

knowledge of the place, and love to the people. Nor was she at all deterred or discouraged when, a short time before we sailed, the painful intelligence arrived of the death of Mr. and Mrs. Parkinson, with their orphan child; but calmly and heroically replied, on its being made known to her, "Well, this is painful news indeed! But if the Lord sees fit, he can preserve us, and make us useful; and if not, he will take us to himself in heaven." Nor could the last sickness with which she was visited, with all its withering effects upon her beautiful countenance and lovely form, quench the spark, or rather flame, of missionary fire and holy ardour that still existed in the falling tabernacle; for, only a very short period before she expired, on being asked if she regretted coming again to Africa, she, with great energy and emphasis, replied, "No, my love!"

In all the relations of life, Mrs. Fox was most exemplary and amiable. As a mother, she gave a striking instance of a mother's love on the bed of death. As already stated in the preceding letter, we both felt most keenly the loss of our dear boy; but as the father was once more raised from "the margin of the grave," she bore up tolerably well, saying it was "a matter of thankfulness that the Almighty had spared the tree, though he had cut off one of its branches." In this Christian philosophy he could not but acquiesce, though he little thought of what was so soon to follow. But the day before she died, suffering at the moment from temporary delirium, she asked, "Where is Johnny?" And only a few hours before she breathed her last, referring to the dear infant, she exclaimed, with a peculiarity of tone and feeling which I shall never forget, "O where is my child?" Being assured it was doing well with the nurse in the next room, she was then easy; and shortly after she became unconscious of all sublunary things, and died "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ," on Monday, September 7th, 1840, in the thirty-third year of her age.

CHAPTER XXIII.

THE GOLD-COAST, GAMBIA, AND SIERRA-LEONE.

(1840—1843.)

LETTERS of Condolence to the Author—His other Trials—The Arrival of Mr. and Mrs. Swallow—The Judge drowned, and the Sessions postponed—Departure of Mr. Moss for England—The Gold-Coast—Mr. Freeman in England—His Embarkation for Africa with a noble Band of Missionaries—Their safe Arrival—Return of Mr. and Mrs. Mycock—Death of Mr. Thackwray and Mr. Walden, and Mrs. Freeman and Mrs. Hesk—Mr. Hesk's Return Home—Messrs. Freeman and Brooking enter Coomassie—Sierra-Leone Mission—Liberated Africans and condemned Slave-vessels—The Niger Expedition—Dr. Madden—The Arrival of Mr. Symons for the Gambia, with Messrs. Raston and Annear for Sierra-Leone—Messrs. William Allen, Wyatt, and Rowland arrive at the Gold-Coast—Death of Messrs. Wyatt and Rowland—The Gambia—Extracts from the Author's Journal—Institution—The Author's Interview with the desperate Chief Kemmingtan—Moral Influence of the Mission—Fidelity of a Negro Servant—A Visit to Sierra-Leone—Call at Bissao—Contrast between the two Places—Mr. Dove and Mr. Badger return to England—The Gambia—Rainy Season—Prince de Joinville—The Author visits the Upper Gambia in Company with the Acting Governor—Extracts from his Journal—Cantalicunda the highest Trading-port on the Gambia—Influence of the Tide—Return to Macarthy's Island and St. Mary's—Sickness and Death of Mrs. Swallow—The Arrival of Mr. and Mrs. Watkins, with Mr. George Chapman, at the Gold-Coast—And of Mr. and Mrs. Quick and Mr. Amos at Sierra-Leone—Death of Mr. Shipman and Mrs. Watkins at the Gold-Coast—The Gambia District-Meeting—Arrival of Mr. Lynn, the Schoolmaster—The "Madagascar" Frigate—Commodore Foote—Letter from an African Chief on the Subject of the Slave-Trade—The Arrival of Messrs. Godman and Parsonson at St. Mary's—Extracts from the General Report, showing the State of the Missions at each Station, with the Statistics—Annual Subscriptions—The Author's Residence in Africa drawing to a Close—Testimonial from Europeans—Farewell Sermon—The Missionary's Grave—The Author embarks for England with Mr. Swallow, by Way of France—Reflections on leaving Africa—Incidents on the Passage—Arrival in England.

THE communication from the author which appeared in the "Watchman," called forth many letters of condolence and sympathy from his friends in England, with fervent prayers to "the God of all grace" on his behalf; and those letters proved a source of comfort and encouragement to him, during the dark and mysterious dispensations of Divine Providence. But though these circumstances are indelibly impressed upon his memory, he has no wish to dwell longer upon them, as others of his bre-

children were called to pass through similar scenes of suffering, though none of them, perhaps, under such peculiar circumstances as those detailed at the close of the preceding chapter. Indeed, his friends in England could not know the whole of what he had to suffer for Christ's sake at this period, and for some months afterwards. On a previous page, he has hinted at "other trials," in addition to the "wave after wave" that rolled over him at the time of his wife's death; and the letter in the "Watchman" commenced with a reference to "some other letters and documents," received at the same time. As he conceives it right that the friends and supporters of missions should know what their agents and servants have sometimes to endure in Heathen lands, he will now refer to those "other trials," though it is a painful subject; but a faithful history of the mission requires it, and it is demanded in justice to himself. This unwelcome part of his duty shall be treated, however, as briefly as possible, and with as gentle a hand as the circumstances of the case will admit.

It has been already stated that in the cause of missions the latter expected to suffer, as he had done; that it was a cause which required the exercise of self-denial; and that he embarked at the third time on the same principle, "not knowing the things that should befall him there."

As a missionary to Western Africa, he knew that trials and afflictions awaited him, but that the cause was great and glorious, that it was dear to his heart; and he made not the slightest pretensions or claims to being any thing more than a sincere Wesleyan missionary. *Purity of motive he does claim;* and, in all his transactions with the parent committee, and with others, from the commencement to the close of his missionary career, he is bold to say, that he remained sincere and faithful, that he was an honest, upright man, and did his utmost to conform to the views of those by whom he was sent.

But he had not been at St. Mary's on this occasion many months, before a person then recently connected with the mission, indulging in a spirit of envy and jealousy, thought otherwise of him; and by almost every vessel was writing, to different parts in England, a number of unfounded statements, most injudicial to his character. At the very time he was suffering, when he needed the soothing balm of real sympathy, and the supporting hand of genuine kindness and brotherly love, it was that this young man, secretly and unknown to him, addressed a long letter to the Missionary Committee, full of misrepresentation, slander, and falsehoods; and, amongst other

things, charged him with being "a betrayer of the trust reposed in him." The first intimation which the author had of it, was in October, when he received from the secretaries in London a copy of the letter. At that time he was ill in bed through severe inflammation in his eyes, and was unable to read it; but Mr. Moss, being then at St. Mary's, read it to him, with a feeling of surprise and indignation at conduct so unbrotherly, unchristian, cruel, and sinful, as most of the statements were known to Mr. Moss to be either gross misrepresentations or palpable untruths.

The reader will now perceive, that though the author had, in connexion with the Gambia mission, in former years, been "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the Heathen, in perils in the city, in perils in the wilderness, and in perils in the sea;" and though he had, in a memorandum to a friend, on this occasion "counted the cost," and in that account had enumerated many probable causes and sources of severe trial, not forgetting that which frequently occurs in foreign countries,—an opposition from "unreasonable and wicked men;" yet he had omitted *one* item in the catalogue of "perils" mentioned by the apostle. In fact, in such a land of sickness and death as Western Africa, he had never dreamt of "perils among false brethren."

After some unavoidable delay, the whole matter was laid before the proper authorities at the Mission-House in London, and the author received a communication from the general secretaries, in which it was stated, "they were led to believe that he had acted with integrity on the late trying occasion, and that therefore there was no sufficient reason why they should withdraw their confidence from him." This was a great relief to him, though not more than he had expected, having "the testimony of a good conscience," and the full confidence of his other brethren, as well as the respect and sympathy of all who knew him. But in all personal disputes it is a common saying, "There are generally faults on both sides." As a rule, it may be substantially correct; but there are exceptions to every rule; and it is presumed the reader will give the author credit for not having been a great deal in fault, when he is informed, that, within the last two years, the very person who charged him with such flagrant inconsistencies, wrote to the Missionary Committee and to himself, and made a voluntary confession of his former imprudence and folly, acknowledging his deep repentance for it, and craving forgiveness!

In his letter to me, after admitting that nothing could justify

the conduct which he then pursued, he pleads as an extenuation "his youth, he being then but twenty-one years of age;" that "he had ill advisers: had it not been for that, he should never have penned a line against me." "No one can more sincerely regret it than I do myself. I am sorry for it; I repent, most heartily repent." "I have suffered much in consequence." "In a moment of strange infatuation, and under the influence of strong feeling, I wrote." Both at the commencement and close of the letter he says, "I beseech you to pardon me." To that penitential appeal the author listened, and not only forgave him, but, as it appeared that he was then suffering from personal and domestic affliction, he performed towards him another act of kindness.

Far be it from me to injure my then youthful traducer: his name is withheld, and will probably never be known by the public in connexion with this matter; and had he confined his misrepresentations of me and of the mission to the Missionary Committee, I should never have introduced the affair into this work. But having recently learnt that he wrote in the same strain, and that repeatedly, to certain friends in the south of England, and that those communications produced, as well they might, very unfavourable impressions upon many minds respecting me, I have felt bound, in justification of my own conduct, and in vindication of my character, to say thus much.

Thus, after upwards of seven years had passed away, was that passage of holy writ literally fulfilled: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day." (Psalm xxxvii. 5, 6.)

As soon as the author's health and spirits were a little recruited, and the rains had closed, he again directed his attention to the new school-house. This was a fine stone building of sixty feet by twenty-five, which was completed and opened by the middle of December; and on that day he sailed for Macarthy's Island, to proceed with the erection of the Institution. His stay there on this occasion was necessarily short; and on his return to St. Mary's, he was happy to find that Mr. and Mrs. Swallow had arrived from England some ten days before. Our meeting was very affecting. They had been on this ground before; and deeply did they sympathize with the writer in his varied and painful trials. Having remained a short time at St. Mary's, Mr. Swallow proceeded to Macarthy's Island, his appointed sphere of labour, about the middle of January.

In the beginning of March, 1841, His Honour Chief Justice Flintoff arrived from England, and preparations were soon after made for holding the annual sessions of the colony. Application was made for the loan of our new and excellent school-house for that purpose, which was readily granted. But, a day or two before the time fixed upon for holding the sessions, His Honour, with Mrs. Mantell, wife of the acting queen's advocate, met with a watery grave, by the upsetting of a boat, in returning from Cape St. Mary's. Mr. Mantell was riding on horseback along the beach, and was almost frantic when he saw the boat capsized, about a quarter of a mile distant, and the passengers struggling in the water. Before help could be obtained, they had both sunk. The bodies were afterwards found, and interred in the burying-ground. The next day was the Christian sabbath; and as the sessions were to have commenced on Monday morning, when the writer had engaged to read the church service; and as many of the jurors, and some of the magistrates and assistant judges, were at our chapel on the Sunday forenoon; he endeavoured to improve the sad catastrophe by preaching from Heb. ix. 27: "It is appointed unto men once to die, but after this the judgment." The *certainty* of the future and final judgment of God was dwelt upon at some length, contrasting that with the uncertainty and mutability of every thing of an earthly nature; and especial reference was made to the postponement of the expected sessions that were to be held on the morrow; for though the court had been fitted up, jurors summoned, witnesses collected and brought from two or three hundred miles' distance, and the prisoners were looking with intense anxiety to the events of *that* day, yet these trials could not now take place, *because the judge was dead!* But there would be *no postponement* when "the great archangel's trump shall sound." It was a solemn time; and it is hoped good was done.

On the 28th of this month Mr. Moss embarked for England, having been at the Gambia upwards of two years, during which he had suffered repeatedly from the country fever and ague, in addition to the loss of his amiable wife. The author's motherless babe was sent to England in the same vessel, with an African nurse; Mr. Moss kindly taking charge of them to London, where they were met by friends from Smethwick. There being a medical man on board, and a European lady, with some other passengers, all of whom felt an interest in the welfare of the child, it was a most favourable opportunity; and it will be gratifying to many friends, both in England and in

Africa, to know that the dear child, deprived of its mother at such a tender age, is still living.

At the ensuing Conference Mr. Moss received an appointment to an English circuit. It was his intention to have returned to the Gambia; but after residing in England for little more than twelve months, he was appointed to the West Indies, where he has been labouring ever since.*

Soon after Mr. Moss's departure for England, the author proceeded to Macarthy's Island, and he took another journey there in June, which was the fourth since his last arrival in Africa. But our attention must now be directed for a short time to the other stations.

During the year 1840 considerable interest was excited in England in favour of the Gold-Coast mission, occasioned by Mr. Freeman's visit to Coomassie, the capital of Ashantee. We have already referred the reader to Mr. Freeman's Journal, containing the particulars of this visit. And on his arrival in England in the month of June, with Mr. William De Graft, a native local preacher, that feeling was greatly increased, and became almost universal.

A special appeal was made to the friends of missions; and Mr. Freeman and Mr. De Graft having visited several of the principal towns in Great Britain and Ireland, the noble sum of £5,000 was raised in a few months, to enable the committee considerably to augment the number of missionaries in that interesting and important part of the society's field of labour. It is gratifying to add, that towards this sum of money raised on that occasion, some generous donations were presented by members of the church of England, and of other religious denominations.

Mr. Freeman, and the party appointed to accompany him to the Gold-Coast, embarked at Gravesend on the 10th of December. In addition to Mr. De Graft, it consisted of Mr. and Mrs. Freeman, Mr. and Mrs. Hesk, Mr. and Mrs. Shipman, with Messrs. Watson, Walden, and Thackwray. In announcing their departure, the committee remark:—

Never was a missionary party dismissed from the shores of England with a more intense feeling of interest and sympathy. All acknowledge the very arduous and difficult character of the mission, as well as its important bearings on the welfare of the human race, and one of the boldest efforts yet made by the church in modern times, to introduce Christianity and its attendant blessings to the independent Negro states of interior Africa. Thousands of prayers have been offered

* Till the summer of 1850, when he returned home, and is now labouring in England.

in behalf of these missionaries and their undertaking; and we do not doubt that they will be constantly remembered at the throne of grace by those who are concerned for the prosperity and extension of the kingdom of Christ.

This noble band of missionaries were favoured with a safe voyage to Africa, and landed at Cape-Coast Castle on the 1st of February, 1841. But the pleasing prospect which this large addition to the missionary staff afforded, was soon blighted by the withering effects of this deadly climate. The first reduction in their strength was in the return of Mr. and Mrs. Mycock to England, occasioned by the failure of their health. They had been on the coast little more than twelve months, when, from a sense of duty, they were compelled to embark for their native air. This was in March; and in about six months after the mission-party arrived at Cape-Coast, four of them were numbered with the dead, and a fifth had to return home to save his life. It is therefore once more our painful duty to dwell upon the ravages of death.

WILLIAM THACKWRAY died at Annamaboe, May 4th, 1841, three months and three days after he landed in Africa. He was a young man of amiable disposition and manners, and of entire devotedness to God and his work. He had nobly volunteered for this part of the Heathen world, and "on African ground" wrote to the committee in the spirit of a devoted missionary. During his brief sojourn on the coast, he had gained the affections of the people amongst whom he was appointed to labour; and deeply did they lament his loss. His illness was of about eight days' duration, which he bore with great fortitude and resignation to the will of God. His remains were removed to Cape-Coast, and buried in the chapel-yard. The loss of a missionary so promising and faithful, and so well qualified for the peculiar duties of his station, was deeply felt by the society, and by all who knew him.

CHARLES WALDEN was the second who fell on this occasion. He addressed a letter to the committee, dated Cape-Coast, May 26th, at which time he was in excellent health and spirits. But he was not permitted long to labour in his Lord's vineyard. Soon after this date he was attacked with the seasoning fever, from which he partially recovered; but a relapse proved fatal, and his valuable life terminated on the 29th of July, 1841.

MRS. FREEMAN was a native of Bristol, from which place Mr. Freeman married her, a few weeks before the mission-party

embarked for the Gold-Coast. Soon after their arrival in Africa, it was feared that Mrs. Freeman would not be able to endure the climate, and preparations were being made for her return to England; but before an opportunity offered, she was seized with an illness which terminated fatally, and she expired in the Saviour's arms, on the 25th of August, 1841.

MRS. HESK died on the 28th of August, three days after Mrs. Freeman. This event took place at Annamaboe; but the body was interred at Cape-Coast, by the side of others who, with her, had "fallen asleep in Jesus."

Thus the whole four "died in faith," and, though happy and delighted with the mission work on earth, they soon proved that "to depart and be with Christ is far better."

Mr. Hesk's health failed him soon after he landed in Africa; and though he tried the effects of one or two short voyages on the coast, he continued in a very debilitated state, and in September embarked for England. He arrived in London on the 6th of November, with a shattered constitution; but after some months he recovered, and has since, together with Mr. Mycock, been employed in the ministry at home.

The mission party at the Gold-Coast was now reduced more than one-half; but, notwithstanding these heavy afflictions and mysterious bereavements, Mr. Freeman, early in November, in company with Mr. Brooking and the two Ashantee princes, started for Coomassie, which place they reached about the middle of the following month, and were favourably received by the king, who granted them a piece of land on which to erect suitable mission-premises; and the nucleus of a Christian church was speedily formed in the blood-dyed streets of the capital of the sanguinary kingdom of Ashantee. Having made the necessary arrangements for prosecuting the mission, Mr. Freeman returned to the Coast, leaving Mr. Brooking in charge of one of the most important undertakings of modern days.

As the Journal of Mr. Freeman's second visit to the capital of Ashantee, with that of his first journey thither, has been for some time before the public in a separate form, I must refer my readers to that most interesting little volume, and to the "Missionary Notices," for further details respecting this mission at the time of which we are now speaking.

Messrs. Dove and Badger at Sierra-Leone were mercifully preserved in tolerable health, under the heavy burden which devolved upon them, in consequence of their having been

deprived of the assistance of their two colleagues, one of whom, it will be recollected, was obliged to return to England, and the other had been removed to a better world in the course of the preceding year. Some very interesting communications from this thriving station, bearing the date of June and July of the year 1841, the reader will find in the ninth volume of the "Missionary Notices," at pp. 609—615, and also in the annual Report for the following year. Two striking features and interesting facts may be here recorded in connexion with this mission. The first is, that some of the liberated Africans of the Aku tribe, who were members of the society, had purchased a condemned slave-vessel with the fruits of their industry, and had proceeded to Badagry, on the borders of their own native country; and, having carried their religion with them, were anxious to have a missionary. One of these, in a letter to Mr. Dove, asking for help, entreats for that help in the following most impassioned terms: "*For Christ's sake, come quickly. Let nothing but sickness prevent you. Do not stop to change your clothes, to eat, or drink, or sleep, and salute no man by the way. Do, for God's sake, start this moment.*"

The other fact is, that several of the chapels and mission-buildings in the colony had been partly erected by means of "*the masts, spars, and planks of condemned slave-ships.*" What a glorious change was this! The slave-ship, that floating dungeon, where many of the poor creatures had been so closely packed that they had scarcely room to breathe, and were on their way to a life of suffering more terrible than death,—that same ship is captured, the slaves are liberated, the vessel is broken up, its materials converted into a house of prayer, and the slaves, in the mean time, having experienced another and far more important liberty than that of civil emancipation, are rejoicing in that liberty wherewith Christ makes his people free; and, in that house of worship, with glad hearts and free, are declaring the wonderful works of God! Surely "this is the Lord's doing," and "it is marvellous in our eyes."

It was about the middle of the year 1841 that the late Niger Expedition called at Sierra-Leone, and excited considerable interest in the colony. Monday, the 28th of June, was a day set apart for special prayer to Almighty God for the success of that noble and philanthropic undertaking, when suitable addresses were delivered by several of the missionaries; and on that day the colonial chaplain, the Rev. D. F. Morgan, preached an appropriate sermon from Zechariah iv. 10: "For who hath despised the day of small things? for they shall rejoice, and

shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

That Expedition unhappily proved a partial, though not an entire, failure, which was a source of deep regret and disappointment to thousands, but to none more so than to the late great and good Sir Thomas Fowell Buxton, with whom the plan mainly originated.

The writer, when in England for a short time in 1839, had the honour of a few interviews with that noble-minded Christian philanthropist; and from a brief correspondence with him, as well as from personal observation, he knew the deep anxiety and interest which he had felt in the benevolent enterprise. He knows, too, that Sir Fowell looked to a Higher Power than that of royal patronage, backed though the scheme was by the British Government, and the countenance and support of hundreds of the most influential, intelligent, and pious of his countrymen. He looked to "the King of kings and Lord of lords" for His blessing to rest upon the object, and endeavoured that the officers and agents selected for the Expedition should be, if not decidedly religious and God-fearing men, at least persons of good moral character, who would embark in the cause from principle, and from a sincere desire to benefit the Negroes: and in this he succeeded to a considerable extent. But there were not wanting men, professing to be well-wishers to Africa, who uttered the bitterest invectives against the originators and counsellors of the unsuccessful enterprise, and even against some of those who volunteered to carry out the intentions of Government.

It is not my design in this place to investigate the various reasons assigned for its failure; but I hesitate not to give it as my decided opinion, that one of the principal causes which led to that issue was the withering and blighting effects of the climate: and against that what human power or skill can contend? What arm save that of Omnipotence can control the elements? The Polar regions, with their mountains of ice, and perpetual wastes of snow, are not more difficult to navigate than are the unfriendly and inhospitable shores of the Western Coast of Africa; and are less dangerous to the health and lives of a large party of Europeans who have just landed fresh and fair from the balmy air of Great Britain's healthy isle. In the former of these countries the words of the Psalmist are peculiarly appropriate: "He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" (Psalm cxlvii. 16, 17.) And in reference to

the latter, though the opposite extreme in the heat or temperature of the climate is not the primary cause of the great amount of mortality which takes place there, yet it must be acknowledged to be one of the causes: for, during the periodical rains which prevail in these latitudes, when the rivers are overflowed, and the surrounding country is covered with water for scores of miles, vegetation is so rapid and rampant; and the action of the sun pouring its fiercest rays upon those stagnant pools and low swampy savannahs, filled with a mass of decayed vegetable and animal matter, which soon becomes putrid, causes the whole atmosphere to be strongly impregnated with a deadly malaria. It may then be asked, What European lungs can inhale these pestilential and poisonous effluvia, and yet survive or withstand their effects? The preceding pages will furnish abundant proof that those who can are the exceptions to the rule. It is well known, that Mungo Park's whole retinue was annihilated; that Captain Tuckey, in 1816, died with nearly one-half of his officers and crew, and all the scientific men, with but one exception, perished. Captain Owen also lost nearly two-thirds; and Laird, by the time he arrived at the confluence of the Niger, had buried half his white crew, and more than half his officers.

In the noble undertaking for the benefit of Africa, of which we are speaking, every thing was done which prudence and foresight could dictate, or that skill and science could invent, to guard the members of the Expedition against the prejudicial effects of the climate; and ten thousand prayers were offered to the Most High, that He would be pleased to preserve them from "the pestilence that walketh in darkness," and from "the destruction that wasteth at noon-day." But, for reasons unknown to us, it seemed good to Him, "who ordereth all things according to the counsel of his own will," to disappoint the high hopes of those who had interested themselves in a mission, so merciful, so gracious, and so generous. There was indeed a physical impracticability, not to say impossibility, in the present natural aspect of that country, for so large a party of Europeans to "breathe in the tainted air" of that land of death, and "pass unhurt;" and therefore, like other large expeditions, they sickened and died, or returned home invalided: and, in reference to many, what were those beautiful and well-built vessels, the "Albert," "Wilberforce," and "Soudan," in which our brave countrymen embarked with their wide-spread canvass and flags waving in the breeze?—what were they but the biers and palls in disguise, bearing away scores of their unsuspecting victims to

“the white man’s grave,” and “to the house appointed for all living?”

But there is still hope for Africa, and even in that Expedition some good seed was sown, which may produce fruit after many days. It is pleasing to add, in reference to many of those who fell victims to the climate on this occasion, that they not only died in a good cause, but “died in the Lord,” and their record is on high.

It was during this year also that Dr. Madden was sent to Western Africa by the British Government, on a commission of inquiry. He visited the Gold-Coast, Sierra-Leone, and the Gambia; and his Report of the state of the British settlements, with some account of the missions and schools connected with the Church Missionary Society, as well as our own, was published the year after in the Appendix to the “Report from the Select Committee of the House of Commons on the West Coast of Africa.”

The doctor, during his short stay on the Coast, though at the best season of the year, suffered considerably from the effects of the climate; and on his arrival in May at the Gambia, the last place he called at, he was in ill health. He is too well known to the Christian public to need any commendation from the writer, who, however, felt happy in having him under his roof. The following lines by a poet of the present day will be interesting, perhaps, to the reader, from which he will see the object of his visit, as well as the character of the man. They were kindly written in the author’s “Scrap-Book” during the commissioner’s brief sojourn with him at St. Mary’s.

LINES ADDRESSED TO DR. MADDEN, ON HIS DEPARTURE
FOR AFRICA.

BY DR. WILLIAM BEATTIE.

God speed the herald on his way,
To whom the task is given
To check oppression’s iron sway,
That mocks at earth and Heaven!
The word he bears from Britain’s Isle
Shall nature’s rights restore,
And Freedom’s long-forgotten smile
Revisit Afric’s shore!

Strike off those fetters from her hand!
Break off those withering gyves!
Then see how native mind expands,
How the crush’d heart revives!

The blind shall see, the dumb shall sing,
 The Slave forget his woe;
 And freedom, like a fountain-spring,
 That land shall overflow.

