

MEMORIALS
OF
MISSIONARY LABOURS
IN
WESTERN AFRICA

AND THE
WEST INDIES;

WITH HISTORICAL AND DESCRIPTIVE OBSERVATIONS.



BY WILLIAM MOISTER,

NEARLY SEVENTEEN YEARS A WESLEYAN MISSIONARY TO
THOSE COUNTRIES.

“ Ethiopia shall soon stretch out her hands unto God.”

LONDON:

SOLD BY JOHN MASON, 66, PATERNOSTER ROW;
AND BY ALL BOOKSELLERS.

1850.

ISLE OF WIGHT:

PRINTED BY H. KINGSWELL,

QUAY STREET, NEWPORT.

60829

1/ Da/BV3625. W5 M 72
African Cases

TO
THOMAS FARMER, ESQUIRE,
OF GUNNERSBURY HOUSE, MIDDLESEX,

This Volume

IS INSCRIBED BY THE AUTHOR,

AS AN

EXPRESSION OF HIGH RESPECT AND ESTEEM FOR
HIS PERSONAL CHARACTER,

AND ESPECIALLY FOR HIS

CHRISTIAN LIBERALITY AND UNWEARIED EXERTIONS

IN

PROMOTING THE SPREAD OF THE GOSPEL
THROUGHOUT THE WORLD.

P R E F A C E.

It must be evident, to all who read the New Testament Scriptures with care and attention, that christianity is peculiarly missionary in its character. The gospel of our Lord Jesus Christ, in its rich provisions and in its saving benefits, is adapted for all ages, countries, nations, people, kindred and tongues. The sacred records not only represent all mankind as fallen; but they also assure us, that the grand remedy provided for the recovery of a lost and ruined world, is of universal application: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world," 1 John ii. 2. Hence, the extent of the great commission which Christ gave to his disciples; "Go ye into

all the world, and preach the gospel to every creature.”
Mark xvi. 15.

Now, if such be the nature and genius of the gospel, in the abstract, we are not surprised to find Wesleyan Methodism,—that form of religion which Dr. Chalmers designated, “Christianity in earnest,”—deeply imbued with a missionary spirit. Whatever other excellency our church may possess, we regard her spirit of missionary enterprise as her peculiar glory. Believing, as we do, in the great and important doctrines relating to general redemption, we stand pledged, by our system, to unite our utmost efforts for the conversion of the world. This principle seems to have been fully recognized by our venerable Wesley; and it was strikingly illustrated in his teaching and example. In early life he crossed the Atlantic, with the hope of converting the American Indians to the faith of the gospel; and although Divine Providence opened out before him another field of labour in his own country, it was truly missionary in its character; and his whole life was spent in the most unwearied efforts to gather poor sinners into the fold of Christ. Just before this truly zealous and eminent servant of Christ breathed his

last, he was heard to exclaim, in holy triumph, "The best of all is, God is with us."

The truth of this dying exclamation of our venerable founder has been realized by his followers, in every period of their history; and more especially by those who have laboured in the Mission field. Previous to the melancholy event, which deprived the Methodist Societies of their zealous leader, missionaries had been sent to America and the West Indies; and the foundation of that work was laid, in foreign lands, which was destined in the order of Providence to be productive of such glorious results. The Missions were afterwards carried on under the superintendence of the truly zealous, philanthropic, and noble-minded Dr. Coke, who crossed the Atlantic eighteen times for missionary objects, and who died at sea, on the 3rd of May, 1831, in the sixty-seventh year of his age, when on his passage to India.

Hitherto, the Missions had been supported by contributions obtained from the benevolent public, on the personal application of the Doctor: but now, the responsibility of making new arrangements fell upon the Conference; and both ministers and people felt them-

selves called upon to increase their efforts on behalf of the perishing heathen, that the ground already won might be maintained, and that other doors of usefulness might be entered. A regular Missionary Society was organized, public meetings were held in various parts of the kingdom, and a spirit of missionary zeal was exhibited by the connexion worthy of the honoured name they bear.

But promising as was the work in its commencement, the most sanguine could scarcely suppose, at that early period, it would arrive at its present state of prosperity. Whether we regard the amount of funds generously contributed to its support, or the number of agents employed, the "Wesleyan Missionary Society" presents itself to our view, as the largest Protestant Missionary Society in the world.

Although this institution has not been in existence quite half a century, it already numbers *two hundred and ninety stations, three hundred and ninety-three missionaries, one hundred thousand two hundred and thirty-one church-members, and seventy-four thousand three hundred and eighteen children are receiving instruction in the Mission-schools.* Other agencies are also em-

ployed in carrying on the good work, such as school-teachers, catechists, and interpreters; and we have several printing establishments for multiplying copies of the Scriptures and school-books, in the language of the people, among whom the missionaries labour. The income of the Society, for the past year, amounted to the noble sum of £111,685..13s. 6*d.*; and were the funds still more ample, they would be scarcely adequate to meet the pressing demands of its ever-advancing progress.

The missionaries of this Society are employed in Ireland, the Continent of Europe, Southern and Western Africa, Continental India and Ceylon, Australia and Van Dieman's Land, the South Sea Islands, British America, and in the West Indies. In fact, so extensively has the influence of the "Wesleyan Missionary Society" been diffused, and so great the success which has attended its operations, that it may be said of the numerous localities occupied by its agents, as of the dominions of our beloved Sovereign, "the sun never sets on them!"

Among the various stations occupied by the agents of the Wesleyan Missionary Society, none have excited

greater interest, or been more successful than those established among the poor negroes, both in their own country and in the lands of their exile; and the writer regards it as one of the happiest circumstances of his life, that he has had the honour of spending so many years in labouring as a christian missionary among the sable sons of Ham, in Western Africa and in the West Indies. He looks back upon the past with emotions of gratitude and praise to God, for his preserving mercies, amid many dangers by sea and by land; and if any good has been done through his humble instrumentality he would ascribe all the praise to the God of Missions, to whom it is justly due.

It is hoped, that the volume now presented to the reader will not only afford matter of interest and extend the sphere of his acquaintance with those parts of the Mission-field to which it relates, but that it will also tend to excite an earnest desire to take a more prominent part in the blessed work of evangelizing the world. It has been prepared chiefly from the journals which the writer kept with considerable care during the whole period of his foreign service. Reference has been occasionally made, also, to the historical works of Bryan

Edwards, Dr. Coke, Humboldt, E. L. Joseph, the Missionary Notices and Reports, and other available sources, with a view to test the dates and historical facts relating to the countries of which a brief account is given.

As an apology for not entering more fully into the cruelties of slavery or the political squabbles, which have so frequently marred the peace of the colonies, the writer would observe, that he engaged in the missionary work for higher and more holy objects. He has endeavoured to remember Mr. Wesley's motto, "The friends of all, and the enemies of none." Although he always hated slavery with a perfect hatred, he never could sympathize with those who condemn, in such a sweeping manner, the whole body of West India planters; having found them, in many instances, humane, kind, and hospitable. We have not forgotten the scenes of slavery, nor the early persecution of the missionaries; but, as they say north of the Tweed, "Let by-gones be by-gones," and henceforth let missionaries, and planters, and philanthropists unite their energies to promote the moral and intellectual elevation of the African race.

The author is conscious of many imperfections in the

work which he now submits to the friends of Missions. It has been prepared for the press amid numerous other engagements, at the earnest request of several of his friends, who were interested by his statements at public missionary-meetings, in various parts of the Kingdom. He will feel obliged by any communications from his brethren on the Mission-stations, or elsewhere, on the subjects embraced in these memorials, and will gladly avail himself of their suggestions, in the event of a future impression.

Should the following pages produce in the mind of the reader a deeper concern for the temporal and spiritual welfare of the negro race, and lead to a more united and vigorous effort for the conversion of the world, the object of the writer will be answered, and to God alone shall be ascribed all the glory.

W. M.

*Newport, Isle of Wight,
April 3rd, 1850.*

CONTENTS.

CHAPTER I.

AFRICA AND THE AFRICANS.

Western Africa as a country—General aspect—Modes of Traveling—Mountains and Rivers—The Soil and its Productions—Climate—Native Tribes; Mandingoes, Jolloffs, and Foulahs—Liberated Africans—Habitations, Dress, and Food—Arts and Literature—Superstitions and moral Degradation—Polygamy—Slavery—Human Sacrifices—Settlements and Missions—Sierra Leone—Cape Coast—Fernando Po—Liberia—Senegal—Goree—St. Mary's Page 16 to 46.

CHAPTER II.

COMMENCEMENT OF MISSIONARY LABOURS.

The Providence of God—Missionary Orphan Boy—Appointment to Africa—Farewell to England—Reception by the Natives—African Market—First Sabbath—Arrangement of Labour—Preaching—Schools—Juvenile Prayer-meeting—Marriage Ceremonies—Birth of Children—Funeral Rites—Mahometan Training—Native Labourers—John Cupidon—Pierre Sallah. Page 47 to 71.

CHAPTER III.

FIRST VOYAGE UP THE GAMBIA.

Extension of the work—Embarkation for M'Carthy's Island—James's Fort—Jillfree—Tankerwall—Spinning and Weaving—Tentabar—Badamy—First Tornado—Cower—M'Carthy's Island—Spiritual darkness—Lieut. W. Shaw—John Asar—First Sabbath—Mahometan Festival—Native Doctors—Second Sabbath—Bateda—Return to St. Mary's—Progress of the Mission Page 72 to 92.

CHAPTER IV.

SECOND VOYAGE UP THE GAMBIA.

Missionary difficulties—Seasoning Fever—Mandingo War—Restoration of Peace—Second Embarkation for M'Carthy's—Devil's Point—Jarmalicunda—Sabbath—Doma-sang-sang—Music and Dancing—Hippopotamus—The commencement of M'Carthy's Mission—Preaching and School—Return—Dean's Island—Native Quarrel—Tentabar—Incident of Slavery—Arrival at Bathurst Page 93 to 114.

CHAPTER V.

THIRD VOYAGE UP THE GAMBIA.

Letter from John Cupidon—Third embarkation for M'Carthy's—Second visit to Tankerwall—Sabbath—Wild beasts—Difficult Navigation—Yanemaroo—Alligators—Kyeye Island—Native Canoe-song—Progress of M'Carthy's Mission—Baptisms and Marriages—Return—Sickness—Providential Interposition—Dr. Lindoe and his friends—Arrival of Missionaries—Present state of the work at M'Carthy's Page 115 to 138.

CHAPTER VI.

RETURN TO ENGLAND.

Progress of the Mission at St. Mary's—Soldier's Wife—Pious Sailor—Wreck of the Norval—African Traveller—Rev. Melville B. Cox—Visit to the Cape—Brikow—Daranka—Barra Point—Letter from Dr. Townley—Natural History—Native Languages—Illustrations of Scripture—Farewell Sermon—Letter from Pierre Sallah—Embarkation for England—A Man Over-board!—Cape Verde Islands—Unpleasant Incidents—Land a-head—Arrival at Falmouth—Present state of the work at St. Mary's Page 139 to 167.

CHAPTER VII.

THE COLONY OF DEMERARA.

The West Indies—Spiritual destitution—Dr. Coke's Mission—Blessed results—Embarkation for Demerara—Detention at the Isle of Wight—Voyage—Arrival—First sabbath—Aspect of the

Country—Soil—Staple Produce—Climate—Towns and Villages—Character of the inhabitants—Slavery—Missionary Societies—Mission Stations;—George Town, Abram's Zuil, Victoria, and Mahica—Missionary Tour . Page 168 to 195.

CHAPTER VIII.

THE ISLAND OF BARBADOES.

Appearance of the Island—Discovered by the Portuguese—Settled by the English—Inkle and Yarico—Early prosperity—Causes of declension—Aspect of the Country—Towns and Villages—Codrington College—Moral condition of the People—Quakers—Moravians—Wesleyans—Early persecution—Improved prospects—Renewed opposition—Destruction of the Chapel—Re-establishment of the Mission—Prosperity of the work—William Reece, Esq.—Hurricane—Mission Stations;—Bridge Town, Providence, Ebenezer, Speights Town, and Scotland Page 196 to 230.

CHAPTER IX.

THE ISLAND OF ST. VINCENT.

View of the windward coast—Aboriginal Inhabitants—Settled by the French—Captured by the English—Carib War—Prosperity of the Colony—Aspect of the Country—Souffrier Mountain—Botanical Garden—Mineral Springs—Towns and Villages—State of Religion and Morals—Wesleyan Missions—Dr. Coke's visits—Persecution—Prosperity of the work—Effects of Emancipation—Observations—Shipwreck—Mission Stations;—KINGSTOWN:—Layou, Barrouallie, and Chateaubelair. BIABOU:—Calliaqua, Calder, Mariaqua, Union, and George Town Page 231 to 267.

CHAPTER X.

THE ISLAND OF GRENADA.

The Grenadines—Appearance of Grenada—Settled by the French—War of extermination—Captured by the English—Towns and Villages—Aspect of the Country—Population—Religion and Morality—Wesleyan Missions—Dr. Coke's visits—Pro-

gress of the work—Missionary tour round the Island—Education—Native Agency—Mission Stations;—St. George's, Woburn, Constantine, La Baye, Carriacou . Page 268 to 297.

CHAPTER XI.

THE ISLAND OF TOBAGO.

Missionary Voyages—Appearance of Tobago—Settled by the Dutch—Taken by the French—Conquered by the English—Prosperity of the Colony—Aspect of the Country—Towns and Villages—Population—Religion and Morality—Moravian Missionary Society—London Missionary Society—Wesleyan Missionary Society—Progress of the work—Mission Stations;—Scarborough, Mount St. George, Mason Hall—Visit to America Page 298 to 325.

CHAPTER XII.

THE ISLAND OF TRINIDAD.

Appearance of Trinidad--The Bocas—Discovered by Columbus—Settled by Spaniards—Conquered by the English—Aspect of the Country—Soil and Climate—The Pitch Lake—Mud Volcanoes—Natural History—Towns and Villages—Population—Religion and Morals—Wesleyan Mission—Early Persecution—Extension of the work—Death Averted—Mission Stations;—Port of Spain, Diego Martin, San Fernando, Couva, and Claxton's Bay—Return to England. CONCLUDING OBSERVATIONS:—Results of Missionary Labours—Encouraging Prospects—Appeal on behalf of Missions . . . Page 326 to 368.

MISSIONARY MEMORIALS.

CHAPTER I.

AFRICA AND THE AFRICANS.

Western Africa as a country—General aspect—Modes of Traveling—Mountains and Rivers—Its Soil—Natural Productions—Climate—Native Tribes; Mandingoes, Jolloffs, and Foulahs—Liberated Africans—Habitations, Dress, and Food—Arts and Literature—Superstitions and moral Degradation—Polygamy—Slavery—Human Sacrifices—Settlements and Missions—Sierra Leone—Cape Coast—Fernando Po—Liberia—Senegal—Goree—St. Mary's.

IN presenting to the public these humble memorials of missionary labour in far distant heathen lands, it appears to the writer most appropriate to commence with a brief sketch of the country in which he was first called to sojourn, and by making such observations on the character and condition of the various native tribes as may tend to prepare the way for a simple narrative of his evangelical efforts to promote their moral, social, and religious improvement.

The geographical boundaries of WESTERN AFRICA cannot be accurately defined. The name is, however, generally applied to that part of the great continent

which embraces the regions of the Senegal, Gambia, Gold Coast, Guinea, Fernando Po, and the vast country lying between the Niger and the Atlantic Ocean. As thus employed, the term serves to distinguish this extensive territory from the colonies and settlements of South Africa, connected with the Cape of Good Hope, on the one hand, and the districts of North Africa on the shores of the Mediterranean on the other, as well as from Central Africa in the interior.

The general aspect of this interesting portion of the globe presents the appearance of one vast plain, covered with the richest tropical verdure. With the exception of Cape Verde, the neighbourhood of Sierra Leone, and a few other inconsiderable hills and promontories, the land on the coast is generally level. It is not until we proceed a considerable distance towards the interior that we find any elevations worthy the name of mountains. The districts bordering on the rivers and creeks are extremely low and swampy. At the close of the rainy season, thousands of acres are laid under water, and these extensive inundations, being exposed to the rays of a tropical sun, soon become prolific sources of the marsh miasma, so fatal to Europeans.

Travelling, in Western Africa, is attended with many dangers and difficulties. The country is not only destitute of railroads, those wonderful inventions of modern times, but also of common carriage roads; for no kind of wheel-vehicles are used by the natives. The best roads are mere foot-paths through the forests, on which

the people walk, one after another, each carrying in his hand a gun or cutlass to defend himself against the attacks of serpents or beasts of prey, to which he is frequently exposed. In some of the more open districts, horses are used for the saddle; but they are not generally employed as beasts of burden, or for long journies. In many parts of the country, we travel chiefly by water. The mighty rivers which wend their way to the sea, in various directions, supply, to some extent, the want of public roads, and appear to have been designed by Providence to open so many highways to the interior of Africa, for which purpose they are already used in many places.

The native tribes, living near the principal streams and creeks, employ canoes of various kinds to transport themselves and their merchandise to distant places; and it is almost as common to meet boats and canoes on some of the rivers, as you sail along, as it is to meet horses and carriages on the public roads in England. Some of the canoes used by the natives are large and handsome; for though the body of the vessel is made of the trunk of a single tree, they frequently measure sixty or seventy feet in length, and six or seven feet in breadth; so that in travelling, I have sometimes spread my mattress across the centre of the canoe, and slept very comfortably. A canoe of the largest class is sometimes manned by twenty-four negroes, who sit twelve on each side on the edge of the vessel, and propel it forward at a rapid rate with short paddles, which they

ply with great dexterity, beating time to a tune which they generally sing with great spirit, to some extemporaneous song, made on the occasion. Thus, the scene is rendered quite lively and animated when several of these native craft are sailing in company.

The principal rivers in Western Africa, to which allusion has just been made, are the Niger, Gambia, Senegal, Kong, Mesurado, Bonny, and the Rio Grande. Most of these majestic streams take their rise in a range of mountains in the interior which runs nearly parallel with the coast, usually called, the Kong Mountains, and after watering extensive and fertile regions, empty themselves into the Atlantic. The source and termination of the river Niger were for a long time unknown, and their discovery was in vain attempted, until the successful researches of the celebrated Mungo Park and the intrepid Lander, who solved this grand problem. The former ascertained that it took its rise in those mountains; and the latter found, that after flowing above two thousand miles through Central Africa, it discharged its mighty volume of waters, by a number of large estuaries into the Bight of Benin. These real mouths of the Niger were formerly regarded as distinct rivers, and were known as the Brass River, the Nun River, the Old Calabar, the New Calabar, &c.: but now it is evident that a vessel may ascend by these to the very heart of Africa, and arrive at Segou and Timbuctoo, on the banks of the Niger.

The Gambia may be fairly classed among the largest

and finest rivers of Africa, and justly stands next in rank to the Niger and the Nile. The banks and islands of this noble river were the scene of my missionary labours and travels while resident in Africa: a more particular account of this locality, therefore, may be naturally expected. But such is the similarity both of the general aspect of the country, and the character and habits of the people, that the description here given of them may be regarded as of general application. The Gambia takes its rise at the northern extremity of the Kong Mountains, not far from the sources of the Niger and the Senegal, and after watering a beautiful and fertile country, through which it winds its serpentine course, it empties itself into the Atlantic, near to Cape Verde, in latitude $13^{\circ} 30'$ north, and longitude 15° west. It is about twelve miles wide at its mouth; but, on proceeding upwards, we soon find its width contracted to about three miles. Thus it continues to vary from one to three miles in width for a considerable distance, sometimes extending itself so as to present the appearance of a vast inland sea. It is navigable for vessels of fifty or sixty tons burthen for upwards of four hundred miles, and I have sailed up the Gambia nearly three hundred miles, in a Brigantine of about one hundred and fifty tons burthen, which had just arrived from England. It is true we found the navigation rather tedious and difficult, at times; but the fact may serve to give some idea of the extent of this majestic river. In the dry season, the influence of

the tide is felt to a distance of two hundred miles from the sea, and the larger vessels of the European merchants avail themselves of this advantage in navigating the stream, as the breeze is frequently very feeble, being impeded by the surrounding forests. On ascending a hill, the scenery is in many places exquisitely beautiful. On the one hand, extensive forests of the richest foliage may be seen waving in the breeze, interspersed with native towns, inspiring the beholder with rapturous delight, especially at the close of the rainy season, when the beautiful appearance of occasional patches of cleared meadow land, of the brightest green, give an additional charm to the prospect: whilst, on looking towards the sea, the majestic Gambia is seen glittering in the sun as it flows towards the mighty ocean. When sailing on the river itself the view is frequently very pleasing. The margin of the river is, for more than a hundred miles, lined with the mangrove; a beautiful tree, with shining leaves of deep green, not unlike the laurel of this country. Throughout its entire length, the river Gambia is studded with numerous beautiful islands of various descriptions and sizes, on two of which, St. Mary's and M'Carthy's, British settlements have been formed. Of these, some account will hereafter be given.

The soil of Western Africa is generally rich and fertile; and after the rains, vegetation of every description springs up with a rapidity almost incredible. No country in the world surpasses this in natural resources.

The vast alluvial plains, on the banks of the rivers and creeks near the coast, appear well adapted for the cultivation of every production peculiar to the tropics. The forests in the interior, which extend for hundreds of miles, produce the finest specimens of timber, from the mahogany to the camwood, and abound with the richest variety of animated nature. Its mineral wealth is also considerable. Some districts are literally impregnated with the precious metals; and I have seen, in the possession of one person, several pounds weight of gold collected and prepared for the market. The hills on the banks of the Upper Gambia contain iron and copper ore, which are worked up by the natives into various useful and ornamental articles.

Notwithstanding the fertility of the soil, the portion of land under cultivation is very circumscribed. The wants of the natives are few, and they literally "take no thought for the morrow." In the neighbourhood of each village may be seen the gardens and fields of the people, sometimes laid out with a degree of taste, though always on a very limited scale. The most common articles of produce, and those on which the natives chiefly subsist, are corn of two or three kinds, and rice. Yams are also cultivated to a considerable extent in some places. The low swampy lands, on the banks of the Gambia, are best adapted for rice. The ground is prepared by the women and slaves, before the river has fully retired into its usual channel after the rains. The seed is literally "cast upon the waters,"

and, as evaporation takes place, it settles in the mud, springs up, and produces a plentiful harvest. The drier land is selected for Indian and Guinea corn, which are produced with very little labour. After the ground has become well moistened with the first showers of rain, the labourer passes along, merely grazes the earth with a hoe at intervals of two or three feet, drops in the seed, and covers it up with his foot, when the work is done. The Guinea corn grows to the height of ten or twelve feet, and the process of reaping in this country is more like that of felling small trees. The mode of thrashing adopted by the natives is peculiarly rude and simple. They carry the corn to an elevated place cleared for the purpose, and then beat it out with large sticks, and winnow it in the breeze. The yam is cultivated like the potatoe in England: but when ripe, it is much larger; one root frequently being several pounds weight. They have also a sweet potatoe, unlike any root in this country, but very good when the taste for it is once acquired. Pumpkins, onions, and various kinds of beans, thrive well when planted at the proper season of the year; and various fruits peculiar to the tropics may be had in great abundance. Oranges, limes, bananas, papwas, sour-sops, pine-apples, and other fruits, are generally plentiful.

The greatest draw-back to our pleasure, in contemplating Western Africa as a country, is the unhealthiness of the climate. In the neighbourhood of the Gambia there is generally no rain for nine months in

the year, and during the other three months the rain descends in torrents, with scarcely any intermission. The river now overflows its banks, like the Nile, and the low land is covered with water for scores of miles. After the water has retired into its usual channel, when the rainy season is over, the surrounding country is left, for many months, one general swamp. The sun pours its fiercest rays upon these marshes, they become stagnant, and the vegetable and animal matter in them becomes putrid. The breeze passes over these desolate and extensive regions, and carries with it the seeds of fever and death in every direction. We have sometimes found the effluvia borne on the wings of the wind so strong from the causes above-mentioned, that we have been obliged to close the windows and doors on one side of the house to keep it out as much as possible. It is true that the climate is intensely hot, especially when the land breeze blows across the extensive sandy deserts; but we do not attribute the great mortality to the excessive heat, so much as to the deadly malaria generated by the action of the sun on the swampy ground which appears in every direction. Western Africa has been called the "grave of Europeans;" and it is true, that the bones of many a traveller, and many a missionary rest there. The unhealthiness of the climate has hitherto been the great barrier to almost every effort made for the improvement of this deeply degraded country. We have reason to hope, however, that as cultivation extends, with all the

modern improvements of clearing and drainage, the state of the atmosphere will be improved. Our experience has hitherto been chiefly confined to the coast, the climate of which has proved so unfriendly to the European constitution; but it is a fact, well authenticated, that as we penetrate farther into the interior, where the land is more elevated and dry, the liability to disease and death is not so great as on the swampy coast.

The extensive tract of country, of which a brief and hasty sketch has just been given, consists of a number of independent states, the government of which is highly despotic. The king or chief of each tribe, however, has his professed councillors, whom he consults on all important occasions. In cases of dispute or litigation, they meet for discussion under a certain tree, or in a house prepared for the purpose, and there they hold their grand "*palaver*." On these occasions considerable native eloquence is frequently displayed: but for all this appearance of fairness, every thing concerning the king is sure to be carried in his favour; and it is quite common for him to dispose of the persons and property of his subjects according to the caprice of the moment.

