.'

"It appears, that the person of whom I have been speaking above obtained a few idols at the old man's death, with an intention to carry on the same system, connected with which there is much gain, as I have said; but being taken ill himself he was afraid to keep them in his house, and therefore requested the Visitor to take them away."

In recently-formed villages, of course nothing but heathenism could be expected; and there gospel-work was to be begun afresh. The following communication from Mr. Joseph Wilson, Native Catechist, will serve in future times as a record to the tribes named, when the Lord has turned away their sin, and removed their ignorance of the "rock whence they were hewn, and the hole of the pit whence they were digged." Speaking of the village of Russel, he says:

"This village, situated north-east of Kent and south-west of Waterloo, consists of seventy-nine houses, inhabited chiefly by four different tribes, the Lokkoh, Cosso, Tomah and Congo. Those of the Lokkoh, Cosso, and Tomah tribes, with one exception in the Lokkoh tribe, are living as if they were still in their own native heathen country. They are as yet dead to religion, and even little attention is paid to the things concerning their temporal welfare. The Congo tribe, on the contrary, while they are as well off as any of the others in temporal things, are quite superior as touching spiritual things: their attendance on Divine Service and Sunday-school is very encouraging. During this quarter, twelve have been admitted as Candidates for Baptism, five are learning the Apostles' Creed, and seven the Lord's Prayer. The number of the children in the day-school is twenty-nine."

This year, a new village, Tumbo, beautifully situated near the sea, about eleven miles from Kent, was taken under the care of the Society. It was formerly a Sherbro village, but Government placed there a number of liberated Africans a few years before the present period, when the population amounted to 500.

On the 13th of April, the Rev. F. Bultmann baptized here three children and three adults, the latter could read the bible, and were, Mr. Bultmann says, young men of great simplicity. They were the first fruits of Joseph Wilson's labour, as to him the charge of this village had been entrusted. A short extract from his Journal will satisfy us that he was a workman who needed not to be ashamed.

"April 6—This morning I held Divine Service at Tumbo; and soon after I had begun to address the people, two European Captains stepped in, and paid great attention. After the service they expressed their surprise at the Church Missionary Society evangelizing not only the largest places, but little villages, in the Colony. I perceived, by conversation I had with them, that they had come on purpose to purchase some poultry; but finding that the people here would not sell on the Lord's-day, they returned."

In referring to the Baptisms of this year, we should have mentioned those at the Bananas, where a great and effectual door was opened to the success of the gospel. On the 20th of April, the Rev. F. Bultmann held Divine Service at the village of Ricketts, and baptized nine adults and some children, and on Trinity Sunday he baptized at the

same place thirteen men and twelve women. In April, an interesting Missionary meeting was held here, when Mr. Bultmann and the Rev. J. F. Schön addressed an assembly composed of 300 persons.

Besides Ricketts, another village named Dublin contained the elements of a promising church;—of this place the Rev. J. Warburton, who visited the Bananas in June, thus speaks:—

"June 8: Lord's-day—I visited the Banana Islands, and held Divine Service in the morning at Dublin, and in the afternoon at Ricketts. At Dublin there is a very interesting congregation, larger and more intelligent than that at Ricketts, with which I was much gratified. A Sunday-school is kept at both places by school-masters in the employment of Government: both, I trust, are good men and diligent. The people at Dublin wanted to keep me there for the afternoon service, by telling me that I was sure to have rain; but I told them I must see Ricketts also. They seemed to be a respectful and affectionate people."

The accursed slave-trade still moves on death-distilling wing over the plains of Africa, desolating her villages, and reddening her fields with human gore. Amidst all that is lovely in nature and grace to gladden the eye of the Christian Missionary at Sierra Leone, such sights as the following will intrude to remind him of the accumulating debt which a righteous God will exact from His professing church, in favor of the long-oppressed children of Ham.

"In going," writes the Rev. C. T. Frey, "from Kissey to Freetown, I met with a scene of misery which made such an impression on my mind that I shall scarcely forget it. About 400 emancipated Africans, old and young, of both sexes, were proceeding toward Kissey hospital. They had just come from the slave-vessel, and were in a most heart-rending condition. Some, not being able to walk, were carried, while others supported themselves by sticks, looking, from the starvation they had endured on board, more like human skeletons than living beings. I have since been informed, that within a short time about a hundred of them died. What had these poor creatures committed, that they should be thus treated? It was the love of money, truly called the root of all evil, in those who are called civilized people, which had brought them into this condition. How much longer shall this outrage be committed? If Christians in Europe could have but one peep into such misery, they would more fervently pray for the propagation of the Gospel of Peace in Africa, and more actively engage in abolishing the slave-trade."

The Timmance Mission still enjoyed the valuable services of the Rev. C. F. Schlenker, who had the happiness of baptizing two of the the boys in his school on the 15th of June. The names given to

them were John Samuel and Frederic Moses. They were about nine years of age, and had given their worthy pastor much satisfaction.

The school continued to increase in numbers. At Midsummer there were on the list thirty-three boys and fifteen girls—forty-eight in all, thirty-five of these children were maintained by the Society. A malicious report had been circulated to the effect that a child died in the school every day, and this frightened the parents so much that they would not send their children. Pah Kimbah, Chief of Maburry, had two children ready to be sent to the school when this report reached him, and he refused to send them until the woman who had circulated the falsehood was confronted by a friend of the mission in the presence of the Chief, and her story proved to be false, when Pah Kimbah sent word to Mr. Schlenker that he would come himself with the children.

Mr. Schlenker continued to address as many adults as he could assemble in Ali Kali's yard; considerable attention was paid to him on such occasions, and intimations given that what he had said was well understood. He mentions in his journal the promising case of Solimann Bunduh, a Mahommedan priest, who devoted himself to the study of the Scriptures in English and Arabic with much assiduity, and frequently made enquiries as to prayers and subjects of difficulty, which he encountered. He used to maintain that the Bible and the Koran were one, but the study of the former, Mr. Schlenker said, had considerably modified this view.

We have now arrived at the agreeable task of adverting to the circumstances attending the first attempt to restore African slaves converted into Christian freemen, to the land of their forefathers, charged with a message of love and mercy to their kindred and countrymen. We have already mentioned the sailing of the Missionary party bound for Badagry, in the Bight of Benin, on the 18th of December, 1844, and we shall now proceed to record the commencement of the

ABBEOKOUTA MISSION.

After a prosperous voyage, the 'Adario' anchored off Badagry on the 17th of January 1845, and although the surf on that coast is ordinarily of a dangerous character, the Missionaries were this day favoured with every facility for landing, so that they reached the shore without inconvenience, and were most hospitably received into the house of the Rev. S. Annear, Wesleyan Missionary, with whom they continued several weeks.