Borne forward on the wings of time,
 A glorious scene appears!
 O'er man of every class and clime
 Her standard Freedom rears!
 Go prosper in that hallow'd cause
 Which men and angels plead!
 Restore to Nature's trampled laws
 Her charter and her creed!
 God speed the ship with wave and wind!
 Our herald's life defend!
 In him the captive's sure to find
 A brother and a friend.

January, 1841.

W. BEATTIE.

The truth of some of these "lines" has been illustrated and confirmed in the preceding pages, especially in the liberated Africans; who having had their "fetters" and "gyves struck off" their hands and feet, the "crushed heart" has "revived," and the "native mind" has "expanded;" and, in hundreds of instances, the oppressed and persecuted Negro has speedily become an useful member of civil and religious society.

At the close of the year, the writer was at St. Mary's, having finished the Institution at Macarthy's Island; and as Mr. English had some months before removed to the West Indies, and Mr. Crowley, the schoolmaster, had, previous to that, resigned his office, and gone to Sierra-Leone, with the expectation of a situation under Government, he was anxiously waiting the arrival of additional help. In December the "Charlotte Wylie" entered the Gambia from London, and the writer was speedily on board to give the brethren a cordial welcome; but was grievously disappointed at the small supply for the Gambia. This will be seen from the following brief extract from the "Missionary Notices:"—

With much thankfulness to Almighty God, we learn, by letters from Mr. Fox and Mr. Symons, that the missionaries, Symons, Raston, and Annear, arrived safe and well at St. Mary's, on the Gambia, on the 20th of December, after a passage of thirty-nine days from London. Mr. Symons remains at the Gambia mission. Messrs. Raston and Annear, with Mr. May, a native schoolmaster, sailed for Sierra-Leone, on the 1st of January.

Great disappointment and regret are very naturally expressed by Mr. Fox, on finding that, on account of the Society's want of funds, *only one* missionary, instead of the three desired and expected, had been for the present sent to the Gambia stations. We deem it an act of justice to give his own words.

*Extract of a Letter from the Rev. William Fox, dated Gambia,
January 13th, 1842.*

I HOPE that poor Gambia will not be forgotten by the committee amidst their very numerous applications for help. I know that Sierra-Leone and Cape-Coast need assistance; and I deeply sympathize with Mr. Freeman in all his bereavements and trials. But the River Gambia, too, *is in Africa*; and I still maintain that it is one of the most important, direct, and safe entrances into the interior of this vast, and as yet comparatively unknown, continent. Send us sufficient help, and, ere many years have elapsed, you will, I trust, have a missionary station at the great emporium of Africa, TIMBUCTOO.

The mission at the Gold-Coast about this time received a re-inforcement of labourers, the committee feeling it to be their imperative duty to send at least three individuals to supply, in part, the vacancies which were so soon created by the four deaths we have already noticed, and the unexpected return of Mr. and Mrs. Mycock. The three brethren were Messrs. William Allen, Henry J. Wyatt, and Thomas Rowland. Mr. Allen arrived at the Gold-Coast on the 27th of January, and the other two brethren on the 4th of February; and thus the little band who had still been enabled to maintain their post was strengthened,—strengthened, alas! but for a short time; for two out of the three just mentioned, in five short months, were summoned to “the rest that remains for the people of God.” These were Messrs. Wyatt and Rowland.

HENRY J. WYATT, by the fervour of his spirit, and his devotedness to God, had excited the hope of his being made a great blessing among the oppressed and degraded sons of Ham, whose deep wrongs he had felt, and for whose salvation he had fervently prayed. But he entered into rest in the morning of his day, having been permitted to preach only two or three times before he was seized with the illness which proved fatal. He had presented his body to God “a living sacrifice,” and without a sigh fell asleep in Jesus, on the 6th of April, 1842, in the twenty-third year of his age, after a residence in Africa of about nine weeks.

THOMAS ROWLAND, (2d,) was from the Uttoxeter circuit; and, immediately after the Conference of 1840, was received into the Theological Institution at Hoxton as a missionary candidate. He had not chosen any particular part of the mission-field as the scene of his labours, but left himself at the disposal of the Missionary Committee. The circumstances connected with his appointment to Western Africa are interesting,

and have been kindly forwarded to me by a brother minister, who was at that time a fellow-student with him at Hoxton.

It appears that, during his residence in the Institution, he not only improved his mind, but "made rapid progress in piety;" thus becoming more fully prepared for the great work which awaited him. For some time before his call to Africa, he had set apart Friday in every week for fasting and prayer; and it was on one of those memorable days that he received his call to that part of the world. On the day in question, he seemed to be more than ordinarily intent upon offering himself afresh to God; and a little before dinner-time he borrowed from the friend alluded to a copy of the Covenant-Service: the reason why he wanted it just then, it was afterwards learnt, was, that while the rest of the students were at dinner, he might solemnly renew his covenant with God. While he was engaged in that solemn act, Dr. Beecham came to the Institution, wanting two young men for Western Africa; and as Mr. Rowland had been thought of for one, but was not at dinner, a messenger was sent to his study, to call him. He had got as far in the Covenant-Service as the fourth direction in the first part, "That He appoint you your work," &c., when a knock was heard at his study-door, calling him down-stairs to see Dr. Beecham, who asked him, "Will you go to Western Africa?" He was, of course, surprised at this question; but most cheerfully and emphatically said, "Yes, Sir; I will go!" His heart was set upon this interesting part of the Heathen world; and he said, that he would not give up his appointment to Western Africa for the best circuit in the Connexion.

In this spirit he embarked at Gravesend, with Mr. Wyatt, towards the close of December, 1841; and, as already stated, arrived at Cape-Coast early in February. About the middle of May he started for Coomassie, to join Mr. Brooking, who had charge of that very important part of the Gold-Coast mission; but his illness commenced on the journey; and though he several times so far partially recovered as to awaken hopes of his entire restoration, these hopes were cut off, and this devoted and promising young missionary entered into the joy of his Lord, on the 10th of July, 1842, at Coomassie, the capital of Ashantee. He was the first missionary who died there, and there his mortal remains were interred.

We must now return again to the Gambia. A few extracts from the author's journal, originally published in 1843, in the "Report of the Institution for benefiting the Foulahs," will

show that the commencement of the year 1842, as well as previously, was occupied by him in visiting several of the native kings and chiefs, for the purpose of inducing them to send their sons to the excellent Institution which had been erected principally for that purpose, and which was now finished, and used as a suitable place of worship, as well as a place of residence for the mission family:—

January 20th, 1842.—Arrived at Macarthy's in the schooner "Fame." Talked over our proposed visits to the kings of Kattaba and Woolli with Mr. Swallow, who wishes to accompany me. It was suggested that it would not be prudent to visit king Kemmingtan, as he is reported to be both a treacherous and desperate character.

February 1st.—Brother Swallow having been urged to leave for St. Mary's, on account of his boy's illness, both for change of air and medical advice, I set out this morning for Kattaba, and returned in the evening, a distance of about twenty-eight miles. I was much gratified by the interview with the king, his wife, and their sons, with whom I conversed for several hours. The parents appeared willing to part with two of their sons, but they must first consult with one who is entitled to a voice in such matters. Accordingly he came, and, after sitting down for a short time, rose and left us, saying he would never consent to the project; when one of the young princes also declared that he would not go. After reasoning, however, with him on the numerous advantages that would accrue both to his offspring and his subjects from his accepting my offer, and pointing out the folly of allowing his wishes to be thwarted by one individual, especially as his brother, who is heir to the throne, was favourable to the measure, the king, pointing to two of his sons, said, "They shall go." It was consequently determined that I should either go or send for them when all was ready.

4th.—Mr. Richard Lloyd having kindly offered to accompany me on my visit to Santigebe, the chief of Lower Nyani, in Kattaba, we set sail in his canoe, and reached Yanimaroo about two o'clock, A.M. At daylight we despatched a messenger to the king, who immediately sent us horses, with an escort and a band of music. Nyabantang, the residence of Santigebe, is a good-sized, mud-walled town, surrounded by three large Foulah, or Mohammedan, towns, with three or four others in the distance. The inhabitants of the royal town are a mixed race of Mandingoes and Jalloofs, who speak both languages. They seem to be a brave and intelligent race of people; the children, who appeared both numerous and healthy, were running about without any clothing. I was impressed with a conviction that, could we establish a mission here, some valuable native agents would soon be raised up, to aid in the great work of evangelizing this vast moral desert. I was much pleased with Santigebe's quickness of perception and enlightened views: no sooner had the object of our visit been opened by Mr. Lloyd, who kindly interpreted for me in the Jalloof, than he replied, "I see through the thing at once—it is a most disinterested object." He then proceeded to eulogize me, or, more properly, the excellent Dr. Lindoe, who originated so noble a design. He added, that he thought I might depend on having one of his sons, who was very desirous of being taught; but there were those whom he must first consult. On my sounding him on the subject of founding a mission in or near his town, he immediately answered, "That you may do as soon as you please; there can be no possible objection to that;" then, referring to the immediate object of our visit, he told me that he only wished he was younger himself, that he too might enjoy the privilege. His

dwelling in which he received us was a mud hut, about twelve feet in diameter, with two narrow entrances, but without window or chimney, whilst vast crowds stood within, and surrounded the doors. He shook hands with us at parting, and we were conducted into one of the king's yards, where was a comfortable *bentang*, and some *kouskous*, beef, and fowls prepared for us. Shortly, Santigebe came in to see that all was right; he also paid us a second visit, when, sitting down to smoke his pipe, we rehearsed all that had passed, and he repeated his former assurance. He pressed us much to stay all night; but as the morrow was Sunday, I declined. Fresh horses were instantly got ready, and we rode to Yanimaroo, accompanied by the king's brother, his head servant, and one other, whence we returned by vessel to Macarthy's. Naman is, in fact, the *mansa*, or king, of Kattaba; but Santigebe is looked up to by the people as such, who generally flee to him for protection against an invading or marauding force. The country round Nyabantang is more elevated, and consequently more dry and healthy, than most places I have visited. Within a circle of eight or ten miles there are not less than ten thousand precious souls; and although composed of many different tribes, they all speak the Mandingo, and are not merely open to, but disposed cordially to welcome, the harbingers of gospel tidings. What an important field for missionary culture is here presented, and how favourable the opening for obtaining a footing for the gospel of peace on this desolate and blood-stained continent!

8th.—This afternoon I set sail for King Kemmingtan's town. Messrs. Chown, Lloyd, and C. Grant, with a military officer, kindly accompanied me to Fatota, where they saw me on board, and left me with warmest wishes for my safety and success. The following day we passed Broko and Barsan-sang; and on the morning of the 9th we landed Laming at Foolatenda, to proceed as my messenger to Kemmingtan, at Dunkaseen, and then to return and meet me at Woolli.

13th.—I spent the sabbath, as I have often been compelled to do, on board a small vessel, making little way, but well engaged with reading, meditation, and prayer.

14th.—We reached Fattatenda this afternoon; but I was strongly advised by some old traders whom I met to defer my visit for some days, the country being agitated by wars and rumours of wars. Great numbers of people, principally women and children, had fled and were fleeing from Woolli to this port, bringing with them their mats, calabashes, &c., and as much corn as they could carry. There are now twenty or thirty groups sheltered under the branches of trees, with fences or enclosures of brambles and corn-stakes. This warfare commenced in the following manner:—A band of *soninkeas* from Madina fell upon a Foulah town near Bambako, (in the same kingdom,) took a number of cattle, and about twenty of the natives, whom they sold for slaves. Most of the large towns have Foulah villages contiguous to them, as the Foulahs pitch their tents near fortified towns, to be out of the reach of still more merciless enemies; although they are obliged to give their protectors milk, butter, and even their cattle, when they are demanded, or they would be taken by force. In this case the Bambako people, in order to be revenged on the Madinas, fell on a Foulah town near the royal residence, took many head of cattle, and fifty-five free people, whom they immediately sold into slavery. These people and cattle the king of Woolli, who resides at Madina, has demanded them to restore. The Bambako people have applied for help to the almany of Bondou, and there are now about two hundred horse and one hundred foot stationed at Bambako. A palaver has, however, been proposed; and it is to be hoped the matter will be settled without having recourse to arms.

To-day the messenger returned and brought me word that Kemmingtan would be

happy to see me, and that he had sent one of his servants to conduct me from Wooll to his residence; but he, having had tidings of the war whilst on the road, returned to acquaint the king. About noon, three men arrived from the king of Wooll, with horses to convey us to Madina.

17th.—Early this morning I started for Madina, accompanied by Laming Buri, the interpreter, my servant Wassa, and the three men sent to me by the king. Taking my former route through Bantonding, we halted at Subakunda, where we took refreshment, and proceeded to Madina, distant twenty-four miles from Fattatenda. Here I was soon recognised by great numbers as the *tobauba-fodey*, or "white priest;" and numerous were the salutations of *Abbe-haeretto* and *Salam-alaikum*, with which they accosted me. My quarters were, as formerly, at the house of old Sandi, the prime minister. Fatembirang, the heir presumptive, with several influential persons, came to pay me their compliments; and after resting a short time, we were introduced to His Majesty, Sandi's servant carrying the present I had brought for him. I explained the nature, design, and advantages of the Institution to the hoary-headed king, who listened with great attention, and answered, "It is very good indeed, and you shall have one or two of my younger sons;" adding, "You have come at an unfavourable time; but when the palaver is over, I will fulfil my promise."

On leaving, the king shook me cordially by the hand. I next spoke on the subject to his two eldest sons, and urged the heir-apparent to send his children. He allowed it was an excellent thing, and assured me that as soon as Mansa Koi, the king, had sent his, he would follow the example. After conversing further with the people, and concluding with singing and prayer, I threw myself on a mat in the warm sand, amidst the din of dancing, drum-beating, and noisy merriment.

18th.—This morning I started with my interpreter to Dunkaseen; the latter terribly afraid of an interview with Kemmingtan, Laming not having as yet joined us; but he came up shortly after, and we reached Dunkaseen, wearied and hungry, about three o'clock. Although the place and circumstances conspired to make me serious, yet I felt not only composed, but happy. I felt convinced, were my life the forfeit, it would turn out to the furtherance of the gospel, and that, if called to make the sacrifice, I could willingly die in such a cause. After resting awhile, I was shown to the king's residence, and had an interview with that hardened sinner; his looks were depraved, determined, and malignant. Whilst I was addressing him, he scarcely looked towards me, but amused himself by playing with a double-barrelled gun; and truly I was not sorry when I saw him lay it down. He made me no reply, which I am informed he rarely does until a second interview.

About eight o'clock the king sent some rice and goat-mutton, with a mess of milk and *kouskous*, the first meal I had partaken of during the day, for we could get nothing on the road.

19th.—We rose at day-light, and, as soon as we could be admitted, waited on the king. He received us very civilly, and even condescended to look at me. He said that too much talk was not good, but what he said he meant; adding, he was glad to see me; that the object I came for was very good, but it was so new and strange, that he could not promise me to send his children; however, he would think of it, and whenever I liked to send a messenger to him, he should be treated with the same respect as myself. I then gave him an Arabic Bible, and other presents, and, after some further conversation, took my leave. The king provided us with horses, and sent two men with us to bring them back from Fattatenda. On our return through Madina, I had another interview with the king, who repeated

to me his promise of yesterday, and then made for Fattatenda, which we reached about six o'clock, P.M., hungry, faint, and exhausted, having been for nine hours on horseback, and ridden during the day upwards of forty miles.

20th.—The vessel not being ready for Macarthy's, I paid a visit to the chief of Bodori, ten miles distant on the south side of the river. The country is very fine, most of it elevated, and under cultivation. I had an interview with the chief, who appears to be an ignorant, depraved old man; consequently, little, if at all, interested in the object of my mission. As, however, he made no objections, he may be brought to a better mind.

26th.—I arrived in safety at Macarthy's, in indifferent health, and much fatigued; but truly thankful that God has been with me, and brought me back in peace. May his blessing prosper this humble effort to promote his glory and benefit my fellow-men!

In a few weeks after these visits, we had several royal pupils in the Institution, under the care of Messrs. Swallow and Symons, of which something more will be said anon.

From the preceding extracts, and especially from that under date of February 18th, it will be seen that, on the writer approaching the town of Dunkaseen, his feelings were of a peculiar kind, as he knew not the issue, as to himself, in seeking an audience with so desperate a chief as Kemmingtan, whose very name, from his ferocious deeds, had spread terror for many miles round and beyond his own locality. This much-dreaded chieftain usurped the throne of Upper Nyani, by putting to death two of his brothers, whose bodies he gave to the eagles; and he has ever since maintained it by the same hardihood in cruelty. More than once, when a messenger has brought him some evil tidings from a distance, he has instantly seized his musket, and shot the unhappy reporter dead on the spot; and on one occasion, being enraged against some marraboo, whom it is not lawful to kill, he cut off his hands and feet, and allowed him to bleed to death; saying, "It was God who killed him, not I; for I only cut off his limbs." His hands, as well as his "feet," have ever been "swift to shed blood."

But that which rendered my interview with the despot on this occasion one of considerable hazard, was the following circumstance:—Kemmingtan had not only frequently been in the immediate neighbourhood of Macarthy's Island, on his marauding excursions, "scattering firebrands, arrows, and death," but a few years previously he had also seized upon a British vessel in the upper river, and pillaged it of all its merchandise. Several attempts had been made by the local authorities to gain restitution, and to bring the matter to an amicable settlement. These, however, failed; and a late lieutenant-governor, being determined to chastise him for such an outrage, proceeded for that

purpose in a man-of-war, accompanied by a few native troops and volunteers from Macarthy's Island. They anchored at a creek in the upper river, by which they proceeded in boats as far as they could towards Dunkaseen; and the rest of the journey they pursued by land, cutting their way through the bush, having with them several field-pieces. At length they came within sight of the town; and so eager were they to be avenged for the piratical deed, and so sure were they of success, that, without stopping to take refreshment, or make provision for water, they at once commenced an attack upon the capital; and, having expended a quantity of powder and shot upon its mud-walls, they succeeded in making a breach. This brought the lion from his den, and a sharp fire was returned, when several of the native soldiers were killed, and two Europeans were wounded. By this time our countrymen and the troops were exhausted from want of food, but especially of water; and some native allies from Woolli, with Mantamba at their head, having failed to enter the breach according to promise, they made a hasty retreat, having left two or three pieces of brass cannon behind them; and had it not been for Mantamba, with about five hundred Mandingoes from Woolli, who protected them in their retreat, they had probably every one perished. As it was, it was a total failure; and Kemmingtan, having unspiked the guns that were left on the field, had them mounted upon his own mud fort, and now bade defiance to the world.

Some time after this, a succeeding governor, on a visit to Macarthy's Island, anxious to have a good understanding with Kemmingtan, as well as with the other chiefs, sent a friendly message to him, to ask him to come to Macarthy's Island, that the late affair might be settled amicably. The bearers of this message were a military officer and a European merchant; but Kemmingtan declined the invitation: he would meet the governor on his own territory, but would not come to Macarthy's Island. Almost immediately after this, a misunderstanding arose between Kemmingtan and the king of Kattaba; and as the latter was looked upon as a kind of British ally, about thirty soldiers were sent from Macarthy's Island to his assistance, with the same military officer at their head. Kemmingtan could not understand this, and was now more than ever incensed against the English, and swore he would have the first white man's head he could obtain, and make a *greegree* of it. The matter, therefore, was never settled, and for some time the trade in the upper river was suspended, as it was feared the

goods on board the vessels would be seized, and probably the crews murdered or taken into slavery. But though no further outrage was committed by Kemmingtan, all intercourse between him and the local authorities was at an end; and the writer was the first European who ventured upon an interview with this chief after the threat which he had uttered.

It will now be seen that in this visit there was considerable personal risk: it was some time before I could obtain an interpreter and guide to accompany me; and various were the opinions as to the result of the journey: the prevailing one was, that I should never return. There is something in such a situation that for a moment startles human nature. The place of this interview was in a kind of citadel, in an open square of about twelve feet each way, surrounded with a high wall; and Kemmingtan sat on a stool at the door-way leading into a part of his residence, with a double-barrelled gun in his hand, the writer being seated directly opposite to him, about six feet distant, with his interpreter close by, and half a dozen old men and warriors seated all round. To escape, therefore, was out of the question; and he knew not but the next moment the contents of the gun would be lodged in his breast. But He who said, "Lo, I am with you alway," was present; and nothing but his almighty power could give composure and equanimity in such a scene as was this. Kemmingtan knew that the writer was neither a military man, nor a merchant engaged in commerce; but that he was a minister of the gospel, whose business it was to proclaim "peace to them that are afar off and to them that are nigh:" he, in fact, referred to this in the brief conversation which ensued, with an intimation, that, had any other white man come to Dunkaseen, he would have met with a different kind of reception.

It will be seen, from the preceding extracts from the author's journal, that he was not only unmolested, but treated with great civility and respect; nay, this "barbarous people showed him no little kindness;" for Kemmingtan himself furnished him with a good supply of provisions during his stay, and gave him horses and guides back to Fattatenda. Nor was this all; for in about eighteen months afterwards, a royal pupil was sent to the Institution at Macarthy's Island, from Dunkaseen!

Another fact in connexion with this visit deserves to be mentioned. The author, in going to Fattatenda, did not take the direct route to the residence of Kemmingtan; and the acute old chief had asked me why I had not come to his town direct from Macarthy's Island; but, being informed that I had

business at Woolli, and preferred going by water as far as I could, he was satisfied. My interpreter, Laming Buri, "was terribly afraid of an interview with Kemmingtan;" and, "not knowing the things that would befall me there," and not wishing unnecessarily to bring others into trouble, I had proposed to my servant Wassa, that he should remain at Madina, and take charge of a few things I was leaving there, and that I would call for him on my way back the next day. But to this proposal the faithful Negro nobly replied, "No, Massa; I must go with you: suppose Kemmingtan make you slave, he make me slave; suppose Kemmingtan kill you, he kill me too!" I told him I did not think he would kill either of us; for I looked to a Higher Power than that which can kill the body. He might possibly keep us as hostages for the breaking of his town by the English some time ago, and then it would require a good price to redeem us all. However, Wassa was determined to go and share with his master, whatever the fate might be; and go he did; and, without further comment, this little incident is left to speak for itself.

Having held our annual district-meeting at Macarthy's Island on the 9th of March, when all was peace and harmony, the writer proceeded in a few days to St. Mary's; and on the 14th of April a favourable opportunity offering for Sierra-Leone, he embarked on that day for a short visit to that interesting British colony and mission-station. The vessel in which he sailed was the "George Dean," with Mr. Ritchie, a respectable young European, as supercargo. On the passage down we called at Bissao, in the Rio-Grande; for which I was not sorry, as, though but two days' sail from the Gambia, I had never before visited the place. But I had soon enough of it. It is well known that this Portuguese settlement has long been a noted slave-depôt. Many of the poor creatures I saw in irons, and the natives generally were in a state of almost perfect nudity. Fresh supplies were coming in from the interior, and a large slaver was lying in one of the creeks, waiting for a cargo of human beings. I was introduced to the governor at the fort, and to Cactanio, a merchant and notorious slave-dealer, who has amassed considerable wealth, at the expense of the life, liberty, flesh, blood, bones, and sinews of his fellow-creatures! On the morning of the 19th, Mr. Ritchie having finished his legitimate trade, we left this foul place; and heartily glad I was; for, considering it as an European establishment, Bissao is the most filthy, uncivilized, and barbarous spot I ever saw. And how can it be otherwise, when the staple article of trade consists in the buying and selling of the rational part of God's creation?

On leaving this modern Sodom, we had a good run to a far different European colony; for, about ten A.M. on Saturday, 23d, we discovered the mountains of Sierra-Leone, distant about twenty-five miles, the scenery of which, as we approached "nearer and nearer still," was most enchanting. When we consider the philanthropic principles on which this British settlement was founded, and the vast benefits which it has conferred on tens of thousands of Negroes who have been rescued from "the man-stealer," and who, on touching this colony, lose their shackles, and that moment become free,—we perceive how beautifully it contrasts with the miserable, dark den of slavery at Bissao!—the one, the land of Egypt; and the other, the promised land of Canaan!

We anchored in the harbour of Free-Town between two and three P.M.; and the writer soon found his way to the mission-house, where he met with a cordial reception, and was happy to find the brethren were all tolerably well.

During this short visit the writer went to Wellington, Hastings, Gloucester, Regent, and several of the other villages, composed principally of re-captured Negroes, where we have interesting societies and good congregations, to whom he preached with pleasure and profit, as well as in the capital; and during his stay he was treated with great respect by all classes of the community, having by invitation dined with His Excellency at Government-house, with the military at the barracks, several of the merchants, and two of the Church missionaries. It was about this time that a more systematic plan was commenced for the training of native agents; and subsequently a very large and commodious building being offered for sale at King Tom's Point, it was purchased during the next year, and fitted up as an Institution. This building, for situation, convenience, and magnitude, was every thing that was desired, being sufficiently large for a mission-family at each end, and for the students in the middle. It was formerly a naval depôt, and is said to have cost £7,000; but was bought at public auction by the Society for three hundred guineas, several friends in England having liberally contributed for that specific object.

It was also during this year that the operations of a printing-press were begun at this station, when upwards of £120 were raised in the colony for printing purposes; and, in connexion with this, a monthly periodical, or religious newspaper, was commenced, which was called, "The Sierra-Leone Watchman."

On the 17th of May, the author re-embarked for the Gambia. At this time, Mr. Dove and Mr. Badger were preparing to sail

for England, having been at this station upwards of four years : they intended, however, to return, after having recruited their health ; which they accordingly did, as will be seen in due course. They left Sierra-Leone on the 27th of May ; but, having a long and tedious passage, they did not arrive in England till after the middle of August.