Western Africa is inhabited by various tribes of the negro race, and I have in my possession specimens of thirty different languages and dialects spoken by these people. But the principal tribes resident on the banks of the Gambia are the Mandingoes, the Jolloffs, and the

Foulahs. The Mandingoes are a fine, tall, warlike race of men. They are to be found chiefly on the southern side of the river, and far away into the interior of those districts through which the celebrated Mungo Park travelled on his way to the Niger. The Jolloffs are more effeminate and delicate in their personal appearance. They live principally in the country which lies between the Gambia and the Senegal. The Foulahs are a wandering pastoral tribe of people, without any certain dwelling-place. They make no claim to a right in the soil; but live by the sufferance of the Mandingoes and the Jolloffs, in whose countries they find pasturage for their cattle for the time being, removing from place to place as occasion requires. Being thus dependent, the Foulahs sometimes suffer much inconvenience and loss. They have not only to pay a large tribute for the privilege of pasturing their cattle, but the king will occasionally come down upon them, and take away nearly all they have. The Mandingoes and Jolloffs are of jet-black complexion: but the Foulahs are of a yellow or brown hue, and they have a tradition among themselves, that they originally sprang from a white man who settled in the country.

The British settlements on the coast are, to a considerable extent, peopled by negroes who had been first stolen from their country, but were afterwards liberated from slave-vessels captured by the British men-of-war stationed along the coast for the suppression of the slave-trade. These people are of various tribes from

the interior, and soon learn to speak broken English. They make very good domestics, sailors, and mechanics. Some of them have not only been civilized, but savingly converted to the faith of the gospel; and have returned to their own country in the interior, carrying with them the knowledge of the truth, as well as the various arts of civilized life.

Although the native tribes of Western Africa are very numerous, in a faithful description of one, we have a pretty accurate picture of the whole. As a people, they do not like work: not that I think them naturally more indolent than the natives of other tropical countries; but their wants are so few, and so easily supplied, that they do not put themselves out of the way for any thing. They never concern themselves about the future; hence, when the season proves unfavourable, there is frequently scarcity, and sometimes famine. The labour that is absolutely necessary is generally performed by women and slaves, while the men idle away most of their time on the *bentang*, a platform of cane wattled work, generally situated at the entrance of the town, under a large shady tree, where they sit for hours together, talking over the news of the day.

The huts of the natives are generally built of cane wattled work, or mud. They are sometimes of a square form, but more frequently round. The door is usually very low, and I have occasionally had to go down upon my hands and knees before I could enter. The door is the only opening for the admission of light, or the let-

ting out of smoke when they light a fire ; so that the inside of their dwellings is very dark and gloomy. Their furniture is equally rude. A kind of wattle-work platform, covered with a large mat, and supported by a few pieces of wood, serves them for a bed. A box, a wooden bench, a stool or two, a few calabashes and wooden bowls, with a mortar and pestle for beating their corn and rice, make up the remainder of their household goods.

When in full dress, the men of the Mandingo and Jolloff nations wear wide trousers drawn tight round the knee, with the leg bare, and sandals on the feet. The upper part of the person is wrapped in an oblong piece of cloth, called a *pang* ; or sometimes in a loose robe like a wide shirt, and a cap or turban on the head, with abundance of *greegrees*, or charms, around their necks, arms, or legs. The female dress consists chiefly of two *pangs* ; one drawn round the waist and tucked in on the left side, and the other thrown rather gracefully over the shoulders, with sandals on the feet, and a head-dress formed of handkerchiefs of various colours. They are not easily induced to adopt the European mode of dress. They say, " White ladies are too foolish : they first cut the cloth all into small pieces, and then take the trouble to sew it together again ; but we are more wise, we take it and wear it just as it is." All classes of natives are very fond of ornaments. The females of quality wear massive gold ear-rings, frequently supported by a string over the head. They

also wear large rings of silver or gold on their arms and ankles, according to the circumstances of the wearer, with a profusion of beads, not only on their necks, but round their waists. If they happen to run a few yards, the shaking of their beads and other ornaments may be heard for a considerable distance. Whilst many of the natives are thus decorated, when in full dress, large numbers of adults, as well as children of both sexes, may be frequently seen nearly naked.

Their food is as simple as their dwellings, furniture, and wearing apparel. They seldom make use of animal food, but live chiefly on corn and rice. The first thing that is heard in the morning, long before daylight, is the pounding of the corn for *cuscus*, which is a very nice dish when well prepared. The negroes are fond of palm-wine, with which they frequently become intoxicated, as well as with the "fire water," which they procure from white men.

Among a people so rude and barbarous, we could hardly expect to find much progress made in the arts of civilized life. Hence our pleasurable disappointment on penetrating into the interior of the country, to find that so much had been done in this way. On the banks of the Gambia, the natives grow, spin, dye, and weave the cotton of which their simple garments are made. They also manufacture certain articles in earthenware, wood, leather, iron, brass, silver, and gold, as well as matting of various kinds. Many of their ornamental trinkets are made with considerable taste,

and shew the ingenuity and capability of these people.

The native literature is, of course, very limited. The only written character in use is the Arabic; this is employed not merely for writing the Arabic language properly so called, but, also for keeping accounts, and noting down various matters in the Mandingo and Jolloff dialects. The only native books which I have met with are the Alcoran and a few Mahometan prayers, written generally on loose pieces of paper, and carried in a small leather pouch hung from the neck, so as to be always at hand. Some of the priests can write modern Arabic with considerable fluency, and I occasionally met with a *marraboo* or learned man, who could read the Arabic bibles and testaments, with which I was furnished by the British and Foreign Bible Society.

The natives of Western Africa may be divided into two great classes, Mahometans and Pagans; and though these may differ in some of their religious rites and ceremonies, they are alike ignorant, debased, "earthly, sensual, devilish," "without God and without hope in the world." The Mahometans of Western Africa have some confused idea of the existence of one God, and they have some strange traditions about Mahomet his prophet; but their religion chiefly consists in muttering a few Arabic prayers, counting of beads, and observing certain days for fasting and feasting. The most prominent feature in their religion is their superstitious regard for their *greegrees*. The *greegree* is nothing

more than a scrap of Arabic writing in the form of a charm or amulet, prepared by the priest, and enclosed in a piece of cloth or stained leather, so as to be worn on the person as an ornament. A native will wear one of these to preserve him from being drowned, if the canoe should upset; another to prevent him from being killed in war; and another to make him successful in any enterprise. Thus the number is increased to a great extent, and you may sometimes meet with a Mandingo almost covered with them. The Pagans are, if possible, still more debased; and in many instances they worship the devil himself. And when we reason with them on the sin and folly of their conduct, they tell us that none can harm them but the devil; therefore if they can only keep friends with him, they will be safe.

The moral degradation of both Mahometans and Pagans in Western Africa is shewn in many striking features, among which we may mention the prevalence of *polygamy*. No sooner has the African taken to himself one wife, than he is ambitious to have a second, a third, and a fourth. This number is allowed even to the lowest classes, as soon as they are in circumstances to procure them; for it must be remembered that in all cases the man pays a handsome price (say two or three muskets, or a bullock) to the parents for their daughter. But while the common people are allowed to increase their domestic establishments in this way, the higher classes and the native chiefs take wives almost without number. I have seen the king of Barra surrounded by

a multitude of females, all said to be his wives; and it is reported that the king of Ashanti numbers three thousand three hundred and thirty-three wives, many of whom he has never seen, and never will see. The men look upon their wives, not as their companions, but as an inferior race of beings, and employ them as slaves, or beasts of burden.

Another fearful evil is *slavery*. Since there has been such a demand for slaves on the coast, by vessels visiting the country for the purpose of carrying on the horrid traffic, it has been the common practice of the native chiefs to make war upon the peaceful inhabitants for the very purpose of taking them captive. Many a quiet village has been attacked with fire and sword, in the dead of the night, and the poor unoffending inhabitants either killed in attempting to fly, or driven off like sheep to the market. On arriving at the coast, they are shipped on board the slave-vessels, and banished from their native land, never to see it again. Notwithstanding the means adopted for the prevention of the slave-trade, it is stated, on good authority, that the total number of negroes annually dragged away from their native country cannot be less than two hundred thousand!

But the most appalling circumstance, is the prevalence of *human sacrifices* among many of the pagan tribes of that country. Human beings, chiefly slaves and culprits, are deliberately murdered in cool blood by hundreds, partly to appease the anger of their gods,

whom they suppose to delight in human gore; and partly with a view to furnish to the spirits of departed chiefs a numerous retinue in another world.

It will be unnecessary, in this place, further to extend our observations on the character and condition of the negro race, as frequent opportunities will occur of reverting to the subject in the course of the narrative. We shall, therefore, devote the remaining portion of this introductory chapter to a few remarks on the means employed for the amelioration of the social and moral miseries of that unhappy country.

The history of early discovery, in Africa, as conducted by the Portuguese, Dutch, and English, presents to our view a mournful picture of human ambition and selfishness. Associations were formed, travellers went forth, and many lives were sacrificed in the vast unknown interior, without any reference to the moral elevation of the degraded inhabitants. Gold and slaves were the general objects of pursuit. The horrid traffic in human beings had become a branch of commerce, not only sanctioned, but legalized by the legislature of this country.

At a later period, expeditions were sent to explore the vast continent with reference to the advancement of science. Attempts were afterwards made to introduce among the natives the arts of civilization; and ultimately, the voice of Wilberforce was heard in the British senate, demanding the entire abolition of the accursed slave-trade. This grand object was at length accom-

plished, so far as England was concerned, and various plans were adopted, by the formation of settlements and missions, for the extinction of the traffic in human beings as carried on by other nations, as well as to promote the civilization and christianization of the degraded inhabitants. These measures have been pursued with varied success, up to the present time, at several places along the western coast, washed by the Atlantic ocean, which we now proceed to notice.

SIERRA LEONE, in latitude $8^{\circ} 30'$ north, on the southern bank of a considerable river of that name, was the first British settlement on the western coast of Africa; the avowed object of which was the moral improvement of the natives. The tract of land originally purchased from the native chiefs was only ten square miles; but it has since been enlarged by an accession of territory to the extent of thirty square miles. Never was a British colony more unfortunate in its commencement than this. At the close of the American war, the negroes who had served under the British standard, were located, some in Nova Scotia, and others in the Bahama Islands; but not contented with their situation, many of them repaired to London, where, it is said, they "became subject to every misery, and familiar with every vice." A committee was soon formed for their relief, in which the celebrated Mr. Granville Sharpe took a distinguished part, and in 1787, about four hundred blacks and sixty whites embarked for Sierra Leone. The whites are said to

have been women of the most *abandoned character!* Such were the materials of the first English colony in Western Africa! A company of American refugee slaves, and London prostitutes, sent out by British philanthropy, to enlighten and civilize Africa! The result may be anticipated. From the combined influence of the climate, and the vicious habits of the colonists, the mortality was fearful. In a few months, nearly one half of the whole had either died or escaped from the colony; and in little more than a year, the whole were dispersed, and the town was burnt to ashes by an African chief.

In the year 1791, another association was formed, by whose efforts a few of the dispersed colonists were again collected, and about twelve hundred more (free negroes) were transported from Nova Scotia. About three years afterwards, the town was destroyed by a French squadron; and in 1808, disappointed and discouraged, the company transferred the whole establishment to the British government. From that period it has continued to prosper, notwithstanding the difficulties it has had to encounter from the unhealthy character of the climate, and the political enemies who have frequently assailed it. The greater number of the Africans, liberated by the British cruisers, stationed along the coast for the suppression of the slave-trade, having been brought to Sierra Leone, the population has considerably increased, and may now be estimated at fifty thousand; including about one hundred Europe-

ans, some of whom are engaged in public offices, and others in mercantile speculations. The liberated Africans are located not only in *Free Town*, the capital, which stands upon the peninsula about six miles from the cape; but also in a number of villages on the mountains: the principal of which are, *Wilberforce*, *Wellington*, *Waterloo*, *York*, *Regent*, *Kissey*, *Kent*, and *Charlotte*. They are employed in various industrial pursuits; some as agriculturists, and others as merchants and mechanics. These people, having been originally stolen from various districts in the interior of Africa, speak a great variety of dialects; but they soon learn English, and become, by proper instruction, quite useful and intelligent. Several have become possessed of considerable property, and occupy a respectable position in society. There are some good buildings in *Free Town*, and the villages are rising into importance. The land, in every direction, is fertile; and the highest hills are covered with verdure. Altogether, the settlement wears a pleasing aspect.

The most interesting feature in the colony of *Sierra Leone* is, however, its rapid advancement in religion and morals. The agents of the "Church Missionary Society" have laboured with indefatigable zeal and great success. Their churches and schools have been instrumental in the salvation and happiness of many precious souls. But, it is to the character and results of the persevering efforts of the "Wesleyan Missionary Society," that we would more particularly direct attention. As

early as 1796, the venerable Dr. Coke, the father of Wesleyan Missions, devised a scheme for the civilization of the Foulahs, in the neighbourhood of Sierra Leone. This expedition, which originated in motives so purely benevolent, proved an entire failure, chiefly from want of adaptation in the agents employed. The persons sent forth by the good Doctor, on this mission, were a band of mechanics, with a surgeon at their head; who were intended to teach the Foulahs the arts of civilized life. On arriving in the colony, they became discontented, and were soon dispersed. Some died, and others returned home without having reached the scene of their intended labours, in the interior. The next attempt made by the Wesleyans to benefit this deeply degraded people was based on more judicious and evangelical principles. Regular ministers were sent out for the express purpose of preaching the gospel. They opened their commission under the most promising circumstances, and were favoured by the Great Head of the church with almost immediate fruit to their labours. The very afflictions through which the poor liberated Africans had passed, in being torn away from their homes into slavery, before they were captured by British cruisers, seemed to have humbled their minds, and in some degree prepared them for the reception of the gospel. From the commencement of this mission to the present time, it has been blessed with continued prosperity. It is true, that it has occasionally suffered from the great mortality among the missionaries; but

while God has "buried his workmen, he has carried on his work." Extensive and genuine revivals of experimental religion have been frequently realized. The Holy Spirit has been poured out upon the people in rich abundance, and thousands of the sable sons of Ham have been savingly converted to God, in this place, through the simple preaching of the gospel. Schools have also been established for the training of the rising generation; and an *Institution* has been formed for the instruction of native teachers, that they may be prepared to go forth and declare to their fellow countrymen "the truth as it is in Jesus." The religious experience of the converts to christianity in that country is clear and satisfactory, and would bear a comparison with that of the professors of religion in more highly favoured lands. Many have died in the full triumph of faith, and others are going on their way rejoicing.

There are now belonging to the "Wesleyan Society," in Sierra Leone, *twenty-nine chapels*. Several of these are good stone buildings, and the roofs are formed of the oak obtained from condemned slave-vessels. *Six missionaries* are employed in preaching the gospel, aided by *six catechists*. *Fifty-two local preachers* go forth on the sabbath, to preach to their fellow-countrymen in the respective villages of the colony. There are *fifteen day-schools*, and *thirteen sabbath-schools*, for the religious instruction of negro children, *two thousand five hundred* of whom are in constant attendance. The number of *church-members* is *four thousand three hundred*

and fifty-four; and nearly *ten thousand negroes* have been brought under the sound of the gospel.

CAPE COAST SETTLEMENT, in latitude $5^{\circ} 6'$ north, may next pass under review. It is remarkable for its *castle*, an extensive and strong fortress, erected by the African Company for the protection of their trade, at an early period of their organization. The castle is not only of sufficient magnitude to afford accommodation for the troops, but it also includes the residences of the governor and other officials; and the whole British population could take refuge within its walls in case of an attack from the war-like Ashantees or Fantees, who occupy the neighbouring country. It stands on an elevated point of land, washed by the Atlantic, and forms a striking object as seen from the shipping in the harbour. The town is behind, and consists chiefly of native huts, with a few superior buildings, erected by Europeans. This settlement used frequently to be at war with the neighbouring tribes; and it was in a sanguinary contest with the Ashantees that Sir Charles M'Carthy lost his life. A better understanding has, however, existed for some time past; and the whole country is beginning to feel the benign influence of christianity.

As early as 1751, a clergyman of the Church of England, in connexion with the "Society for the Propagation of the Gospel in Foreign Parts," was appointed to labour at Cape Coast Castle. He continued in the capacity of chaplain for four years, but very little im-

pression seems to have been made upon the minds of the natives. His health failing, he returned to England, and brought with him three native boys for education. One of these, named Quaake, was afterwards sent to the University of Oxford, and subsequently ordained to the sacred office, when he was appointed chaplain to Cape Coast Castle. This post he continued to occupy for more than fifty years: but it does not appear that he was instrumental in turning any of his fellow-countrymen to the faith of christianity. Nor is this matter of surprise, when it is known that, on his death-bed, he had, at least, as much confidence in the influence of the *fetish*, as in the power of christianity. Several English chaplains, who were sent out after the death of Quaake, successively died soon after their arrival in the settlement; and the country was left in a state of fearful moral destitution.

It was not until the year 1834 that the "Wesleyan Missionary Society" commenced its labours at Cape Coast. The way was opened for this enterprize by a particular providence. A few native youths had learned to read the Bible in the Government School, established at that place, and their minds became so deeply impressed with the contents of the sacred volume, that they formed themselves into a society for the more careful reading and study of the Holy Scriptures. As their supply of the precious Book was very limited, they agreed to send to England for a number of copies of the New Testament. They made their case known

to Captain Potter, the master of a merchant vessel from Bristol. The heart of this noble-minded man was so impressed in their favour, that, he not only procured the necessary supply of the scriptures, but called at the Wesleyan Mission House, in London, and generously offered to take out a missionary, free of expense to the society; and also to bring him back to his own country, if the attempt to introduce the gospel should prove a failure. The society gladly availed themselves of this offer, and the Rev. Joseph Dunwell was appointed to Cape Coast. He went out with Captain Potter, and arrived at the scene of his labours about the end of the year. He was received with every mark of kindness, by governor M'c Lean, and with feelings of rapture by the native youths above-mentioned; and he opened his mission under circumstances peculiarly encouraging. In the short space of six months, however, this zealous missionary was called to his reward; and the people whom he had gathered around him, were left "as sheep having no shepherd."

Soon after the lamented death of Mr. Dunwell, two other missionaries and their wives, Mr. and Mrs. Wrigley, and Mr. and Mrs. Harrop, were sent out, to occupy the vacant station. They laboured with great success, and were made instrumental in saving many souls during the short time they were permitted to live; but within fifteen months, they had all found a grave in African soil, having fallen victims to the climate. Indeed, Mr. and Mrs. Harrop both died in a fortnight

after their arrival at Cape Coast! In January, Mr. and Mrs. Freeman arrived, as the successors of those who had been so mysteriously removed by death; and in February, Mrs. Freeman was also called to her reward. From this period, the mission has been re-inforced at different times, and several others have fallen in the field; but, on the whole, the mortality has not been so great as formerly. Painful as the loss of life has been on this station, it is more than compensated by the good which has been done. A glorious harvest has already been reaped, and the work may even now be regarded as only in its commencement. The gospel has been extended to *Kumasi*, the capital of *Ashanti* to *Anamabu*, *Domonasi*, *British Akrah*, *Badagry*, and *Abbeokuta*, we have now in the Cape Coast district *eleven chapels*, *eight missionaries*, *nine catechists*, and *twenty-four day-schools*, with upwards of *eleven hundred scholars* of both sexes. *Eight hundred and seventy-nine members* are united in church-fellowship, and nearly *five thousand natives* are reported as having been brought under the sound of the gospel.

FERNANDO PO is an island in the gulf of Guinea, in latitude $30^{\circ} 0'$ north, and longitude $8^{\circ} 50'$ east. From its elevation, and other circumstances, a hope was once indulged, that this would be a more healthy situation than the neighbouring coast; and, in 1827, a British settlement was formed upon it. The experiment, however, resulted in disappointment. Of thirty European settlers sent out, nineteen shortly died; and the place

was ultimately abandoned by the English. The aboriginal inhabitants of the island are a wild and lawless race; being chiefly the descendants of slaves and culprits, who have made their escape from the main land. But rude and savage as are these children of the forest, several of them have been reclaimed and brought into the fold of Christ, by the persevering efforts of the agents of the "Baptist Missionary Society." These devoted men have also extended their labours to the neighbouring coast, where they are cheered by pleasing prospects of success.

LIBERIA is the name given to a district on the coast, in latitude $6^{\circ} 0'$ north, settled by free persons of colour, from America; not, however, as a colony dependant on the parent states, but as a distinct and separate commonwealth. This infant republic, established at first by the "American Colonization Society," has had to contend with many difficulties; but it bids fair to overcome them all. A few good buildings have been erected in *Monrovia*, the principal town; and a considerable quantity of land has been brought under profitable culture. The "American Board of Missions" has several stations in Liberia; and the "Methodist Episcopal Church" has long laboured with perseverance and success, not only for the benefit of the settlers, but with a view also to disseminate the gospel among the native tribes of the interior.

SENEGAL.—On a small island, called *St. Louis*, in latitude 16° north, and longitude 16° east, about three

leagues from the mouth of the river Senegal, the French have a settlement, which, like all other establishments on that coast, has passed through various vicissitudes. The town consists of a fort, a hospital, a Roman Catholic Church, about forty brick houses, and a few native huts. The principal articles of commerce are gum, ivory, and bees' wax.

GOREE is a romantic little island, not far from the mouth of the river Gambia, and only about a mile from the shores of Cape Verde. Its chief importance is derived from its almost inaccessible situation. It has been successively possessed by the Dutch, English, and French. It is now in the hands of the last named power. On a sandy point, at the foot of a rocky eminence, stands the town, which contains some good buildings; including, as usual, a hospital and a Romish Church. Towering above the whole, may be seen the fort of St. Michael, ready to frown upon any assailant who may dare to approach. A considerable trade is carried on with the natives on the main land.

ST. MARY'S is an island in the mouth of the river Gambia, and separated from the main land, on the southern side, by the Oyster Creek; which, in the dry season, is not more than three hundred yards wide. The island is only about four miles long, and one broad. The soil is evidently alluvial, and not so fertile as that of the surrounding country. The principal town is *Bathurst*, which stands on the northern side of the island, facing the main branch of the river. It contains

a number of excellent houses, among which may be noted the Government House, the Wesleyan Chapel, the Hospital, and the Jail. The principal street is well built consisting chiefly of the dwellings of government officers and merchants, with neat verandahs in front, looking out upon the water, and presenting a beautiful appearance from the shipping in the harbour. The back part of the town is occupied mainly with native huts formed of wattled cane, neatly thatched, plastered, and whitewashed. *Soldiers' Town, Melville Town, Gooderich Town, Jollar Town, and Moka Town,* are mere villages in other parts of the island; and the population of the colony may be estimated at about fifty Europeans, and three thousand natives.

The Wesleyan Missionary Society commenced its labours at the Gambia, in 1821, at a place called *Mandanaree*, in the territory of the king of Combo, on the southern bank of the river, about eight miles from St. Mary's. This locality, however, proved to be ineligible: the water was found to be bad, the health of the missionaries, the Rev. Messrs. Morgan and Baker, failed, and the natives manifested considerable unwillingness to hear the gospel. In consequence of these, and other untoward circumstances, the mission was ultimately removed to Bathurst, where it was favoured with a cheering measure of prosperity, extending its influence to various parts of the country, as will be seen from the following pages.

CHAPTER II.

COMMENCEMENT OF MISSIONARY LABOURS.

The Providence of God—Missionary Orphan Boy—Appointment to Africa—Farewell to England—Reception by the Natives—African Market—First Sabbath—Arrangement of Labour—Preaching—Schools—Juvenile Prayer-meeting—Marriage Ceremonies—Birth of Children—Funeral Rites—Mahometan Training—Native Labourers—John Cupidon—Pierre Sallah.

THE doctrine of a particular providence is frequently recognised by the humble christian, in his own experience; and an inspired writer has said, "In all thy ways acknowledge him, and he shall direct thy paths." We sometimes find, that the most important events depend upon incidents which, in themselves, appear trifling and insignificant. On reviewing the past, I cannot but regard my appointment to labour, as a christian missionary, among the sable sons of Ham, as peculiarly providential.

Having been brought to a knowledge of the truth in early life, chiefly through the instrumentality of pious parents, I soon felt it upon my heart to preach the gospel to perishing sinners, and laboured for some time, as a local preacher, in my native place. Urged by my spiritual advisers, and constrained by "the love of

Christ," I was induced to offer myself as a candidate for the christian ministry. After passing the usual examinations, I was cordially received by the Wesleyan Conference, in 1830. Believing, however, that I was more particularly called to the work of foreign missions, I was soon afterwards directed to proceed to London, for further examination. Here I met with several young men who had come up for the same purpose, and whose names are still dear to me. Having been accepted, we were pursuing our studies, and prayerfully awaiting our appointments, when circumstances occurred which soon fixed the sphere of my labour.