Intelligence of the death of Sodeke, Chief of Abbeokouta, a few days after their arrival, considerably embarrassed their proceedings, and threw a gloom over the prospects of the Mission. The Missionaries, however, lost no time in communicating with the chiefs of Yoruba, who were assembled at an encampment formed by Sodeke over against Adu, chief town of a people called Ottas, who occupy a small tract of country situated between Abbeokouta and Badagry; the object of the encampment being to keep open the road between these two places, and protect traders from the Ottas or Adus, who are notorious slave-dealers, making captive of all unprotected travellers passing through their country. It was said that one main object with Sodeke in forming this encampment, was to facilitate the return of the Sierra Leone people. The camp was enclosed with a mud wall six feet high, perforated with loopholes for muskets; it was found to be almost a mile in circumference. Within the wall, habitations had been erected for those who composed the army, and there the wives and children of the chiefs resided with them. Low watch-towers, about twelve feet high, supported that part of the wall next to the town of Adu, which was about a furlong from it, and a part of the intervening space was under cultivation. A proof that military operations were not very vigorously carried on.

A visit by the Missionaries to the encampment being resolved on, they set out on the 30th of January, under which date, Mr. Townsend has inserted in his journal, the following interesting details of their journey to the camp—

"This morning we left for the encampment, and arrived at Mowo, or Mo, in about three hours. Mowo is the frontier town of the territory of Badagry, and is situated on the opposite side of an extensive morass, which almost encircles Badagry. Mowo is of small size, and is surrounded by a low wall. The Chief of this town is a poor little man, mean in appearance, and possesses, I should think, no power: but Amewu, or Mewu, a Chief of Badagry, resides here, and receives all the honours due to the Chief of the town: he seems also to exercise the power. He is a fine tall man, past the meridian of life, with a round, good-tempered countenance, very much marked with the small-pox. His dress, externally, is a large cloth decorated with cowries, and a pair of sandals or wooden shoes on his feet. His house is small and confined, and the apartment in which he generally sits and receives visitors is hung round with bones of various animals, bottles, calabashes, strings of cowries, and a few scraps of Arabic writing. These, being never removed or dusted, were very dirty, and presented a most disgusting appearance: they were his potent charms to avert evil. His manner toward us was kind and obliging.

"The road from Badagry to Mo is loose sand; but from Mo onward

it becomes hard and firm, the sand being mixed with soil. After we had travelled about two hours we came to a town called Ikanga. The country around seemed to have been desolated by war: the trees, which we passed during the first part of our journey from Mo, giving place to low bush and young trees, proving that it had been once cleared, perhaps for cultivation, but was now left to be covered with the wild plants of the forest around. As we approached the encampment, the trees were larger; and within a short distance we passed through large fields of Indian corn, recently cut, planted by the people of the encampment.

"At the distance of a mile or two from the encampment we were met by a party of soldiers, sent to met us, and, as we proceeded, by several other parties, sent for the same purpose; so that, by the time we reached the walls of the encampment, we had a large escort. We were conducted through the camp to the residence of Ogubonna, whom we found sitting before his house, waiting to receive us. Ogubonna knew me, having seen me on my former visit; but I did not recollect him. He received us very kindly, and gave us a part of his house to reside in."

From the Rev. S. Crowther's journal, we extract the following particulars, in connexion with the reception of the Missionaries at Ogubonna's house, and subsequent events—

"At the entrance to the square we met him sitting on a mat spread on the ground—a fine, stout, tall, clean, and noble-looking man; and his pet daughter, really her father's image, about ten years old, but quite naked, sitting close by him. He soon obtained a chair, and two empty powder-kegs, for our seats. As the drums continued beating, and the horns blowing, the noise was so great that we could scarcely hear ourselves. Many of the Chiefs came, and were introduced to us by Ogubonna. As the noise was still very great, he conducted us to the square, and into his room, where he lodged us. Here we were glad to rest awhile, and to be quiet from the noisy multitude. He asked whether we had brought our house (tent) with us: we answered in the negative, on account of our haste in leaving Badagry. Ogubonna, not being accustomed to provide for white men, was at a loss what to do on this occasion: but we soon made him easy by ordering one of our men to assist in boiling a fowl and some yams for our dinner and supper. Before supper was ready, we passed the time in conversation, lying on a leopard-skin, which was sometimes used for a chair, and at other times for a sofa, as we wished to change our position. Supper being ready, after a blessing had been asked, every one took his plate on his lap, or placed it on the leopard-skin, as it suited him best. We asked Ogubonna to partake with us; but he declined, because he

did not know how to eat as white men eat. We took some tea without milk, and asked Ogubonna to take a cup, to which he consented. To make it agreeable to his taste, Mr. Gollmer sweetened it well with sugar, and the Chief seemed to enjoy it very much.

"When it was about 9 o'clock, we expressed our wish to have family prayer, and said that we should be glad if he and his household would join us. He instantly ordered all in the square to assemble, when I read Acts xvii. 16—31, and expounded it to them, and prayed in their native tongue. After prayers, we told him that it was our custom to read a portion of Scripture every morning and evening, and to pray to God with our people; and that not only had I been taught, in the white man's country, thus to read the Word of God, but many of our country-people in Sierra Leone. To prove this, Mr. Thomas Puddicomb, a liberated African of the Yoruba Nation, who is our head carpenter, and Mr. Mark Willoughby, Mr. Gollmer's interpreter, were each requested to read a portion of Scripture, and to translate it to the Chief. Mr. Puddicomb read a few verses from Genesis ii., and Mr. Willoughby the miracle of the Widow's Son at Nain, which they both translated to the astonishment of Ogubonna. Mr. Willoughby was liberated at the same time with me, and Mr. Puddicumb at the same time with my wife. We were all taught to read the Word of God at Bathurst School, superintended, at that time, by Mrs. Weeks.

"After this, we were conducted to our room. Mr. Townsend's travelling basket served for his bed; Mr. Gollmer laid his small mattrass on a mat on the ground; and I was supplied with a mat and a cushion by Ogubonna, on which I spread my blanket, and covered myself with my cloak. Thus we passed the night in our common room."

The proceedings of the following day, Jan. 31, are from Mr. Townsend's journal. He writes—

"This morning a large number of the Chiefs of the various parties in the encampment came to see us, when we had to tell them why we came. They all expressed their gladness at our arrival, and their intention to act toward us as Sodeke intended. In the afternoon we visited Shumoi, the late king's brother, at whose house I lodged on my former visit. He received us very coolly, blaming us, among other things, for having gone to Ogubonna's house instead of his, and also for coming without presents. A report having been brought to Ogubonna, by his servant, who accompanied us to Shumoi's house, of what Shumoi had said to us, a council of Chiefs was called, and Shumoi was obliged to beg our pardon. The Chiefs advised us to dwell for a short time at Badagry until they should have terminated the war; because, they said, there was no head at Abbeokouta, since Sodeke's death, to whom we could look for protection; and war was in

the road between the encampment and Abbeokouta, so that we could not pass safely."

On the first of February the Missionaries left the encampment and returned home, where on the 23rd of the same month, they heard of the destruction of the camp, and the flight of the chiefs and army, in consequence of an invasion of the Dahomians,* who, it appears, as their annual festival was approaching, wanted six hundred victims for sacrifice; besides which, they wished to open the slave-trade road from their country to the Lagos by land. At first the Egba people, who for the most part formed the encampment, gained some advantages over the Dahomians, killing a chief of great rank, besides about twenty others, and taking two prisoners, and the umbrella of the chief with various chains and shackles to bind slaves; however, reverses soon followed, and the Egba people, panic-struck, evacuated the encampment with their wives and children, sending the latter off to Abbeokouta for safety.