On the 29th of May, the writer arrived at St. Mary's, having had to beat up most of the way from Sierra-Leone. The rainy season was now drawing nigh ; and the tornadoes, with their accompaniments, thunder and lightning, were terrific. On the 21st of June we were visited by a tremendous one, with heavy rain, when several vessels in the harbour were driven ashore, and the roof of one house was partly blown away.

The writer was again engaged in the locality of St. Mary's, in visiting some of the native chiefs ; and in the month of July he took a journey to Macarthy's Island and its neighbourhood, for the same purpose. On his return, he was attacked with fever, which continued more or less severe for several days : fifty leeches applied to his chest gave him considerable relief. About the middle of August, Dr. Goheen, from Liberia, arrived at St. Mary's, on his way to America, and took up his abode with the writer at the mission-house. On the 19th Mr. Symons came down from the upper station, very unwell : Dr. Goheen kindly attended him. The next day Mr. Swallow and family sailed for Boavista, one of the Cape Verd Islands, principally on account of the illness and weakness of his child.

The colony at this time was in a state of considerable excitement, owing to some personal disputes and law-suits among the Europeans, and some of the authorities. The author kept aloof from these as much as possible, except that in one or two cases he acted as a kind of arbitrator ; and his efforts to promote peace were not in vain.

Towards the close of October, Mr. and Mrs. Swallow returned from the Cape Verd Islands, having lost their dear child, who had been ill for eighteen months. In a few days they proceeded to Macarthy's Island, and Mr. Symons passed through the rains tolerably well. But, as usual, the author had several attacks of fever during this season.

On December 18th, His Royal Highness Prince de Joinville, son of the king of the French, arrived at the Gambia, on board a French steamer, and immediately fired a royal salute, which was returned by our guns. Soon after this, His Royal Highness landed, and took a walk through the town, and visited the barracks and other places. He also honoured the mission-

house with a short visit, went into the chapel and school-room, and asked me several questions respecting the mission. In the evening I had the honour of dining with him at Government-house, with a large party of naval, civil, and military officers, merchants, &c.

Prince de Joinville appeared to be from twenty-eight to thirty years of age, was rather tall, easy and agreeable in his manner, though but imperfectly acquainted with the English language. He wore the uniform of a captain in the navy, with a star at his breast. His frigate, "La Belle Poule," was at Goree; and he was paying a temporary visit to the small French establishment at Albrada in the Gambia, and to the Casamanza, in the steamer, and then returned to Goree, and proceeded down the Coast in the vessel just mentioned. Since that day, "how are the mighty fallen!"

At the end of December the writer was once more at Macarthy's Island, and was delighted with the services conducted in the lower part of the Institution, which he attended on Christmas-day, the watchnight, and on the first sabbath of the new year.

The acting-governor from St. Mary's, T. L. Ingram, Esq., was on a voyage in the upper river, for the purpose of having an interview with the head-men at the different trading-ports, and of visiting most of the chiefs within his reach, in order to promote trade and commerce; and, being respectfully invited to accompany him, the writer gladly availed himself of this opportunity of taking a fourth journey among the natives, hoping that the benefit would be mutual. We left Macarthy's Island January 3d, 1843, on board the cutter "Emma." On the 4th and following days His Excellency tried to obtain an interview with Kemmingtan; but the crafty old chief, with fair speeches, avoided all personal communication with the British. I subjoin a few brief extracts from my journal:—

7th.—We waited at Foolatenda all day; but neither Kemmingtan came, nor any message from him; and what can be the cause of this, we are at a loss to conjecture, unless it be that he cannot forget the attack upon his town by a late lieutenant-governor, and therefore will not trust himself near the white men. After breakfast we rode to Bankobata, a large Julor town nearly two miles from the port, containing about fifteen hundred inhabitants. The land for some distance is cultivated; and ground-nuts, indigo, corn, and rice are grown in great plenty. We saw some date and pappa trees near the town; and, having

remained about an hour, we returned to the vessel. A considerable trade is carried on at this place, an European trader being now here with a vessel from St. Mary's, whose transactions amount to nearly fifteen hundred dollars per month.

The governor entered into a treaty with the head-men of Bankobata and Chakunda, about a mile further up the river, relative to trade, and prohibiting any dealings with slavery; but at the mention of this I saw several of them smile. In fact, they think as little of buying and selling their fellow-creatures as they do of exchanging cattle; and though the British merchants do not directly participate in this nefarious traffic, yet, in carrying on their trade in the upper part of the river, they become indirectly connected with it. For instance: a few days ago we were told that thirteen slaves were sold by the Bankobata people for country cloths, and these were immediately sold again to the European trader for English goods.

12th.—To-day we saw some of Kemmingtan's people from Dunkaseen, but could learn nothing satisfactory as to why he did not come to see the governor; and the latter is not disposed to venture a visit to him. The next day we proceeded to Madina.

17th.—Cantalicunda. We have been some time in deciding upon the best mode of proceeding higher up the river; but it was agreed we should proceed in the boat, and start with the tide at two o'clock in the morning. Soon after this arrangement was made, we heard a noise at the village ashore; and on going to see what was the cause, we found that some people had seized and carried off one of the Kroo-men belonging to our vessel, because, as we were told, the governor had not given them any presents, and the ground belonged to them. We were for some time in great excitement. Several persons, however, were immediately despatched after the stolen sailor, and a messenger sent off to the old chief. But before he arrived, the old man had sent a large party to take the prisoner back to the vessel, and expressed his regret at what had happened, though as yet they had not brought the Kroo-man. We sat up to a late hour; but were happy to be disturbed about two o'clock with the joyful news that John Freeman had come back, the king's people having rescued him out of the hands of his enemies. The poor fellow had fought hard before they could take him, in the first instance, from the village close to the shore: he had been cruelly treated on the road, and was afterwards tied by the neck, hands, and feet, to prevent his escape. This circumstance induced the governor not to proceed any further up the river,

as Cantalicunda is the highest trading-port in the Gambia; and we had heard that some of the dissatisfied people had hoped for an opportunity of catching either himself or me, saying they should have a vessel full of goods for our redemption.

The trade just now is not great at this port, owing principally to a war with Bondou and Bambarra. The river is here one hundred and forty yards broad, and three fathoms deep, and the rise and fall of the tide at this season of the year is about three feet. Early on the following morning we weighed anchor on our return; and having no places to call at, and being favoured with a fair wind, we reached Fattatenda that evening. Two days after we anchored at Bannatenda on account of the tide; but the governor and I procured horses, and rode from that place to Macarthy's Island, which we reached near midnight on the 20th, having been absent seventeen days.

On reaching Macarthy's Island, the writer found that Mr. and Mrs. Swallow had gone down to St. Mary's, for medical aid and change of air, on account of the serious illness of the latter. Having, therefore, arranged some matters connected with the mission, he proceeded after them as soon as possible; and, having a good run down the river, arrived at that station on the 25th. Mrs. Swallow, on the previous day, had been prematurely confined, and, on the 26th, I baptized their dear infant by the name of Africanus, one hour before its death; and in a few hours I had to commit it to the silent tomb. Two days after, the mother followed her babe to the paradise of God.

MRS. SWALLOW was a native of Leeds, where she was born on the 12th of December, 1816. In the sixteenth year of her age she was awakened to a sense of the exceeding sinfulness of sin, and of the necessity of securing the favour of God, under a sermon preached by the late Rev. Thomas Galland, M.A.; and shortly after, at a prayer-meeting held in her father's house, she found "redemption in the blood of Jesus;" when, on rising from her knees, she instantly threw her arms round the neck of her parent, and exclaimed, "O my dear father, praise the Lord! I feel that he has blotted out my sins! I am happy! O praise the Lord, I am happy!" About five years after this she was united in marriage to Mr. Swallow, on the eve of his embarkation for the Gambia, in the autumn of 1837; and she continued to labour with her husband, most zealously and successfully, until ill health obliged him to return to England in the early part of 1839. In the latter part of the following year she a

second time most cheerfully accompanied him to Africa, though she was then a mother, and brought with her their interesting little infant boy, aged only six months. She, however, found time to attend to other duties besides those of a domestic kind, and was often seen teaching and instructing the black children, with her own dear child playing at her feet. But the blighting effects of the climate were soon felt by this European infant; and after several months' gradual decline, the parents were called to mourn the loss of their first and only child. This, together with the fatigues and anxieties occasioned by its protracted illness, greatly affected Mrs. Swallow's health and spirits, and she was advised to return to England; but she positively refused, until Providence should point out the path for her husband's return also. She therefore resumed her duties, and, as far as her health would allow, was not weary in well-doing. On the 21st of January she arrived at St. Mary's, with Mr. Swallow, hoping the change would prove beneficial; and the writer, having arrived there from the upper river a few days after, had an opportunity of visiting her in her affliction, when some profitable seasons were spent in spiritual conversation and prayer. But she gradually sank under the effects of her previous affliction, followed as it was by her confinement, and that by other diseases; so that, though every thing was done that skill or kindness could suggest, it was to no purpose.

The day before she died, she expressed herself as having peace, but not joy; but soon afterwards she said, "Christ is precious;" and, in answer to some interrogations by her husband, respecting her father, she said, "Tell him not to regret having given his daughter to be the wife of a missionary." Shortly after this, the writer having engaged in prayer by her bed-side, she expressed herself as being greatly refreshed; and on my asking, "And what shall I tell your father?" "Tell him," said she, "that I can go to heaven just as soon from the banks of the Gambia as I could from Leeds in Yorkshire." The earthly tabernacle was now rapidly falling, and her weakness was so great as to amount to positive suffering. Her husband, feeling this most acutely, had left the room, and she requested me to call him in shortly after. When he came to the bed-side, she looked at him, and very sweetly said, "William, I am going." He replied, "To heaven, my love?" when she said, "Yes, yes;" and in a few minutes the writer closed her eyes in death.

She died at St. Mary's early in the morning of January 28th,

1843, aged twenty-seven years, and was interred the same evening at the common burying-ground. Mrs. Swallow was a pious, amiable, intelligent, and excellent woman, full of kindness and affection, ardently attached to our beloved constitution and to the cause of missions: in that she lived, laboured, suffered, and died. A more ample account of this admirable female may be found in the Wesleyan-Methodist Magazine for April, 1846, written by her husband.

On the 23d of January, Mr. and Mrs. Watkins, with Mr. George Chapman, arrived at the Gold-Coast; and the following month Mr. and Mrs. Quick, with Mr. Richard Amos, landed at Sierra-Leone. But the staff of standard-bearers at the Gold-Coast was again reduced about this time, by the death of Mr. Shipman, and of Mrs. Watkins, who were soon added to the list of "those who had gone before."

SAMUEL A. SHIPMAN was the son of a Wesleyan missionary, and was born in Jamaica, November 2d, 1818, where his father was then stationed. From a child he was amiable, courteous, and conscientious; and such was his regard for the sacredness of the ministerial office, that a recollection of his being the son of a minister operated considerably upon his mind as a restraint from sin. His conversion to God was striking and manifest. His preaching was solid, yet simple, chaste, and clear; and his discourses were delivered with zeal and energy. Being born in the mission-field, and the son of a missionary, he had early in life felt a great interest in the cause of missions; and when he became a candidate for the work, he nobly offered himself for Western Africa, being anxious to "preach the gospel to the regions beyond." His arrival at the Gold-Coast, with Mrs. Shipman and others, early in 1841, has already been mentioned. After a few weeks' residence at Cape-Coast Castle, Mr. Shipman proceeded to British Akra, to take charge of that important station, where he continued to labour, with some slight interruptions from ill health, up to the time of his death. In a letter to his father from this station, about two months before his lamented removal, he expressed his thankfulness that he and his dear wife were both in the enjoyment of good health, though surrounded by sickness and death. At this time, in addition to his other work, he was employed in compiling a vocabulary of the Fantee language, and had then completed a translation of the Commandments, the Lord's Prayer, and part of the Conference Catechism. Here he had also several native converts under a

course of training, preparatory to their becoming native teachers and subordinate agents in the mission. But, in the midst of usefulness, this faithful and zealous herald of the cross was removed from earth to heaven. He died at British Akra, February 22d, 1843, in the twenty-fifth year of his age, and the third of his public ministry. His last words were,—

“ In death, as life, be thou my Guide,
And save me, who for me hast died ! ”

Mrs. Shipman felt this stroke very severely, and embraced an early opportunity of returning to England.

MRS. WATKINS died at Cape-Coast Castle, on the 1st of March, 1843. She, with her husband, and Mr. George Chapman, had landed there on the 23d of the previous January, having had a long and tedious voyage. A fortnight after their arrival, Mrs. Watkins was attacked with a disorder, which defied human skill; and she gradually grew weaker, until she exchanged mortality for life, after a residence in Western Africa of only thirty-nine days.

Early in February we held our annual district-meeting at St. Mary's on the Gambia, when we were all of one heart and of one mind, but found considerable difficulty as to the future appointments of the stations, from the paucity of missionaries, and my contemplated return home. Two days after, the “ Union ” sailed for England, carrying our accounts, district minutes, &c. On the 29th of the month, the “ Sea Witch ” arrived from London, bringing Mr. Lynn, a schoolmaster, for St. Mary's, who had had some months' training at Glasgow; and, being a local preacher, he was a valuable acquisition.

On the 8th of April, Her Majesty's frigate the “ Madagascar ” came into the harbour from the leeward, with the commodore, Captain Foote, on board. In the evening I dined with him at Government-House; and the next day, being the sabbath, went on board, and attended divine service, and was much pleased with the decorum and solemnity manifested by all parties. About three hundred, including the officers and sailors, were present. Two days after, I dined on board the frigate, and gave back to Captain Foote the two letters which he had kindly allowed me to copy, and which he, or rather one of his officers, had received from two chiefs at Calabar, relating to the Slave-Trade. One of these letters I introduce here, as a specimen of African correspondence and phraseology, of their views of the utility

and importance of the British squadron, and of their desire to have Christian teachers and others to instruct them in the arts of civilized life.

TO COMMANDER RAYMOND, MAN-OF-WAR SHIP.

I AM very glad you come up and settle treaty proper, and thank you for doing every thing right for me. Yesterday I have been look for some man-of-war long time; and when French man come here, I sent, I think, last December, our canoe to let you know; but too much wind live to catch Fernando Po; and not we come for help, me keep treaty all same. Mr. Blount promise; and when I no give slaves, French man-of-war come here and make plenty palaver; but I no will.

One thing I want for beg your Queen Victoria. I have too much man now I can't sell slaves, and don't know what for do for them; but if I can't catch some small cotton-tree and coffee to grow, and man to teach me, and to make all sugar-cane live for country, come up proper and sell for trade side, I very glad.

Mr. Blyth tell me England glad for send man to teach book, and teach for understand God all same as white man. If queen do so, I glad too much; and we must try to do good for England always. What I think I want for dollar side is proper India red romalls, and copper rod. I no want fool thing: I want thing for trade side for England.

I must try to do good thing for Queen Victoria, and all Englishman, and hope queen and young prince must live long time proper.

I am, Sir,

Yours friend,

(Signed) KING EYO HONESTY,

Creek-Town, Calebar.

I thank you again for comme and done all things proper for we, and glad to see you very often.

Creek-Town, 1 December, 1842.

On the 5th of May we were cheered by the arrival of Messrs. Godman and Parsonson. A few days after, we held a special district-meeting, in reference to the appointment of the brethren, the secretaries having left it with us to arrange in the best manner we could. We were united in sentiment and affection; and it was decided that Mr. Swallow should return to England with me, though he would have risked another rainy season, had only one missionary been sent. The state of the missions at this period, at each of the districts on the Coast, may be seen in the "Report of the Wesleyan-Methodist Missionary Society, for the year ending April, 1843."

There were several native agents, at each of the stations, actively co-operating with the European missionaries in preaching and teaching the sublime truths of our holy religion; and each district had an Institution for training others to be ultimately employed in the same work.

The Europeans generally on the Coast feel a pleasure in annually subscribing to the support of these missions; and the printed Reports will furnish many names of the highest respect-

ability, as well as not a few natives, who, having been benefited temporally as well as spiritually by the gospel, feel it no less a duty than a privilege to contribute towards sending "the gospel to the regions beyond."

From these sources the following sums were remitted to the parent Society during the year, in addition to the regular weekly and quarterly payments and other collections:—Sierra-Leone, £154; Gambia, £184. 15*s.* 3*d.*; Gold-Coast, £132. 6*s.* 8*d.*: total, £471. 1*s.* 11*d.*

The author's residence in Africa was now drawing to a close; and his feelings at the prospect of leaving were of a peculiar character. More than ten years of the best part of his life had been spent in connexion with these interesting missions, in which he had travelled many thousands of miles by sea and by land; and, in the prosecution of his humble labours, had often been called to suffer in various ways. But though frequently "brought low," the Lord had as often "helped him;" and he "had not laboured in vain, nor spent his strength for nought." In addition to those special and Divine interpositions of Providence, and that "grace to help in time of need," which had been imparted, there were other, though less important, circumstances which called for gratitude. He had usually had the hearty co-operation of his brethren in the ministry, with their confidence and esteem, and the good-will and prayers of all connected with the mission; and, generally, he may say, he had had the respect and best wishes of those who were without. A few days before his embarkation for England, he received a kind letter from some influential gentlemen, requesting his "acceptance of a silver tea-service, with an inscription, as a memento of their friendship and esteem." This document was signed by seven Europeans; and though, as they state, they formed "but a very inconsiderable number" of those who wished well to the mission, and to the writer as one of the Society's agents, yet these seven were a fair representation of the European residents at the Gambia, as four of them were holding some of the highest official situations under Her Majesty's Government, both in the civil, judicial, and military department, and the other three were respectable merchants, two of whom were magistrates.

A few days after this occurrence, and the author's grateful acknowledgments, he engaged a passage on board a French barque, the "Mexicain," bound for Havre-de-Grace; and on Sunday, May 21st, delivered his farewell sermon in the chapel where are deposited the remains of his dear wife and two

lovely children, and where he had so many times proclaimed "Jesus and the resurrection." Mr. Swallow preached in the evening: he, too, had been called to suffer in a similar way.

In the narrative of these missions already given, it will have been seen that the writer, having been the senior missionary at the Gambia for some years, had had charge of the different stations on this part of the Coast; and in his capacity of general superintendent had been much engaged at different times in the erection and superintending of school-houses, chapels, and other mission buildings. His last act in this department of labour was to enclose a small piece of ground at the common place of interment, which is about three quarters of a mile from the town, and of which a representation is here given. In the enclosed space were laid the bodies of the Rev. Thomas Wall, Mrs. Swallow and her infant babe, and since then of one or two other missionaries. The railing, it will be seen, is of iron, placed upon a pedestal or foundation of stone, with an entrance in the form of an iron gate; and the attitude of the Negro will be sufficiently intelligible without further explanation.

Several of the old residents at St. Mary's have had small pieces of ground enclosed for themselves or their families, at a sufficient distance from the sea-side; and as two or three Wesleyan missionaries had been interred at this place before the author's arrival at the Gambia early in 1833, and no one was able to point out the precise spot where they were buried, he thought it due to others who might fall in the field, that their bodies also should be preserved undisturbed from the raging elements, and from prowling beasts; and was resolved that something should be done, however plain, to distinguish and point out the missionary's grave. This little act of justice would have been performed at an earlier period, had not several of his fellow-labourers been interred in the chapel; but as this was becoming inconvenient, and others preferred being buried at the usual place of interment, the time had now arrived to do something to procure a suitable place.

The day of the writer's departure was now at hand; and on Saturday morning, May 27th, 1843, he went on board the "Mexicain," accompanied by a host of friends and well-wishers. Many of the native converts had loaded us with presents of various kinds, in token of their affectionate regards, and they also "accompanied us to the ship;" and "the adieus and farewells" were numerous and affecting. Several of the natives, also, and other friends, sailed with us a few miles towards the Atlantic, and then returned in a small sloop, which

W. J. Webber del.



THE MISSIONARIES' GRAVE.

W. J. Webber del.

had been kindly lent for the occasion; and we had again to say, "Farewell." The writer has often heard missionaries speak of "the parting scene," when called to leave their native land and friends, probably never to see them more till the resurrection morn; and he is no stranger to those emotions, having thrice passed through the ordeal,—on one occasion, it will be recollected, under very peculiar circumstances; and none but a missionary can tell the feelings of his heart, when he is in the act of bidding adieu to the nearest and dearest on earth, with one foot on land, and the other on the vessel that is to bear him far away. But none of these scenes, nor all of them put together, came up to that which it cost the writer to leave Africa. Many a lingering look did he give, as he walked the deck, after our friends had returned: and the telescope was again and again taken up, till the sun went down, and the town of Bathurst and St. Mary's were out of sight. He then retired into his cabin to ask the Divine blessing upon these British settlements, and upon the mission-stations, and presented himself afresh to God.

On the afternoon of the 29th we anchored at Goree, our captain having to call there for a short time. We found no less than seven French men-of-war lying in the harbour, which, with several merchant vessels, presented rather a lively appearance. Here we were detained somewhat longer than was expected, from the following very annoying and vexatious circumstance: The writer had with him a little black boy of promising character, the son of one of our local preachers at St. Mary's. His parents had formerly resided at Goree, and were slaves belonging to a Mulatto lady; but they had for many years lived at the British settlement at the Gambia, and had both obtained their emancipation by the payment of a certain sum of money. This boy was born at St. Mary's, and had never seen Goree in his life; but on going ashore, the lady claimed him as her slave.

The following letter addressed to the governor, will explain the particulars of the former part of this unexpected affair:—

"MEXICAIN," OFF GOREE, *May 31st, 1843.*

SIR,—I regret that a sense of duty compels me to complain of the conduct of one of the civil officers under your excellency's authority; I refer to M. Dubour-dieu, collector of customs.

I am a passenger for England, by way of France, on board the above-named vessel, and have with me a servant boy, about twelve years of age. We left St. Mary's on the 27th instant, and anchored at this port on the evening of the 29th.

Yesterday forenoon I went ashore, in company with my fellow-passengers and my

servant boy; we walked about the town for some time, called upon one or two friends, and were preparing to go on board again, when our captain informed us that there was some talk about my servant being a slave belonging to a lady of colour of the name of Degrigny. I told him that such a thing was impossible, as the boy was born at the British settlement of St. Mary's, Gambia, and had never before been to Goree. However, at the captain's request, I went with him to the collector: when the passport for myself and servant was presented, he coolly replied, that "I might proceed, but that he must see the servant before he could give him permission." I then, with the captain and the Rev. William Swallow, accompanied him to the wharf, (where the boy was waiting to go on board the ship,) showed him the servant, told him that he was born at St. Mary's, Gambia, and again showed him the passport with the boy's name as well as my own upon it; but all this was of no use; he said the boy must go to the house of Madame Degrigny, and requested the harbour-master to take him. I remonstrated against this, and said I could not allow him to be taken into captivity; that he was as much a British subject as I was; and once more referred him to the passport, and asked him what was the use of such a document, if I was to be subjected to all these annoyances. But to all that I said a deaf ear was turned; and the collector insisted upon the boy being taken, both against his own will and also mine; and immediately called a sergeant from the guard-house. Seeing this, I made no further remonstrance, though the boy still refused to go, till requested by me, with the assurance that I would accompany him, which I did, as did also the captain and the Rev. W. Swallow. A long discussion took place between the officer sent, the captain, and Madame Degrigny; the particulars I am ignorant of, as I did not understand the language; the boy, however, with myself, ultimately left the house and came on board.

Your excellency will, I trust, excuse this detailed account of a most vexatious affair. British subjects, and that especially from an English colony so contiguous as the Gambia, would have expected different treatment; and I therefore feel that I have just cause to complain of M. Dubourdiou's insulting conduct to me personally; and I further beg most earnestly and solemnly to protest against my servant being forced along the streets, under a guard, at the dictation of M. Dubourdiou, and to please the caprice of Madame Degrigny, who never saw the boy in her life before yesterday.

Craving your excellency's kind interference and protection during my short stay under your excellency's administration,

I have the honour to be, Sir,

Your obedient humble servant,

WILLIAM FOX.

To His Excellency Governor Dagonne, &c. &c. &c., Goree.

To that letter I received the following reply:—

GOREE, May 31st, 1843.

SIR,—I have received the letter which you did me the honour to write on the subject of a black boy, who accompanied you from St. Mary's. I do not doubt that the proceedings which you complain of would appear to you unnatural, were you not ignorant of the French language and M. Dubourdiou of the English language, which has caused a misunderstanding.

The fact is, it was the duty of the officer to assure himself, at the time, if the claims of Madame Degrigny were legal or not. In the latter case your servant would be completely at liberty to go at large.

Slavery is not yet abolished in our settlement, and, whatever my opinion may be on this point, the slave is legally the property of its master.

The proximity of St. Mary's, where the law is altogether opposed, will cause our slaves to desert, and the desertion is legally an offence which cannot affect the rights; then, if your servant is born at Goree a slave, his owner has the right of claiming him, and we must aid him in obtaining his property. The case must, however, necessarily appear before the courts, where it will be judged with every diligence and impartiality; and if there is not sufficient proof, our courts shall not permit a free individual to be made a slave: and this is my reply to Madame Degriigny.

When you thought it necessary to go to Madame Degriigny's, I must repeat to you that it was owing to a misunderstanding on your part; and had you understood the question, I dare say you would have been the first to afford an investigation.

Agree with me, Sir, in the assurance of my distinguished consideration,

(Signed)

Z. DAGORNE,

The Commandant of Goree.

To the Rev. W. Fox.