It was on a cold morning, in the month of October, that a negro girl presented herself at the door of the old Mission-House, in Hatton-Garden; carrying in her arms a poor sickly-looking white child. This little infant was the orphan son of the late Rev. Richard Marshall, who died at the River Gambia, in Western Africa, after five days illness, in the month of August, the same year. As an opportunity presented itself, Mrs. Marshall embarked for England a few days after the funeral of her dear husband, bringing with her their infant son and the African girl Nancy, to take care of them during the passage. When they arrived in Bristol, Mrs. Marshall found herself in a state of great bodily weakness, and extreme mental suffering, and was anxious to proceed, at once, to her friends in the north of England. But, in the order of divine providence, this was denied her. She became worse; all hope of

life was taken away, and she died about forty-eight hours after landing on the shores of her native country, leaving her helpless orphan, and his African nurse, as "strangers in a strange land." Nancy had been faithful to her precious charge, and now they both appeared before us.

This incident was peculiarly affecting to the missionary candidates. We all felt deeply interested in the missionary's orphan boy, and were delighted to observe the mutual attachment that subsisted between him and his nurse. Nancy's love for little Richard seemed excessive; and while she carefully folded him in her sable arms, and bedewed him with her tears, she would tell of her country, and of her master and mistress, with an energy and pathos that were truly affecting, and especially so to young men in our circumstances.

It was stated by the committee that a missionary was required immediately, to succeed the late Mr. Marshall, at the Gambia station. In consequence of the great mortality among the missionaries in Western Africa, it was customary, of late years, to send those only who voluntarily presented themselves for this arduous and dangerous sphere of labour. I had felt disposed, from the first, to offer my services for Africa; but especially so, when the secretaries directed my attention to that department of the mission field. After sincere prayer to Almighty God, and consulting my friends on this subject, I felt I could most cheerfully adopt the language of the prophet, and say, "Here am

I, send me;" and I was at once appointed to that station.

Then came the painful hour of separation. On those scenes of sorrow I dare not dwell, though they have left an impression on my memory never to be effaced. To be severed from the companions of childhood, and the friends of riper years, who have become entwined around our hearts by the tenderest ties of affection; to say farewell to those with whom we have taken "sweet counsel, and walked unto the house of God in company;" and to bid adieu, perhaps for ever, to kindred, home, and country, are trials of no ordinary character to those who have been united by bonds of christian love, and will ever be accompanied with feelings of the deepest emotion, which can be understood by those only who have endured this painful struggle. Under such circumstances, how necessary to feel assured that we are in the path of duty, so that we may realize the fulfilment of that gracious promise, "As thy days, so shall thy strength be."

Having been united to one who was willing to share with me the dangers and toils of missionary life, we left London Bridge, for Gravesend in a steam-boat, on Saturday, the 12th of February, 1831, accompanied by our dear friend, the Rev. Elijah Hoole. As the vessel in which we were to sail, had not yet come down the river, we spent the sabbath at Gravesend. I preached both morning and evening to good congregations. In the afternoon we held a most delightful lovefeast, and

many fervent prayers were then offered to God for his blessing both on us and our mission. We felt as if baptized afresh for our important work; and were not only encouraged, but stimulated to go forward in the strength of our Divine Master.

On Monday morning, we embarked on board the brig "Amelia," commanded by Captain M'c Taggart. We were accompanied to the vessel by the Rev. W. Hinson, Miss Hinson, and Mrs. Redman, of Gravesend. After these dear friends had left us, we weighed anchor. The wind blowing a gentle breeze, we were soon out of the river: but when in the Downs, the breeze had stiffened into a gale, the sea rolling a tremendous swell, so that we were rocked and tossed for several hours. We had, however, a fine sail down the channel: and I shall never forget the feelings with which we gazed upon the distant mountains of our beloved England. Whilst standing on the deck of the vessel, they appeared rapidly receding from our view, and we could scarcely indulge the hope of ever again beholding our native land. The following lines, handed to me by a friend, just before I left home, are expressive of the feelings of our hearts at that trying moment.—

FAREWELL TO ENGLAND.

ENGLAND, farewell! a happier land than thee
I have not seen, nor e'er expect to see:
So fair thy beauties, and thy faults so few;
So sweet thy comforts, and thy sons so true.

There, mighty waters roll their ample tide ;
 There, fruitful rills adorn the green vale side :
 Majestic rocks, for ornament and shield ;
 And graceful furrows, which full plenty yield.

Thou fairest land of my nativity !
 I bless the hand that cast my lot in thee ;
 I love thy temples, and thy God adore,
 Who made my cup of bliss in thee run o'er.

I love thy happy myriads who embrace
 The joyful tidings of a Saviour's grace :
 And thou hast those who twine around my heart,
 From whom 'tis only less than death to part.

But God has called, and I must speed away,
 In other lands to point the *living way*,
 By which poor sinners know their sins forgiven,
 And rise at last to all the joys of heaven.

We soon found ourselves tossing on the wide ocean, endeavouring to trust in him, who said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world."

We were favoured with a "prosperous voyage by the will of God," and when we had become in some measure accustomed to the sea, we enjoyed the fine weather with which we were favoured, and especially the beautiful moon-light nights, during which we paced the deck for many an hour contemplating, not only the grandeur of the ocean, but the great work which was before us, and lifting up our hearts in prayer to God for his guidance and blessing. On the evening of the 26th,

we beheld the distant blue mountains of Portugal, gilded by the departing rays of the setting sun; and on the 3rd of March, we had a fine view of the celebrated *Peak of Teneriffe*, rearing its lofty head above the hovering clouds which floated around it. On the 9th, we passed Cape Verde, and the Island of Goree, which we saw at a distance; and on the morning of Thursday, the 10th, we took a negro-pilot on board, from Bird Island, entered the mouth of the Gambia, and came to anchor off St. Mary's, with the coast of Africa stretching itself before our view.

It was on the afternoon of a beautiful day for the tropics, and the sun poured down its fiery rays as we stood upon the deck of the "Amelia," that she rode at anchor before the neat little town of *Bathurst*, on the island of St. Mary. While the sailors were preparing the boats for our landing, I observed a number of negroes assembling on the beach, and watching our movements. These were natives, connected with the Mission, who had heard that a missionary and his wife were on board the brig; and such was their anxiety to welcome our arrival, that several of them actually plunged into the water to meet the boat as it approached the land, and carried us on shore in triumph in their arms: this they did to express their joy at our arrival, as well as to save us from being wet with the surge which was violently dashing against the sandy beach. We were now surrounded by a large concourse of people, many of whom had received the gospel at the

hands of former missionaries. They wept for joy. They kissed our hands again and again; and, bedewing them with tears, exclaimed, "Tank God, tank God. Mr. Marshall die, but God send us nuder minister."

With some difficulty we pressed through the crowd, and were conducted to the residence of Charles Grant, Esq., a respectable merchant, to whom I had a letter of introduction from Dr. Townley. Mr. Grant received us with much cordiality and kindness, and at once invited us to make his house our home until the Mission-house should be prepared for our reception. After dinner, we had an opportunity, at family worship, of returning our sincere and hearty thanks to Almighty God for having brought us in peace and safety across the mighty deep to the scene of our missionary labours.

On the morning after our arrival, we were delighted with all we beheld; scenes of great variety constantly arrested our attention: indeed, every thing appeared strange and new. The houses, having no glass windows, and constructed without either fire places or chimneys; black servants who were bustling about with apparent intelligence and in great numbers; the frail texture and peculiar shape of the native huts, were all objects of singular curiosity: while the beautiful scenery, enriched by the luxuriant branches of the majestic palm and cocoa-nut trees, gracefully waving in the breeze, excited our admiration of that Being whose power and beneficence were so profusely displayed around us.

After breakfast, Mr. Grant kindly offered to walk with us to the Mission-house. New objects attracted our attention at every step; the most striking of which was an African market. Under a large thatched shed, which served to screen them from the piercing rays of the sun, were squatted upon the ground two or three hundred natives,—men, women, and children,—half-naked, engaged in various kinds of traffic. Fruit and vegetables, in great variety, were exposed for sale; among which I observed rice, corn, oranges, bananahs, papwas, mango-plums, and ground-nuts; besides beef, pork, fowls, and eggs. These articles were arranged with considerable taste, and placed in lots, on mats, spread upon the ground. The beach was covered with canoes, chiefly belonging to the Mandingoes, who had brought these commodities across the river from the main land. People from the town were constantly coming and going; and the noise occasioned by the loud and boisterous conversation of the natives was literally deafening. The scene altogether baffles description. It forcibly reminded me of the confusion of tongues at the building of the tower of Babel; for I was informed that the persons comprising this mass of human beings, were actually conversing in more than a dozen different languages.

On turning the corner from the square, to enter one of the streets in the back part of the town, Mrs. Moister observed, "The house before us, with the verandah in front, surrounded by native huts, stands in

a nice situation." "I am glad you think so," said Mr. Grant, "for that is to be your residence; it is the Mission-house." We soon entered the yard, and at the foot of the steps leading to the dwelling grew a beautiful wild flower, a kind of jessamine. "There," said I, "that little flower seems to smile upon us, and to welcome our arrival. If I were inclined to be superstitious, I should say, it is a good omen." "Let us take it for a good omen, at any rate," said Mrs. Moister; "but let us not forget, at the same time, that its very situation shows that the hand of death has been here; for had not the house been unoccupied for several months the pretty little intruder could not have retained its place, overhanging the steps." In the interior of the house everything wore a gloomy aspect, and we were naturally led to speak of the fate of poor Mr. and Mrs. Marshall, when a feeling of sadness stole over our spirits at the thought that we also might soon be laid in the silent dust by the side of those dear servants of God, who had so nobly fallen in the work of their Divine Master, in this unhealthy climate. We strove to suppress it, changed the subject of conversation, and lifted up our hearts in silent prayer to God for his protection and blessing. After giving directions to the persons engaged in cleaning and white-washing, we returned with Mr. Grant to his residence.

The first Sabbath we spent in Africa was a day never to be forgotten. At morning dawn the native prayer-meeting was held, and many thanks were offered

to Almighty God for our safe arrival. In the forenoon, I read prayers, and opened my commission by preaching from that delightful text, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. i. 15.) The people heard with marked attention, and the whole appearance of the congregation was truly pleasing. It afforded an interesting proof that the labours of my revered predecessors had not been in vain, though some of them had been called hence at an early period after their arrival. The negroes who had been brought to a knowledge of the truth, both male and female, together with their children, appeared in the house of God neatly clothed, and in their general aspect, presented a striking contrast to their sable brethren who still remained in heathen darkness. They sang the praises of God delightfully. Another service in the evening, conducted partly in the language of the natives, and partly in English, closed this blessed day.

On examining into the state of the mission, I was happy to find that the few members who had been united in church-fellowship, about forty in number, had been kept together by the native exhorters, since the death of Mr. Marshall; and that, whilst they had been left as sheep without a shepherd, their meetings for prayer and praise had been regularly held in the chapel from week to week. I felt much affected on hearing their own simple account of the earnest supplications which they constantly sent up to heaven, that

God would remember them in mercy, and send them another pastor.

On becoming in some measure settled, the arrangement for our weekly services in the chapel at *Bathurst* was nearly as follows:—Every sabbath morning I read prayers and preached in English, for the benefit of the Europeans and intelligent persons of colour, who used to attend our chapel in considerable numbers. On the sabbath evening, I delivered a short discourse in English, which was afterwards repeated in Jolloff by one of the native exhorters. For this purpose, we generally fixed upon a subject beforehand, and made it a matter of special conversation and study. On the Wednesday night I preached by an interpreter; every sentence being rendered into Jolloff as it was advanced. On the other week-evenings, we had prayer-meetings and class-meetings, in which the English, Jolloff, or Mandingo language was used, according to circumstances. The congregations were generally good, and a divine influence frequently rested upon the people.

I had not laboured long, before several were brought to a knowledge of the truth; two additional classes were formed, and the number of members united in church-fellowship with us was more than doubled. I have sometimes observed the natives while passing the chapel on the sabbath, with loads on their heads, attracted by the singing; some of whom have halted, put down their burdens, listened, entered, and embraced the gospel with all their hearts. At an early period

of our labours, we had the happiness to witness the peaceful deaths of two or three of our native converts, who departed this life in the faith and hope of the gospel.

But the most delightful and successful part of our missionary labour was that of training up the children in the knowledge and love of God. From the beginning we felt the importance of this work; and we had not been many days in Africa, before we set about it in good earnest, though we had many difficulties to contend with.

There had formerly been a mission-school at St. Mary's, but it was given up after the death of the missionary; and the mulatto young man who was engaged as teacher had obtained other employment. I was about to secure his services again, when a messenger came and said, "Robert is sick." I went to see him. He was in a high fever, but in a happy state of mind. The next day the messenger came again, and said, "Robert is dead." So uncertain is human life in Western Africa! As there was no other person in the colony suitable for a teacher, we were obliged to instruct the children ourselves; but this did not discourage us, as we were yet young and healthy; and had gone out expecting and intending to labour with all our might. We therefore opened the school at once. I took charge of the boys, and Mrs. Moister taught the girls. The bell was rung every morning at six o'clock, and the school continued until two in the afternoon.

I rejoice to say, that our humble labours among the children were not in vain. We found them capable of receiving instruction; and many of them learned to read, write, and cipher very nicely. They could also sing little hymns, and repeat the "Conference Catechisms," which we had translated for them, both in the English and Jolloff languages. When they first entered the school, many of the children were like little naked savages: but we soon clothed them with the garments our friends in England had given us for that purpose. Several of the girls learned to sew, as well as to read and write; and the school shortly presented a most interesting appearance, being attended by nearly a hundred little black children.

From the beginning, the grand object we uniformly sought to accomplish, in reference to these dear little negroes, was to lead them to Christ; and we were, therefore, filled with indescribable pleasure on observing the evidences of a work of grace on the hearts of several of our youthful charge. This was more particularly the case with five or six boys and girls whom we had taken to live with us at the Mission-house. Some of these were orphans, and they were all more or less destitute. They were employed in various domestic duties in the intervals of school-hours; and, on the whole, gave us great satisfaction.

One night, some time after we had retired to rest, we heard a noise in the children's room, which was at some distance from our own. We approached the door;

and, after listening for a few minutes, found that these dear African children were holding their own little prayer-meeting. The eldest girl, whose name was Matty, seemed to be conducting the exercises. She first prayed herself, in broken English; and then called on John, who said, "Matty, me no sabby pray English." "Then pray in Jolloff," said Matty, "God knows every language." He prayed in Jolloff. She then called on Petty, who also prayed in Jolloff. The next boy on whom she called was Gabriel, who replied, "Matty, me no sabby pray English, me no sabby pray Jolloff." "Then," said Matty, "say, 'Our Father.'" The poor boy repeated the Lord's Prayer in a solemn tone, after which the prayer-meeting was concluded. We returned to our room unobserved, and thanked God in our hearts that he had begun to work upon the minds of our dear negro children.

We had also an interesting adult school, on the sabbath afternoons; and it is a fact worthy of notice, that an old woman, with a head as white as wool, learned to read the Scriptures when she was upwards of sixty years of age.

The various rites and ceremonies of the people among whom our lot was cast, became matters of curious observation and inquiry. We had not been long in Africa, when our attention was attracted by a large concourse of people, passing the Mission-house with singing and music. We were informed, on inquiry, that this was a marriage procession. A Mandingo or Jolloff young

man, after paying the stipulated price for the bride to her parents, conducts her to his own hut, accompanied by a number of their friends, with music, singing, dancing, clapping of hands, &c., where the night is spent in feasting and revelling, without any religious service whatever. What a painful exhibition of human depravity is here presented! On witnessing the iniquitous practices of these deluded creatures, how powerfully were our minds impressed with the fact, that "God is not in all" their "thoughts!"

The birth of a child in an African family is an event, attended not only with much merriment and great rejoicings, but by the observance of various superstitious rites and ceremonies. Instead of being nicely dressed, and carefully nursed in the arms of a fond mother, as in England, the poor little stranger is first held up by the feet and severely shaken, and then laid upon a goat's skin, with a piece of native cloth thrown lightly over it to preserve it from the stings of the mosquitoes. Among most of the tribes, when the infant is a few weeks old, it has to undergo the cruel and painful operation of tattooing, in which deep cuts are made in the flesh with a knife, generally on both cheeks and on each side of the forehead. The scars thus made continue through life; and clearly denote, by their number and form, the particular tribe to which the individual belongs. While young, children are generally carried on the back of the nurse or mother, and scarcely ever in the arms. It is quite common to see women pursuing

their ordinary work about the house or in the field, with their children tied to their backs; and, owing to this coarse and careless method of nursing, these poor little creatures frequently receive such injuries in their legs, that they remain crippled as long as they live. But the worst feature in the circumstances of African children is their bondage. Most of them are born slaves: and those who are nominally free when they come into the world, are always liable to be torn from their friends and home, and doomed to drag out a miserable existence as slaves in a foreign land, without any hope of freedom, or probability of escape.

One day we witnessed a native funeral. As the procession, if such it may be designated, was passing the Mission-house, I called Mrs. Moister to come and see this strange spectacle. No coffin concealed the loathsome corpse; but it was merely laid upon a few pieces of bamboo cane, fastened together in the form of a bier, partially covered with a piece of native cloth, leaving the head and feet exposed, and the outline of the whole body distinctly visible, exhibiting a scene calculated to excite, in the minds of Europeans, feelings only of pity and disgust. The bearers carried the corpse shoulder high, and proceeded towards the grave at a running pace. A considerable number of people followed, without the least attention to order or regularity; some of whom carried muskets, which they fired into the air, at intervals, to drive away wicked spirits. As soon as any one dies, they light a fire in the hut of the individual,



having a notion that the devil cannot endure smoke. Several persons, chiefly females, attend the native funerals for the purpose of mourning and lamentation. They sometimes howl in a most dreadful manner; and chant at intervals, in a doleful tone, the excellencies of the dead. On returning from the funeral they make a great feast, sometimes killing and cooking an ox; and continue drinking, drumming, and dancing, throughout the whole night. They have also a custom of making feasts for the dead, when they carry portions of food to the graves of their departed friends, which they leave there, under the foolish idea that their spirits return in the night to partake of them. What a striking contrast do we behold, when these absurd and ridiculous observances are compared with the decent rite of christian burial in our own happy land! Those however who have received the gospel, on the mission stations in Africa, soon learn the forms and usages of civilized life. They make use of coffins at funerals, and proceed with the remains of their departed friends to "the house appointed for all living" with order and solemnity, listening with deep attention to the funeral service which we read on the occasion. But even in their converted state, the natives of Africa are remarkable for excessive grief at the death of their friends; and I have frequently had kindly to remonstrate with them, and to remind them of that eternity of bliss which awaits those who die in the faith and hope of the gospel.

The only heathen children taught to read in Africa

are those who are intended for priests. The teacher is generally a *priest* or *maraboo*; and if he has occasion to travel, he takes his school with him. The very idea of a travelling school will no doubt be somewhat amusing to the reader; but such is the fact. I remember once having a visit from a school of this kind. It consisted of about eight or ten fine little black boys, at the head of whom was a maraboo, their teacher. They had travelled a distance of several hundreds of miles; and as they moved forward by short stages, they had been six weeks on the road, learning their Arabic lessons at intervals every day. Their object in visiting the colony, they said, was to see white men and their houses, which they had never before beheld, and to purchase a supply of writing-paper. Both teacher and scholars were much interested in every thing they saw. They were particularly delighted with my library, a musical box, and an alarum clock. Again and again they clapped their hands in joyful astonishment, exclaiming, "White man has got a good head; white man knows every thing!" When we had talked with them about the great God who made them, and Jesus Christ who redeemed them, and made them a few trifling presents, they left the Mission-house apparently well pleased.

Amidst the numerous disadvantages under which the christian missionary pursues his labours in that unhealthy climate, it is gratifying to know that his efforts are not unsuccessful. Many have been brought out of darkness into God's marvellous light; hundreds have

been liberated from the tyranny of Satan, and are now rejoicing in the truth by which they have been made free; whilst there are a few who have been accounted worthy to proclaim the gospel to their fellow-countrymen. Amongst these, the two following may be particularized, having been employed shortly after my arrival at the Gambia station.

John Cupidon was born at Goree. His parents were slaves, consequently their son was not free-born. His master, observing his fidelity and general good conduct, treated him with greater kindness than those who are in bondage usually receive. In early life, John accompanied his master to England; and I have often been amused with his own account of what he then saw in "white man's country." The splendid buildings, the fine shop windows, and the gay carriages, of London, filled him with admiration and delight. His visit was in the winter season, when the snow was lying on the ground, and the water was frozen. He had never before witnessed these phenomena; and so great was his astonishment, that he packed up a quantity of ice, and carefully placed it in his trunk, determining, on his return, to gratify his fellow-countrymen with a sight of one of these great wonders. As the ship was on her voyage out, the temperature increased; and John one day discovered, to his utter dismay, that his treasure had vanished, leaving his clothes well saturated with water as the only recompense for all his trouble.

Shortly after this voyage, his master retired to En-

gland, leaving John in the care of Charles Grant, Esq., by whom he was taught to read and write, and under whose roof he learned the trade of a carpenter. He was afterwards employed as a storekeeper; when he was enabled to remit the price of his ransom to his master, who was then living in London. As Mr. Grant and his family attended the preaching of the missionaries, John accompanied them, and became convinced of his sinful state. He continued in great mental agony until May, 1822, when he obtained "peace with God, through our Lord Jesus Christ," and was enabled to "rejoice in hope of the glory of God."

Being well acquainted with the Jolloff language, and having made some proficiency in the English, John frequently acted as interpreter for the missionaries. He beheld the sad condition of his fellow-countrymen, who were still enveloped in heathenish darkness, with feelings of deep sympathy; and he longed to declare unto them, in their own language, the love of God in Christ to a perishing world. The missionaries encouraged this desire, and requested him to give occasional exhortations in Jolloff. Such were his attainments in piety and knowledge, and so pleasing was the success that had already attended his labours, that he was considered eligible to be wholly employed in the work of preaching the gospel. Accordingly, he was recommended to the Committee, and ultimately employed by me, as an assistant missionary. His consistent deportment, his steady pursuit of divine knowledge, and his fervent zeal, con-

tinued to afford me the greatest satisfaction, during the whole period of my residence at that station.

Pierre Sallah, the other native assistant, was born at a considerable Jolloff town in the interior, between the Gambia and the Senegal. His early days were spent in attending his father's cattle; and he was a stranger to the miseries of slavery for several years. His father appears to have been a respectable native, and was sometimes employed in the service of the king. On one of these occasions, being sent to a neighbouring town to collect the customs or taxes, he took his son and daughter with him. On arriving at the end of his journey, the children left him and joined a party of boys and girls, to go into the woods and gather wild fruit. After a while, Pierre began to think that his father might want him, and proposed their return, to which they did not consent. In attempting to find his way back alone, he lost himself in the woods; and in the midst of his fright and perplexity, he was overtaken by three men, and carried off as a *slave*. The practice of kidnapping was then so common, that the poor boy was quite aware of his fate, and wept bitterly at the idea that he should see his father and mother no more, but be banished to a strange land, where nothing awaited him but the miseries of perpetual bondage.

For three days and three nights, Pierre, with several others, was marched across the desert, with very little to eat or drink. On arriving at a native town, on the mainland opposite Goree, then a French settlement, he

was purchased by a black man for a lady residing on that island; and, in about a fortnight, he was safely lodged in the custody of his mistress. He was soon afterwards sent to learn the business of a stone-mason, that his labour might be more profitable to his owner.

At the time St. Mary's was settled by the English, there was a great demand for masons and carpenters, in consequence of which, a number of workmen were sent over from Goree. Among them came Pierre Sallah, who was thus, for the first time, brought under the sound of the gospel. While the missionary was preaching, the word of God pierced his heart; and he felt miserable on account of his sins. He burnt his *gre-grees*, and abandoned the foolish Mahometan superstitions in which he had been trained from his infancy. He sought communion with the people of God, that he might be directed in the way to heaven. He was exhorted to "believe on the Lord Jesus Christ," that he might be saved; and while seeking, in humble prayer and faith, to cast his helpless soul on Jesus, he found "peace with God." From that hour, he endeavoured, by all possible means, to induce his fellow-workmen to receive the truth and "walk in newness of life."

At this early period of his christian career, Pierre had a severe trial to experience. The work of building, at St. Mary's, being nearly completed, his owner required him at Goree, where he would be deprived of the means of grace, and of the society of those who had been instrumental in his conversion. In the fear of the

Lord, however, he resolved to obey this order without murmuring. Having acquired a little knowledge of reading, the missionary gave him a copy of the Holy Scriptures, and he embarked for Goree. On his arrival, he recommended the gospel by a holy walk, and by advising his fellow-slaves to serve the Lord. Unaided and alone, this young disciple soon formed a kind of class-meeting, for the religious instruction of any who would attend. This line of conduct gave great umbrage to the people of Goree, who were all either Mahometans or Roman Catholics. Complaints were made to the French Governor. The youthful offender was brought before his Excellency, where he made "a good confession," but was strictly forbidden to hold meetings among the slaves in future.