The frequency of petty wars between different tribes of Africans, is one of the main hindrances to Missionary work among them, as it is in other uncivilized countries; but it may be fairly anticipated from analogy, that this is one of the types of human depravity which it is the peculiar province of the Christian religion to remove. The brethren labouring at Badagry, were often reminded of their position in this respect: the mischief of which they had recently heard from a distance, soon visited their own locality. On the 17th of March Mr. Townsend wrote:

"This has been an eventful day for Badagry. In the afternoon the cry of war on the Lagoon was raised; immediately the whole town was in an uproar: women running about crying to their gods, and men hastening to arm themselves in defence of the town. Our premises are at the extreme east end of Badagry, on the Lagoon side, and the enemy approached the town from the west, so that we were at first farthest removed from the seat of war. On going a short distance westward, I heard the reports of muskets fired in rapid succession, and saw the Iso people, in large numbers, coming down on the opposite side of the Lagoon, keeping as close to the bank as possible. The Badagry people fired at them from the town; but the Iso people were too distant to receive any damage. I returned home to acquaint Mrs. Townsend, and Mr. and Mrs. Gollmer, who were ill, with the state of things, and to keep our own people together, within our own yard.

"By this time the fleet of canoes lined the opposite bank of the Lagoon, and extended far below Badagry toward the east. Two large guns, used as signal guns to vessels at sea, were now brought to bear upon the canoes. I believe they did no real mischief; but alarmed

* See the former Volume, p. 29, for a description of these people.

the enemy not a little, and made many, who were venturesome enough at first, anxious to return: being, however, afraid of passing within range of the guns, they were cut off from those farther up the Lagoon.

"At this period a small number of Badagry canoes put off a short distance into the Lagoon; but were afraid to approach the Iso canoes, at least near enough to receive or do any damage. Between the people in these canoes, and the Iso people a good deal of firing took place, continuing as long as the light enabled them to see each other. Night put a close to a bloodless battle, in which a vast quantity of ammunition had been expended as innocently as it well could be, and in which both sides displayed their want of courage to enter into actual conflict. Had the Iso people attempted to land, doubtless the Badagry people would have defended themselves, and there would have been a great slaughter, which happily was prevented by the attempt not being made."

The Missionaries had been prevented from proceeding to Abbeokouta, (although they received a letter from Sagbua, chief of that town, inviting them thither,) in consequence of the unsettled state of the country, and the advice of the Chiefs, at the encampment, who did not consider it safe for them to remove from their present residence. They consequently decided on remaining for the present at Badagry, where they proceeded to erect a temporary church, for which meanwhile was substituted the shade of a large tree, and to set up Mr. Gollmer's farm-house, besides building a native house, and otherwise providing for immediate shelter and accommodation. On the 22nd of February they left the kind and hospitable house of Mr. and Mrs. Annear, "from whom," wrote Mr. Townsend, "we have received every attention and kindness," and on the following day they held divine service in their own sitting-room, which was filled by the natives. A few extracts from their journals will convey the necessary information as to their proceedings.

The Rev. S. Crowther writes as follows:

"*March* 2—Mr. Gollmer and myself went out this morning to select a suitable spot, under a tree, from which to preach to the people. We fixed upon a spot under an umbrella-tree, between two markets, where I preached to a congregation of about 250 persons: they were very attentive. Mr. Townsend took the Morning Service in our house.

"*April* 13—I preached to a congregation of sixty-three adults and forty children. The children seemed to be peculiarly delighted with the service, and were heard distinctly joining in the Confession, the Lord's prayer, the creed, and the responses to the ten Commandments, in the Yoruba language. Last Lord's-day I sighed that we

could not as yet get any of these children to school; but to-day I brought with me a few letters of the alphabet, thinking they might amuse them; and that thus they would at the same time be initiated, though but slowly, into the mystery of speaking their language out of books, as they see me do every Lord's-day. The simple-hearted children were quite pleased with this new art: and soon blocked me up in their midst to see me point to the moon-like O, and the serpent-like S. Although the men and women were at liberty to go away after Service, yet they remained to see these wonderful letters. When I was about to return home, some of the poor children fell on their faces to thank me for teaching them the white man's book: this mode of shewing respect I hope hereafter to alter to the more convenient English custom.

"*June* 1, 1845—I preached this morning, under the tree, to a congregation of 130 persons. As usual, I taught the children from the alphabet-board. Having made a translation of the Litany, I introduced it in the Church at the evening Service. I have hitherto used the ten Commandments in the place of it, both at the Morning and Evening Service. We hope the Morning and Evening prayers will soon come into their proper places, according to the order of our beloved Church."

The Church was opened by Mr. Gollmer, on the 9th of March, and in the afternoon Mr. Townsend preached through an interpreter, to about sixty natives. On the same day, previous to Morning Service, a Sunday school was opened with about forty scholars.

Mr. Townsend and Mr. Gollmer were under the disadvantage when addressing the people, of speaking by an interpreter: Mr. Marsh the native catechist, usually acting in that capacity; nevertheless they had the gratification of preaching to considerable bodies of the people, who always listened to them with the greatest attention. These faithful men likewise paid visits to the different chiefs in the neighbourhood, to obtain their consent and assistance for assembling their people to hear the blessed message of life eternal. One or two extracts from their journals will exemplify their proceedings on such occasions. Mr. Townsend says:

"*May* 18—This morning I went to the Portuguese Chief's house, in order to obtain, if possible, a hearing for the word of God from him and his people. I there met the principal Chiefs of Badagry, assembled in council, each Chief with a goodly number of attendants. I apologized for coming when they were assembled in council, of which I was not aware. As they wished me to sit down, I asked if I might be permitted to say that which I came to deliver; to which assent was readily given. I then addressed them, through Mr. Marsh, who acted as interpreter, on the fall of man, and his redemption through

the one sacrifice of Christ Jesus. After I had finished, I asked permission to pray that God would grant us His blessing; to which, also, they readily assented. I then engaged in prayer, Mr. Marsh following me in the Yoruba language: during the prayer, Amen was frequently audibly pronounced by one of the Chiefs, using the native word."

We have before adverted to one of the Chiefs, who was styled the English Chief of Badagry: this man, whose name was Wawu, had received the Missionaries very kindly, and promised to facilitate their efforts for the instruction of his people. Mr. Gollmer refers to him in the following extract from his journal:

"*June* 8—Wawu informed me, last evening, that the death of one of his family would call him from home, and that I, therefore, must not come as arranged last Lord's Day. On hearing this, I went to Letu, another Chief, and a relative of the King of Lagos. Letu received me gladly, and had no objection whatever to my speaking to his people. I first acquainted him, again, with the object of our coming to this country, and of our living among them; and then told him, that this was the Lord's-day, on which we always assemble for Divine Worship. 'And therefore,' I said, 'I have come this morning to see whether you will permit me to assemble your people, and speak to them a few words about God.' Letu replied, that all was good, and that I might speak to them. He wished me to begin at once; but as the room in which we were was rather confined, and all the people were not assembled, I requested him to allow me to have Service in his yard, and also to wait a little until all his people should have come, which was willingly complied with. Letu and three of his principal men seated themselves on the floor, as usual, under an open piazza, and the people arranged themselves around us, some sitting, some lying, and some standing. I began the Service by reading the Lord's prayer, and the ten Commandments, in the Yoruba language. After this, I read my sermon, which my interpreter translated. The people, 125 in number, were, on the whole, attentive; but all I said—I spoke from John iii. 16—appeared to be entirely new to them all. The Chief and others several times repeated the word 'Jesus,' while my interpreter endeavoured to make its meaning very plain to them. When I had finished, the Chief and people thanked me much; saying, that what I had said, was good, and that they trusted God would make them hear and understand more by and by. One among the number said, 'We see the sun rise, and go down; but we cannot tell who it is that has ordered it so. We see the moon, stars, &c., and we know there must be One greater than we; but we cannot tell, we do not know him.' On hearing this, I told them, that, in times past, white man's country was like their's

now; that white man, at that time, had idols of wood and stone, just as the Yorubas had now, and the 'living and true God' they did not know. 'But,' I continued, "when Missionaries came, and brought that same book which we have brought here; when they preached from that book to the people, as I have preached this morning here; and when the people acted according to that which was preached to them; then they learned that their idols could do them no good, and that the great God must be another God than one made of wood and stone; and thus they came to know 'the living and true God.' They prayed to that God, war ceased, peace was established, and so, by and by, the country became a Christian country. To make your country the same as white man's is why we come here, and why we wish to preach this Word of God to you.' 'All this is good; this is what we wish; we want you to teach us,' was their reply. I was much gratified by this substantial encouragement to carry on our holy work."

It being considered advisable that a visit should be paid to Abbeokouta, to learn the actual state of things there, Mr. W. Marsh, native catechist, set out for that place on the 9th of June, and on the 24th he wrote to the brethren at Badagry, as follows:

"By the mercy of God I reached Abbeokouta on the 14th of June, just at the conclusion of the burial of Sodeke. Oro is to conclude the burial of such great men. Women are shut up during seven days. If a woman, either by mistake or willingly, should come out at such a time, she is put to death. There is no ransom nor pardon for any. Three men were executed; one a murderer, and the other two thieves: the women believe that the god of Oro swallowed them. As far as things can be, the people are busy in setting things in order here. Many persons are in prison, and are likely to be put to death. Children go freely about. Food is in abundance, perhaps more than four times cheaper than at Badagry. Most of the people are very industrious. Cowries are much valued, and rare. No one is allowed to oppress the weak. I have visited some of the principal of the Chiefs. They spoke very favourably of the Missionaries, and told me some of the chief hindrances why they have not sent for them. They are now at peace with the people in the interior. There has been no disturbance in any of the villages belonging to Abbeokouta. The people partly know the intention of the Missionaries, and are glad to have their children taught. They generally call the English men of truth, and men who know the true God. They speak very highly of the English, and love them. Idolatry flourishes here to a great degree. There is a sacrifice in my family almost every day: I assure them that, if they call my name before the idol, I will remove from the family to Wilhelm's; otherwise, they might perhaps sacrifice

sheep, goats, and fowls, on my account: their seeing me again is ascribed to the power of their god.

"They have elected a new Chief, by the name of Ayikondu. I have not yet seen him.

"Excuse my faulty letter. If I should find a person willing to bring you a letter, I will write you a better one. The bearer of this came to me unawares. No person is willing to bring a letter through to Badagry as a messenger."

At the close of the year 1845, the Missionaries had not been able to proceed beyond Badagry, but had continued the services there with considerable success, as regards the attendance of the natives, who to the number of two hundred and fifty, usually assembled on the Lord's Day with the sixty native Christians from Sierra Leone. By the latest communication received from the Mission, the pleasing intelligence is conveyed that the way to Abbeokouta was at length opened, and that the Chiefs of that district had invited the Missionaries thither. Some of the latter were then preparing to embrace the opportunity thus afforded; but several months may elapse before any further information can reach this country, as communication with the Colony is at present very precarious.

One death occurred among the Badagry Missionaries this year, that of Mrs. Gollmer, wife of the Rev. C. A. Gollmer; on the 11th of April, after a painful illness of three months. Her end was peace. The Rev. S. Crowther writes:

"This is the first Christian funeral that has ever been publicly performed in this country. Many of the Natives, out of curiosity, accompanied us to the Church and to the burial ground, to witness the burial of a Christian. Though our dear sister is dead, yet she speaks to the Natives around, and shows the difference between the death of a saint and that of a heathen. The scene of this day will not soon wear away from the minds of those who were present—about 150 persons. The Chiefs, having been informed of our mournful bereavement, sent their messengers to express their sympathy with us: although no worshippers of the great God who made all things, yet they invariably ascribed this afflictive visitation to the providence of God, who knew and ordered all the events of life in His secret wisdom. Truly, although they know Him as God, 'they glorify Him not as God;' but become vain in their imagiuations, and their foolish heart is darkened."

We must now return to Sierra Leone, and take up the last three months of the year 1845.

Two weddings occurred in the Missionary corps in October; the first

took place on the 2nd of the month, when the Rev. Edward Jones entered again into the married state, and was united to Miss Meta Wilkins, sister to the lamented Mrs. Bultmann, whose decease we shall mention presently. The ceremony was performed by the Rev. F. Bultmann in the new Mission Church, Freetown. All the Missionaries, with a few exceptions, were present; as was also his Excellency the Governor. The second we have already adverted to: it occurred on the 28th, when the Rev. J. Smith was united to Miss A. C. Morris, the faithful superintendant of the female Institution at Regent. The Rev. J. F. Shön solemnized the marriage at Regent, from whence Mrs. Smith of course removed with her husband to Bathurst.

Among the matters of general interest, may be mentioned a subscription set on foot throughout the different villages, towards defraying the expenses of a monument to the lamented Sir T. Fowell Buxton, in Westminster Abbey. Neither the liberated Africans nor the Colony-born inhabitants of Sierra Leone, appeared insensible of the vast debt of gratitude which Africa owed to that unwearied friend of the negro race, and several pleasing instances occurred on the present occasion, of their readiness to acknowledge it. The Rev. J. Warburton writing from Gloucester under date of Nov. 24; mentions his having called a meeting of his people to explain the nature and object of the collection going on in the Colony, and that it was very numerously attended, although there happened to be at the same time a funeral at Regent. He thus proceeds:

"I did not address them in vain, for they most cheerfully came forward and offered their contributions. The amount received from Leicester is ten shillings; and from Gloucester, £1 : 10 : 0. These are small sums, it must be acknowledged, but it must also be remembered that they are given feelingly and cheerfully, and there is some truth in the declaration of one of them—"Master; we like that man, he do us good. Suppose we have more, we can give more, but we no have so much."

The Sunday school children were not behind their parents in sentiments of gratitude and esteem. Thomas King, native schoolmaster at Freetown, thus writes:

"The progress which the scholars are making, is very encouraging. With pleasure, I am happy to state the forwardness evinced by them of expressing their thankfulness for the means they enjoy. When informed of the intention of making a subscription for the erection of a monument in memory of that much-valued friend of the Africans, the late lamented Sir Thomas Fowell Buxton, who not only did liberally devote his substance, but with unremitting assiduity, laboured for the religious improvement and welfare of the Africans; and to whose kindness, and the others, under God, thousands of us in the

Colony are indebted for our liberation ; with cheerfulness they gave as they could : it amounted to no less than £2 : 10 : 8. a sum far exceeding what we reasonably expected, when compared with the number we have at present."