Shortly after the receipt of this letter, I received a summons to attend a bench of magistrates at seven o'clock on the following morning. The governor presided, with three other judges. Several witnesses kindly came forward, who declared that the boy was born at St. Mary's: this was contradicted by two or three witnesses, produced by Madame Degriigny. After a while the judges retired for a short time to consult, then came into the court with the decision; which was, in substance, "that the boy was born at St. Mary's, but it was a short time before his mother purchased her freedom; and, that being the case, the child was the legal property and slave of the owner of his mother." I protested against this, but it was to no purpose; and he was not allowed to proceed with me to England, unless I ransomed him; which I did by paying one hundred and fifty dollars, and four more for the making out his manumission!

I sent the whole particulars to the English authorities at the Gambia, and furnished the Wesleyan Missionary Committee with them, and was in hopes that the matter would not be allowed thus quietly to drop. But I heard nothing more of the case, except expressions of regret and indignation at the conduct of the French at Goree on this occasion.

We left this miserable place between three and four o'clock P.M. on the 1st of June, and proceeded on our voyage. It is, however, due to state, that two or three Frenchmen, who frequently visited the Gambia, and to whom the writer was known, avowed their sympathy for him, and their regret at the annoyance to which he had been subjected, and especially at the decision of the court. One of them, in expressing his indignation, in imperfect English, said, "Mr. Fox, I do think

this Goree is de worst and last place God Almighty did make." The population of this French settlement was about seven thousand, of whom six thousand were held in bondage; that is, they were slaves, toiling every day for another's benefit, and their children had to do the same. It afforded the writer pleasure, after all, that he was able to rescue the little boy from the unnatural grasp of this female owner of human beings.

On Sunday, June 4th, we held divine service in the main cabin, but were few in number; Mr. Swallow, myself, Mr. A. Rendall, who was a fellow-passenger, and the African boy, being all that were present. On Wednesday afternoon, the 17th, we observed a good-sized vessel coming before the wind. When she neared us a little, our captain hoisted his colours; but it was some time before our neighbour had the civility to do the same, which caused us to be a little suspicious as to her real character; and our suspicion was rather increased by a sight of the Spanish flag, which was exhibited when about two miles distant. At this period we perceived a number of persons in the fore part of the ship busily engaged in what we supposed was a preparation for an attack upon us; and this supposition was strengthened when she had altered her course, and was making towards us. We were now apprehensive that she was a pirate; and a consultation was held as to the plan we should adopt, in case our fears should be found to be correct. The captain gave it as his decided opinion, that it would be worse than useless for us to make any resistance; for though ours was a good-sized barque, and we had a full complement of men on board, besides the passengers, yet we had no guns connected with the ship, and scarcely any fire-arms or other weapons of any description, except a sword and one or two pistols in the captain's cabin, belonging to himself. We therefore resolved to muster all hands on deck, and called up the watch from below, in order to exhibit our strength; and having a rough sailor's jacket, which I had purchased for sea-voyages, I put this on, and, with a spy-glass under my arm, took my stand or walked the deck with the captain and mates. Mr. Swallow did the same; and we thus presented a tolerable appearance as to what we hoped would be considered officers and crew. Our young passenger was dreadfully alarmed and excited, could not eat his dinner, and, having some hard cash by him, he went and hid his money; adding, he was resolved they should not have that, even if they killed him.

It must be confessed that our situation at this juncture was one of painful anxiety. The two missionaries on board

had not forgotten "the throne of grace:" it was "a time of need," and they laid the precious promises before their unchangeable and Almighty Lord, and as calmly as possible awaited the result. But whether the Spanish barque which was now within one mile of us was a friend or a foe, we knew not, though we had reason to fear the latter was the case: every moment was precious, and every succeeding moment we expected a shot, which would decide the point. She now approached very near to us; and, supposing (or hoping rather) that she only wished to speak to us, our captain close hauled our ship, so as to afford an opportunity of inquiring our longitude, if that was the object of such close quarters. But not a word was uttered, though quite near enough to speak; and after eyeing us with their spy-glasses most minutely, they at length bore away a few yards from our stern; and we were glad to turn our backs upon them, and moved on in our course. It was the opinion of our captain and his officers that this *was* a vessel of piratical character; for such strange conduct he had never witnessed before; and he attributed our not being molested to the size of our barque, and the number of people we had on board; but intimated that it was probable she might return when the sun went down, and fall upon us during the night. This, however, was happily not the case. We were at the time in the latitude of the Madeiras, and almost west of the Azores, and for a week did not make much progress, owing to calms and baffling winds. These are tedious; a terrific storm is perhaps worse; the prospect of shipwreck, in the midst of the Atlantic, or on a lee-shore, worse still; but *worst of all the perils of the sea,* is that of being boarded by a PIRATE!

On the 25th we were passing between the islands; Fayal and Pico being on our lee-beam, the peak of the latter was seen above the clouds, and looked majestic. July commenced with a splendid breeze, and our gallant barque showed her sailing qualities in fine style, going at nine, ten, and ten and a half knots an hour. On the 3d of this month we were in soundings fifty-six fathoms deep; three days after we landed at Havre-de-Grâce in France, where we were detained a day or two; we then embarked on board the steamer "Sphinx" for London, which we reached on the 10th, thankful to God for all his mercies. On Saturday, 15th, the author once more arrived at Smethwick; and, as may be well supposed, under peculiar circumstances and emotions.

CHAPTER XXIV.

THE GOLD-COAST, GAMBIA, AND SIERRA-LEONE.

(1843—1850.)

THE Sheffield Conference—Departure of Mr. and Mrs. Dove, with Mr. and Mrs. Badger, for Sierra-Leone; and of Mr. and Mrs. Annear, with Mr. Timothy T. Greaves, and Mr. John Martin, for the Gold-Coast—Death of Mr. Symons at the Gambia, of Mrs. Badger at Sierra-Leone, and of Mr. Watkins at the Gold-Coast—The Arrival of Mr. and Mrs. Brooking at Cape-Coast-Castle—Letter from Mr. George Chapman at Coomassie—Mr. and Mrs. Quick's Return to England—Death of Mr. Greaves at British Akrah—The Gambia Mission—Mr. Benjamin Chapman's Arrival there—Mr. Freeman in England, with his Defence of himself and the Mission—His Departure for the Coast with Mr. Wharton, a West Indian—Return of Mr. George Chapman—Departure of Messrs. Raston, Wayte, and Griffiths for Sierra-Leone—Mr. Amos's Return to England—Mr. and Mrs. Parsonson's Arrival at the Gambia—Mr. and Mrs. Allen, with Messrs. Findlay and Addison, sail for the Gold-Coast—Return of Mr. Brooking—Death of Mrs. Raston and of Mr. Wayte at Sierra-Leone, of Mr. Findlay at the Gold-Coast, and of Mr. Lynn the Schoolmaster at the Gambia—Return to this Country of Mr. and Mrs. Annear and of Mr. and Mrs. Dove—Departure for, and Arrival at, Sierra-Leone of Mr. and Mrs. Wrench, with Mr. Lewis—Messrs. John Thomas, Harrop, and Hillard safely arrive at the Gold-Coast—Death of Mrs. Godman—Return of Mr. and Mrs. Wrench, Mrs. Parsonson, and Mr. David Griffiths—Mr. Raston's third Embarkation for Western Africa, accompanied by Mrs. Raston and Messrs. Richard Hart and Purslow—Arrival of Messrs. Meadows and Lean at the Gambia—Return to England of Mr. and Mrs. Allen and Mr. Martin—Death of Mr. Lean at the Gambia—And of Mr. Purslow at Sierra-Leone—Mr. Badger and the Gambia Mission—Death of the benevolent Dr. Lindoe—Arrival of Mr. Garry at Sierra-Leone—And of Mr. Frederick Hart at the Gold-Coast—Return to England of Messrs. Addison, Thomas, Harrop, and Hillard—Extracts from the annual Report, with the Statistics of the Stations—Present Extent of the Society's Operations on the Western Coast of Africa.

HAVING traced the rise and progress of these missions from the commencement up to and beyond the period when they became three separate districts, under the head of which were several "central or principal stations called circuits," each having connected with it an European missionary or native teacher, with a number of preaching-places; and having at different stages of the narrative given the statistics, with the number of agents employed, embracing the number of members in the Society, with the scholars in the schools, &c.; our task in sketching the history of these missions for the few subsequent years will be comparatively short and easy.

It will be seen, from the close of the preceding chapter, that the writer and his colleague, Mr. Swallow, arrived in England only a week or two previous to the annual Methodist Conference, which was that year held in the town of Sheffield. We attended its sittings, and both of us received appointments to English circuits.

The departure of Messrs. Dove and Badger for their former sphere of labour was mentioned by the committee in their Report. The brethren on this occasion were both married, and the whole party arrived safely at Sierra-Leone on the 21st of July, 1843.

About the middle of October, Mr. and Mrs. Annear, with Mr. Timothy T. Greaves and Mr. John Martin, embarked on board the "Robert Heddle," for the Gold-Coast, which place they reached on the 12th of December. Mr. Annear had spent nearly a year and a half at Sierra-Leone, from which he was obliged to return to England for a change of air; and, after remaining in this country a few months, most readily re-embarked for the Gold-Coast.

The rains of that year passed away without any death in the mission families; but it is our painful duty to record three removals from earth to heaven, which took place soon after, though at the best season of the year. These were Mr. Symons at the Gambia, Mrs. Badger at Sierra-Leone, and Mr. Watkins at the Gold-Coast.

SAMUEL SYMONS was born in London in the month of April, 1814; and when about eleven years of age he removed with his parents to Cornwall, and was afterwards apprenticed to a draper at Penzance. At the expiration of his apprenticeship, he returned to the metropolis, and subsequently resided at Exeter, where, in the year 1835, he became truly converted to God. A sermon preached by the Rev. Walter Lawry was the means, under the Divine Spirit, which led to this happy change. Three years after this, he returned to Penzance, having now commenced calling sinners to repentance; a work in which he took great delight. In order to his being acceptable and successful, he devoted a considerable portion of time to study and mental improvement, believing that he was called of God to be a minister of the word of life. After the usual examinations, he was proposed to and accepted by the Conference of 1841; and in the autumn of that year was sent by the Missionary Committee to the Gambia. His heart had been set on Western Africa, and he preferred this appointment "above all other places." The writer had the pleasure of meeting him on his

arrival at St. Mary's, in the month of December of that year, and was subsequently an eye-witness to his studious habits, fervent piety, and indefatigable zeal in spreading the Saviour's name, in building up God's people, and leading penitent sinners to Christ. Mr. Symons took great interest in the new mission at Ngabantang, on the continent, a little below Macarthy's Island; and in promoting the object of the Institution at the latter station, he took several journeys.

Some time after his arrival at the Gambia, he had charge of this important branch of the Society's operations; and his judicious conduct and management of the royal pupils, who were placed under his care, were alike creditable to himself, advantageous to them, and gratifying to his brethren.

An interesting letter from this devoted missionary, dated April, 1843, appeared in the "Quarterly Papers" for September in that year, giving an account of the conversion of a Mohammedan to the faith of Christ, with some further particulars of the mission, and asking for more help to meet the urgent claims of Macarthy's Island. In the month of June he again wrote to the Missionary Committee from the same place; and refers to "the new mission at Ngabantang," quoting a letter from Pierre Sallah, one of the native teachers, who was stationed there, with some encouraging account of the spirit of hearing among the inhabitants of that locality; and adding, "I think, from the foregoing letter, that Pierre is labouring among a people prepared of the Lord, and that we should be criminal were we to neglect them."

During the rains, Mr. Symons had several attacks of fever, which greatly prostrated his strength; and though he took a short journey in the government-steamer which, on the 29th of November, left Macarthy's Island for the upper river, yet he returned rather worse than better. But in all his letters to his friends in England, he expressed himself as being happy in God, and delighted with his work as a missionary. In one, referring to heaven, he says, "How happy have I been when anticipating the meeting with my dear friends there, and for ever resting from my labours! And how has my soul been enkindled, when I have thought that I may throughout eternity see some poor Africans raised thither through God's blessing on my labours!"

The last entry in his journal is dated "January 7th, 1844," and is as follows: "Since I last wrote, I have had another attack of sickness. I was taken ill on the 30th ult., and am now nearly recovered. Praise the Lord! At the watchnight

service one woman was converted; another, on Friday; to-day, one who had lost her confidence was restored. May the Lord carry on his work! God, of his mercy, has preserved me through another year. How numerous have been the mercies I have received, the privileges I have enjoyed; but yet how cold is my heart! O, my ingratitude! I am an astonishment to myself, that I can receive so many benefits from God, and be so insensible. O Lord, fill my heart with thy love, then I shall feel my obligation, and love thee in return!" He acknowledged that "he had many privations and many trials; but he would not leave his beloved charge," he said, "if any one would guarantee him a thousand a year to live in England, dear as his home and friends were to him."

But his days of usefulness and labour here below were now "numbered." On Sunday, the 14th of January, he preached in the forenoon, with great liberty and feeling, and much longer than usual; so that Mr. Parsonson had finished at Fattota, and returned to George-Town just as he had concluded. He afterwards said to his colleague, "I scarcely knew when to give over." On Monday evening he met his class, as usual; and, as two of the members had died but a few days previous, he dwelt on the nearness of death, and the necessity of being fully prepared for it. The Tuesday was occupied in closing his accounts for the quarter. On Wednesday he was poorly, and early retired to rest. Mr. Godman arrived from St. Mary's that evening, bringing some letters for him from his friends in England, which afforded him great pleasure. On Thursday morning he proceeded with his accounts, and had engaged a passage in a vessel for St. Mary's, for the benefit of the sea-breeze; but early in the forenoon he was seized with a severe fit of ague, with other unfavourable symptoms. Medical aid was immediately called in; but it was of no avail. The disease now assumed the type of the yellow fever; and on the Friday he was apprehensive of its fatal effects. On that day, addressing the doctor, he said, "Now, doctor, what do you think of me? Do not deceive me, nor be afraid of telling me the truth; for I am not afraid of dying." He several times requested his brethren to pray with him, when the Divine presence was graciously vouchsafed in a remarkable manner. On one of these occasions his own servant was quite overwhelmed, and sobbed aloud. During the day his language was that of prayer and praise. "My blessed Jesus," he exclaimed, "is about to take unworthy me to heaven!" Soon after this he quoted the well-known lines of Pope,—

“Lend, lend your wings,—I mount! I fly!
 O grave, where is thy victory?
 O death, where is thy sting?”

His brethren were surprised at hearing this, from one enfeebled in body; but still more so at the *manner* in which he uttered the two following lines:—

“Cease, fond nature, cease thy strife,
 And let me languish into life!”

He desired his colleague, Mr. Parsonson, to write to his parents and friends, and “to give his dying love to them, and to say that he did not regret coming to Western Africa.” He died in the full triumph of faith, at Macarthy’s Island, a little before seven o’clock on Saturday morning, January 20th, 1844, in the third year of his probation, and in the thirtieth year of his age.

MRS. BADGER expired at Hastings, in the colony of Sierra-Leone, on the 28th of January, 1844. This excellent woman manifested from childhood great seriousness of disposition, and at a very early age was regularly conducted to a Wesleyan chapel by her pious mother, who endeavoured to “train her up in the way she should go.” But it was not until she was about nineteen years of age that she obtained a clear sense of God’s favour in the forgiveness of sins. Her life then became a life of faith in the Son of God, and of prompt obedience to the Divine commands. Her concern for the salvation of others was conspicuous, and she availed herself of every opportunity of doing good; but while her heart embraced the whole world, those members of her own family who as yet were living in sin, were the objects of her special solicitude and regard. After her marriage to Mr. Badger, and before her embarkation for Sierra-Leone, she felt much in the prospect of separating from those whom she dearly loved; but the grace of God was sufficient; and hence she wrote, “From a sense of duty, I am willing to leave all my dearest friends: and I go to a foreign land, feeling assured that the Lord will go with us.” The mission-band of whom she formed a part, arrived at their destination in the midst of the rainy season; and soon after their arrival, Mrs. Badger was seized with the country fever; but she passed through this very favourably, and shortly after she accompanied Mr. Badger to Hastings, which was his appointed sphere of labour; and here she proved a true help-meet to her husband, aiding him in his “work of faith and labour of love,” both by her prayers and exertions. On January 24th, she

gave birth to a daughter, and up to the day of her death appeared to be doing well. At nine o'clock on the 28th of the same month, Mr. Badger, after prayer, took an affectionate leave of her, for an absence of only a few hours, to hold a religious service at Wellington; and while there, a messenger arrived to inform him of her sudden illness. He hastened home; but, before his arrival, she had "fallen asleep" in Jesus. In the severest trial of nature, she calmly reposed on God; and her consolations were many. She died in great peace, aged thirty years, after a residence in Africa of six months and seven days.

BENJAMIN WATKINS, after labouring with diligence and success on the Gold-Coast for about twelve months, died at British Akra, in that district, in great peace, on the 7th of February, 1844, in the twenty-seventh year of his age. He was a young man whose talents and general fitness for the missionary work gave much promise of usefulness; and during his residence in Africa he had won the esteem and affection of all his brethren, as well as of the societies to whom he preached "the word of life." Soon after the death of his beloved wife, which, it may be recollected, took place a few weeks after they landed at Cape-Coast, he left that station, to take charge of the circuit and Institution at Akrah, where he continued till the following December, when he returned to Cape-Coast to attend the annual district-meeting. Here he was seized with an illness which shattered his whole frame, and his immediate return to Europe was urged as the only means of saving his life. Preparations were made for his embarkation, and he proceeded to British Akra, in order to join the barque "Robert Heddle;" but before the vessel was ready to sail for England, he had a relapse which terminated his earthly career on the date we have mentioned; and he was interred in the fort-yard the same day.

The Annual Report for that year contains interesting details of the state of the missions at each of the stations on the Coast, notwithstanding the frequent deaths which took place, and the unavoidable absence of others, on account of ill health. Mr. Brooking had returned to England, during the preceding year, for a change, having been on the Coast upwards of three years: but he sailed again for Western Africa, accompanied by Mrs. Brooking; and they landed at Cape-Coast on the 20th of March, 1844. Mr. George Chapman had, in the meantime, occupied the important station at Coomassie, the capital of

Ashantee; and in addition to the Annual Report, which contains some interesting and thrilling facts from the missionary at this place, the following letter, published in the "Missionary Notices" soon after, is so interesting, that we must beg the reader's attention to it:—

DESTRUCTION OF A FETISH. VISIT TO THE QUEEN.

KINGDOM OF ASHANTI.—*Extract of a Letter from the Rev. George Chapman, dated Kumasi, March 24th, 1844.*

WITH feelings of deep and lively gratitude I write you, thankful that, in a land where so many are suddenly called to their great reward, my own health has been mercifully preserved. I regard it as no small mercy, that, during the past five months, I have not had a day's sickness, nor have been hindered, from this cause, in the discharge of my duty. To God be all the praise!

Our prospects still continue such as to warrant the expectation, that, at a period not distant, the efforts made for the conversion of the Ashantis will be crowned with great success. This, however, will not be the case without much opposition on the part of some, and patient, prudent perseverance on the part of those whose duty it may be to labour in Kumasi.

Our congregations continue to increase; on the sabbath afternoon especially, many attend to hear the word of life. The attention with which they listen is truly encouraging; while, on some occasions, the tearful eye gives evidence that, in a greater or less degree, the heart is made to feel the mighty influence of the ever-blessed gospel. In addition to those I mentioned in my last, a respectable chief (Adu Osai) has begun to meet in class. He attends with great regularity the means of grace, and is, I trust, sincerely and humbly seeking salvation. The two young men to whom I referred, still give pleasing evidence of a strong desire to know more fully those great truths by which they may be saved. The sincerity of one of them was manifested a few days ago, in his committing to the flames his fetish,—that fetish in which he from his childhood had trusted. This was done under circumstances of some interest. The companions of the youth, hearing what was about to take place, assembled to witness the destruction of the first fetish destroyed in Kumasi from conscientious motives. Every thing being in readiness, two or three large drums were brought out; and as the god hung suspended over the waiting flames, one of the party, in imitation of the signal given by the king's death-drum, struck his drum to the well-known sound, "Cut him down! cut him down! cut him down!" The flames instantly received the long-adored image; while, at the moment of its fall, another drum answered the first, and loudly responded, "Down!" So perish all the false gods of Ashanti! This, I believe, is the first instance of the kind which has taken place in Ashanti, and augurs well for him who has given so noble an example.

In addition to the few who have joined themselves with us, many respectable and influential persons in the town entertain the conviction that Christianity will effectually accomplish its great design; and eventually, surmounting all opposition, become the religion of the land. Again and again have I heard this opinion expressed. But a few days ago, at the close of a custom held at Bantama, a respectable old chief called upon me. He stated, in confidence, that, while at Bantama, much had been said by the king and others respecting the object of the mission; and that, after much conversation on this subject, they gave it as their decided opinion that our motive and object are really good, and that it will be to

their interest and benefit to give us every encouragement. The old man continued, "Much more was said; but I may not tell you now. Wait a little, and do not be discouraged. I am old and grey-headed; but I hope to live to see you successful."

During the past month, I have visited Jabin, my object being to preach the gospel there also. Previous to leaving Kumasi, the king sent a messenger, to inform Sarvi, the queen, that I was about to visit her. The venerable old lady was much pleased to find that herself and her people were not forgotten by us. As a proof of good-will and friendly feeling, she assembled all her people, to the number of from nine to twelve thousand, and insisted upon giving me a public reception. On the morning after my arrival I called upon the queen, for the purpose of stating the object of my visit, and also to request permission to preach to her people. This was readily granted; and at three P.M. I preached beneath the branches of a beautiful banyan, to about fourteen hundred persons, most of whom listened with deep attention to the great truths of the gospel. On the day but one following, I again preached in the same place, and again on the morning and afternoon of the sabbath. On each occasion there were from six to eight hundred persons present. My intention being to leave Jabin for Kumasi early on the Monday morning, I had at the close of the sabbath-afternoon service just announced this to the people, when a messenger arrived from Sarvi, stating that Sarvi greatly regretted her inability to attend the services held during the past few days; but that if I would consent to remain until the following day, she with her attendants and chiefs would assemble to hear the word of the great God. Though anxious to return to Kumasi, I could not but comply with such a request, and accordingly remained the day following, on the afternoon of which I preached from Rom. v. 6—8, "For when ye were yet without strength," &c., to a large and attentive congregation. The questions proposed by many were such as plainly evinced that they not only heard the word, but that a desire had been created in them more fully to understand its saving power. During my stay here, I experienced every kindness, not a day passing without an abundant supply of food, &c., being sent in for myself and people.

Upon leaving the town, the people urgently requested a speedy revisit. "The word you speak to us is good; let us hear it again," was the argument used by them. "We have not heard these things before; we believe you speak the truth, and we wish for instruction. Come to us again; but come soon!" These and many similar expressions fell from the lips of these poor benighted people. Never did I feel more fully resolved "to spend and be spent" for those who as yet know not the Saviour; but, amidst tens of thousands, may it not be said, "What am I among so many?"

Jabin is not the only important town near Kumasi to which we may now carry the message of mercy. A general desire prevails among the people all around to be visited by a missionary. When this can be accomplished, mighty results must follow. In the capital, a strong restraint is felt by all who desire to forsake the customs of their forefathers. This would not be the case in any of the provincial towns,—a far greater degree of liberty being experienced at a distance from the seat of government. When the time shall come (and the Almighty grant it may not be far distant!) when two missionaries shall be employed in Kumasi, a wide and important field may be cultivated. Within a day's journey, or even less, are many large and populous towns, to most of which we might, even now, have access, and where the gospel might be preached without the least opposition. To some of these I have been often invited; but such has been the nature of my duties in Kumasi, that though I would most gladly have visited these places, where unbroken darkness reigns, I have not been able to do so; and the people, while asking,

“What is it the missionary teaches?” are left to perish for lack of knowledge. O, land of my birth, Christian England! shall these things continue?

The statements made respecting the greater healthiness of the climate, as we penetrate further into the interior, are certainly founded on truth. This is not only the opinion of Europeans who have occasionally journeyed to some distance from the Coast, but the natives themselves uniformly acknowledge the same thing. It is common even for the Ashantis to complain of the sickness to which they are subject when visiting the Coast; but the contrary is the case when they journey inland. This, to every friend of missions, cannot but be a cheering fact, as warranting the hope, that, in the prosecution of the great work of Africa's salvation, there will not be that fearful sacrifice of life which the brief but sad history of missions on the Coast presents. I may be permitted to refer to my own case in confirmation of the above. I left a bed of sickness to commence my journey here; for near fourteen weeks I had not been able to preach more than once; and such was the state of extreme weakness to which I was reduced, that during the first two days of my journey I was unable to walk even a few steps to relieve my hammock-men. I had occasional sickness during the first two months after my arrival at Kumasi; but this was not matter of surprise, considering circumstances. The rains fell almost daily with great violence; and such was the unfinished state of the mission-house at that time, that, more than once, while stretched upon a sick bed, I was compelled to protect myself by my umbrella. But, under circumstances certainly not favourable, my strength returned; and, during the past five months, I have enjoyed as good health, or nearly so, as that with which I was favoured when in England.

I long to see the saving power of God more fully displayed among this people. There is “the promise of a shower.” A ready assent is given to the truths of the gospel; but this is not sufficient when eternal life depends upon the reception of Jesus Christ as the only Saviour.*

The same Number of the “Notices” will furnish the reader with other important information of the progress of the missions in this district, and in the subsequent Number there is an interesting communication from Mr. Dove at Sierra-Leone. On the 1st of May, Mr. and Mrs. Quick, through ill health, were compelled to quit their useful labours in that colony, and returned to England. They arrived at Plymouth, July 4th.

In the month of June Mr. Freeman, who had been “in labours more abundant,” again left the Gold-Coast, on a temporary visit to England; and in a few weeks after his departure the mission sustained another loss in the death of Mr. Greaves at British Akrah.