God, in his providence, soon opened a way for the more extensive usefulness of this excellent young man. His case having been represented to the Missionary Committee, it was stated, that if his freedom could be obtained, he might be employed as an assistant. This circumstance was mentioned by one of the secretaries, at a missionary meeting in Abbey-street Chapel, Dublin, when such an interest was excited, that a subscription for this special object was made at once. Fifty pounds, the necessary amount, were soon raised, when a son of "green Erin" exclaimed, "Pierre Sallah's freedom is purchased with Irish gold, and he shall be an Irishman for ever." I had to perform the pleasing duty of negotiating for his freedom; and by proceeding with care,

I accomplished that object. When I had paid down his ransom price, and the necessary documents were executed, I informed Pierre that he was a free man. His eyes overflowed with tears of joy; and when told who were his benefactors, he prayed that God might bless them and reward them for their kindness.*

Pierre Sallah was now placed entirely under my care, and resided in a small house which I built for him on the mission premises, so that I had an opportunity of directing his studies, and the advantage of his assistance in the schools. His ardent desire to acquire knowledge and to be usefully employed, was a pleasing indication of his future success.

Native agency has long been desired; and I have witnessed its efficiency, whilst these interesting youths from the fulness of their hearts, have exhorted their fellow-countrymen, in their native language, "to flee from the wrath to come;" or as they were engaged in interpreting the word of life as it fell from the lips of the missionary.

* On the 2nd of April, 1849, when on a missionary deputation to Ireland, I had the pleasure of attending a most interesting missionary meeting in the Centenary Chapel, Dublin. In the course of my address I made reference to the ransom of Pierre Sallah, by Irish benevolence, when the Rev. W. Stewart rose and corroborated the truth of the statement, declaring that he was present at the meeting alluded to; and that he never beheld such a flow of christian liberality. The large assembly responded heartily, and rejoiced that they were permitted to see and hear the missionary who was the instrument of carrying out that benevolent design.

CHAPTER III.

FIRST VOYAGE UP THE GAMBIA.

Extension of the work—Embarkation for M'Carthy's Island—James's Fort—Jillfree—Tankercall—Spinning and Weaving—Tentabar—Badamy—The first Tornado—Cower—M'Carthy's Island—Spiritual darkness—Lieut. W. Shaw—John Asar—First Sabbath—Mahometan Festival—Native Doctors—Second Sabbath—Bateda—Return to St. Mary's—Progress of the Mission.

THE friends of missions generally regard, with peculiar interest, the circumstances connected with the first planting of the gospel in regions where the name of Christ has never before been heard. At an early period of my missionary labours in Africa, I was called to engage in a work of this kind; the particulars of which I will now proceed to relate. I had heard, with feelings of deep emotion, of the dark benighted state of the Mahometan and Pagan tribes in the interior of the country; and I felt an anxious desire to extend to them “the light of the glorious gospel of Christ.” In the order of divine Providence, facilities were now afforded for such an undertaking which were not available at former periods. Through the blessing of God upon the efforts of his servants, several native labourers had

been raised up to take a part in this good work, who were willing to go forth and proclaim to their deluded fellow-countrymen, in their own language, the glad tidings of salvation, with all the advantages of constitutions accustomed to the climate which might screen them from the dangers to which European missionaries are exposed. It is true, that these native converts were but children in knowledge and experience; and required much instruction and oversight: but they were zealous for the Lord of hosts; and I regarded the fact of their having been raised up, in connection with other circumstances, as a distinct call to extend our labours to the "regions beyond." A small British settlement had already been formed at M'Carthy's Island, for the protection of trade with the natives of the Upper River, and I considered this the most favourable point at which to commence our labours, as we should not only have a few liberated Africans to begin with, who had acquired a smattering of English, but we should also have the protection of our own government, in case of intestine commotions among the natives. With these views, and under these circumstances, I resolved upon a tour of observation, to explore the banks of the Gambia, to visit M'Carthy's Island, and to make arrangements for the permanent extension of our Mission, should suitable openings present themselves for the introduction of the gospel.

Having regulated the affairs of our infant church at St. Mary's, renewed the quarterly tickets, administered

the sacrament of the Lord's supper, and given directions to the native teachers how to proceed in my absence, on Saturday, the 14th of May, 1831, I embarked on board of Mr. Grant's sloop, for M'Carthy's Island. It was not without a painful struggle that I took leave of my dear partner on this occasion, leaving her in circumstances so new and untried. Yet it was necessary for her to remain behind, not only on account of the danger and difficulty of travelling, but especially as her presence was required daily in the mission schools. Our dear people felt deeply interested in this undertaking, and I was followed by their fervent prayers to God for his blessing upon my journey. On contemplating the prospect before me,—the arduous nature of the journey, the perils to which I should be exposed from the extreme heat and unhealthiness of the climate, and the approaching rains, to say nothing of wild beasts and savage men, I felt my mind for a short time a little depressed: but on casting myself on the Lord, and calling to mind the promised presence of my Divine Master, I was enabled to say, with the Apostle, "None of these things move me, neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the gospel of the grace of God." (Acts xx. 24.)

During the night, we passed *James's Fort*, a slave factory in ruins, on a small island in the centre of the river. This was a celebrated place, in times of old,

when African merchants traded chiefly in the flesh and blood of the poor degraded natives. It is now quite abandoned, and is known only as a favourite haunt for owls and bats; a more legitimate commerce having long since taken the place of the slave-trade. Just above this place, on the northern bank of the river, is *Jillfree*; a small settlement still held by the French, and the only possession which they claim in these parts. It seems to have been reserved at the time that St. Mary's was given up to the English, and Goree ceded to the French. It has long been a subject of considerable annoyance to the English merchants trading on the Gambia.

On Sunday morning, I went on shore at *Tankerwall*; a considerable native town, on the southern bank of the river. Before we landed, I observed some of the natives climbing up the trees and watching our approach, as if anxious to ascertain whether we were friends or foes. They had known white men come to their country to steal away their children: but they had never before seen a missionary come with a message of peace and good-will. We soon succeeded in gaining their confidence; and the women and children who had fled at our approach, returned and surveyed us with marked curiosity. At length, some of the children approached near enough to touch my hand, the white smooth surface of which they examined most minutely. Then arose a discussion as to whether the "white man was all white," or whether "his hands and his face only

only were of that complexion." I soon settled the matter by turning up my coat sleeve, when they clapped their hands in extacy, declaring, that, "he is every bit white, we never saw such a fine white man." On entering the town, I found the people pursuing the ordinary avocations of life in total ignorance of the christian sabbath. Some were spinning cotton with their fingers, without any wheel or machinery; and, others were weaving narrow pieces of cloth, about five inches wide. Their mode of weaving was remarkably rude and simple. The looms consisted of two upright posts, planted in the ground, on the top of which rested a transverse piece of wood from which the slaie was suspended. Beneath these, a hole was dug in the ground in which the weaver placed his feet to work the rude machinery while he sat upon the earth, and passed the shuttle from hand to hand. The warp was not wound round a beam, but extended on the ground, to a distance of several yards, with a weight attached to the end, and was drawn up as required. I told the people that this was the day that christians kept holy, but they only smiled at the observation, saying, in their own language, "the white man's religion is good for the white man; and the black man's religion is good for the black man." In the centre of the town, I observed a mosque or Mahometan temple, in which they worshipped. It was built of mud, and thatched with grass, as were most of the huts in this place. After viewing it, both inside and out, I requested them

to allow me to preach in it, but they soon gave me to understand that their sacred place must not be defiled with christianity. They expressed their willingness, however, to hear me where I was standing under an open shed; and I addressed them in a conversational strain, through an interpreter, on the great God who made them, and Jesus Christ who came into the world to redeem them by the shedding of his precious blood. I commended these people to God, and left them with the hope that some light was communicated to their dark minds.

On returning to the vessel, I spent some time in attempting to teach the negro sailors to read. They seemed anxious to receive instruction: but I found them rather dull scholars, having grown up in perfect heathen darkness. In the afternoon, I went on shore at *Tentabar*; a small town, on the same side of the river, but a little higher up. Here I saw a slave in irons, and a horse tied to a post, both under an open shed, offered for sale, at the same time. Thus does the accursed slave-trade reduce man to a level with the brutes of the field. I went back to the vessel, deeply humbled by the specimens of degraded and wretched human nature which I had repeatedly beheld during the day.

The navigation of the Gambia is somewhat difficult and tedious. As we ascend the river, we loose the fine sea breeze, so common on the coast. We can seldom keep under weigh after the tide turns; but let go the

anchor, and wait for the next flow. The merchant vessels also make frequent calls, to traffic with the natives, and to receive and discharge goods at the different branch establishments. This last circumstance is rather favourable than otherwise for the missionary and the traveller, who desire frequent opportunities of intercourse with the people, and of surveying the natural scenery of this interesting country; especially if he happens to have plenty of time on his hands. In this respect, I was highly favoured on my first voyage up the river, as the vessel had to call at several places of importance.

On the morning of Monday, the 16th, we sailed up a long narrow creek to a place called *Badamy*; and I had another opportunity of going on shore to talk with the natives while the sloop was landing a part of her cargo. Here I met with a family of coloured persons whose ancestors were of the christian faith; but they had been so long mixed up with Mahometans that I could discover no trace of christianity remaining, either in their sentiments or practice, except that they were a little more intelligent and obliging than the other natives. After conversing with these, and a few others, on the things which belong to their peace, I returned to the vessel. We then descended the creek with the ebbing tide, and continued our course up the main branch of the river.

In the evening, we were overtaken by the first *tornado* or thunderstorm, which indicates the approach of

the rainy season. This phenomenon is truly striking and awful to one who has never witnessed it before. The heavens gathered blackness, the thunder roared in fearful peals, and flashes of lightening succeeded each other in rapid succession. The wind also blew with terrific violence, the boat was torn away from the stern of the vessel, and we were obliged to come to anchor. This storm, though very furious, was of short duration; and after seeking the boat for some time without success, we weighed anchor and proceeded on our voyage.

We were not interrupted by any stoppages on the following day. Native canoes occasionally came alongside, manned by Jolloffs, who cried out, "Mi ma sugar:—Mi ma rum."—"Give me sugar:—Give me rum." But unless they had something for barter, we kept on our course; sometimes giving them a trifling present.

On Wednesday, the 18th, we anchored off *Cower*; a large town on the northern bank of the river. While on shore, I was much struck, with the moral degradation of the female sex in this wretched country. I saw a number of women wading up to the knees in water and mud preparing the ground for rice, while their husbands were lounging at home in idleness and sin. From other observations which I made in the course of my travels, I found that most of the labour in cultivating the ground and every other kind of drudgery, devolved upon the women and slaves, who were classed pretty much in the same category; and that the men

treated their wives more as beasts of burden than as companions.

Hitherto, I had found the northern bank of the Gambia inhabited by Jolloffs, and the southern bank by Mandingoes; but above this point, the Mandingoes alone appear to be the proprietors of the soil on both sides of the river. Small parties of Foulahs are frequently to be met with, grazing their cattle, and removing from place to place, as the pasturage fails; but as they have no right in the soil they frequently pay dearly for their accommodation. I felt happy in falling in with a party of these wanderers, from whom I obtained a supply of sour milk; which, when sweetened with sugar or honey, forms a delicious beverage in this sultry climate.

We had a fine breeze all day on Thursday, the 19th, which enabled us to keep under weigh against the ebbing tide; and such was the rapidity of our progress, that in the evening we came in sight of M'Carthy's island. I was charmed with the scenery. The sun was just setting behind the opposite hills, the air was comparatively cool, and the labourers were returning from their little farms on the banks of the river. We came to anchor at the upper end of the island, near to a village called *Fatiota*. On landing, I met with a kind reception, and obtained a lodging in a native hut. Being weary with travelling, I slept soundly; having retired to rest with a thankful heart for the preserving care of my heavenly Father.

When I awoke the next morning, I found that the sun had already risen above the eastern horizon, and the light which shone through the crevices of the rude door of the hut discovered the character of my humble shelter. The interior of the hut was hung round with *gregrees*, spears, and other symbols of idolatry and implements of war, exhibiting to me, then a mere novice in the mission field, a startling as well as an impressive spectacle. On leaving the hut, I took a walk by the side of the river, and was led into a train of reflection, both painful and pleasing. I thought of the spiritual darkness and moral degradation of all around me, of the command of my divine Redeemer, and of the glorious prediction, that ultimately, "all shall know the Lord from the least even unto the greatest." Fervently did I lift up my heart in prayer to God, that he might make this the beginning of a new dispensation to that people; and that, from this time, the light of divine truth might shine upon that dark and benighted land. While thus musing, to my great surprise and delight, I met a white man! who introduced himself to me most courteously. It was Lieut. W. Shaw, a young military officer, the Commandant of the island, and the only European resident in the country. He very kindly invited me to take up my abode with him in his thatched cottage, and to share with him the few comforts he had in the wilderness. With feelings known only to those who have met with a fellow-countryman in a far distant land, I availed myself of his kindness; and I have since

indulged the hope, that my acquaintance with this noble-minded young man, under circumstances so peculiar, might have been of advantage to him in after life, for he had been blessed with a pious mother whose advice was forcibly brought to his recollection during our intercourse.

Saturday, the 21st, was spent in visiting a few of the people in their huts, and in making observations on the island. In the course of my ramble, I was delighted to meet with a poor man, named John Asar, who had learned something of the gospel during his residence at St. Mary's. Although cut off from all the means of grace, he still retained a sense of the goodness of God; and had been endeavouring to let his light shine before men. He had learned to read a little; and, on entering his hut, I found him with the Bible in his hand. I read from the sacred volume; and we both engaged in prayer. The Lord was with us, and I felt my mind inspired with hope for that country.

M'Carthy's Island, (or *Jin-Jin-Berry*,) so called in honour of Sir Charles M'Carthy, is nearly seven miles long and two broad, and about two hundred and fifty miles from the mouth of the river. The original native town, *Morcunda* or *Holy Town*, is inhabited by Mandingoes, and governed by an *alcaid*, or head man. Fort George is the name of the English settlement. The fort is built of mud; and garrisoned by a few black soldiers, under the direction of the Commandant, for the protection of the trade of the river. The town is inhabited

chiefly by discharged soldiers and liberated Africans. There are several stores, both at Fort George and Fatiota, belonging to merchants who reside at St. Mary's. These are placed under the care of respectable and trusty natives; and a considerable trade is carried on with the more remote interior: gold, ivory, hides, and bees-wax, being obtained for muskets, powder, beads, and tobacco. The land here is fertile, and yields a good return when properly cultivated. When the breeze blows from the interior, the thermometer rises to 120° in the shade, and the air is intensely hot; but, I should imagine this to be a more healthy situation than the coast, as the land does not lie so low, and is not so swampy. Altogether it appeared a most eligible place for a Mission-station.

Sunday, the 22nd, was a day long to be remembered. The bugle sounded at the hour appointed for divine service, and the soldiers were marched up in regular order, who, with most of the people of the town, composed a numerous congregation, to whom I was enabled to preach with freedom and power. The marked attention and deep feeling which seemed to pervade the whole assembly, led me to indulge the hope that good was effected, and that this might be the beginning of good days in that place. The evening service was also equally encouraging, and we felt it good to wait on the Lord. At its close, I invited those who were determined to abandon all sin, and give their hearts to God, to remain a short time, so that I might have an oppor-

tunity of expounding unto them "the way of God more perfectly." To my very great surprise, not one of the assembly retired. Aware, however, that most of them had previously entertained heathenish superstitions, and were immoral in their conduct; conscious that, however sincere these expressions of penitence might be, they still needed much instruction before they could with propriety be united in church-fellowship; and knowing that I should soon have to leave them, I postponed the formation of a society at that time; and, after addressing them on the necessity and importance of personal religion, closed the meeting.

Monday, the 23rd, was the day on which a great Mahometan festival was celebrated at M'Carthy's Island. A *maraboo* or priest, came from a distant place to conduct the ceremony. At an early hour in the morning, they commenced their worship under a large sacred tree, not far from the fort. The people spread their mats on the ground, and strewed them with flowers and the leaves of a particular tree. The priest placed himself in the front, with his back to the congregation, which might consist of about two hundred persons, and recited several Arabic prayers, which they all repeated aloud, after him. He then went through various gesticulations, repeatedly bowing and prostrating himself on the ground, being strictly imitated by the people in all that he did. Thus they continued their exercises for about two hours; and then returned to the Mandingo town on the island, where they spent

the rest of the day and the night in feasting, drinking, drumming, dancing, and firing of guns, setting the whole place in an uproar. Such was one of the many specimens which I witnessed of the religion of the *false* prophet as practised by this barbarous people.

The establishment of British Settlements, on the coast and rivers of Africa, has not only operated as a check on the foreign slave-trade; but, it has exercised a favourable influence over the domestic slavery of the interior, in districts beyond the jurisdiction of English law. In former times, it was not at all an uncommon occurrence for an individual who owed the most trifling debt, or who was guilty of some petty misdemeanor to have his children carried off into slavery, by a native chief or merchant. During my stay at M'Carthy's Island, a little Jollar boy was seized by a party of Mandingoes. A complaint was made to the Commandant, who immediately summoned the parties accused, and the alcaid, to appear before him. I was present when the examination took place. The Mandingoes seemed very humble and submissive, and denied all knowledge or participation in the affair. I could not but feel thankful for the deference paid to British authority, whenever it is thought proper to interfere on behalf of the oppressed.

Another complaint was brought to Lieut. Shaw, shortly afterwards, by a man who had received a serious wound in his arm. When he presented himself at the door, the blood was flowing copiously! He proceeded to relate that, in the course of the morning, the

hunters had caught a large elephant, while he was at work on his grounds, about three miles distant. After they had taken the ivory tusks, and all they required, they left the carcase of the animal, and proceeded in the chase. While he and several others, according to custom, began helping themselves to the elephant beef, a party of Mandingoes came upon them to drive them off, one of whom struck him with his cutlass on the arm. The Commandant immediately sent a party of soldiers in search of the offender, but he had fled beyond the boundaries of the settlement, and could not be found. The alcaid promised, however, to deliver him up to justice, should he venture to make his appearance in the Mandingo town.

During my stay at M'Carthy's Island, I had frequent opportunities of conversing with Mahometan priests, some of whom could read Arabic pretty well, and were glad to receive the tracts and portions of scripture, printed in that language, which I carried with me for distribution. I spent several hours one beautiful moonlight night in reasoning with a party of more intelligent Mandingoes, who seemed much interested in the conversation. Arguments were produced on both sides; but the natives concluded the controversy by their usual evasion, that "White-man's religion is good for white-man; and black-man's religion is good for black-man." Notwithstanding, I have reason to believe that a good impression was made upon their minds; and before we parted, I proposed that we

should unite in prayer to Almighty God for his divine guidance and blessing. To this they agreed; and I shall not easily forget the feelings of my heart while supplicating the throne of the heavenly grace, surrounded by these sable sons of Ham who had never before heard the voice of a christian missionary. The night was calm and serene, the moon shone brightly upon us as we were thus engaged in the open air, and I returned to my humble couch, entertaining a pleasing hope that the day was not far distant when the light of the gospel would permanently shine upon that dark benighted land.

On returning to the residence of Lieut. Shaw, after a short absence, I found him suffering from an attack of fever; and I could not but feel painfully impressed with the trying situation of a poor European, when taken ill in that dreary land, far away from kind friends, medical aid, the ordinary comforts of life, and the abodes of civilized men. Under these circumstances, a person is induced to give himself up entirely to the natives, and submit to whatever they prescribe. Such I found to be the case with my friend. He was surrounded by a number of old women, who were administering "*bush medicine*;" which appeared, to me, quite as likely to kill as to cure him. Nor was this all: they had suspended *gregrees* about his neck, and were actually making him drink "*gregree water*." This nostrum is prepared as follows:—A maraboo or priest is consulted, who prescribes the necessary charm, and

writes it in Arabic, on a piece of board ; and the nurse in attendance, after washing it off with water into a calabash, requires the patient to drink it. They have a superstitious idea, that this will send away the evil spirits, which they believe to be the cause of every kind of sickness. I soon dismissed these spirit doctors ; and administered a little proper medicine to my friend, which, with the aid of some good soup, and other nourishment, promoted his recovery ; and, in a few days, he was convalescent. It may not be improper here to remark, that a little practical knowledge of medicine is desirable, if not absolutely necessary, for the missionary in that country ; indeed, the more general his information, the more probable his success.

I spent a second sabbath at M'Carthy's Island, on that occasion, which was observed in the same manner as before ; and tended to deepen the impression already made upon my mind, that the set time for the Lord to favour that land was come. The people assembled together, as they had previously done, and listened with serious attention to the word preached.

Having in some measure accomplished the object of my visit to M'Carthy's Island, by preaching to the people, conversing with the most intelligent natives, and collecting information for my future guidance, on Thursday, the 2nd of June, I embarked to return to St. Mary's. On taking my departure, I was much affected by the earnest entreaties of the people that I would come back, or send them a teacher to instruct them and

their children in the things of God. Several followed me to the vessel, repeating their request; and I promised, if possible, to make some provision for the supply of their spiritual necessities.

We had a fine run down the river, during the day, with the tide in our favour. In the evening we saw a large elephant lying dead on the shore, which had just been killed by the natives. We took a canoe, and went to examine it, hoping to find some ivory; but the huge tusks had been taken away by the parties who had destroyed the life of the animal.

On Saturday, the 4th, we sailed up a long creek on the northern side of the river, to a place called "*Bateda*," where the vessel had to take in corn. Towards evening, I went on shore and visited two native towns, a considerable distance in-land. The road led through a forest of lofty trees, in which we saw a number of birds of the most beautiful and varied plumage. It is remarkable, however, that the pretty birds of Africa never sing. Some chirp a little, and others give notes of the most discordant sound. On entering the first town, we came to a deep well from which a man was drawing water. I was thirsty, and he cheerfully handed me the calabash; but the water was muddy, and a little sufficed. At the same place, I observed several maraboos, with their tablets in their hands, writing Arabic. Their mode of writing is performed in different ways. Sometimes it is done with a reed-pen and ink, which may be erased by washing the board; at other times

the tablet is covered with a coat of bees-wax, and the characters are traced with an iron style. When the natives write on paper, they invariably use separate leaves, never attempting anything like book-binding. Near this town, I visited the ruins of a large building which appeared to have been a temple; nothing now remains, however, but a few large stone pillars.

After walking about three miles further, we came to the other town. We now felt tired and hungry, and were glad to find the natives kind and hospitable. They set before us a large calabash of rice and milk, of which we made a hearty meal. As night was approaching, we hastened back to the vessel; and from the heat of the day and the fatigue of walking, I had a severe head-ache during the night,—the first which I had experienced since I came to Africa.

On ascending a long and narrow creek to another native town, about this time, I was much amused by the playful frolics of a tribe of monkeys, which had assembled in the trees. As the branches met and formed a natural arch over our heads, these lively inhabitants of the forest skipped along from tree to tree, and kept pace with the boat. Sometimes they seemed inclined to dispute our passage, chattering in the most menacing tones, and even throwing pieces of stick and wild fruit at us, with all their might. It was not until a musket shot or two had been fired by one of our party, that these impertinent animals were entirely dispersed.

We called at a few other places, as we descended the river; and, on Friday, the 10th, I was delighted to behold once more the neat looking white houses of the town of Bathurst. We came to anchor in the afternoon, and I hastened on shore. I was truly thankful to find my dear wife in good health and spirits. Our hearts overflowed with gratitude to God for his preserving care and goodness during the month I had been absent from home.

My return to St. Mary's was hailed with joy by our dear people; and I was happy to learn that the religious services, as conducted by the native teachers, had been well attended in my absence. The schools had also been kept in active operation under the superintendence of Mrs. Moister; and everything bore such a cheering aspect, that I had no reason to regret the sacrifice I had made in undertaking this tour of observation.

I was much amused with the account Mrs. Moister gave me of the visits she had received from several parties of natives while I was from home. They came from distant parts of the country, in companies, to pay their respects to "*sering tababe*,"—"the white minister;" and finding that he was from home they expressed their wish to have an interview with the "white lady." When this request was granted they entered the Mission-house, and seated themselves on the floor, around Mrs. M., who occupied a chair in the centre. She inquired the object of their visit; and her little

school-boy interpreter coolly replied " They only come to pay you compliment, ma'am." At first, she thought it a coarse kind of compliment; but soon became used to it. As she was the only European female in the country at that time, it required some nerve, however, to converse with a number of half-naked savages, with their spears and other implements of war in their hands. They were generally civil in their behaviour, and frequently listened with attention to what was said to them on religious subjects. On their departure they generally received a small present:—a piece of red cloth, a few needles, beads, or other trifling articles, with which they were quite pleased; and, in fact this was the ulterior object of their visit.

We now proceeded in our missionary work with satisfaction and comfort; for although we had felt the climate to be excessively hot, we had hitherto been favoured with good health. The progress made by the children in the schools was truly pleasing; and the results that followed the preaching of the gospel were seen in the additions made to the number of those who believed, and excited in our hearts feelings of the liveliest gratitude to Almighty God. Our labour was sweetened not only by the early fruit which we were thus, through mercy, permitted to behold, but also by the continual conviction which we felt that we were in the very place where God would have us be, and that we should be permitted to see still greater prosperity.

CHAPTER IV.

SECOND VOYAGE UP THE GAMBIA.

Missionary difficulties—Seasoning Fever—Mandingo War—Restoration of Peace—Second Embarkation for M'Carthy's—Devil's Point—Jarmalicunda—Sabbath—Doma-sang-sang—Music and Dancing—Hippopotamus—Commencement of M'Carthy's Mission—Preaching and School—Return—Dean's Island—Native Quarrel—Tentabar—Incident of Slavery—Arrival at Bathurst.

