fortable, well-furnished houses, and large mercantile credits, indicate any thing but poverty.

There are circumstances, however, the knowledge of which they cannot conceal, and which go far to exhibit pretty clearly the actual state of matters; such as, Firstly, the facility with which they raise large sums of "cash prompt" at public auctions. Secondly, the winding-up of the estates of deceased persons. (Peter Newland, a liberated African, died a short while before I left the colony; and his estate realized, in houses, merchandise, and cash, upwards of £1,500.) Thirdly, the extent of their mercantile credits. I am well acquainted with one individual of this grade, who is much courted and caressed by every European merchant in the colony, who has transactions in trade with all of them, and whose name, shortly before my departure from the colony, stood on the debtor side of the books of one of the principal merchants to the amount of £1,900, to which sum it had been reduced from £3,000 during the preceding two months. A highly respectable female has now, and has had for several years, the Government contract for the supply of fresh beef to the troops and the naval squadron; and I have not heard that on a single occasion there has been cause of complaint for negligence or non-fulfilment of the terms of contract. Fourthly, many of them, at the present moment, have their children being educated in England at their own expense. There is at Sierra-Leone a very fine regiment of colonial militia, more than eight-tenths of which are liberated Africans. The amount of property which they have acquired is ample guarantee for their loyalty, should that ever be called in question. They turn out with great alacrity and cheerfulness on all occasions for periodical drill. But perhaps the most interesting point of view in which the liberated Africans are to be seen, and that which will render their moral condition most intelligible to those at a distance, is when they sit at the quarter-sessions as petty, grand, and special jurors. They constitute a considerable part of the jury at every sessions, and I have repeatedly heard the highest legal authority in the colony express his satisfaction with their decisions.*

Dr. Fergusson remarks, "It may be objected to some of these statements, that they are extreme instances of the flourishing condition of the liberated Africans. I grant they are so; but as I have herein undertaken to give you a faithful summary of their present condition and status in society, it is right and proper that they should be exhibited to you in all their phases. They have been already shown to you in the depths of misery and degradation. Why should the more beautiful and interesting side of the picture be concealed?" The same gentleman, in the same letter, further remarks, "Of the liberated Africans, as a body, it may with great truth be said that there is not a more quiet, inoffensive, contented, good-humoured, and light-hearted population on the face of the earth." With their religious spirit he professes not to be intimately acquainted; but he observes, "I know that their outward observance of the sabbath day is most exemplary. On that day the passion for

* Fergusson's "Letter on the Character of the Liberated Africans at Sierra-Leone," 1839, pp. 8—13.

dancing, singing, and other noisy amusements, is altogether laid aside, and nearly the whole body of the people are to be found engaged in the services of the sanctuary, at one or other of the Protestant churches or chapels which abound in the colony."

The most recent work that has appeared on this interesting colony, and which touches on the condition of the liberated Africans, is one published during the last year, and is entitled, "Letters from Sierra-Leone, by a Lady. Edited by the Hon. Mrs. Norton." The amiable and intelligent authoress of these "Letters," in speaking more particularly of the liberated Africans as domestic servants or in the lower grades of society, has appropriately headed "Letter XXXI." with the title, "First hasty Impressions regarding the Natives—Second Considerations," &c.; and observes:—

However philanthropically disposed you may be towards the Negro on taking up your residence at Sierra-Leone, so soon as the first novelty of situation wears off, the indolence, stupidity, and want of tidiness (to say nothing of graver faults) of the only persons you have to depend upon as domestic servants, throw you into a sort of actual despair. You teach, persuade, remonstrate, lecture, by turns: your words are listened to with a good-humoured apathy; but, neither your rhetoric nor example effecting the slightest improvement, you begin to doubt whether the Negro be gifted with any good quality or mental capacity whatever, and feel irresistibly led to include the whole race in a most sweeping kind of condemnation.

"Use lessens marvel," it is said; and as time wanes by, custom rendering you less fastidious, trifling physical discomforts become less felt, and you look to the causes of all this semi-barbarism in a place that has been colonized and under British rule for upwards of half a century; and, upon duly examining and weighing these causes, come to a totally opposite conclusion to that you were at first inclined to adopt; the disadvantages under which the Blacks emancipated here have laboured, striking you far more than the partial advantages they have enjoyed.

As a people, they have been enslaved and oppressed for upwards of four hundred years; and even this solitary consideration tells us, that to form an unbiassed judgment of the liberated Africans, we must not institute comparisons between them and the lower classes of our own free England. Brought here in a state of utter degradation and barbarism, where the language, laws, manners, and customs are totally new to them, where European society is by far too limited to afford an example of civilization as it exists at home, and where, excepting the patient, pious, and indefatigable missionary, there are very few to guide, teach, and instruct the minds of these ignorant Heathens; it is surprising to find so many of the liberated Africans advanced to the degree they are; more especially as ship-loads of Negroes, in their rudest condition, constantly arriving here, are the means of keeping up and perpetuating amongst the others all the prejudices and practices of their own savage nations.

Nothing can exceed the pains taken in teaching the people by the different missionaries, among whose ranks mortality is most awfully frequent; but yet their numbers are not adequate to insure to the *whole* of the vast population here the benefit of instruction in the thorough manner it must be conveyed, ere we can look for its fruits in that improvement of mind, heart, and soul which a right knowledge

of our holy religion, in all its truth, purity, simplicity, and beauty, is calculated to produce. Still, to a certain degree, they have seen their labours rewarded; and of their dense and orderly congregations it is to be hoped that the greater part are not merely Christians in outward profession, but to the utmost extent of their abilities.

Yet many, many of the liberated Africans are savages in every sense of the word, whilst numerous others, who were either never at school, or else taken away ere they had made the least progress, apprenticed out in early childhood to the rudest and most ignorant of their country people, although they have grown up conforming externally to a few of the most striking usages of civilized life, in every other respect are as barbarous as the lowest slaves in their own country. But when we read and think of the miserable degradation of mind, the superstitious and horrid practices of the tribes of the interior; and then look at the quiet, sober, light-hearted individuals of these very barbarous tribes, whether pursuing their way to market, going out in their tiny fishing-skiffs, cultivating their little farms, waiting upon you at table, or in the superior occupations of tradesmen and mechanics, we perceive that it is not so much *intellect* the Negro wants, as a wider field for example and encouragement from others, to teach him to exercise the sense his Creator has given him.*

After these testimonies, coupled with many other disinterested and important illustrations which might be given of the capabilities of the Negro, it is to be hoped we shall hear no more of his being a species of the mere animal part of God's creation. We claim for him a place among ourselves, however low and base and degraded we know he is,—a true fellow-child of the first Adam, but the redeemed property of the Second. He belongs to the same family; and we claim him on the ground that he possesses the faculty of speech, and a mind capable of cultivation and improvement. We claim him as our brother, because, in thousands of instances, he has listened to the proclamation of the gospel, felt its sanctifying power, has exhibited in his conduct its lofty principles, and has died triumphantly in the faith. These are proofs which ought to cause the sceptic to blush, and make him hasten to bury that petty philosophy which denies to the Negro the dignity of man: and never let it rise again till he has succeeded in instructing some monkey tribe in the rudiments of religion; till he has taught the ouran-outang "how to live," and "how to die."

In the preceding pages frequent allusion has been made by different writers to the labours of "colonial chaplains," to "the different missionaries" and "schoolmasters," to "religious instruction," and to "the inculcation of moral and industrious habits proceeding from that instruction:" and no one, it is presumed, will attempt to deny, that, but for the use of these moral means, the colony would never have attained to its present state of civilization and respectability. The fair writer

* "Letters from Sierra-Leone. By a Lady," pp. 251—253.

already quoted, in addition to the extract in which she respectfully mentions the "patient, pious, and indefatigable missionary," &c., has very honourably made this subject prominent in the preface to her work; where she says:—"And here a tribute is due to the missionaries for their unwearying zeal for the benefit of the colony. To them unquestionably is to be mainly ascribed the state of education and enlightenment attained by the black population of Sierra-Leone, which is higher than is generally credited in this country; and has, especially of late years,—notwithstanding the continual importations of fresh barbarians,—greatly advanced." The gospel, in fact, went out with the very first settlers, who sailed from England in 1787; a pious chaplain having accompanied that expedition. And though he was soon obliged to return on account of ill-health, the Sierra-Leone Company discovered a laudable zeal to promote the gospel of Christ, in continuing to supply the settlement with chaplains; and not only so, but they encouraged schoolmasters and others who were willing to labour among the settlers, or to go as missionaries to the natives of the surrounding country.

At an early period missionaries, as well as catechists and schoolmasters, were sent out by the Church Missionary Society; and they have continued to occupy an important position in the colony from that time to the present. Between the Church and Wesleyan missionaries the utmost cordiality appears at all times to have existed; nor does the history of the mission furnish a single example to the contrary. They both regarded themselves as engaged in one and the same work; and neither party have suffered themselves to be drawn aside by smaller differences. It has been the writer's privilege to be personally acquainted with several of the Church missionaries; and, supposing them to be fair specimens of the whole, he believes that a more pious, intelligent, faithful, and useful body of Christian missionaries are not to be found on the face of the globe, than those belonging to the Church Missionary Society, who have been, or are now, labouring at Sierra-Leone. But as the object of this work is to give a brief history of the Wesleyan missions only, with the best feelings and wishes with regard to other kindred Societies, we shall proceed, in the next chapter, to execute what is promised on our title-page.

CHAPTER XI.

WESLEYAN MISSIONS.—SIERRA-LEONE.

(1792—1815.)

WESLEYAN Missions commenced by the Rev. John Wesley and Dr. Coke—America—Origin of the Mission at Sierra-Leone—Applications for a Missionary—Failure of the Foulah Expedition in 1796—Reflections—The Appointment of two Missionaries on the proper Plan—Sierra-Leone still without a Missionary—George Warren appointed by the Conference in 1811—His Reception in the Colony—Usefulness—First Death—Biographical Sketch—The little Flock again without a Missionary—The Appointment of Mr. Davies in 1814—State of the Society and Schools—Death of Mrs. Davies—Sketch of her Character.

THE general Wesleyan Missionary Society was not established till the year 1817; but missions to the Heathen were commenced and superintended by the late Rev. John Wesley and Dr. Coke, long before any reports of their successes were published, or societies organized for their regular support. So early, indeed, as 1769, at the Wesleyan Conference held in Leeds, Mr. Wesley asked the question, "Who will go to help our brethren in America?" * Two of his sons in the gospel responded to the call, and a collection was then made by the preachers, amounting to £50; and it reflects great credit on our fathers and brethren in the ministry that the first collection ever made in the Wesleyan Connexion towards sending the gospel abroad was raised among themselves. The origin of the Wesleyan missions may be dated from this period; but they did

* In the year 1763, several persons, members of Mr. Wesley's society, emigrated from England and Ireland, and settled in various parts of America; and, some few years after, two local preachers from Ireland began to minister the gospel of Christ, the one at New-York, the other in Frederic county in Maryland, and had the happiness to see their labours accompanied with the divine blessing, many being converted to God, and by them formed into societies. About this time Mr. Webb, a lieutenant in the army, preached with great success at New-York and Philadelphia; and, with the assistance of his friends, he erected a chapel in the former place, which was the first belonging to the Methodist society in America. Encouraged by this success, and by an earnest desire for the salvation of mankind, he wrote to Mr. Wesley, earnestly importuning him to send missionaries to that continent. It was the receipt of that request which led Mr. Wesley to ask the question in the text. (See "Missionary Magazine," 1796, p. 65.)

not fairly commence till the year 1786, when Dr. Coke sailed with three missionaries bound for Nova-Scotia; but a succession of violent gales, and a leak in the vessel, together with a scarcity of fresh water, compelled the captain to steer for the island of Antigua; and thus commenced our important missions in the West Indies. Other missionaries, in the mean time and subsequently, were sent to America; and the Methodist Episcopal church on that great continent is an offspring of Wesleyan Methodism.

The primary occasion which led to the introduction of Methodism into the African colony of Sierra-Leone is of an interesting character. We have, in a preceding chapter, stated that the generality of the first settlers, and of the Nova-Scotians, who were conveyed to Sierra-Leone in 1792, were, for the most part, restless and discontented: there were, however, exceptions to this; and many of the Blacks from Nova-Scotia had heard the gospel in America from the missionaries sent out by Mr. Wesley, and were savingly converted to God. When they arrived at Sierra-Leone, they carried the savour of divine grace with them; and being attached to our doctrine and discipline, and finding "the constitution of the colony congenial to their wishes, granting to all liberty to worship God agreeably to the dictates of their consciences, while those in power encouraged the practice of every moral virtue, they established the worship of God among themselves, according to the plan of the Methodists; at the same time earnestly inviting others to join them. Two or three, at this time, officiated as local preachers, and a few others bore the office of class-leaders. As their lives were exemplary, and their preaching regular, their congregations soon increased, and several others augmented the original number of the society; and in process of time a preaching-house was erected, capable of containing four hundred persons."* In the Minutes of the Conference for 1792 we find, under the head of, "What numbers are in the societies?" the answer is, "Sierra-Leone, coloured people, 223." This is the first official record of Wesleyan Methodism in connexion with the continent of Africa which I have discovered; and this number appears in the Minutes up to 1796.

Thus early, and thus far, did God vouchsafe to bless the endeavours of this simple-minded people, to promote his glory, and to benefit each other; and they were graciously preserved through succeeding years as lights in a benighted land. Dr.

* Coke's "Narrative of a Mission to Sierra-Leone," pp. 18, 19.

Coke, by whose direction and energies, principally, the Wesleyan missions had been carried on since the death of Mr. Wesley, took a deep interest in the colony of Sierra-Leone, and in the welfare of that little band of Christian soldiers who had thus far nobly stood their ground, strengthening each other's hands in the Lord. He yearned over souls, particularly those of the Heathen. Africa now lay near his heart; and he longed to do something to benefit the sable sons of Ham. The doctor says, "We received many letters from them, beseeching us to send a missionary to the colony to second their own exertions, and to instruct them more fully in the way of righteousness." Of these requests he never lost sight; but being at that time unable to procure men who were both qualified for the mission, and willing to undertake the arduous task, and being desirous of making an attempt "beyond the confines of the colony," he turned his attention to this in the year 1795. With this view he gave encouragement and assistance to sundry "mechanics who were members of our society in England, some of whom had officiated as local preachers, to accompany Governor Macaulay to the settlement, in order to form a Christian colony, and open a friendly intercourse with the natives of the Foulah country," and to instruct them in domestic arts, inculcate piety by their example, and occasionally preach the gospel of Jesus Christ. Being furnished with every thing necessary for the voyage, and for their subsequent occupations, they sailed from Portsmouth on February 17th, 1796, and arrived at Sierra-Leone on March 18th. "It seems, however, that they had either not rightly understood the engagement, or had not fully counted the cost;" as will appear from the following letter of Mr. Macaulay to Mr. Wilberforce, dated

FREE-TOWN, *April 19th*, 1796.

MR. CLARK * will probably acquaint you with the failure of the Methodist mission to the Foulah country, and the causes of it. I had resolved to accompany them to the place of their destination, in order to negotiate a settlement with the king of the country for them, and to see them completely established. But on the morning which had been named for our departure, there came a delegation from the missionaries to say that they could not proceed. It is so far fortunate, that they have retracted before we set out on our journey, as their receding then might have displeased the natives, and shut the door against future missions. It seems as if the field they were to occupy, which is a very extensive and important one, was reserved by Providence for some, who, with more courage, can encounter difficulties and bear their cross, and who will be disposed, with Paul, to count all things but loss; nay, not even to count their lives dear for the sake of Christ. †

* The chaplain to the colony.

† "Missionary Magazine," 1796, p. 34.

Previous to the embarkation of these individuals, no impropriety whatever had been discovered in their behaviour, nothing that could indicate in the least degree the unhappy result which finally defeated the undertaking. It appears that they repaired to the ship in good health, in high spirits, and in a state of perfect harmony with one another; but during the voyage they became extremely discontented, quarrelling among themselves, and two of them were continually calling each other ill names. On their arrival at Sierra-Leone, they behaved in such a manner as excited the derision and contempt of all who had an opportunity of observing them. Happily, however, the dissensions which prevailed among them prevented the evil from being carried into the country which they intended to visit; so that, if the natives of the Foulah country were not to be enlightened by the gospel at this time, neither were they to be corrupted by their ill example, nor disgusted by their unholy strife. Some of the women declared they would proceed no further, and reflected on their husbands for conducting them to a foreign land; and the men, after wavering for a season, joined them in their revolt. Thus the design of a colony was completely abandoned, and the unworthy adventurers seized the earliest opportunity of returning to England, to accuse each other of having defeated the undertaking, and to endure that shame and reproach which their misconduct so justly merited. One alone seems to have been actuated by a proper principle. This man held fast his integrity, and at the close of a letter from Sierra-Leone, detailing what occurred on the voyage, he observes: "I was truly weighed down beyond measure, as I plainly saw that our design, and that of the subscribers, would be frustrated." Such, indeed, was the case; but "it is only an act of justice to the Wesleyan body to state, that though the colonists belonged to that communion, they were not sent out by the Conference, but by a Committee in London, consisting of gentlemen of various denominations." *

Dr. Coke, we know, took an active part in this plan for the civilization of the Foulah tribes in the neighbourhood of Sierra-Leone; but it was "in conjunction with others," as the preceding extract shows,—"with gentlemen of various denominations," among whom was Mr. Wilberforce, who, in a letter to Dr. Coke, observes: "I cannot help taking up my pen for a moment, to assure you of the satisfaction it affords me to hear of your intention to plant a mission in the neighbourhood of

* "Missionary Records," *Western Africa*, p. 65.

Sierra-Leone. I shall certainly, among my brother Directors, recommend and enforce our duty, and the utility of forwarding the measure in the best way we are able, with propriety, in our official situations; and I dare say we could procure a large subscription towards the support of the mission in our individual capacities. I pray that it may please God to bring this scheme into accomplishment, and that He may bless your labours with success." * That eminent statesman and Christian philanthropist, in the same letter, very properly remarked: "I cannot help adding, that much must depend upon the qualifications and dispositions of the missionaries, not only for their success among the natives, (according to the usual proceedings of Divine Providence,) but also for the funds we might be able to raise for the general purpose of the establishment." On this subject there can be but one opinion: not only much, but every thing, depends upon the character of those who are sent to evangelize others, in subordination to the agency of the Holy Ghost; and Dr. Coke, no doubt, was as fully convinced of this as any one: but he was in this case deceived in the men whom he had engaged; and we may charitably hope that the persons by whom they were recommended were also deceived. The one who alone appeared to have been actuated by a proper principle, and whom we have before mentioned, remarks: "I am sorry to say that most of the persons you chose for the propagation of the gospel in the Foulah country, in Africa, have manifested to the world that they are strangers to the power of it themselves. I thought that their discontent while on board might have arisen from their being strangers to ships; but I soon found that it arose from an unrenewed heart." It was no wonder, therefore, that the mission failed. Motives of a higher order than those which actuate the generality of mankind, or even many of our great philanthropists, are requisite for a work like this; an enterprise in which none can successfully engage, but men in whose hearts a flame has been enkindled, pure, quenchless, and divine.

Other colonizing schemes of a similar character have been attempted in the same locality and elsewhere, and have as signally failed; but this was the first and only effort of the kind attempted by Wesleyans, and that not in their official capacity. This fact will be more fully established by the concluding paragraph in a "Narrative of the Methodist Missions," contained in the "Missionary Magazine," published in Edinburgh in 1796,

* Drew's "Life of Dr. Coke," p. 265.

from which we have already quoted, and which is alike characterized by its candour, and its accuracy and veracity in the perspicuous and concise statement of important facts. The editor says, "We understand that the mission to the Foulah country, which is said to have failed, was not properly a Methodist mission, as the families that went out with Mr. Macaulay, with the design to settle on the borders of that country, were *not* sent by the Methodist Conference. We therefore insert this note, lest any of our readers, by attaching the common idea to the phrase 'Methodist mission,' should be led to conclude, that these persons must have been missionaries sent out by that body of people, for the express purpose of preaching to the Heathen; whereas, they were neither so sent, nor was their mission so immediately to preach, as to form a Christian colony." *

Notwithstanding this just and satisfactory explanation of the matter, and though no real blame could be attached to Dr. Coke, much less to the Wesleyan Conference, yet both felt that the honour of Methodism was involved in the failure of the expedition, inasmuch as the parties sent out were professed Methodists, and they had been encouraged and assisted in the enterprise by one of its most distinguished ministers. Dr. Coke especially felt this, and "his soul was cast down within him;" indeed, "in consequence of the miscarriage of the Foulah mission," his biographer speaks of his "heart bleeding at every pore." But the annual assembly of the Wesleyan ministers was nigh at hand; and in the Minutes of Conference for that year (1796) we find the first appointment of "missionaries for Africa, namely, "Archibald Murdoch, and William Patten," with the following note at the bottom of the page: "Dr. Coke laid before the Conference an account of the failure of the colony intended to be established in the Foulah country in Africa; and, after prayer and mature consideration, the Conference unanimously judged, that a trial should be made, in that part of Africa, on the proper missionary plan. The two brethren above mentioned, having voluntarily offered themselves for this important work, the Conference solemnly appointed them for it, and earnestly recommended them and their great undertaking to the public and private prayers of the Methodist society." †

Thus one good resulted at once from the evil; and that was the immediate appointment of two brethren "on the proper missionary plan," who were commended to the prayers of the

* "Missionary Magazine," p. 69. † "Minutes of Conference," vol. i. p. 335.

Methodist society. But it appears that neither of these brethren sailed for Africa; for, in the following year they were appointed to Ireland, and in 1798 Archibald Murdoch was sent to Tortola in the West Indies, where he laboured for several years. I find no farther record on the Minutes as to the appointment of missionaries for Africa, or as to the number of members in the society, until 1808; when it is stated, "*Sierra-Leone*, A preacher is to be sent, as soon as the general superintendent and Committee can find a suitable person." *

Dr. Coke having occasionally to visit the religious societies on the continent of America, the superintendence of the missions devolved upon a Committee appointed in 1804. This Committee consisted of the preachers resident in London, and of nine other gentlemen; and it was during this year that public collections in support of the missions were appointed by the Conference throughout the Connexion.

We have already stated that among the members of society who went from Nova-Scotia to Sierra-Leone, two or three officiated as local preachers; these brethren, we have also said, frequently wrote to Dr. Coke and others, beseeching them to send a missionary. The following letter from one of them, addressed to Dr. Coke, will be interesting; it is dated,

SIERRA-LEONE, *July 5th*, 1806.

REV. SIR,—I wrote to you more than two years ago; but I am rather doubtful whether you received my letter, as I did not receive any answer thereto. I now make bold to repeat the contents of that letter; and inquire whether you could not send us a pious person, who could assist in preaching to the people, and taking the charge of our small flock. Dear Sir, you know money will not procure us a minister; and if it would, we have none. Therefore, if our brethren in England will not pity us, and take our case into their serious consideration, none will. Our congregation consists of about forty members, who appear to grow in grace, and in the knowledge of our blessed Lord. But as I am old, and my assistant, Mr. Gordon, is likewise advanced in years; and as there is no prospect of any suitable person being raised up here, that could attend to the little flock, in case we should be called hence; we the more earnestly desire and pray that God may send us a person of warm zeal, to assist in carrying on his blessed work; and that our brethren, of whose household we are, may remember us in this important matter.

Our place of meeting was much decayed, and we have been obliged to build another, which is now finished; and the next sabbath-day it will be opened for Divine service.

Myself, and all the members of our society, beg to be remembered in your prayers.

I am, &c.,

JOSEPH BROWN.†

* "Minutes of Conference," vol. iii. p. 17.

† "Methodist Magazine," vol. xxx. pp. 283, 284. (1807.)

No "suitable person" as yet having offered himself for this interesting field of labour, the little society was continued under the pastoral care of the two or three local preachers on the spot; but the great Head of the church was with them, and their numbers increased. In 1808 one of the coloured brethren wrote to Dr. Adam Clarke, giving an account of a good work which had commenced among the Maroons, and stating that they had "begun to subscribe two cents each per week, for the further promotion of the gospel of Christ." The writer observes: "The converted Maroons give their love to their reverend fathers and brethren in Christ Jesus, and hope that their souls are in health as ours are." The whole number of members in the society at that time was about one hundred. Still they were left as sheep without any regularly constituted shepherd. The prejudicial effects of the climate on European constitutions was the great and primary cause why this interesting little church was kept so long without a missionary; for it was well known that, though the locality of Sierra-Leone was one of the best on the coast as to health, it was nevertheless an unhealthy atmosphere; and therefore the man who went thither must go with his heart full of the love of God, and with yearning pity for the souls of his fellow-men, "not counting his life dear unto him;" and the absence of these qualifications was too well remembered as the cause of the previous failure, to permit any precipitancy or indiscretion in the selection of a suitable missionary on the present occasion, who should make a trial in that part of Africa "on the proper missionary plan."

At length a man was found possessing the requisite qualifications for the undertaking. Whilst travelling in the west of England in the winter of 1810, Dr. Coke met with Mr. George Warren, who was at that time an itinerant preacher in the Helstone circuit, in Cornwall. Mr. Warren stated that "for a long season his mind had been deeply impressed with a persuasion that it was his duty to visit Africa; that even then he would prefer that station to any other; and that he was fully persuaded these impressions came from God." Accordingly, in the Minutes of the Conference for 1811, we find George Warren appointed to Sierra-Leone. Three pious young men from the Dewsbury circuit also volunteered their services; and, after being examined by a Committee of the Leeds District, they were accepted as assistants or schoolmasters. Their names were Rayner, Healey, and Hirst: the two former were local preachers. These brethren, with the Rev. George Warren, sailed from Liverpool, September 21st, 1811, amidst the prayers and best

wishes of many of the benevolent and pious friends of Liverpool. Amongst those who "accompanied them unto the ship" was the venerable Dr. Coke, with the Rev. Messrs. Entwisle, Gaulter, and Buckley: the three latter were at that time stationed in the Liverpool circuit, and all four have long since been gathered to their fathers. The brig "Traveller," on board of which these brethren sailed, was commanded by a pious Quaker, of the name of Paul Cuffee, a free man of colour; and the ship was wholly manned by American sailors of the same description and complexion, all of whom were reported to be men who feared God.

On the 3d of October they were in 44° N. lat., and 19° 51′ W. long., when they had a narrow and providential escape from a French privateer. At length they reached the colony in safety, and landed at Sierra-Leone about five o'clock in the afternoon on the 12th of November. They were kindly received by the Rev. Mr. Nylander, the chaplain of the colony, as also by the governor, and other friends, "who showed them no small kindness." But by none were they more cordially welcomed than by "the little flock" to whom they were sent. One of the local preachers, whose heart seemed to overflow with joy, after recovering a little from the transport of his amazement and gratitude, exclaimed, with a degree of rapturous pathos which no art can imitate, "This is what we have been praying for so long, and now the Lord has answered our prayers!"

On the 15th of November, 1811, Mr. Warren commenced his missionary labours, by preaching to a crowded congregation in the chapel which these pious Blacks had erected some years before. On the following day he met the stewards and leaders of the whole society, and was much pleased with their attention to discipline, which they had carefully maintained: the number of members in the society was also, to his agreeable surprise, one hundred and ten. The sacrament of the Lord's supper was now administered by the missionary, which was a fresh cause of thankfulness; though it was arranged that it should not be celebrated at the same time that the ordinance was administered at the church.

Mr. Warren had not long continued to preach, before he had the happiness to perceive some fruit to his labour, in the conversion of sinners to God; and the chapel, though capable of accommodating four hundred persons, was soon too small to hold the congregation. The other brethren were co-workers with the missionary in a variety of ways, but particularly in the schools. In a few months death removed Mr. Warren, after

a short illness, to his eternal rest. The sudden removal of this faithful and laborious missionary was severely felt, not only by the society, but by the inhabitants generally.

George Warren, from a child, knew the holy scriptures, and experienced them to be the power of God unto salvation. He also began early to make known to mankind the things of God, an employment in which he never grew weary. He entered the Wesleyan ministry in 1807, and was stationed to the Cardiff circuit: he subsequently travelled in the Kington, St. Austle, and Helstone circuits, where he laboured with credit to himself, and profit to others. It was in the latter place that Dr. Coke met with him at the close of 1810; and knowing that, at the time, Africa was without any missionary, and that it was with extreme difficulty one could be procured, though the necessity for one was so urgent, Mr. Warren nobly offered to go, being rather encouraged than intimidated by the difficulty and dangers of the mission. Western Africa had long been impressed upon his mind; but, his parents objecting, he had paused for a time. Mr. Warren then wrote to them, beseeching them, by the blood of souls, not to hinder him from going. After a desperate struggle, one of them gave consent, and soon after the mother died: then his way was open, and, with a glad heart and free, he embarked for Sierra-Leone in Western Africa. He not only went willingly, but "*preferred* that station to any other;" nor was he disappointed after his arrival in Africa, though very different from an English appointment. In a letter to Cornwall he wrote: "I bless God I do not at all regret the sacrifices which I have made; nor have I ever been more satisfied in my own mind, with respect to being in the way of Providence, than I now am." But Infinite Wisdom saw fit to take him to Himself: his race, therefore, was soon run. He entered into the joy of his Lord on the 23d of July, 1812, after a residence of little more than eight months. Mr. Warren was the *first* Wesleyan missionary who preached the gospel in Western Africa, and he was the *first* that *died* there; but he neither lived in vain, nor died in vain; and, both by his life and by his death, "he, being dead, yet speaketh."

Mr. Rayner, one of the schoolmasters, about this time returned to Europe, and was sent out in 1813 as a missionary to the West Indies, where he laboured faithfully for several years, and died in the work.