At a special meeting of Missionaries held at Freetown on the 9th of December, the Rev. J. Smith handed in the sum of £3 : 8 : 3 from the inhabitants of Bathurst and Charlotte, towards the same object, and he mentioned that his people brought their contributions with the greatest cheerfulness, exclaiming—as he reminded them of the advantages which they enjoyed through the instrumentality of him in whose honor the monument was sought to be raised—"True, master, that man was the best friend black man ever had, thank God, thank God for that." The inhabitants of Charlotte were then contributing towards the purchase of materials to make a pall for the town, and they soon placed in the hands of Mrs. Smith some excellent black velvet and white silk, of which she got the school-girls to make the article required, which cost about £5.

On the 10th of November was laid the foundation of a new church at Kent, where for several years the members of the Church had worshipped in a miserable building, which Mr. Haastrup, in his journal, describes, as not only very uncomfortable, but also extremely indecent : "In fact," he says, "it looks more like a cow-house than a Church ; and," he continues, "I was not much surprised at this, when I heard that it was erected several years ago, at the expense of £5." So dissatisfied were the inhabitants with this state of things, that as Joseph King, native schoolmaster, informs us, many of them were thinking of removing to some other village, which enjoyed, as they thought, more of the Church Missionary Society's favor than Kent. However, they are no doubt by this time gratified with a commodious stone edifice, more worthy of Him to whose service it is dedicated, and agreeable to their feelings, as His worshippers. Mr. Haastrup informs us that it is situated on a delightful spot.

A new Mission-house was erected at Waterloo, under the auspices of the Rev. C. F. Frey ; and he and Mrs. Frey removed into it on the 18th of October, to their great satisfaction and comfort. The monthly Missionary prayer-meeting was held in it on the 5th of November, "when," writes Mr. Frey, "twelve members of our mission-family were present on the occasion ; the largest body of Europeans," he adds, "ever assembled at this distant station, for the purpose of offering up prayers and supplications for the extension of our Saviour's kingdom." We must not omit here, Mr. Denton's description of Waterloo. "From what I had heard of it," he writes, "I expected to see a well-formed town, but it exceeded my expectations both in appearance and size : it lies in an open plain, and its streets are laid

out uniformly, and with taste. I was more especially pleased with the view of the Church. In its whole appearance it struck me as the most sacred-looking edifice in the mission, surrounded by a neat fence, enclosing about half an acre of ground thickly covered with rich green grass; and much to the credit of Mr. Frey, there is now a neat and convenient cottage for the accommodation of a missionary."

Concerning Mr. Denton's own charge at Kent, it is most gratifying to record the following opinion of a laborer just arrived in the Colony, Mr. W. Parkins, who landed at Freetown on the 30th of November, and thus writes under date of 7th December.

"Assisted Brother Denton in the performance of Divine Service at Regent. I was particularly struck with the great number of attendant worshippers, their responses and marked attention, as well as their becoming reverence in the house of God. It being Sacrament Sunday, I was again agreeably surprised to behold so great a portion of the congregation remain to partake of the holy communion of the body and blood of Christ. I have visited many churches in England, when the Sacrament has been administered, but never saw so great a majority of its members partake at one time of that holy supper. Truly the Lord has greatly blessed the labours of his servants, by gathering so many from the heathen, we trust, into the fold of Christ."

As an evidence of the godly discipline which Mr. Denton was enabled to exercise over his flock, we may mention his successful exertions to obviate the mischief with which Regent was threatened from the opening of a rum-shop in the town, by a colony-born youth, who had hired for the purpose the cellar of one of the communicants. Mr. Denton finding that the proper license had been obtained, and that the opening of the shop could not be prevented, thought that at least he might persuade his people not to purchase the rum. He accordingly sent for his class-leaders, pointed out to them the evil, and requested them earnestly to caution the people. "In my intercourse," proceeds Mr. Denton, "with the people among my own classes and in my discourses, I failed not to say all I possibly could against it, and I was glad to find in a few days that the whole town was as much opposed to it as myself. Considerable interest prevailed on the subject for a fortnight, and as a proof how deeply it was felt, I may mention that in all their benefit-companies a fine was imposed on any of their members who should be detected purchasing rum at that shop. The communicant who, for the love of money, let him the cellar, at my request also gave him notice to quit at the expiration of three months; but the young man has long since left the town, and the shop has been closed.' We think we hear many a minister in Christian Britain exclaiming, "Oh that we possessed so salutary a control over the conduct of our people!"

We have before referred to the Christian benefit-companies mentioned in this extract: the heathen part of the community had adopted the principle, but carried it out, it may well be believed, in a very different manner; as an instance, we select a case from Mr. Graf's Journal at Hastings. A heathen man died in that village who had belonged to three relief companies, as they were called. "The following particulars," writes Mr. Graf, "will show what kind of assistance they gave the poor widow; one of these companies provided for the coffin and burial; the second gave the widow 20s. and the third 10s. as presents, as they call it; but in return for these kind offices, the poor woman was obliged, during the seven nights' wake following the burial, to provide supper and rum for each of the three companies, beside getting food for visitors from other villages; and on the last night of the week, she had to prepare a feast for the companies, strangers, and any neighbours who chose to come; and, when the poor woman had spent 10s. over and above the pecuniary assistance received, they insolently insisted on her getting several more bottles of rum, and when the wake was over, complained of the woman's niggardly conduct." Verily, we may add, the tender mercies of the wicked are cruel!

The subject of admitting candidates to baptism seems most properly to have drawn forth all Mr. Graf's energies of mind and body; he would not accept the clearest expression of scripture views, unless thoroughly satisfied on the point of personal character; and hence he made himself intimately acquainted with the individual history of every communicant and candidate under his care, and exercised the strictest discipline in admitting them to the ordinances of the church. With his sentiments on this subject we most heartily concur. "If," he says, "the church be, as considered by some, a kind of spiritual or ecclesiastical hospital, which flourishes in proportion to the number of patients it admits, then I confess having used considerable strictness; but if the church be a 'company of faithful men,' or if this be the standard to be aimed at, I believe in that case I have acted with considerable kindness and liberality." Mr. Graf and his excellent partner set their faces like a flint against the love of dress, so prominent in the African character, and which is continually intruding itself into the schools, and especially into the churches of the Colony, in spite of every effort of the missionaries to exclude it. Mr. Graf took a great interest in the girls' school, where every species of useful sewing was taught; his notion being that "what most concerns the African is that he should be *usefully-minded*—as in sewing," he says, "so in dress, I banish all finery from the school. I also stick," he adds, "to the rule that tidiness and cleanliness are next to godliness, and therefore am in the habit generally once a week, of reviewing the children at school, and

sending home all dirty and broken clothes to be mended at the sewing-school, whereby the girls get another useful lesson, viz. mending."

The funds of the "relief-company" at Hastings had accumulated in three years to £78, including some extra contributions, while the disbursements in the same period had not exceeded £38; besides which the members had a stock of articles, used at burials, on hand for several years, and also a good velvet pall, so that the company was in a flourishing condition, and could contemplate in course of time the institution of such local charities as a hospital, school of industry, Orphan Asylum &c., over and above what was contributed to the Church Missionary and Bible Societies.