TIMOTHY T. GREAVES was a young man of sincere piety, and ardent zeal for the glory of God, and the extension of the kingdom of Christ. He came out from Birmingham, and, for some months previous to the Conference of 1843, was usefully employed in the West Bromwich circuit, as a partial supply for

* “Missionary Notices,” vol. x. pp. 605—607.

one of the ministers, whose health had failed. At the Sheffield Conference he was appointed to Sierra-Leone; but it was afterwards changed for the Gold-Coast; at which place he arrived, in company with Mr. and Mrs. Annear, and Mr. John Martin, on the 12th of December of the same year. About the middle of the following February he left Cape-Coast for British Akrah, to supply the vacancy occasioned by the death of Mr. Watkins. From that station he wrote an interesting letter to the Committee, bearing the date of the 10th of May, which was published in the "Missionary Notices." That letter breathes the spirit of an affectionate, zealous, and successful missionary of the cross. But in the midst of the "harvest," this young reaper was called away; and he died in great peace on the 14th of July, 1844, in the first year of his probation.

The Gambia mission, and particularly the station at Macarthy's Island, had sustained a great loss in the death of Mr. Symons, and Mr. Parsonson was frequently laid aside from his active labours during the sickly season of this year. Both he and Mr. Godman, however, were preserved in tolerable health; and the day-school at St. Mary's, under the excellent management of Mr. Lynn, was rapidly rising in importance. The brethren having affectionately and earnestly appealed for more help, on the 10th of February, 1845, Mr. Benjamin Chapman sailed for the Gambia, and he landed at St. Mary's on the 19th of the following month. About this time Mr. Parsonson at the Gambia, Mr. Raston at Sierra-Leone, and Mr. Allen at the Gold-Coast, returned to England, for a temporary change.

Mr. Thomas B. Freeman, whose departure from the Gold-Coast we have recently mentioned, remained in England till the month of May; and during a part of his stay here, he was called upon to defend himself and the mission from one of the most unfounded and bitter attacks (considering the quarter from whence it came) that was ever invented. The full particulars of this painful and vexatious affair the reader may find in the December "Notices" for the year ending 1844. It will be sufficient here to say, that Mr. Freeman came out of this trial "more than conqueror;" and that it had the effect of raising him and the mission still higher in the estimation of the friends of missions in general, and also of obtaining some additional supporters to the same hallowed cause.

On Mr. Freeman's return to the Gold-Coast, he was accompanied by Mr. Henry Wharton, a man of colour, a native of Grenada in the West Indies, and himself the fruit of missionary

labour. Having been employed in those Islands as a Wesleyan missionary for two or three years, he offered himself to the committee in London, to go to Africa; and for that purpose he came to England, and was solemnly ordained to the work and office of the Christian ministry in the City-road chapel, on the 15th of May, when he and Mr. Freeman were publicly commended to the providence and grace of God.

Two days after, they proceeded to the Isle of Wight, to embark for Cape-Coast Castle; and, being favoured with a very quick and pleasant passage, they reached their destination in good health and spirits on the 23d of June. All the brethren who were then in the district were reported to be in tolerable health, with the exception of Mr. George Chapman, who was compelled in the early part of August to embark for England, hoping again to return to his interesting sphere of labour. But he was unable to do so; and after spending some time in England, and subsequently in France, he sailed for Southern Africa, where he is still labouring. Mr. Wharton was afterwards appointed to the important station of Coomassie, in Ashantee.

On the 27th of October, Messrs. Raston, Wayte, and Griffiths embarked at Gravesend for Sierra-Leone by the "Dale Park." Mr. Raston had spent upwards of three years at that interesting and important station, and on his voyage to England was mercifully preserved from a watery grave, the vessel in which he was journeying home having been run foul of by some unknown ship, when they were about one hundred and twenty miles off Cape Clear. Though the "Ceres" (the vessel in which Mr. Raston had embarked) was dreadfully shattered, they managed to reach Cove-Harbour, in Ireland, where they anchored in safety, though the other vessel, it was feared, had gone down.

The two brethren who accompanied Mr. Raston to Sierra-Leone had been in the Theological Institution at Richmond, but nobly offered themselves for this part of the mission-field, and at a few days' notice cheerfully embarked with him. Mr. Raston was now married; he was therefore accompanied by Mrs. Raston and Mrs. Gordon, who afterwards became Mrs. Badger; and the whole mission-party landed at Sierra-Leone on the 1st of December, 1845. Mr. Amos had in the meantime sailed from this colony for England, and has since been employed as one of the society's agents in the Friendly Islands. Mr. Parsonson, from the Gambia, who had been in England a few months during this year, embarked with Mrs. Parsonson, on the 12th of November, on board the "Sam Slick," for his

former scene of labour; and they landed at St. Mary's on the 15th of December.

A few days previous to their embarkation, another little band of missionaries were preparing to sail for Western Africa. These were Mr. and Mrs. Allen, with Messrs. George Findlay and Edward Addison. They proceeded from London to Bristol, where the writer had the pleasure of their company for a short time, and they finally sailed from Newport in Monmouthshire, on the 10th of November, and landed at the Gold-Coast on the 30th of the following month. This was Mr. Allen's second embarkation for Western Africa, he having already laboured there more than three years. Mrs. Brooking, also, who had been compelled to leave the Coast on account of ill health, after a few months' residence there, formed one of the party; but, unfortunately, her husband had left the Coast from the same cause, only a few days before they landed; so that the husband and wife missed each other on the passage. Mr. Brooking continued very unwell for some length of time after his arrival in England; but was subsequently appointed to North America.

We have now to turn from these departures and arrivals, with the frequent returns to England on account of the failure of health, to the melancholy subject of *death*; and that not of old residents who had worn themselves out in this field of labour and toil, but of newly-imported missionaries. It is painful to state, that three of the society's agents, whose arrival in Africa we have just chronicled, were called hence to be no more seen in less than three months after they landed in Africa. These were Mrs. Raston, Mr. Wayte, and Mr. Findlay: the latter died on the Gold-Coast; and the two former at Sierra-Leone.

MRS. RASTON'S maiden name was Padley; and she was born in the year 1815, in the neighbourhood of Retford, in the county of Nottingham. Being favoured with pious parents, she was instructed in the ways of the Lord from her earliest days. But it was not till she had finished her education, and returned home from school, that she became a true disciple of the Lord Jesus. This important change took place in her native village, Bothamsall, which was at that time visited with a gracious outpouring of the Holy Spirit. Many were gathered into the fold of Christ; and Miss Padley was among the number of those who were "added to the church," having obtained "peace with God through our Lord Jesus Christ."

But she was not satisfied with the mere personal enjoyment of the rich blessings of gospel grace herself; the feeling of her heart, the language of her tongue, and the tenor of her life, was,—

“ If all the world my Saviour knew,
Then all the world would love him too.”

Her desire for the salvation of others was intense: nor was it the evanescent display of excited feeling, the offspring of first love, so often observable in the early stage of Christian life. In her it deepened and widened as she pursued her onward course: she drank deep at the well-stream of life, and her full soul overflowed with love to all around her; and there was no department of Christian usefulness into which she did not enter with the fervid feelings of a heart glowing with love to God. In addition to her being usefully engaged in the sabbath-school, and in the distribution of tracts, her name had long been enrolled among those worthies of our land, the missionary collectors, to whom the work of God in distant lands owes so much; and, though useful in other ways, there was no work in which she engaged with so much energy and delight as in this, the cause of missions.

Soon after the Conference of 1845, she was united in marriage to Mr. Raston; and in a few weeks after they sailed for Sierra-Leone. The date of their departure from England, and arrival in Africa, has been given in a preceding page; and it will be recollected that they were accompanied by Messrs. Wayte and Griffiths. From a paper now before me, it appears that their voyage was very agreeable and pleasant, with the exception of a terrific thunder-storm, which commenced when they were off the coast of Portugal, and which continued for some days. During the storm, the mainmast was struck with the electric fluid, which, passing down the rigging, exploded on the deck with the noise as of a cannon. This occurred at midnight; and as gunpowder composed a large part of the cargo, alarm and consternation sat on every face, lest the lightning should penetrate the hold of the ship. But they were providentially delivered from a watery grave. One of the young brethren forcibly described this scene as follows:—“Friday, November 7th. Still the living, the living to praise God. The brittle thread is not yet snapped. The tempestuous elements have not yet shattered the ship, and divided her fragments and inmates among them. We are within the jaws of death; but he is not yet permitted to close them. Though the ocean is almost white as the snow, mountainous as the Alps, and voci-

ferous as the loudest thunder, the voice of Omnipotence is heard at the top of every threatening wave, and above 'the voice of many waters,' 'Touch not mine anointed, and do my prophets no harm.'" That day was dismal beyond description; and the dark night came on, when those on board knew not but it would be their last. During this awful scene, Mrs. Raston calmly awaited the issue, and spoke and acted like a true Christian. The same missionary writes:—"I visited Mr. Raston's cabin at eleven A.M. He was lying in his berth, very sick; but Mrs. Raston was better, and able to pay him attentions. After we had prayed together, and I had read a few passages on the goodness of God, which had been a great comfort to my own mind, Mrs. Raston observed, 'Ah! Mr. Griffiths, these are some of the mysterious ways of God. Who can tell what He is about to do? Perhaps we have been thinking too much of our abilities, sacrifices, or honours; marking out a wide field of usefulness in Sierra-Leone, and taking some of the glory to our little selves; and now, He may be about to teach us humility, and tell us, with the Christian world, in this awfully mysterious manner, that He can carry on his work, and bless the Heathen, without us. O, what motives to be humble will these trials supply, should we survive them!'"

They did "survive them;" for, having "cried unto the Lord in their trouble, He brought them out of their distresses. He made the storm a calm, so that the waves thereof were still;" and in about twenty days after this, "they were glad because he brought them unto their desired haven."

On arriving at Sierra-Leone, Mrs. Raston was delighted with the scenery, the place, and the people, and immediately entered with zeal and energy into the various duties that then presented themselves to her. On the 14th of December she accompanied her husband to the chapel at Kroo-Town, when he preached from, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." At the close of the service she observed, "O let us do all we can now; let us work for God in the day of health and life: we cannot tell how soon the night of affliction and death may come on." This was the last time that she mingled her devotions in public with the people of God on earth. Two days after she complained of indisposition, and the usual symptoms of the African fever shortly appeared. Her progress, however, was favourable; and her friends for some time indulged in the pleasing prospect of her speedy restoration to health, particularly as the insalubrity of the season had then abated. But these hopes were cut off: the

ninth day arrived, and with it came symptoms of a very alarming nature. Her friends resorted to every means that medical skill could devise, or which kindness could suggest; but they were of no avail. The fever had taken its seat deep in the system, and refused to be controlled.

During her affliction, Mrs. Raston's mind was kept in peace, calm and serene. Two days before her death, to a friend standing by, she said, "I am drawing nearer and nearer to my heavenly home: I cannot tell what keeps me back." To her husband she said, "O live to God; you have a great work to do; save as many souls as you can." On the same day, in answer to the inquiry, if, to her, death had any terrors, she replied, "No: the sting is drawn. There is no darkness. I feel the consolations of religion now. Never was Christ so precious to me." On the 26th her strength was greatly reduced; but she continued in the same delightful state of mind. Some of her last words were, "I shall soon see the King in his beauty: I shall see all my dear friends, and I shall see Jesus." In the evening she bade several friends a long farewell; and while Mr. Badger was commending the dying saint to God, her happy spirit took its flight at half-past two o'clock in the morning of the 27th of December, 1845.

JAMES H. WAYTE died at Sierra-Leone, January 16th, 1846. The "Wesleyan-Methodist Magazine" for February, 1849, contains an interesting Memoir of this very excellent missionary, from the pen of the Rev. John D. Geden, assistant classical tutor at the Theological Institution, Richmond; to which the reader is referred for further particulars.

Mr. Wayte was born at Newcastle-under-Lyne, in the county of Stafford, in the month of May, 1822; and being blessed with parents who feared the Lord, he had the advantages of an early religious training. In the seventeenth year of his age he was a consistent member of the Wesleyan society in the town of Stafford, where he served his apprenticeship; and at that time was an active, zealous teacher in the Sunday-school, and evidently growing in the knowledge and love of Christ. Soon after this he became an exhorter, and afterwards a local preacher; and now it was that he began to display that holy ardour, and that firmness in the cause of God, by which he was afterwards distinguished. At this period he had an impression that God would one day send him forth as a teacher of the Gentiles; and in this he was not mistaken. Having, on account of business, removed to Reading in Berkshire, and shortly after to the adja-

cent town of Newbury, the Great Head of the church opened his way, and under the kind and judicious direction of the Rev. George Jackson, the superintendent of that circuit, he became a candidate for the ministry, and offered himself for the mission work. At the Conference of 1844 he was accepted as such, and was appointed to the Richmond Branch of the Theological Institution, with a view to his further training for missionary labours. The missionary ardour of this young man was seen at the usual examination of the candidates for the ministry, which takes place in London, before a large committee, a few weeks previous to the Conference. On this occasion the candidates were fifty-six in number, most of whom expressed their willingness to go to any part of the world, when appointed by the Conference; but when Mr. Wayte was interrogated as to the nature of his offer, he replied, "I offer myself for the mission work, and should *prefer Western Africa* to any other part of the mission field." He remained in the Institution about fourteen months, during which period he applied himself to his studies with exemplary diligence, and grew at once in wisdom and holiness. In December, 1844, in a letter to the Rev. George Jackson, he wrote, "I trust I am growing in grace, in attachment to Methodism, and in love for the souls of men, especially of the Heathen. I am exceedingly thankful to my heavenly Father for bringing me to this place; and I trust my profiting will appear to all." It did so; for though his yearning over the spiritual destitution of unhappy Africa was a remarkable feature in his character, it did not exclude from the range of his pity and effort his perishing countrymen around him. More than one village in the neighbourhood of Richmond had a day of visitation, introduced by his fervent toils; and at one of them, having distributed religious tracts, visited and prayed with the poor families, preached the gospel in the "highways and hedges," he at length procured a house in which the poor could assemble unmolested, and hear the truth, and ultimately succeeded in furnishing them with the regular ministrations of the gospel.

The peculiar circumstances under which Mr. Wayte embarked for Africa deserve to be mentioned. By a reference to the Minutes of the Conference for 1845, the reader will find the name of Mr. Joel Bate attached to the Sierra-Leone district: in the month of October following his passage was taken for that colony; and in another week he was to have sailed; but a sudden emergency induced the Missionary Committee to send him to the Friendly Isles, to which he consented, and set off immediately. The Sierra-Leone appointment was therefore now

vacant; and a substitute was sought with the utmost dispatch from among the missionary students at Richmond. The Rev. John Farrar had intimated to the missionary candidates, at an early part of the day, that one or more of the general secretaries would pay them a visit for that purpose. The time arrived, all the missionary students, being about twenty in number, were convened, and the subject was introduced in the kindest and most judicious manner. The main question, however, was, "Who will embark on next Monday morning for Sierra-Leone?" Several were *willing*, but not quite *ready*; the time being too short, and their homes too distant, to allow them even a day to take leave of their friends. Mr. Wayte presented himself, was accepted, and appointed; and, having executed the whole work of preparation with extraordinary speed, was found in less than a week on board the vessel, with Mr. Raston and Mr. David Griffiths, the latter also having offered himself for the same perilous service; and therefore two were sent on this occasion instead of one.

Mr. Wayte's parents, two of his brothers, and several other friends took their affectionate leave of him at Gravesend, on the 27th of October, the day on which he sailed, which was affecting to all who witnessed it. During the voyage his conduct was such, that all on board were impressed with the depth of his piety and devotedness to God; and when the mountains of Sierra-Leone first rose before his vision, the joy he manifested was almost unbounded. His friend, companion, and colleague, Mr. Griffiths, speaking of this, observes, "It was quite in character with his previous anxiety. He felt that he was for the first time actually looking upon the scene which had often been portrayed by his imagination, and fixing his *eyes* upon the land that had long been the residence of his *heart*." In a letter addressed to the Rev. George Jackson, dated December 17th, Mr. Wayte himself writes, "As we approached the land, our feelings were overpowering. We were met upon the vessel by Mr. Badger, and on the beach by our excellent superintendent, Mr. Dove. We were also greeted by the students," (those of the Native Institution,) "and hundreds of our dear people thronged our path to the mission-house. I took a cup of tea, and then went to a large chapel, made of the timbers of slave-vessels, and opened my commission to a congregation of seven hundred Africans, who filled the building inside, while many had to stand without. What a sight! What emotions! I assure you I could scarcely speak." After enumerating the services of the previous sabbath, December 14th, he proceeds:

“My mind has been variously exercised since I have been here. This great work, with all its responsibilities, coming upon me at once, drives me to close self-examination. I feel that I need much faith, and prayer, and watchfulness. I thank God, I have experienced much of my Saviour’s presence, and have enjoyed the consolations of his Spirit. I have felt more ardour since I have been here than ever I did in my native land; and I hope to labour long among this pious, devoted people. We are surrounded by much that is heart-rending. I do feel somewhat impatient, because I cannot work as I could wish. Our dear friends are anxious we should be prudent, lest we meet with an untimely grave.”

Mr. Wayte was intended for the York circuit; but before he could proceed to that station, he sickened and died. The demise of Mrs. Raston so soon after they landed in Africa, and of several others who were suddenly called to the world of spirits about the same time, greatly affected him. On this subject he wrote:—“December 27th. Mrs. Raston fell a victim to the climate at two o’clock this morning: her remains to be interred in two hours. Who next? Pray, pray, pray!” In attending the funeral he said to Mr. Griffiths, “Who can tell how soon one of us may be accompanied by this vast assembly to our last home?” In his journal of the 31st of that month, he again referred to the subject of death in general, and to that of Mrs. Raston in particular; and then remarks concerning himself: “I trust I am ready. I wish to live with eternity in view. I have no will but God’s. I am the Lord’s; in Him do I trust; and I know I shall not be confounded.” A few days after, he wrote: “Each succeeding day I am impressed with the fact, that I am surrounded with the realities, labours, responsibilities, and trials (delightful trials!) of a Christian mission in a tropical climate; in a colony which has been called, (and probably with much truth,) ‘the white man’s’—the missionary’s—‘grave.’ Will it be mine? My Father’s will be done! I think I can say, though I feel my own unworthiness, with the great missionary of olden times, ‘For to me to live is Christ, and to die is gain.’”

From the time of his landing in Africa, Mr. Wayte had suffered greatly from violent pains in the head; but no alarming symptoms of disease were apparent until January 5th, 1846. The best medical skill was immediately procured, and the doctor at once pronounced it to be the country fever; and the usual treatment was prescribed. The day following he was worse, and his mind became possessed with a conviction that his

sickness would terminate in death. "O, my dear Griffiths," he remarked, "what should I now do, if I had not sought and found religion? What would become of me, if I were without God and without hope in the world?" For several days the disease appeared to fluctuate; but on the night of the 13th it assumed a more virulent form than ever. His friend, Mr. Griffiths, who scarcely left his bed-side night or day, had retired in the hope of obtaining a little rest. "No sooner, however," he writes, "had I laid myself down, than I heard Mr. Wayte begin to shout with a loud and rapturous voice. The next moment a messenger desired I would return to his chamber. I immediately went to him, and found that Mr. Dove had anticipated me. Before I entered the room, I heard him rejoicing that he had now given up all his friends, his 'dear mother' not excepted; and that he should soon depart and be with Christ, which would be far better. On my entering, he instantly put out his ever-friendly hand; and, taking fast hold of mine, he said, 'O, brother Griffiths, God will soon take me to Himself! It will be your privilege to live and labour in Africa; but God calls me, and I must go. If I wanted to live, it was to be useful; but God has otherwise determined, and I am content. We came together to Africa; but we are not going together to heaven: it is MY HONOUR TO GO FIRST!' He added, 'O, I wish my dearest mother was here, to sing my favourite *Vital Spark!*' He commenced it himself, and his voice seemed as strong and as musical as ever; but he could not keep on to the end. He then addressed his nurses and Mr. Dove, who were weeping by his side, in most affecting language; charging them to live to God, and meet him in glory. He asked us to pray. We knelt down, but for a time could only weep. At length Mr. Dove attempted to pray; but he was almost immediately interrupted by our brother, who began to invoke the Divine blessing upon all his brethren at Richmond, and continued to do so for some minutes. He paused a little, and then said, 'O, glory be to Jesus! I feared I should depart without a shout for my Lord; but He would not allow it, bless His gracious name! I have preached Christ in life, though very unfaithfully; and I will preach Him in death!' and then exclaimed,—

'I'll praise my Maker while I've breath;
 And, when my voice is lost in death,
 Praise shall employ my nobler powers:
 My days of praise shall ne'er be past,
 While life, and thought, and being last,
 Or immortality endures!'

He then repeated,—

‘Happy, if with my latest breath
I may but gasp His name ;
Preach Him to all, and cry in death,
Behold, behold the Lamb !’

Then, elevating his voice yet higher, he added,—

‘Mortals cry, A man is dead !
Angels sing, A child is born !’

In this strain he continued for at least two hours. None who were present could refrain from the prayer, ‘Let me die the death of the righteous, and let my last end be like his !’”

During most of the two following days he was delirious ; and, at nine o’clock in the evening of Thursday, 15th, was evidently near his end. He revived a little, however, and talked frequently in a very rapid manner ; sometimes he was preaching, and at other times exhorting and praying. He possessed, during the greater part of his painful affliction,

“The soul’s calm sunshine, and the heartfelt joy ;”

and his death was more than peaceful, or even triumphant : the apostle’s language, “Death is swallowed up in victory,” is perhaps the most appropriate designation that can be given to it. His ear was growing dull to external impressions ; but the interior harmony survived. The world was receding and disappearing, and the visual nerves had lost their sensibility ; but the inner sense was active :—

“Heaven open’d on his eyes ; his ears
With sounds seraphic rang ;”

and at about eleven o’clock on that evening he lifted up both his hands, as if greatly astonished, though with closed eyelids, and exclaimed, “Beautiful, beautiful ! O how beautiful !” These were some of the last words he uttered ; and at a quarter before two he gently breathed his last, in the twenty-fourth year of his age, and the first of his ministry. His remains were committed to the ground in the afternoon of the same day, amidst the tears and lamentations of a multitude of people who followed him to his burial.

GEORGE FINDLAY died on Tuesday, March 10th, 1846, at Cape-Coast-Town. He was a native of Scotland, and was a young man of amiable temper, sincere piety, and promising talents. He was intended for Coomassie, to which important

station he had been appointed at the previous Conference. But he was attacked with fever in a few weeks after his arrival on the Coast. During his illness he was a great sufferer; but his end was eminently peaceful and calm. The violence of the disease, and its prostrating effects upon his constitution, deprived him of those hours of quiet and comparative repose which often precede dissolution; but he gave abundant evidence that his feet were fixed upon the "Rock of Ages," and that for him "to die was gain." He was watched over during the whole of his illness, which lasted a fortnight, with the most tender and assiduous care; and he expired amidst the prayers and affectionate sympathies of his brethren, by whom he was greatly beloved.

Mr. Findlay was the first Scotchman who had been connected with the Cape-Coast district; and by his steady and uniform piety, and general conduct towards the natives, had secured the respect and esteem of all who knew him. He died in the twenty-eighth year of his age, and the first of his ministry, after a residence in Africa of only two months and ten days.

During the same month, the Gambia mission was deprived of the valuable services of Mr. Lynn, the European schoolmaster at St. Mary's, who was removed by death to a better world. He had been on the station about three years, and was very useful to the mission, as well as in the school. He was a most devoted and excellent man. The writer has several letters which he received from him, after his own return to England; and they all breathe the spirit of genuine and consistent piety, and an ardent desire to be useful. In one of his last letters he remarks: "With my soul full of love to God and man, I am aware that your kind caution is not out of place; nor will I say that I do not require a little of it in this sultry clime. But O, what need for labour! How dark, how ignorant, I find the minds of the children and the people by whom I am surrounded! And shall I not exert my every power to remove those characteristics? I have, I must confess it, laboured hard, perhaps too hard for my constitution; but never too hard for my Master,—He is *so* good!" The removal of such an agent was felt to be a loss not easily repaired, and was regarded as a public calamity by all classes of the inhabitants of that colony. Mr. Lynn died of intestinal hæmorrhage, on the 23d of March, 1846, after an illness of ten days. His end was peace.

There were, during the last year, some cheering indications of good at Sierra-Leone, notwithstanding the loss by death just

mentioned. This will be seen from the following extract from the Annual Report for that year:—

In the Free-Town circuit, the state of things is generally encouraging. The chapel in Bathurst-street is attended by large congregations on the week-day evenings when religious services are held, as well as on the sabbath-day. In our religious society at Portuguese-Town, there are some who have been steady members from an early period of the history of the society's mission in the colony. At New-Town West, where we have upwards of five hundred church-members, the chapel is often crowded to excess, while hundreds of persons are also frequently seen on the outside, listening to the word with great attention. The chapel at Soldier-Town is generally "filled with devout worshippers." The same may be said of our place of worship, which is a good stone building, at Gibraltar-Town. At Kroo-Town, a large and commodious chapel, contiguous to our Institution for training native teachers, has been recently completed. Great local exertions have been made towards defraying the expense of these erections. The labours of the missionaries have been attended with much success at New-Town. A few years since the people were in a state of heathenish ignorance and demoralization; but many of them have been brought under the saving influence of the gospel. At Regent, six of the inhabitants have lately presented their idols to the missionary by whom they have been instructed, requesting him to throw them into the neighbouring stream; while they have devoted themselves to the worship and service of the true and living God. The inhabitants of Murray-Town are Ackus and Kakandas, many of whom also have cast their idols "to the moles and to the bats," and are now consistent members of our religious society. At the other places in the circuit there are indications of good among the people.