After the death of Mr. Warren, a considerable time elapsed

before another could be procured to fill his place; and, during this interim, the prospects of the little society were rather gloomy, in consequence of the derangement which his death occasioned, and the return to England of Mr. Rayner on account of ill health. But the other two European schoolmasters, though they were "perplexed," were "not in despair:" they did all they could to serve both the school and the society; and God continued to favour them in their little assemblies, as will be seen from the following extract of a letter from these two brethren, addressed to the late Rev. Robert Smith, the secretary to the missionary Committee:—

SIERRA-LEONE, *August* 3*d*, 1813.

IN meeting the society, we were much delighted to find many of them rejoicing in the light of God's countenance. We may safely say of them, that their souls are in a more prosperous state than our fears suggested. Blessed be God, the glory has not departed from us. We feel him many times in the midst of our little assemblies, especially in the band-meetings. In these and in the love-feasts, the Spirit is frequently poured out in such abundance, that the people are at a loss how to express themselves; their joy is indeed unspeakable.

The congregations are in general very good, and our society consists of ninety-one members, beside four or five whom we consider on trial.

JOHN HEALEY,
THOMAS HIRST.*

It is generally known, by the friends of missions, that, during the year 1814, the Wesleyan connexion and the cause of missions met with a severe loss in the death of Dr. Coke, while on his voyage to establish a mission in Asia. In the "annual Report of the State of the Missions" from "February 1st, 1814, to February 1st, 1815," printed at the Conference-Office, there is an address "to the generous subscribers who have contributed towards the support of the missions," in which there is the following allusion to this event:—"Our missions being supported by your generous subscriptions and donations, we think it right to furnish you, annually, with a report of our success, and of the expenditure of your money. The former Reports were drawn up by the Rev. Dr. Coke, whose sudden death we deeply lament; but the task now devolves on the secretaries of the missions appointed by the last Conference."† In this Report,

* Methodist Magazine, vol. xxxvii. p. 79. (1814.)

† They were the Rev. Jonathan Edmondson and the Rev. James Buckley, who were stationed in the two London Circuits. The departure of Dr. Coke for the East, and his lamented death, led eventually to a more complete and efficient organization of the missionary operations of the connexion. At the above period there were several of the Methodist societies and congregations, in different parts of the kingdom, who had formed themselves into Missionary Societies, for the pur-

under the head of "Sierra-Leone in Africa," the state of that mission is thus referred to :—

> Every event of Divine Providence, however painful to our feelings, is designed to answer some good end; and yet we are so short-sighted, and so foolishly prone to prefer our own will to the will of God, that we do not always see his gracious intentions, or bow down to him with pious submission. This remark applies, in too many instances, even to the flock of Christ, especially when they lose valuable pastors. Perhaps our brethren in Sierra-Leone felt something of this, when the Lord took from them our beloved brother Warren. Ever since his lamented death, we have been anxiously looking out for a suitable person to supply his place; and, at length, our wishes have been accomplished. Brother Davies, the Welsh missionary, from London, has undertaken the pastoral care of that little flock. May the Chief Shepherd support him, and crown his labours with great success!

There is a discrepancy in the Minutes of Conference for 1814; the name of William Davies being found on the Stations for Sierra-Leone, at the same time that he was appointed for London, and was labouring there as a Welsh preacher. The probability is, that in the original Minutes for that year he was appointed to London only, and that Sierra-Leone stood as it did in the preceding year, "One wanted;" and that the mistake occurred in the reprinting of the fourth volume of the Minutes several years afterwards.

Mr. Davies, with his wife, sailed from Plymouth on the 23d of December, 1814, in the ship "Wilding," Captain Gibson, under a convoy, which, having to touch at Cork, detained them for a short time. There were seven persons on board connected

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pose of raising pecuniary supplies for the support of the Wesleyan missions. But, at the Conference of 1817, a "plan" was drawn up and printed, to combine these various exertions of the societies and congregations of the Wesleyan Methodists into one Society, under the denomination of "the General Wesleyan-Methodist Missionary Society;" and a meeting of the Society was appointed to be held annually in London, in the month of May. The Rev. George Marsden and the Rev. Richard Watson were elected as joint-secretaries. The Conference of that year had directed the executive Committee to make such additional arrangements as might be deemed necessary for perfecting the plan, and carrying it into full effect. This was accordingly done, and was presented to the following Conference, when it was printed in the Minutes, under the title of, "Laws and Regulations of the General Wesleyan-Methodist Missionary Society." It was also published in what was called the "First Report" of the Society, in 1818, at which time the general treasurers were, Thomas Thompson, Esq., Hull, and the Rev. George Marsden, London; and the general secretaries were the Rev. Jabez Bunting, A.M., the Rev. Joseph Taylor, and the Rev. Richard Watson. Mr. Taylor was the "resident secretary;" the other two were doing the full work of a circuit. The General Committee consisted of fifty members, one-half of whom were laymen. The above "Laws and Regulations," &c., are printed every year in the annual Reports of the Society.

with the Church Missionary Society, some of whom were missionaries; and the cheerful, social, and Christian spirit of the whole party contributed much to each other's comfort. The wind being favourable, they finally put to sea on the 5th of January, and arrived safely at Sierra-Leone on the 13th of February, 1815, after a pleasant voyage from the Cove of Cork.

Mr. Davies soon met with the brethren Healey and Hirst, and the coloured friends, who greatly rejoiced because God had answered their prayers in sending them a missionary. He commenced his labours the following day, by preaching from Isaiah xlv. 22, and after the service met the leaders and members, when he read to them the letter, with the regulations, of the Committee in London, which afforded them great satisfaction. Many in the society were truly alive to God, and the schoolmasters had been usefully employed, several of the boys having proceeded in arithmetic as far as the rule of three, and being able to read and write tolerably well.

At the close of March, it was found that there were one hundred members in society, and nine on trial. Mrs. Davies was also actively engaged in meeting a class of females, and was made a blessing to the souls under her care. The well-known and highly-respected Governor Macarthy caused a large schoolroom to be built on the mission-premises, where upwards of two hundred children were daily collected; and in this department the wife of the missionary found delightful work.

The rains had closed in October; and though the captain of the "Wilding" died a few days after his arrival at Sierra-Leone, and several other Europeans, during the sickly season, had fallen victims to the climate, one of whom had resided in Africa many years, yet Mr. and Mrs. Davies were mercifully preserved. Mr. Davies, it is true, was occasionally "a little feverish," at other times "rather faint in body;" but Mrs. Davies enjoyed good health during the whole of the worst season of the year, and in November "was going on charmingly well with the school." But the cold hand of death was not far distant: she was taken ill on the 8th of December, and her husband was seized with fever on the same day; he was in one end of the house, and she in the other. Medical aid was immediately resorted to, and the greatest attention was paid to both of them; but the strength of Mrs. Davies diminished daily, and at the end of a week "the weary wheels of life stood still." On the morning of the day of her death, Mr. Davies "crawled to see her," and was much affected at the change; but, in answer to the question, "Is Jesus precious?"

she, with a faint voice, and pressing his hand, said, "Yes, yes," and spoke no more till she joined the assembly of the first-born above. The next day, at four o'clock in the afternoon, her remains were conveyed to the silent tomb, accompanied by His Excellency the Governor, the chief gentlemen of the colony, and almost all the inhabitants, and amid the tears of the school-children; Mr. Davies being at the time confined to his bed in solitary sadness, mourning his loss.

Mrs. Davies was a woman of a cheerful disposition, amiable temper, tried piety, and superior accomplishments. She was fond of reading, and, having a strong memory, could recite the history of almost every book she had read. She was calculated for great usefulness, and nobly co-operated with her husband in advancing the kingdom of the Redeemer. Her character, talents, and unwearied zeal rendered her a valuable auxiliary to the mission at Sierra-Leone. She was mighty in prayer, paid laudable attention to the members of her class, and before her death had a school of one hundred and fifty girls under her care, to whom she was much attached. But in the midst of her usefulness she "was cut down like a flower," and her death was a great loss, not only to her husband, the society, and the school, but to the colony. This was stated by His Excellency Sir Charles Macarthy, when waited upon some time after by Mr. Davies, to ask for a stone to put on his dear wife's grave. Sir Charles replied, "By all means: any thing that is in the department is at your service for the sake of Mrs. Davies. There is not a man in the whole place, yourself excepted, that feels more at the loss of that amiable woman than myself. Her loss is the public's loss."

She died on the 15th of December, 1815, in the thirtieth year of her age, and after a residence in Africa of ten months and two days. Mrs. Davies was the *first wife*, or, perhaps with equal propriety it may be said, she was the *first Wesleyan female missionary*, that fell in Western Africa; and this was the *second* loss by death which that mission had sustained. But, in reference to herself, "to die was gain;" and it was therefore an appropriate quotation at the close of the inscription on the tomb-stone, "Not lost, but gone before."

CHAPTER XII.

WESLEYAN MISSIONS.—SIERRA-LEONE.

(1815—1821.)

A Conversion—State of the Society in 1816—Christian Spirit and Conduct of the Colonial Chaplain—Arrival of Mr. and Mrs. Brown—Sickness of the Missionaries—Death of Mrs. Brown—Sketch—Mr. Davies returns to England—Letter from Mr. Brown—An African Fever—Appointment of Messrs. Baker and Gillison—State of the Mission in 1819—Mr. Brown's Return Home—Death of Mr. Gillison—Letter from Mr. Baker—Revival of Religion—The Arrival of Mr. and Mrs. Huddlestone and Mr. Lane—Numbers in the Society in 1821.

As soon as Mr. Davies was able to be removed, he "locked up the house," and went "to reside for a while with his beloved friend, the Rev. L. Butscher," the colonial chaplain, "in order to change the scene, and forget the stroke."

On Christmas-Day he resumed his labours, and at four o'clock in the morning preached on the birth of Christ. On the 4th of February, 1816, the power of God was graciously manifested at a prayer-meeting held in the school-room; and one poor native, of the name of Prince Edward, who had for some time been in a state of spiritual bondage, was, by faith in the Lord Jesus Christ, brought into Christian liberty. This was while Mr. Davies was engaged in prayer. A voice of rejoicing broke out at the furthest end of the room, and the man went and lifted Mr. Davies off a little platform where he was kneeling, took him up in his arms, and cried aloud, "I found Him! I found Him!" On being asked what he had found, he answered, still holding Mr. Davies in his arms, "I found Christ. I feel his pardoning peace. His Spirit says, 'Go in peace; all thy sins are forgiven thee!'" Thus was this poor sable sinner, whose name was Prince, that day numbered with the princes of God's Israel, and "he went on his way rejoicing."

At the close of March, the number in the society was one hundred and twenty-nine, eleven having found peace with God since Mr. Davies had been with them; and several had left the church militant to join their friends on the other side Jordan; among whom was Mrs. Butscher, the wife of the chaplain, who was a member of our society.

In April Mr. Davies visited some of the country places; and on one occasion His Excellency Governor Macarthy accompanied him to Kissey-Town, and told the people that the missionary had come to preach to them the word of God: accordingly, they assembled together under a shed. Mr. Davies read prayers, and the kind governor officiated as clerk, repeating the responses on his knees, on the mud floor, which had a very good effect on the people. The excellent chaplain, the Rev. L. Butscher, also frequently accompanied him on these errands of love and mercy on week-day mornings. "And O how delightful it is," writes Mr. Davies, "when going, before day-break, through the streets of Free-Town, to hear the sound of praise and prayer around the family altar! Every professor is sure to hold family worship before he crosses the threshold of his door."

On one occasion, after Mr. Butscher and Mr. Davies had preached at one of the villages in the morning, the head man of the town gathered all the *greegrees* in which they had been trusting, and by noon he had a bag full of them, made of leather, horn, or paper, with Arabic words upon them rendered sacred by their priests. He commanded some of the people to bring shavings, sticks, straw, &c.: he then emptied the bag, and set fire to the whole, and they were burnt. One of the inhabitants complained sadly, saying, "What me do now for *greegree* to keep me?" when an aged man answered, "Hold your tongue, you! We be tink these ting keep we from the big fire, and he no can keep himself from burning before my eye. Me be fool no longer. Me seek white man God: me seek Massa Jesus to save me."

Monthly missionary prayer-meetings were commenced about this time; and they were held regularly once in the Baptist chapel, once in Lady Huntingdon's chapel, and twice in the Wesleyan chapel, there being no lamps in the church. The worthy chaplain heartily co-operated in these "Evangelical-Alliance" means of grace. Indeed, he was a frequent hearer in the Wesleyan chapel on Sunday evenings; and it was stated by the missionary, that he, on some occasions, gave a warm exhortation after the sermon, or concluded with prayer. "We are brethren indeed," writes Mr. Davies. "When I administer the sacrament in our chapel, I give the bread, and he the wine; and once in the quarter, all our people go to church, and he gives the bread, and I the wine."

Mr. Davies, after the death of his beloved wife, paid as much attention as possible to the state of the school, and was pleased

at the regular daily attendance of the children, and at the evident improvement they were making. It was a delightful sight to see the re-captured Negroes rescued from the hold of slave-vessels, clothed, and learning to read the word of God, and other useful things. His Excellency often visited the school, and was present one day in the month of April that year, when Mr. Davies and Mr. Butscher baptized one hundred and five of these kidnapped children. "All were dressed in clean clothes, and had labels hanging before them, with their new names;" and the missionary adds, "O may they all have a new name from above!"

Mr. Davies having more than he could attend to, and additional openings continually presenting themselves, he appealed to the Committee for help. Accordingly, in the Minutes of the Conference for 1816, the name of Samuel Brown was added to that of William Davies, for Sierra-Leone. Mr. and Mrs. Brown sailed in October, and arrived in December. They were met on the beach by Mr. Davies, who was thankful for this seasonable supply of coadjutors. It was during this year (1816) that the Wesleyan Missionary Committee commenced the publication of the Monthly "Missionary Notices," containing abstracts of letters and other communications from the foreign stations, &c.

The following letter from Mr. Brown, addressed to the Committee, announces his arrival and reception, and gives an interesting view of the state and prospects of the mission. It is dated,

FREE-TOWN, SIERRA-LEONE, *February 4th*, 1817.

THROUGH the tender mercy of God, we arrived here in health and safety on the evening of the 26th of December.

On the first day of our arrival, I waited upon His Excellency, Charles Macarthy, and showed him my credentials. He welcomed us to the colony, and behaved in a very affable, friendly manner: he is very much respected as a humane, fatherly man.

I think this colony, in the space of fifty or one hundred years, will be of great importance to England. Many of the re-captured Negroes are taught to read, write, and some useful trade. They afterwards form connexions, marry, and live as orderly as in many of our English villages. I have visited two of these native towns, Congo-Town and Portuguese-Town. In the latter we have established a meeting. When we first went, we found them beating their rice, and doing other kinds of work, on the Lord's-day. We told them we were come to preach to them; but if they worked on Sundays, we could not. They instantly attended to the advice given; and now when we go, they are prepared, like the people whom Cornelius had gathered into his house, to hear what God will say by his servants. Two of them are awakened to a sense of their sin and danger, and are anxious to be baptized, and united with us in church-fellowship. This people said, "Other

towns had house for God," and regretted that they had none, but expressed a determination to have one soon. Congo-Town is three miles from Free-Town; but, as they do not like its present situation, they have bought five acres of land, for £5, a mile and a-half from Free-Town, where they were for removing in the space of a fortnight. They assign two reasons for changing their situation: First. That they may hear the gospel, or, as they generally term it, "God palaver." Their other reason is, that they may be near the sea, and have an opportunity of supplying their families with fish. After partaking of a fowl, some cassada, and rice, which they cheerfully boiled for us, I gave them an exhortation, sang and prayed with them. They have pressingly invited me to preach regularly for them, when they are settled in their new situation. Though the Africans are generally inclined to their "country fashions," which are very immoral and base; yet, when they are converted, the traces of true godliness are very apparent through the medium of their simplicity.*

About the same time Mr. Davies, who was actively engaged in different parts of the colony, having preached three times on the sabbath at Leopold, and feeling his mind rather low, went to Regent's-Town to see his friend Johnson. After taking a cup of tea, they went to the church, and Mr. Davies preached, "when the tears were seen flowing over many a sable face." There was one person in particular, of the name of Tamba, who was in great distress, and cried aloud. He remained in the church after the others were gone, and seemed resolved not to rest till he obtained peace with God. Mr. Johnson, the church missionary at the station, met him the next morning, looking very cheerful; when he said to him, "Well, Tamba, how are you this morning? How do you feel your heart this morning?" Tamba answered, "My heart dis morning, massa. My heart no live here now." "Well, Tamba, where does your heart live?" "O, massa, *heart live top now.*"

At the end of March there were in the society in Free-Town 115 members, with 24 on trial. The experience of the members was spoken of as being "scriptural and rational." Two, also, were admitted on trial in Portuguese-Town; and soon after this a school was opened at the same place. Early in July, Mr. Brown wrote to the Committee, expressing his thankfulness that both himself and his wife had, he hoped, passed through the seasoning sickness, and were then in good health; but in two or three weeks after this, both the missionaries, with Mrs. Brown, were attacked with violent fever, and were all ill at the same time. Mr. Davies was the first that recovered, at least so far as to be able to render some assistance to Mr. and Mrs.

* "Missionary Notices" for April, 1817, p. 127.

Brown in their trying circumstances; but she soon fell a victim to the disorder, nature becoming exhausted with the repeated attacks she had endured. She continued sensible to the last, though for a few hours before she departed, through weakness, she was unable to speak. She expired about half-past eleven o'clock on the evening of the ninth day after the attack. This was the third loss this mission had sustained by death.

Mrs. Brown was a most affectionate wife and sincere Christian. She had had the charge of a class of eighteen members; and from her engagements in the school for female Negro children much usefulness was anticipated; but "here we have no continuing city." She was present at the funeral of the Rev. L. Butscher, the colonial chaplain, who had died a few weeks previously; and this event had impressed her with the probability of her own approaching end, and tended to quicken her pace in the road that leadeth to everlasting life. "In her last illness," writes one who witnessed it, "it was delightful to behold her gaining fresh spiritual strength; her soul stayed simply on Jesus, and deriving consolation from his all-sufficiency and willingness to save." She had a short struggle with the enemy about two days before she died, but afterwards obtained deliverance; and, "with tears trickling down her face," she exclaimed, "Glory be to God, the enemy is chained!" Afterwards, on being asked how she was, she answered, "Very happy, very comfortable." She departed this life in the full assurance of faith, on the 28th of July, 1817, after a residence in the colony of seven months and two days. The body was interred in the same grave with that of Mrs. Davies; but their disembodied spirits have long been "with the Lord," and they now "rest from their labours, and their works do follow them."

Mr. Brown was very ill at the time of his wife's death, but in a few days was out of danger; and, though he felt the shock most severely, he bore it with Christian fortitude, and resumed his labours as soon as possible.

Mr. Davies, on account of repeated attacks of fever, returned to England early in 1818; but the great Head of the church continued to bless the labours of Mr. Brown, and the mission prospered. The following letter from this devoted missionary, addressed to the late Rev. Joseph Benson, will show the state of the mission at that period:—

SIERRA-LEONE, *May 20th*, 1818.

MY DEAR AND HONOURED FATHER,—You have, I doubt not, of late received information, through various means, relative to this mission. But, being desirous of adding some further particulars to it, I venture, with some reluctance, again to present the subject before you.

At our last quarter's visitation of the classes, we had one hundred and fifty persons in society, and forty-four on trial, against whose moral character I found no material objection. About ninety are Nova-Scotian settlers, or their children; twenty, Maroons; forty, re-captured Negroes; and the probationers are chiefly of the last description. That the piety of African believers is equally bright, vigorous, and stable, with that of Europeans in general, is what I cannot think or say; as a religion but partially enlightened is always weak and precarious. But, though they have not the advantage of taking-in all those rays of gospel-truth, by which they might have been exalted in their experience and practice; yet the day-star from on high hath visited them, and given many the light of the knowledge of the glory of God in the person of Jesus Christ. It is true that many have but an imperfect view of divine things, yet I may with confidence assert that they are receiving an increase of light, growing in grace, and in the knowledge of Jesus Christ.

That we have brighter prospects of usefulness, and more pleasing scenes of labour opening before us than we have had, I am pretty confident. Our congregation in Free-Town on Sundays is generally greater than our chapel there can well contain. And the congregations at Soldiers'-Town and Portuguese-Town are encouraging; usually at the former from fifty to a hundred attend, and at the latter from thirty to eighty. Our little congregation at the west end of Free-Town, in the old school-house, is broken up, as the temporary place has fallen into ruins; but the Maroons are building a stone chapel at this end of the town, which, in the space of twelve months, will, I doubt not, be finished, and will add strength to our mission, as well as increase our labours. They are a vigorous and persevering people; and their erection and settlement of their chapel on the Conference plan, (which, I trust, will be done,) will provoke to holy jealousy the Nova-Scotians in carrying on with spirit the building they have begun at the east end of Free-Town. The dimensions of the former are sixty feet by thirty; and of the latter, sixty-five feet by forty; each of them are raised about two or three feet above the surface of the ground.

I verily think the school we have had here would be a great blessing, were it re-established. The colonial school is situated at the extremity of the east end of Free-Town; while at the west end scores of children are brought up in ignorance, and attend no school.

But my hands are full, and more than full; so that my honoured fathers will see, I hope, a necessity of sending a married missionary to take the superintendency, and bear the burden of domestic affairs. You will excuse me when I say that it is by no means proper that an individual missionary should be on any station, especially a young man. I think, Rev. Sir, when you have weighed the statements that are given, you will see with me that the season is arrived for the permanent establishment of our mission; that the present is a critical period, and that the work should be in the hands of an experienced, holy, and prudent minister. I might further urge this subject by telling you *I alone* have had all the weight of our mission here upon me ever since my arrival in Africa; that the circumstances in which it is now placed call aloud for men of piety, prudence, and talent, to come over and help us.

As regards my own experience, by the Divine mercy I can say, I am raised above

an inordinate love of life, and a slavish fear of death; my desires are expressed in one of our hymns:—

"If in this feeble flesh I may
Awhile show forth thy praise,
Jesus, support the tottering clay,
And lengthen out my days."

Though all God's waves and billows have gone over me, though I have none with whom to communicate; yet I have converse with my heavenly Father, and happiness in the exercise of my ministry; so that my time does not hang heavy upon my hands; my wound also is bound up, closed, mollified with ointment, and healed.

I shall not soon forget your great kindness to us while in London, and the suitableness of the address delivered to our dear brethren Fox, Osborne, Newstead, and myself, in Lambeth chapel; your kindness in presenting me with a volume of your sermons, one of which, No. XI., proved a cordial to my drooping spirits a few weeks after the death of Mrs. Brown, and my own severe sickness.*

During this season, Mr. Brown suffered severely from the country fever, having had repeated attacks; and he felt the force of that passage, "Woe to him that is alone when he falleth; for he hath not another to help him up." Still God was with him: his European brethren of the Church Missionary Society were very kind; the governor also called to see him, and offered him any thing in his house; and he adds: "I have proved more than ever the love of the people towards me, in their anxiety for my recovery. They have offered many prayers for me, paid me many visits, and done me many kind offices." But, "O, who can describe the painfulness of a burning African fever, which drinks up the spirits, yea, absorbs the very moisture, destroys the powers of reason, and is attended with a head-ache, thirst, and violent strainings to vomit? These things I fully experienced, and never expected more to cumber this world." But he was mercifully preserved through the rains, which proved fatal to several Europeans that year; and, as soon as he was able, he resumed his beloved employment, "the Lord working with him, and confirming the word with signs following."

Two single men, Messrs. Baker and Gillison, were appointed, and sent out at the end of the year, to succeed Mr. Brown, who, from having been repeatedly and dangerously ill, and from the loss of his excellent wife, it was thought, needed a change. These brethren sailed from Gravesend on the 16th of December, and arrived at Sierra-Leone on the morning of February 14th, 1819. It was the sabbath-day; and Mr. Brown was soon on board to give them a hearty welcome. "From the ship," observes Mr. Brown, "we went to the chapel, when, after I

* "The Methodist Magazine," 1818, p. 793.

had read prayers, Mr. Baker preached for us, and in the evening Mr. Gillison. It is truly pleasing to myself and our members to receive an increase of missionary labour to this part of the world; and, what is infinitely more, I am certain it is pleasing to God, and well-timed. O that their health and life may be spared; that they, from an enriched and overflowing heart, may ever bless their hearers out of Zion in the name of the Lord!"

By these brethren Mr. Brown received the following communication from the General Secretaries:—

A RESOLUTION OF THE MISSIONARY COMMITTEE.

November 18th, 1818.

That in future the missionaries sent to Sierra-Leone shall not be required to remain on that station more than three years, unless they shall themselves be willing to continue longer; and that missionaries so removed from Sierra-Leone be sent for the remainder of their missionary service to some other foreign station less unfavourable to health than West Africa.

By the Stations filled up and altered at the same meeting, John Baker and John Gillison, single men, were appointed to Sierra-Leone; and you were, in consideration of your late affliction and indisposition, appointed to St. Vincent's, in the West Indies, one of our old and best stations, and where your health, we hope, will be completely restored.

(Signed,) JABEZ BUNTING,
JOSEPH TAYLOR,
December 7th, 1818. RICHARD WATSON.

At the same time, he received the following note, dated a few days after, from the "Resident Secretary:"—

77, *Hatton-Garden, December 12th*, 1818.

I HAVE distinctly to state that your being removed from Sierra-Leone is merely in consequence of your late affliction, and from a wish to save your life. The Committee have the fullest confidence in you, and the greatest satisfaction with you and your labours.

Yours truly,

(Signed,) JOSEPH TAYLOR.

For some months previous to the arrival of these new missionaries, a gradual revival of the work of God had been going on, and from twenty to thirty undoubted conversions had taken place. Mr. Brown, in referring to this, and to one or two remarkable instances of the grace of God, in a letter dated February 27th, 1819, remarks: "I have sown in tears, but now we reap in joy. Thank God, this is an ample recompence for every sigh, every tear, every shaking ague, every burning fever, every bereavement, every restless and sleepless night I have had to endure since I came to Africa. This makes me very reluctant to leave. I feel I love their precious souls; the

affections of my heart are interwoven with theirs; and I know they love me. This, in union with a joyous sense of my acceptance with God, makes me willing to spend and be spent for the welfare of the church, and the honour of my adorable Redeemer; to count nothing dear to me, so that I may finish my course with joy, and be received to that eternal rest which remains for the people of God."

Shortly after this, Mr. Brown returned to England, when he furnished the Committee with the following interesting report of the mission, giving the etymology of several of the villages, with some other important facts:*—

We have five different places at which we regularly preach; two in Free-Town, and three in country villages entirely inhabited by re-captured Negroes.

At the east end of Free-Town stands our principal meeting-house, which is a boarded building, with a grass-thatched roof, fitted up with benches, excepting one pew which joins the pulpit. It may, when crowded, contain from three to four hundred hearers. We have freehold land sufficient on which to build both a commodious chapel and a preacher's house. The foundations of a chapel, sixty-five feet by forty, are laid, and stones prepared, which cost £100, collected by Mr. Davies. In addition to this, we have since collected upwards of £100.

We preach in this meeting-house twice on Sunday, give a lecture to children on Monday evenings, preach on Wednesday evenings, and hold prayer-meetings every morning, and on two evenings in the course of the week. The congregation on Sunday is usually larger than the place can accommodate. It consists of Negroes from Nova-Scotia, Maroons, and re-captured Negroes. My mind has often been much pained, that the bounds of our decayed wooden meeting-house could not seat all who anxiously came to hear the word of life. Many were obliged to sit down on the outside, in the scorching heat of the sun. This meeting-house is at the head of our mission: here our re-captured people from the villages attend on sabbath mornings; and, influenced by the cleanly habits of the Nova-Scotians and Maroons, make a decent appearance, which does credit to the religion they profess. Here they are

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* On the eve of his embarkation for England, Mr. Brown received, amongst other letters, the following polite and Christian note from His Excellency, the late Sir Charles Macarthy:—

"*Government-House, Sierra-Leone, April* 22*d*, 1819.

"Dear Sir,—In returning to you my sincere thanks for the Annual Report of your missions, I feel great pleasure in assuring you of my most sincere good wishes for your welfare, in whatever part of the globe you may be employed.

"I enclose herewith a letter to the respectable members of your Committee, to whom I express, in very inadequate terms, my opinion of your zeal and exertions in the good cause. I accept with gratitude your prayers for my welfare and the prosperity of our colony.

"Believe me, with the highest esteem,

"Dear Sir,

"Your faithful, obedient servant,

"C. Macarthy.

"*To the Rev. Samuel Brown, &c. &c.*"

brought more intimately into acquaintance with our society, and have further opportunity of improvement.

Among my most pleasant labours I may rank the lectures which I gave twice a week to children, apprentices, and servants of all descriptions; part of them I met at the mission-house on Sundays, and the rest and greater part on Monday evenings. The number on Sundays was from twelve to twenty, and on Monday evenings from sixty to one hundred.

The west end of Free-Town is chiefly inhabited by the Maroons and re-captured Negroes. With a design to awaken a spirit of piety, in the dry season of 1818, I preached on Sunday morning, alternately in the streets at the east and west end of the town, and visited most of the inhabitants from house to house. Some good arose from this to my own mind, and to the souls of several of my hearers. Several re-captured families became our constant hearers, and are now members of our society. In the hut of one at this end of the town we preach twice a week, and hold a prayer-meeting. The brethren now on the Station have formed a promising class at the same place.