WE cannot expect to prosecute the great missionary enterprise without having to encounter numerous obstacles. These will vary according to the peculiar circumstances of different countries. In Western Africa, we had no cause to complain of actual hostility, on the part of the natives, to the object of our mission. The whole country was open before us. We could travel where we pleased, and preach when we pleased, without interruption. The people everywhere were inclined to be kind and hospitable. But, in addition to the usual prejudices, apathy, and indifference, which characterize the unenlightened heathen of all nations, we had there to contend with two evils which manifested themselves in a peculiarly aggravated form:—the one, natural: the other, moral. I allude to the unhealthiness of the climate, and the propensity of the natives to engage in

intestine wars. Difficulties, arising from these causes, pressed upon us at an early period of my mission to the Gambia.

Mrs. Moister was first called to pass through her "seasoning fever." The attack commenced on Sunday evening, the 31st of July, 1831. I sent immediately for Dr. Tebbs, the colonial physician, who administered the usual remedies, and expressed a hope that the result would be favourable. She continued very ill for about a week, after which the fever was subdued, and she became convalescent. She had repeated attacks of fever after this; and, on one occasion, which I shall never forget, there appeared to be little hope of her recovery; but being blessed with a constitution well adapted for the tropics, she endured the climate, on the whole, better than most European females who have been engaged in the work.

My dear partner had only just recovered when, on Thursday, the 18th of August, I was taken ill myself. The symptoms were the same in both cases:—violent head-ache, pain in the limbs, and burning heat through the whole system. For a while, I struggled against it; but was obliged ultimately to take to my bed, and call in the doctor. Being of a strong and healthy habit, my "seasoning fever" was very severe. It continued without intermission, until the fourth day; and, as few survive the fifth day unless there be a change for the better, considerable apprehension was entertained for my safety. Mrs. M. began to feel anxious; Dr. Tebbs,

and my friend, Mr. Grant, remained with me almost constantly; and the dear converted negroes held their meetings, night after night, for special prayer and supplication, that my life might be spared to the church. In the afternoon of Sunday, the 21st, the fever abated, and I began to recover; thus was I mercifully raised, through the interposition of Divine Providence, from the very brink of death. I had to pass through many scenes of affliction after this; but none so critical and dangerous. On a retrospective view of the whole, I can recognize and adore the kind hand of the Lord, and I may indeed say, with the poet,—

“ Oft from the margin of the grave,
 Thou, Lord, hast lifted up my head;
 Sudden I found thee near to save,
 The fever owned thy touch and fled.”

The rainy season had now fairly set in; and the sickness and mortality among all classes, especially Europeans, were most distressing.

There is an old adage which says, “ misfortunes seldom come single-handed.” So we found it in Africa at the period above-mentioned. While yet confined to the chamber of affliction, we received the painful intelligence that a Mandingo war had commenced, respecting which, a few particulars may now be given.

For some time past, the natives of the kingdom of *Barra*, on the northern bank of the Gambia, opposite St. Mary's, had manifested a restlessness which excited some apprehension in the minds of the colonists that

they were preparing for an outbreak. These suspicions appeared afterwards to be well-founded; for they had fortified the town of *Yassow* by surrounding it with a strong double stockade, and by making other warlike preparations. On Monday, the 22nd of August, about eight o'clock at night, two Mandingoes came down to *Fort Bullon*, a small British fort on *Barra Point*, directly opposite Bathurst, across the river, about three miles distant, and manifested a disposition to quarrel with the few English settlers who resided there. They were arrayed in their war-dresses, and armed with muskets and cutlasses. They entered the canteen at the fort, and demanded rum; but it was refused, because it was past the hour for serving. One of the men fired his musket at the spirit-vender, after which they both disappeared.

The officer in charge of the fort, believing that there was some wicked design in all this, and that the natives were planning mischief, immediately fired an alarm gun. This was distinctly heard in *St. Mary's*; and the Governor despatched an officer, with a few soldiers, to protect *Fort Bullon*. These were accompanied by a few seamen, captains of vessels, and other persons, who volunteered their services on the occasion. On arriving at *Barra Point*, and hearing of the outrage committed by the Mandingoes, they marched up at once to *Yassow*, the residence of the king, and incautiously commenced a heavy fire on the town, though they saw that it was in a position of complete defence. They had no

sooner done this, than the natives poured out upon them like a hive of bees, being evidently prepared for the attack. The few English found it necessary to retreat to the fort, having already lost some of their number. They were warmly pursued by the Mandingoes; and so unequal was the struggle, that the fort was abandoned, and the whole of the colonists made for the boats. Those who succeeded, put off from the shore, and made their escape: but several of the party were massacred on the beach by the enemy.

All this occurred during the night; and the news of the disaster, which reached St. Mary's the next morning, produced the greatest consternation and dismay. Wives were heard weeping, and lamenting the loss of their husbands; and parents were anxiously inquiring for those of their children who were missing; presenting altogether such a scene of misery as I hope never again to witness. Among those who fell in this contest, was the captain of an English vessel, just arrived from Liverpool, whom the natives had mistaken for the Governor. On finding his body among the slain, they cut off his head and erected it upon a pole, as a monument of their cruel victory.

Not to detain the reader longer than necessary, on a subject of such painful interest, I may briefly remark, that the war which thus commenced continued nearly five months; during which, we were kept in a state of constant anxiety, arising from the apprehension that the enemy might take possession of the island, when

our doom would be sealed. The circumstances of this war were rendered the more distressing, from its contiguity to the settlement. The scene of action was only just across the river, within three miles of the Mission-house. Night after night we stood on the piazza, and beheld the flames, as they arose from the buildings connected with the fort on Barra Point, which were destroyed by fire. Then followed the noise and commotion occasioned by a preparation, on the part of the English, for defending the colony, and for making an attack upon the enemy, so soon as a favourable opportunity should offer. All who could carry arms were drilled and enrolled in a militia force; a strong stockade was erected across the island, near to Bathurst; and a new fort was built in a commanding situation, just behind the Mission-house. Sentinels were also appointed to keep a strict look-out, and to walk the streets during the night, that they might give an alarm in case the enemy should attempt to land on the island. Mrs. M. and her school-girls were busily engaged in making sand-bags, for the erection of moveable batteries; and, indeed, the services of every person who could render any assistance were required in the common defence. Even the native women and children carried stones for the erection of the new fort, singing and clapping their hands as they walked along, with an enthusiasm that shewed their loyalty to the British throne.

These warlike preparations greatly obstructed the

work of the Mission. The native teachers and male members were all engaged in the drill, or on the public works: the school was irregularly attended, and the congregations were very small. Amidst the gloom and confusion which prevailed around us, there was one circumstance, however, which tended to cheer and animate our souls. There were a few who assembled with us in the sanctuary, where we offered fervent and incessant prayer to Almighty God, that he would "give us help from trouble," and establish "the work of our hands upon us."

In the month of November, a French man-of-war came to our assistance, and an attempt was made to land a company of soldiers at Barra Point: but the enemy were so strongly entrenched, and so well defended, that this object could not be accomplished. Additional aid was therefore called in from Senegal, Sierra Leone, and other parts of the coast; and on the 10th of December, when the season was more favourable, a movement was made for a grand attack. In the afternoon, twenty vessels of various kinds, including two or three regular men-of-war, weighed anchor and sailed across the river, having on board a force of about five hundred men. During the night, shells were thrown from the ships into the entrenchments of the enemy; and as the scene of action was so near our residence, we could distinctly see the flashes of light that attended the discharge of the mortars. We took but little rest; and spent the night in alternately

watching the proceedings of the hostile parties, and in earnest supplication to God that these disastrous events might be speedily terminated, and over-ruled for the greater extension of the gospel. At day-break, on the morning of the 11th, the soldiers under the command of Captain Berwick effected a landing, under cover of a heavy fire from H. M. S. "Plumper," after a severe contest with the natives, in which a considerable loss was sustained on both sides, in killed and wounded. The roaring of cannon and the firing of musketry continued during the day. Towards evening, a messenger arrived with the intelligence, that the Mandingoes had been completely routed and driven into the woods; and we beheld, with delight, the British flag once more waving over Barra Point. There was a general manifestation of joy throughout the settlement: but, as one boat succeeded another, bringing over the dead and wounded, this feeling subsided, and nothing was heard but the bitter lamentations of wives, mothers, and sisters, over those who had fallen in the battle.

Being the only minister in the country, and appointed by the Governor as acting Colonial Chaplain, I was now employed, almost from morning until night, in visiting the sick and wounded, and in burying the dead. In the performance of these duties, I was favoured with some indications that my labour was not in vain. Lieut. Leigh, an intelligent young man, who received a mortal wound in his head, from a musket-ball, gave pleasing evidence, previous to his death, of penitence of

heart and saving trust in the great atonement. On the sabbath, I endeavoured to console the few people who remained in the colony by preaching from Psalm vii. 1. "In the shadow of thy wings will I make my refuge, until these calamities be overpast."

Though the Mandingoes were dispersed, and driven from their entrenchments on the Point, they were not entirely vanquished, as at first supposed. It was soon found that they had only retired to Yassow, which was strongly fortified. On Thursday, the 17th, the British troops moved forward to make an attack on that native town. In consequence of various untoward circumstances, this proved an entire failure. Not only were the natives vastly superior in numbers, but their mode of warfare was peculiar and irregular;—consisting of ambuscades, firing from behind trees and then scampering off, and other stratagems,—so that the English found themselves engaged in an unequal struggle, and returned to their encampment on the Point, with a loss of eleven killed and fifty-nine wounded, several of whom died immediately.

While the English were preparing for a more vigorous attack upon Yassow, the Mandingoes came with a flag of truce, and requested that the war might cease. Conditions of peace were proposed and agreed to by both parties; and on Thursday, the 5th of January, 1832, Governor Rendal invited me to accompany him and his suite, to witness the ceremony of the ratification at Barra. The forms belonging to our school-room were

carried over in boats, and placed in order under the *palaver tree*; and, after waiting some time, King Bruma, made his appearance, attended by his councillors and about two thousand of his warriors. They were armed, and arrayed in their war-dresses; and as we walked along the ranks, they were all anxious to shake hands with us. They seated themselves on the ground, in a circle of three or four deep; while the king and his councillors, and the governor and his officers, took their places on the forms under the tree. It was an imposing sight. After a few words of explanation, and a solemn admonition as to their future conduct, the treaty, which had been previously prepared, was signed, sealed, and delivered; and, at the conclusion of the ceremony, the firing of cannon and muskets, and the continued acclamations of the people, were expressive of the joy that universally prevailed. I returned home truly thankful for the termination of this distressing war, which had caused the loss of so many lives, and had been such a serious impediment to our missionary labours. The governor soon afterwards appointed a day of public thanksgiving, which was well observed by all classes. I preached to a large congregation, from Psalm xcvii. 1. "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof."

Peace was no sooner restored in the country than our Mission and school at St. Mary's assumed their usual pleasing aspect; and we were again favoured with prosperity in every department of our work. Ac-

cess also, being once more afforded to the interior, I began to prepare for my intended visit to M'Carthy's Island.

Having obtained the sanction of his excellency the Governor, on Thursday, the 8th of March, I commenced my second voyage up the Gambia. On this occasion I took with me John Cupidon, the native assistant missionary, and a supply of books and school requisites, with a view to the commencement of our new mission at M'Carthy's Island. I also took as an attendant and interpreter, my favourite little black boy, "Petty." Though not more than ten or eleven years of age, this little fellow was remarkably intelligent. He could read his Bible with fluency, write a good hand, and speak three or four different languages. He was very active in preparing my food, as well as in attending to other little matters during our travels; and he scarcely ever failed to interpret accurately, when I wished to hold a conversation with the natives.

We sailed in Mr. Grant's new cutter, the "Highlander;" and were accompanied by two or three merchants, who were on their way to the Upper River. The weather was delightfully fine, the company was agreeable, and we commenced our journey, animated with the pleasing prospect of success in our respective projects. For the first day or two the wind was contrary, and we made but little progress.

We meet with frequent instances of *devil-worship*, while travelling in Africa. On proceeding up the

Gambia, about two days' sail from St. Mary's, there is a place called *Devil's Point*, on passing which, the captain of the vessel almost invariably presents an offering to his satanic majesty. The offering consists of a small portion of every eatable in the ship's cargo. They have a strange superstitious notion that the prince of darkness has his special residence under this point of land, and that he stretches out his long arms beneath the waters to receive the offerings of his worshippers. Being thus propitiated, they imagine that the devil will do them no harm during the whole of their voyage. When will this degraded people learn to trust in the true and living God?

In the course of this journey, I had an opportunity of calling at many places, on the banks of the Gambia which I did not visit on my first voyage up the river. One of these was *Jarmalicunda*, where we went on shore, on the morning of Saturday, the 10th. This place is situated in a beautifully open part of the country, and the ground in the neighbourhood was cleared and cultivated to a greater extent than in most places. Here we visited the ruins of a large mercantile factory, erected many years ago, but as it did not answer the expectations of the proprietor, it was allowed to go to decay. At this village, I was introduced to two coloured native females of superior intelligence in regard to the things of this world; but on speaking to them on spiritual matters, I found their minds as dark as midnight. Though rigid Mahometans, they listened atten-

tively to my remarks on the nature and design of the christian religion.

On the following day, which was the sabbath, we came to anchor early. The sailors put up an awning to screen us from the scorching rays of the sun, and I read prayers, and preached to a small but attentive congregation. The solemnity of this religious service was enhanced by the recollection of the fact, that whilst we were thus worshipping the true and living God, the surrounding country was enveloped in the grossest heathenism. This was indeed a day of spiritual blessing, though our humble offering was presented to the Lord in a locality so far distant from the habitations of civilized men.

On Monday morning, the 12th, before day-light, we manned a large canoe, and set out for *Doma-sang-sang*, leaving the cutter to pursue her course. At this place, Mr. Riley, one of our party, had a mercantile establishment. On passing Elephant Island by the northern channel, we met a native canoe with six men, and were much amused with their novel mode of sailing. They were floating down the river with the ebb tide, and a moderate breeze in their favour; and to accelerate their progress, they had stuck a large branch of a tree in the centre of the canoe, on which the wind acted as a sail; and they were gliding along at a rapid rate, without troubling themselves with the paddles. We soon left the main-branch of the Gambia, and ascended a long narrow creek on the southern side of the river.

We had a fine prospect on either hand, and saw large flocks of guinea-fowls, and crown-birds, flying about in every direction. About two o'clock in the afternoon, we reached *Doma-sang-sang*, a small village nearly at the top of the creek. Here we met with Mrs. Riley and her little daughter, and were treated with great kindness and hospitality. Having partaken of a substantial dinner, the natives presented us with a large calabash of new milk, which was truly acceptable. Behind the village, there is a curious conical-shaped hill, from the top of which an extensive and delightful prospect presents itself to the view.* In the evening, we witnessed a specimen of the native music and dancing, which was rude and barbarous in the extreme. The people went through the most strange and eccentric evolutions, and they danced till they were quite exhausted, falling back into the arms of their friends, and making way for others, by whom they were imme-

* When labouring in the island of Grenada, in the West Indies, many years afterwards, I was acquainted with a poor old blind woman, named *Cumba*, who had been brought as a slave from the Gambia in early life. After she heard that I had been in Africa, she was always anxious to talk with me about her country; and when I mentioned *Doma-sang-sang*, which it appeared was her native place, and adverted to the conical hill behind the village, she clapped her hands in joyous transport, and exclaimed, "God bless you, my dear Massa minister! now me know you been to me country for true, or else you cannot tell all about it so." She was truly pious, and it delighted her beyond measure to hear that the gospel of Christ, which had made her so happy, was taking root in her dark and benighted native land.

diately succeeded. The music was nothing more than a rude drum, called the *tom-tom*, a kind of tambourine, and a triangle. At a late hour, when the tide served, we entered the canoe, and paddled down the creek. It was a beautiful moon-light night; and before day-break in the morning we joined the cutter, which we found at anchor in the river.

On Tuesday, the 13th, the weather was excessively hot. In the afternoon, we came to anchor at *Cower*, where the vessel had to discharge a part of her cargo. This was soon done, and we proceeded on our voyage with the next flowing tide.

The wind was contrary all day, on Wednesday, the 14th, and we made but little progress. In the afternoon, we caught a curious green snake in the river, about two feet long, which I preserved in a bottle of spirits. The hippopotami, or river horses, are also very numerous in the Gambia; and we scarcely passed a day without seeing or hearing these huge animals. They rank next in size to the elephant, and are amphibious, generally spending the night on shore and the day in the water. Early in the morning, they may be heard splashing into the river, and at short intervals during the day, they come to the surface of the water to blow, like the whale. The noise which they make at such times is frequently most awful, resembling the sound of distant thunder. They are rather dangerous neighbours to those who sail in small vessels; and I have known an hippopotamus strike his tusks through

the bottom of a boat, and thereby endanger the crew and cargo. The tusks are much harder than those of the elephant, and more valuable; being used as a superior kind of ivory.

On the morning of Thursday, the 15th, we passed *Cassang*; and one of the natives came on board to beg, as usual. During the day we made but little progress; the wind being very light, and the flowing tide not very strong at this season of the year, in this part of the river. Though the water at this distance from the sea is influenced by the tide, it is quite fresh and fit to drink, as the salt-water, while it forces the fresh-water up the river, does not mix with it to any considerable distance.

Early on the morning of Friday, the 16th, we came in sight of M'Carthy's Island; and about nine o'clock, a. m., we came to anchor off Fort George, and went on shore. Many of the natives, remembered my former visit, and flocked around me, to welcome my arrival. They were delighted to find that I had brought them a teacher, and made arrangements for the commencement of a mission among them. My friend, Lieut. Shaw, having left the island, I took possession of his hut, which was unoccupied, unfurnished, and much dilapidated. It required some contrivance to "make-shift," under these circumstances, during my brief sojourn. An old window-shutter, placed horizontally on the top of a flour barrel, served for a table, on which I placed an empty bottle as a candlestick; while a poor native, who had in his possession a "white-man's chair,"

cheerfully lent it to me during my stay. With other matters of greater importance, I was pretty well supplied; as I always carried bread, tea, coffee, sugar, and other necessary articles for furnishing my table in the wilderness, with some degree of comfort: and I was accompanied by my favourite negro boy, who prepared my food, and acted also as my interpreter. But when night came, I was much perplexed how to arrange for the sleeping department. The interior of my dilapidated hut looked cold and damp; I therefore resolved to sleep outside, under an open shed in the yard. On looking round, I saw an old gate, which I took from its hinges, propped it up with stones to keep it from the damp ground, spread my mattress upon it, and slept very comfortably. It is true, that on awaking the first night, I saw, by the light of the moon, two or three large lizards crawling very near me; but these reptiles are quite harmless. The next day, I visited every house in the settlement, and informed the people of the arrangements I had made with respect to the Mission; and, at the same time, I took a census of the population, according to the request made by the Governor. The inhabitants of Fort George amounted to about two hundred: but the Mandingo town, at a short distance, to which I could not gain access for this purpose, is much more populous.

On Sunday, the 18th, I preached to a large and attentive congregation, from Luke ii. 10. "Behold I bring you good tidings of great joy, which shall be to

all people." And, in the evening, Brother Cupidon preached, from Matt. iii. 2. "The kingdom of heaven is at hand, repent ye and believe the gospel." This was a most delightful sabbath; and I was enabled to hope, that the word preached would be as "bread cast upon the waters, seen after many days."

I arose early on the following morning, and walked round the settlement with the acting Commandant, a black man, to look for a suitable piece of land for the erection of temporary mission premises; but every site which I thought eligible, was already taken up, and more or less occupied with native huts. We met with a person, however, who was willing to dispose of his lot of land, with a quantity of building materials already prepared, I therefore made a purchase of the whole, and immediately employed people to erect a sanctuary and other temporary buildings, so as to afford accommodation for the congregation and school, with apartments for the native teacher.

My next undertaking was the commencement of the mission-school. We collected a number of little black boys and girls, and made the first attempt at teaching in an old ruined building, belonging to government, till our own premises were completed. We soon furnished the children, who were but partially clothed, with a few articles of wearing apparel; and they became accustomed to the discipline of the school much more readily than we expected.

Being anxious to return to St. Mary's with as little

delay as possible, where several matters required my presence, I took my departure on the evening of Tuesday, the 20th, leaving John Cupidon, my native assistant, in charge of the school and infant Mission, at M'Carthy's Island. Poor Cupidon felt very acutely at the idea of being left alone: but after we had spent a short time in conversation and prayer, we were obliged to part. I went on board the small sloop, "Eliza," and after weighing anchor, we rapidly descended the river, having a fair wind and a strong ebbing tide.

On the morning of Wednesday, the 21st, we went on shore for a few moments at *Dean's Island*; and in the afternoon we landed at *Cower*. I was sorry to find, at the place last mentioned, that there had been some disturbance among the natives. It is in this neighbourhood that the Mandingo country borders on that of the Jolloff; and the two tribes inhabiting the district, called Senne-Gambia, are frequently at variance with each other. Several of the Mandingoes, belonging to Cower, had removed their goods from the town, and were assembled on the bank of the river, about to take their departure in the canoes which they had prepared for that purpose. We had not time to inquire into the precise nature of the quarrel: but proceeded down the river, where I met with Captain Chawn, in his own vessel, by whom I received letters and a supply of stores, from my dear wife at St. Mary's.

I was thankful that we had not many places to call at in descending the river on this occasion, as the

vessel was exceedingly small and uncomfortable. I was obliged to sleep on deck every night, the space below being filled with merchandise. Consequently I was wet with the dew by night, and scorched with the sun by day; but a kind and gracious Providence preserved me in tolerable health and strength, for which I felt thankful.

We went on shore at *Tentabar*, on Friday, the 23rd, where we saw Mr. A——, a merchant, who informed us of the wreck of Mr. J——'s brig, on her voyage from Sierra Leone. The history of the two individuals, just mentioned, is very remarkable; and strikingly illustrative of the vicissitudes to which the natives are subject in a country where slavery prevails: Mr. J—— was originally a poor African, of the class called *soninkies*. When young, he used to visit the towns and villages on the banks of the Gambia, in the neighbourhood of the place where he lived, for the purpose of playing, singing, and dancing, for the amusement of the other natives. In one of these excursions, he was captured and sold as a slave. After passing through the hands of several slave-merchants, he was ultimately purchased by Mr. A——, a respectable man of colour, who sold him to the captain of an American vessel, then in the harbour. On landing in America, it was soon discovered that J., though a slave, was possessed of a superior mind. By his steady and upright conduct, he gained the confidence of his owner; and was advanced to a position in which he was enabled, after a

several years, to save sufficient money to purchase his freedom. He worked his passage back to the Gambia; and, having a few dollars in his possession, set up as a merchant. Prosperity crowned his efforts. He purchased a good house, furnished it genteelly, and lived like a first-rate gentleman. He had several vessels, and carried on an extensive trade in the river. At the time I knew him, he resided within about a hundred yards of Mr. A——, the very person who once sold him as a slave, and whom he now rivalled as a merchant of the colony. The children of both parties attended the mission-school; and, I am happy to say, they lived on terms of perfect friendship and good-will, and would occasionally allude to the circumstances here narrated, with considerable humour.

This is but a specimen of numerous cases which might be given of a similar character, and reminds me of another affecting incident, which occurred some time after, at M'Carthy's Island. Two liberated African boys, Charles and Joseph, who attended the school, on observing a man come one day to the Mission-house, with something to sell, fell upon him, and abused him loudly, in their native language. On being reprov'd, Charles exclaimed, "*Sir, dat man been kill my moder, and sell me for slave!*" On further inquiry, it was found, that the man whose appearance had excited the indignation of these youths was, indeed, the very person who, a few years before, had set their native village on fire, and dragged them into slavery; that he, in his



turn, had also been kidnapped and sold as a slave; and that both parties, having been liberated by the British cruisers, were now located on the Gambia, and thus brought together, in the order of Providence, within a few miles of the place where the capture occurred.

On Saturday, the 24th, as the tide turned in the morning, we came to anchor off *Dog Island*, with St. Mary's in sight, though at a considerable distance. Being anxious to reach home before the sabbath, I took the small boat, with a couple of men, and arrived at Bathurst in the afternoon. During my absence, my dear partner had been preserved in health; the school and religious services had been conducted with regularity; and our people hailed my return with feelings of delight. These were mercies of grateful acknowledgment to our Heavenly Father, and we were led to exclaim, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward."

Everything appeared quite strange, for a time, on returning to the abodes of civilized men. During the whole period of my journey, I had not slept in a house of any kind, being constantly exposed by night and by day. The comforts of home, even in Africa, were thus rendered more sweet and grateful by the privations I endured in the course of my travels in the interior; and, with a thankful heart, for all the mercies of my God, I continued to prosecute my beloved labours, at Bathurst, under circumstances of much encouragement.

CHAPTER V.

THIRD VOYAGE UP THE GAMBIA.

Letter from John Cupidon—Third embarkation for M'Carthy's—Second visit to Tankerwall—Sabbath—Wild beasts—Difficult Navigation—Yanemaroo—Alligators—Kyeeye Island—Native Canoe-song—Progress of M'Carthy's Mission—Baptisms and Marriages—Return—Sickness—Providential Interposition—Dr. Lindoe and his friends—Arrival of Missionaries—Present state of the work.