About this time, a misunderstanding unfortunately arose between one of the resident missionaries and two of the native teachers, at the Gambia; and, several of the members taking the side of the latter, the society was kept in an unsettled state for some months.

The operations of this mission were also seriously interrupted, during that year and some part of the next, by the return to England of Mr. Benjamin Chapman, and subsequently of Mr. and Mrs. Godman, on account of ill health; so that Mr. Parsonson was for some time the only English missionary left at the Gambia. Mr. and Mrs. Davie were sent out as soon as possible to his assistance, more especially in the school department,—the former being appointed as catechist, and the latter to take part in training the female children attending the mission-school.

Mr. and Mrs. Annear, of the Gold-Coast mission, had also been compelled to return to Europe, during the early part of the year, and subsequently Mr. and Mrs. Dove from Sierra-Leone. Mr. Dove had been connected with the West-African missions since the year 1833; and though he had spent some of that time in England, yet he had been longer on the Coast than any other Wesleyan missionary up to this period.

On the 1st of November, Mr. and Mrs. Wrench, with Mr. John Lewis, embarked at Gravesend for Sierra-Leone, where they arrived in safety on the 7th of the following month; and in January, 1847, the Gold-Coast mission received a reinforcement by the arrival of Messrs. John Thomas, John Harrop, and Charles Hillard.

Mrs. Godman, whose return home we have just mentioned, shortly after her arrival in this country, sank under the disease which had rendered necessary her removal from the Gambia mission. In the possession of "peace and joy through believing," she entered into the eternal world on the 9th of March, 1847. Mr. Godman, with Messrs. Annear and Benjamin Chapman, sailed, in a few months after, for other parts of the Heathen world; and Mr. Dove, after a short stay in Gibraltar, was appointed to an English circuit.

Mr. and Mrs. Wrench, during the summer of that year, returned from Sierra-Leone, on account of the delicate state of Mrs. Wrench's health; and about the same time, Mrs. Parsonson, at the Gambia, was compelled by severe affliction to return to England. But Mr. Parsonson, being the only European missionary at that time in the district, could not, consistently with his sense of duty, leave his work; and therefore remained till Providence more fully opened his way to return. Mr. Wrench subsequently sailed for the West Indies, where he is now labouring.

On the 1st of September, Mr. David Griffiths took his departure from Sierra-Leone for his native land, on account of ill health, having laboured in that colony nearly two years; and Mr. Raston, who had left Sierra-Leone a few months previously, after a short stay in England, a third time embarked for that important station. Mr. Raston was accompanied by Mrs. Raston, 2d, and by Messrs. Richard Hart and Thomas Purslow. They sailed by the "Dale Park" on the 3d of November, and, after a very pleasant voyage of only five weeks, landed at Sierra-Leone on the 8th of December, and were received with many manifestations of joyous greeting. A few days after these departures, Messrs. George Meadows and Robert Lean embarked by the "Copy" for the River Gambia; and they landed at St. Mary's on the same day as the other mission-party reached Sierra-Leone.

On the 15th of January, 1848, Mr. and Mrs. Allen and John Martin were called to leave their interesting spheres of usefulness at the Gold-Coast, through a failure of their health, more particularly that of Mrs. Allen and Mr. Martin. They arrived in England on the 2d of March. Mr. Martin had, for

more than four years in succession, laboured at the different stations in the district, and had suffered from repeated attacks of fever. Mr. Allen had been connected with the mission for six years and upwards, and had been twice to Africa. It was his intention to have still laboured there; and in a few months after his arrival in England, he actually embarked for that purpose; but circumstances having occurred which prevented his further services in Western Africa, he has since that period been connected with the ministry at home. Mr. John Martin and Mr. David Griffiths are also usefully employed as ministers of the gospel in their own country.

We have now to record two lamented deaths which occurred in connexion with these missions, during the year of which we are speaking. They were, Mr. Lean at the Gambia, and Mr. Purslow at Sierra-Leone.

ROBERT LEAN was called to his eternal home, after a residence in Africa of only three months and a half. He was a native of Cornwall, and was born in the neighbourhood of Redruth, in the year 1824. When about eighteen years of age, he was converted to God; and about the same time, the perusal of Mr. Freeman's *Two Visits to the Kingdom of Ashantee* was made a great blessing to him. Africa was now impressed upon his heart; and he believed that God would one day open his way to labour among that degraded and suffering people. Having acted for some time in the capacity of a local preacher in the Redruth circuit, where he was very useful, and greatly beloved, he was proposed as a missionary candidate, and accepted as such by the Conference of 1847. He was very desirous of enjoying the advantages of the Theological Institution; but almost immediately after the Conference, he was sent by the president to assist one of the preachers in his own county, whose health had failed; and shortly after this he received a call from the Missionary Committee to go to the Gambia: he therefore returned to his native place to make preparations for his departure, and take leave of his friends and "widowed mother." One of the ministers on whom he called on this occasion, writes, "I was struck with his appearance: his countenance was lit up with delight, and soon his full heart uttered itself,—'I am appointed to Western Africa.'" In a conversation he had with this minister, he said he would much rather go to Africa than to any circuit at home, and that the hand of God was in the call. During the few days he was amongst his friends, arranging his affairs, he assisted at one or two of the

circuit missionary meetings, when the congregations were deeply affected at hearing him in the most cheerful and unreserved manner present his all on the missionary altar, to live and work, or suffer and die, for Him, "to whom his more than all was due."

His departure and arrival in Africa have already been mentioned. From St. Mary's, under date of January 4th, 1848, he wrote: "I had a glorious time last Sunday afternoon in our little chapel at New-Town: while pleading with God for poor Africa, I felt as I scarcely ever did before. On the one hand, I was led to contemplate the perishing millions by whom I am surrounded; and, on the other, the many young men in my native country, whose souls are burning with zeal for their salvation, and yet cannot be sent. I felt the weight of souls laid upon me, and wept and struggled with God; and then endeavoured to explain the first Psalm." Shortly after this, he again wrote:—"Last night, on meeting the class, I had an overwhelming season; my cup was full and running over: such was my sympathy for souls, the souls of Africa, that my heart was melted. 'My head was water, and my eyes a fountain of tears.' I would rather be here than any where else in the world. My soul grasps Africa, nothing less than the whole of Africa." Being appointed by the district-meeting to occupy the station at Macarthy's Island, he proceeded thither in February, and there commenced his work under circumstances of much encouragement. But it pleased the Great Head of the church to put a speedy termination to his labours. After preaching on Sunday, March 11th, he became unwell; the usual symptoms of fever soon made their appearance, and in twelve days terminated his mortal career. During the short time [which Mr. Lean had spent in the Gambia, he had acquired the love both of the people of his charge, and of his missionary brethren. He died at Macarthy's Island in great peace, March 23d, 1848, in the twenty-fourth year of his age.

THOMAS PURSLOW departed this life, "happy in God," at Sierra-Leone, on the 2d of October, 1848. He was the subject of the benign and gracious influence of the Spirit at an early period of his life. Possessing the advantages of parental example and instruction, he was conducted to the house of God, where he became impressed with those principles and truths which marked and adorned his after-life. At the age of sixteen he obtained a clear sense of God's pardoning love, which he continued to enjoy to the latest moment of his existence. In the year 1839, he came to reside in Birmingham, and was at that

time a zealous and useful local preacher. He subsequently removed into Yorkshire, and afterwards to the Dunster circuit in Somersetshire; from which place he was recommended to the Conference as a missionary candidate. In the autumn of 1847, he embarked, with the mission-party before named, for Sierra-Leone; where he continued to labour with great zeal and diligence, with very little interruption, up to a short period before his death. By the district-meeting he was appointed tutor at the Educational Institution at King Tom's Point; where, by the kindness of his disposition, the fervour of his piety, and his unwearied attention to the spiritual and intellectual welfare of the students, he soon secured their sincere respect, as well as the esteem and confidence of his brethren, and of all who knew him. But his career, like that of many of those who had preceded him, was short. The rainy season was well-nigh over, and it was hoped he would have escaped the usual attacks of fever. But on the 22d of September, he was "laid low." On the 27th, however, the disease had so far yielded to medical skill, that there appeared good reason to believe the worst was over, and that he would speedily be restored. But in this his friends were disappointed; for, on the sabbath following, October 1st, there were symptoms so alarming, that the doctor remained with him during the greater part of the day. The following morning he was extremely feeble; yet he conversed freely, and often expressed his thankfulness to God for his mercies. Neither he nor his brethren had any idea that life was so fast ebbing out. The delirium under which he had at times suffered now passed away, and his mind was composed and happy. About ten o'clock he rallied a little, and with peculiar emphasis repeated that cheering promise, "My God shall supply all your need, according to his riches in glory by Christ Jesus." These were the last words which escaped from his dying lips. At eleven o'clock he became unconscious of those around him; and in another hour, while his brethren were commending him to God in prayer, his happy spirit, reposing with entire confidence upon the merits of the Redeemer, was gently borne away, without a struggle, or a groan, or a sigh, to the paradise of God.

Mr. Purslow was a man of prayer, and of decided and consistent piety. His style of preaching was plain, earnest, and often pathetic. He carried out system and order in every thing, and his sermons were marked by clearness of thought and aptness of arrangement. To every duty and engagement he paid the most scrupulous attention, and no private or personal consideration kept him from fulfilling the work which the Lord had

given him to do. He had scarcely been in Africa ten months, when he was thus mysteriously removed by death; but he left a savour behind him which will not soon be lost or forgotten. He was thirty years of age when he died; and at his funeral it is supposed there were near two thousand persons present, among whom were His Excellency the governor, and several clergymen and respectable gentlemen of the colony.

A few weeks before the Conference of 1848, Mr. Badger returned from the Coast, where he had been laboriously engaged during his second term of service of nearly five years. He called at the Gambia on his way to England, having been for the few previous years constituted visiter of that district; and he was at the Conference appointed to reside there, as the general superintendent of the Gambia missions. Two or three of the natives from Sierra-Leone, who were local preachers, had accompanied Mr. Badger to England on business; and having remained in this country for some months, they frequently preached, and attended several missionary meetings, in different parts of the kingdom: thus affording, to the friends of missions in England, visible and practical demonstrations of the fruit of missionary labour and toil, both in a temporal and a spiritual point of view. The following short speech, which was delivered at the Wesleyan chapel in Jewin-street, in the First London circuit, on Wednesday evening, October 25th, may be introduced here:—

Mr. Joseph Will, from Sierra-Leone, said, it afforded him great pleasure to meet with them, and to have the opportunity of saying something on behalf of that glorious gospel from which he had derived so much benefit. They had been told, that he was a native of Sierra-Leone; but that was not his birth-place, for he was born in the interior of Africa, some hundred miles from the sea-shore. About nineteen years ago he was kidnapped from his parents, and was sold for a slave to the Spaniards; but, after suffering much, they were met on their way to the Havannah by an English man-of-war, and, after a hot battle, they were recaptured, and were carried to Sierra-Leone, where they were immediately set free. For that they felt they were very much indebted to the Government of England; and they were also indebted to the good people of England, because they had sent missionaries out to them, to tell them of the truth of the gospel, which produced the same effect in Africa as it did in England. When he arrived in Sierra-Leone, he was still a Heathen; but, about thirteen years ago, he was invited to go to chapel to hear a new missionary, whose name was Mr. Crosby; he, however, did not preach, Mr. Wise, another missionary, preaching in his stead; but he preached the same truth, and he (Mr. Will) was convinced, and that conviction ended in his conversion. He experienced, as it were, a start from death to life, from darkness to the light of day; and since that time he had been always among that body of people, and had rejoiced with them in the Lord. He had been an exhorter, a class-leader, and a

local preacher among his own countrymen at Sierra-Leone; and he had endeavoured to bring others to the same fold. He could tell them that their labour had not been in vain; for they could look upon such an one as himself, a born Heathen, but who, through the instrumentality of the missionary sent to Sierra-Leone, had been brought to the knowledge of the truth as it was in Jesus; and there were hundreds, nay, thousands, besides himself, who had also been converted. The society altogether numbered more than four thousand members; they had more than two hundred leaders, and about fifty local preachers, all uniting their efforts to pull down the strong-hold of slavery. There were besides a Church mission, a Baptist mission, and some few persons connected with Lady Huntingdon's church: but they had no Roman Catholic; and if they went there now, they would be too late, as they were all Bible Christians in Sierra-Leone. The sabbath was kept holy there; and they were all trying to do all they could to spread the saving truth of the gospel among their fellow-countrymen; and they had reason to rejoice and to say, that they lived in a Christian colony. As the time was getting late, he would not detain them longer, but conclude by moving the Resolution intrusted to him, referring to the election of officers for the ensuing year.

In the early part of September of this year, the venerable and benevolent Dr. Lindoe, of Clifton, Bristol, (formerly of Southampton,) expired in great peace and "in a good old age." The author, during his residence of three years in that city, had frequent opportunities of seeing this good man and liberal contributor to our missions; and was the medium of conveying to the parent Society several handsome donations, as may be seen from the "Missionary Notices;" and he has great pleasure in transcribing into these pages the following document, which was published in the December Number of the "Missionary Notices" of the same year:—

General Committee, September 27th, 1848.

A letter containing intelligence of the death of Robert Lindoe, Esq., M.D., of Clifton, Bristol, having been brought under the notice of the committee, it was unanimously resolved,—

"That the committee receive with deep feeling the mournful intelligence of the removal of one by whose countenance and efficient aid they have been encouraged and sustained, during many years, in the prosecution of their missionary plans generally, and more especially in regard to Western Africa. Considering the large amount of his donations and subscriptions from his own private property and income, and his unwearied endeavours to engage the sympathy and assistance of others in support of measures for promoting the Christian instruction and social improvement of the native tribes and people to whom access is afforded by the navigation of the river Gambia,—the committee feel that the Society has been deprived of one of its most attached and liberal supporters, while the African race has lost one of its best friends and patrons; and they further record their full conviction, that in his untiring zeal, which rose superior to every discouragement, and in his self-denying exertions in the best of causes, Dr. Lindoe has left an example of Christian philanthropy worthy of general imitation. To Mrs. Lindoe the committee convey their most sincere condolence, at the same time that they offer earnest prayer to Almighty God that He may graciously vouchsafe unto her those

Divine consolations which will comfort and sustain her in the circumstances of bereavement and trial in which she has been placed by the afflictive event."

On the 10th of November, Mr. and Mrs. Badger embarked at Gravesend, on board the "Dale-Park," for Sierra-Leone, on their way to the Gambia; and Mr. George Parsonson, who had returned from that district in the month of September, shortly after sailed for Southern Africa. Mr. Parsonson had spent several years on the Western Coast of this continent, from which, it will be recollected, Mrs. Parsonson was obliged to return to England during the preceding year; but her health having now become re-established, she embarked with her husband for their new sphere of labour, though it was in the same quarter of the globe.

The object of Mr. Badger's taking Sierra-Leone in his route to the Gambia, was, to procure from that flourishing station a re-inforcement of native agents for the latter place, Pierre Sallah and John Cupidon having retired from the work; and Mr. and Mrs. Davie, who had been connected with the school-department, were shortly after under the necessity of returning to England through serious indisposition. Mr. Badger, on this occasion, selected Mr. May and Mr. Leigh, both married men; and the whole party proceeded without delay to the scene of their future labours, and landed at St. Mary's on the 21st of February, 1849. This was Mr. Badger's third term of arduous toil in this part of the mission-field.

At the close of January, Mr. Walter Garry and Mr. Frederick Hart sailed from London, for the Western Coast of Africa, as Wesleyan missionaries. The former was appointed to Sierra-Leone, and the latter to the Gold-Coast district; and they arrived at their respective places of destination in the month of March. Mr. Garry, like Mr. Wharton, is a native of Grenada in the West Indies; and is the fruit of missionary labour in those islands. Having passed his examination as a candidate for the ministry at the district-meeting in Barbadoes, and being very young, he was sent to the Theological Institution at Richmond, where he continued his studies with great advantage for three years, at the expiration of which he received his appointment to Sierra-Leone.

Mr. Hart was cordially welcomed at the Gold-Coast; but the additional strength to the ministerial staff which this *one* arrival had created, was more than counterbalanced by the departure from the Coast, about the same time, of *two* excellent labourers, whose constitutions had been so affected by the debilitating

influence of the climate, that they were under the necessity of returning to England. These were Messrs. Addison and Thomas. Mr. Harrop had also returned some months previously, from the same cause. The first of these brethren had spent more than three years on the Coast; the second, upwards of two; and the other, not quite so long. Messrs. Addison and Harrop had so far recovered, however, that, at the Manchester Conference in 1849, they received appointments to English circuits; but Mr. Thomas remained an invalid for some months longer. The Gold-Coast district experienced a farther reduction and loss at the commencement of the year 1850, in the return to this country, through ill health, of Mr. Charles Hillard, who had been on the Coast rather more than three years, and who, a part of that time, had laboured at Coomassie, the capital of Ashantee. Mr. John Lewis, also, having laboured nearly three years and a half at Sierra-Leone, requiring a change, left that colony for England in the month of May.

As the present chapter, thus far, has been principally taken up with departures, arrivals, and deaths, I must refer the reader to the annual Reports and other periodicals of the Wesleyan Missionary Society for further information respecting the spiritual state and progress of these missions, during the past few years, which we have thus rapidly sketched. In them, and in the "Missionary Notices" in particular, will be found interesting communications from nearly all the excellent brethren whose names have been mentioned in this chapter.

The last "Report of the Wesleyan-Methodist Missionary Society, for the Year ending April, 1850," contains the following statements and statistics respecting these missions:—

SIERRA-LEONE.

Free-Town, &c., Thomas Raston, general superintendent of the Wesleyan missions at Sierra-Leone; John Lewis, jun., Richard Hart, Joseph Wright, native missionary, and Walter Garry.

Hastings, Wellington, &c., Charles Knight, native missionary.

York, Plantain's Island, &c., George H. Decker, native assistant missionary.

This important mission continues to enjoy much prosperity. Through the blessing of God accompanying the appointed ordinances of religion, the work of religion both deepens and extends. There is an evident improvement in the tone of personal piety among our people, and there has been a net increase of three hundred and fifty-eight in the number of full and accredited church-members during the last year.

The most serious difficulty which is now experienced at this mission has resulted from the rapid increase which has taken place. The existing chapels scarcely fur-

nish accommodation for half of our own people; and a sufficient amount of subscriptions could not be raised upon the spot, to erect large new chapels to meet the exigency which has arisen. The number of church-members and scholars connected with the Bathurst-street chapel, at Free-Town, is eleven hundred and seventy-six; but the chapel will not accommodate more than six hundred persons. The Grass-Field chapel will only contain seven hundred; but the church-members and scholars alone amount to thirteen hundred and seventy-nine: and the Gibraltar chapel, also, is not half large enough to contain the congregation. Exertions have been making for some time to raise a sufficient fund for the building of the proposed new "Buxton chapel," and the sum of seven hundred pounds has been contributed towards it by the people; but the amount received from all sources is not yet sufficient to meet the expense of the erection. The missionaries write upon the subject with great feeling and earnestness, apprehensive that the work must eventually suffer, if sufficient chapel-accommodation cannot be provided for our religious societies and congregations.

In the education department progress is made. "We are using," the missionaries report, "the best agency of which we can avail ourselves; and, upon the whole, the class of teachers now employed are superior to any we have ever before had in the service of the mission." The details furnished respecting the several schools, show that the teachers are diligently and successfully applying themselves to their important duties. The Report of the Institution for training native teachers, at King Tom's Point, is, on the whole, encouraging; although it has been found necessary to dismiss a few of the students for irregularity of conduct. The present inmates appear to be truly pious, and are very exemplary in their conduct, and in their diligent attention to the prescribed course of study in the Institution. One of the students has been appointed, in the course of the year, as an exhorter, and is employed on the Lord's day in conducting public religious services in the smaller places. His piety and general qualifications warrant the hope that he will prove an useful missionary agent. The names of several others are given, who have been placed at various schools; and they are reported as answering the expectations which had been formed respecting them. The missionaries refer to the Institution in a very encouraging strain. They say: "The young men of this and kindred institutions are our hope. We look to them as the future instruments, under God, of spreading the knowledge of the Redeemer throughout this vast continent; and we trust that, by prayerfulness and diligence on our part, and with God's blessing on the work of our hands, they will be prepared to sow the precious seed of the word in the hearts of their benighted countrymen, which shall spring up unto everlasting life."

The Hastings circuit partakes of the general prosperity of the mission. At the town of Hastings, "the work of God is steadily advancing." From Wellington, the report is similar. Our large and substantial stone chapel there "is generally filled on the Lord's day with an overflowing congregation," and our people "walk worthy of their high vocation." "Our cause at Allen-Town is alike improving;" and "at Waterloo," the missionaries say, "we have every encouragement to perseverance, by the past success which has attended our labours, and by the cheering prospects of doing good which are before us." The mission-schools in this circuit are reported as "still very encouraging."

York was formerly notorious for the prevalence of Heathenish superstition and practices; but the missionaries now rejoice in the change which has been effected. In the latter part of 1842, a gracious religious awakening took place, and a new state of things commenced. "The chief of the *Aku* superstition turned 'from

darkness to light, and from the power of Satan unto God,' and has become a zealous and laborious class-leader. All his followers also turned with him. Some of these have since died in the faith, and left a good testimony behind them." The work steadily advances. "Our large chapel is well filled twice every sabbath with serious and attentive worshippers; and we are thankful that our society increases, not only in numbers, but also in piety." There is more or less encouragement at Sussex, Hamilton, and Goderich. At Kent, a favourable commencement has just been made. The schools in the York circuit continue in active operation.

The following is a tabular view of the Sierra-Leone district:—

	CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.			TOTAL.
	FREE-TOWN.	HASTINGS AND WELLINGTON.	YORK.	
Chapels	16	6	7	29
Other preaching-places	1	1	..	2
Missionaries and assistant missionaries	5	1	1	7
Subordinate paid agents:—				
Catechists, &c.	3	2	1	6
Day-school teachers	21	8	8	37
Unpaid agents:—				
Sabbath-school teachers	88	41	24	153
Local preachers	44	10	7	61
Full and accredited church-members	3335	920	457	4712
On trial for membership	352	165	45	562
Sabbath-schools	12	3	3	18
Sabbath-scholars of both sexes	659	199	220	1078
Day-schools	9	3	4	16
Day-scholars of both sexes	1314	401	307	2022
Total number of scholars, deducting for those who attend both sabbath and week-day schools	1973	600	385	2958
Attendants on public worship, including members and scholars	5836	1561	1117	8514

THE GAMBIA.

St. Mary's, and Barra Point, Henry Badger, general superintendent of the Gambia missions; and George Meadows.

Ngabantang, (Lower Nyani,) vacant.

Macarthy's Island, Joseph May, native assistant missionary; and George Leigh, native teacher.

The promising state of things at *St. Mary's*, which Mr. Badger reported last year, continues to encourage the expectations which were then formed. The work has advanced. There has been a decided improvement in the tone of piety among our people; and a considerable addition to the number of church-members has been made. A general interest in the mission is manifested by all classes. The subscriptions to the general mission-fund have considerably increased; and the chapel has been enlarged, and a gallery put up for the accommodation of the school-children at public worship, the expense of which has been nearly met by local subscriptions. There has also been considerable prosperity in the school, although deprived of the services of Mr. and Mrs. Davie, who were obliged to leave on account of the failure of their health. "The girls have had much attention paid to them. They have been taught in the school twice in the day, and the most promising among them receive additional instruction at the mission-house

after school-hours. They are beginning to appreciate reading, writing, and the other branches of useful education. They have been urged to greater decorum in their general conduct, and an improvement in these respects is already manifest." That the parents of the children attach some importance to their education is evident, from the circumstance that the missionaries have introduced the pay-system in the course of the year; and more than twelve pounds has been received from those parents who have been able to contribute one penny per week. The school has been honoured by a visit from the commodore of the armed squadron, who called at St. Mary's on board H.M.S. "Centaur;" and, after having attended an examination of the scholars, he presented, as an expression of his satisfaction, an additional subscription of ten pounds—having previously given two pounds—towards the support of the Institution. The missionaries write, in reference to the school, "We have proof that much moral and religious benefit has already resulted from our efforts; and we trust that, before we leave our work for our everlasting reward, we shall see many go forth from the school to become pillars in the church of God."

The station at Macarthy's Island has been placed in disadvantageous circumstances, owing to the ravages of the small-pox, and the war which took place between the Mandingoes and the local government; during which disturbance, our class-leaders and several of our church-members were called to the barracks, to supply the place of the regular troops. The entire repair of the mission-house and premises had also become necessary. Mr. May, whose appointment was reported last year, has been assiduous in his endeavours, and a corresponding measure of success has been his reward. At George-Town, he reports, "Our society is rapidly improving; and although many of its members are poor, and wanting regular employment, yet they are 'diligent in business' when they have work to do, and 'fervent in spirit, serving the Lord.' Though they were deeply ignorant of the principles of religion, and the power of godliness, yet they are now rising from their distress, poverty, and ignorance, to knowledge and spiritual prosperity. The sabbath and week-night congregations are good, and the chapel is often crowded on sabbath-mornings. The congregation consists of a few Europeans, merchants and clerks, officers and soldiers, sailors and Jalloofs, liberated Africans, and school-children. Many of the people who had been unconcerned about religion, and had not, I am told, been seen in a place of worship for years, are now found regularly worshipping in the house of God, and receiving instruction in the sabbath-schools. Some have come to me, deeply convinced of their sins, and, with tears, have asked my help. Of those who have been recently converted, there are eight persons now in my class, three of whom are Jalloofs. One of the latter is a convert from Mohammedanism." The school suffered much during the prevalence of the small-pox; but it is now in activity. Mr. May instructs the higher classes, and Mr. Leigh the remaining classes of boys; and Mrs. May and Mrs. Leigh teach the girls. A marked improvement is already visible; and it may be reasonably hoped that this important Institution, being now placed under the care of pious and well-qualified natives, will steadily advance, without experiencing any more such interruptions as have formerly resulted from the frequent failure of the health of European missionaries and teachers.