Congo-Town is so called from its inhabitants chiefly consisting of re-captured Negroes from the river Congo. Its population, taking-in the scattered huts in the neighbourhood, may be averaged at from three to four hundred adults, exclusive of children. About the middle of 1818, I took them wholly under my care; and, by the help of the leaders, visited them three times a week. They are all re-captured Negroes, and, in general, married. From an earnest desire to have their children taught to read, that they might have an opportunity of hearing the gospel, they commenced a subscription to build a chapel. It is now nearly completed, and will serve the double purpose of a school and preaching-room. Here we have twenty-seven members, under different degrees of concern for their salvation. We have appointed Moses Brown, whom I taught to read and write, as schoolmaster, under the immediate care of the brethren. We are fully satisfied as to his suitableness for the work. He lived with me two years, and, on the whole, behaved himself to my satisfaction. The congregation is usually from forty to eighty, and the prospects are very encouraging.

Soldiers'-Town is the first of our country villages, for the fruit it has yielded to our mission. It received its name from being the residence of the re-captured Negro soldiers who are now in the African corps. Its population may be averaged at six hundred adults, besides children. On February 13th, 1817, I commenced my labours in it; and took my stand in the open air, on an elevated place, and, assisted by some of our members from Free-Town, began the service. At first about twenty attended, chiefly females; afterwards the number increased to fifty or sixty. I continued my out-door preaching fourteen weeks; when, on July 6th, I opened a wattled meeting-house, which cost us about £10, and would accommodate a hundred and fifty hearers. I now, by the assistance of some of the leaders, visited them three times each week, twice on Sundays, and on Thursday evenings. The congregation was usually from fifty to one hundred, about two-thirds women, and very attentive. Some became impressed by the truths which they heard, and showed a reformation in their lives. The concern of many wore away; but their places were more than filled up by the addition of others. I found it very difficult, at first, to make myself understood; and was obliged to accommodate myself to their capacities and knowledge of the English language. The state in which I found them, unmarried, unbaptized, sunk in superstition, fornication, and every vice, suggested the necessity of keeping them on trial from six to eighteen months, until their knowledge was enlarged, and their conduct proved their sincerity. In the latter end of November, 1817, several who had been for some time in deep con-

cern for their salvation, made a clear and satisfactory profession of faith in Christ. One whose name is John Crown came to the mission-house, and said he was come to tell me what God had done for his soul; that when I baptized his child, (which had taken place about four weeks,) conviction seized his mind; that he had prayed in the bush, in his house, or wherever he might be, for the Lord Jesus to forgive his sins; that every thing bad that he had done came to his recollection; that his trouble was so great, that he could neither eat nor sleep; that his wife and former companions frequently questioned him as to what burdened his mind, and urged him to eat, and not give way to trouble; that when he had been at prayer in a retired place in the bush, and was returning home, he felt a sudden change pass upon his mind, his trouble went away, and gladness filled his heart; that this good thing which he felt was sweet; that in his own country he had eaten honey, and in white man's, (Sierra-Leone is so called by the re-captured Negroes,) sugar; but this, putting his hand to his breast, is sweeter than all; that since his mother bore him, he never felt the same; that if the governor had given him plenty of shops full of cloth, his heart could not feel as glad as it did. "O," said he, "I thank God for this good thing; that ever he brought me into this country, and that he may ever keep this good thing in my heart." This man has been very useful to the society, which consists of about thirty members, and the same number on trial. The conversion of many of them is clear and satisfactory. At the present time we have a new wattled meeting-house, (the first, after standing two years, having sunk into decay,) built chiefly by their own exertions. It is generally filled with a congregation of from fifty to a hundred and fifty. The brethren, Baker and Gillison, have joined me in expressing the pleasure which it always affords to visit this society; the hearts of the members abound with love and gratitude to God, and to their ministers.

Portuguese-Town takes its name from the majority of the inhabitants having been rescued from the Portuguese. In the beginning of February, 1817, I first visited this town, and by ringing a small bell collected the inhabitants; to whom, under the side of one of their huts in the open air, I published the truths of the gospel. The hearers were attentive, and my congregation was usually from thirty to sixty. On the 30th of April I opened a wattled meeting-house in the village, and by the help of the leaders held meetings three times a week. Two females appeared concerned for their salvation, whom I put under the care of an experienced Christian. On May 5th, 1817, I commenced a day-school. Twenty-nine attended, and seemed anxious to learn to read. This school was continued but for a short time: sickness and death caused a suspension, and, finally, a dissolution, of it. After continuing my ministry under many discouraging circumstances, we had at length the pleasure of seeing some fruit of our labour. A man and his wife became experimentally acquainted with the Saviour. The work spread, and four other persons professed to experience the same blessing. The society at this time consists of fifteen members, and some on trial.*

The total number of members in the society in the whole circuit at this time was two hundred and fifty, being an increase of one hundred during the year. Several *greegree*-men were amongst those who were converted to the faith, and who had cast far from them all their charms and tools of enchant-

* "Report of the Wesleyan-Methodist Missionary Society," 1819, pp. 30—32.

ment: so that, in the language of the inspired historian, it may be said, "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." (Acts xix. 19, 20.)

At the Wesleyan Conference of 1819, Mr. Brown was appointed to Nevis, in the West Indies,* where he laboured for several years: since which period he has been usefully engaged in the ministry at home.

In the mean time the brethren Baker and Gillison had entered upon their work. The former writes:—"I never felt happier in my life: I would not exchange my present station for a crown. It is my determination, and that, I believe, of my colleague also, that, through Divine assistance, we will lay ourselves out in every possible way to advance the cause of Christ in this mission." They did so; but death again speedily made a breach in this little party, and that passage was literally fulfilled, "Then shall two be in the field; the one shall be taken, and the other left." (Matt. xxiv. 40.) Mr. Gillison had not been in Africa quite six months, when he was carried off by the fever peculiar to that climate, after an illness of eleven days, much lamented by his colleague and the people.

John Gillison was converted to God when very young, at Bourne, in the Grantham circuit, where he laboured for several years with great acceptance as a local preacher. He was a young man of deep piety and respectable talents, an affectionate colleague, and an acceptable preacher, and bid fair to be a very useful missionary. He had laboured one year in the ministry in England, and cheerfully accompanied Mr. Baker to this post of danger, where God crowned his efforts with considerable success. On the evening of July 29th, he buried a corpse, and another the next morning: in the afternoon he preached at Congo-Town; and soon after his return home in the evening he went to bed rather poorly. During the night he was seized with fever, which never left him. Mr. Baker was also ill at the same time; but after some days he was assisted into his colleague's room, though in a very weak state. Mr. Baker writes:—"When I came, he requested to be helped up in bed, and we seemed like two dear friends meeting, who had long been separated. I immediately asked, 'Is Jesus precious to you?' He distinctly

* The appointment was changed from St. Vincent's to Nevis.

answered, 'Yes, glory be to God for it, he is!'" The next morning Mr. Baker saw him again, and found him happy in God, and prepared for his will; and, in all the intervals of delirium which afterwards occurred, he continued to express himself in the same manner, till, on August 10th, he exchanged mortality for the joy of his Lord. He died in the twenty-second year of his age, and the second of his ministry.

"That life is *long*, which answers life's great end."

As soon as Mr. Baker's extreme weakness would permit, he took up his pen to communicate to the Committee the melancholy intelligence of the death of his worthy colleague: he was himself, even then, in a delicate state of health, having had a relapse of the fever, occasioned by his preaching Mr. Gillison's funeral sermon, which quite overpowered him. As health gradually returned, he engaged in the work of the mission; but was frequently laid aside during the rainy season, and fears were entertained for his life. In November he writes:—

I can assure my dear fathers, notwithstanding these trying dispensations of Providence, I feel happy in my work, and am satisfied I am in my providential place. The Lord makes me happy by the continual manifestations of his favour, and many of these dear people make me happy by their unblamable life and conversation. Glory be to God, unworthy as I am of such an honour, he is pleased to make me useful! Here in town I have some time since had to cut off some whose lives were inconsistent with their profession, and who, I believe, have been a stumbling-block to others; but lately the Lord has been reviving his work in the society, and gathering in some from the Heathen. He was pleased to bless to many souls the last two or three sermons I preached before my late sickness. O for more strength to preach His word! I bless God I can say, I only wish for life to spend in publishing the sinners' Friend. He is my all and in all,—"In toil my rest, my ease in pain."

My late dear colleague and myself laid it down as a rule, from the first, never to flinch from any point of discipline, or suffer those, in any place, who we had reason to fear were deceiving themselves, to go to hell quietly: this made us use the plainest and most faithful dealing we could with such characters; and now, thank God, the incorrigible have been all, or we trust nearly all, discovered. The members have for some time past been growing in grace. Many flock to hear the word of God; and it grieves me to see the want of room to accommodate them. I am certain the chapel, though much the largest in town, is not half large enough to contain the people who wish to attend. The place is crowded to suffocation. I am obliged, as soon as I get home after every sermon, to change every thing I have on, even to my coat.

I wrote to you some time ago of our having formed a class at the west end of Free-Town, which, thank God, is now one of our promising societies. After they had been on trial, I told them they must all get married, if they wished to remain with us. They were quite willing, and I took down the names of eleven couple. Two or three of the women had ungodly men, to whom some of them said, "Suppose you no marry me, I leave you; *this time* I want for seek God, and live Chris-

tian fashion." The men have all consented. These things are pleasing, and to me very encouraging.

The governor is going in a few days to the river Gambia, to form a settlement higher up, perhaps two hundred miles or more from St. Mary's. Should this succeed, there would certainly be a fine opening for the exertions of a faithful missionary. This station will be about 14° north latitude, and consequently much healthier than Sierra-Leone. I find, according to Park, this part of the river is near a chain of mountains; and if the people there, as in some places in the interior, live much above the level of the river, the station will be healthier still.

Protected by the countenance of the British Government, the missionaries might proceed much further up, if needful; and, I have no doubt, would be useful. I must say, that I always think, if a minister of the gospel is faithful, God will, in some way or other, make him useful; and though the first missionary to that place might not live to see fruit of his labour, yet it would doubtless appear after many days. In reference to the healthiness of such a station, there can be no doubt of its being healthier than this. It is a well-known fact, that they have not so much rain on the Gambia as we have here; and the cause of the sickliness at St. Mary's is more owing to the very low situation of the island on which our present settlement is found, which in the rains is in a state of inundation from the rise of that great river, and from a bad morass on the island, so low as not to admit of draining, and which makes the air passing over it bad. The rains begin as far south as the Line, and go as far as Senegal, 17° north latitude.*

In the annual Missionary Report for 1820, the numbers in society were as follows: Free-Town, 172; Congo-Town, 10; Soldiers'-Town, 17; Portuguese-Town, 28; West-End, 34; total, 261; being an increase of eleven on the preceding year. But before the close of that year a great revival of religion took place, "and the Lord added to the church daily such as should be saved." Mr. Baker, under date of November 1st, 1820, in giving some particulars of this, observes:—

I scarcely know where to begin; but the best of all is, God is truly with us. We have the greatest outpouring of the Spirit I have ever yet witnessed.

And when I consider the meanness of the instrument made use of, I sometimes tremble lest it should not be real. But I can never look closely at the work without discovering the finger of God plainly engaged in it. He himself has done it, and that in his own way. May he grant me ever to feel as I do now! for my spirit truly says, "Not unto us, Lord; not unto us; but to thy name be all the glory." The work has been gradual: I can trace its beginning up to the commencement of the year. But within the last three months it has increased rapidly; and still goes on, and increases like the noise in the camp of the Philistines. All my sleepless nights, all my burning fevers, all my severe conflicts, and all my agonizing pains,—all, all put together, and heaped up, seem no more than dust in the balance, when compared with this great work. Here is not only double, but tenfold, for all my hire. I have no talents to attract attention; but I go on as God helps me, preaching with all my might a present and a full salvation by faith in Christ. I do verily believe, that preaching a present salvation, and insisting upon the direct witness of the Spirit, is the glory of the gospel. I thank

* "Missionary Notices," vol. ii. pp. 232, 233.

God my views of this subject are enlarged; and especially since this work began. It brings to my remembrance the days of our venerable Founder, and makes his name to sound more sweetly in my ears. Those who have lately been brought in, manifest that they have not believed a cunningly devised fable. They bear the consequent fruits of living faith; and I do not hesitate to say, of nearly all of those who have been added, I no more doubt of their conversion than my own. We have had twenty-five, twenty-seven, and twenty-nine of a week brought into liberty. At our last Quarterly-Meeting, I found we were three hundred and thirty; since then we have not added less than fifty. Poor Congo-Town, where I have so long laboured, and seemed to be spending my strength for nought; even there, the Lord is gloriously making bare his holy arm. We had, at the last Quarterly-Meeting, only fourteen in that place; now we have fifty-six; forty-seven of whom can rejoice in a sin-pardoning God. Our chapel stands just where it should do, and is filled.

In town, also, this work has been great; we have had many added to our numbers. I am quite worn down with labour; and am a standing miracle to all who know my work, and what I have suffered. But I thank God I do it cheerfully; and if I may but hold out till my colleagues come, then, if the will of God be so, let me

> "My body with my charge lay down,
> And cease at once to work and live."

This work has really produced a general reformation; and the grog shop-keepers are mad against us, as their craft is not only in danger, but has very considerably suffered. Some of the greatest rebels, who were like the man among the tombs, are now sitting at the feet of Christ, clothed, and in their right mind. I bless God I ever came to Africa. May the Lord help me to go on insisting on a present and full salvation! *

On the 8th of November, just one week after the above letter was written, Mr. and Mrs. Huddlestone arrived at Sierra-Leone, and were much pleased with the kind and warm reception they received, as well as with the state of the mission: they were soon joined by Mr. Lane, who sailed for that station in January, 1821; and now Mr. Baker was at liberty to visit the river Gambia, to commence a new mission, to which he had been appointed by the preceding Conference. The numbers in the society at Sierra-Leone in 1821 were 470; being an increase of upwards of two hundred on the preceding year.

* "Missionary Notices," vol. iii. pp. 40, 41.

CHAPTER XIII.

NATIVE SUPERSTITION AND CRUELTY.

Source and Termination of the River Gambia—Influence of the Tide—Scenery—Birds and Animals, &c.—The native Tribes—Jollofs—Mandingoes—Foulahs—And Jollars—Western Africa—The moral Degradation of the Natives—Slave-Trade and Slavery—Polygamy—Degradation of the female Character—African Superstitions—Greegrees—Various Objects in Nature regarded with superstitious Dread—The three worst Features of Superstition are Witchcraft, a System of Demonology or Devil-Worship, and human Sacrifices—A Reference to Romans i. 21—32.

The Gambia is one of the finest rivers in Africa. It is supposed to take its rise in a group of mountains a short distance to the north-east of Teemboo, in Foota Jallon, and not many days' journey from the famous Niger. After running in a serpentine course for upwards of one thousand miles, it empties itself into the Atlantic in 13° 30′ north latitude, and in 16° 42′ west longitude. It is about fourteen miles wide at its mouth, and is navigable for upwards of five hundred miles by vessels of considerable burden; and small vessels might sail much farther, particularly in the rainy season.

This noble river contains many islands; the principal of which are St. Mary's, Elephant-Isle, Deer-Island, Paboon or Dean's Island, and Macarthy's Island. On two of these, that is, the first and the last, the English have formed settlements, which will be noticed in the following chapter. In the dry season the influence of the tide is felt as far as Cantalicunda, and the falls of Barraconda, the highest trading-ports on the river, supposed to be two hundred and fifty leagues, or seven hundred and fifty miles, from the sea-coast. A number of other small rivers and creeks empty themselves into the Gambia; and it is to be lamented that these have not as yet been properly surveyed, as it is not improbable that some of them would be found to communicate with other rivers north and south of the Gambia, and thus an extensive inland navigation would follow, which would increase the trade by affording a more ready and friendly intercourse with the natives.

For about one hundred and fifty miles the banks of the river are covered with thick mangroves, which, being always green, tend to relieve the eye from the oppressive glare of the scorching sun: the water here also becomes fresh, and is used for all

culinary purposes, and as the common beverage of man and beast. In advancing higher up the river, the scenery varies, the country becomes more hilly, and the trees assume a more variegated appearance, being rich in foliage, and splendid in their blossoms. The beautiful palm, monkey-bread, and stately mahogany trees, are conspicuous; and in many places the country wears the appearance of one extensive and majestic forest, and not unfrequently the scenery is highly picturesque. Birds of the most beautiful plumage are numerous; paroquets, partridges, pigeons, guinea-birds, and water-fowl are also abundant. But your right to advance on the river is often disputed by large monkeys of the baboon species, residing in vast families at a distance from each other on the trees near the river. Sometimes they become outrageous; climbing the trees nearest to the intruders, chattering in the most menacing tones, breaking off sticks, and throwing them with all their might, bending the extreme branches, and shaking them towards their enemies, plainly intimating what they would do if the water did not prevent them. These strange exhibitions, with the amusing antics of those of a smaller size, and of a more harmless kind, which are frequently seen with the squirrels, sporting on the branches of the trees; together with the songsters of the grove, and the harsh crow-like sound of the graceful crown-birds, (Balearic cranes,) flying over-head in great numbers; the huge alligator basking fast asleep on the mud and sand of the banks of the river, till awoke by the report of a gun with a few shot, which only bound from his back like peas falling on a pavement, when he instantly shakes his tail and slides into the water unhurt; the beautiful horned deer and striped antelopes, which are seen in herds quietly grazing in the meadows; with ever and anon a small canoe crossing the river, with a single native at its stern, or one of larger dimensions, at a point or turn of the river, or perhaps coming down a creek, and containing from ten to twenty Negroes, who propel it forward at a rapid rate with their short paddles, which they ply with great dexterity, cheerfully and musically singing some song made on the occasion, and beating time to the tune with the strokes of their paddles:—all tend greatly to relieve the tedium of a six or ten days' voyage up the Gambia.

When on board a small cutter, or open boat, lying at anchor in the middle of the day, without a breath of air, and waiting for the tide, it is no small treat to be rowed ashore to some village, or up one of the narrow creeks, or "natural canals," as they have been called, where the thick foliage from these everlasting greens proves a most welcome screen from the vertical

rays of the sun, and presents an appearance of real rural beauty. But take care you do not bathe, lest you should come out of the water *minus* an arm or a leg, or perhaps be divided and subdivided, or consumed altogether, by one or more of the numerous alligators which infest those creeks.

By night the hippopotamus is heard snorting, and plunging from the banks on which it grazes into the river; sometimes so near your canoe or boat as to place it in danger of being swamped by the motion of the water, should it be a small one. This animal in bulk is only second to the elephant. The head is of an enormous size, and the mouth, when open, is about two feet wide; the legs are short and thick, and the eyes and ears small. The hair on the body is very thin; but the skin is very thick and strong, and the tusks, which are from twelve to upwards of twenty inches long, furnish the best ivory. Though possessing amazing strength of body, this animal is naturally of a mild disposition, and is only formidable when provoked. When wounded, or when their young are injured either by accident or design, they will rise and attack boats and canoes with great fury, and will sink them by biting large pieces out of the sides, or striking holes in the bottom, or by placing their huge bodies in such a position as to upset them in an instant; and not unfrequently the people are drowned. One or two accidents of this kind occurred in the Upper Gambia during my residence in Africa. It need scarcely be said that the hippopotami are amphibious; but they are so cautious that it is during the night principally that they leave the river in order to pasture, when, consuming large quantities of millet, rice, and other eatables, they do much damage to the cultivated fields and plantations. But though rarely out of the water by day, I have frequently seen their small pointed ears, with a little of the head, when rising towards the surface in order to take-in fresh air. In this manner they may be seen in herds, as many as a dozen of them together.

This part of the continent, in fact, abounds with specimens of natural history in almost all its branches,—with shells and fish, plants and flowers, insects and reptiles, birds and wild animals; to say nothing of its minerals, some districts being interlaced with inexhaustible veins of the precious metals. The naturalist and geologist would therefore find full employment for their scientific researches from one year's end to another.

If the writer had the ability to enlarge upon this subject, the nature and limits of this book would forbid it; suffice it to say, that, as to fish, the Gambia abounds in these of various kinds,

from the sprat to the dolphin and shark of sixteen feet in length. Here, too, is to be seen the little, exquisitely, beautifully plumaged humming-bird, smaller than the linnet, or, as a fair authoress expresses it, "scarcely larger than an humble-bee;" with the towering eagle, the gigantic stork, and that king of the feathered tribe, that swiftest of all running creatures, the ostrich. On the Gambia, likewise, or in its neighbourhood, the traveller may find the small red monkey, not much larger than a rat, with almost every other species of apes up to the orang-outang and chimpanzee: here, too, are to be found the prowling wolf, the screaming hyæna, the snarling leopard, and the roaring lion; the lizard and the crocodile; the leech, so numerous in the creeks, and so useful to man in sickness, the venomous snake, the boa-constrictor and serpent of from twenty-five to thirty feet long.* And here, too, the European may be teased and bitten by the tiny, but troublesome, mosquito; and he may be gratified and excited by a sight of the sagacious and majestic elephant. The ostrich is exclusively indigenous to Africa, and even the problematical unicorn is still said to exist in the interior. The shrubs and earth swarm with termites, ants, spiders, and caterpillars, while passing armies of locusts frequently obscure the sun like clouds. The most beautiful insects abound, and the force of vegetation is extraordinary; the earth renders back the seed to the cultivator increased at least a hundred-fold, and the climate and soil produce plants, flowers, and fruits of various kinds.

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* The following extract from an American paper, which appeared a few months ago, will confirm this statement:—

"ANOTHER MONSTER SNAKE.—The good ship 'Allen,' Captain Williams, recently arrived at Salem, Massachusetts, from the coast of Africa, having on board a living monster serpent of the constrictor kind, which verifies all the stories we have heard of their crushing and swallowing a horse in a single meal; it is much larger than any ever before taken, its length being thirty feet. Of course, the arrival of such a monster set all our showmen into a wonderful fever. Van Amburgh, and June, and Titus, despatched an agent for them, *via* New-Haven; one of the firm of Raymond and Baring proceeded by way of Worcester; and Barnum sent his *major-domo*, Hitchcock, by the steamer 'Bay State.' The Yankee proprietor of the snake, seeing such an excitement, and feeling that it will be difficult to run an opposition, has taken his ground; and a telegraphic despatch to Van Amburgh and Co. announces that he will take no less than ten thousand dollars for it, and in case of not finding a customer he will turn showman, and exhibit himself. The agent offered seven thousand dollars for it; but Mr. Hitchcock immediately bid five hundred dollars more, and so the matter stands. Captain Williams positively avers that it took one hundred and twenty-six Negroes seven hours to secure this monster. They did it by means of a heavy rope net made for the purpose, and thrown over him when coiled up. What a *sarpint!*"—*New-York True Sun.*

But as we have to do rather with the human and rational part of the creation in this brief history of missions, it will be necessary to say something of the people amongst whom the missionaries have laboured.

The aborigines inhabiting the banks of the Gambia, and the countries bordering on that river, though distributed into many distinct governments and independent states or nations, may be fairly divided into four great classes or tribes; namely, the *Jollofs*, the *Mandingoes*, the *Foulahs*, and the *Jollars*.

The Jollofs are of the middle size, proportionably built, of jet black, with woolly hair, their lips and noses not so prominent as most of the other Negro tribes. The countenance is open and intelligent, with fine eyes and beautiful white teeth, which are kept in a pure state by frequent washing, or rather constant rubbing with a small twig of the tamarind-tree, which they substitute for a tooth-brush, and which answers as well as, or even better than, the European instrument used for the same purpose. The Jollofs are warlike, brave, and generous, ardently attached to each other, and proverbial for gratitude and fidelity. At the same time, they are very superstitious, and are much afraid of ghosts and evil spirits, against whose dreaded influence they have many imaginary means of defence. They live principally in the country which lies between the Gambia and the Senegal. The language is harsh and guttural, and frequently coarse and vulgar. These people are a mixture of Pagans and Mohammedans; and some of those who have come into immediate contact with the French colonists in the Senegal and Goree are tinctured with the forms of Popery, though few of them have learned any of the doctrines or precepts of pure Christianity.

The Mandingoes are the most numerous and warlike tribe in this part of Africa. They are called Mandingoes, as having originally migrated from Manding, an elevated region about seven hundred miles eastward from the coast; and are now spread into various independent states and nations, down the banks of the Gambia to the kingdoms of Barra and Combo on the sea-coast; whilst they are to be found in considerable numbers as far south as Sierra-Leone. The physical characteristics of the Mandingoes have already been described; and Mungo Park has given a faithful record of the habits and manners of this people.

The pure Mandingo language is mellow and harmonious, and, with few exceptions, is universally understood from the Senegal and Gambia to the Joliba or Niger.

In speaking of the Foulahs, it will be necessary to notice the different tribes; a distinction which it is the more needful to

make, as they have frequently been spoken of as one and the same class of people. There are, properly speaking, at least three tribes, called in Africa *Teucolors, Loubies,* and *Foulahs;* and to these may be added the *Fallatahs* of Central Africa, who are of the same race: the latter are frequently spoken of by Lander as being superior to other native tribes, in personal appearance, dress, industry, moral virtue, and intelligence.

The *Teucolors* resemble the Mandingoes in appearance, character, and prowess. They have established themselves in several powerful kingdoms, the chief of which are Foota-Torro, on the north of the Senegal; that of Bondou, between the Senegal and Gambia; and Foota-Jallon, about four degrees north-east of Sierra-Leone. The colour of their skin varies a little, some being quite black, and others of a fairer complexion. They are properly a settled people, though they have a few scattered villages amongst the Mandingoes. The Teucolors are generally strict Mahomedans.

The *Loubies* are a degenerate race, stunted in growth, and haggard in appearance. They are generally quite black, though in features they much resemble the Foulahs, and they also speak the Foulah tongue. They possess neither towns nor cattle, but are the gipsies of Western Africa, living by the manufacture of wooden bowls and other utensils, which they sell to the Mandingoes.

The physical characteristics of the *Foulahs* (the third class or tribe) we have briefly given in the first chapter of this work. They are in features and complexion, manners and habits, obviously distinguished from the rest of the aborigines of Western Africa. Their features have a close resemblance to the European, with a fairer skin than the Negroes in general, some of them approaching to the Mulatto colour. They have a tradition, that they descended from a white man,* and, when talking of different nations, always rank themselves among the white people. They have no lands of their own, but are much attached to a pastoral life; and have introduced themselves into many of the kingdoms as herdsmen and husbandmen, paying a tribute to the sovereign of the country for the lands which they hold. They breed much cattle, and are dexterous in the management of them. The whole herd belonging to the respective towns feed during the day in the neighbouring savannas, and, after the removal of the crops, in the rich grounds. They are attended

* See an interesting article on this subject in the "Wesleyan-Methodist Magazine," for the year 1834, pp. 29—33.

by herdsmen, who prevent their entering the corn, or escaping to the woods. As they make no claim to a right in the soil, but live by the sufferance of the Mandingoes and Jollofs, in whose countries they find pasturage for their cattle for the time being, and have no certain dwelling-place, they are called "wandering Foulahs," removing their families and cattle from place to place as occasion may require. Being thus dependent, the Foulahs suffer much at times. They have not only to pay a large tribute for the privilege of pasturing their cattle on the lands which they cultivate, but the king will sometimes come down upon them, and take away nearly all they have. Being also a timid people, and unaccustomed to fight, they are frequently plundered by marauding parties, who go about day and night scouring the country. Thus the Foulahs, though the most industrious, are the most grievously oppressed.

The JOLLARS (or Feloops) are small and short in stature, but are strong and nimble runners. Their colour is a deep black, with rather a rough skin; but their features are tolerably regular, except when distorted by the fantastic figures which they imprint on their faces. They wear very little clothing, merely a small apron or *pagne* loosely fastened round the loins. They are not numerous, and reside chiefly to the south of the Gambia, in the neighbourhood of the Casamaza. The Jollars are nearly the zero of the thermometer of African civilization in this part of the continent. They are a wild and unsociable race of people, of a gloomy disposition, and are supposed never to forgive an injury: they are even said to transmit their quarrels as deadly feuds to their posterity, insomuch that a son considers it incumbent on him, from a just sense of filial obligation, to become the avenger of his deceased father's wrongs. The Jollars are Pagans, and pay homage to no being but the devil; and him they worship, to him they offer sacrifice and consecrate a house, thinking, if they secure his friendship, they shall be safe.

In addition to the preceding four great classes of Africans, there are many other nations between the Senegal, Sierra-Leone, and the Gold-Coast. But, however numerous the native tribes of Western Africa, in a faithful description of one tribe we have a fair picture of the whole; for, whether Mahometan or Pagan, the Africans are all ignorant, guilty, and depraved, "earthly, sensual, and devilish," "sitting in darkness and in the region of the shadow of death," "having no hope, and without God in the world."

The moral degradation of both Mohammedans and Pagans in Western Africa is shown in many striking features, and fully

corroborates the declaration of the Psalmist, "The dark places of the earth are full of the habitations of cruelty."

Of the Slave-Trade we have before spoken, with its attendant horrors of war, rapine, and death. The fire, blood, and desolation which marked the track of those invading and marauding bandits engaged in the seizure, will never be forgotten by the tens of thousands on the other side the Atlantic, who were the victims on those occasions, and who are now watering with their sweat and tears the soil which enriches their oppressors. The Slave-Trade renders Africa a perpetual scene of bloodshed; for one tribe is continually making war upon another, for the sake of the prisoners obtained in the contest. It fosters a state of barbarism, excluding every thing which can soften, or enlighten, or civilize, or elevate the people of that vast continent. It loosens all the ties of nature, debases the morals of the people, creates endless insecurity, banishes commerce, knowledge, and social improvement, and constitutes one of the principal obstacles to the progress of Christianity.