As regards church attendance here, we can only quote one sentence from Mr. Graf's Journal. "To see the people at church really enjoy the word, and open their eyes and mouths to catch its meaning—that cheers the heart and refreshes the spirit."

This station had contributed to the Church Missionary Society in four years the sum of £50 including £8 : 14 : 4. of extra collections for the Yoruba Mission and Fourah Bay Institution.

Together with all these favourable indications, there was much sin and inconsistency at Hastings—of this Mr. Graf makes free mention in his Journal, and says that he was enabled to encounter it with all boldness, no man questioning his authority to do so.

Kissey continued to afford encouragement to the faithful men with whose district it was connected. The principle of self-improvement was adopted here with most exemplary effect. Mr. Müller, the catechist says—"It is the general practice of our communicants and candidates at Kissey, to meet every week in different places, for the sake of private devotions;—one of the most enlightened and intelligent men among them alternately conducts the meeting. The people thus meet together, sing, pray, and hear a portion of holy writ read, explained, and applied to them."

The Rev. N. C. Haastrup mentions the baptism of a school-boy, named William Cole, here on the 30th of November, under interesting circumstances. Both his parents were heathens, and resided, until the death of his father, in a heathen country, where of course he was brought up in ignorance; but when his mother became a widow she removed to the Colony, and sent him to school, where among other things he learned the Church Catechism, and then found out that he had no godfather and godmother like other boys, which he was told was in consequence of never having been baptized: this made him so uneasy, that he got one of the boys to accompany him to Mr. Haastrup to beg him to baptize him immediately, but as he was fourteen years of age, and therefore quite able to answer for himself, Mr. Haastrup thought it right that he should be baptized as an adult, and proceeded

to instruct him privately. "I have," adds Mr. Haastrup, "spent many hours with him in my study, and trust the Lord has blessed my endeavours to lead him to the knowledge of the truth, and that a change has taken place in his heart. The baptism was very solemn, and reminded me much of the rite of confirmation, of which I am sorry to say we are here deprived." After service, the boy went to Mr. Haastrup, and expressed the happiness he felt, that he was no more a heathen. He afterwards became a candidate for the Lord's Supper.

The arrival of a new laborer, Mr. Parkins, has been incidentally referred to. Mr. Parkins was accompanied by Mr. and Mrs. Beale on their return, and the African youths, George Nichol and Thomas Maxwell, after a sojourn in England of more than sixteen months, and the enjoyment of the valuable superintendence and instruction of the Rev. C. F. Childe, principal of the Islington Institution. After a more than usually perilous voyage, the party landed at Freetown, on the 30th of November, and were hospitably received by the Rev. Thomas Peyton, principal of the grammar-school.

Mr. Beale describes the welcome which he and his dear partner received on their return to their charge, as most gratifying to their feelings. He says—

"The report of our arrival spread quickly through the towns and villages. Many members from Church met us at the water-side, and gave us a regular black man's hearty welcome to their shores. They gladly carried all our boxes and luggage, &c. to the Mission-house, without any pay. I offered money to one man, but he said, 'No Massa, no mind that, me no want that,' yet this man was not a member, although he partook of the joy which animated the rest.

"Early on Monday morning a scene commenced which would have gladdened any heart: it was the people coming in from different towns in great numbers to see us and bid us welcome. We shook hands with so many, young and old, as at length to be quite fatigued. All 'thanking God for our safe arrival.' For several days the same pleasure was afforded us, during which we could scarcely turn our heads without being saluted by some smiling face, 'How do, Massa, you done come, me glad for see you, Massa, thank God O! thank God O!' whilst others ran out of the houses, and seized our hands, crying aloud, 'Ah me Massa! Ah me Massa! thank God Massa done come.'"

We must not omit what follows—

"Thursday, Dec. 11. One of the most pious and useful women of Freetown was reported to me as being prevented from coming to pay her respects to us by illness. The person who came to tell us said, 'Please Massa, R. P. want to come to see you, but she so sick, she no able; she say perhaps by and bye you go far away, and she no see you. Massa, she like for cry about this all day.' This evening we

went to her house to see her, and found her in bed very unwell. 'Oh,' she said, as we entered the room, grasping our hands with much affection, whilst her weak frame was almost overpowered with joy, 'me no been think me go live till this day, thank God we see one another's face in this world once more. God so good to bring you back over the big water once more, thank God! thank God!' When I enquired respecting her sickness, she said she had been suffering much since August, but added, 'Massa, this sickness do much for me, I thank God for it. When I lay upon this bed, I consider my state, I look upon Jesus and he give me patience for bear, Jesus do good to me! When the sickness hard upon me, and the pain so bad me heart ready for complain, then Jesus send Holy Spirit, and give me patience for bear.'"

Thomas King portrays the character of another aged Christian, for whom we are called on to praise God and rejoice in the West Africa Mission. The following is from his report—

"Oct. 31. Visited old S. I. this evening, whom I found sitting by the fireside: her reply to my question, 'How do you do?' expressed the devotedness of one, of whom it might be said, that she has her loins girded, her lights burning, and who is only waiting for the coming of her Lord and Redeemer, that when he cometh and knocketh, she may open to him immediately. Her reply was, 'I am only waiting for my Saviour's time,' which very much corresponds with the patriarch Jacob. Though decrepid and afflicted, and none with her in the house, when sick or the like, she complains very little of her lot. My asking how she felt at such times was responded to by saying, 'Though nobody to call when the pains increased on me sometimes in the night, or to send when unable to move for what I want, yet I know that one who sees and knows all my pains is with me. I have no husband, no child, or anything in this world; but Jesus is my husband, my portion, yea my all, and what more do I want? Soon all my troubles and trials shall be done. Plenty of my country and friends done die, but Jesus keeps me till to-day. Nothing in the world but my soul's salvation I am crying to Jesus for.' I took my leave after repeating some Scripture promises to her. Would to God all who profess faith in Jesus were so single-eyed, as to have their whole body and mind full of light."

The great desire which now pervades all classes for instruction is well exemplified in the following case related by Mr. Denton—

"For some time past a female of the name of Pratt, had attracted our attention by her great earnestness and diligence in learning to read, as well as her regular attendance at Church. A few months since, when learning the alphabet, she was very desirous to purchase one of the large boards on which the sheet-lessons are pasted, that she

might take it home to learn in the week; as soon as she was removed into a higher class, she most cheerfully purchased the book in which they were reading. In the same class there was another woman, who seemed to vie with her in the desire to be able to read, and having a child at home able to instruct her, (an advantage which the other did not enjoy) she was prepared before the other to be removed into a higher class. When this took place, poor Pratt was quite overcome, and gave vent to her feelings in tears, telling Mrs. D. that she had no child at home to teach her, and that many times when she saw the school-children playing in the streets, she had gone out to them with a copper in her hand, offering it to them if they would come and teach her to read."

Mr. Frey mentions the case of a man exemplifying his conjugal affection, by laboring to make his wife a partaker of the blessings of education. He writes—

Dec. 10. Admitted the wife of one of our communicants a candidate for baptism: she is quite a young woman recently sent to Waterloo from the liberated African department, but her husband having taken her to the Sunday school from the beginning, as well as taught her at home, she has to my agreeable surprise already learnt the Lord's prayer, and understands English pretty well.