The following is a tabular view of the Gambia district:—

	CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.				Total.
	St. Mary's.	Barra-Point.	Ngabantang.	Macarthy's Island.	
Chapels	2	1	..	2	5
Other preaching-places .....	..	..	..	..	..
Missionaries and assistant missionaries.....	2	..	..	1	3
Subordinate paid agents:—					
Catechists, &c.	1	1	..	..	2
Day-school teachers	3	..	..	3	6
Unpaid agents:—					
Sabbath-school teachers	10	3	..	24	37
Local preachers	6*	..	..	3	9
Full and accredited church members	293*	..	..	183	476
On trial for membership.....	51*	..	..	85	136
Sabbath-schools	1	1	..	1	3
Sabbath-scholars of both sexes.....	180	30	..	280	490
Day-schools	1	1	..	1	3
Day-scholars of both sexes.....	370	30	..	121	521
Total number of scholars, deducting for those who attend both sabbath and week-day schools	420	30	..	301	751
Attendants on public worship, including members and scholars	800	50	..	400	1250

* These three items include Barra-Point.

THE GOLD-COAST, ASHANTI, AND OTHER PARTS OF GUINEA.

Cape-Coast-Town, Commenda, Dix-Cove, Sekundi, Beulah, and Providence, Thomas B. Freeman, Frederick Hart; John Hagan, native assistant missionary; and Joseph Dawson, catechist.

Anamabu, Akroful, &c., Timothy Laing, catechist.

Domonasi, Abasa, Donasi, &c., George P. Brown, catechist.

British Akrah, Winnebah, &c., Henry Wharton; and James Solomon, catechist.

Ashanti, John Ansah, catechist.

Badagry, (Slave-Coast,) and Abbeokuta, (Yuruba,) John A. Martin, native assistant missionary; and Henry Morgue, catechist.

N.B. Charles Hillard has returned to England.

THE GOLD-COAST.

The local reports from this interesting field of missionary labour are generally of a very gratifying character. "In this district," writes one of the missionaries, "God is at work in our behalf. We see it in the new and encouraging spheres of usefulness which are opening before us; in the increasing moral influence which the mission is diffusing in every direction; in the large and attentive congregations which listen to our ministry; in the prosperous state of our schools; in the earnest prayers of our church-members for a larger outpouring of the Holy Spirit; in the giving way of Fetish prejudices and customs: and we *feel* it, too, in our own hearts, in that burning love for the souls of our perishing fellow-men which only God can inspire and sustain." In addition to the encouraging circumstances enumerated in this general view, the gratifying fact must be noticed, that six of the native converts have been recommended as sufficiently qualified to act as catechists in the service of the society.

At Cape-Coast, it is stated that a week had been spent in a succession of religious services; during which a deep feeling of devotion was manifested by the people. Dix-Cove, Beulah, Providence, Sekundi, and Elmina, are comprised in this circuit, and would repay a greater amount of ministerial labour than can be afforded by the present number of missionaries. A very promising commencement of a school has been made at a large place called Abakrampah, where the chief

has received the missionaries "with many marks of kindness." The missionary already quoted, Mr. F. Hart, remarks, "I was much delighted a few days ago, when at Abakrampah,..... to see how willingly the people received the word of life..... While I was speaking, they crowded the house, the windows, the doors, and the yard, until it was difficult to breathe; and during the whole of the time they were as quiet as any congregation in England..... The king of Abakrampah is noble in both person and conduct, and is willing to assist us to the uttermost."

There is an evident revival of the spirit of true Christianity at Anamabu, although the number of church-members is not so large as formerly. The state of the schools is very encouraging. The scholars are making progress in useful knowledge, and some of them are under serious religious impressions. The importance of these schools will be seen from the following gratifying Report of a recent public examination:—

"At Anamabu, on the 24th day of December, 1849, the boys and girls receiving instruction in the school under the superintendence of the Wesleyan Society were examined, in the presence of His Excellency Acting Lieutenant-Governor Fitzpatrick, B. Cruickshank, Esq., J.P., Andrew Swanzy, Esq., J.P., C. Cruickshank, Esq., and the Rev. Messrs. Freeman, Hillard, and Wharton. There were present in the school — boys, and — girls. The examiners took a lively interest in the proceedings, and derived great satisfaction from the very creditable appearance of the school, and the general proficiency of the scholars. In the highest class, both boys and girls exhibited the greatest readiness in answering the different questions proposed to them. Their acquaintance with the historical portions of Scripture, and with the truths and doctrines of Christianity, gave ample token that much pains had been taken to ground them thoroughly in the knowledge of our most holy faith; and the very intelligent explanations which they gave of what they had read, showed that this important point had not been neglected. In reading, spelling, grammar, and geography, and the common rules of arithmetic, they generally displayed an advanced degree of information and intelligence, for which many of the visitors were not prepared; and as questions were asked indiscriminately, according to the taste and inclination of the different examiners, it was apparent to all that their answers were founded on a general comprehension of the several branches of their study, and not on any special preparation for the occasion. On this account, the pleasure of the gentlemen attending this interesting exhibition was as great as their surprise, and induced His Excellency, on the part of himself and the other lay-visitors, to express, in very marked terms, their high approbation of the state of the school, which reflected much credit alike on the pupils, Mr. Laing and Miss Dutton, the teachers, and the Rev. Mr. Hillard, under whose zealous superintendence the cause of instruction has received such a favourable impulse. The other classes, according to their different degrees of advancement, displayed evident signs of the same benevolent care, and gave the gratifying promise of a portion, at least, of the rising generation being elevated from their state of natural degradation, and of the consequent more extensive dissemination of the truths of the gospel throughout the masses of the population of this Heathen land.

"(Signed,) B. CRUICKSHANK."

There is much in the present state of the work at Domonasi "to afford encouragement." The public religious services and the class-meetings of our church-members are well attended, "and there is that gradual breaking down of Heathen prejudices which affords strong ground of hope that, ere long, the minds

of the people will be prepared for an extensive abandonment of the superstitions of Paganism for the elevating worship and service of the true God." After adverting to the sub-stations of Abassa, Ejimakum, Donasi, Dunkwa, Ayerudu, Abuadzi, and Mansu, the missionary in the Domonasi circuit states, "It will be quite consistent with truth, to declare that this circuit has never, since its formation, exhibited in general so pleasing an aspect as at the present period: and there is every reason to hope that when the partial difficulties arising from changes and arrangements now in progress shall have been overcome, (a result which we can anticipate with confidence,) the word of God will mightily prevail among the tens of thousands of natives in the interior of the Fanti country."

The Akrah circuit suffered much during several months in the year, when it was unavoidably left without the superintendence of a regular missionary. Things have, however, considerably improved since Mr. Wharton's appointment. The exercise of church-discipline, by which the number of members has been reduced, has had a salutary effect on the remainder; who now give evidence of much religious earnestness, by their diligent attendance upon the ordinances of religion, and their fervent prayers for the promised blessing of the Great Head of the church. The schools are doing well. "Many of the elder boys, and a few of the girls, attend our religious class-meetings, and appear to be earnestly seeking 'the pearl of great price.' Several of the boys have been removed from the school during the year, and are now engaged in useful occupations. There are four young men under preparatory instruction in the Training Institution, all of whom are associated with the day-school in the capacity of monitors." Our little society and school at Winnebah "continue to thrive." The state of Prampram is not quite so favourable: it having been found necessary to alter the plan of clothing the children at the expense of the mission, the number of scholars has been in consequence reduced.

ASHANTI.

A very gratifying testimony in favour of the society's mission in Ashanti has been given by Sir William Winniett, the governor of the Gold-Coast, in the Journal of his late visit to Kumasi, contained in a Despatch addressed to the Right Honourable Earl Grey, and printed by order of the House of Commons during the last session of Parliament. After describing the barbaric pomp displayed at his public reception by the king, in a large open space in the capital, His Excellency remarks:—

"Immediately after the procession had closed, we repaired to the Wesleyan mission-house, where we found comfortable arrangements made by the Rev. Mr. Hillard, the resident missionary in Kumasi, for convenient quarters during our stay. Greatly as I had been interested with the manner in which the king received me, the appearance of such a vast number of uncivilized men under such entire control, the new style of building exhibited, and its pretty contrast with the ever-fresh and pleasing green of the banyan-trees, I was equally interested and excited at the appearance of the Wesleyan mission-house,—a neat cottage, built chiefly with the teak or edoom-wood of the country.....As I sat down in the airy, spacious hall, in the cool of the evening, after all the toils and excitement of the day, and contemplated this little European establishment, planted in the midst of barbarism, two hundred miles into the interior of Africa, exhibiting to thousands of untutored Pagans the comforts and conveniences of civilized life, and the worship of the true God, I could not but think deeply and feelingly on the great triumph thus achieved by Christianity and civilization."

In a subsequent part of the journal, His Excellency, in describing a visit which he received from the king, observes,—

“He came to the street in the beautiful little phaeton presented to him by the Wesleyan Missionary Society in 1841; and I was pleased to observe, from the excellent condition of the phaeton, the great care which he has taken of so valuable and appropriate a present.”

Remarking upon a conversation with the king, on another occasion, His Excellency adds,—

“Matters relative to the Wesleyan mission in Kumasi were then referred to, and I was much gratified to find how completely the mission has secured his confidence and esteem.”*

In the course of the last year an arrangement has taken place which may have an important bearing on the cause of Christianity in Ashanti. John Ansah, a nephew of the present king, has been placed at Kumasi, the capital, in the character of a Christian teacher. This young man and his cousin were educated in England, and were sent back to Africa with the Niger expedition. After spending some time at Kumasi, he went down again to Cape-Coast, where he became a regular attendant at our mission-chapel, and an earnest seeker of the salvation which the gospel offers. Having at length experienced the saving power of Christianity, the public profession of which he had previously assumed, he became an agent of this society; and in the offices of interpreter, class-leader, and local preacher, has continued to give such proof of sincere piety and devotedness to the work of the mission, that he has been sent, by the unanimous voice of the missionaries in the district, as a catechist to Kumasi. On his arrival there, in his new capacity of agent to the Wesleyan Missionary Society, “he was very kindly received by the king his uncle, and is now enjoying his confidence and esteem.” An extract of a letter addressed by him to the Rev. Mr. Freeman, the general superintendent, affectingly indicates the spirit in which he has entered upon his new and important sphere of labour:—

“I feel my helplessness and unworthiness of the present position I am placed in respecting my connexion with the mission. I look for help from Him whose promise is, ‘According to thy day, so shall thy strength be.’ I assure you, my dear father in Christ, all my mind is, that my life may be spent in the service of Christ. The general aspect of the work here is encouraging. The people attentively hear the word of God. I preach in the public street every sabbath-day, and they crowd to hear of the way of salvation, and I am encouraged to preach to them earnestly. The chiefs, too, with whom I have had conversation, seem to be seriously impressed. No doubt there are some in this town who will like to come forward to join Christ’s church, but are afraid, perhaps, on their masters’ part. I trust that that fear will be soon done away. You will be glad to hear how fond the king’s children are of me: they are crowding into the mission-house every day, for which I bless the Lord, for it gives me an opportunity to impress on their tender minds the importance of the religion of Christ. I think good days are beginning to come upon the Ashantis: may the Lord hasten them soon, that these poor souls here may know the true and living God, and Jesus Christ His Son our Lord! Our little church is going on well. The members are earnest for their salvation. I am very glad to hear the prosperous state of the church at Cape-Coast. Respecting the charge of this station, I humbly submit to the appointment you have given me, believing that it is the sphere in which the kind providence of God intends me to labour.”

The friends of Christian missions will not fail to offer prayer to Almighty God

* For more lengthened extracts from the governor’s journal, see the “Missionary Notices” for the month of January, 1850.

in behalf of this interesting young man, that he may be graciously enabled to maintain his integrity, to be a faithful witness for Christ at the court of his royal relative, and "to testify" to both the princes and the people of Ashanti "the gospel of the grace of God."

THE SLAVE-COAST.

In consequence of the reduction which has taken place in the number of English missionaries in the district, Badagry and Abbeokuta have been left under the care of an assistant missionary and other native assistants.

The following is a tabular view of the society's missions at the Gold-Coast, Ashanti, and other parts of Guinea:—

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.

	Cape-Coast Town, &c.	Ana- mabu.	Domo- nasi, &c.	British Akrah, &c.	Ashanti.	Badagry and Ab- beokuta.	Total.
Chapels	4	2	2	1	..	1	10
Other preaching-places	2	..	6	2	1	2	13
Missionaries and assistant missionaries ..	2	1	..	1	..	1	5
Subordinate paid agents:—							
Catechists, &c.	3	2	1	2	1	3	12
Day-school teachers	14	8	12	14	1	5	54
Unpaid agents:—							
Sabbath-school teachers .....	..	..	..	..	..	5	5
Local preachers	4	5	4	4	..	2	19
Full and accredited church-members ..	368	122	111	124	27	57	809
On trial for membership	5	9	10	13	14	51	102
Sabbath-schools .....	..	..	..	..	..	1	1
Sabbath-scholars of both sexes .....	..	..	..	..	..	23	23
Day-schools	6	3	8	3	1	2	23
Day-scholars of both sexes	282	158	217	274	3	80	1014
Attendants on public worship, including members and scholars	1300	350	1000	600	1200	250	4700

The Report contains, as usual, the annual subscriptions and donations from each district, which, though considerable, are not the whole sum raised by the different societies and congregations in support of the ministry.

From the "tabular views" in the preceding Report, it will be seen that the extent of the Wesleyan Missionary Society's operations in Western Africa, at present, is as follows:—

Central or principal stations, called circuits, 12. Chapels and other preaching-places, in connexion with these circuits, 60. Missionaries and assistant missionaries, 15. Catechists, 20. Day-school teachers, 97. The unpaid agents are local preachers and sabbath-school teachers: of the former there are 89; and of the latter, 195. There are 42 day-schools, with 3,557 scholars; and the total number of scholars, deducting for those who attend both sabbath and week-day schools, is 4,723. The number of full and accredited church-members is 5,997, with 800 on trial; while 14,464 are reported as attending the ministry of the missionaries.

CHAPTER XXV.

CONCLUDING OBSERVATIONS.

SERIOUS Reflections—Matter for Congratulation—Present State of the Missions—Facts illustrative of Negro Piety, and of the Importance of the Wesleyan Missions—The three principal Obstructions to the rapid Spread of evangelical Truth are, the Climate, the awfully-degraded State of the Inhabitants, and the Slave-Trade—A few Facts in connexion with the fifty-four Agents of the Wesleyan Missionary Society who have fallen in the Field—Not all to be attributed to the Climate—Not too much to hazard for the Salvation of immortal Souls—The Agents who fell were Men of the right Stamp—Wesleyan Theological Institution—The Manner of their Death—A Word to the Friends of Wesleyan Missions—The Gospel a sufficient Remedy for the deplorable Immorality of Africa.

A RETROSPECTIVE view of the contents of the preceding pages will furnish abundant matter for serious reflection and devout congratulation, mingled with feelings of sorrow and regret, and loud calls for more active and energetic effort, that this degraded continent may be speedily raised to its proper level with other civilized portions of the globe. On each of these topics it would not be difficult to enlarge; but our space forbids amplification, and we must therefore be content with a few concluding observations.

First. In the brief account we have given of the early discoveries of the Western Coast of Africa, as conducted by the Portuguese, Spanish, Dutch, French, and English, a mournful picture is presented of human ambition and selfishness. For a lengthened period associations were formed, and travellers and commercial men went forth, without any reference to the intention of attempting the moral elevation of the degraded inhabitants. Gold and slaves were the general objects of pursuit; and the horrid traffic in human beings soon became the principal branch of commerce, which was not only sanctioned, but actually legalized, by the legislature of our own country. At a subsequent date, expeditions were sent to explore the vast unknown interior of this continent, with reference to the advancement of science; and at

a later period attempts were made to introduce among the natives the arts of civilization. But most of these plans, though humane and benevolent in their object and design, having been begun at the wrong end, proved to be failures. At length,—and that not till after a comparatively recent era,—British settlements were formed, and Protestant missionaries were sent out, for the purpose of discountenancing and putting a check to the Slave-Trade, of promoting legitimate commerce, and of introducing the blessings of Christianity, with one of its attendant results,—the arts of civilized life, among some of the native tribes along the Western Coast of that continent. This new state of things presented a fresh chapter in the history of Africa; and was so strange, that for some time the inhabitants of that country, who had been visited by the maritime states of Europe for more than three centuries for very different purposes, could scarcely believe that *white men* were really sincere and in earnest in seeking *their* benefit. How greatly is it to be lamented, that that precious boon, the gospel, which has made England what it is, was not at an earlier period sent to Western Africa!

Secondly. The cause of congratulation to which we have referred, arises from the fact, that, although little more than one generation has passed away since the first Wesleyan missionary landed on that coast, an amount of success has attended the labours of the agents of this Society, which is truly gratifying, and augurs well for Africa's future welfare. The statistics at the close of the last chapter will give the reader some idea of what has been accomplished during the past thirty-eight or thirty-nine years, which includes the whole length of time that the Wesleyan Missionary Society has been officially connected with this part of the Heathen world. We say "some idea;" for, fully to estimate the amount of good that has already been effected, we should not forget the hundreds and thousands of converted Africans who have, in the course of those years, "died in the Lord," with other circumstances connected with the operations of these missions. But if we compare the document just referred to, with the statistics in the Report for the year 1843, it will be seen that, during the *past seven years only*, there has been an addition to the Society of *two thousand four hundred and three full and accredited church members*, and that, in the same space of time, the *number of scholars* in the schools was *more than doubled*.

The first spontaneous expression of feeling from the writer's heart, when he had penned these statistics, of *six thousand*

church communicants, (save three,) with nearly five thousand children receiving Christian instruction in the schools, was, "What hath God wrought!"

Admitting, to some extent, at least, that numerical increase is not always a true sign of spiritual and genuine prosperity, and without pretending to say, that *all* those whose names are enrolled as members of the Society are "born again," and thus made "new creatures in Christ Jesus;" this much we do know, —that an overwhelming majority of them have been changed, not from one set of opinions to another; but they have been "turned from darkness to light, and from the power of Satan to God." And we may add, that none are admitted, even on trial, without affording sufficient evidence of "a desire to flee from the wrath to come, and to be saved from their sins."

Although, for the reason already assigned, we cannot enlarge here, we may nevertheless be allowed to state a few facts in connexion with African conversions and Negro piety, which may be either fairly drawn from the preceding history, or given as additional illustrations of the power of the gospel, and "the triumphs of grace," as exhibited in the hearts and lives of hundreds of these Africans, and which will also show the utility and importance of the Wesleyan missions in this part of the Heathen world.

1. The first fact which we shall mention is this, that, although the native tribes of Africa, skirting that long line of coast which is washed by the great Atlantic Ocean, are exceedingly numerous, and most awfully fallen and degraded, yet, wherever the gospel has been preached for any length of time, whether among the Mohammedan or Pagan nations, there has been fruit of our labour, fruit in the real conversion of the soul to God, of some "out of every nation and every language," and, we may add, of every clan and of every tribe.*

* It is supposed that the Kroomen are an exception to this rule. One recent writer on Sierra-Leone, in speaking of this singular but enterprising tribe, says, "The Kroos are Pagans, and there has never yet been an instance of one of them being converted to Christianity." And another author remarks, "This tribe alone have, to a man, withstood the efforts of the missionaries." Dr. Madden has made a similar statement. But as the Kroomen reside on the Grain Coast, where we have no mission established, or rather no attempt has there been made to establish one, "the efforts of the missionaries" can scarcely be said to have had fair play upon them as a nation; nevertheless, a few of them have been brought under the "preaching of the word," and one or two, even of these, have been caught in the gospel net, as will be seen from the following extract of a letter which I received a few months ago from the Rev. Thomas Raston:—"We had a *converted* Krooman about eight years ago: he died happy in God. We have now one soundly con-

2. These conversions are generally accomplished by the instrumentality of the missionary, "holding forth the word of life," and "in Christ's stead" beseeching sinners to be reconciled to God. And such have been their agonizing remorse, and the outward circumstances attending their convictions of sin, that St. Paul's caution to the smitten jailer at Philippi has been sometimes quite necessary: "Do thyself no harm: for we are all here." (Acts xvi. 28.)

3. The reality of these conversions is soon seen: "old things have passed away, and all things have become new." The *tom-tom*, the song, and the dance are abandoned; their former foolish rites and frantic ceremonies, in which they trusted and delighted, are all given up; and as soon as, or before, the day dawns, instead of the superstitious *greegree* or *fetish* practices to which they formerly resorted at the beginning of the day, they are to be found in the sanctuary, for the purpose of prayer, and of singing the praises of the true God. Thus the day begins at five o'clock in the morning with many of the Wesleyan societies in that part of the world; and the genuineness of an internal and real change of heart is further demonstrated by "the fruits of the Spirit," as exhibited in the lives of these people, and by "their showing forth the praises of Him who hath called them out of darkness into his marvellous light."

4. Another fact in connexion with African conversions is, that, generally speaking, the fruit abides: they are "steadfast and unmovable," they endure unto the end. There are, of course, exceptions to this: instances of unfaithfulness do sometimes occur, and then discipline is administered, kindly, but with fidelity. But on these occasions, they keenly feel being excommunicated for their offences, and in due time most of them, being penitent, are restored to the fold. On more than one occasion have these poor wanderers come to the writer at the mission-house, in the greatest distress, and, with tears running down their faces, begged to be re-admitted into the society.

verted: he has 'come out' from his countrymen, which he must do to be a Christian. There is as much caste among Kroomen as among the Hindoos. Next to Mohammedans, I believe the Kroomen are most difficult to be brought under the influence of the gospel. As soon as a Krooman embraces Christianity, he is rejected, despised, disowned, and cast out by his countrymen. The principle is established: we have both converted Kroomen and Mohammedans; *ergo*, all may be converted." In a recent communication from the Rev. George Meadows at the Gambia, it is stated:—"Several conversions have taken place lately. A Krooman—one of a class thought by some to be almost beyond the reach of the gospel—has been awakened, and experienced the efficacy of that blood which 'can make the foulest clean.'" (See "Wesleyan Missionary Notices" for December, 1850, p. 207.)

5. Though the greater part of the converted Africans are but imperfectly acquainted with the English language, it is delightful to hear them on the subject of experimental religion, and to observe the clearness with which they speak of their own conversion, and thus "give a reason of the hope that is in them." At the quarterly love-feasts, and sometimes in the class-meetings, in relating their experience, they will name the time, the place, the minister, and the words of the text which, by the Almighty Spirit, found a way to their hearts, and which ultimately led to their emancipation from the thralldom of sin, when they found peace with God through faith in our Lord Jesus Christ.

6. The natives of this part of the world *evidence the sincerity of their Christian profession*, by a consistent and regular attendance upon the means of grace, both public and private, by a careful attention to relative duties, personal and domestic religion, a strict observance of the sabbath-day, and a concern for the salvation of others. They liberally contribute towards the support of the cause of God, are "kindly affectioned one toward another:" when called to suffer for Christ's sake, they are patient and forgiving: in sickness they are resigned and submissive; and in death are generally triumphant.*

7. They are *strongly attached to their ministers*: they not only "receive them joyfully" when they first land from

* It would be easy to furnish illustrations on each of these topics, in addition to those already given. Two cases may be sufficient: one regarding the sanctity of the sabbath-day, &c., and the other showing the sustaining grace of God in the hour of death.

1. JOHN OGA, a liberated African at Sierra-Leone, who was a member of the society, and a truly converted man, had, by his industrious habits, acquired a little property, and he contributed liberally to the support of the cause of God. For some time he had supplied the liberated African Yard with vegetables, &c., and was afterwards offered the office of supplying the garrison with meat; but he said, "No; suppose me do dat, me have for kill cow on Sunday, and me can't do dat: my soul more to me dan cow." In a short time after this, he died happy in the Lord. He was a man universally respected, both by Europeans and Africans, as was seen at the funeral, when five or six hundred persons followed him to the grave.

2. THOMAS TICKNUT, (also of Sierra-Leone,) before his conversion, was one of those who practised "country fashion," and that not only for himself, but for his neighbours; and was a noted character as a wizard. But the gospel proved "the power of God" to the salvation of his soul, and blasphemies were turned to praise. His illness was of long duration, and his sufferings were great; yet, while he lay gasping for breath, he constantly rejoiced in God. This occurred about four years ago. On his class-leader visiting him, he said, "I am going to the King of glory." A short time before he died, turning to his wife, he said, "I commend you to God;" and a few minutes before the vital spark had fled, he lifted his hands, and exclaimed, "All is well, all is well! Glory, glory!" and he died with the word "glory" hanging on his lips.

England, but they are also constantly presented to the throne of the heavenly grace in their supplications. When laid aside by sickness, they are visited, waited upon, deeply sympathized with, and fervent prayers are offered to the Most High for their speedy restoration to health. In times of danger, they will nobly stand by them, and even risk their own lives in their defence.* If called to return home, on account of protracted illness, "they accompany them to the ship;" and the touching incident mentioned in the Acts of the Apostles (xx. 36—38) has more than once been illustrated by the conduct of the simple-minded, but sincere, Christians in Western Africa. And when death has put an end to the missionary's labours, "devout men have carried him to his burial, and made great lamentation over him."