But even the Slave-Trade, with all its accumulated horrors, is only one among the many evils with which Africa is afflicted, though confessedly one of the greatest. We have, in a preceding chapter, distinguished between the Slave-Trade and Slavery; and it is necessary here to state, that this distinction belongs to Africa as well as to the New World. Without, therefore, at all blinking the fact, that the Slave-Trade, as still carried on by several European nations, adds fifty *per cent.* to the misery of Africa, it must at the same time be admitted, that Africa is a land of slaves, and that Slavery existed in Africa long before the Slave-Trade commenced, and will probably continue long after that iniquitous system is abolished. At all events, it does exist, separate and independent of the Slave-Trade, and that to a considerable extent. According to the computation of Mungo Park, and other celebrated authorities, not less than three-fourths of the entire population of Africa are in a state of Slavery. What, then, must be the condition of society in a vast continent like Africa, when so many millions are held in abject bondage? It is true that, in some countries, the system is comparatively light, among the domestic slaves especially; but with regard to others, it is not so: the slave is treated with unkindness and severity, according to the caprice of his master; and cruelties the most barbarous are frequently practised upon these unfortunate beings. In some nations the master may kill his slave without exposing himself to the smallest amount of punishment, whilst, on special occasions, numbers are slain in

sacrifice. Where life may be thus taken away with impunity, what security can there be against the commission of other enormities? It is well known that in some of the great as well as the smaller kingdoms of Africa, the female part of the slave population are commonly and systematically let out for the hire of prostitution, and are liable to the grossest abuses to which their savage masters may choose to subject them.

But even taking the mildest form of this great evil as it exists in Africa, the slaves on that continent, like those of all other slave-holding nations, have no property in themselves. Their bones, their blood, their sinews, their hands and feet, are not their own! They live, and breathe, and move, not for themselves, but for others! Nor is this all: they have no property in their children; they are fed and nursed and bred for others, and not for themselves! And, African Slavery being *hereditary*, the system is perpetuated. To this natural cause we may add, that famine, insolvency, and crime are so many sources which supply this unrighteous system with victims. It would be easy to furnish a long catalogue of evils in connexion with the means by which Slavery is replenished, and replenished to such a degree, that the practice may be said to be almost universal.

Polygamy is another dark feature in the moral and social condition of Africa. No sooner has the African taken to himself one wife, than he is ambitious to have a second, a third, &c. With the Mohammedans there is imposed some limitation as to the number: in the Koran the followers of the false prophet are usually restricted to five; and in those countries where the dictates of Mohammed are implicitly obeyed, this number is not exceeded. But among the Pagan kingdoms of Western Africa, polygamy prevails to an extent still more fearful. Every man of free condition, as soon as his circumstances will allow it, has a plurality of wives. Some private individuals have six, eight, or even ten wives, and as many concubines; while the higher classes and the native chiefs take wives almost without number. I have seen some of the Mandingo kings surrounded by a host of females, all said to belong to one of these sable monarchs; and it is stated, that in Ashanti the law allows the king to have three thousand, three hundred, and thirty-three wives; but in what consists the charm of this mystic number, which is carefully kept up, does not appear.

The result of this state of African society may be easily inferred. One inevitable consequence is, to make one passion almost the sole end of life; and this evil propensity of a depraved nature is not only thus indulged and sustained by the system

under consideration, but among the Mohammedans it is supported and sanctioned by religion.

The domestic arrangements, in places where this fearful evil prevails, are formed on different principles from those which regulate an English or civilized family. In Africa the husband lives separate from his wives, who dwell in different huts or sheds, built contiguous to each other, in the form of a square; and these are enclosed with a wattled cane fence. This enclosure contains one family; that is, one husband and one father; but that husband has many wives, and the wives have many children. Favouritism prevails, jealousy is aroused, and revenge unsheaths the sword which deals forth destruction. Polygamy is the fruitful source of jealousy and distrust: it contracts the parental and filial affections, weakens and disjoints the ties of kindred, and degrades the female character almost to a level with the brute creation. Before marriage, and in the affairs of courtship, the wishes of the female are but little consulted, the daughter being the property of the parents: the business is chiefly settled between the suitor and them; and in all cases the parent receives a sum for his daughter, instead of giving a fortune with her, as is the practice in European countries. In marriage, therefore, the African female is literally sold,—sold, like an article of merchandise, to the best purchaser. Nor is her condition in the least degree improved after her marriage: she has only changed proprietors; that is, from being the property of her parents, she has become the property of her husband. In our beloved country, woman is what she ought to be, man's companion, the nurse of his children, and the mistress of his home; but in Western Africa, the men look upon their wives, not as their companions, but more like hired servants, and employ them as such. Hence the weightiest duties generally devolve upon the wife, who may be seen transacting business in the market, cultivating the plantations, or, with a child upon her back, "grinding at the mill;" and, instead of the husband maintaining the wife, as in duty bound in all Christian countries, in many parts of Africa the woman supports the man: for if an African can obtain six or ten wives, the fruit of their united labours is sufficient to enable him to lead a life of indolent ease and licentious enjoyment. Thus the females have assigned to them the merest drudgery and the hardest labour, and are treated more like beasts of burden than women, and are looked upon by their husbands more in the capacity of slaves, or creatures of convenience, than as bosom friends.

In countries where polygamy prevails, it might be presumed, that either there is a great disparity between the sexes, or that all do not marry. According to Bosman, the number of women among the natives on the coast, in his day, was much greater than that of the men; but it is supposed that the proportion of women to men in Ashantee is not two to one; and it is the fact, that the majority of the males live without wives. Sometimes a caboceer will give his daughter to a confidential slave; but celibacy is the condition of far the greater proportion of the slave population, which principally constitutes the military force of Ashantee. From this unequal state of things, the grossest irregularities naturally follow. In despite of the penalties with which incontinence is visited, the violation of the marriage-contract is notoriously common; and prostitution is openly countenanced. In some instances, females are provided by the state, and are set apart to their office by public formalities and religious ceremonies. As many as two hundred and fifty females of this description have been seen together on state occasions at the court of Dahomy. But scarcely any single circumstance tends to show so clearly the demoralization of Negro society, as the fact that wealthy females on their death-bed regard it as one of the most meritorious acts which they can perform, to bequeath to the public a few female slaves. What must be the moral condition of a people, where the state lends its authority to legalize crime, and the sanctions of religion are employed to invest vice with the attributes of virtue!*

Such are some of the evils and pernicious tendencies of this crying sin of polygamy, and such is the condition of women in Africa. In the language of another excellent author, "it must suffice to say, that almost all that is foul and black in the history of female depravity in other parts of the world, is daily poisoning and darkening the moral atmosphere in which woman lives and moves in Africa. If such, then, be woman, what must be man? what, the children whom she bears? Depraved herself, woman in Africa fosters whatever is evil in man, and instils into the minds of her offspring the same vicious principles which characterize herself." †

Another feature in the moral degradation of Africa is to be found in the prevalence of its superstitions. This is an item of no small magnitude; sufficient, indeed, of itself, to fill a volume, which might be "written within and without" in "lamentations, and mourning, and woe." It is true that some of the superstitions of that great continent are comparatively innocent and harmless, and sometimes not a little amusing: but they have generally an immoral tendency, and are, therefore, injurious in their effects; whilst, in other cases, they assume a graver aspect, and are still more demoralizing and debasing to the intellect and to the heart, until they reach such a point of cruelty and brutal wretchedness and depravity, that the bare narration of the terrible facts makes the heart sicken.

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* Beecham's "Ashantee and the Gold-Coast," pp. 129, 130.

† East's "Western Africa," p. 60.

Nearly every writer on Western Africa, in describing the manners and habits of the people, makes frequent mention of their superstitious regard for *greegrees*. The word *greegree* is probably a corruption of a Persian word, which signifies "a charm" or "incantation." Hence it has received divers names from different writers,—*saphie, amulet, charm, fetish,* and *greegree*. The latter term is more generally in use in the Sene-Gambia, and from thence to Sierra-Leone. The *greegree* is nothing more than a scrap of Arabic, being in most cases a short select sentence from the Koran, written by one of the priests. This is enclosed in a piece of red cloth, or stained leather, which is neatly sewed up, so as to be worn on the person as an ornament. They are either of a square, triangular, round, or oblong form, and promise to the wearer perfect immunity from danger, such as drowning, fire-arms, wild beasts, &c. They are generally worn round the neck and arms, sometimes as a girdle round the waist, and even round the legs; and I have frequently seen the Mandingoes so armed at all points with these *greegrees*, that it was with difficulty they could get upon horseback. They are used for an almost endless variety of purposes: for instance, in addition to the above, some are obtained to cure disease, others to ward off sickness; traders purchase them to insure success in business, and have them attached over their store-doors, or shops, to prevent fire; and they are sometimes hung upon orange and other trees to prevent the fruit from being stolen. They are to be seen, in fact, in all directions, and are worn by young children, as well as by persons of riper years, and even down to the white-bearded and grey-headed old man; from the slave in chains to the king; men and women wear them, pagans and bushreens, chiefs and warriors. They are also frequently tied round the necks of horses, sheep, and goats; and the infant babe has not been in the world many hours before a small *greegree* is fastened round the neck or loins. The Mohammedan scribes derive a considerable revenue from the sale of these *greegrees*, the price varying according to the supposed intrinsic value or nature of the charm; and not unfrequently ten and twenty dollars and upwards are given to obtain one of these *saphies* or *greegrees*, so much dependence do they place on them. Tatta Fodey, a celebrated *slatee*, or native trader, residing at Subakunda in the kingdom of Woolli in the Upper Gambia, has frequently given a horse for one of these charms; and the Alkaid of Jillifree, about thirty miles from the entrance of the Gambia, on one occasion, travelled to Jume in

the kingdom of Bondou to a popular Marraboo priest named Kabba, to obtain a particular kind of *greegree*. This was not less than five hundred miles' journey; and he gave to the bush-reen, in payment for the said charm, a *female slave*, about fourteen or fifteen years of age. In other cases, as will be seen hereafter, two slaves and more are given in this locality; and on the Gold-Coast prices still more enormous are sometimes paid for these charms manufactured by the followers of the false prophet, even to the amount or value of thirty-seven slaves!

"The origin of amulets," observes Dr. Winterbottom, "is lost in deep antiquity. The Jews had their phylacteries; the Greeks their *apotropaia, phylacteria, amynteria, periapta, periammata*; and the Romans had their *phylacteria, amuleta*, and *præbia*. The *bullæ aureæ* worn by the Roman youth, and used as an insigne of triumph, and which often contained herbs supposed capable of resisting the effects of envy, were of the same nature.....In Europe at the present day the superstitious practice of wearing amulets still prevails, and great faith is reposed in them, when hung round the necks of children, to protect them from disease. Anodyne necklaces are worn to prevent convulsions in teething; as a cure for worms, hooping-cough, &c.; and it is only lately that such modes of cure have been banished from our Dispensatories, many instances of which may be seen in the writings of the excellent Mr. Boyle. It is not improbable that the necklace which at present forms so ornamental a part of female dress, owes its origin to these superstitious practices."*

John of Gaddesden, the physician to Edward II., 1320, our earliest English medical author, had a great taste for an amulet, and an anodyne necklace. In his *Rosa Anglica* he gives this admirable recipe for the small-pox: "Immediately after the eruption, cause the whole body of your patient to be wrapped in scarlet cloth, or in any other red cloth, and command every thing about the bed to be made red: this is an excellent cure. It was in this manner I treated the son of the noble king of England, when he had the small-pox; and I cured him without leaving any marks." † So much for quackery in England in the fourteenth century, in the use of red cloth as a cure for small-pox; and though this mode of cure has long since been exploded, there are still to be found in some parts of our country

* Dr. Winterbottom on Sierra-Leone, vol. i. pp. 257, 258.

† Duncan's "Essays and Miscellanea."

some relics of Paganism, which have a striking resemblance to some of the lesser evils of superstition as practised in Africa. Red cloth especially is a favourite article and colour with the Africans; and in small patches of this, many of the *greegrees* are carefully wrapped up.* The preceding may be considered as the first stage or lowest grade of superstition on that continent.

Nowhere does superstition exert her baneful influence more powerfully than in Africa, where all classes of people are deeply affected by it. It is interwoven with almost every act of life; and nearly every object in nature is formed into a species of *greegree*, or is looked upon by them as a kind of subordinate deity. They conceive of the Divine Being as too high and exalted in his nature, and at too great a distance from themselves, to concern himself with the affairs of men, and that he has consequently committed the government of the world to these inferior deities and spirits which they worship. In addition, therefore, to the written *greegrees* furnished by the Mohammedan priests, as already described, the articles of which African charms consist are exceedingly numerous: a tree, a stick, a stone, a piece of rag or string, or a feather, and many other trifles equally insignificant, often make a *greegree*. The head of a snake, a lock of a white man's hair,

* In the "Boston Herald" newspaper, in the early part of the present year, (1850,) I find the following:—

"Superstition in Lincolnshire.—At the magistrates' office, Spilsby, William Martin, of Bratoft, was charged with imposing on Tobias Davison, by giving him a pretended charm, to cure his wife of a certain complaint, and receiving for the same the sum of 10*s*. Martin is an old man, eighty-five years of age, and has long enjoyed the reputation of being 'a wise man.' Davison stated, that about eight weeks ago he went to the prisoner's house, and told him that his wife was ill, and he was to come and see if he could cure her. He told the prisoner that he had only 10*s*.; and he said, 'Well, I cannot help it, if you have no more.' He took the money, and went to another part of the room, and shortly after came again and gave him a paper parcel, which, he said, was to be suspended round his wife's neck, and it would do her good. His wife wore it some time, according to prisoner's direction, but did not receive any benefit. The bench ordered the parcel to be opened, when in several folds of the paper were found some pieces of sticks and a piece of writing-paper, on which was written the word *Abracadabra*, the twelve signs of the zodiac, some fractional numbers, and the following lines:—

'By St. Peter and St. Paul,
God is the maker of us all;
What he gave to me I give to thee,
And that is nought to nobody.'

Ordered to be committed for fourteen days, to pay all expenses, and the cost of maintenance in prison."

or a handful of soil from a grave, are carefully preserved as *greegrees*. The sun, moon, and stars, the dry land and sea, the rivers, creeks, and lakes, the wind and weather, thunder and lightning, rocks and mountains, the deep glen and "the wide waste," animals, reptiles, and insects, and almost every thing that can be mentioned, form an object of superstitious dread or veneration to the inhabitants of Western Africa. And in addition to the various deities furnished by the animate and inanimate creation, artificial representations are adored. Hence some of the images, to which religious offerings are presented, are made of wood, rudely carved, so as to resemble the human form. These are generally from twelve to eighteen inches in length, and are called "the household gods," being placed in a corner of the room within the house, and covered by a curtain.

One of the Wesleyan missionaries residing at York, in the colony of Sierra-Leone, on one occasion went out to visit the people, and called on a widow, to invite her to Christian service. He writes: "She had in her room four gods: one for herself, one for her late husband, and one for each of her two children. She had been rubbing *eggiddi* (a rich kind of food, made of Indian corn, beaten fine in a mortar, and mixed with palm-oil) on their mouths; but they ate not. I endeavoured to show her the folly of such practices; but she was joined to her idols!"

Thunder is an object of worship with many, and they have an idol which is called "the god of thunder." When they worship, they call a party of their friends together, with drum-beaters and dancers; they then kill a fowl, and present the blood to the god, and sometimes they pour out a libation of palm-oil before him. On one occasion, a man and his wife, at Sierra-Leone, were killed by lightning; and their bodies were allowed to remain on the ground three days, because the people were afraid to touch them, lest they should offend their imaginary god.

There is also the god of iron: to this deity the offering is a dog; whose blood is sprinked on the god, and the carcass hung over him to drain. It is afterwards boiled; and, with vegetables and other animals, is eaten by the whole party. This feast is kept up by a repetition of *dog sacrifices* for six or seven days. Goats, sheep, and oxen are also presented as offerings to these subordinate deities, as well as fruit, boiled eggs, &c.

"*We* know that an idol is nothing in the world, and that there is none other God but one." (1 Cor. viii. 4.) But, in

Western Africa, though the worshipping of idols, as practised in the East, does not in that form so generally prevail, yet it will be admitted, from the preceding brief statement, that "there be gods many and lords many," and that "they have become vain in their imaginations, and their foolish hearts are darkened."

But the three worst features of superstition that have come under my own observation in Africa, are a species of WITCHCRAFT; a system of DEMONOLOGY, or devil-worship; and HUMAN SACRIFICES.

The natives generally believe in the power of *witchcraft;* and this produces continued excitement and alarm, injurious at once to the peace of the community, and to the mental tranquillity of individuals. If an African is taken ill, he imagines that his neighbour, or some one else, has been using enchantments against him. Many instances of this kind have come under my own notice. A liberated African of the Pappa tribe, residing at Soldiers'-Town, on the island of St. Mary's, had a brother who died rather suddenly at Macarthy's Island. This man attributed his brother's sickness and death to a female of the same tribe, who, he said, had bewitched and killed him. The woman soon afterwards returned to St. Mary's. Bent on having his revenge, one evening, just before sun-set, seeing her walking down a narrow path or street at the outskirts of the town, he rushed from behind the fence, and, though the poor woman had a child upon her back, and was leading another by the hand, this infatuated man stabbed her in the neck and face with a long knife, and almost severed the head from the body. She was so dreadfully wounded and mutilated that she instantly expired. This occurred in February, 1843, not many yards from my residence. Hearing the noise, I hastened to the spot, and found the poor creature weltering in her blood. The superstitious assassin fled into the bush, dug a deep hole in the sand, and covered himself with small branches of trees and other brush-wood; and, being armed with a gun and other weapons, bade defiance to any body that dared to seize him. He was, however, at length captured by the natives, and unfortunately shot by the party in self-defence. This poor wretch I also saw a few minutes before life was extinct. Thus were two lives sacrificed at the shrine of this Pagan altar.

Another item in the catalogue of the superstitions of Africa is to be found in a system of *demonology,* or *devil-worship,* which prevails among nearly all the Pagan tribes of Western Africa. All the Africans, as already intimated, acknowledge a Supreme

Being, the Creator of the universe; and the notion of a future state universally prevails: but their ideas of that future state are exceedingly vague and confused. They also believe in the existence of the devil; but, supposing that the Almighty is endowed with too much benevolence to do harm to mankind, they think it unnecessary to offer him any homage. It is therefore from the devil, demons, and evil spirits only, that they apprehend danger; and they endeavour to deprecate their wrath by sacrifices and offerings. This is done in various ways on different parts of the coast.

Beelzebub, "the prince of the devils," is supposed to walk at large; but those of an inferior order have a locality ascribed to them, and are said to inhabit different places, such as the sources of large rivers, the deepest recesses of a forest, rocks and mountains of a peculiar construction, immensely large trees, which are rendered venerable by age, and some particular parts of rivers and creeks, with many other places which have a strange and uncommon appearance, or such as are calculated to inspire the spectator with awe.

Lander, in descending a branch of the Niger near the Atlantic, speaks of one of the latter:—

> These meditations, and a train of others about home and friends, to which they naturally led, occupied my mind, as our canoe passed through the narrow creeks, sometimes winding under avenues of mangrove-trees, and at others expanding into small lakes occasioned by the overflowing of the river. The captain of the canoe, a tall, sturdy fellow, was standing up, directing its course, occasionally hallooing, as we came to a turn in the creek, to the *fetish;* and where an echo was returned, half a glass of rum and a piece of yam and fish were thrown into the water. I had never seen this done before; and on asking Boy the reason why he was throwing away the provisions thus, he asked, "Did you not hear the *fetish?*" The captain of the canoe replied, "Yes." "That is for the *fetish*," said Boy: "if we do not feed him, and do good for him, he will kill us, or make us poor and sick." I could not help smiling at the ignorance of the poor creatures; but such is their firm belief.*

A similar custom prevails in the Gambia. About seventy miles from the entrance of that river there is a sharp elbow-turn from left to right: the left bank is rather hilly, and is covered with trees: this is called "Devil's Point." The river is here about two miles wide; and, in passing this place, the natives are in the habit of consigning to the deep some small portions of the ship's cargo, or eatables, in honour of his satanic majesty, and to insure a safe passage up and down the river. The first time I sailed up this splendid stream, I was requested

* Lander's "Journal," vol. iii. p. 242.

to give something to the devil at this place, which, of course, I declined; but it is still practised by the superstitious natives and sailors; for the prince of darkness is said to have a residence under that point of land, and to stretch out his long arms beneath the water, in order to receive the offerings presented by his worshippers.

In the neighbourhood of Sierra-Leone, the same custom prevails. In a creek of the river near Bashia, there is a rock, to which the natives offer sacrifices, supposing it to be the residence of an evil spirit, and asserting that the rock sometimes moves, and that it would be death for any one to put his foot upon it. In other cases, as with the Jollars already mentioned, there are huts or sheds erected, and dedicated to the devil, where offerings of palm-wine and other trifles are presented.

In the Bassa country, the town is not complete which has not a devil-house, where the people daily offer sacrifices, and dedicate a part of their food to the devil. They profess to believe that there is a good and merciful Deity, who can and will do them good, and not evil; but that the devil is all-powerful, and that it is necessary to appease his wrath. "Every town has its peculiar devil."

Rankin, in speaking of the Timmanees, and of one of these temples, says: "The devil-house, whose shelter I was not permitted to seek, was erected over a small relic of the nest of the warlike ant, now abandoned. These *booga-boogs* being regarded as imps, the servants of Satan, secure this honour for the corpse of their abode. On the apex of the nest lay a small piece of broken white earthenware; an article sufficiently uncommon so far from the English settlement to be considered worthy of Satan's acceptance."

In a visit which I paid to Madina, the capital of Woolli on the Upper Gambia, in 1837, I witnessed a still more awful instance of this species of devil-worship. The chief of that kingdom had recently been waging war, or rather committing ravages, upon the territories of a neighbouring chief of the name of Kemmingtan, and had taken away a great number of slaves. These were distributed in various ways; but a few of the juveniles were in the capital: among these was a little interesting Foulah boy of about six years of age, whom I saw in the king's yard, and, hearing that his father was killed in the attack which had captured the child, with many others, I ventured to ask His sable Majesty if he would place him under my care, and I would take him to the mission-house at Macarthy's Island, and

have him educated, &c. To this the king objected; and, pointing to a long spear attached to his royal residence, he said, "That boy is dedicated to that *greegree;*" in other words, this innocent and unoffending child was by some cruel means to be put to death, and thus presented as an offering to the devil, to insure success in another meditated attack upon Kemmingtan. I would fain have rescued this poor little fatherless boy from the unmerciful grasp of these wild barbarians, by giving a handsome present for his redemption; but even had I succeeded, another would doubtless have immediately been substituted in his stead.

A short time previous to this, Kemmingtan consulted one of the head Mohammedan scribes to obtain a *greegree,* for the purpose of keeping war from his country; or, in case of an attack, that he might be successful in repelling the assailants. The bushreen demanded two slaves and five horses for his trouble: and a young female was selected, of about twelve years of age; and two holes were dug in the earth near Kemmingtan's fort, about two feet in depth. In these holes the feet of the female were fixed; and, notwithstanding the bitter lamentations of the mother, and the loud screams of the unfortunate sufferer, men were employed in building a wall of clay round the body, till it was ultimately worked over the head, and thus the poor creature was smothered to death. This awful monument of Mohammedan and Pagan superstition and wickedness was seen standing some time after the horrid crime was perpetrated.

At Badagry, the devil is publicly worshipped; and Mr. Martin, one of our missionaries there, has seen a man in the streets take up his own child, and offer it up to the devil for the sake of his "blessing."

The Dahomians on the Gold-Coast, though by their warlike character they are the terror of the surrounding country, yet are very superstitious, and are even alarmed at travelling alone by night, lest the devil, who, they believe, assumes various characters, and frequently flies about in the shape of a small snake, should touch them. And as this evil being is supposed to be ever at hand for the purpose of mischief, they are in a state of constant alarm and apprehension.

Among the Fantees and Ashantees, the devil is not worshipped.

On the contrary, he is annually driven away on the Gold-Coast, with great form and ceremony. This custom is observed at Cape-Coast-Town, about the end of August. Preparation is made for the ceremony in the course of the day; as the hour of eight o'clock in the evening draws nigh, the people are seen collecting in

groups in the streets, armed with sticks, muskets, and other weapons; at the instant when the eight-o'clock gun is fired from the castle, a tremendous shouting, accompanied with the firing of muskets, breaks forth from all parts of the town; and the people rush into their houses, and beat about with their sticks in every corner, shouting and hallooing with all their strength. This sudden outburst of all kinds of noises often alarms Europeans who have recently arrived, inducing them to suppose that an enemy has attacked the place. When it is imagined that the devil is excluded from all the houses, a simultaneous rush is then made out of the town, and the people in a body pursue the invisible enemy, with lighted flambeaux, shouts, and the firing of muskets, until it is concluded that he is completely routed and put to flight. After this achievement, they return; and, in some of the towns, the women proceed to wash and purify their wooden and earthen vessels, to prevent the devil from returning to their houses.*

But of all African superstitions, the most dreadful and appalling is that of *human sacrifices*.

Only a few instances of this horrible species of the degradation of Africa have come under my own observation; but in Ashantee, Dahomy, Benin, and among other countries where the Mohammedan religion and the Mohammedan power do not prevail, this iniquitous, revolting, and diabolical practice is carried to a fearful extent. Hundreds, nay, thousands of human beings, men, women, and children, are deliberately murdered in cool blood.

The occasions on which these sacrifices are offered are numerous. We have already mentioned two cases where this horrible custom was observed by two chiefs in the vicinity of the Gambia, at the commencement of war; and it is stated that human victims were daily sacrificed by the king of Ashantee at the commencement of the war with the British in 1823–4. In that battle, it has been already stated, the late Sir Charles Macarthy was unfortunately killed. Mr. Williams, Sir Charles's secretary, was also stunned by a ball, and fell; but his life was spared. Two other Europeans were killed at the same time, and on the same spot; and on Mr. Williams recovering a little from the wound he had received, and looking round, he "witnessed the appalling sight of the headless trunks of Governor Macarthy, Mr. Buckle, and Mr. Wetherell. He remained for some time a prisoner in the Ashantee camp; during the whole of which period, he was regularly locked up at night in the same place with the heads of his unfortunate companions, which, by some peculiar process, were kept in a state of perfect preservation; Sir Charles's head presented nearly the same appearance as when alive." But, not content with decapitating

* Beecham's "Ashantee and the Gold-Coast," p. 184.

the unfortunate victims, the body of Sir Charles was cut up, and "it is stated that his heart was actually eaten by the principal Ashantee chiefs, in order that they might, as they imagined, imbibe his bravery; and his flesh, having been dried, was then divided, together with his bones, among the men of consequence in the army, who kept their respective shares about their persons, as charms to inspire them with courage."* Such was the conduct of these savage conquerors, previous to and during this dreadful campaign.

On the achievement of a victory, and at the death of distinguished personages, these human sacrifices often take place on a larger scale. At the conclusion of the Gaman war, for instance, itself full of horrors and bloodshed, two thousand wretched victims, selected from the prisoners taken in the contest, "were slaughtered over the royal death-stool, in honour of the shades of departed kings and heroes."

The exquisite torture to which the unhappy victims are frequently subject previous to death, is another terrible feature in this barbarous and diabolical practice; and the term, "living sacrifice," may, in a certain sense, be applied to those unfortunate sufferers. One or two instances will suffice.

Bowdich, who visited Coomassie, the capital of Ashantee, in 1817, says, While waiting in the street for leave to attend the king, "our attention was forced to a most inhuman spectacle, which they paraded before us for some minutes: it was a man whom they were tormenting previous to sacrifice. His hands were pinioned behind him, a knife was passed through his cheeks, to which his lips were noosed like the figure of 8; one ear was cut off, and carried before him; the other hung to his head by a small bit of skin; there were several gashes in his back, and a knife was thrust under each shoulder-blade; he was led with a cord passed through his nose, by men disfigured with immense caps of shaggy black skins, and drums beat before him."†

In addition to this "inhuman spectacle," let the reader attentively peruse the following affecting record from a Wesleyan missionary, who was also an eye-witness of what he describes at the same place, and what occurred very recently:—

Sad are the scenes which sometimes transpire in Kumasi, showing the brutalizing effects of Heathenism upon the heart of those who are brought under its influence.

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* Beecham's "Ashantee and the Gold-Coast," pp. 75, 76.

† Buxton on the Slave Trade, p. 233. From Bowdich, p. 33.

In the "customs" which are held in honour of any deceased chieftain, great numbers of slaves are generally beheaded. This is done under the belief that the spirit of the individuals so sacrificed will attend upon their deceased masters in another world, and will there wait upon them, as they had been accustomed while here.

In the selection of the victims, no regard is paid to age or sex, but male and female are slaughtered.

Should it be the case that a female, with an infant at the breast, is condemned to die, the child is not spared; but as soon as sentence of death is pronounced upon the mother, her infant is regarded as an abomination. Hence, when the mother is led to the place of execution, and falls in the streets a headless corpse, her child falls with her. The body of the mother may remain all day in the street, exposed to the gaze of every passer-by; and by her side may remain her helpless living infant, exposed, too, not only to the heedless foot of the multitude, but suffering intensely from the effects of the direct rays of a tropical sun. Seldom does any eye pity: no one would ever think of taking away that child, and thus of saving its life: it remains in the street until evening, and then, as the individual, whose business it is to drag away the bodies of these victims, takes away the mother, he at the same time takes away the child; not to pity and to save it, but to cast both mother and infant together into the dell where these wretched victims are thrown, and there both remain to putrefy, or to be devoured by swine, or carnivorous birds.