DURING the second year of our missionary labours in Africa, several interesting incidents occurred, while at St. Mary's, illustrative of the providence of God, the character of the people, and the progress of the gospel ; but these I shall pass over for the present, and proceed to give a brief account of my third voyage up the Gambia, and the results of our new mission at M'Carthy's Island, the commencement of which was narrated in the last chapter.

The lively interest felt by the native converts at Bathurst, in the success that attended the important labours of John Cupidon, was truly pleasing ; and the greatest anxiety was manifested, on the arrival of every vessel from M'Carthy's, to receive intelligence from their fellow-countryman. Our hearts were cheer-

ed, from time to time, by communications of a favourable character, in reference to the progress of the work. In a letter now before me, brother Cupidon writes as follows:—

M'Carthy's Island, July 13th, 1832.

Rev. and dear Sir,

As to my feelings and progress in the way to heaven, I do bless the Lord for his goodness in giving me refreshing seasons in my heart. I know that my Redeemer liveth; and have confidence towards God, that through the blood of Christ, my sins are forgiven; for I am "his workmanship, created in Christ Jesus unto good works." May God of his infinite mercy maintain his cause in this place! Praise be to him for what he has already done! I have not the least doubt but he is with me in labouring in this part of his vineyard. As he said to his disciples of old, so he says still. He promised to be with them, to confirm their words to the hearts of their hearers. I have another young man, joined to the society, which cheers me much. He was before, very wicked; but has now turned away from his sins, by the grace of God, and is calling for mercy. I was fearing, that as the people here get their living by working their farms, they would neglect the meetings in the rainy-season; but I am glad to find, that they are regular in their attendance, as before. The school is going on well. The boys and girls are making good improvement in their reading and other exercises. According to your advice, on Sunday last, I made a collection after the morning and evening services, which amounted to five shillings and eleven pence two farthings: but I hope I shall get more on the return of another quarter, if the Lord permit. I trust, by the mighty working of God's Spirit, the people will be more enlightened and affected by the word; and then, though they have not much money here, they will be willing to give what they can, to forward the gospel. I have explained to them, that all they give goes to the Mission Fund, for the support of the gospel. Please, Sir, remember me to the society, at St. Mary's; and tell them that the cause of God is prospering here, and that they must not

cease to pray for me, that God may bless my poor labours among this people. Mary joins me in best respects to Mrs. Moister and yourself; and, sincerely praying for your health and prosperity,
I remain, dear Sir,

Yours affectionately, in Christ Jesus,

To Rev. W. Moister.

JOHN CUPIDON."

Upon this communication I need make no comment, as it exhibits the natural ability of the native convert who wrote it, the success of the work in which he was engaged, and the economy of Wesleyan-Methodism, which everywhere teaches those who have been benefited by its influence, to contribute of their substance for the support and extension of the gospel of Jesus Christ. This intelligence was followed, during the year, by other letters, equally encouraging, and which also excited in my mind a strong desire to witness the result of our humble labours, and to make further arrangements for the more permanent establishment of the work in M'Carthy's Island. In his subsequent communications, brother Cupidon had earnestly requested me to visit him. And indeed this now appeared absolutely necessary, as he complained that the "work was getting too big for him," and stated that a number of persons, both adults and children, were waiting to be baptized; and several couples were anxious to be lawfully married, having abandoned their former heathenish practices. Under these circumstances, I made arrangements for leaving St. Mary's so soon as the season should prove favourable for travelling.

On the morning of Friday, the 1st of February,

1833, I went on board the brigantine "Matilda," just arrived from England, and bound for the Upper River, to take in a cargo of mahogany, and other valuable wood, found in great abundance on the banks of the Gambia. This was the largest vessel in which I had ever sailed up the river; and the accommodations were, consequently, more commodious: but she was not well adapted for this particular kind of inland navigation. The weather was fine, and the breeze favourable; so that we passed James's Fort, and *Seka Point*, with the first tide; and were favoured with a splendid view of the first and second bends in this magnificent river.

The following day, the wind was unfavourable; and the tide being spent, we came to anchor off *Tankerwall*. I immediately went on shore to converse with the natives; and some of the people remembered my former visit to this place, nearly two years before, and were glad to see me again. I saw among them a Mahometan priest, whom I had known at St. Mary's; and we entered, at once, into a friendly discussion on the comparative merits of the religion of Christ, and that of the false prophet. He had in his possession a copy of the Koran, beautifully written, which he kept carefully folded up, and deposited in a leather bag. After repeatedly bowing himself to the ground, with apparent reverence, and uttering a few words of prayer, he proceeded to unfold and open the book, several passages of which he read with considerable fluency.

After allowing him to expatiate, at length, on the merits of his own religion, I ventured to speak on the excellency of christianity, and particularly directed the attention of the priest, and the people who surrounded us, to its *missionary character*. I asked them if they ever knew a Mahometan priest leave his country, his home, and his friends, to sojourn in a land of strangers, for the sole purpose of propagating the principles of his religion. This was sufficient: he had nothing to say in reply; and, by giving way to anger, brought upon himself the ridicule of his own people, who had manifested considerable interest in the conversation. After talking with the natives for some time longer, I went to see their gardens and provision grounds; and was exceedingly gratified in finding that they had extended the cultivation since I was here last. Numbers still live a life of indolence, however, and a large party was found, as usual, squatting under the *bentang-tree*, in the front of the town, whiling away their time by talking over the news of the day.

When the sabbath morning dawned upon us, our vessel was pursuing her onward course, with a favourable breeze and a flowing tide. The sun arose without a cloud to obscure the splendour of his rays, and the surrounding scenery seemed to harmonize with the sacredness of the day. We came to anchor early, and preparations were made for divine service on board. The sailors assembled on the quarter-deck, and we felt it good to wait upon the Lord.

On Monday morning, the 4th, I found we had not made so much progress during the night as I expected, the wind being very light. About noon, we met Captain Chawn's schooner; and I embraced the opportunity of writing to my dear wife, at St. Mary's, to inform her that thus far all was well. I then held a very interesting conversation with a native of Cower, in which he expressed his conviction that a missionary would be well received at this place. I had previously entertained the opinion that, if we were possessed of the means of extending our labours on the Gambia, there were many circumstances which combined to render this an eligible place for a Mission-station. It is situated half way between St. Mary's and M'Carthy's Island; and, as it borders both on the Jolloff and Mandingo countries, access might be obtained from thence to both nations. The King of Salem, whose territory terminates here, is moreover very friendly towards the British government, and would be likely to favour the commencement of a Mission in his dominions.

We came to anchor, off *Elephant Island*, in the evening. The death-like silence that pervaded that desolate spot, was interrupted only by the loud roar of the lion, and the fierce growl of the tiger, as these animals emerged from their dens to seek their nightly prey. As I lay in my berth, my hours of rest were broken by pensive thoughts of my native land, friends, and home, which obtruded themselves upon my imagination; but when I called to mind the glorious

enterprise in which I was engaged, these melancholy feelings, gave place to the pleasing anticipation that good might be the result of my humble efforts to spread the knowledge of the Saviour's name.

The wind being contrary all day on Tuesday, the 5th, we made but little progress. In the afternoon, we passed a hilly district, abounding with wild beasts of various kinds. I asked a native if he would procure me a young lion; but he shrewdly observed, that if I would walk up the hill with him, he would show me plenty; but as to the catching of them, he would rather leave that to me! About eight o'clock, p. m., we came to anchor off Cower, and I was glad to retire to rest, the heat having been intense during the day.

Early on the morning of Wednesday, the 6th, we got underweigh; but, when the tide turned, we came to anchor off the mouth of Bateda Creek, and several of the natives came on board to trade. From these people we obtained a supply of fowls, eggs, and new milk, for which we gave them tobacco and beads, in barter,—money being scarcely known there. As the tide began to flow, about two o'clock, p. m., we weighed anchor again; but we had not proceeded far before the vessel ran aground, so that we were obliged to heave out the anchor, in deep water, and warp her off as well as we could, which required the united strength of all on board. We next got the masts and rigging entangled in the trees which overhang the river, by which several ropes were carried away. Thus we experienced the in-

convenience of navigating this serpentine river, in such a large vessel, at the season of the year when there is not much depth of water.

Being fatigued with the labour of the day, I retired to rest early; but found it impossible to sleep below, from the intensity of the heat and the continual annoyance of swarms of mosquitoes and cockroaches that infested the cabin. Therefore, after wrapping myself in my travelling cloak, I went up on deck, where I lay until morning, although it was very damp and uncomfortable.

On Thursday, the 7th, we went on shore at *Yanemaroo*, where Mr. Riley had a mercantile establishment. Mr. R. was from home; but Mrs. R. who received us very kindly, with true African hospitality, sent her people at once to milk the cows; and regaled us with the delicious beverage. After returning to the vessel, we saw a number of alligators, basking in the sun on a sandbank at a short distance. As the sailors had nothing else to do, they loaded a small cannon with cannister shot, and fired at them, when they instantly disappeared under the water. These creatures are very numerous in the Gambia; and accidents frequently occur when the natives venture to bathe in the river. Sometimes an individual has lost a leg or an arm, and children have been taken away entirely by the ferocious crocodile. They frequently measure twelve or fifteen feet in length; and their scales are so strong and compact, that a musket ball will scarcely make any im-

pression on them. Towards evening, we got underweigh again, and as we passed Cassan in the stillness of the night, in a dead calm, nothing was heard but the singing of the men who were endeavouring to pull the vessel along, and the harsh cry of the hippopotamus, as it quitted the river to commit its depredations upon the labours of the semi-barbarous natives.

As we ascended the river, the navigation became increasingly difficult for our large vessel. On Friday, the 8th, we were sometimes aground, and at others entangled in the trees, so that we made but little progress during the day. In the evening, we came to anchor off *Kyeye Island*; the place from which the celebrated Mungo Park took his final departure for the interior, on his last ill-fated expedition to the Niger.

Being apprehensive that I should not arrive at M'Carthy's Island before the sabbath, I arose very early on Saturday morning, the 9th, having resolved to go on shore and proceed by land. The moon shone brightly on the placid water, as I paced the deck of the vessel, considering which would be the best course to pursue. About six o'clock, a. m., after a hasty breakfast, we landed on *Kyeye Island*. I placed a basket, containing some refreshments, on the head of my little negro boy, and we followed a Mandingo who had engaged to be our guide. The path lay directly across the island, which appeared to be pretty well cultivated, and might be about half-a-mile wide. On arriving at the native village, on the other branch of the river, where

we intended to cross over, and proceed through the kingdom of Kateba, we met with a canoe, ready laden, and just about to start direct for M'Carthy's Island. I gave up the idea, therefore, of going by land; and, for a few trifling articles, engaged a passage for myself, my boy, and our guide. In a few minutes, we were underweigh, and gliding swiftly along, with the tide in our favour. The canoe was manned by twelve Mandingoes, six on either side, who cheered each other in their usual manner, by a native song; and to which they kept time with their paddles, as they propelled it through the water. Hearing them make use of the words "*sering tababe*," or, "white minister," I asked my little boy what the people were singing about. He said, "They are singing about you, Sir." On further inquiry, as to the particulars of this extemporaneous effusion, he proceeded to inform me that, in their song, they said, "The canoe was a new one; it had never been up the river before: and that they hoped it would be a successful canoe, because, in its first voyage, a white minister was on board;" with the chorus, at the end of every verse, "Success to the white minister and the new canoe!" This little incident is illustrative of a common practice among those people. They seem as if they could not work without a song to cheer them in their labour; especially, when plying their paddles on board a canoe. The captain, or man who steers, generally dictates the words: and his voice alone is heard until he comes to the chorus, when the others unite

with him in the most hearty and enthusiastic manner. A few, however, who have been recently converted to the faith of the gospel, now delight in singing the "songs of Zion," while engaged in their daily work. May the happy day soon come, when this beautiful river shall resound with the praises of God!

We proceeded very comfortably till we came in sight of M'Carthy's Island, and within about four miles of our destination, when the wind arose and caused the waves to dash over the gunwale of the canoe, which was heavily laden with salt. As it was considered unsafe to proceed until the storm had abated, the people ran the vessel into a small bay on the northern side of the river, cutting away the brush-wood, and we went on shore. Unfortunately for me, we were landed on the wrong side of the river; otherwise we could soon have walked up to the Mission-station. I remembered that we had passed a sloop, at anchor, a short time before this accident occurred; and I resolved, if possible, to get within hearing of her, that we might procure her boat, to put us across the river. With this object in view, after partaking of a little refreshment, we pursued our way down the southern bank of the river, over a tract of marshy land, where we beheld no trace of human footsteps, and where the standing grass was several feet higher than our heads. After we had worked our way through this, for some distance, we came to an open part of the country, where the dry grass had been burned down. We found it very difficult

to walk among the charry stubble, which stood about half-a-yard high, and which soon made my white dress anything but white. At length, we came in sight of the sloop, hailed the boat, crossed the river, and gave the boatmen the remainder of our provisions for their trouble. We then walked up to Fort George, where we arrived about sun-set; much fatigued with the exercises of the day and the dreariness of the passage, which had occupied nine days since we left St. Mary's. We were kindly received by John and Mary Cupidon, and were happy to find them usefully employed in the work of their Divine Master. Mary made us a comfortable cup of tea, which was truly refreshing; and I retired to rest with a grateful heart for the preserving mercies of my heavenly Father.

When I arose, on the morning of Sunday, the 10th, I felt much better; and, at ten o'clock, a. m., the people assembled for divine worship. As I entered the chapel, I could not but observe the change which had taken place in the appearance and manners of the people since I last addressed them. They presented themselves in the house of God clean and neat in their apparel; and conducted themselves with a reverence and propriety becoming the solemnity of the occasion. I preached with freedom and comfort to a deeply attentive congregation, after which I baptized seven adults and sixteen children. The adults had been carefully instructed and prepared for this sacred ordinance, by the native teacher; and the children were the offspring

of parents who had avowed their determination to give themselves to the Lord. In the afternoon, I examined the sunday-school, which consisted chiefly of young men and women, and I was delighted to observe the eagerness with which they were endeavouring to make out the meaning of the words of him who "spake as never man spake." We held another service in the evening, which proved to be a season of "refreshing from the presence of the Lord." This holy sabbath was, indeed, a day long to be remembered; and, had I not actually beheld it, I could scarcely believe that such a change could have taken place in so short a space of time, through the simple teaching of a converted African, for several gave pleasing evidence that a work of grace had commenced on their hearts; and the whole congregation engaged in the singing, and other devotional exercises, with a life and energy, truly pleasing.

On Monday morning, the 11th, the "Matilda" having arrived, I obtained my luggage. In the forenoon, I examined the day-school, and was delighted beyond measure with the progress made by these little negro children. Twelve months before, they were found in a wild and barbarous state, with scarcely any clothing, and without any one to care for their immortal souls; but now, I beheld them neatly clothed, and heard them lisp the praises of the Almighty. Several of the elder scholars, in this short space of time, had learned to read easy lessons in the New Testament

Scriptures; and a few were being taught writing and arithmetic; thus affording a demonstrative proof that the untutored African possesses natural capabilities to receive instruction, when the ordinary means are used. The pleasure which I experienced, on this delightful occasion, more than compensated for all the toil and privations connected with the establishment of this infant mission.

I had a long conversation, on Tuesday, the 12th, with the owner of the Cataba country. This was not the king, but a kind of lord of the manor,—a very important personage. I asked him if he and the king would allow a missionary to settle in their country, and if they would sell a piece of land for a Mission-station. He said, they would gladly have a missionary to live among them, and that we might build houses; but he could not *sell* any land, as this was contrary to the customs of their fathers; and that he held the land, not for himself, but for posterity. I then inquired if we should be allowed to quarry building stones out of a certain hill, to which I pointed. “As for that,” said his sable lordship, “you may dig away the whole hill, if you will give me two gallons of rum!”

On Wednesday, the 13th, the heat was very oppressive, and the thermometer rose to 98° in the shade. There was a peculiar parching heat in the very breeze, as it blew across the extensive sandy desert of the interior. In the evening, I preached and administered the sacrament to the native members of our infant

church. This was the first opportunity they had ever enjoyed of commemorating the dying love of their Saviour. It was a solemn and profitable season.

On Thursday, the 14th, I had the pleasure of uniting several couples in holy matrimony. They had been previously instructed in the things belonging to their peace, and declared their determination to walk "in the commandments and ordinances of the Lord blameless." When it is remembered, that the natives, in their heathenish state, are grossly addicted to polygamy and concubinage, this circumstance will afford a satisfactory evidence of the power of the gospel of Christ.

The services of the past few days had been deeply interesting, and most gladly would I have prolonged my stay at M'Carthy's Island, but duty called me to my own station, at St. Mary's. Having accomplished the object of my visit, on Friday, the 15th, I prepared for my return. On taking an affectionate leave of the native teacher and the dear people, they assembled around me; and while commending them "to God, and to the word of his grace," they sorrowed much at the thought, that they might "see my face no more:" and this, indeed, proved to be my last interview with this promising christian society. It was late at night before we got underweigh: but the tide was strong, and the wind was favourable, so that we made rapid progress down the river.

The next morning, we met a vessel from St. Mary's, by which I received a parcel, containing several letters

and periodicals. The "Magazines" and "Missionary Notices" were truly interesting. The pleasure arising from the perusal of these useful publications, and the value of intelligence from happy England, to the missionary, can be estimated by those only who have laboured in far distant heathen lands.

In descending the river, on this occasion, I was attacked with a violent fever, not long after I had been on board, which confined me to my berth nearly the whole time of my passage; I was thankful to find that we should not be detained by many calls at the native towns, as severe illness, in Africa, is painful under any circumstances; but especially so, when it occurs in travelling, at a distance from medical aid, removed from the comforts of home, and deprived of the kind hand of affection to minister to one's necessities. My poor little negro boy manifested much sympathy, and did all in his power to soothe my sorrows; but my sufferings were very severe.

On Wednesday morning, the 20th, though scarcely able to move, I went on deck, and beheld in the distance, with grateful emotions, the white houses of Bathurst. The wind was contrary, and the tide had just turned against us. Being anxious, however, to reach the Mission-house as soon as possible, a small boat was manned, and I was landed at St. Mary's in about three hours. Though I was in a state of great weakness and debility, I was thankful to find my dear partner well; and we united in rendering praise unto

God, to whom "belong the issues from death." By the Divine blessing upon the means employed, my health was so far restored as to enable me to resume my labours with some degree of comfort. It must, however, be evident to every one, that the repeated attacks of fever to which a missionary is exposed in that unhealthy climate, so completely prostrates his strength, as not only to obstruct the progress of his labours, but ultimately to make a serious impression on his constitution.

In bringing to a close this simple narrative of facts and incidents, connected with the establishment of our new mission at M'Carthy's Island, I must not omit to record a few further particulars, relative to the subsequent progress of the work, and the remarkable interposition of Divine Providence in its favour.

Deeply impressed with the importance and necessity of the appointment of an English Missionary, to reside M'Carthy's Island, I applied to the Committee, in London, very soon after my first visit to that place, and strongly urged them to send out a minister, without delay, for that important sphere of labour; but such were the pressing demands in other parts of the great mission field, and the depressed state of the Society's funds, that they could not comply with my request, and therefore sent me the following communication.—

" London, 17th December, 1831.

My dear Brother,

We were thankful to hear that you and Mrs. Moister had recovered from your affliction; and I do hope that the worst is now passed; and that the remaining period of your stay at the

Gambia will be marked by health and usefulness. Dr. Townley, I suppose, has given you some directions about the Assistant Missionaries, to which I hope you will be able to attend; and when a little more cultivated, you might, I should think, employ them in some of those openings to which you refer. I regret to say, that we cannot possibly send you another Missionary, at present. And now, my dear brother, let me entreat you to *take care of your health*, to live in the spirit of your work, and to look to God for his promised blessing upon your exertions. With kind regards to Mrs. M.

I remain, yours affectionately,

To Rev. W. Moister.

JOHN JAMES."

From what has been already recorded, it will appear that I had acted upon the above suggestion. But the work at M'Carthy's Island having now become too weighty for a native assistant, I renewed the application although without success. I was also apprehensive that, for want of funds, we should be obliged to abandon our new mission entirely. During the first year of its existence, it had been conducted without any expense to the Parent Society. At an early period of my labours, at the Gambia, certain moneys were placed at my disposal by government, for performing the duties of the colonial chaplain, during his absence from the settlement. Being at the same time in the receipt of my regular allowances as a missionary, I felt that I could not better employ the proceeds of my extra labours, than by devoting it to the extension of the gospel in the interior of Africa. It was from this source of income that I purchased the land, erected the buildings, and paid the salary of the assistant, at

M'Carthy's Island, for the first twelve months. But the chaplain had now returned to the colony, and my allowance for performing his duties was discontinued, consequently, I was considerably perplexed about the matter, not knowing whether the Committee would be able to maintain our new mission, even on its present limited scale of expenditure. Under these circumstances, we made our case known to God, in prayer; and, while we were pleading in Africa, God was working by his Providence in England, and literally answering our prayers in a manner we little expected.

In the year 1832, a returned missionary, the Rev. John Morgan, was stationed at Southampton: and still feeling a deep interest in the degraded natives of Africa, especially the wandering Foulahs, who had more particularly attracted his attention, he made an appeal on their behalf to several benevolent gentlemen of that town, at the head of whom was the philanthropic Dr. Lindoe. These friends of Africa formed themselves into a committee; and by their personal contributions, and zealous efforts in collecting from others, they raised funds for the purpose of supporting a missionary and two native assistants, at M'Carthy's Island, without any expense to the Parent Society. When their plans were matured, they made a generous offer to the Missionary Committee in London, of *three hundred and fifty pounds* a year for five years, in aid of this object. This offer was, of course, most gratefully accepted; and the Rev. Thomas Dove was soon after-

wards selected for this service, who, in company with the Rev. William Fox, appointed as my successor at St. Mary's, embarked for the Gambia, early in 1833.

The first intelligence I received of this cheering and benevolent project, was by the following official communication, from one who has since been called to his reward.—

“ *London, 18th October, 1832.* ”

My dear Brother,

I enclose you copies of two letters, from Mr. Morgan, that you may read them to any of your intelligent friends, and take their opinion and transmit it to us, with any information touching the subject which you may collect. * * * * We shall look out for a successor, and trust you will be spared to return in health and peace. Watch kindly over the young men under your care, and live for God and eternity.

I am, yours affectionately,

To the Rev. W. Moister.

RICHARD WATSON.”

The effect produced on our minds, by the welcome information, that arrangements were thus being made for the extension of the good work in the interior, on such a liberal scale, may be better imagined than described. The pleasing intelligence was announced to our people, when every countenance beamed with joy; and many fervent prayers were offered up to God, that he would bring the new ministers and their families over the sea in peace and safety.

On Tuesday, the 23rd of April, 1833, a vessel appeared off the mouth of the river; and as she approached, it was ascertained that she was the brig “*Jack,*” from England. When riding along the beach, in the afternoon, I hailed the pilot-boat; and was informed

that "two ladies and several gentlemen were on board the vessel." She came to anchor before Bathurst, in the evening; and, on walking down to the wharf, I had the happiness of welcoming to the shores of Africa, Mr. and Mrs. Fox, and Mr. and Mrs. Dove, our missionary friends, whom we had for some time been expecting. They accompanied me to the Mission-house, and we all rejoiced together, that they had been conducted in safety to the scene of their future labours. On the following evening, I preached by an interpreter, from Psalm cxxvi. 3. "The Lord hath done great things for us, whereof we are glad." In the course of my address, I made allusion to what God had done for Africa, in sending more missionaries, to which the people responded most devoutly. This being the first native service our friends had attended, they were much interested; and especially so with the novel mode of preaching through the medium of an interpreter, and the effect it produced on the congregation.

By this arrival, I received the following letter from one of the general secretaries, which may serve to illustrate the plan adopted for the extension of the gospel on the islands and banks of the Gambia, through the liberality and zeal of Dr. Lindoe, and the Southampton committee, for the benefit of the Foulahs.—

"London, 30th March, 1833.

My dear Brother,

You will receive this by the Brethren Fox and Dove; Mr. Fox is sent out by the Committee, as your successor at St. Mary's; and Mr. Dove is sent out to commence a Mission among the

Foulahs. A number of gentlemen have become so much interested in behalf of that people, that they have entered into an engagement to pay us an annual sum, for the express purpose of supporting a Mission among them. We have accepted their proposal, and have engaged to send Mr. Dove, a married missionary, who shall make M'Carthy's Island his head quarters; and who shall have, under his direction, John Cupidon and Pierre Sallah. Government has granted six hundred acres of land, in furtherance of the object, on which Mr. Dove will build a residence, and erect a school-house. You will kindly afford him all the advice and assistance that you can. If Cupidon has a house fit to receive Mr. and Mrs. Dove, it might be desirable for them both to proceed up the Gambia at once; and take Sallah with them, or let him follow after, if judged the best. You will, of course, give Mr. Fox, your successor, all necessary instructions. I trust he will prove a faithful labourer. I hope they will find you well. Great changes have taken place here. Mr. Watson and Mr. James have both died since conference; but our consolation is, that "the Lord reigneth," and will order all for the best.

I am, dear Brother, yours affectionately,

To the Rev. W. Moister.

JOHN BEECHAM."