With one more specimen of the materials of which the African temple is being raised, we must rest satisfied for the present: it is from the Sabbath-school at Bathurst, and it draws forth an expression of earnest desire, that some of the "wise men, the scribes, the disputers of this world," whose religion, like the "antique towers" that crown their academical retreats, exhibits the only features that time can lend to its own productions—darkness and decay—could see and appreciate the freshness, the vigor of mind and heart, which the simple truth as it is in Jesus, can communicate to the infant and to the sage—to the nobleman who lays his high mental and social endowments at the feet of his Saviour, and to the liberated Negro, whose bosom throbs with a consciousness of new-born dignity as an heir of God and joint heir with Christ. Mr. Smith says—

"I one Sabbath entered the fourth class of males, who were reading the New Testament at John x, and interrupted them by asking if they quite understood the Saviour's meaning when he speaks of himself as the door, and says, "No man cometh unto the Father but by me?" To this they replied, 'Yes, Jesus Christ is our true master, those who believe are His sheep, he died for them, and through him they get to glory at last.' I then required one of them to tell me and the class what he understood by the first verse, which speaks of the sheepfold, the door, and the person entering that door by an improper way. He said, 'The fold is Christ's Church, into which he will bring

all his people, but there is only one door for all to enter Christ's fold; that is, all must come and believe in Christ, and put away sin,' and then another added, when I asked what he thought on the subject, 'Yes, it staud all the same as if one man wished to come into this house, and he came to the wrong side where the door is not, and he jumped in by the window; now if somebody live inside, he will catch him and heave him back and tell him to pass round and come in right fashion by the door. So will Jesus Christ do; if somebody try to get to heaven any other way beside by Jesus Christ; because he is the way, he is the door, nobody can come to God except by Him.'"

During this quarter the Bananas continued to flourish. "Religion and industry," wrote Mr. Bultmann in December, "go hand and hand here. We have now upwards of a hundred communicants at Bananas and Ricketts, and their characteristic simplicity of mind and manners, so truly pleasing, is graciously preserved to them by their separation from the main land."

At the special Meeting of the Missionaries on the 9th of December, Mr. and Mrs. Smith, who labored at Bathurst, were appointed to the Abbeokonta Mission. "We are now both," writes Mr. Smith, "remarkably well, and feel pretty well acclimatized, and desire only to be where our God would have us to be, and then to labour with a single eye to His glory, and the salvation of the poor heathen." Happy sentiments! worthy of the minister and the cause!

We have postponed to this place the painful task of recording the death this year of a truly faithful missionary's wife, Mrs. Bultmann, who was married to Mr. Bultmann in Hanover, on the 3rd of May 1842, and arrived with her husband at their appointed station, Kent, on the 18th of the following November, where she made it her study by every available means, to elevate the character, and improve the condition of the native females committed to her charge. To the widows and children of the settlement she proved herself a Christian benefactress, and by all the members of her husband's flock, she was looked up to with respect and affection. In reference to her sickness and death, Mr. Bultmann wrote in September, 1845:

"She always enjoyed excellent health until a fortnight before her death. On Lord's day, the 6th of July last, she gave birth to the second and only surviving daughter. No alarming symptoms, however, made their appearance before the night of the 16th, when puerperal fever was manifest. For several days previous she had felt and expressed the strongest presentiments of death, and would repeatedly call upon me to pray with her; and sometimes, with the most characteristic simplicity, would pray for herself. At half-past eight, P.M., on Lord's day the 20th of July, I besought the Rev. J. F. Schon to offer up a last prayer; after which her spirit took its flight to heaven.

"In accordance with her desire, expressed the day before her death, her mortal remains were conveyed from Freetown to Kent; where, at her funeral, on the 22nd, the widows and children of Kent stood by her bier weeping and showing the coats and garments which she had made, while she was with them; for in truth she had been a Dorcas to the whole parish."

The Rev. J. Warburton's testimony to her Christian character, is as follows:

"Mrs. Bultmann was a true Christian, and an excellent Missionary's wife. Her kind, gentle, and unobtrusive manners were obvious to all; and those who have had the opportunity of spending any time under the hospitable roof of our dear brother must feel that he has lost an help-meet, not only in domestic affairs, but also in his Missionary labors. Mrs. Bultmann was diligent in improving the female children in needlework, and in instructing them in religious and useful knowledge; but she did not confine her labours to them. I have seen adults also come to her statedly for instruction in the Word of God; and I have been surprised to hear how well she spoke English, and to observe how scripturally she taught them. At the commencement of the fever, Mrs. Bultmann suffered considerably; but was more free from pain toward the last day or two; and, when not suffering from the peculiar nature of the disease, her mind was calm, and trusting in God. She died in peace. The loss of Mrs. Bultmann to the inhabitants of Kent, to the Mission, and to her husband, is great. We therefore sorrow; but not as others which have no hope."

Justice to the memory of this exemplary woman, demands the insertion of the following tribute of affectionate regret on the part of the people who knew her well, and could therefore fully appreciate their loss: it is from the pen of Mr. J. Wilson, native Catechist, at Russell near Kent:

"July 22. Unexpectedly, about eight o'clock this morning, there arrived at Russel Mr. J. Bartholomew and Mr. Cecil, who brought us the mournful news of the death of Mrs. Bultmann, our dear beloved mistress. Therefore they were on their way to Kent in order to attend the burial, as it was to take place there by her own desire. Alarmed as my wife and I were, we rose up, and accompanied our friends to Kent. Just on our arrival we met three persons running one after the other, with letters from the friends to inform us of this awful providence; for the boat which brought the corpse from Freetown had arrived about an hour before us. Accompanied by Mr. J. Bartholomew, and many other persons, I instantly went down to the wharf, as the coffin was not yet brought up. Here we met several men, women, and children sitting round, and mourning over the coffin of their beloved mistress. I ordered the coffin to be brought up, and placed in the Church, until

the Rev. Messrs. Haastrup and Frey should arrive. The people of this village were greatly alarmed by the death of their beloved mistress: here and there you would see men, women, and children, flocking together in the streets, holding their mouths with each of their hands, and scarcely uttering a word, as is the manner of the Africans whenever a thing is too painful to them. Nothing now presented itself to us but sorrow, anguish, the gloomy appendages of death, and an opening grave. And I was also told by many of the people, that, as the boat which brought her mortal remains from Freetown came not in view of the people here, until it had nearly reached the wharf, and as they thought it was Mr. and Mrs. Bultmann who were then coming, so many of them ran down to the wharf especially to welcome their beloved mistress, to whom the Lord had given safe deliverance of a little girl at Freetown. But alas! they received the coffin in which their beloved mistress was lying. About two o'clock this afternoon, after the arrival of the Rev. N. C. Haastrup, and the Rev. C. T. Frey, the solemn bell began to tell her departure. Men, women, and children would now be seen coming from every quarter of the town to attend the funeral of their beloved mistress; and not long after this we conveyed her mortal remains to the tomb, even where our sweet Saviour 'left a long perfume.' Although the Lord has not permitted our late dear mistress to live long in this part of the climate, yet her agreeable temper and conduct, as well as usefulness, during the short space of time, had gained the esteem of all persons in this village. But all that is born of the race of man is frail and mortal; and all that is done by the hand of God is wise and holy. We mourn and we submit in silence."