During the time of my residence in Kumasi, several infants perished in this miserable manner. Never shall I forget the effects produced upon my own mind, when, on one occasion, a person connected with the mission family came in from the town in great distress, and, with a countenance expressive of fear and pity, as well as of horror, stated that he had just passed a spot where lay a victim and her infant: the mother had been sacrificed two hours before, and her infant, pressed by hunger, had crept to her bleeding neck, and was literally feeding upon the blood of her who gave it birth! I shuddered as I listened to the narration, and at once determined, if possible, to save that child. Bidding the narrator accompany me, I hastened to the spot; but it was too late: a by-stander, observing my approach, and suspecting my errand, had placed his foot upon the neck of the infant! It was dead, and there it lay: side by side were these two unoffending persons, victims of a sanguinary superstition, pleading in death, in language which could not be misunderstood by a Christian heart, the necessity existing for teachers.

With a sad heart I returned to the mission-house, to weep over and pray for the people of my charge; a whole nation with but one missionary! Many were the earnest prayers which this and similar scenes prompted, that messengers of mercy might be sent to guide the feet of these wanderers into the way of peace.*

"Scenes" like these are "sad" indeed; but the repetition of them in Ashantee causes them to be so familiar with the inhabitants of that sanguinary nation, whose "feet are swift to shed blood," that they "glory in their shame."

The Rev. Thomas B. Freeman, in his first journey to Ashantee, was detained some time at Fomunah; and under date of Tuesday, February 19th, 1839, he writes thus:—

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* Rev. George Chapman.

Last night a sister of Korinchi died, after a long sickness. Her death was announced by the firing of muskets, and the "mourners going about the streets." When an Ashanti of any distinction dies, several of the deceased's slaves are sacrificed. This horrible custom originates in some shadowy ideas of a future state of existence; in which they imagine that those who have departed hence stand in need of food, clothing, &c., as in the present world; and that, as a vast number of concubines, slaves, &c., are the chief marks of superiority among them here, so it must also be in a future state. Accordingly, as I walked out in the morning, I saw the mangled corpse of a poor female slave, who had been beheaded during the night, lying in the public street. It was partially covered with a common mat; and as this covering is unusual, I concluded that it was thrown over in order to hide it from my view. In the course of the day I saw groups of the natives dancing round this victim of superstitious cruelty with numerous frantic gestures, and who seemed to be in the very zenith of their happiness.

A few days subsequently Mr. Freeman writes:—

To-day another human victim was sacrificed, on account of the death of a person of rank. As I was going out of the town in the cool of the evening, I saw the poor creature lying on the ground. The head was severed from the body, and lying at a short distance from it; several large turkey-buzzards were feasting on the wounds, and rolling the head in the dust.....While the body was lying in the public street, many of the people were looking on, with the greatest indifference; indeed, they are so familiar with these awful and bloody scenes, that they think as little of them, yea, not so much, as they would of seeing a dead sheep, monkey, or dog.*

On arriving at Coomassie Mr. Freeman again witnessed these scenes of darkness and of blood. The king had lost one of his relations by death, and in consequence four human victims were immediately sacrificed, and their mangled bodies were lying in the streets, where a number of large hawks and turkey-buzzards were hovering over them.

Throughout the day, (writes Mr. Freeman,) I heard the horrid sound of the death-drum, and was told in the evening that about twenty-five human victims had been sacrificed, some in the town, and some in the surrounding villages; the heads of those killed in the villages being brought into the town in baskets. I fear there will be more of this awful work to-morrow.

In two days forty human beings were immolated on this Pagan altar, and their headless and naked bodies left in the streets until they began to decompose; and such was the callous state of mind of the people, that many were seen walking about and among the putrefying bodies, smoking their pipes with amazing indifference.

In a second visit which Mr. Freeman paid to the capital of Ashantee in the latter end of 1841, he once more beheld the hor-

* Freeman's "Journal of a Mission to Ashanti," pp. 24, 28, 29.

rid effects of this superstitious custom. Under date of December 17th, he writes:—

In the afternoon I heard that a chief had died, and that three human sacrifices had been made in the town: the mangled victims were left in the streets as usual. O God, have mercy upon this benighted people! I saw a lad near my lodgings, who is one of the king's executioners. He had decapitated a poor victim that morning. He appeared to be from sixteen to eighteen years of age. I asked him how many persons he had executed: he answered, "Eighty." O awful fact! eighty immortal spirits hurried into the eternal world, by the hands of a boy under eighteen years of age, and he only one of a large number engaged in the same dreadful employment!*

On a subsequent occasion the same excellent missionary, on walking into the town, saw two criminals seated on a block of wood, in a street near the king's residence, each accompanied by an executioner. In this case he witnessed a barbarous and horrid spectacle, similar to that mentioned by Bowdich: "Two knives were forced through the cheeks of each criminal, one on each side, which deprived them of speech." This brutal practice, we are told, is adopted to prevent them from cursing the king, or swearing the death of any person or persons whom they might be disposed to mark out for destruction.

The Rev. George Chapman, writing from Coomassie, under date of January 2d, 1844, says:—

The scenes I have been called to witness, during my short residence here, have in many instances been of the most soul-harrowing description; nor could I have thought it possible that human life should be so little cared for, or common humanity be so foreign to the mind, as is the case in Kumasi. I do not exaggerate when I say that, during the past four months, at least eight hundred persons have fallen by the sacrificial knife, not one of whose dishonoured remains has been laid in the grave. On several occasions I have seen the headless trunks of these poor victims lying in heaps of from fifteen to twenty, the swine and turkey-buzzards either greedily preying upon them, or standing by literally gorged with the flesh of one's fellow-men. Often has my heart sickened at these most revolting spectacles, and I have returned home to weep over and pray for a people so deeply sunk in error, and so far from the way of peace. Often is the language of that beautiful hymn commencing, "Saviour, whom our hearts adore," the language of my heart. Great indeed will be the change when Kumasi, now mourning with the blood of thousands, if not "millions, slain," shall "sound the mystery of redeeming love." O may this happy consummation be hastened! May Ashanti soon "stretch out her hands unto God!" Surely the Christian church, even in these days of "rebuke and blasphemy," will continue to make special intercession for a part of the human family so deeply degraded, and so greatly needing the kind interference and help of those who themselves have tasted that the Lord is gracious.†

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* Freeman's "Journal of a Mission to Ashanti," p. 128.

† "Wesleyan Missionary Report," 1844.

The Rev. Henry Wharton, another Wesleyan missionary who was stationed in Ashantee in 1846–7, wrote as follows:—

The annual Yam Custom has passed off with its usual debasing ceremonies. On the first sabbath after its commencement, a fat freeman—as is customary—was sacrificed near the gate of the king's palace, and afterwards cut up by the executioners, who danced about the town with pieces of the victim's flesh between their teeth. They were all horribly disfigured, and most of them had the jaw and other bones of sacrificed human beings strung around their necks. During the day the greatest excitement prevailed. In the afternoon another man was immolated at the sacred town of Bantama; after which, the skulls of vanquished kings and warriors, including that of Sir Charles Macarthy, were displayed in procession through the town.

One of those horrifying tragedies which, alas! are but too frequently acted at the celebration of the above festival, was exhibited on the present occasion. The facts are briefly these:—Previous to the Yam Custom of 1845, the principal chief of Morpon (a large provincial town) was cruelly put to death by his own people, through some jealous feeling arising among them. Four spear-knives were thrust through his cheeks, two on either side; his limbs were amputated, and the remaining fleshy parts of his body cut off and shown to him with a view to aggravate his sufferings. After several hours of the greatest possible torture, he was despatched by decapitation. On the arrival of the Yam Custom of 1845, the people who were guilty of this diabolical act purposely absented themselves, in opposition to the desire and expectation of His Majesty Quako Duah. Their contempt was, however, for the time passed over in silence. About two months previous to the arrival of the Yam Custom of the present year, His Majesty, fearing that the delinquents would again think proper to keep away from the approaching festival, contrary to the constitutional usages of the country, sent one of his linguists to them, requesting their attendance; to secure which, some inducement was held out which had the desired effect. On their arrival in Kumasi, several days were allowed to elapse in silence. At the close of that period the king summoned his principal chiefs and captains to attend at the palace, for the purpose of looking into the Morpon "palaver." After several hours' investigation of the case, the people of Morpon were pronounced "Guilty;" and the king issued orders for their immediate arrest and imprisonment. The scene which then transpired cannot easily be described. A body of men, consisting of several hundreds, rushed from the palace to the quarters of the people in question, who were violently seized, and so unmercifully beaten with sticks, that the blood flowed copiously from their persons. Men, women, and children were hurried through the streets to the place of imprisonment. Every article of which they were possessed was taken from them, not excepting the loose drapery of native cloth which they wore. Three men were beaten to death, and about twelve more were decapitated, principally chiefs and linguists. The women, children, and a number of men, who were deemed innocent, were subsequently liberated.*

More terrible still are the scenes which take place on the death of some powerful chief or king. On these occasions whole hecatombs of human beings are sacrificed, and the streets are made to stream with gore. At the death of Adahunzan, one

* "Wesleyan Missionary Report," 1847.

of the kings of Dahomy, two hundred and eighty of his wives fell as victims to the sanguinary superstition of the country.

When Osai Quamina died, the funeral custom was repeated every week for three months, two hundred slaves being sacrificed, and twenty-five barrels of powder being fired on each occasion; but when the king's brother died, during the invasion of Fantee, the king devoted three thousand victims, two thousand of whom were Fantee prisoners, and nearly one thousand more were furnished by various towns; making in the whole about four thousand human beings who perished at the grave of this royal personage.*

Such is the fearful extent to which these deeds of blood are perpetrated, under the dictation of a debasing superstition. Nor is this all; for the graves of the departed must in some instances be annually "watered" with human blood. And "when the king dies, Ashantee is, in fact, one vast Aceldama; for all the 'customs' which have been made for deceased subjects during his reign, must be repeated by their families, simultaneously with the 'custom' which is celebrated, in all the excess of extravagance and barbarity, for the departed monarch himself." †

Other cases might be mentioned in which human beings were inhumanly tortured and put to death, sometimes at the mere caprice of some cruel tyrant, or to gratify his notions of brutal grandeur. The following fact furnishes a frightful corroboration of this statement:—

After a great victory achieved by the army of the king of Dahomy, the officers and soldiers having been liberally rewarded by the distribution of cowries and cloth, the skulls of the vanquished enemy were ordered to be applied to the decoration of the royal walls. The operators accordingly proceeded with their work, till the skulls were all expended, when it appeared that there were not a sufficient number for the completion of the task. On the defective part of the walls being measured, and a calculation made, it was found that one hundred and twenty-seven more heads were required, to finish this barbarous embellishment. The prisons, therefore, where the wretched captives had been confined, were thrown open, and the requisite number of devoted victims dragged forth to be slaughtered in cold blood, for this hellish purpose. And this act of barbarity is said to have been applauded by all present! ‡

Mr. Freeman witnessed this horrible spectacle in 1843, in a visit which he paid to Abomi, the capital of Dahomy.

In the preceding pages a tale of licentious wickedness, deep-rooted superstition, and awful depravity has been told; and it would be easy to extend the recital to a much greater length; and even to add others of a more horrifying and diabolical character; for almost every crime which has polluted other parts of the Heathen world is chargeable on Africa. But it is hoped

* Beecham's "Ashantee," p. 237. † *Idem.*

‡ Dalzel's "History of Dahomi," p. 190 (1785).

that enough has been said to give a tolerable idea of the demoralized and degraded state of millions of the human race on that vast continent. It may be truly said, in reference to Africa, that "the whole head is sick, and the whole heart is faint." But we cannot further enlarge. If the reader desires a more detailed account of the moral and social condition of that people, I would refer him to BEECHAM's "Ashantee and the Gold-Coast," EAST's "Western Africa," and to the works of MUNGO PARK, BOSMAN, MEREDITH, BOWDICH, GRAY, DUPUIS, and the LANDERS. And those who wish to see at a glance, and in few words, what many parts of this great continent is, I would respectfully direct to Romans i. 21—32. In the deeply-affecting account there given by the apostle of the Heathen world in his day, the reader will find a correct portrait of the present state of Western Africa.

It is, however, gratifying to know that "the gospel of Christ" is now, as it was in the days of the apostle, "the power of God unto salvation to every one that believeth;" and therefore, after giving in the following chapter some account of the British settlements on the Gambia, we shall proceed, in chronological order, with a brief history of the missions, in which this truth will be clearly demonstrated.

CHAPTER XIV.

THE GAMBIA AND SIERRA-LEONE.

(1821—1824.)

DISCOVERY of the Gambia—Long been an English River—Fort James—British Settlement at St. Mary's—Commencement of the Wesleyan Missions—Messrs. Baker and Morgan—First Impressions—Tentabar—Mandanaree and St. Mary's—Erection of Mission-Premises at Mandanaree—The Missionaries visit St. Mary's once a Week—First-Fruit—Sickness of the Missionaries—Rainy Season—Mr. Baker removed to the West Indies—Mr. Bell appointed—His Sickness and Death—Sketch of his Character—Mr. Lane sent from Sierra-Leone—The Missionaries visit Mandanaree—St. Mary's—Letters from the Brethren—Sickness of Mr. Lane—His Removal to Sierra-Leone—Mr. Lane's Death—His Character—Death of Mr. Huddlestone—Sketch—Mrs. Huddlestone's Return to England—State of the Mission at Sierra-Leone—Messrs. Piggott and Harte appointed—Their Arrival and Reception—Number of Members in the Society.

THE Gambia is almost entirely an English river, and has been so for nearly the last two hundred years; the attempts to form settlements upon it having for that period been principally confined to our own nation. It first became known as a river of some magnitude about the middle of the fifteenth century. Prince Henry of Portugal, having heard of this river, "coupled with the wonderful accounts of the wealth of its banks, employed Cadamosto, in 1454, to undertake a voyage of discovery thither." The Portuguese, therefore, as at Sierra-Leone, were the first European settlers at the Gambia. The great object at this period, and previously, as stated in a preceding chapter, was to obtain slaves; and the ravages committed were so great, that Prince Henry, who was eager for the trade, but wished it to be carried on with as much humanity as was compatible with success, thought it necessary to make stringent regulations to prevent those excesses.* Subsequently forts were erected, and factories established, in different parts of the river; and the trade chiefly consisted in "Negroes and gold, in exchange for Portuguese goods." At Tancrowall, about forty miles from the Atlantic, they had a considerable establishment, "and built their houses in a different style from the Mandingoes."

* BANDINEL, p. 18. From Cadamosto in Ramusio.

In the upper river they had several other factories and trading-posts; so that, for a lengthened period, the Portuguese possessed nearly the exclusive commerce of this important stream. In Jobson's voyage up the Gambia, in 1621, he met with "the Tenda merchants at Setico," a town about four miles from the river, and the largest he had seen in the country. This "formed the highest point to which the Portuguese had carried up their trade;" and at this place "a considerable commerce was carried on in slaves, salt, and gold." Soon after this the English obtained a footing in the Gambia; and, notwithstanding "the jealousy of the Portuguese and Mulatto inhabitants," they succeeded in a short time in establishing a trade with the natives, and formed several small factories and trading-posts on the right and left bank of the river, as far as Fattatenda.

James Island was one of the first and most important of the English settlements. Here a strong fort was built, and a small garrison kept. This island is about thirty miles from the mouth of the Gambia: it is very small, being only about two hundred yards long and fifty broad, and is situated in the middle of the stream, which is here from three to four miles wide. But the French, on capturing it in 1688, destroyed the works. It was resumed by the African Company at the commencement of the last century; and Francis Moore, who was for several years factor or superintendent for the Company at the different trading stations on the Gambia, published a work, in 1735, containing some interesting information on the subject of the trade, and the natives of the surrounding country. But though, according to Moore's statement, "a salute" was generally "fired by order of the governor" of James Island on the arrival of vessels from England, it appears the fort was never entirely restored to its original state.

Jillifree stands opposite to Fort James, on the northern bank of the river, in the kingdom of Barra, and is surrounded by a fertile district. It has long been a noted place for trade, and is rendered somewhat remarkable as being the landing-place of Mungo Park in both his journeys into the interior. The first was on the 21st of June, 1795; and the second, on the 9th of April, 1805. The French have a small factory called Albradar, about a mile and a half below Jillifree, of which more will be said hereafter.

During the American and continental wars, at the close of the last and the beginning of the present century, the Senegal and Goree alternately belonged to the French and English; and the commerce of the Gambia was carried on for some years

during the latter period exclusively by the English traders from Goree, though Fort James was still maintained and defended by a few British traders and soldiers. But on the final restoration of Senegal and Goree to the French, in 1816, exclusive possession of the Gambia was re-assured to the English by the treaty of Paris, on the same footing as that of 1783.* The English immediately turned their attention to the formation of a new and larger settlement in the Gambia, for the protection and extension of legitimate commerce, as well as for the suppression of the iniquitous traffic in slaves. The place selected was the island of St. Mary's, about ten miles from the Atlantic, or the cape of the same name.

St. Mary's is a small island on the south side of the Gambia, about sixteen miles in circumference, and is separated from the main-land by a narrow creek, called Sarra Creek, or, more generally, "the Oyster Creek," from the quantity and good quality of oysters, which grow spontaneously upon the mangroves as they hang in the water.† It was purchased by the British Government of the king of Combo. The island is low, and in some parts swampy; but this locality was chosen on account of the advantages which it afforded, both for trade and for commanding the river by a garrison, as well as for the harbour, which furnished good anchorage for vessels of almost any burden. Hither, therefore, the English merchants and traders from Goree at once repaired, and commenced building temporary residences, until more substantial ones could be erected. "The troops arrived there in March, 1816, in number about fifty, besides a few natives, commanded by Captain Grant." These fifty soldiers were Europeans, eight of whom died during the first rains. In November of the same year, "the town consisted of the commandant's house and a few huts;" and at that time they were busily employed in intrench-

* The following is the article of the treaty of 1783:—"Art. X. The Most Christian king, on his part, guarantees to the king of Great Britain the possession of Fort James and of the river Gambia." (See MARTIN's "British Colonies," vol. iv. p. 562.)

† This is the case in the West Indies, and some other warm climates: but about two hundred years ago it appears that some attention was paid to this mode of growing oysters. Hence an old historian, in speaking of Sclavonia and Illyricum, and the islands contiguous thereto, says, "Near to this last island (Languste) is good fishing for *sprats*;" and it is reported of the natives, that they possess "an art in making their trees to bring forth *oysters*, by bending down the boughs, and staying them under the water with stones; so as in two years there are so many oysters fastened to them as is strange to see, and in the third year they are very good." (See HEYLYN's "Cosmographie," 1657, p. 556.)

ing themselves, as they feared an attack from the natives, who were displeased, it was said, at the English coming "to prevent the smuggling of slaves." They were, however, unmolested, and proceeded with the settlement. The town, which is situated on the north-eastern extremity of the island, was called Bathurst, in honour of the noble lord who was colonial secretary when the buildings commenced. Major Gray, who called at St. Mary's on his expedition into the interior in January, 1818, thus speaks of it: "The settlement, although in its infant state, has made a most rapid progress in improvement. Many fine substantial government-buildings have been lately erected, and the British merchants resident there have vied with each other in the elegant and convenient arrangement of their dwelling-houses and stores, all which are built with stone or brick, and roofed with slates or shingles." At the commencement of the following year the inhabitants amounted to eight hundred, and they were increasing; and already the prospect of a fair and profitable trade was most encouraging; the wood was partly cleared away, and the place promised to be as healthy as any part of the coast.

From the Sierra-Leone Gazette we learn that, in ten vessels, there were consigned to London during the year 1819, from Bathurst, the under-mentioned exports, on which were payable, in Great Britain, the duties specified:—

	EXPORTS.				DUTY.		
	Tons.	*cwt.*	*qr.*	*lb.*	£.	*s.*	*d.*
Wax	142	6	1	6	9,463	15	7
Ivory	3	12	1	12	217	10	0
Gum	1	1	1	26	12	18	0
Gold	130*oz.*	14*dwt.*	12*gr.*				
Hides	53,619				1,340	9	6
					Total duties,	11,034	13	1

In 1820 the population was upwards of one thousand, beside the garrison; and Captain Grant formed a school, and read prayers on the forenoon of the sabbath-day. A strong desire having been expressed to have a chaplain, a short time after this, the Rev. Robert Hughes was sent, who arrived at Bathurst, by way of Sierra-Leone, in March, 1821. This gentleman usually "preached on the sabbath morning, and expounded in the afternoon; and also on Tuesday and Thursday evenings."

On the establishment of this British settlement at St. Mary's, the few soldiers at Fort James were removed, and the island, principally on account of its inadequate size, was abandoned; and Fort James is now a heap of ruins. It was about this time

W. L. Walton, lith.

Printed by A. La Riviere, 18 Church St Finsbury

that the "French, for the purpose of securing a footing in the river, dispatched an agent from Goree to establish a trading-post, or *comptoir*, as they call it, at Albradar, under pretence of their having formerly had a *comptoir* at that place."* The result of this intrusion on the part of the French proved very injurious to the English traders on the Gambia, as well as to the general prosperity of the new colony; and it cannot but be deeply regretted that this infant and rising settlement, formed as it was on the same humane and philanthropic principles as the colony of Sierra-Leone, should have been retarded in its progress by this unjustifiable conduct of the French.

It was well known that, in the year 1820, the French Slave-Trade had swelled to a more enormous extent than at any former period, the number of slave-ships on the Coast being almost incredible. But, not content with reviving the traffic on the Senegal, the French slave-traders actually entered the Gambia. The following extract from the "Fifteenth Report of the African Institution," published in 1821, will more fully exhibit this:—

As a further proof that the statement of the cessation of the French Slave-Trade at Senegal and its neighbourhood is not correct, it may be added, that when Governor Macarthy visited Bathurst, in the river Gambia, in the month of August last, on his way to Europe, he learnt, on undoubted authority, that the Slave-Trade was at that time carried on with great activity by various merchants, both of Senegal and Goree. These persons were pointed out to him; and it was added, that they had established agents for this purpose at a small village called Albrada, in the river Gambia, about forty miles above its mouth.

Albrada was formerly a French factory dependent on Goree. By the treaty of 1783, it will be seen that France relinquished all right to its occupation. Indeed, by the terms of that treaty, which has not since undergone any modification, it clearly appears that the river Gambia was as effectually and unreservedly ceded to Great Britain, as the river Senegal was to France: and as France would fairly object to our attempting to re-establish ourselves on any part of the Senegal, or even to navigate that river at all; so are we entitled to maintain the same exclusive right of occupation and navigation in respect to the Gambia.

Since the British establishment of Bathurst was formed on the island of St. Mary's, near the mouth of the river, no French vessel has been allowed to enter or leave the river without undergoing an examination. Notwithstanding this restriction, however, a very considerable Slave-Trade is carried on by the French factors of Albrada throughout the whole length of the river Gambia; for, although the authorities at Bathurst do not permit any vessel with slaves on board to pass that settlement, yet they are carried in canoes to the left bank of the river, and thence conveyed by land to Cacho or Cuzamens, whence they are shipped for the West Indies. By these means the whole of that noble river, which would otherwise be entirely free from this traffic, is, from one end to the other of its navigable course,

* Martin's "British Colonies," vol. iv. p. 563.

exceeding one thousand miles, made the scene of the atrocities of the Slave-Trade: and thus not only is the progress of civilization and improvement in that fertile region retarded, and the natives prevented from pursuing a course of peaceful industry and beneficial intercourse, but wars are excited among them, and the surrounding districts are involved in depredation and blood. Such being the case, it appears to be highly expedient that the British Government should claim the strict execution of the provisions of the treaty of 1783. This measure is pressed on us, under existing circumstances, by the highest moral considerations; and Great Britain, therefore, seems bound to vindicate her exclusive right to the navigation of this river, were it only to deliver our suffering fellow-creatures, in that quarter of the globe, from the violence and cupidity of the slave-traders. This subject, the Directors believe, is now under discussion between the two Governments.

The subject was discussed between the two Governments; for representations setting forth the injurious effects of Albradar on the trade of St. Mary's, as well as its being a market for the slave-dealers, were forwarded by memorial to the secretary of state, from the English merchants at the Gambia. But, "unfortunately," as Mr. Montgomery Martin, in his "History of the British Colonies," says, "this was not resisted at the time by the English commandant, Colonel Grant, for want of sufficient information on the nature of the treaties; and every attempt made since to dislodge them by fair means, has failed of success. It is but justice to our Government to add, that the most persevering remonstrances have been addressed in vain to the French Government on this subject."

The French, therefore, retain the possession of Albradar to this day, in defiance of the treaty, and despite the repeated remonstrances of the English Government, as well as to the great annoyance and injury of the fair traders at the British settlements, whom I have frequently heard bitterly complain of this encroachment on the part of the French. And well they might; for, independent of the French Slave-Trade, as carried on in that factory, as well as in the upper river, for many years, which gave them a pecuniary advantage over the honest and honourable English trader, there were certain colonial duties levied on various articles of merchandise at St. Mary's, to which the French at the small factory of Albradar were not subject; and, as a natural consequence, the English merchants and traders could not compete with them, even in a fair and legitimate commerce.

But, notwithstanding these vexatious annoyances and drawbacks, the British settlement gradually advanced; and, as we shall see presently, an additional one was in a few years formed in the upper river. At Bathurst, the article of bees'-wax soon amounted to two hundred tons annually; and in the years

1822 and 1823 the article of gold had increased so much, that, in each of these years, from three to four thousand ounces of that precious metal were exported. The trade also increased in ivory, hides, and other useful commodities; and several ship-loads of fine timber of the mahogany kind were sent to London, and met with a ready market. The population of St. Mary's in 1823 was 1,845: forty-five of these were Europeans, of whom eight were females. There were one hundred and thirty-five Mulattoes, male and female, adults and children. The others were principally Blacks, with the exception of a few strangers. In 1826 the population was about the same, there being a little increase of Blacks, but a decrease of Europeans. In 1833 there were thirty-six Whites, five being females; seventy-five Mulattoes; and the rest Blacks: making a total of 2,740. This did not include the garrison, which consisted of about one hundred and fifty of the Royal African Corps.*

The Gambia had been recommended to the Wesleyan Missionary Committee in London, as an eligible situation for a new mission, by the excellent and benevolent Sir Charles Macarthy, the friend and patron of all Protestant missions on the Coast; and, at the Conference of 1820, Messrs. J. Baker and Morgan were appointed.†

Mr. Morgan landed at St. Mary's, direct from England, on the 8th of February, 1821; and, having a note of introduction to Mr. Dodd, he was kindly received by that gentleman. "The morning after my arrival," writes Mr. Morgan, "Mr. Dodd accompanied me to the government-house, and introduced me to the commandant, Captain Stepney, who very kindly expressed his approbation of the object of my mission, and promised to do any thing he could for its furtherance." He was also introduced to all the respectable merchants in the colony, and on "the following sabbath preached, at the government-house, to the Europeans, the soldiers from the barracks, and to a great number of re-captured slaves." But "the brutal wretchedness of the natives surpassed all his previous conception of human

* These were Blacks from the West Indies, and re-captured Negroes, with European officers; the mortality among the white troops being so great, that the idea of keeping up a sufficient supply of white soldiers was found impracticable. It is stated that, during the years 1825 and 1826, there were sent to the Gambia, at three separate periods, three hundred and ninety-seven English troops, and that out of that number "in nineteen months two hundred and seventy-nine perished."

† W. Walker's name stands in the Minutes with that of John Baker; but he was sent by the Committee to the aborigines of New South Wales; and Mr. John Morgan was sent to the Gambia in his stead.

misery and degradation. He was even tempted to think them inferior to the human species, and incapable of benefiting by his labours. Having walked about among them for several days, striving in vain to make those who professed to understand English, understand the object of his coming among them, he turned a wistful eye to the vessel from which he had landed, and wished in his heart that, consistently with his duty to those who sent him, he could immediately return in her to England." Such were Mr. Morgan's first impressions, as expressed by himself. But, on the arrival of his colleague, Mr. Baker, about a month after this, his "doubts of success were soon removed."

Mr. John Baker, it will be recollected, had laboured with great zeal and success among the same class of people at Sierra-Leone, for two or three years; and "no sooner did Mr. Baker begin to preach to them in their own dialect, with which his services at Sierra-Leone had rendered him familiar, than an awakening to a consciousness of guilt and danger took place, and several began to inquire, 'What must I do to be saved?' A little society of these inquirers after salvation was soon formed; several of whom were free emigrants from Sierra-Leone, and had profited by Mr. Baker's ministry at that place."

Tentabar, some distance up the south bank of the river, had been pointed out as a suitable place to commence a mission; and a small trading-vessel sailing up the river presented an opportunity for the missionaries to proceed to the place of their appointment. But Mr. Baker, having an attack of fever, and being previously emaciated by labour and sickness on the Coast, was unable then to undertake the journey. It was therefore determined that Mr. Morgan should go alone, to see the king, obtain his permission to settle on his land, look out for an eligible situation, &c. On his arrival, and making known his object, the king readily granted him permission to settle in any part of his kingdom; but significantly added, "I advise you to build your house as near the river as you can; then, if any of my people should attempt to injure you, you can jump into a canoe, and get out of the way of them." This was as much as to say, "I cannot engage to protect you." Other circumstances combined to make an impression on the mind of Mr. Morgan, that Tentabar was not suitable for a missionary establishment; and he returned to St. Mary's, to consult with his colleague, who concurred in his opinion; and they then resolved to look out for a settlement in the kingdom of Combo, from whence

they might be able to visit the people at St. Mary's, already benefited by their labours.