Our friends, who had just arrived from England, seemed delighted with all they saw at St. Mary's; and on the evening of the first sabbath, they declared, that it was well worth the trouble of crossing the sea to witness what they had beheld, during the day, in the sanctuary;—alluding to the number, and devout appearance of the converted natives.

Mr. Dove proceeded to M'Carthy's Island soon afterwards, leaving Mrs. Dove, for a time, at St. Mary's. The grant of land by the government proved to be a mere nominal arrangement; and had it been properly secured to the society, it would have been quite inade-

quate for the proposed purpose of supporting a number of Foulahs, with their herds of cattle. Neither was it likely, that this wandering tribe would leave the main-land, to locate themselves in a confined island in the river, and in a country, where the length of the dry season renders an extensive range necessary for the support of cattle.* The mission did not succeed as was expected among the Foulahs, in consequence of difficulties arising from this and other causes: but it has been rendered a great blessing to the Mandingoes and liberated Africans, at M'Carthy's Island and the neighbouring district.

Substantial stone-buildings were soon erected, affording accommodation for the residence of the missionaries, a place of worship, and schools, as well as an *Institution* for the training of the sons of native chiefs, with the hope, that they might ultimately be made instrumental in spreading the gospel among their dark benighted countrymen. Towards these erections, Dr.

* To succeed in the original design of collecting and settling the pastoral Foulahs of the neighbourhood, with a view to their temporal and spiritual benefit, it would be necessary to secure a large tract of country on the main-land. The most eligible locality appears to be the *Birkama Country*, which extends from Bruko, where a number of Foulahs generally reside, nearly as far as Dean's Island. I mention this territory, because at one time the king seemed disposed to sell it for this purpose, for a trifling consideration. At present, however, there appear to be clear indications that Divine Providence intends the mission, at M'Carthy's Island, for the benefit of those who have already been brought under its influence.

Lindoe and his friends generously contributed the noble sum of *one thousand pounds*.

Through every subsequent period, I have watched the progress of the mission, at M'Carthy's Island, as reported by the society, with feelings of peculiar interest; and rejoice to find, that notwithstanding the difficulties arising from the climate and other causes, the Lord has greatly blessed the labours of his servants who have been appointed to that station, from time to time, though some have found an early grave in African soil. Hundreds of poor Africans have been brought under the sound of the gospel; and a part of the Scriptures have been translated into the Mandingo language, by the Rev. R. M. M'c Brair, who went out for that purpose. *Ninety scholars* are reported as receiving instruction in the mission-schools, while *one hundred and fifty natives are united in church-fellowship*. May the time soon come, when the improved state of the society's funds will warrant an onward movement from this advanced post in the interior, and when the gospel of Christ shall extend its influence from M'Carthy's Island to Woolli; and thence to Segou, and Timbuctoo, on the banks of the Niger; that the whole of Central Africa may be subjugated to the sway of the Redeemer.

CHAPTER VI.

RETURN TO ENGLAND.

Progress of the Mission at St. Mary's—Soldier's Wife—Pious Sailor—Wreck of the Norval—African Traveller—Rev. Melville B. Cox—Visit to the Cape—Brikow—Daranka—Barra Point—Letter from Dr. Townley—Natural History—Native Languages—Illustrations of Scrip'ture—Farewell Sermon—Letter from Pierre Sallah—Embarkation for England—A Man Over-board!—Cape Verde Islands—Unpleasant Incidents—Land a-head—Arrival at Falmouth—Present state of the work at St. Mary's.

WHILST anxiously engaged in planting the standard of the cross in the more interior districts of Africa, we were not unmindful of the state of the work at St. Mary's, where the gospel had been preached for many years. The last year of our residence there was distinguished by much of the divine presence and blessing, and our minds were encouraged by the evidences which were graciously given by the great Head of the Church, that our labour was "not in vain in the Lord." The schools under our care were generally prosperous; and a number of adults were brought to a knowledge of the truth, abandoned their superstitious practices, and after a course of instruction were received into the christian church by baptism. A few miscellaneous incidents also

occurred, which may be briefly noticed before we pass on to the consideration of other portions of the vast mission field.

There is one aspect of the great missionary enterprise which is seldom thought of, but which is of great importance; namely, the benefits which it frequently confers upon our own countrymen, whose lot is cast in foreign lands. I witnessed an affecting illustration of the truth of this sentiment, while labouring at the Gambia. Soon after the commencement of the Mandingo war, I observed in the congregation, one sabbath morning, a white female, of respectable appearance; who was very much affected under the word. It was the last sabbath of the year, and I was preaching from the parable of the "barren fig tree." After the service, she called at the Mission-house, and introduced herself as the wife of a non-commissioned officer who had been called in, with a party of men from the Island of Ascension, to aid in the defence of the colony. I spoke to her on the necessity of experimental religion, when she again wept bitterly; and as the tears of penitence flowed from her eyes, she stated that she once knew the Lord, and had been a member of the Methodist Society, in Yorkshire; but, having "made shipwreck of faith and a good conscience," she married into the army, and left her native country about four years since, from which time she had never heard a gospel sermon until that day. While she sobbed as if her heart would break, she exclaimed, "I am the barren fig

tree, and deserve to be cut down as a cumberer of the ground." I endeavoured to point her to the Saviour; and while we were engaged in fervent prayer on her behalf, she received a measure of consolation at the hand of God. I saw her once more after this, at the encampment, on the field of battle; and embraced the opportunity of again exhorting her to look to Jesus, when she expressed her full determination to serve the Lord.

At another time, I observed an aged white man in the congregation, listening with eager attention to the word of life, while tears of joy rolled down his furrowed cheeks. Immediately after the service, he came up to me, and expressed his gratitude for the privilege of being permitted once more to worship with the people of God. He fervently prayed that the Lord might bless my labours in that dark corner of the earth. This was a pious old sailor, belonging to one of the ships of war in the harbour, who had thus measured his steps to the sanctuary of Jehovah as soon as he was allowed to come on shore.

About this time, a melancholy instance of shipwreck occurred on the leeward coast. The "Norval," on her passage from England to Cape Coast, struck on a reef, and was dashed in pieces. The passengers and crew took to the boats, some of whom landed on the opposite shore and, it was stated, were immediately massacred by the natives; whilst the others, after being exposed to the most imminent danger for three days and three

nights, made the Gambia, and entered the harbour just before one of the most terrific thunderstorms that I ever witnessed. Had they been detained but one hour, it appeared utterly impossible that any of them could have escaped a watery grave. The colonists manifested the warmest sympathy for the unfortunate individuals who landed at St. Mary's. Among the sufferers, there were a lady and a gentleman, who were kindly received and entertained at the Government-house. The former, though in a state of great exhaustion when she landed, soon regained her strength and returned to England: but the latter, notwithstanding the care and attention that were bestowed upon him, fell a victim to the injuries he had sustained; and I had to perform the melancholy duty of committing his remains to the silent tomb, in a land of strangers.

Shortly after the termination of the war, we had a visit from an African traveller, Mr. Coulthurst, who had just arrived from England, in company with a youthful companion, intending to penetrate into the interior. The young man soon grew tired of Africa, and prudently returned home by the first vessel that sailed for Europe, while Mr. C. resolved to proceed alone. This gentleman entertained peculiar views with regard to the geography of Central Africa. From the circumstance, that Herodotus mentions only *one* great river in Africa, he had imbibed the notion, that the Niger and the Nile were connected. The Landers having discovered the mouths of the Niger, this traveller proposed to ascend

that river in a canoe, trace its connexion with the Nile, down which he intended to sail to the Mediterranean, and return to England with laurels such as none of his predecessors had ever won. Though his resources were limited, his expectations of success were very sanguine. He produced a map of Africa, on which he had traced the outlines of his theory; and no argument could convince him of the fallacy of his reasoning. His last night at the Gambia was spent in the Mission-house; and finding him still determined to proceed, we commended him to God in prayer, before he retired to rest. The next day, he took his departure for the Bight of Benin, having obtained a passage on board a man-of-war. A few months afterwards, we heard that poor Mr. Coulthurst ascended one of the rivers, was taken ill with fever, returned to the man-of-war, and died in a few days, having scarcely entered upon the project he had so vainly imagined.

We were next favoured with a visit from the Rev. Melville B. Cox, an American Missionary, connected with the "Methodist Episcopal Church," who was on his way to Liberia, in the "Jupiter." He remained with us a week or ten days, and appeared much delighted both with the country and the mission. He was an intelligent, pious, and devoted minister; possessing the heart of a genuine missionary; but he was of a delicate and feeble constitution, and not at all adapted for the hardships of a West African climate. There were also on board, a number of emigrants,

several of whom were pious, and came on shore once or twice to worship with us, at St. Mary's. Our members felt a deep interest in this servant of Christ and his people; and on their departure they were followed by many fervent prayers for their success. Mr. Cox was the first Methodist missionary sent to Liberia. He was possessed of enlarged views and enthusiastic feelings in reference to his Master's work, and talked familiarly of planting one mission at Sego, and another at Timbuctoo, on the banks of the Niger! But his course was soon run. He had only been in Africa a few months when he was called to his reward.* When

* The Rev. M. B. Cox thus expresses himself as to the state of the Mission when he visited the Gambia, and being the testimony of a stranger, it will be read with interest. "Bathurst is a beautiful little village on the south of the River Gambia.—It is a place of considerable trade, and must ultimately become one of great commercial interest. The cause of the Redeemer here is yet in its infancy; but a good foundation, I trust, is laying. The confidence of the natives in its excellency is every day increasing, and christianity evidently holds an ascendancy in the place, that will justify the hope of great ultimate success.—The Wesleyan Mission is doing well. The station is now under the charge of the Rev. W. Moister, a devoted servant of Christ. He has endured his two years' toil with far better health than he expected.—Several have been added to his charge the last year, and he has now about eighty native communicants.—At M'Carthy's Island, this mission has another station, now under the charge of a native preacher, who promises great success to the church." In reference to this christian society, he says, "It must of necessity, with the blessing of God, exert a mighty influence on the wilderness of Africa. The school at Bathurst far exceeded my expectations. Under the fostering care of both Mr. and Mrs. Moister, who have taken a deep interest in instructing

the intelligence of his death reached the Gambia, we felt much affected, and were once more obliged to fall back on the inspired declaration, " Shall not the Judge of all the earth do right ?"

During the last year of my residence at the Gambia, I visited several places on the main-land, in the neighbourhood of St. Mary's, for the purpose of obtaining some information relative to the people and their country, preparatory to an introduction of the gospel to those districts, so soon as efficient means should be provided. My attention was first directed to Cape St. Mary's, the most western point of land on the southern bank of the river. It forms an elevated promontory, the base of which is washed by the Atlantic Ocean. I set out for this place early one morning, accompanied by Charles Grant, Esq. We had a pleasant ride along the beach until we came to the Oyster Creek, where an amusing incident occurred, though it was the occasion of some little inconvenience to us. On reaching the bank of the river we dismounted, intending that our horses should swim, one on either side of the canoe into which we entered. We proceeded very comfort-

the scholars, it refutes the pitiful slander, that the black man, under similar circumstances, is inferior in intellect to the white. Many of them read with propriety and ease the English and Jolloff, and speak the one almost as well as the other. They write well, read well, and commit admirably. Our Wesleyan brethren have shewn their wisdom in selecting this as a point of moral effort for Western Africa. I rejoice that so powerful a lever is found here."—*Remains of the Rev. M. B. Cox.*

ably until my pony seemed inclined to surpass us. Not wishing to check him in his progress, I incautiously gave him the rein, hoping again to avail myself of his services on the other side: but the sagacious little fellow no sooner found himself at liberty, than he turned directly back, and swam to the shore we had just left. After making several attempts to induce him to cross, but without success, I sent him home by a boy who had accompanied us thus far, and my friend and I continued our journey with one horse, walking and riding alternately.

About ten o'clock, a. m. we came to *Brikow*, the Mandingo town near to the Cape. According to African etiquette, we went immediately to pay our respects to the alcaid, whom we found sitting on a mat at the door of his hut, busily engaged in cutting tobacco leaves into fine shreds, for the purpose of drying them in the sun to make into snuff, an enormous quantity of which he was in the habit of consuming. Fastened to his side, he had a snuff-box, made of a piece of hollow bamboo cane, very beautifully carved. Attached to the lid there was an ivory spoon, by which he conveyed the precious powder to his extended nostrils, which is the usual mode of taking snuff in Africa. The old alcaid had, nevertheless, a very venerable appearance. He wore a long beard, which, with his curly locks, were as white as snow. His dress consisted of a *pang* thrown round his waist, a red woollen cap on his head, and a few gregees hung around his neck

and arms. In conversation, he was very affable, and expressed a willingness to send the children, should a Mission-school be established in the neighbourhood. We then walked through the town, which is rather extensive. In its centre stands the mosque, built of mud and thatched with grass, very similar to the huts in that place. Near the town, we saw a large trap for catching lions, leopards, tigers, hyenas, and other wild animals. This contrivance is very common in Africa. The trap is constructed on the principle of a common wire mouse-trap, and is composed of a number of strong stakes, fixed in the ground in a circular form, leaving a narrow entrance, the bait being placed inside. When the animal has once entered, it cannot escape; and the natives surround the cage in the morning, and easily destroy their victim with their guns.

About half a-mile from Brikow there is a stone building, two stories high, erected by government on the promontory facing the Atlantic, as a place of resort for convalescent officers and merchants, who need a change of air in the sickly season. It appears to be well adapted for this purpose, being situated in a beautifully elevated position, and commanding a fine sea view. At the time of my visit, however, the house was in a very dilapidated condition. To this place, we were followed by a number of the natives, who supplied us with milk and eggs, and continued begging, as usual, for every thing they saw, though they had been well paid for the articles we purchased of them.

Having taken some refreshment, and gazed for some time with feelings of delight upon the vast ocean, as its rolling billows broke on the rocky beach beneath the eminence on which we stood, we walked about three miles through the neighbouring forest, to visit the "hemp farm," an experimental enterprise under the direction of the "Gambia Agricultural Society. Embosomed in the wood, we found a neat little village, inhabited by liberated Africans. The men were labouring with some degree of success, in cultivating the hemp, which is an indigenous plant in that country. On returning to the Cape, I saw the remains of a plough and other agricultural implements lying in the grass, which had been brought there by some members of the "Society of Friends," who made an unsuccessful attempt, some years ago, to introduce the arts of civilized life among these people.* The day being far

* This philanthropic attempt to benefit the negro race was made about the year 1823, by a committee of the "Society of Friends." William Singleton, Richard Smith, and John Thompson and his wife, were sent out in company with Mrs. Kilham, who had previously visited Africa. 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; their companions having died a few months after their arrival. Mrs. Kilham continued to visit the coast of Africa for several years afterwards; and her labours in superintending the schools, and other benevolent engagements, were made a great blessing at Sierra Leone and other places. In the kindness of her heart, she took under her care two Africans;—Sandanee from Goree, and Mahmadee from the Gambia, whom she met in London, whither they had gone as common sailors. She educated these

spent, we set out on our return to Bathurst, re-crossed the Oyster Creek without much difficulty, and reached home about eight o'clock p. m., much interested with the excursion, and with an impression, that the situation of Brikow was favourable for a Mission-station, when circumstances would allow us to extend our labours to that neighbourhood.

My next visit was to *Daranka*, situated on the southern side of the river, above St. Mary's, and in the territory of the king of Comba. On Monday, the 15th of April, 1833, at the kind invitation of Mr. and Mrs. Goddard, Mrs. M. and I took luncheon at their residence, in Bathurst, in company with his excellency Governor Rendall, and a few other friends; we then took a large canoe, and after a delightful sail of about three hours, entered the creek leading to Mr. Joiner's farm, where we arrived about sun-set. The scenery

youths with the hope that they would be useful to their countrymen in imparting the knowledge they had thus acquired; but I regret to say, that her hopes were frustrated by the return of the young men to their former superstitious customs. In the year 1832, I saw Mahmadee in the interior. He had become a Mahometan, and was then attired in his native dress and decorated with gregrees. He retired at my approach, as if conscious of his ingratitude and sin: but I followed him to the bush, and besought him earnestly to implore forgiveness for his past conduct, and directed him afresh to the fountain opened for sin. Mrs. Kilham died at sea that same year, while on her passage from Liberia to Sierra Leone, in the pursuit of the blessed work which was so near her heart, shortly after she had written a very gratifying letter to me respecting our schools at the Gambia, in which she took a lively interest.

on every hand was truly delightful; and we were much amused with the sportive gambols of the monkeys, as they were leaping and chattering among the trees in every direction. We retired to rest in a rude habitation: but sleep was quite out of the question in consequence of the swarms of mosquitoes which infested that locality. When at home, we defended ourselves in some measure from the stings of these troublesome insects, by having the bed furnished with a net curtain, which we let down and tucked in, after having fanned out every buzzing intruder with a towel. In the present instance, however, we were left without any defence; and were doomed to spend a sleepless night, being engaged in a constant combat with our enemies.

We arose early the next morning, and took a ramble on the neighbouring hills, from which we had a charming prospect. We then set out for "*Lamin*," a place about two miles from Daranka, where the Governor had located a number of liberated Africans; and commenced a brick manufactory, as an experiment. The path led through a grove of lofty trees, which formed a beautifully cool and shady walk. On arriving at the appointed place, we joined the Governor and a large party of friends, and took breakfast in a shady bower, prepared with considerable taste for the occasion. During the day, we inspected the brick-works; and were much pleased with the industry and success of the people in this new department of labour. In the afternoon, we walked about a mile to see a beautiful

little stream of fresh water,—a sight which we had not beheld during our residence in Africa, and it reminded us of the charming rivulets in our native land. On returning to Daranka, we embarked for St. Mary's, and arrived there before dark, having been greatly delighted with our excursion.

In addition to the manufacture of bricks, the cultivation of hemp, and other industrial pursuits, incidentally mentioned as indicative of the progress of civilization at the Gambia; I may observe that experiments have been made in the growth and cultivation of indigo, cotton, sugar, and tobacco, with some degree of success; and should the climate become more healthy by the clearing of land, these productions, with many other valuable articles, might soon become important items in the exports of a country, possessing a soil so peculiarly fertile. The natives manifest considerable aptitude in the acquirement of mechanical arts; and, by proper instruction, they would doubtless make rapid advancement in every branch of useful knowledge. Experience has proved, however, that no effort for their temporal benefit will be of permanent advantage, without a due regard to the elevating truths of christianity.

On Saturday, the 25th of May, 1833, the missionaries who had just arrived from England, accompanied us to Barra Point, the scene of the late Mandingo war. Previous to our journey, we took breakfast with Mr. Finden, a respectable merchant at Bathurst, and son of the celebrated engraver, who kindly favoured us with a

trip across the river in his little cutter. After a pleasant sail of about an hour we reached the opposite shore. We rested for a short time, and then, leaving the ladies at Fort Bullon, we walked up with Mr. Finden to Yassow, for the purpose of paying our respects to King Bruma. The ground over which we passed, and the trees on either hand, bore evident marks of the late contest. We found the town still surrounded by a strong stockade, through which we entered by a narrow door. After passing through several dirty, confined streets, we came to the entrance of the royal residence. It was a square tower built of mud, the interior of which was a kind of hall, having the walls ornamented with various figures, rudely carved and painted. I also observed in this room, the portraits of Wellington and other men of renown. We then passed through a courtyard and entered an ordinary mud-walled hut, where we were introduced at once to the king. His sable majesty was not seated upon a throne; but reclining upon a couch, in a state of intoxication. With the assistance of his councillors, he raised himself up to receive us with true African etiquette. He was incapable of much conversation; and we had not been long in his presence before I saw him put his hand under the couch and take out an old English tea-kettle. This was the king's decanter, in which he kept his rum. He first drank from the spout himself; and then poured a quantity of the "fire water" into a calabash and offered it to us: but we respectfully declined the

favour. We were soon surrounded by a number of naked children, begging for rum. The calabash was handed to them, and they drank heartily; as if accustomed to this kind of beverage. We explained to the king the object of our mission to Africa, which he said was "very good;" but he appeared, in reality, to care nothing about it. On our departure, he made us a present of a calabash of honey; and, in return, we gave him several pieces of silver. This did not seem to satisfy him: he begged for every thing which he saw about us,—even for a pen-knife which we had occasion to use in his presence. We took our leave of the old king, thoroughly disgusted with African royalty, and deeply impressed with the moral degradation of those who have never been favoured with the blessings of the gospel.* On returning to Fort Bullon, we embarked for St. Mary's, where we arrived before sunset; and, after dinner, spent a happy evening with our dear friend Mr. Grant.

About this time, I received the following letter from the Rev. Dr. Townley, who had recently retired from the office of Missionary Secretary; but who still felt a deep interest in the prosperity of the work of God in foreign lands. I have pleasure in placing it on record not only on account of the relation it bears to the

* Soon after our arrival in England, we heard of the death of king Bruma. According to the account we received of this event, he met with an untimely end. His people being weary of his rule, they fell upon him, and massacred him in his hut, and his son succeeded him as king of Barra.

blessed work in which I was engaged; but also as an interesting relic of a dear servant of Christ, who was soon afterwards called to rest from his labours.—

“ Ramsgate, Kent, 5th Feb. 1833.

My dear Brother,

When your kind present of the shells and manuscripts arrived, I was suffering under a severe illness, of such a nature as to render my recovery exceedingly doubtful. An illness evidently brought on by anxiety and over-exertion, having been first affected with it at the close of my Presidentship, at the Leeds Conference; but from which I had, I hoped, partially recovered. It is now a year since it returned with so much violence as to render it necessary for me to relinquish active duties; and at the last Conference I was compelled, from my debilitated state, to yield to sit down as Supernumerary Preacher. Contrary to all human expectation, I still survive; and appear, though slowly, to convalesce, whilst my esteemed brethren, Messrs. James and Watson, have both been called away by death, since the Conference; besides Dr. Adam Clarke, Mr. T. Stanley, Mr. Storrey, and many others;—in all, seventeen. “This is the Lord’s doing;” and it is cause of astonishment, that whilst others, more likely for life, are called away, I am spared. O that it may be for his glory!

I hope you and Mrs. Moister are both well and doing well. I am sincerely obliged to you for the shells and manuscripts. Unfortunately, I do not understand Arabic; and will therefore thank you to give me the particulars of their contents; and the manner in which they came into your possession. I am aware, that some of the Mahometans can read Arabic, and possess the Psalms, as well as the Koran, in that language. By whom were your manuscripts written? and are such manuscripts in great repute among the people? I shall be obliged by any particulars you can give me of the character, habits, and customs of the native tribes around you. I shall also thank you for any information relative to the productions of the country;—animal, vegetable, or mineral: and for any remarks on the soil and climate. Do you know much about the colony of Liberia, and the progress it is making? How are Cupidon and Sallah getting on? Are they

efficient helps? Do the schools prosper? How are they doing at Sierra Leone? I rejoice that your labours have not been in vain in the Lord. Be assured that you and Mrs. M. are not forgotten by us at a throne of grace.

With my kind love to you both, in which I am joined by my dear wife,

I am, yours affectionately,

To the Rev. W. Moister.

JAMES TOWNLEY."

I had great pleasure in forwarding to the venerable Doctor, such information as I could collect, on the various subjects in which he felt interested: but, before my communication reached England, he had passed into a world of spirits.

In addition to the elephant, hippopotamus, crocodile, the lion, tiger, leopard, hyena, and different kinds of monkeys, we have, in Western Africa, various other wild animals; as the lynx, wild boar, and a great variety of deer and antelopes. The species of birds, from the gigantic ostrich to the beautiful little humming bird, is very extensive. We have also large serpents, reptiles, and insects innumerable. The most dangerous are the centipede and the scorpion, the venomous sting of which is very painful and sometimes fatal. The cockroach, mosquito, sand-fly, and the ant, are troublesome; while the cricket and the frog are very noisy: but the most destructive insect, is the locust. These sometimes come in a cloud so dense, as partially to obscure the rays of the sun, and wherever they settle, such is the eagerness with which they devour every green thing, that, vegetation disappears before their

destructive march, and scarcity or famine is the result.

Western Africa affords a fine field for the researches of the botanist. Trees and plants are found in great variety, from the mahogany and silk cotton tree, of which the natives make their canoes, to the finest specimens of flowers, grass, and moss. In every direction, nature may be seen in the wildest and richest luxuriance. But one of the most remarkable sights, is that of oysters growing on trees! Let not the reader be incredulous; but wait a moment for an explanation. In the absence of rocks, the young oysters adhere to the branches and roots of the mangrove tree, at high water, and are nourished by the rising of the tide, from day to day, until sufficiently grown, when the natives go with their canoes and cutlasses, and cut off the branches, covered with oysters, in which state they expose them for sale in the market.