Mrs. Bultmann was born at Bremen, in Hanover on the 13th of January, 1820. She commenced her missionary labors in her twenty-third year, and died in her twenty-sixth, on the 20th of July 1845, having been spared to her work something more than two years and a half. Her witness is on high.

In connexion with this melancholy event, and the expression of native feeling which it drew forth, we must briefly refer to the delicate sympathy which poor Mr. Bultmann received from his people on the occasion of his severe loss—writing on the 2nd of November, he says. "I went to Ricketts (at Bammas) where among others, on my arrival, a little orphan boy of about nine years of age, came to tell me 'hosh,' a word invariably used here among all African tribes to express their sympathy. Having repeated this word half a-dozen times, (Afric a like) he added, 'Like you, Massa, God send me trouble; my mother and my father die from me.'"

In another part of his journal he says—

"In speaking of African sympathy I must not forget to mention that on my arrival at Kent from Freetown, in August last, the Bammas

people sent a deputation to 'tell me hosh,' and to present me with five shillings towards making a tomb for my beloved Lina (Mrs. B.)"

On the 10th of November, the widowed husband baptized his bereaved child; no one can read his entry of this circumstance in his journal without emotion, speaking of his "dear little baby," he says, "Nov. 10. Baptized and called her after her sweet mother, 'Anna Adelina.' Mr. and Mrs. Haastrup and Mr. Heier, standing as proxies for my brother and sister-in-law, and my own dear mother at Bremen. As her birth-day (6th July) was the anniversary of both John Huss' birth, and death at the stake, so is her Christening (this 10th November) the birthday of Luther."

With such suffering on the one hand and such sympathy on the other, one would expect the heart of the Missionary, to be in a constant state of vibration between home and duty, yet it is a remarkable fact, and one which has again and again been substantiated, that the longings of the West Africa Misssionary are all on the side of his or her people and work. We have seen in the course of this history how frequently the declaration has proceeded from the dying lips of the laborer, cut off perhaps at the very threshold of his work, or of the young and fondly attached partner about to be torn from him, after a union it might be of only a few months, that they did not for a moment regret having come to Africa. This is emphatically the Lord's doing and it is marvellous in our eyes, but it may fully be assumed, that parties so circumstanced, who have put the world and death under their feet, are alone in a condition to realize the friendship of God, and the precious hopes and prospects of the gospel. The vessel that carries a missionary to Sierra Leone, bears no ordinary freight; and if Cæsar could think that his name and fortunes might set the angry elements at defiance, a greater conqueror than Cæsar may look calmly upon nature in her angriest mood, whenever that ship breasts the Atlantic which carries a messenger of the Gospel to the pestilential shores of Western Africa.

POSTSCRIPT.

Whilst the concluding sheets of this volume were passing through the press, more recent intelligence than that given some pages back, has arrived from Badagry, where the laborers destined for the Abbeokonta Mission were still detained by the unsettled state of the country, not without apprehension for their own personal safety, owing to a threatened invasion of Badagry by some neighbouring chiefs. A rebellion of a rather formidable character had occurred at Lagos, a town on the coast, about forty miles to the east of Badagry, which issued in the deposition of the legitimate sovereign, who was friendly to the missionaries; and the forcible possession of the throne, by a violent and infamous man named Kossokô, a well-known slave-dealer, through whose influence, and that of the Chief Agent of the Portuguese, the resumption of the slave-trade at Badagry was threatened.

William Marsh, whose visit to Abbeokonta, his native place, we have mentioned, returned to Badagry on the 20th of December, in the train of the dethroned King of Lagos. He had found his parents alive, and was received by them and his other relatives with every token of affection and joy; but they could neither be reconciled to his dress nor his new religious views, although he used every exertion to set before them the advantages to be derived at least from the religion in which happily he had been trained. He frequently held service, and preached in the Yoruba language, being attended by pretty large congregations, who appeared interested in his ministrations; accompanied by Andrew Wilhelm and George Williams, he visited several of the chiefs, by whom he was most kindly received, and to whom he explained the objects of the Church Missionary Society.

At Abbeokonta, Mr. Marsh found several of the Sierra Leone people,

who seemed anxious to keep together and to provide every facility for the missionaries when they arrived. Several of them with their relations attended the place of worship on the Lord's Day; and were found walking faithfully with God in the midst of many temptations. One, William Savage, had undertaken to explain the scriptures at regular seasons, to about thirty of his relations, and had succeeded in making his mother, sisters and others, put away their idols; others had refused, although strongly urged, to take second wives. Andrew Wilhelm had proved a great blessing to many, by going among them and expounding to them the scriptures. Some of the Sierra Leone men, it is to be lamented, but perhaps not to be wondered at, had returned to their heathenish practices. A powerful chief promised Mr. Marsh that he would prove as great a friend to the missionaries and the Sierra Leone people as Sodake had done.

At Badagry, preaching and the instruction of children, continued in full operation, with various success. The congregations assembled to hear the Word, were considerable, and very attentive. In some cases, fruit was beginning to appear; for example, on one occasion, when Mr. Gollmer had spoken to a powerful chief, whom he had visited, about the one living and true God, and His Son Jesus Christ; the latter, whose name was Possu, replied, that his words had cut his heart, but that since the arrival of the Missionaries he had left off many of his wicked deeds.

The Missionaries did not content themselves with inviting the natives to their Christian services, they sought them at their own houses, where they were usually received with kindness and respect. They likewise undertook Missionary excursions to the neighbouring villages, where they preached and held interesting conversations with the chiefs and others. At one place considerable suspicion was awakened against them by the superstitious notion, "that all the town through which White men passed in former times, had since been destroyed, and the same would be the case with Poka (the name of the place in question) if they were allowed to pass."

Mr. Crowther has been enabled to proceed, in the midst of his other pressing avocations, with his task of translating the Scriptures into his native language, Yoruba. Towards the end of the year he had nearly completed St. Luke's Gospel, the Acts, and the Epistle to the Romans.

Some impulse has been given to agriculture at Badagry—a piece of ground 280 feet long and 210 wide, was fenced in and divided into fifteen lots among the Missionaries and their people: on them from fifteen to twenty persons were daily employed, and all sorts of native, and some European vegetables were seen growing, together with a small crop of rice, of which it appears there is none at Badagry. Many of the natives came to gaze at the Missionaries while cultivating their gardens, and some have followed their example.

The return of the Sierra Leone people to their own country, has given the Missionaries a great advantage over the Slave-dealers, who had represented Her Majesty's ships as pirates, but whose misrepresentations respecting the English were thus effectually exposed.

At the close of the year 1845, the Sierra Leone Mission, including the Timmanee and Badagry Missions, presented the following summary :—

Stations		14
Missionaries		14
Country-born missionary		1
Native-born missionary		1
Catechists		4
Native teachers		44
Communicants		1664
Attendants on public worship		6576
Seminaries		2
Seminarists		40
Schools		52
Scholars		
Boys	1609	
Girls	1696	
Youths and adults	2006	
	——	5311

THE END.

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