A present to an African king is an invariable custom, previous to an interview; and having ascertained that scarlet cloth was in high estimation among the native chiefs, they bought a large piece of a merchant on the Coast, and a small horse, for a present to the king of Combo. On May 3d, 1821, covered with the scarlet cloth, from head to tail, they led the horse away to the king, who was much pleased with their blazing present. He readily granted them permission to dwell on his land; not, of course, from respect to their religion, (for of that he knew nothing,) but from a hope that white men living in his country would promote trade. Having spent the night in the best lodgings the king could afford them, they set out in the morning, guided by one of the king's slaves, to look for an eligible locality. They soon found that the people regarded them as unwelcome neighbours, as from place to place they expressed determined opposition to their settling near them. In vain the missionaries tried to convince them that their object was only to do them good. "We have heard," they said, "of white men before, and know that you want to steal our children, and make slaves of them. If the king settles you here, we will all leave." At night the missionaries reached a place called Mandanaree, fatigued and famishing with thirst. They found in the town an old Negro, known in the British settlement, who granted them permission to lie down at the door of his hut for the night; but he had nothing but a little dirty water to give them to drink. Having made their bed of palm-leaves, they lay down; but, from the stinging of musquitoes, and from the noise of wild beasts, though fatigued, they had but little sleep. Their situation was now peculiarly trying. The rainy season was just at hand, and they were without home or shelter, in the midst of rude and unfriendly savages. But, finding the neighbourhood of Mandanaree an eligible place, situated on the south bank of the Gambia, and not more than eight miles from Bathurst, they fixed upon an elevated spot, and determined to locate amongst this people. In the mean time, they took lodgings in the miserable hut of the old Negro; and, having obtained their tools from St. Mary's, proceeded to cut down trees for the erection of their house, which they completed with the help of a few natives, after several weeks' hard labour. During the erection of the building, and subsequently, the brethren alternately visited St. Mary's once a week, and sometimes both went together.

In a letter to the Missionary Committee, dated Mandanaree, May 26th, 1821, Mr. Baker thus writes: "In preaching, we can do nothing here till we have learned the language. In the mean time, we go to St. Mary's every Saturday afternoon in a canoe, and return on Monday morning: we meet our little class early on Sunday morning, attend the chaplain's preaching at ten A.M., preach at two P.M. to about one hundred people, and in the evening at six, to frequently more than double that number. Our intermediate time on the sabbath is devoted to visiting the poor people; and on Monday we have an opportunity to procure anything we want for ourselves or the settlement. This at present is all our preaching, and must be, till the language is our own; and we hope by the end of the rains to have made considerable progress."* Speaking of the people at Mandanaree, Mr. Baker, in the same letter, says: "Their character is bad enough. As masters, they are proud, insolent, and cruel. As servants, they are fawning, hypocritical, and extremely dishonest. It seems as though Mohammedanism had made them almost, if not altogether, the worst of men; and the generality of them think themselves authorized to cheat and steal from white people at every opportunity. In this kingdom, however, liberty of conscience is allowed. The king himself is a Pagan; and so are the greater part, if not all, of the people of this town; yet their Paganism is mixed up with the worst Mohammedan superstitions." A yearly tribute of twenty dollars was to be paid for the land; and Mr. Baker further remarks: "We are at present busily engaged in cutting down the bush, and building a temporary house of rind-trees, split for posts, and bamboos, woven for the sides, and plastered; which, should our mission, under God's blessing, succeed, will be our school-house. We can both say with the apostle, 'We labour with our hands.'"

Mr. Morgan about this time writes:—"The following Saturday, (May 12th,) I went to St. Mary's, to preach on the sabbath. In the evening, soon after I arrived at my lodgings, a poor woman visited me, who had met in class a few times, and said to me, 'O, massa, my heart trouble me too much. I see myself lost sinner.' I exhorted her to believe in Christ, and explained the nature of justification by faith. She left me with her sins as a burden too intolerable to be borne. The next morning I met her in the class, and was delighted to hear her express her religious joys. She said that, after she left me the

* "Missionary Notices," vol. iii. p. 151.

preceding night, 'me went into the bush, and put me knee down on the ground, and I pray, I pray, till all my trouble go away, and my heart be full of joy. Me glad too much, and I praise my Massa Jesus; and then I pray for my poor husband, that my Massa Jesus would save him.'" *

Here we have recorded the "first-fruit" of this mission, the conversion of one soul, with its invariable characteristic, a concern for others, especially those near to it: "And then I pray for my poor husband, that my Massa Jesus would save him!" † On the following sabbath, Mr. Morgan was again at St. Mary's, "met the class, and was happy to find a good spirit among the people. I preached to them twice."

On the 14th of June, he says, "We left our lodgings, and became inhabitants of our own building: the change was much for the best, although our new building is far from a commodious one." From the elevation of the spot which they had chosen, the missionaries indulged a hope that their settlement would have proved comparatively healthy; but in this they were disappointed. In addition to this, the "hard labour" and fatigue, in "felling trees" and "labouring with their hands" in the erection of the mission-premises, soon proved too much for Mr. Baker's previously-impaired constitution; and before the rains commenced, "every two or three days he was attacked with fever." Mr. Morgan had but recently arrived, fresh from the balmy air of England; and being "blessed with a strong constitution," the climate on him for some time "produced no sensible effect." He laboured on under the warm rays of a vertical sun, and retired every evening, "much fatigued;" but this he "considered an advantage; for, having very uncomfortable lodgings, if not fatigued, he could not sleep at all." But even this "strong man" soon "bowed down" under the withering effects of the climate, and was attacked with the country fever. This was on July 14th: his colleague was at the same time ill in bed, but recommended him to hasten to St. Mary's for medical advice. Mr. Morgan writes: "Assisted by two men, I walked to the canoe, and at evening reached St. Mary's." The first night, he lodged at Mr. Grant's, and then with difficulty was placed in the military hospital, where he remained nearly two months. This was the worst part of the rainy season, when every European is more or less attacked

* "Missionary Notices," vol. iii. p. 260.

† Some account of the consistent life and happy death of this first convert will be given hereafter.

with fever, which often proves fatal, especially to new-comers. It did so this year to several; and, among the rest, the worthy chaplain, and his excellent wife, were both cut off in the midst of their plans of usefulness. Mr. Hughes, the chaplain, as we have previously stated, arrived in March, and died on the 24th of August; and Mrs. Hughes, on the 28th; leaving two very young children, and one son about fourteen years of age, who had remained in England, to mourn their loss.

The two Wesleyan missionaries were, however, mercifully preserved, though both of them suffered much; and there can be no doubt that their sickness was superinduced and aggravated in a great measure by over and incautious exertion. But as Mr. Baker was an invalid on his arrival at St. Mary's, it was not intended that he should remain longer than was necessary to commence the mission; and in the end of the year Mr. W. Bell was sent to supply his place, and "Mr. Baker was removed to the West Indies to save his life." After labouring for a short time in the West Indies, and in British America, the state of his health obliged him to return home. In England his health became established, and he laboured in several important circuits with great diligence and acceptance for many years.*

Mr. Bell arrived at the Gambia on the 28th of January, 1822, "in good health;" and Mr. Morgan was delighted with the prospect of having in him an efficient colleague, as he considered him "a good subject for the climate," but hoped he would "be cautioned, by his indiscretion, against too much exertion." His knowledge of agriculture also rendered him an additional acquisition to the mission. But, alas! how short-sighted is man! And how little do missionaries abroad, or even medical men at home, know as to who will be able to stand against the pestilential atmosphere of Western Africa! Though Mr. Bell had arrived "in good health," and at the most healthy season of the year, and appeared to be "a good subject

* This excellent minister died at Brighton, November 17th, 1845. A brief, but faithful, record of him is printed in the Minutes of Conference for 1846. But as it is announced in the title-page of this work that a sketch of those missionaries only who died *in* Africa is to be here given, I am reluctantly compelled to omit any further remarks respecting this devoted missionary, except to say, that in the above memoir it is correctly stated, that in Africa "he laboured with great zeal, fidelity, and success," and that in England he "retained his missionary ardour to the last." I may also be permitted to add, that many African children, I doubt not, will be "the crown of his rejoicing in the day of the Lord."

for the climate;" and though he, doubtless, profited by Mr. Morgan's past indiscretion, and by his brotherly advice in other respects, yet the great Head of the church, whose "thoughts are not as our thoughts," "numbered his days;" and those were "few;" for he lived only forty-six days from the period of his landing in Africa till he was safely landed "in a nobler clime."

William Bell was a native of the neighbourhood of Louth, in Lincolnshire, where he acted in the capacity of a local preacher for several years, with general acceptance. His piety was steady and consistent, and was tested and exemplified under peculiarly trying circumstances. Soon after his arrival in Africa, he was assailed by a violent fever, which continued for several weeks. When free from the delirium caused by his disorder, he expressed himself to his colleague as having "no doubt of his acceptance through Christ;" and one of the brethren, who wrote of this bereavement, says, "Though his race was short, his prize was secured, and his exit peaceful;" and so satisfied was he with the closing scene that he adds, "May my end be like his!" Much more we are unable to give: but, from his being the first missionary who fell in the Gambia at an early stage of the mission, and after so short a residence, the touching lines of the Bard of Sheffield, written on the melancholy death of another Wesleyan missionary, in a different part of the same great field, are not inapplicable to this excellent young man:—

"How did the love of Christ—that, like a chain,
Drew Christ himself to Bethlehem from his throne,
And bound Him to the cross—thy heart constrain,
Thy willing heart, to make that true love known!
But not to build, was thine appointed part,
Temple where temple never stood before;
Yet was it well the thought was in thy heart,—
Thou know'st it now,—thy Lord required no more."

Mr. Bell died at St. Mary's, on the 15th of March, 1822, aged twenty-seven years.

Mr. Morgan was now alone, and not in a very good state of health; but the news of Mr. Bell's death having reached Sierra-Leone before Mr. Baker found an opportunity of sailing from thence to the West Indies, the brethren Baker and Huddlestone thought it advisable that Mr. Lane should at once proceed to the assistance of Mr. Morgan until further help came from England. Mr. Lane therefore arrived at the Gambia on the

11th of May, and found Mr. Morgan was "very unwell," and some weeks after this he was "still feeble." But cheered with the presence and hearty co-operation of a colleague, he was "not weary in well-doing;" and, in company with Mr. Lane, soon after his arrival, he proceeded to Mandanaree; but their prospects there were not cheering, owing to their being ignorant of the Mandingo language; and the choice of the place, from there "being very little water, and that very bad," was considered "an unhappy one." St. Mary's, in the mean time, occupied a considerable share of their attention. The population, at this period, amounted to upwards of two thousand; and though the greater part of these were Jollofs and Mandingoes, there were some discharged (Black) soldiers, and a few liberated Africans, who partially understood the English language, and to whom the missionaries could preach so as to be tolerably understood. In a letter, dated St. Mary's, June 25th, 1822, Mr. Lane writes:—"Our labours here are not great at present: we preach twice on the sabbath, and meet a class, and hold a prayer-meeting in the week: we have also a small day-school at our lodgings; but this is attended with inconvenience, through not having a house of our own for that purpose." In a joint letter from Messrs. Morgan and Lane, dated August 15th, they write: "We have taken a house in Jollof-Town, at four dollars per month, where we preach twice on the sabbath, and once in the week. At this place we keep a day-school for children, and take the care of it a week each alternately. We also preach at Soldiers'-Town twice on the sabbath, and once in the week; and on Sunday mornings we meet the class at this place."

The rains having again set in, the brethren confined their labours principally to St. Mary's, having here two preaching-places, with a small week-day school, and an infant society. But, though their "labours were not great," yet, owing to repeated attacks of sickness, they met with considerable interruptions. Mr. Lane was ill with fever from the 7th of September to the 16th of October: he had been to Cape St. Mary's for a week, but "returned no better than when he went;" and towards the close of the rains, by the advice of his medical attendant and friends, he sailed for Sierra-Leone, intending to return as soon as his health would permit.

Mr. Morgan was therefore once more left alone; but some good had been achieved at St. Mary's; enough, as Mr. Morgan expressed it, "to compensate for the time, money, health, and life, which have been already expended." Nor was he dis-

couraged by the afflictions and difficulties with which he was surrounded. About this time he writes: "Our prospects of effecting much at present are certainly not cheering: yet I think I can look through the cloud which at present surrounds us, and behold distant prospects of success."

Mr. Lane arrived safe at Sierra-Leone, and found Mr. Huddlestone in tolerable health and spirits. These two brethren, it should be remembered, had laboured harmoniously together for a considerable time previous to Mr. Lane being sent to the Gambia, and God had blessed their labours; but during the former part of the year some misunderstanding arose in the society at Free-Town, between the settlers and Maroons, which led to a division: a local preacher having headed the party, they took one of the chapels, and called themselves West-African Methodists. This necessarily led to a reduction of the number of members, though it would appear the missionaries continued to supply the chapel. Matters were, however, now in a more settled state; and Mr. Lane, under date of December 16th, writes: "To-day I have called upon some of our members and friends. I am disposed to think that the providence of God has brought me back to Sierra-Leone, as also that by its direction I went to the Gambia: therefore I am thankful for both." Mr. Lane at the same time expressed himself as being "happy in finding our humble society in a prosperous state, and most of the pious Maroons in fellowship with us. The word of the Lord is blessed to those who hear; a serious deportment and fixed attention are conspicuous in the congregations; and, above all, souls are brought to a saving knowledge of God and of Jesus Christ." As far as his strength would permit, Mr. Lane again co-operated with Mr. Huddlestone in carrying on that interesting mission, and preaching he designated as his "most delightful employment." But he never fully recovered from his serious illness at the Gambia, and was consequently unable to return thither. On the 27th of March he had another severe attack of fever. It was hoped, with the Divine blessing upon the prompt and able treatment of "Dr. Shower, the oldest physician in the colony," that in a few days he would recover; but it was otherwise ordered. Mr. Huddlestone, shortly after this, writes: "Our beloved brother is now 'as water spilt upon the ground, which cannot be gathered up again;' and his liberated spirit has fled to the realms of light and immortality. How mysterious a providence! How happy a visitation to him! how painful to us!"

George Lane was a native of Bath, and was a young man of considerable promise. He arrived at Sierra-Leone as a Wesleyan missionary early in 1821, where he laboured with diligence and fidelity, with occasional interruptions, arising from sickness; nor did he labour in vain, either there or at the Gambia. At Sierra-Leone, especially, he witnessed some gracious manifestations of the Divine presence and power, particularly whilst preaching to the re-captured Negroes, and in the quarterly love-feasts. He was a kind and an affectionate colleague, a faithful and successful missionary; in life highly respected, and at his death greatly lamented. This was manifested by the "numerous assembly" who attended the funeral. The members of the society especially, writes Mr. Huddlestone, "mingled their tears with ours;" and the colonial chaplain, the Rev. S. Flood, kindly read the funeral service over the corpse, which was conveyed to the Wesleyan chapel for that purpose. It was afterwards removed to the colonial burial-ground, and Mr. Huddlestone "committed him to the grave." Mr. Lane died at Free-Town, Sierra-Leone, in great peace, April 16th, 1823, in the twenty-eighth year of his age, and in the third of his ministry.

The loss of Mr. Lane was severely felt by Mr. and Mrs. Huddlestone, as well as by the society and other friends; but, painful as it was, it was shortly followed by another mysterious dispensation of Providence. Scarcely had three months passed away, when he who had committed his "respected and much-loved brother to the grave," was himself called to "walk through the valley of the shadow of death;" and the mission, by this rapid succession of deaths, was left destitute; with four chapels and their congregations without a missionary!

John Huddlestone, it will be recollected, took charge of this station on Mr. Baker's removal to the Gambia early in 1821. He was a sincere and upright Christian, and a laborious and enterprising missionary, being anxious to carry the gospel into the regions beyond the limits of the colony. He had a good constitution, having passed the first rains in comparative health, though about thirty Europeans, that season, went to their long home. Indeed, he continued to labour, with but slight interruptions from ill health, till within a few weeks of his death. In the month of April, 1823, he wrote: "My dear wife and myself are both well, and know not how to be sufficiently thankful for this blessing, much less for all the goodness of the

Lord our God." But though he had withstood the country fever for nearly three years without his health being materially affected, the yellow fever was too much for him: few, indeed, who are attacked with that malignant and dreadful disease ever recover; and during this year it prevailed along the coast, and proved fatal to many Europeans at Sierra-Leone. Mr. Huddlestone had been ill the latter end of June and the beginning of July; but, on the 14th of that month, the fever returned with greater violence; and it soon became evident from the colour of the skin, that his complaint was the dreadful disease just mentioned. Mrs. Huddlestone writes: "He had much bodily suffering; but patience had its perfect work in him. He was resigned to the will of God, and, at every interval of ease, he cried, 'O how good the Lord is! How gently he deals with me! Praise him for his mercies!'" Two days before his decease he was informed that there was very little hope of his recovery. "He then said, he had not a doubt of his acceptance with God, through the blood of his Saviour; that his prospect of heaven was glorious. 'Yes,' added he, 'I shall be carried by angels into glory.'" He charged his wife "to tell the Committee that he had exerted every nerve in the cause of the mission, and that he was dying happy in the faith." This event took place on the 20th of July, 1823, in the twenty-seventh year of his age.

Mrs. Huddlestone, soon after this painful bereavement, left the colony, and arrived safe and in good health in England. She furnished the Missionary Committee with the particulars of her husband's sickness and lamented death, the substance of which is embodied in the preceding brief sketch. From the members of the society, also, the Committee received a pleasing testimony to the character and usefulness of the excellent men who had laid down their lives in the work of God, and a pressing entreaty to have ministers sent out to them. The Maroon chapel at Free-Town was then occupied, and would contain six hundred persons; and the new chapel at Portuguese-Town, to which His Excellency the Governor Sir Charles Macarthy had kindly presented two donations, was finished, and the mission was in a rising and promising state when these painful visitations of death took place. The leaders, in the mean time, held services on the sabbath in each of the chapels; and in the Maroon chapel prayers were regularly read every Sunday morning, and occasionally one or two of the leaders gave exhortations.

But the society was not long left destitute of pastoral care and the ministry of the word of life. Two heroic men, who "counted not their lives dear to them" in comparison of the salvation of their fellow-creatures, gave the preference to this post of danger. These were Messrs. Piggott and Harte, who, after a voyage of five weeks, arrived at Sierra-Leone, March 19th, 1824. Soon after their arrival Mr. Piggott wrote: "Never could two missionaries be more joyfully received: the news of our arrival soon spread; and to see the poor Blacks running from one house to another to inform their brethren and sisters, lifting up their eyes and hands towards heaven, thanking and praising God, was such a scene as we never witnessed before; and we could not for a moment regret having left home to preach salvation to those of whom it may be said, 'The fields are white already to harvest.'" On the following day Mr. Piggott "examined the class-papers, and met the leaders; and was happy in finding that the society had been wonderfully preserved." The number of members in the society at that time was eighty-one, with several on trial; and, owing to the prejudicial effects of the climate on European constitutions, the stay of missionaries was limited to two years.

CHAPTER XV.

THE GAMBIA AND SIERRA-LEONE.

(1824—1827.)

THE two Stations blended for the Sake of chronological Order—THE GAMBIA—Mandanaree—St. Mary's—Mr. Morgan visits the upper River, with the Commandant—Formation of a new Settlement—Named after Sir Charles Macarthy—Its Situation, &c.—Mr. Morgan's Return to St. Mary's—Extracts from his Journal—Missionary Fruit—Arrival of Mr. and Mrs. Hawkins—Mr. Morgan visits Macarthy's Island—Excessive Heat—Extracts from his Journal—Attacked with Fever—Returns to St. Mary's—The Mission-House and Chapel finished—Communication from Mr. Morgan and Mr. Hawkins—Sickness of the Missionaries—SIERRA-LEONE—Death of Mr. Harte—Sketch—Communications from Mr. Piggott at Sierra-Leone—THE GAMBIA—Return of Mr. Morgan to England—Reflection on the Result of Missionary Labour at the Gambia—Communication from Mr. Hawkins—Mr. Piggott—SIERRA-LEONE—The Appointment of Messrs. Dawson, Courties, and May—Arrival of Mr. and Mrs. Dawson at Sierra-Leone—Death of Mrs. Dawson—Joint Letters from Messrs. Piggott and Dawson—THE GAMBIA—The Arrival of Messrs. Courties and May at Sierra-Leone—The Gift of Tongues—Negro Patois—The Day of Pentecost—Great Diversity of Nations at Sierra-Leone—Prevalence of the English Language—The Holy Spirit graciously vouchsafed, producing Fruit—Mr. Piggott's Return to England—Mr. Dawson proceeds to the Gambia to succeed Mr. Hawkins, who also returns to England—Both these Brethren had remained beyond the prescribed Term of Service—Mr. Piggott remains in England—Mr. Hawkins goes to the West Indies.

IN giving a connected view of the rise and progress of the Wesleyan missions in this interesting part of the great moral field, with a brief notice of the deaths which so frequently occurred, it will be necessary now to blend the two stations at Sierra-Leone and the Gambia together, and, for the sake of keeping up a chronological account, frequently to pass from one to the other.

Mr. Morgan, it will be remembered, was left alone at the Gambia at the close of 1822. The mission at Mandanaree had been suspended on account of the state of his health; and when he recovered, the work at St. Mary's fully occupied his attention. Here the little society had increased from twelve to twenty-four; and as there was little or no fruit at Mandanaree, as the water was very bad, and as other openings more favourable presented themselves in the upper river, this place was ultimately abandoned. Mr. Morgan took up his residence at

St. Mary's, where, in addition to the day-school for children, he opened an evening school for adults, which, with preaching on different parts of the island, gave him full employment.

At the beginning of March, 1823, Major Grant, the commandant at St. Mary's, sailed up the river for the purpose of selecting a suitable place for a new and additional mercantile settlement, and at the same time visiting the different chiefs near the river, to promote a good feeling and understanding between them and the traders. Mr. Morgan accompanied him in this expedition, with a view to the extension of the Wesleyan mission. Each of the kings whom the major visited expressed a great desire that the most advantageous place for the new settlement might be found in his own dominions. Some endeavoured to persuade the commandant, that the people beyond them were so vile and malignant that strangers could not go near them, without danger of being shot with poisoned arrows from the thicket. Having, however, proceeded without molestation as far as Cantalicunda, near the falls of Barracunda, a distance of from five to six hundred miles from the Atlantic, they returned and fixed upon Lemon Island, in the king of Kattaba's dominions; this being about midway between Cantalicunda and St. Mary's. In their way up, on passing this place, they found the king of Kattaba in his camp, embroiled in war with a young prince called Kemmingtan, who was endeavouring to establish a kingdom for himself in Kattaba's land, for which he sought to justify himself on the ground of a family feud. King Kattaba's father had slain Kemmingtan's father by cutting off his head, which the son considered it his duty to avenge by exact retaliation, or, if he could not, it must descend as a duty to the next generation.* Major Grant tried to put a stop to this war; but Kemmingtan refused to see him, alleging, as an excuse, that he had no *greegree* that would insure his safety so near the river. Lemon Island, or Janjamberry, which was the native name, being considered the most eligible situation which the major had seen for the establishment of the new settlement, and the king of Kattaba being much straitened by the war, a bargain for the land was easily struck.† The union-jack was at once raised on it; and from respect to the excellent governor at Sierra-Leone, who had manifested great interest in the welfare of the Gambia, it was named Macarthy's Island. A

* We have already mentioned this desperate chief, and shall have occasion to do so again, probably more than once.

† An annual custom being afterwards paid to the king.

mud-walled fort, seventy-four feet in length, ten feet high, and three feet in thickness all round, with a bastion at each corner, was speedily erected, which was called Fort George, in honour of His Majesty George the Fourth; and a Black sergeant, with thirteen Black soldiers, were left to occupy and protect it. With the concurrence of the major, Mr. Morgan fixed on a lot of land for his missionary establishment, on which stood the largest and most beautiful mahogany-tree he ever saw, under the grateful shade of which he intended to build his house, and commence his mission. Duty, however, required his return to St. Mary's, from which he had been absent several weeks; and, after a long and toilsome passage of ten days from Macarthy's Island, he landed safely at St. Mary's, having "left the major and Mr. C. Grant directing the building of a fort for the garrison, as the commencement of a place which, it is expected, will be of considerable importance in a few years, in a commercial point of view." Mr. Morgan added: "And I pray, with great hope, that it may prove a centre from which the Sun of righteousness shall diffuse its rays through the dark shades of Mohammedan error and superstition."

Macarthy's Island is about two hundred and fifty miles up the Gambia. It is situated nearly in the middle of the river, the main branch being on the north side, opposite to Yani, the territories of the king of Kattaba. This branch of the river is about two hundred yards wide. The island is a rich tract of land, in the form of an ellipse or oval, and contains about nine square miles. Its elevation is not sufficient to prevent partial inundation in the rainy season; but, though the heat is more intense than at St. Mary's, it is supposed to be more healthful. The town called Fort George, which consisted entirely for some time of native houses, is at about an equal distance between the two extremities of the island, and is near the water's edge on the northern bank of the river. There was also a small Mandingo town about half a mile distant; but the inhabitants were all Mohammedans.

The day after Mr. Morgan arrived at St. Mary's, which was April 14th, he says: "I attended my school, and was sorry to find that the boys had sustained great loss in my absence, notwithstanding a young man had given them instruction every day." The congregation had also necessarily suffered during his absence; but he was glad to find that the greater part of the members had been diligent in the means of grace. The following extracts from Mr. Morgan's journal will not be uninteresting here:—

April 27th, 1823.—I preached in Jaloof-Town in the morning, and in the afternoon at Soldier-Town, to small congregations. In the evening I went again to preach in Jaloof-Town, where my mind was greatly pained to see so few attending to hear the word of God, while the people were sauntering about by hundreds in the streets and walks. When I came to the meeting-house, I found no one present but my little society; upon which I determined to take my people into the street, and preach there; and by this means I collected together about a hundred persons.

May 1st.—After school I preached at Soldier-Town. This last week we have been favoured with a strong breeze from the sea, which has rendered the air pleasantly cool. May the Lord's name be praised, I still enjoy good health, which long affliction has taught me to appreciate more highly than in any former period of my life. I think I never felt better, nor ever more thankful for this inestimable blessing. May the Lord help me to show forth his praise by labouring more diligently in his service! In the evening I preached in Jaloof-Town.

5th.—This morning I met the society. Several seemed deeply impressed with a sense of their depravity, and we had a solemn meeting. After preaching in Jaloof-Town in the morning, and in Soldier-Town in the afternoon, in the evening I preached again in the street, and to a large congregation.

10th.—My heart is deeply impressed with a sense of the goodness and mercy of God towards me. He continues to bless me with health; and I recollect no period of my life in which I was more happy than the present. I feel delight in my work, and am able to prosecute it with great hope of success. This evening, after school, I preached in Jaloof-Town.

12th, Sunday.—This morning I met the society as usual; all present. I preached in the morning and afternoon in the meeting-houses; and in the evening stood in the street near the dwelling of some Greots, a most degraded set of people, who get their living by dancing, drumming, and singing at festivals, &c. They are almost always in liquor, and in their mode of living come nearer the brute than any people I have seen. I was led to hope that the novelty of my preaching at their doors would attract their attention; but in this I was disappointed, as not one of them appeared, though several of them understand a little English. I had none to hear me but my own people, for the novelty begins to wear off; but if I am spared, I will preach at one place more next Sunday evening, that every part of the town may have an opportunity of hearing.

26th.—My congregations in the house to-day were much larger than usual. In the evening I took my stand at a place where many could hear me in their houses.

27th.—This evening, in Soldier-Town, I was much encouraged by the attention and increase of my congregations.

July 3d.—After school I preached in Soldier-Town, and was followed home by a young Jaloof man, whom I have long observed to be very attentive, and who gave me the happiness to hear a detailed account of his conversion. One good mark of his sincerity is, that he manifests a great concern for the salvation of his countrymen, and embraces every opportunity to caution and instruct them; telling them what God has done for him.

This is truly the day of small things here; but I thank God, that in my little sphere I am often encouraged by a hope of increase; and my society, though small, contains several instances of the converting grace of God.

My school, though small, is encouraging. It consists of about twenty-five boys, with seven adults, who attend in the evenings and on the Sunday mornings; and it often tends to support my mind when walking to the meeting, and cast down by

the anticipation of a small congregation, to be accompanied by such a number of the children of harlots, drunkards, sabbath-breakers, and thieves; and nearly half of them with their Bibles in their hands, to read after me the word of God.

13th, Sunday.—This morning I met the society, preached, and baptized a young man. I preached again twice in the following parts of the day, and afterwards had much conversation with a marraboo. He affords me but little ground to hope that he has been benefited by former discourses which we have had together, as he is totally ignorant of his natural depravity; and till he is convicted and condemned in his own conscience, I can entertain very little hope of doing him good, though I think it might be an easy thing to make a convert of him to a profession of Christianity. This, however, would be of no advantage either to him or to the church. He talked candidly; praised the moral precepts of the Koran; and stated some difficulties which he felt in acknowledging the truth of the Bible, but which were all founded on the prejudices of habit and education. He told me, that the principal thing which led him to think that the Christian religion might be from God, was the disposition of Christians to do good to others. He had observed that I instructed the children gratuitously, without respect to persons, and freely gave advice to any who asked for it. He was also certain that if the Mohammedans had the power which the Christians have in this island, they would put us all to death, whereas he saw that the marraboos were permitted to live among us without molestation. He also adverted to our abolition of the Slave-Trade as a proof of the superiority of the spirit of Christianity to Mohammedanism.

20th, Sunday.—I met the society, who seemed in a good spirit. The congregations, through the day, much as usual. It affords me much pleasure to see that several of them enjoy religion, by their voluntarily assembling together for devotional exercises.

August 4th.—I visited the sick, and felt much pleasure with one poor woman who lay in the most excruciating pain. Her husband, an irreligious man, seemed to murmur at Divine Providence; saying, "Me no sabby," (know,) "massah, what for that poor woman get that bad sick: too much pain catch her this time, me no sabby what for." The poor woman immediately rebuked him, though almost incapable of moving on her bed; saying, "Ah, no talkey so! no let poor sinner say he no sabby what for sick catch him: we been do wicked enough."