8. The Africans are *grateful* for the benefits conferred upon them by the British Government and by British Christians. To the former they feel thankful for having rescued them while on the mighty deep from the horrors of slavery; and to the latter, for having sent them "the glorious gospel of the blessed God," by which they have been made "free indeed." Even in their unconverted and barbarous state, when captured by Her Majesty's cruisers, as soon as they understand the object of the slaver being boarded by our brave countrymen, then "joy beams in every countenance," and they are seen "rolling themselves about with glee and kissing the hands and clothes of their deliverer," and when the dark rakish craft, with her human cargo, arrives at Sierra-Leone, "the promised land," as they afterwards call it, then "their acclamations are long and loud," and they "shout for joy at the prospect of freedom." But it is after they have been residents for some time in these British colonies on the Coast, enjoying all the privileges of British subjects, and when they are able to reflect upon the providence and grace of God manifested in their behalf, and the way in which He hath led them,—*that they are indeed grateful!* Fervent prayers are offered to God, and that repeatedly, for our beloved sovereign Queen Victoria, for Her Majesty's Government, the British officers, and "all the good people in England."

* In addition to one or more instances of this kind contained in the preceding pages, we may add the following statement made by the Rev. John Martin, at a missionary meeting held in Great-Queen-Street chapel, in London, about two years ago. Mr. Martin had spent two years at Badagry, on the Gold-Coast; and during one of his journeys in that locality, he was accompanied by some of the natives. Whilst proceeding on his way, a shot was fired in the forest by some party concealed in the bush, on which his escort immediately assembled around him, saying, "If they shoot, they shall shoot us, and not shoot you."

And in reciting their experience, with a brief history of their lives, though some parts were painful in the extreme, they cannot forget that they have been *twice redeemed*,—redeemed from the house of bondage, when their shackles were knocked off and thrown overboard, by the energy and activity of British cruisers; and again redeemed and liberated with “the precious blood of Christ.”

A recent writer of a missionary tract, entitled, “Black, but Comely,” has mentioned a fact which occurred in the West Indies in the case of one of the same class of individuals, and which is just in point here. It was that of a Negress who had obtained her freedom through the liberality of a few native Christians, and the author writes:—“Never shall I forget that happy day, when, coming from the auction-room direct to the mission-house, this noble confessor, with tears in her eyes, and gratitude in her heart, lifted up her hands to heaven, and loudly exclaimed, ‘Massa! massa! help me for praise the Lord! Me *twice* free! Me soul long be free, me body now be free! Me *twice* free! O massa, help me for praise the Lord!’” Hundreds of liberated Africans in connexion with the Wesleyan missions in Western Africa have sung the same delightful song, many a time, in our love-feasts; and in such a figurative and graphic manner, with such a tone of voice, gesture, action, feeling, and power, that no correct description can be put on paper. They are thankful to God, to the British Government, to British Christians, and to British missionaries.*

* Two dying testimonies in support of this may be here given.

1. The first is that of ROBERT CLARK, a liberated African youth, who died at St. Mary’s on the Gambia at the close of 1841. I had myself frequently seen him during his illness, and also just after his death, which was under the following circumstances: feeling that he could not live much longer, he inquired for Cupidon, one of the native assistants, who was immediately by his side; when this poor African slave, aged about thirteen years, said, in broken accents, “Massa, me bin call you, for tell you, me now bout for die; but me no fraid for die: Jesus Christ pardon all my sin, and my soul is happy in de Lord.” This was pleasing, especially to John Cupidon, under whose roof he had lived, and who had often prayed with and for him. But this was not all: the dying lad went on to say, “And me bin call you also, massa, for tank you for all de goodness you bin do me. You bin teach me berry well in de house, and berry well in de school; and now me going to Jesus.” And then, lifting up his withered hand, he shook hands with his faithful friend and master, saying, “Tank you, massa, tank you; good bye, good bye.” And in a few minutes after this, he breathed his last.

2. The other case occurred on the Gold-Coast, a year or two later. The Rev. George Chapman had been preaching on the happiness of heaven; and shortly after he visited a sick and dying African, who had heard the sermon with much profit. This Negro, during Mr. Chapman’s visit, referred to the sermon, and asked if it was

9. The oft-repeated calumny, *that the Africans have no minds*, and therefore are incapable of improvement, has, it is hoped, been sufficiently refuted in these pages. The result of missionary labour, in the conversion to God of thousands of the degraded sons of Africa, and the benefits which have invariably followed the faithful preaching of the gospel, in *a social, mental, and moral point of view*, are the best answers to those slanderers of the Negro race, who have stigmatized them with the epithets of “mere animal creatures,” “a sort of monkey without tails,” “machines of flesh and blood, but with no souls,” and the more modified designation, “human beings, but inferior to the rest of the species.” If the sceptic would but visit some of the mission stations in Western Africa, and were he even to take his prejudices with him, he would soon have his erroneous estimation of the African character corrected and dispelled from his mind. Facts would stare him in the face, that would make him “blush, and hang his head, to think himself a man,” and yet deny to others what God had given to him; that is, the power of reason, with a capacity for improvement. Amid much that is still dark and gloomy, he would find that many a bright spark of intellect and genius has been discovered, and brought into play, from the once spell-bound mind of the barbarian, by the simple preaching of the cross of Christ.

10. In order to appreciate, in any proper degree, the result of missionary labour in this part of the world, we ought to consider, first, *what the natives were before they received the gospel*, and then, *what they are now*. The disadvantages of their former condition must not be overlooked, in forming a correct estimate on this subject; for, whilst repudiating, as we do, the insulting and false epithets which we have just quoted as applicable to the Africans, it must be acknowledged, that a more degraded, barbarous, demoralized, and ignorant set of human beings are not to be found on the face of the globe, than are the native tribes on the Western Coast of Africa. This must be acknowledged by all; and yet hundreds of the present members of the Wesleyan society have been dug up out of the dark and filthy hold of the slave-ship; they have been washed, redeemed, disenthralled, and set at liberty; and again they

correct that we should know each other in heaven. Being assured that it was both correct and scriptural, he then said, “When I get there, I shall first go up to my Saviour, and fall down on my knees and thank Him for having sent a missionary. Then I shall go back to the gate, and wait till you come; and when you come, I shall take you by the hand and bring you up to my Saviour, and I shall say, ‘This is the first man that showed me the cross of Christ.’”

have been “washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God:” and what are they now? Not only “princes in Israel,” but many of them occupy a position in civil society equal and even superior to some of those of a fairer complexion.* This elevation of a people from the depths of barbarism has not been the work of a day; but it has been accomplished in the course of a very few years, and is unquestionably the fruit of missionary toil; and, when contrasted with their former Heathen condition, it speaks loudly in favour of Christian missions, and furnishes another proof that the gospel, and that alone, can civilize, and bless, and save mankind.

11. In looking at the utility and importance of these missions, it should not be forgotten that there is at present an amount of *native agency at work* beyond that of any former period, and that there are several theological Institutions where others are receiving a course of instruction and training preparatory to their being employed in the same evangelical and benevolent spheres of usefulness; besides a number of schools of various grades, where a multitude of youths are receiving a Christian education. We need not expatiate on the probable effect of these schools and educational establishments: we know that in our own country a good sound religious education is of vast importance, and in a country like Africa it is, if possible, of still greater consequence.†

12. The last fact we shall mention is, that there is a *moral influence* in connexion with these missions that is felt far beyond

* The reader is here respectfully referred to the extracts from Mr. Fergusson's letter on the character of the liberated Africans, which will be found in the tenth chapter of this work. There it will be seen, that some of this once-degraded class of men are industrious tradesmen, and respectable merchants; that they have good stone houses, which are well furnished; and that they send their children to boarding-schools in England. I may also add, that I know one mercantile house in London, with whom two of our members at Sierra-Leone (who are liberated Africans) do business to the amount of between £2,000 and £3,000 each annually, and that they are prompt in their payments, as well as honourable and respectable in all the relations of life.

† Besides native teachers, local preachers, &c., whose names do not appear in the printed Reports, it will be seen, by a reference to the last annual Report and the Minutes of Conference, that we have six natives who are fully employed in the work of the ministry, as missionaries and assistant missionaries, most of whom are recaptured Negroes. Interesting communications are occasionally published from these brethren, in the “Missionary Notices;” and the reader is respectfully referred to the November Number of the year 1850, where he will find a letter from the Rev. George Decker, native assistant missionary at Sierra-Leone. Mr. Decker is a liberated African, and his communication is alike creditable to his head and to his heart; and the reader will be amply repaid by giving it a careful perusal.

the boundaries of the British settlements, or the limits of the mission-stations, which is of no small importance. An evangelical and Protestant missionary, indeed, may travel almost any where in Western Africa; and both by Pagans and Mohammedans he is respected: his name may not be known, but his character and profession are; and they will insure him a courteous treatment with the generality of the inhabitants. The Christian reader will doubtless recollect, that when Paul and his companions "escaped all safe to land" at "the island called Melita," "the barbarous people showed them no little kindness: for they kindled a fire, and received them every one, because of the present rain, and because of the cold." (Acts xxvii. 44; xxviii. 1, 2.) So, in like manner, has the writer been treated by the natives of Western Africa, when hundreds of miles from any white men. This fact has more than once been corroborated in the preceding pages; and the moral influence of the missions on the native inhabitants more immediately connected with, or contiguous to, the English colonies, has also been adverted to.

Another fact, in connexion with this subject, deserves to be mentioned; and that is, that the missions have exerted a beneficial influence on the *European population abroad*. This, it is readily admitted, is not to any great extent; but that illicit intercourse between the sexes, which is too prevalent in most of our foreign settlements, and which still exists on the Western Coast of Africa, has nevertheless considerably diminished of late years, especially in those localities where Christian missions are established; for there many of our countrymen who had adopted the "country fashion," have either abandoned that sinful practice, or have been lawfully and properly united; and though I am not aware of any Europeans who are decidedly pious or members of our society, there is now little or no opposition to the labours of the missionaries from that quarter: a considerable number of them, indeed, attend divine service, at least once a day; and I believe the greater part of our countrymen wish us well. Would to God that all, or even one-half, of the Europeans on that Coast would give themselves to God, and then to his church by his will; and thus heartily co-operate with the missionaries! May we not hope that, ere long, this will be the case? The Lord hasten that happy and auspicious day!

These are some of the results and benefits of missionary labour in Western Africa, which call aloud for gratitude to "the God of all grace," that He has been pleased to put the

broad seal of His approbation upon the efforts of His servants. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!" (Psalm cxv. 1.)

Thirdly. That which is calculated to produce mingled feelings of sorrow and regret is, that the good already accomplished has been effected at a considerable sacrifice of European health and life; and that, though much has been done, it is very little compared with what remains to be done. The present state of Africa, therefore, loudly calls for more active and energetic efforts, that this too-long-neglected continent may be speedily raised to its proper level with other civilized portions of the globe.

It will, perhaps, not be denied, that there are evils and obstructions in Africa to the rapid spread of evangelical truth, which are to be found in no other part of the Heathen world. But this should only lead to a corresponding degree of zeal and combined effort on the part of the Christian church; and ere long these evils and obstructions will be seen to dissolve and melt away, as clouds before the mid-day sun.

It was my purpose here to have dilated at some length on the principal obstacles and obstructions with which we have to contend in Western Africa, and which, for the sake of distinction, may be designated *physical*, *moral*, and *diabolical*. I refer to the *prejudicial effects of the climate* on European constitutions; to the *awfully degraded state of its inhabitants* generally; and to that monster evil, *the Slave-Trade*. But as this volume is already extended much beyond my calculation, I intend to embody these and some other collateral topics in a pamphlet, which will soon make its appearance. In conclusion I add only a few paragraphs on the mortality among missionaries.

The authoress of "Letters from Sierra-Leone," though she believes, with Chamier, that this climate is "the worst under the sun," is nevertheless of opinion, that "within late years it has been less destructive to Europeans." And I have before me a letter which I received only a few months ago, from a respected missionary at Sierra-Leone, that has spent several years in that colony, who is of the same opinion. He says, "The climate of Sierra-Leone (I mean Free-Town in particular, as it is the residence of most of the Europeans) is certainly vastly improved. But all improvements in health are attributable to local improvements. The mountains and lands adjacent are completely cleared of timber. Dwelling-

houses are better constructed; with a well-organized police, the streets and lanes are kept clean. Drainage has been carried on very vigorously," &c. My correspondent further states, "I think another great means of promoting the health of the town arises from the roofing of the wattled and other small houses: no person is allowed to cover with grass; shingles or bamboo *must* be used, under a heavy penalty. The steam from some thousands of houses covered thickly with grass must be fearfully pernicious. The medical treatment for diseases is entirely altered; mercury is exploded, excepting in desperate cases: I believe I owe my shattered constitution to mercury."

In a recent publication I find it is stated, that, "between March, 1804, and August, 1825, eighty-nine Church missionaries arrived at Sierra-Leone; and in that period fifty-four had died, and fourteen returned to England shattered in health." And in the "Missionary Records," the writer, in dwelling upon this subject up to a later period, says, "Many of the missionaries and teachers were also obliged to return to England; so that at the time of the publication of the Report of the Church Missionary Society, in the year 1835, there remained only three missionaries and two catechists. The only female remaining was the daughter of Mr. Nylander. These only remained in Africa of ONE HUNDRED AND NINE labourers which the Church Missionary Society had sent out during thirty years." Taking either of these statements, it appears that the losses sustained by the Church Missionary Society were, up to that period, more than fifty per cent.

Taking the past twelve years as our guide, it will be seen that, during that period, sixty-seven European agents of the Wesleyan Missionary Society, all "new hands," have been sent to Western Africa, out of which there have been twenty-five deaths.* If we include those brethren and sisters who arrived there a second, and some of them a third, time, since the year 1838, the number will amount to eighty-two, but with *only two more deaths*. During these twelve years, twenty-one agents out of the sixty-seven arrived at Sierra-Leone, from whom we have reported *seven* deaths; fifteen arrived at the Gambia, out of whom *six* died; and thirty-one landed at the Gold-Coast, out of whom *twelve* have fallen in the field. This analysis corroborates the opinion that of late years *the climate of Sierra-Leone has improved*; for these statistics only give to that

* It is right to state that, out of this sixty-seven, three were persons of colour,—Mr. Freeman, Mr. Wharton, and Mr. Garry.

colony *one-third* of the amount of missionary mortality ; whereas, as stated in a preceding page, the number of deaths in that colony, during the whole history of the missions, amounts to rather more than one-half. It will be seen, too, that though the mortality on the Gold-Coast has, during the last twelve years, been greater than at either of the other settlements, not only in numbers, but also in proportion to the number of agents sent out, even there an improvement is manifest. The six deaths out of fifteen at the Gambia give about the same average as before stated, which, it should be recollected, was considerably less than either of the other stations.

If we take the last six years as a criterion, the report will be still more favourable ; for during that period only nine deaths have occurred in our mission-families on the whole Coast. Four of these were at Sierra-Leone, two at the Gambia, and three at the Gold-Coast.

But I cannot close my remarks on the biographical sketches of the fifty-four agents of the Wesleyan Missionary Society which we have already given in connexion with the history of these missions, without an observation or two which they naturally suggest.

1. In the first place, then, without attaching blame or charging any of our departed friends with imprudence, on their arrival in Africa, it must be admitted that the climate was not the sole cause of death in every case. Several of them would most likely have died as soon, or nearly so, had they gone to other parts of the mission-field ; and probably some of them, had they remained in Europe.

2. It is a melancholy fact, however, that more than half a hundred of the agents of this society have fallen in their God-like work, and their bones lie mouldering far from the graves of their fathers, in that foreign soil, the miseries of whose inhabitants had called forth their tenderest sympathy, and to mitigate whose wretchedness they forsook their native land. The writer has often visited the graves of his dear brethren and sisters, several of whom it fell to his painful duty to bury "side by side ;" and, while standing by the solemn spot where their ashes are deposited, he has dropped the tear of sympathy and affection, and has endeavoured to imbibe a portion of their spirit, to trace their footsteps, and follow them to the skies.

3. In reviewing the loss of life in Western Africa, though it is deeply affecting, we know it is not too great a sacrifice to save immortal souls. Some, it is true, were called away almost before they had put on the harness, or before they had time

fairly to thrust the sickle into the rich harvest ripening before them; but,—

“That life is long which answers life’s great end.”

Some of the most devoted missionaries of other denominations, and in other lands, such as Brainerd, Martyn, and Mills, were called away before they saw half the number of days allotted to human existence on earth. But though God has indeed, in Western Africa, “buried many of his workmen, yet he has carried on his work.” The spirits of our departed missionaries, resting from their labours, are now happy with the Lord; and hundreds of their spiritual children have also overtaken them; so that both he who sowed, and they who reaped, are rejoicing together; and many more are on the way.

4. In the perusal of the brief memoirs which we have given, it will have been seen that, in the selection of their agents, the parent committee were directed to persons of the right stamp. Some of them, it is true, were young men possessed of few literary attainments, having enjoyed no advantages beyond those afforded by a plain English education; but they were men of good common sense, of sterling piety, and largely imbued with the spirit of their Master, “who came to seek and to save that which is lost.” They possessed a love for souls, and knew how to preach “Christ and him crucified;” and hence God honoured their labours, in the awakening and conversion of sinners, and in “bringing many sons to glory.” Others of them, however, were above mediocrity, both with regard to gifts and graces, being highly intelligent and intellectual: they were “faithful men, who were able to teach others also;” nor were *they* less zealous and successful in winning souls to Christ, and in thus extending the Redeemer’s kingdom in the earth: for which they “counted not their lives dear unto them.”

5. Several of the brethren whose deaths we have recorded of more recent date, it will be remembered, had enjoyed the advantages of the Theological Institution, the benefits of which they gratefully acknowledged. These benefits were two-fold: they were mental, and they were spiritual: they related to the head and to the heart. It will have been observed, that their scholastic studies and duties did not retard the growth of their personal piety; for while the mind was expanding, the heart was kept warm with love to God and man, and they thus “grew at once in wisdom and holiness.” One of the young men, who was distinguished for holy ardour on his entering the

Institution, and who "applied himself to his studies with exemplary diligence," some months after he had been there, wrote thus:—"I trust I am growing in grace, in attachment to Methodism, and in love for the souls of men, especially of the Heathen. I am exceedingly thankful to my heavenly Father for bringing me to this place; and I trust my profiting will appear to all." A few weeks after this, he again wrote: "I thank God, I can testify that Christ is able to cleanse from all sin. I am happy in his love, and can rejoice with joy unspeakable and full of glory." This young man, on a vacancy occurring at Sierra-Leone, left the Institution, and was found in less than a week on board the vessel which conveyed him thither. The reader will by this time recollect the name of JAMES WAYTE, some of whose last moments were employed in "invoking the Divine blessing upon his brethren at Richmond."

And who that has perused the account of the first missionary who fell at Coomassie, does not at this moment see in imagination the devoted ROWLAND at the same Institution, in his closet, on his knees, with a small pamphlet in his hand, fasting and praying, and renewing his covenant with God, while the rest of the family were at their usual meal? And just as he had got to that part of the covenant service, "That He appoint you your work," &c., there was "a knock at his door," calling him to that work in which he so heartily engaged, but in which, alas! he so soon died!

These are facts which are most honourable to the missionary candidates and students, as well as creditable to our fathers and brethren who have the principal charge and management of that important establishment; and they are placed upon record to show, that those "men who take it as an axiom, that knowledge and godliness are antagonist interests, and who mourn over the advance of the one, as involving, of necessity, the decline of the other,"—or, in other words, that those who imagine that knowledge is unfriendly to piety and subversive of holiness,—are mistaken, so far as the Wesleyan Theological Institution is concerned; for, in addition to the brethren we have mentioned, it may with perfect truth be said, that some of the most holy, devoted, and useful missionaries have been sent out from that Institution. These facts are also placed upon record, that present and future candidates for our ministry, who are or may become students, either at Richmond or Didsbury, may see that, while their predecessors were not inattentive to mental improvement, but applied themselves with unwearied diligence to the acquisition of useful knowledge, they at the same time

made rapid progress in piety, and thus became more fully prepared for the great work which awaited them.

6. The manner of the deaths we have recorded cannot have escaped the reader's notice. The genuine piety possessed by our dear brethren, (and sisters, too,) on leaving their native land for Africa, did not flag in that warm climate. They were not only "faithful men," but they were "faithful unto death." They had not to seek religion on a sick-bed, and in a dying hour; but were divinely supported and sustained, when their heart and flesh failed them.

In some cases, it will be recollected, the "one was taken and the other left;" in others, both the missionaries on the same station were seriously ill at the same time; and one "got himself assisted, weak as he was, into the other's room, to inquire the state of his mind, when the most afflicted would be helped up in bed; and they seemed like two dear friends meeting who had long been separated." In other cases, the missionary and his wife have both been burning with fever at the same time, and unable to render one another the least assistance; and in more than one instance, the death of one has taken place under the same roof, unknown to the other; nor has the fact been known until the next day, or the day following, when the husband and wife have met "in a nobler clime!"

But "these *all* died in faith;" and not one ever regretted having embarked in the work. "I am in my proper place," or words to that effect, were spoken by many of them, not only when in health, but also in sickness, and in the prospect of meeting "the last enemy." Nor could "Jordan's stream, or death's cold flood," quench "the yearning pity for mankind, the burning charity," or "the pure flame of love" to the cause of missions, which they cherished while the power of articulation remained; for some of their last words to those who stood by them, when dying, were, "Watch over the flock when I am gone." "Preach Christ, and do all you can to save souls," &c.

7. Lastly. To the friends of the Wesleyan Missionary Society, these brief memorials of *fifty-four* of their agents are respectfully addressed. To them the writer would say, Such are the "messengers" you employ, such the sacrifices they make, the trials they encounter, in carrying out your designs. The cause you have espoused and love, they *die* to extend. We know that

"A Sacrifice of nobler name
And richer blood than they,"

was necessary for the redemption of Africa; and the price has been paid. The eternal Son of God died on Calvary for this, as well as for other portions of the great family of man. But the Almighty is graciously pleased to employ human instrumentality in accomplishing the salvation of mankind; and we therefore regard the "bones" of our beloved missionaries and their wives as prophetic. "And Joseph said unto his brethren, I die: and God will surely visit you." And by faith in the doctrine of the resurrection and the promise made to Abraham respecting Canaan, Joseph "gave commandment concerning his bones," that they should "carry them up from hence." (See Gen. xv. 13, 14; l. 24, 25; Heb. xi. 22.) So in like manner have the pious agents of the Wesleyan Missionary Society taken possession of Western Africa, "the promised land,"—they sleep, not indeed in "the sepulchres of their fathers," but in graves which they have consecrated for their children, a spiritual generation to be born in due time; and there they rest in glorious hope of the final and universal triumph of the world's Redeemer.

Let such men, then, never want pecuniary support; let them never be forgotten in your prayers. How often did these devoted men, when living and toiling abroad, urge the Macedonian cry, "Come over and help us!" And as often did they reiterate the apostolic request, "Brethren, pray for us." Others are now making the same affecting appeals; and shall they plead in vain? Heaven forbid! Whilst some misguided and infatuated men are crying, "Stop the supplies!" be it your high duty, as it is your privilege, to "come up to the help of the Lord," to stand by and support Christ's standard-bearers, and thus help forward "the glorious war." *Would* the British Government leave our soldiers in a foreign land to fight our battles, without the proper supplies of food and ammunition? Such a question is almost an insult to common sense, and the proposition would be spurned by every British heart; and yet there *are* *professing Christians* who are adopting this principle in reference to the cause of missions! "But *ye* have not so learned Christ." Let the "supplies," therefore, be *doubled*, rather than "stopped." With increased liberality, let your fervent prayers ascend to heaven, on behalf of this benevolent and holy enterprise. Not merely once a month at the missionary prayer-meeting, or now and then at a missionary anniversary, but every day of the week, bear up God's servants at the throne of grace; and then it shall be said to you, as well as to them, at the great reckoning-day, "Well

done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. xxv. 21.)

It has already been sufficiently demonstrated in this work that the gospel meets the case of man, wherever man is found, whatever may be his national, civil, intellectual, or moral condition; that the nature, the number, the magnitude, or the repetition of his iniquities, are not an insuperable barrier to his conversion and civilization. The gospel is "the power of God." It cannot alter the colour of the Negro's skin; but it can change the blackest heart of the blackest of Ham's descendants, and make it "white as snow." There is no shade of guilt too dark, no accumulation of crime too great, and no enormity of transgression, that it cannot remove. None of the sons and daughters of fallen Adam on that sin-stricken, smitten, and afflicted continent, are too far from heaven, or too near perdition, for the gospel to reach and relieve; it can "save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.) And if Africa was thrice more deeply degraded and fallen than she is, there is in "the glorious gospel of the blessed God" a sufficient and never-failing remedy for all her maladies. Here, then, is our hope,—*the faithful and persevering use of the appointed means.* The missionaries of the cross may go forth into this dark and barren land, "weeping," but they are the bearers of "precious seed." They go forth strengthened with that consoling promise, "And, lo, I am with you alway, even unto the end of the world." The "bread" is therefore "cast upon the waters;" cast sometimes with trembling hands, cast under seemingly unpropitious circumstances; but the quality of the seed being good, and suited to all climates and to all moral soils, and being "watered" with the gentle dew or teeming showers of the Almighty Spirit, "the seed shall surely grow;" and it shall be "found after many days." The "handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon;" and the weeping sower shall become the successful and joyous reaper; for he "shall doubtless come again with rejoicing, bringing his sheaves with him." To those who think differently, and who imagine all these to be mere figures of speech, our reply is, "Ye do err, not knowing the scriptures NOR THE POWER OF GOD." For "thus saith the Lord," "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from

heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isai. lv. 9—13.)

THE END.



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