10th.—I desire to be unfeignedly thankful to Almighty God, that I enjoy good health thus far through the rains; and that, while the greater part of the Europeans on the island, and many natives, are sick, nothing has hitherto prevented my attending to preaching and to the school.

Sept. 3d.—After school I preached in Soldier-Town. My marraboo still perseveres in learning to read English.

7th.—I spent the evening in conversing with my marraboo on things relating to his soul. I talked to him of experimental religion, and endeavoured to show him the depravity of his nature, and the necessity of regeneration. Two young men of his country were present, who belong to the society, and have lately obtained justifying faith; and they confirmed to him what I said from their own experience, at which he expressed great astonishment. After having pointed out the justice and holiness of God, and man's corruption and disobedience, I was led to hope that he saw something of the sinfulness of his nature, and of his need of a Saviour, as he appeared much concerned, and said, he had always thought well of himself, seeing he had been taught to read when a child, and had abstained from strong drink; but now he feared he should go to hell. He says, he sees that every thing I tell him is true, but he knows not what to do: and this, I believe, is the case; but I

fear his heart is not sufficiently impressed with a sense of its importance, to stand the trial to which he will be exposed as soon as the marraboos take alarm; when, if it be in their power, they will injure him; and he will have need to take care of being poisoned. His father, too, is now absent; and, on his return, will undoubtedly disinherit him, unless he abandons my house.

23d.—This day I was visited in my school by a strange marraboo, who is considered as a sort of metropolitan in this place. He appears to be the most learned among them, as he can read my Arabic Bible; and he was desirous of disputing with me in favour of Mohammedanism; but his arguments were much the same as those of the rest who visit and hinder me almost every day, and are not worth repeating.

Oct. 4th.—I went to my garden, which I have made on the lot of land enclosed for the mission-house; and was sorry to find that all my labour has been in vain for this year, as the grasshoppers have fallen by tens of thousands on my young vegetables, and destroyed them all.

7th.—In the evening, after school, I went into several yards, and invited the slaves to attend the preaching, through the medium of an interpreter, in the Jaloof language. Many promised to come; and about six o'clock my house was thronged to such an extent, that I went through the service trembling lest the floor should give way, and let us down into the warehouse below. My interpreter executed his office with much ability. Heretofore I have been afraid to trust even to the best that I could get; but this young man is a Jaloof, and knows his language well; and has, besides, a much better knowledge of English than most of his countrymen, having, within this last year, since I have kept school, been taught to read in the Bible, so as to get through a plain chapter with little difficulty. His crowning qualification, however, is, that God has graciously given him to experience in his soul the blessedness of that truth which he assists in declaring to others. My marraboo was present, with many of his tribe; and I conversed a long while with him after the service, as he expressed himself much interested in what he had heard. My interpreter, and another of his countrymen who has lately been brought in some measure under the influence of the gospel, delivered what I said in Jaloof; and they related to him their experience, at which he expressed much wonder. He said, he had been taught to read the Alcoran from a child, and had abstained from strong drink; but had never heard of experimental religion, or that a marraboo had ever known his sins forgiven him in this life. I asked him if he knew any thing of original sin. He replied, that he knew all men were polluted by Adam's fall; and that, on account of his depravity and disobedience, he was driven from God's presence. I then, in hope of showing him the necessity of a Saviour, asked him by what means he expected a reconciliation to be effected between God and man, and the latter made fit to be re-admitted into the Divine presence. He replied, that they expect all their actual sins to be freely pardoned when they believe Mohammed; and from the pollution of the original offence, they look to be delivered by external washing with water, which, as oft as they pray, they apply to such parts of the body as they think were most active or instrumental in the transgression. Thus they wash the legs and feet which bore the offenders to the tree, the eyes which saw the forbidden fruit, the hands and arms which gathered it, the nose which smelt it, and the mouth which ate it; and lest Adam and Eve should have had occasion to stoop to get under the tree, they wash the knees. I asked him, if he thought the heart had nothing to do in it. He replied, that the heart certainly desired it; but, having no way of washing that part, they rested content with doing what is in their power.

I am not certain whether what I have said to him has had any good effect or not; but time will determine: and I have great reason to believe that it has not been altogether in vain in other respects. Our conversations have generally taken place in the evening in my house, when two Jaloof youths were present, who are learning to read, and who can neither talk nor understand English. As I have frequently talked to the marraboo in Jaloof, through the medium of the interpreter, they have had the advantage of hearing our dialogue, and I have often observed them very attentive. One of them came to me privately, a few days ago, and begged me to teach him how he must pray to God. I think they are both under serious impressions, and they are on trial for admission into the society.*

Thus did this excellent missionary continue to labour during the whole of this rainy season, with scarce any interruption. It may with truth be said, he was "instant in season, out of season," teaching and preaching both in-doors and out, visiting the sick and the dying, and holding long conversations with the deluded followers of the false prophet. "To the weak became he as weak, that he might gain the weak: he was made all things to all men, that he might by all means save some." (1 Cor. ix. 22.) Nor did he labour in vain, as the preceding extracts show. The "Jollof young man," who followed him home, and gave him a detailed account of his conversion, and whom he employed as his interpreter, some time after became a local preacher, and, eventually, an assistant missionary.

Mr. Morgan having strongly solicited an additional missionary for St. Mary's, that he might proceed to the new settlement at Macarthy's Island, which presented a promising opening for a new mission, the Missionary Committee towards the close of the year appointed Mr. Hawkins to the Gambia; who was solemnly ordained, and set apart for this important work, at the Wesleyan chapel, Deptford, on the 10th of February, 1824. Mr. and Mrs. Hawkins left London on the 3d of March, to embark at Gravesend; but they did not arrive in Africa till about the middle of the following month. Mr. Morgan, under date of April 14th, writes: "This morning arrived the brig 'Asoph,' having on board brother and sister Hawkins. This to me is a cause of much thankfulness, as I was beginning to despair of going up the river this year." The next day Mr. Morgan was engaged in seeking a suitable house for his new friends, but could find none; so, after a few days' hospitable entertainment at Mr. C. Grant's, they took up their abode in the "hired house" which Mr. Morgan had occupied, until the mission-house, which was in course of erection, should be finished. Mr. Hawkins was the first married missionary

* "Missionary Notices," vol. iv. pp. 247—249, 261.

appointed to this station. He immediately entered upon his work: Mrs. Hawkins soon raised a female school, and felt a pleasure in imparting to these "black lambs" the usual branches of an elementary education.

On the 22d of this month, Mr. Morgan embarked on board the brig "Asoph" for Macarthy's Island, and arrived there on the 28th, nothing particular having occurred on the passage, except the excessive heat. On leaving St. Mary's, the thermometer stood at 80°; but after one or two days' sail, from eleven A.M. to five P.M., it was never below 91° in the cabin, and on the deck, under an awning, it was 118°.

The following extracts from Mr. Morgan's journal will exhibit the difficulties and toils connected with the formation of a new mission, in an uncivilized and barbarous country, like the interior of Africa:—

April 29th.—This morning I went ashore, and took up my residence in an empty hut, the property of Mr. Grant, who is trading here, and is brother to our excellent friend at St. Mary's.

May 1st.—I desire to be unfeignedly thankful to Almighty God that I have health in the most unfavourable circumstances; being, with two school-boys, and my baggage, huddled up in a small circular hut, which can scarcely be called a shed, and so surrounded by huts as to be inaccessible to the breeze.

2d, Sunday.—This morning I held service in a small house near the Barracks. The soldiers, about thirteen, who are stationed in the Barracks, under the command of a sergeant, were marched to the place. Several discharged soldiers, who are settled on the island, (all black,) attended with the ship's company in which I came, two traders and some natives, so that I had a tolerably good congregation for a commencement. I preached again in the evening. The heat through the day was almost intolerable. This morning, before the sun rose, the thermometer stood at 80°; at two P.M., 110°; in the sun, 125°; near the ground, 128°.

3d.—This morning I preached again to the soldiers; my congregation small, as it was in the evening; but yet I see among the old soldiers recently discharged a degree of attention which I did not expect; for, when enrolled at St. Mary's, they never attended divine service except when compelled, which was once on the sabbath. Now they voluntarily attend twice. On the first sabbath, several of them were working about their houses. I spoke to them of the evil of violating the Lord's day, and they desisted.

10th.—This afternoon the king of Cahtabah visited the island; he told us that he was now about to take a decisive step in the war. His troops were encamped opposite the fort on the mainland. He came to beg rum, tobacco, gunpowder, or any thing and every thing he could get from Mr. Grant. I conversed with him a considerable time on my intention to settle on the island, and asked if he had any sons whom he wished to have instructed: he said he had two, and would give them to me if I came among them. In the evening he commenced his march against Kimmingtang, who is waiting his approach on high ground at Cullareen. The king's people have long been kept waiting for a day which they superstitiously hope may prove favourable to them; and it seems that the marraboos of the king of Cahtabah and those of his allies are at variance in their divinations, and both are inclined to respect their own oracles. The king's marraboos say, that if they

march, it will be fatal to them. But the king of Wooley's marraboos declare that by marching they will insure success: this has also occasioned a delay, and I believe they proceeded on this day rather from necessity than choice, as they had consumed all their rice and corn, and appeared half-starved.

13th.—This morning the king's warriors returned, having advanced far enough to get a sight of the enemy. Their courage then failed them, and they returned: the king of Wooley's people went home, and by the way were routed by a detachment of Kimmingtang's army, whom they immediately offered to join; but he refused their service.

16th.—This morning and evening I held service again: the congregation as usual. The heat to-day has been almost intolerable: at nine A.M. thermometer 96°, at two P.M. 106°. I was almost led to fear that I should not be able to live here; but while men actuated by the love of gold expose themselves to such inclemencies, I trust that the love of souls will not be less influential on me.

17th.—This afternoon the heat is very oppressive. Thermometer, in the afternoon, 110° in the house; in the sun, 140°. I had a slight attack of fever.*

On the 20th, the first tornado for the year commenced, which "raised the dust in such clouds," says Mr. Morgan, "that it almost suffocated us before the rain came on." The following morning, he writes: "Through the Lord's mercy, I am better, but rather weak. I expect no fever till to-morrow, as the fever of this country is generally intermittent." The next day he held a long conversation with some marraboos from the east, and with the chief of Yannimaroo; and "the heat being intolerable in my hut," he writes, "for want of the breeze, I went with my four school-boys under the shade of a tree, to teach them; but a fresh breeze blowing over the land, brought such a current of heat, that I returned to my cabin again."

The rains had commenced before he had done much in the way of erecting a suitable residence; and being ill with fever, and having no medical aid at hand, a favourable opportunity, too, presenting itself of proceeding to St. Mary's, where he was desirous of spending some time with Mr. Hawkins, Mr. Morgan was kindly taken on board Mr. Chown's cutter, and sailed with him for St. Mary's, at the latter end of this month. "The first tornado at St. Mary's took place on the same day that he reached there." The mission premises at that station were now nearly completed; and on the 8th of June Mr. Morgan writes: "This evening I preached in our new house, that is, in the under part of the new house, into which we are about to remove. The congregation was comparatively large." The following evening was the missionary prayer-meeting; and the brethren were pleased and profited by hearing some of the members of the society engage in prayer. "They

* "Missionary Notices," vol. iv. pp. 357, 358.

evidently prayed both with the heart and the understanding." Three members had been added to the female class during Mr. Morgan's absence.

On the 15th of the same month, Mr. Morgan says:—"This morning I went to Cape-Town with Mr. Thompson, one of the Quakers, to receive some instruction in ploughing, he having a plough there at work. He kindly gave me such instructions as, I trust, will enable me to introduce the same excellent system of cultivation further in the interior." *

The mission-house, a good substantial stone building, about forty feet by twenty in the clear, with shingled roof, being now finished, Mr. Morgan writes:—

We are now got into our new house, in which we are tolerably comfortable, both as it respects an habitation and a place for worship. We have both under the same roof; the under-part being a very convenient and sufficiently commodious place for our meetings and the school. Respecting our prospects here, I have the happiness to inform you, that the hopes I have often expressed of seeing successful days in St. Mary's I am still encouraged to indulge. Several of the natives, I trust, are not far from the kingdom of heaven. Our school still affords us encouragement, and now proceeds with increased energy. Sister Hawkins has also a school of twenty black girls.†

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* About this time a philanthropic attempt was made to benefit the Negro race, principally by the Society of Friends, in which the late Mrs. Kilham took a prominent part. Early in 1822, Mr. W. Singleton was sent out on a visit to Africa, by the Committee of a Society "for Promoting African Instruction." He visited Sierra-Leone and the Gambia; and at the latter place, accompanied by Mr. Morgan and two or three other Europeans, he paid a visit to the king of Combo, and some other places on the river. The object of this Society, in addition to school-instruction, was to couple with that a correct knowledge of agriculture; and some attention was paid to the native languages. Mrs. Kilham had taken under her care two Africans, whom she met in London; and during the following year the same Committee sent out other "Friends." "The little company of settlers, consisting of Hannah Kilham, Richard Smith, John Thompson, and his sister Ann Thompson, and the two natives, embarked at Gravesend, on board the 'James,' bound for St. Mary's, in the Gambia, on the 26th of tenth month, 1823." On the 8th of December, this little band arrived safely at St. Mary's; and shortly after they proceeded to Baccow, or Cape-Town, the proposed place of their settlement. But in this case, as in many others, the great barrier to success was the climate. The two females were the only persons who lived to return to England; John Thompson having died on his passage home, and Richard Smith on the Coast. Mr. Smith was visited during his illness by Mr. Morgan and Mr. Hawkins; and the former was with him when he expired, on July 30th, 1824.

Mrs. Kilham continued to visit the Coast of Africa for several years after this, and her "labours were not in vain in the Lord;" but she died at sea, while on her passage from Liberia to Sierra-Leone, on the 31st of March, 1832; and "her grave is the boundless deep." (See "Memoirs of Hannah Kilham," pp. 170, 474.)

† "Report of the Wesleyan-Methodist Missionary Society for 1824," p. 43.

Mr. Hawkins about the same time wrote:—

I have reason to bless God that I ever came to St. Mary's. I am engaged in the work in which my heart delights, and it is most encouraging to see so many attend our services, since we opened the new preaching-place, which is under the house in which we live. My work is to meet the class on the Sunday mornings at nine o'clock, preach at half-past ten, attend the prayer-meetings at three, and preach at six in the evening; again on Tuesdays at seven in the evening, on Wednesdays at the same hour, and also on Fridays; which makes five sermons in the week; in addition to which, I attend the day-school, in which there are upwards of thirty boys. Mrs. Hawkins meets the women's class at nine on Sunday morning; and she has a girls' school, in which she has about twenty children, who are taught to read and sew. Thus we endeavour to make ourselves useful; but the ignorance and sin which abound on the island are great; and the natives are in a most deplorable state, sunk into the lowest depths of iniquity.*

Soon after this, both Mr. and Mrs. Hawkins were attacked with fever; and, it being their first season, they "were near death, from which they recovered very slowly." Mr. Morgan was therefore in his proper place at St. Mary's, rendering all the assistance he possibly could to his colleague and his wife in their affliction, and attending to the duties of the mission as far as his own constitution, which had received a shock, would permit. The mission family at St. Mary's were, however, though much afflicted, happily preserved in life during the year, and "kindly for each other cared."

But the year did not close at Sierra-Leone, before the society were called to lament the loss of another valuable labourer, in the death of Mr. Harte, who died on the 27th of December, 1824, after nine days' illness.

Henry T. Harte, it will perhaps be recollected, arrived at Sierra-Leone with Mr. Piggott, on the 19th of March, 1824, where he was received as an angel of God by the afflicted societies, who had been deprived by death of both their former pastors. He laboured most cordially and zealously with Mr. Piggott, and the rains had passed without materially affecting his health; he not having, it would appear, an attack of what is called "the country-fever," until the 18th of December. Medical aid was promptly resorted to, and the members of the society were particularly kind and attentive during his illness. Mr. Piggott, who communicated the intelligence of his death to the Missionary Committee, speaking of the affection of the people for their afflicted pastor, says: "I am persuaded, if prayers, or any thing they could do, would have prevailed with

* "Report of the Wesleyan-Methodist Missionary Society for 1824," p. 43.

God to spare his life, that he would have been with us now." But neither medical skill, nor the prayers of the people, could save him. After two or three days, there was hope of his recovery: "the fever had left him, and he began to take bark, and ate a little light food:" but a relapse followed this temporary improvement, with double violence, and he soon became delirious, and so continued for near two days. Early on the morning of the day of his death, he prayed with the friends that sat up with him, and said to one of them, "Thank God, my salvation is at hand! Now, Lord, I am ready to come!" He then grew much weaker; and about twenty minutes past two in the afternoon, without either sigh or groan, his happy spirit took its flight from this vale of tears to the place "where the inhabitants shall no more say, I am sick;" "leaving me," adds Mr. Piggott, "and a great number of friends, to lament his loss." Mr. Harte was pre-eminently a man of prayer and praise. He evinced great deadness to the world, and much heavenly-mindedness. He was a devoted young man, and an excellent missionary; and preferred Sierra-Leone to any other station; where, after nine months' and eight days' residence, he "died in the Lord," in the twenty-seventh year of his age. He was buried the day following, in the same grave as Mr. Warren, the first Wesleyan missionary who fell in this honourable field of labour. "An immense multitude" attended the funeral; and as it was with Stephen, so it was here: "Devout men carried him to his burial, and made great lamentation over him."

Mr. Piggott, who communicated the substance of the preceding particulars, deeply felt the loss of his faithful colleague; and, finding the funeral service "too much for his feelings," he was kindly assisted by the Rev. G. R. Nylander, one of the Church missionaries. Turning from the mournful subject, he requested an interest in the prayers of the Committee, that the painful visitation might be sanctified, and earnestly requested that, as soon as possible, additional help might be sent out to him, though he could not expect it till the close of the next rains. He then adds:—

I thank God, with respect to myself, I am as well as can be expected, considering the multiplicity of my engagements, and the painful loss I have sustained. I should be inclined to despair; but when I consider that the friends in England are praying for poor Africa, that wide field which is already white unto the harvest, but where indeed the labourers are few, I take courage, and go forward; especially when I consider that I have not already laboured in vain, nor spent my strength for nought, which will appear evident from the following statement.

On our arrival, we found a society of eighty-one members; but this quarter we have one hundred, making an increase of nineteen. Our congregations are very encouraging, especially at Free-Town, where we have several Europeans also for our constant hearers; and I have not the least doubt, had we the chapel finished, we should have several more. We preach at West-End, Congou-Town, and Portuguese-Town as usual. At the latter place we are suffering for want of room, the chapel not being finished. At Free-Town we have a Sunday-school of about one hundred and forty children. A few small presents for the male children, to encourage them, would be very acceptable. At Congou-Town we have opened a Sunday-school.*

On the 12th of April, Mr. Piggott again wrote from Sierra-Leone as follows: "The Lord has been very gracious to us in Africa during the past quarter, notwithstanding my lonely situation since the death of my dear brother Harte, and the consequent increase of my labour and care. He has fulfilled His promise in granting me strength proportioned to my day. O that I could more fully rely upon the word of His grace, and wait with patience the fulfilment of all His promises! In the last quarter the Lord has added to our little flock about nine persons, principally new converts, who promise to be ornaments to their profession. Their convictions apparently were deep, and their experience is sound. Our congregations at each place are somewhat encouraging, which enkindles in my mind the hope of seeing better days." Thus did the great Head of the church fulfil his promise, "Lo, I am with you alway, even unto the end." Though he buried his workmen, he still carried on his work; and while the missionary on this station was thankful for past and present success, he was confiding in the promises of his almighty and omnipresent Saviour, and still "hoping to see better days." Mr. and Mrs. Hawkins, whom we left at the Gambia, in a debilitated state, had by this time recovered; but it was not so with Mr. Morgan. He had now been in Africa upwards of four years; and during the first and last season he had suffered severely from the influence of the climate in repeated attacks of fever, and from his exposure to the excessive heat of the sun by day, and the heavy dews by night, in travelling up and down the river, together with the want of a suitable residence, proper food, and medicine. His naturally good constitution was fast giving way, and, instead of proceeding again to Macarthy's Island, he was obliged to return to England. He sailed from St. Mary's for his native country on the 27th of March, 1825, leaving as the fruit of his labours, in conjunction with those of his brethren, "a small church of

* "Missionary Notices," vol. iv. p. 438.

natives, about thirty in number, one of whom had begun to preach the gospel."

By a mind unenlightened by God's Holy Spirit, these results would probably be considered a small return for upwards of four years' mental and physical labour and toil, by several missionaries, with the consumption of a considerable sum of money, the loss of health, and even of life; one, if not two, European missionaries having been sacrificed, in the formation of this "small church of natives." But, by those who reflect upon the value of the soul, the price given for its redemption, its capabilities of enjoying endless bliss, and of enduring everlasting woe, a different conclusion would be arrived at. And when it is considered that those thirty persons, who were formed into a Christian church, were not mere nominal members, but that the greater part of them had experienced a real change of heart, and were "new creatures in Christ Jesus;" that, though few in number, they were of various nations and dialects; that they had been raised from the deepest ignorance, depravity, and superstition, to a state of Christian communion with each other, and of holy intercourse and fellowship with God; and that "one" out of the "thirty had begun to preach the gospel;" who does not see that the "return" was not "small," but that the fruit was, literally as well as spiritually, at the very least, not less than "thirty-fold?" It was a sufficient recompence for the past, and it furnished a guarantee and pledge for the future. "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." (Isai. lv. 10, 11.)

Mr. Morgan arrived safe in England, whence, after a short residence for recruiting his health, he intended to return to Africa; but, a considerable time having elapsed before he fully recovered, the Committee thought it not right to send him again, and he was appointed to an English circuit; and he has since that period been usefully employed in the ministry at home.

There being now but one missionary at the Gambia, Macarthy's Island remained for some time before it was again visited by any Wesleyan missionary. Meanwhile, Mr. and Mrs. Hawkins were actively and usefully employed at St. Mary's. The school continued to prosper, there being thirty-eight boys,

besides the girls. The class was divided, and the time of meeting altered from the Sunday morning to the week evenings; Mr. Hawkins meeting the men, and Mrs. Hawkins the women. The members were reported as advancing in their Christian course, the Sunday-morning prayer-meeting was well attended, and here six of the young men engaged in prayer. The congregations were improving in cleanliness, in order, and in number, the chapel being quite full, particularly when the service was in Jollof. In speaking of themselves, Mr. Hawkins, under date of May 17th, 1825, writes: "In my last I stated that we enjoyed tolerably good health, which I am happy to say is the case at the present; and I trust the Lord will grant us a continuance of the same blessing through the approaching unhealthy season. I understand the rains are set in at Sierra-Leone, and that some heavy tornadoes have been felt there; but at Bathurst we have not yet had much rain. It appears to be the general opinion, that this is likely to be a bad season here; but, if it should please the Lord to afflict us again, I trust He will grant us patience and resignation to His will. We beg an interest in your prayers, that God may spare our lives, and make us more useful. We trust we can say that we are growing in grace, are happy in our work, and blest with the smile and approbation of God." No death occurred this year at either of the stations; and in February, 1826, Mr. Piggott communicated some particulars of a visit which he had paid to the Bullam shore, opposite to Sierra-Leone, and gave an interesting account of an interview which he had with the venerable old king, who was upwards of one hundred and nine years of age. This African chief had been to England twenty years previously, and now expressed a strong desire to have a mission with a school established in his kingdom. The Timmanee country also was opened to receive missionaries.

Mr. Piggott at Sierra-Leone and Mr. Hawkins at the Gambia having completed their term of service, which, it will be recollected, owing to the great mortality, was reduced to two years on the coast,—the Wesleyan Missionary Committee in London, anxious to preserve as much as possible the lives of their valuable agents, sent out three brethren during this year; namely, Messrs. Dawson, Courties, and May. Mr. Dawson was a married man, and was intended to succeed Mr. Hawkins at the Gambia: but as there was no vessel at that time going to the Gambia, and there being one just leaving for Sierra-Leone, Mr. and Mrs. Dawson embarked on board the "Princess Charlotte," on the 4th of April, 1826, and arrived safe at Sierra-

Leone on Friday, May 26th, about four o'clock in the afternoon, intending to proceed to the Gambia by one of the first monthly packets, which at that time regularly sailed between the two settlements. But they had not been there long before Mr. Dawson was seized with the country fever, and was for some time dangerously ill. He was not recovered when Mrs. Dawson was attacked with every symptom of the same disease. Though medical aid was promptly rendered, it was without success; and on "Tuesday, August 1st, twenty minutes before five in the morning, without either struggle or groan, she breathed her last." A short account of this excellent woman appeared in the "Obituary" department of the "Wesleyan Magazine" for June of the following year.

Mrs. Dawson was a woman of deep personal piety, having "for some time loved the Lord her God with all her heart, and soul, and mind, and strength." Though her residence in Sierra-Leone was short, it was sufficient to convince those who knew her, that she was an "Israelite indeed, in whom was no guile;" and she bid fair to be a bright luminary in that part of the Heathen world. But "God moves in a mysterious way:" her sun went down at noon-day; but there was light in "the valley of the shadow of death." She did not regret going to Africa, but exclaimed, "The best of all is, God is with me!" "She was willing to live, if the Lord thought good; nor less willing to die." The latter was chosen by her heavenly Father; and she died in the full triumph of faith, on the morning of August 1st, in the twenty-seventh year of her age, after a residence in the colony of only two months and five days.

After the loss of his excellent wife Mr. Dawson remained for some time with Mr. Piggott, assisting him in the Sierra-Leone mission; and in a joint letter from these brethren written about this time, the society there was said to be in a state of great peace and unity, and at one of the chapels prayer-meetings were held every morning at five o'clock. A few followers of the false prophet had renounced Mohammedanism, had embraced Christianity, joined the society, and become consistent, humble, and sincere Christians.

At the Gambia, the cause was gradually, though not rapidly, advancing, the school was promising, and among the adults "a few had been brought to God in truth."

From the very commencement of these missions the members of the society had been taught that it was a duty and a privi-

lege to contribute towards their support; and this they cheerfully did as far as their poverty would permit. In addition to what was raised in the societies in the way of class and ticket money, annual subscriptions were solicited by the missionaries from the European residents, or others who were favourably disposed to the missions. This plan had been adopted for four years, with pleasing success, as the annual Report will show; and though the Gambia had the precedence in this good work, the example was speedily followed at Sierra-Leone. During the year the annual subscriptions at Sierra-Leone were £8, and at St. Mary's they amounted to £20. 4*s*.

On the 20th of October the brethren Courties and May embarked at Gravesend on board the "Cato," bound for Sierra-Leone; but, owing to contrary winds, they did not get clear of the English Channel until the 2d of November; on the 10th they passed the Madeira islands, and on the 28th "dropped anchor in Free-Town harbour." Mr. May had suffered severely from sea-sickness most of the voyage; and Mr. Courties, on the day they made the land, was attacked with a violent headache, accompanied with vomiting, which excited some alarm lest it should prove to be the "country fever;" but such was not the case, and he was so far recovered as to be able to go on shore a few hours after they came to an anchor. On arriving at Sierra-Leone, they found Mr. Piggott recovering from a severe attack of fever, which was the first he had experienced. Mr. Dawson at this time was tolerably well; and they were both cheered and encouraged by the presence and timely arrival of these new brethren, to whom they gave a cordial welcome.* Their reception by the native converts, though more simple in the manner of expressing it, was not less affectionate and encouraging. One of the brethren, in writing to a friend in England, under date of December 17th, 1826, and referring to this, says, "The simplicity and affectionate manner of their receiving us was very striking indeed. Some said, 'Tank God, new massas go for come! God bring em over de great water safely:

* Since writing the above, I have received a letter from the Rev. W. Piggott, from which it appears, that the "Cato" came into the harbour of Sierra-Leone early that morning, unknown to the missionary on the spot; and Mr. May, accompanied by a friend, had found his way to the mission-house. Mr. Dawson, being the first to hear the news, hastened to Mr. Piggott's bed-room door, and awoke him, by knocking and shouting, "A missionary! A missionary is come!" "My door was soon open," writes Mr. Piggott; "when Mr. M'Cormack introduced Mr. May, who said he had left Mr. Courties on board, he being rather poorly. After breakfast Messrs. Dawson and May took boat to fetch Mr. Courties."

dat very good.' One of our friends belonging to Portuguese-Town told me, that his heart was 'too glad,' that is, very glad, at our safe arrival; and then, in all his native simplicity, asked how my 'friend do?' that is, all my relations and Christian friends. When I told him that they were all well when I left, he replied, 'Dat good, dat very good; my heart too much glad.'" The same missionary observes: "I often wish that I possessed the gift of tongues: then I should be able to address them in their own language, and tell them of the wonderful works of God."

This harmless wish to possess "the gift of tongues" has, no doubt, been as innocently indulged in by many a missionary in modern times, especially in those countries where, on his first arrival, he finds himself as helpless as a man sent to the quarry without a hammer, or to the forest without an axe; for there he is speechless until he has acquired a knowledge of the language. And the acquisition of this in most cases requiring at least twelve months, this is no small trial of faith and patience; for though his heart is burning with love to the perishing souls around him, he must remain the greater part of this time entirely useless, not being able to hold one intelligible conversation with the natives, on the subject of their everlasting welfare. But the inhabitants in the British settlements on the Western Coast of Africa being generally of the same class of people as those in the West Indies, who soon acquire a kind of jargon which they call English,* and which, strange as it may sound to an English ear, is soon understood; the missionary in Western Africa is not so circumstanced as some of the brethren in the East Indies, and other parts of the Pagan world; for he may at once commence his ministry among them; and though this murdering of the queen's English cannot be commended in the pulpit, yet in common conversation on matters of business, as also in some of the society meetings, it may be tolerated, at least for some time, for the sake of benefiting those newly-imported liberated Africans, whose knowledge of the English language is necessarily so imperfect, that this Negro *patois* is the only means of holding communication with them.†

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* "The frequency of Europeans on the coast has introduced among the natives a kind of *lingua Franca* sufficient for the purposes of trade; though it is not uncommon to meet with individuals among them who can speak English, French, Dutch, or Portuguese with tolerable fluency."—Dr. Winterbottom.

† The following extract from the work of a fair authoress on Sierra-Leone, recently published, will illustrate this:—

"Not long after coming to this country, we happened to get some green peas,

class of voluntary residents at Sierra-Leone are Europeans, principally from Great Britain, the English language is becoming increasingly prevalent; and though, from the continued importation of liberated Africans, the miserable jargon called "English" will not speedily die away, yet, from the intercourse the natives have with the English, and others who have been educated in England, and especially from the numerous day-schools which are in operation in different parts of the peninsula, our own pure mother tongue is now, and will be, the great instrument of communicating instruction to the tens of thousands in the colony of Sierra-Leone, and ultimately to "the regions beyond."

But though "the gift of tongues" is not absolutely needed in prosecuting missionary labour, in this or in any other part of the Heathen world, the gift of the Holy Ghost is needed; and this is earnestly sought by every missionary, and is graciously vouchsafed in answer to fervent and believing prayer. Though not sent in that abundant and miraculous manner in which it was communicated on the day of Pentecost, thank God, on all our mission-stations in Western Africa it has been vouchsafed: many a baptismal and heavenly flame of holy fire has descended upon the congregations in that torrid zone, and many a gracious and teeming shower of spiritual rain has come down in that tropical clime on those hallowed assemblies; and the moral soil, the fallow ground of man's hard heart, has been broken, softened, and watered, the seed has been deposited, and, being again watered by the Holy Spirit, it has sprung up and produced fruit, "in some thirty, some sixty, and in some an hundred fold."

But, to return from this short digression, to the thread of the narrative of these missions: A few months after the arrival of Messrs. Courties and May at Sierra-Leone, Mr. Piggott returned to England, and Mr. Dawson proceeded to his proper appointment at the Gambia, to succeed Mr. Hawkins. These two brethren had more than filled their term of service; but Mr. Piggott having passed two years at Sierra-Leone without having the fever, though he "sensibly felt the kindness of the Committee in offering to remove him to another station," he at the same time said, "I am happy in this land of darkness, especially since the arrival of Mr. and Mrs. Dawson, and an assurance that I have an interest in your prayers. I do not, therefore, ask a removal to another station. No. I know of no one that I could make choice of in preference to this; but I ask for help." In the same communication, (June 7th,

1826,) he thought it might be necessary, after some time longer, to return to his native country to recruit his strength; for though he had his health, he felt much debilitated. We have, in a preceding page, stated that at the close of the rains of that year he had a severe attack of fever, which was the first he had during his residence in the colony; and as his health and strength had now failed him, and the station was re-inforced with two missionaries, his way was open to return to England, which he did by way of the Gambia, having accompanied Mr. Dawson to that station, which place they reached on the 12th of February of the following year; and on Monday, May 7th, he left the Gambia with Mr. and Mrs. Hawkins for England, and after a quick passage they arrived in safety at Portsmouth, on the 7th of June. At the Conference of 1827, Mr. Piggott was appointed to Bury St. Edmund's, and his ministry since that period has been confined to England. Mr. Hawkins, at the preceding Conference, had been appointed to Antigua; but Mr. Dawson being detained at Sierra-Leone by ill health, and subsequently by the sickness and death of his wife, Mr. Hawkins nobly stood his ground another year at the Gambia, and did not leave till Mr. Dawson arrived; soon after which he, with his excellent wife, safely arrived with Mr. Piggott in England. Mr. Hawkins at the same Conference received an appointment to the Waltham-Abbey circuit; but before the Methodistical year closed, he sailed for Antigua, and has ever since that period been labouring as a Wesleyan missionary in the West Indies.

CHAPTER XVI.

THE GAMBIA AND SIERRA-LEONE.

(1827—1830.)

STATE of the Mission at both Stations—Extract of Letters—Appointment of Messrs. Munro and Peck to Sierra-Leone, and Mr. Marshall to St. Mary's—Their Departure—Remarks—Their Arrival and Reception—Death of Mr. May—Letter from Mr. Peck—Sketch of Mr. May's Life—Mr. and Mrs. Marshall's Arrival at the Gambia—Extracts—Capture of Slave-Vessels—Illness of Mr. Courties—Sails for England in a very weak State—Dies at Sea—Character of Mr. Courties—Letter from Mr. Marshall at the Gambia—And from Messrs. Munro and Peck at Sierra-Leone—The Perusal of such Letters truly refreshing—In the Midst of Life we are in Death—Messrs. Munro and Peck both cut down as Flowers of the Field—Letter from Messrs. Betts and Davey of the Church Missionary Society, announcing the Deaths of Messrs. Munro and Peck—Sketches of their Characters—The Impression produced among the Friends of Missions in England on hearing of this great Amount of Mortality—The dying Fears, Hope, and Faith of Mr. Peck on the Subject of this Mission—The previous Statement of the Committee, that they had never wanted a Man when needed, still substantially correct—Mr. Keightley embarks for this Mission—Arrival at Sierra-Leone—Extract from his first Letter—Mr. and Mrs. Marshall at the Gambia—State of this Mission—Death of Mr. Marshall—Sketch—Death of Mrs. Marshall two Days after she arrived in Bristol—Sketch of her Character—The Orphan Boy and black Nurse—Reflections.

DURING the year 1827, the brethren were preserved in tolerable health, and the work of God was gradually progressing at both the stations. In a private letter addressed to a friend near Manchester by Mr. May, dated Free-Town, Sierra-Leone, March 5th, 1827, which is now before me, he says: "I feel thankful in being able to inform you that both myself and colleague are at present quite well, and feel happy in our ministerial work. I meet a class in Portuguese-Town on Sunday morning at six o'clock, consisting of twenty members, all black people; I think, the most loving people that ever I met with. We have in the colony ten classes, comprising about ninety-five members. I had a profitable season in holding a love-feast at Congo-Town on February 18th: I felt both pleased and surprised at their artless experience. Our house is close to the sea-side, which, I believe, makes it a little more healthy than it otherwise would be; for the climate, upon the whole, is very unhealthy, and many Europeans have died of the fever since

my arrival in the colony." At the Gambia the missionary writes: "Our congregations are large, particularly on sabbath mornings, when I preach in English. The principal part of the merchants regularly attend, and also their domestics. Our school affords great encouragement, increasing in numbers every week; and the boys are very attentive. The merchants look upon our school as one of the greatest blessings bestowed upon St. Mary's; and I have no doubt but it will tend to render the scholars useful in various ways." Thus wrote Mr. Hawkins from Bathurst, before he left the Gambia.

Mr. Dawson, in a letter from St. Mary's, dated Bathurst, December 31st, 1827, says: "In reporting this station, I feel happy in stating that some good has been done the last quarter: to God be all the praise! Some of the members are making themselves useful to their fellow-men; they are exhorting them to 'flee from the wrath to come.' This has been a means of increasing my evening congregation; and I hope our number in society will abundantly augment." The number of communicants at this time at the Gambia was forty-three, and the school was still increasing; and Mr. Dawson added: "We will not 'despise the day of small things.' The oak must first be an acorn; and there may be some gospel messengers in this school, although in embryo."

The work of God was still extending its influence at Sierra-Leone, especially among the re-captured Negroes, as will be seen from the following extract of a letter from Messrs. Courties and May, dated Sierra-Leone, January 8th, 1828:—

It affords us pleasure to be able to inform you that a gradual revival of religion appears to be going on amongst us. Our labours are blessed to the conversion of some, and the awakening of others.

At our quarterly renewal of tickets, we added eighteen new members; most of whom have not only discovered their need of salvation, but have also experienced that God is good, and ready to forgive, and plenteous in mercy to all them that call upon Him.

We also admitted upon trial twenty-seven persons, who wish to cast in their lot amongst us. Several of these were members when Mr. Baker laboured on this station, but, for some cause or other, went back into the world; from whence, as poor prodigals, they now wish again to return.

Our love-feasts have of late been truly pleasing and profitable; for, notwithstanding the manner in which the recaptured Negroes relate their experience in broken accents, it is very easy to understand them, and to perceive the correspondence there is between their relations and the word of God.

Thank God, there is the shout of a King in our camp; and to this King of saints we gladly give the glory of all the good that is done.

New members are added; backsliders are returning to be healed; and many who have been in society, some for two, others for three, years, but had not expe-

rienced the clear knowledge of salvation by the remission of their sins, have been stirred up to seek this privilege, and some of them have found the invaluable blessing.

The last night of the year we observed as a watch-night. The congregation, although at such a late hour, was both large and attentive. O that the year upon which we have now entered may be marked with abundant blessings upon our Zion! *

The year upon which these brethren had now entered *was* "marked with abundant blessings upon their Zion;" but there was also in connexion with that, towards its close, and soon afterwards, some painful afflictions and bereavements, as will be seen in due course. In the mean time the missionaries were happy in God, and helpers of each other's joy. They had in company visited the Bullam shore, and were anxious to commence a mission there, only they were afraid of the expense; but they found full employment in the colony: the "gradual revival" referred to in the preceding letter continued; the number of members at the Christmas quarter-day had increased from ninety-five to one hundred and fourteen, with twenty-seven on trial; and at one of the love-feasts not less than fifty spoke of what God had done for their souls.

On the 30th of June, the brethren Courties and May again wrote to the Committee:—

With respect to the work on this station, it has been, and still continues to be, attended with a slow but gradual revival. Our numbers continue to increase, and the members, in general, are regular in their attendance at the classes, and the other means of grace; and of some of them, we believe, it may be said, that they are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Our number of members this quarter is one hundred and forty-six, making an increase of seventeen members, besides ten on trial.

The preaching-house which we have recently fitted up at Soldiers'-Town, is well attended, and appears likely to be very useful. It is occupied for preaching twice on the sabbath, and on Thursday evening; every morning in the week for a prayer-meeting; and also on Monday evening for the same purpose.

In all our chapels prayer-meetings are held between five and six o'clock in the morning, and on one evening in the week; which, with preaching twice on the sabbath, and one evening in the week, keeps them all well occupied.

But we do not rest here; we are not content with seeing our members regular in their attendance upon the outward ordinances, or means of grace. We urge them not to rest in these, but earnestly to seek, in the use of them, that true experimental religion, the love of God and man, which alone can constitute them happy here, and prepare them for the happiness of the saints in eternity; and of many of them we do not hesitate to say, that they are in the actual possession of this true religion. May the Lord help them to hold fast whereunto they have attained, and improve therein yet more and more, till taken to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven! †

* "Missionary Notices," vol. v. pp. 459, 460. † Ibid. vol. vi. p. 7.

There were at this time upwards of eighty scholars in the day-schools, a few of whom were beginning to read the New Testament; and some of the parents cheerfully contributed towards the education of their children one penny per week for each.

In the Annual Missionary Report for 1828, Messrs. Munro and Peck were appointed to Sierra-Leone, and Mr. Richard Marshall to the Gambia. The announcement of these appointments is accompanied with a note, as follows: "Messrs. Courties, May, and Dawson are returning home, having completed their engagements on those stations, and will receive appointments from the President of the Conference." These excellent men, therefore, with Mr. and Mrs. Marshall, left London early in October of the same year, to proceed to their respective appointments; and in announcing their departure, the Committee remark: "In noticing the sailing of these brethren for stations generally considered to be unfavourable to the health of Europeans, we cannot but record, with unfeigned gratitude to God, the special protection which has been vouchsafed to our brethren who have been sent to those stations during the past five years; so that, though they have not all been wholly without attacks of fever incident to the climate, their lives, with but one exception, have been preserved through, and even beyond, the time prescribed for their service there; and they are returned, or returning, with hopes of long usefulness in other parts of the work." The Committee proceed: "We are happy to state, that though we never send any missionary to these places who does not *voluntarily* engage himself in the work, and notwithstanding the hazard which is supposed to be attached to a residence there, we have never yet been without men, when wanted, to encounter all the perils of the climate, for the sake of those who need their spiritual assistance." The Committee further add: "We earnestly recommend our valued brethren and sister to the prayers of our friends, for their protection by sea and land, and for the prosperity of the work of God by their means." There can be no doubt that this recommendation was responded to, and that many prayers were devoutly offered up for this little band of missionaries, and that those prayers were graciously answered, so far as that journeying mercies, both "by sea and land," were vouchsafed to them, they having arrived in safety at their destination; and Mr. Dawson at the Gambia was permitted to return to England, and "received an appointment" to an English circuit. But it was not so with the other two brethren at Sierra-Leone: they both fell victims to the climate just as their term of service,

though short, had expired; and the reader will scarcely be prepared for the still further painful announcement, that the two missionaries now on their way to succeed their brethren at Sierra-Leone, both sank into an early and untimely grave, leaving the station without a missionary, and the sheep without a shepherd! Nor does the mournful tale end here; for to these must be added Mr. and Mrs. Marshall, who also both died. Thus were the whole six numbered with the dead in the short space of two years! But much as we may sympathize and feel at this great amount of mortality, and the severe loss occasioned thereby to the mission, and the grief it gave to friends at home, we cannot stop to philosophize upon the subject. Divine Providence is

> "A vast unfathomable sea
> Where all our thoughts are drown'd."

But the day of explanation will come, when the Great Supreme

> "Will throw full daylight on earth's darkest scene,
> And justify the ways of God to man."

Till then it becomes us to submit, and to labour on. We shall therefore proceed to give some account of the labours of these self-denying missionaries, and to place upon record their peaceful, happy, and triumphant deaths, in the order in which they occurred.

On Thursday, the 9th of October, 1828, "at eight o'clock in the morning" the brethren Munro and Peck "left the happy shores of England," and embarked at Gravesend on board the "Ocean." "At nine the ship was in motion, and at one o'clock Mr. Munro began to be sea-sick." They anchored once or twice in the Downs, and on the 14th lost sight of land. On the 17th they were in "the Bay of Biscay, with a brisk wind;" and Mr. Munro, who had been sea-sick from the first day of their embarking, was now "very sick indeed." Mr. Peck, though not sick, "felt very giddy." He says, "I heard much of the roughness of this Bay, and to be sure it is rough enough; the ship rolls and pitches so much that we can scarcely walk about." On the 27th, they were both quite well, and at "half-past three in the afternoon came in sight of Madeira." On the 2d of November, Mr. Peck read prayers and preached on deck, Mr. Munro being again sick. Two days after this, they were "off Cape Verd." The next day Mr. Peck writes: "Wednesday, 5th. The warmest 5th of November I ever knew. We passed the Gambia at a hundred miles' distance." Shortly

after this they were becalmed for several days. On the 14th they were anxiously looking out for land, as they knew they were not far from Sierra-Leone. The next day, writes Mr. Peck, "I rose at half-past five, and found that the Sierra-Leone mountains and a considerable length of coast were in sight. This is the first sight of land we have had of Africa; and I felt much affected on the consideration of this as the scene of my future labours. O how can I perform the duties which will now devolve upon me? O for help from heaven, without which I can do nothing! Still I trust that, by the grace of God, I shall be enabled so to act, that in me and by me God may be glorified." They were then at anchor ten or twelve miles from Free-Town. At one they got under weigh, and moved slowly towards the harbour. At six o'clock "a pilot came on board." The brethren immediately entered into conversation with him, and, to their surprise and grief, found that Mr. May had died about six weeks previously. This was painful news; but, though they were anxious to get on shore, the vessel was obliged to anchor at eleven o'clock at night about four miles off. A small vessel with two hundred and eighteen slaves on board was taken into the harbour that evening.

Sunday, 16th. "Early this morning they left the ship in the pilot's boat, and with no small joy set their feet on the shores of Africa about half-past eight o'clock." On reaching the mission-house they found Mr. Courties tolerably well. Mr. Munro preached in the morning, and Mr. Peck in the evening. The latter, speaking of this, and of their reception, says: "I shall never forget my feelings when I stood up for the first time before a black and coloured congregation. The news of our arrival soon spread, and we had large numbers of visiters, all coloured people, to see and welcome us. Mr. Courties asked two of them to pray with us, which they did; and the simplicity and earnestness with which they prayed would have affected hearts harder than ours. We could not understand all they said; but what we could understand was to me most delightful: 'O Lord Jesus, bless all we two new ministers! Dou did save Shadrach, Meshach, and Abednego in the fire; and dou have saved dem trou de big water: bless dem, Lord; save dere lives; Lord, make dem useful: bless dere daddies and mammies, dere broder and sisses, and all dere friends dem left behind! Bless all de big Society dat send them! De big Society pray for Africa: now, Lord, Africa pray for dem! Lord, bless we; make we heart soft; make we love Jesus more; keep we from sin; keep we from stealing, from bad language; make we love to pray!

Bless Kroo-Town, Congo-Town, Portuguese-Town, Soldiers'-Town, Grassfield! Lord, bless we ministers, bless we leaders, bless we exhorters; make we all love Jesus more, make we all have more faith, and fill all we souls wid God! Amen!'"

The very act of copying this simple, but beautiful and comprehensive, prayer, has warmed the writer's heart; for he has been carried in imagination to the very spot where, ofttimes, he has listened with thrilling delight to prayers of a similar kind, from the same class of people. "God bless de good people in England!" "Amen!" would shout a hundred voices. "And Lord, spare we minister's life!" Another chorus of "Amen, Jesus! Amen, amen, amen!" And surely this simple and unadorned manner of expressing themselves, this "Negro *patois*," would be as acceptable to "high Heaven that heard" those broken accents, coming, as they did, from the heart, as the prayer of the most accomplished scholar. We know it is so; for "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts x. 34, 35.)

On the following Sunday, November 23d, the brethren were fully employed. Mr. Peck "went to Portuguese-Town to meet his class" early in the morning; at "ten he preached in the Maroon chapel, Free-Town; at two, went to the love-feast; a good time:" and he adds, "O how I should like my English friends to hear them speak! The tears run down their sable cheeks while they tell of the love of Christ. Fifty-seven spoke. At night I preached at Soldiers'-Town."

Shortly after this, Mr. Peck wrote to his friends at Loughborough; and as this letter contains several points of great interest bearing on the mission, and the missionary spirit of the writer, I have great pleasure in transcribing the whole of it, though it be long. It is as follows:—

Wesleyan Mission-House, Free-Town, Sierra-Leone, December 8th, 1828.

To all my dear friends, "grace, mercy, and peace."

Having, by the blessing of God, arrived in health and safety at the scene of my future labours, I proceed to state a few particulars, for the information of those who feel interested in my welfare.....

On the morning of Saturday, November 15th, we came in sight of Sierra-Leone; and on the following morning, Sunday, November 16th, at half-past eight o'clock, we, with grateful hearts, set our feet on the shores of Africa. The Lord be praised for all his mercies bestowed on us while on the bosom of the ocean! We were much affected on hearing from the pilot, before we landed, of the death of Mr. May. It was a sudden and a trying stroke to us, to hear that he had been, on the whole, in good health, and was called to his eternal home while actually engaged in preparations for his return to England. However, he has left a glorious testimony

behind; he died triumphantly, and is doubtless joining the blood-washed throng, in singing the praises of redeeming love in the heaven of eternal repose. Who would shrink from such a death in such a cause? I am much pleased with the appearance of the country: it has a peculiar, and to me a delightful, appearance. The new and beautiful prospects, with the charming and curious notes of numerous birds, together with the new and interesting situation in which I was placed, produced on my mind indescribable feelings: they were a mixture of joy, gratitude, and love; of fear, lest I should unfaithfully perform the important duties on which I was about to enter; and of dependence on Him who alone can give His people strength. With these feelings, I landed on the interesting shores of injured Africa. I suppose, on the spot where I landed, there formerly stood a slave-factory. On our way to the mission-house, a friend met and recognised us, and conducted us to our future home. The news of our arrival was soon circulated, and numbers of the members very soon came to see us. In the course of the day I suppose we had one hundred and forty people to see and welcome us. The joy and gratitude they expressed on account of our safe arrival was a source of most delightful feelings to me: many of them wept as soon as they saw us; and almost every individual said, "Tank God, tank God." It was indeed pleasing and encouraging to witness their affection, gratitude, and sympathy, and to hear their simple yet truly Christian-like expressions; such as these, "We heart bin sorry too much," (referring to Mr. May's death,) "but now God send we two new ministers to-day; him no let de big water be too much sauce to swallow 'em up; we fit to be tankful; tank God, tank God." They then inquired what friends we had left in England; and, when they learned this, I heard them talking to one another, and saying, "'Em leff 'em daddy, leff 'em mammy, leff 'em brodder and sisses, leff 'em class and all friends;" and then they would utter a deep sigh or groan, seem for a while lost in astonishment, and end with, "Tank God."

The settlers (a party of nonconformist Methodists, who oppose us in every possible way) had been tormenting the poor people by saying, "Your white ministers all die; the Society in England will send you no more; you had better join us." When we came, brother Courties said to some, "What will the settlers say now?" They said, "O, 'em hearts 'll burn too much;" (that is, they will be very angry or vexed;) "tank God, him will send we ministers plenty, plenty." Now, is it possible that this insinuation will ever be the fact? for it is urged in England as well as Africa. Is it possible that missionary zeal should so far decline, that this station should ever want a man? I hope not, I believe not: I would not hesitate to give more than my own poor life for this colony. Mr. Wilberforce calls it "the morning-star of Africa," and so I conceive it is. It is as the dawn of a bright and glorious gospel-day to this vast, this injured continent. It is as a bright rising sun, from which will emanate rays of salvation in every direction. Bear us up by faith and prayer. We see extensive openings, which have not yet been entered: we intend, if our lives and health be spared, to try to send the gospel in directions in which it has not hitherto been known. May the Lord help and bless us! If any inquire whether I do not repent leaving home, tell them that though I cannot cease to love most affectionately my dear Loughborough friends, yet I do not, in the least degree, lament having left them to come to this place. I am convinced it is the will of God concerning me; and I cannot repine, even though circumstances were unpleasant: how much less when every thing is better than I expected! We have many comforts and privileges which I did not expect to find in Africa. Our house is pleasantly situated on the banks of the river, which is seven miles broad; we have a full view of the open sea on one side, and of the mountains on the other; we get

plenty of good, sweet provisions, as yams, rice, beef, and mutton; (these are better than I expected, though, of course, not equal to English;) very good large oranges, eight a penny; beautiful pine-apples for nothing, or, if we had to buy them, one penny each; good cucumbers, radishes, and lettuce in abundance: for all these things I am thankful; but "the best of all is, God is with us." In my own soul I am happy; God is with me, Christ is precious, my cup often overflows with gratitude and love: I have these gracious visits, and delightful feelings, more frequently than ever. The Lord be praised for his benefits! But, better than all, the work revives; souls are saved; the gates of hell begin to tremble; and though iniquity does abound, yet the Lord is mightily working. To him be glory and dominion for ever and ever! There is every prospect of a revival of the work: a spirit of prayer and expectation is very widely diffused through the members. It appears now only to want a few decisive steps and strong exertions on our part, with the assistance of faith and prayer from our friends, and great and glorious effects will result. By the help and blessing of our heavenly Father, we are determined to use our utmost endeavours; and I say again to my friends, "Bear us up by faith and prayer, and the powers of hell shall be compelled to fly, like chaff before the wind." In God alone we trust: to him be all the glory. I believe you do not forget us at the missionary prayer-meeting. Last week, just at the time of the missionary prayer-meetings at Greenwich and Loughborough, brother Munro was preaching, and a man found peace, and praised God so stoutly, that brother Munro was obliged to desist. At the same time, another man was in deep distress, and rolled about the floor, so as to upset four or five of the forms. Their gestures and actions while under convictions are surprising; but I must defer a particular account of these things to a future communication. I was preaching last night at Soldiers'-Town, and there were five persons in deep distress. We have been here just three weeks, and in that time about twelve persons have found peace; or, to use their own expressions on such occasions, have opened glory to God.

I must conclude this by a few particulars, which I think will be interesting to all who love the cause of missions. We have six chapels,—three stone ones, and three of wood and long grass; about one hundred and sixty members, black and coloured; fourteen leaders; seventeen classes. The leaders attend literally to Mr. Wesley's rule, to see their members weekly. If a member is absent, they always go to see what is the cause; and it is astonishing with what assiduity they seek after fresh members. At every chapel they hold a prayer-meeting every morning at five o'clock. We have six local preachers. I heard one of them preach from, "Ye must be born again;" and a very decent sermon he made, too. He very earnestly enforced the necessity of regeneration, and said, "It does not say, 'Ye should be born again,' nor, 'You'd better be born again,' nor, 'You may be born again;' but, 'Ye must;' that is, 'If ye don't, ye must go to hell.'" My labour is,—on Sunday morning, at six o'clock, I meet my class two miles from home; at ten I preach, sometimes at the chapel in town, and sometimes two miles off; at two go to the Sunday-school; (we are the only teachers for about fifty children;) and at six, preach again. On Monday I meet the children who are learning to sing; on Tuesday, Wednesday, and Friday evenings I preach, and on Saturday afternoon meet the leaders. Brother Munro's labours are very similar, only he does not go out to meet a class on Sunday morning: he meets one on Monday afternoon. We have also two day-schools to keep in order by occasional visits: indeed, the whole management of them belongs to us, as we are ordered to receive £30 a year from the Society of Friends, for the support of these schools.

We have this day received a letter from the Gambia, stating that Mr. and Mrs.

Marshall have arrived in safety. May their lives be spared, and their labours successful! To every one of my dear Loughborough friends I give my most affectionate regard. May all your kindness to your unworthy fellow-traveller to a better country be returned to your own souls! May every spiritual blessing be richly imparted to you! May the Spirit of God be poured out upon you, and the work of God revive throughout the whole society! and when I hear of your affairs, may it be that you stand fast in one spirit, with one mind, striving together for the faith of the gospel! Believe me to remain,

Yours, in the strongest bonds of Christian affection,

WILLIAM ROWLAND PECK.*

The interesting facts detailed in this letter speak for themselves, and need no comment from me, except the lamented death of Mr. May, which is there again referred to, and which is entitled to further notice; and this may be the proper time and place for the brief sketch of his life. From private papers and unpublished letters with which I have been kindly furnished, as well as from other sources, I am able to record the following particulars respecting this excellent man:—

JOHN MAY was born in the year 1799, and was educated and brought up at the Foundling Hospital, London. At the age of fourteen he was bound an apprentice to Mr. Thomas Andrew, calico-printer at Harpur-Hey, near Manchester; and at the age of twenty, he went to reside with a Wesleyan family at Blackley, in the Manchester First Circuit. Here he was brought under the ministry of the Wesleyan Methodists; and the first sermon which he heard was from the Rev. James B. Holroyd, on the ascension of Christ. This produced an impression which led to a consciousness of his guilt and depravity, and which showed him the necessity of a change of heart. He sought this for some time with deep penitence and prayer; and one evening, as he was returning from a prayer-meeting, he resolved in his own mind, that if there was such a blessing to be obtained, he would have it before he retired to rest. He wrestled and prayed till after midnight; he then rose from his knees almost exhausted, and, opening the New Testament, began to read John xvii.; and, while reading the third verse, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," he felt the guilt of sin removed, and "the love of God shed abroad in his heart by the Holy Ghost given unto him." Before retiring to rest, he prayed that, if the work was real, he might have the same joyous feelings when he awoke in the morning, and be directed to some portion of scrip-

* "Memoirs of the late Rev. Rowland Peck," pp. 86–93.

ture which would confirm it. Accordingly, the first thing in the morning, he opened his Bible, and it was at Isaiah xii.; and that memorable verse, which has increased the joy and gladdened the heart of many a believing penitent, presented itself before him: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." This did indeed confirm him; for he felt that, "being justified by faith, he had peace with God through our Lord Jesus Christ;" and therefore could and did say, "O Lord, I will praise thee!" Having tasted that the Lord is gracious, he was concerned for the spiritual welfare of others. He took an active part in the Sunday-school at Blackley, attended the prayer-meetings, and visited the sick in their abodes of wretchedness, frequently relieving them as far as his circumstances would permit; and in this labour of love, instances were known in which he had caused the heart of the widow and the fatherless to rejoice. But while punctually attentive to all the outward means of grace, and to those acts of Christian benevolence, he did not neglect the more private duties of religion, such as reading the scriptures, meditation, and private prayer. For this purpose, it was his custom to rise at four or five o'clock in the morning; and in the evening, God's book was his "companion still." His piety was deep and unaffected, and his zeal ardent and constant.

In the year 1822 he laboured under a severe bodily affliction, a cancer on his tongue, which had been of some years' standing; but this he bore with great patience and resignation to the Divine will: and soon after his recovery, he devoted himself afresh to the cause of God, in attending the prayer-meetings, and in exhorting the poor in the villages around him to "repent and be converted." In 1824 he was admitted as a local preacher; and his labours were very acceptable and useful, "especially in his own neighbourhood, where he preached frequently, both on week-nights and on Sunday mornings, to crowded congregations." In 1826 he was recommended as a candidate for the missionary work, by the Rev. George Marsden; and soon after the Conference, in company with Mr. Courties, he sailed for Sierra-Leone. His arrival and reception, with the commencement of his labours, and several communications in conjunction with his colleague, are already before the reader in this chapter; and some of them have been before the public for many years. One of the first things which Mr. May did, after his arrival at Sierra-Leone, finding that the colony was so sickly, was "to set his house in order." This he had done in a