The most interesting object of contemplation, however, to the missionary and the philanthropist, is man. In Western Africa we see him sunk to the lowest depths of moral degradation; and yet it has been clearly proved, that he is capable of being elevated by the regenerating power of the gospel. The limits prescribed to this volume does not admit of a lengthened discussion on the respective theories which have been advanced, in reference to the origin and affinity of the various native tribes. No one who believes in the truth of the Bible, can entertain a doubt of the unity of the human race; and it is there distinctly said, that

“God hath made of one blood all nations of men to dwell on the face of the earth.” It is generally admitted, that the negro race, in all its varieties, originally descended from Ham, the second son of Noah, though now found in separate tribes and speaking different languages. The following specimen of the dialects of three of the principal tribes inhabiting the banks of the Gambia, may be interesting to the reader.—

<i>English.</i>	<i>Jolloff.</i>	<i>Mandingo.</i>	<i>Foulah.</i>
One,	Ben,	Kil-ing,	Go.
Two,	Ni-ar,	Fu-la,	Di-da.
Three	Ni-at,	Sa-bi,	Tut.
Four	Ni-an-at,	Na-ni,	Na-i.
Five,	Dur-rom,	Lu-lu,	Je-i.
Six,	Dur-rom-ben,	Uo-ru,	Je-ga.
Seven,	Dur-rom-ni-ar,	Uo-ru-la,	Je-di.
Eight,	Dur-rom-ni-at,	Se-i,	Je-tut.
Nine,	Dur-rom-ni-an-at,	Ko-nun-to,	Je-na-i.
Ten,	Fuk,	Tong,	Sap-o.

In Africa, as in all eastern countries, we meet with striking illustrations of scripture. Our Saviour's charge against the hypocritical pharisees of his time, for the ostentatious display of their religion in loving “to pray standing in the synagogues, and in the corners of the streets, that they might be seen of men,” (Matt. vi. 5.) will apply with equal force to the Mahometans of the Gambia; and I have frequently beheld them when thus publicly engaged in their devotions. If a man happens to be carrying a load in the evening, and observes the setting sun as it descends beneath the

western horizon, he instantly drops his burden, prostrates himself upon the ground, and begins counting his beads and repeating his Arabic prayers. In their prostrations they repeatedly touch the ground with their foreheads, and appear to regard it as essential that their faces should bear evident marks of devotion when they rise from the ground. I remember, on one occasion, there were several Mahometans on board the vessel in which I was sailing up the river; and when the hour of their evening devotion arrived, I observed them take some soil, which they had brought for the purpose, and spread it before them previous to their prostrations, that their foreheads might be smeared with dirt, as when on shore!

They also make a practice of wearing about their persons, and suspending in their houses, scraps of writing from the Koran, illustrative of Deut. vi. 8, 9. These they regard with superstitious reverence, using them as charms, to ward aside all evil, and to secure all good. The ordeal of red, or bitter water, is also practised by the Africans, for the avowed purpose of detecting crime, as mentioned Numb. v. 27; and many a poor creature has been doomed to die by poison, though perfectly innocent. The writing table, or *tablet*, mentioned Luke i. 63., is illustrated by the oblong board, about as large as a common school-boy's slate, on which the *maraboos* write, with an iron style or a reed pen, as the case may be. On reading Matt. ix. 6. where Jesus says to the sick of the palsy, " Arise, take up thy

bed and walk," a person accustomed only to European habits may feel at a loss to understand how this could be: but, in Africa, we frequently see a native reclining upon a mat, made of plaited bamboo cane; and when he arises, he rolls it up like a sheet of paper, puts it under his arm, and walks away! These, with many other portions of the sacred records, are placed in a clear light by the peculiar habits of this singular people.

About two months after the arrival of the missionaries who were appointed to relieve me, a favourable opportunity presented itself for our return to England; and we prepared for our departure. Though very weak and debilitated, owing to the influence of the climate, we were thankful to our heavenly Father that we had been spared, while so many had previously fallen. On Tuesday evening, the 18th of June, 1833, I preached for the last time at Bathurst, to a crowded and deeply affected congregation. Several wept aloud, and it was with great difficulty that I continued the exercises. At the close of the service, the people crowded around the Mission-house, and seemed unwilling to leave us until we informed them, that several days would elapse before we took our departure, in the course of which they would have an opportunity of seeing us again. The remaining few days of our stay at the Gambia, were occupied chiefly in paying and receiving farewell visits; many of the natives testified their affection by bringing small presents of poultry and provisions, for our use during the passage; and some who had received in-

struction in the Mission-school, tried their skill at writing farewell addresses. The following specimen is from the pen of poor Sallah.—

“ *St. Mary's, June 20th, 1833.* ”

Rev. and dear Sir,

I cannot let this opportunity pass, without addressing to you these few lines, because I am very glad to tell you what the Lord has done for me since you buy my freedom. The Lord has done great things for me. He delivered me from trouble, and brought me among his people; and they taught me to read and write, for which I am thankful. I know that Jesus Christ died for me, and that he has saved me from my sins; I feel that I love him; and I rejoice to do his will. I look only to the Lord God of Elijah, the God of Abraham, Isaac, and Jacob, and Moses. I shall never forget your kindness to me, and I hope the Lord will pay you. May the Lord bless the Missionary Society, and all preachers of the Gospel. May the Lord go with you, and may we all meet in heaven, where we shall part no more for ever.

I am your humble servant in the Gospel,

To Rev. W. Moister.

PIERRE SALLAH.”

On Saturday, June the 22nd, we embarked for England by the brigantine “ *Columbine,* ” Captain Pilcher. Many of our dear people accompanied us to the beach, and wept bitterly at the thought that they would probably see us no more in this world. We commended them to God in prayer, and reluctantly took our leave of a place and a people that will live in our affectionate remembrance until the day of our death; not only as this was the first scene of our missionary labours, but also on account of the marked kindness we received from all classes of the community, and specially from those who had received spiritual good through our

humble instrumentality. We were accompanied down the river by Mr. and Mrs. Dove, and other friends, who kindly remained with us as long as they could, and then returned to St. Mary's in Mr. Brown's little schooner, which was in attendance: but we kept on our course, in the "Columbine," towards our native land.

Our passage home was peculiarly eventful; and we saw, in many instances, the hand of Providence clearly displayed. After we had been at sea about a week, while seated in the cabin one evening, conversing with the captain, we heard the startling cry of, "A man over-board!" Instantly, we ran up on the deck, and found that Mr. Orme, the chief mate, while in the act of hooking on the "boom guy," had lost his hold of the rope, and fallen into the sea. The wind was blowing fresh at the time; and we could just see the poor man astern, struggling in the water. Having no boat or life buoy available, we threw out two or three hen-coops, that he might cling to one of them until further assistance could be afforded. In the meantime, the helm was put "hard down," and the vessel "went about." A noble-minded sailor, an Irishman, volunteered to jump into the sea to rescue the dying man. We tied a rope round his waist, and he immediately plunged into the water. Though it was very rough, he succeeded in reaching the poor sufferer before he finally sunk. We then drew them both in together: but I regret to say, that the poor mate had breathed his last, and all the efforts we could make to restore animation were in-



effectual. He had been previously suffering from an attack of African fever, consequently, he was in a state of weakness and debility when this accident occurred. It is not surprising, therefore, that it resulted in his death. During the day, I had been conversing with Mr. Orme, on the subject of religion; and his sudden removal from us, deeply impressed my mind with the importance of embracing every opportunity of speaking a word for Christ, for "in such an hour as we think not, the son of man cometh."

Then followed the solemn spectacle of a funeral at sea. The remains of our departed friend were wrapped in his hammock, with a heavy weight attached, so that the body might sink below the reach of the sharks, which were already pursuing our track. The corpse was then placed upon a plank, partly projecting over the bulwarks of the vessel. It was the gloomy hour of midnight; and a death-like stillness prevailed! Nothing was to be heard but the ripple of the water against the side of the ship, and the half suppressed sobs and sighs of the hardy sailors, who stood in a circle, hat-in-hand, while I read the solemn service appointed for the occasion, by the pale light of a lantern. While reading the words, "We therefore commit his body to the deep," &c., one end of the plank was elevated, and the corpse gently descended into the water, to be seen no more until the morning of the resurrection. A few words of exhortation closed this deeply impressive and religious service.

As we proceeded on our course, we had a fine view of several of the Cape Verde Islands; and we were favoured with tolerably fine weather, though the wind was rather against us. We also suffered some inconvenience from the want of hands, as several of the sailors were still confined to their berths, from the effects of the African fever. As soon as we got out to sea, I found my own health improve so rapidly, that I was able to take the helm, when the ship was to be "put about;" and, in some degree, to assist the captain, in his trying circumstances.

When we had been at sea about three weeks, it was discovered that we had a very scanty supply of fire-wood on board; and we had serious apprehensions that we should soon be without the means of cooking our food. Whilst discussing this unpleasant subject, we saw, at a distance, a large log of timber, floating on the water. We steered towards it, got ready the tackle, hoisted it on board, and were thus supplied with an ample stock of fire-wood during the remaining part of our voyage. The infidel might regard this circumstance as matter of mere chance: but we considered it as a distinct interposition of Divine Providence on our behalf. Adhering to the wood, there were thousands of barnacle shells, which afforded us the agreeable and interesting employment of cleaning and arranging for our friends.

The next adventure, was the helmsman asleep at his post, the "ship-a-back," and the wheel dashed in

pieces, which required our united skill and labour for several hours, to put in repair, during which time, we were placed in some jeopardy.

A most alarming incident occurred also, on the 31st of July. At midnight, we were awakened by the cry of, "The ship sprung a leak!" We arose from our berths, and were informed by the captain, that the vessel had already five and a half feet of water in her hold; and that, in consequence of the pumps being choked up, there was little hope of saving her. The excitement that prevailed on board is indescribable. The captain was greatly alarmed, having a valuable cargo on board; consisting of gold, ivory, bees-wax, and gum arabic, besides two lions, a crocodile, crown birds, and other natural curiosities. The sick men crawled from their hammocks; and all hands came on deck. Amidst the general commotion, some were heard crying to God for mercy. The long boat was got ready; and we put on our warmest clothing, that we might be prepared to leave the vessel and pass the night on the open sea. But, to our inexpressible joy, the sailors succeeded in removing the obstruction from the bottom of the pumps, soon discharged the water from the hold of the vessel, and we proceeded on our course as before.

On the whole, our passage to England was somewhat dreary, rather than perilous. The little incidents just mentioned, with many others of trifling consequence, excited us only for the moment. Captain Pilcher was kind and attentive; and we enjoyed the opportunities

afforded for conversation and reading. As we had either light winds or calms, nearly all the time, our progress was very slow; and having lost a considerable part of our poultry, in attempting to save the poor mate, we therefore began to feel the want of fresh provisions. When we had been at sea about six weeks, and were approaching the mouth of the English Channel, we fell in with several ships, one of which supplied us with a bucket of potatoes and two or three fowls, for which we were very grateful.

On the morning of Monday, the 12th of August, we heard the cheering sound of, "Land a-head!" We instantly came on deck, and beheld, with feelings of gratitude and joy, the distant blue mountains of happy England. On the following day, a pilot came alongside; and, as the wind was contrary, and our provisions were nearly exhausted, I engaged a passage for myself and Mrs. Moister to the shore, and we took our leave of the "Columbine."* We were tossed about all night,

* The subsequent history of this little vessel is one of mournful interest. She continued to trade to Africa for a few years; till, on the 27th of November, 1838, when on her way down the Channel, bound for the Gambia, she encountered a terrific gale of wind, off Portland Bill. The gale continued during the night; and, on the following morning, the "Columbine" was seen nearing the shore on Portland beach. The man at the helm, it is supposed, was forced from it by the violence of the wind, in consequence of which, the vessel swung round; and, being caught between two tremendous seas, she was dashed in pieces, and every person on board perished. Among the passengers, were the Rev. Mr. and Mrs. Peard, a Wesleyan Missionary and his wife, appointed to St. Mary's, who were thus called to a "better

in the pilot-boat; and, on Wednesday morning, the 14th, we entered the harbour, at Falmouth. Never shall we forget the cheering sight which now greeted our eyes, so long accustomed to gaze on the dreary wilds of Africa, and on the mighty ocean. The fields were waving with corn, and the whole face of nature wore a smiling aspect. With feelings of gratitude to our Heavenly Father for his preserving goodness, we once more set our feet on the shores of our dear native land, and received a cordial welcome from the Rev. George Taylor, the resident minister at Falmouth.

During the years which have elapsed since my departure from Africa, I have observed the progress of the Mission, at St. Mary's, with feelings of deep interest. It afforded me the greatest pleasure therefore to hear, that through the zealous efforts of the Rev. Messrs.

country," by this mysterious dispensation of Divine Providence. Their bodies having been washed on shore and identified, Dr. Alder went down and improved the solemn event, by an impressive sermon; and their remains were interred in the burial-ground connected with the Wesleyan chapel, at Portland, where a neat stone, with an inscription, was erected to their memory by the members of society at that place. When on a visit to Portland, on the 23rd of October, 1839, to attend a missionary meeting, I had the melancholy pleasure of viewing the scene of this sad disaster, and of reading the inscription on the grave-stone of the dear Missionary and his partner. On making an allusion to the circumstance in my address, and stating that I had sailed for thousands of miles in that same "Columbine," the people were much affected, and kindly presented me with a small cedar box, as a memento, which I highly prize, made from the wreck of that ill-fated vessel.

Fox, Wilkinson, Parsonson, Badger, and others, a new chapel was erected, that would seat about five hundred persons, which has since required enlargement; and that the good work was extended to the opposite side of the river. We have now, at St. Mary's and Barra Point, in addition to M'Carthy's Island, (the particulars of which have been already given,) *two chapels, three missionaries, one hundred and forty-two church-members, and two hundred and twenty-two scholars* in the mission-schools; while *five hundred natives are reported as attending the ministry of the missionaries*. For this success I feel truly thankful to the great Head of the Church, as well as for the many personal and domestic mercies received at the hand of God, during our residence in Western Africa. On a review of the whole, I can sing with the poet,—

When all thy mercies, O my God,
 My rising soul surveys,
 Transported with the view, I'm lost
 In wonder, love, and praise.

Through every period of my life
 Thy goodness I'll pursue;
 And after death, in distant worlds,
 The pleasing theme renew.

Through all eternity, to thee
 A grateful song I'll raise;
 But, O, eternity's too short
 To utter all thy praise!

CHAPTER VII.

THE COLONY OF DEMERARA.

The West Indies—Spiritual destitution—Dr. Coke's Mission—Blessed results—Embarkation for Demerara—Detention at the Isle of Wight—Voyage—Arrival—First Sabbath—Aspect of the Country—Soil—Staple Produce—Climate—Towns and Villages—Character of the Inhabitants—Slavery—Missions—George Town—Abram's Zuil—Victoria—Mahica—Missionary Tour.

THE second mission of the writer, was to the West Indies; a part of the world that will ever be regarded with feelings of peculiar interest by the philanthropist, and of which a few brief notices may now be given, preparatory to a more particular account of the colonies where he was appointed to labour, and of the plans adopted to promote the welfare of the sable sons of Ham, in these the lands of their exile.

The West India Islands are situated in that part of the Atlantic Ocean which forms itself into a deep and extensive bay, between the vast continents of North and South America. They were discovered, at different times, by the enterprising Columbus, towards the close of the fifteenth century; and were found to be inhabited by savage tribes of Indians, evidently of different descent. These unfortunate aborigines, called

Caribs, were too independent and indolent to submit to slavery, which the cruel Spaniards would have imposed upon them. By degrees, they were almost entirely extirpated, and their places supplied by poor negro slaves, who had been torn away from their native homes in Africa, and doomed to a life of toil and bondage. By the fortunes of war, and other changes, the Archipelago of the west has fallen into the hands of various European powers. At the present time, the English colonies are,—Demerara, Trinidad, Tobago, Grenada, St. Vincent, Barbadoes, St. Lucia, Dominica, Montserrat, Antigua, Nevis, St. Kitts, Anguilla, Tortola, Jamaica, and the Bahamas. The French Islands are,—Martinique, Guadaloupe, Marie-galante, and St. Martin, in part. The Spanish colonies are,—Cuba, and Porto Rico. The Dutch have,—St. Eustatius, Saba, and St. Martin, in part. There are, belonging to the Danes,—St. Thomas, St. John, and St. Croix: and the Swedes claim St. Bartholomew; while Hayti has become a republic of free blacks, who cast off the Spanish yoke in the year 1801.

The scenery of these Islands is generally grand and romantic, and nature has lavished upon them her richest stores: but the moral condition of the inhabitants, towards the close of the seventeenth century, when they first excited the attention of the friends of Missions, presented a picture of unmingled gloom. The poor negroes were frequently regarded, by their unfeeling masters, as mere beasts of burden. The only time

allowed them for their own work, and for attending the market, was the sabbath-day; and lawful matrimonial connexions were almost unknown. True religion, even in its outward forms, was scarcely thought of. The Africans had brought with them, across the Atlantic, a strange mixture of pagan idolatry and Mahometan superstition, which, together with the debasing influence of slavery, had reduced them to the lowest point of moral degradation. We regret to be obliged to add, that many of our countrymen were found deeply demoralized; and that, in too many instances, they exhibited an example to their people, in every respect dishonourable to the christian name. At the early period to which we allude, the means of religious instruction were very scarce. Some of the islands had no religious instruction of any kind; and in others, one solitary clergyman was appointed to attend to the whites, while the poor blacks were left totally unprovided for.

Such was the spiritual destitution of the West Indies when, by the particular interposition of Divine Providence, missionaries of the cross were brought to the shores of these beautiful Islands, in a manner which no one could have anticipated. Towards the close of the year 1786, the Rev. Dr. Coke, the founder of Wesleyan Missions, embarked on his second voyage to America; accompanied by the Rev. Messrs. Warrener, Hammet, and Clarke; three devoted missionaries. When they had been at sea for some time, they encountered a se-

vere storm, in which the vessel “sprung a leak;” and such was their perilous condition, that they abandoned all hope of reaching their destined port, and directed their course to the West Indies. They reached Antigua on Christmas-day, and immediately landed in the town of St. John, truly thankful to God for his preserving mercies. The gospel had previously been preached in this Island by Nathaniel Gilbert, Esq., and Mr. John Baxter, both of whom were brought to God among the Wesleyans in England; thus the way had been prepared for the unexpected arrival of those ministers of Christ. On walking up the street, the strangers met Mr. Baxter on his way to the chapel to preach to the poor negroes. The mutual joy at this meeting may be better imagined than described. After taking some refreshment, they went to the chapel together; and Dr. Coke opened his commission by preaching the gospel to a deeply attentive congregation, after which he administered the sacrament of the Lord’s supper.

Impressed with the conviction, that the hand of God was beckoning them forward, to enter upon these new and unexpected scenes of labour, the zealous Doctor resolved to leave Mr. Warrener to carry on the work in Antigua, and to embrace such openings in the neighbouring Islands as might present themselves. In this good work, he was soon joined by Mr. Baxter, who relinquished his secular calling, and devoted himself entirely to the blessed employment of preaching the gospel. God himself prepared the way for the pro-

clamation of his truth in other colonies, additional missionaries were sent out, and the result was a large ingathering of precious souls to the fold of Christ,—a measure of prosperity which has not been surpassed, and scarcely paralleled in the history of modern missions. The way was thus prepared for the glorious emancipation of the poor slaves; and, not to mention the thousands who have safely passed into the eternal world, we have now throughout the West Indies, *eighty-six missionaries, one hundred and ninety-seven chapels, fifteen thousand three hundred and fifty-nine scholars* in the mission-schools, and *fifty-two thousand and eighty-six members*, united in church fellowship with us. Again we may exclaim, “Behold, what hath God wrought!”

Every step in the progress of a work so glorious in its results, must be contemplated with feelings of lively interest and devout gratitude, by the friends of missions; and it is with a view to cherish such feelings, and to fan the flame of holy zeal in the cause of Christ, where it has been enkindled, that the following specimens of missionary labour, in these interesting countries, are now placed upon record.

I had been just three months in England, and had scarcely recovered from the effects of my mission to Africa, when I was requested, by the “Wesleyan Missionary Committee,” to go out to the West Indies. The Act for the emancipation of the poor slaves had just passed both houses of the British Parliament, and the

Society was making arrangements to send out eighteen additional missionaries, with a view to prepare the people more fully to receive the heavenly boon of freedom, and also with the hope of extending its operations in that part of the world. Though we were comfortably settled in the home work, and surrounded by many kind friends, a call so imperative and pressing, did not require much deliberation. I remembered the reply of the African traveller, Ledyard. When his patron inquired at what time he would be ready to start, he nobly answered, "To-morrow, Sir!" As a christian missionary, and in a matter of far greater importance, I felt that I could not be less prompt. Therefore, after consulting my dear wife on the subject, and making it a matter of prayer and meditation during the day, I wrote to say, by return of post, that "we were ready, at any time, to embark for the West Indies, or any other part of the world to which the Committee might think proper to appoint us." Accordingly, we were requested to proceed to London, there to await the departure of a vessel for our new scene of missionary labour.

Demerara was named as the place of our destination; and, on Thursday the 16th of January, 1834, we embarked for that colony, in the ship "Underwood," commanded by Captain Wood. We were accompanied on board by the Rev. Dr. Beecham, and other friends, who soon left us, as they had to return to London by the steamer from Gravesend. Then came the pain of parting: but our confidence was in God, and we found his

grace to be sufficient for us in every time of trial. In proceeding on our voyage, we met with adverse winds; and, after being detained more than two weeks in the Downs and in the Channel, we were obliged to put into Portsmouth for shelter. We came to anchor, on the Mother Bank, on Saturday, the 1st of February, with the beautiful town of Ryde, in the Isle of Wight, full in our view. About ten o'clock, a. m., we went on shore, and were delighted to meet with six missionaries; the Rev. Messrs. Pilcher, Cheesborough, Gordon, Cameron, Osborne, and Nun; who were bound for Antigua, by the "Glaphira," which had been detained there by contrary winds for several weeks. The friends in Ryde received and entertained us most cordially; and the kindness and hospitality of Messrs. Woods, Wedgwood, and Wheeler, and their families especially, will never be forgotten. Little did I then think, that four of the above-named honoured missionaries would so soon afterwards be called to their eternal reward! But so it was. The ways of God are a great deep which we cannot fathom! And still less did I think, at the time alluded to, that we should be spared to return to our own dear native country, and have the pleasure of labouring in this same beautiful Isle of Wight where I now write, and commit to the press, these humble records of my missionary labours! On reviewing the past, I feel constrained to acknowledge, with adoring gratitude, the watchful care and preserving goodness of our Heavenly Father, so mercifully extended towards us.

On Sunday morning, the 2nd, at seven o'clock, I attended an excellent prayer-meeting, in the chapel at Ryde; and immediately after breakfast, we were all summoned on board the vessels, the wind having become fair. We weighed anchor, and proceeded as far as the Needles, when the wind veered round, and we were obliged to return. We came to anchor again on the Mother Bank, about six in the evening, having spent an uncomfortable sabbath in thus attempting to get out to sea. The following morning, we went on shore again; and the friends in Ryde hailed our return with every expression of joy: for, during the stay of the missionaries at this place, many delightful meetings were held, the Holy Spirit was poured out, and much good was done through their instrumentality. We now resumed our meetings, and the chapel was crowded with attentive congregations. On Wednesday night, I preached from Daniel vii. 18., and we had a most delightful prayer-meeting afterwards. On Thursday evening, we took tea with the Rev. Messrs. Phillippo and Coultart, (Baptist Missionaries, bound for Jamaica) at the residence of the late Rev. T. S. Guyer; and, on Saturday, the 8th, the wind being favourable, we took leave of our dear friends at Ryde, and proceeded on our voyage to the West Indies.

We had a fair wind for two or three days, in sailing down the Channel: but we had scarcely taken our last look at dear England, when we encountered a heavy gale and adverse winds, which continued nearly a week.

Having crossed the Bay of Biscay, the wind was more favourable; and, as Captain Wood was exceedingly kind and attentive, we had very little either to impede our progress or to disturb our happiness throughout the remaining part of our voyage. Nothing remarkable occurred until the evening of Wednesday, the 19th, when we were alarmed by the cry of, "Fire in the hold!" We hastened on deck, and saw the smoke ascending near the hatch-way: but the fire proved to be in the long boat; and not, as it was supposed at first, in the hold of the ship. The danger to which we were thus exposed, was occasioned either by some muriatic acid, or the oil of vitriol, having burst the bottle, and ignited the straw in which it was packed. We succeeded in emptying the contents of the long-boat into the sea, before the fire had spread; and we were safe. We could not but recognize the hand of Providence in this timely warning; as the consequences must have been serious, if the fire had not been discovered until a few hours later.

We soon entered the tropics, and found ourselves within the influence of the trade winds. Sailing now became very pleasant, though the heat was somewhat oppressive. On Tuesday morning, the 11th of March, finding the water muddy, we sounded, and got twenty-four fathoms; and in the afternoon, we made the continent of South America. Soon afterwards, a pilot came along-side, and pronounced us fifteen miles to the windward of Berbice. We came to anchor for the night:

but we proceeded the next morning, with the coast clearly in view. We could occasionally distinguish the buildings on the estates, and see the smoke as it ascended from the boiling-houses connected with the sugar-works. About three o'clock in the afternoon, we entered the Demerara river, and came to anchor before George Town, of which we had but an imperfect view, as it is situated on low ground, and lies embowered in the foliage of beautiful and gigantic trees. We went on shore immediately; and met with a kind and hearty reception from my old friends, the Rev. John Mortier and his amiable wife, as well as from the Rev. Richard Hornabrook, and a number of dear people who had heard of our arrival, and were assembled to welcome us to their country. On walking over to Kingston, the place appointed for our residence, we found another party of pious natives waiting to congratulate us. They rejoiced over us with exceeding joy; and assured us that they had been instant in prayer, that we might be brought to them in peace and safety. After partaking of a comfortable cup of tea which they had provided for us, and uniting in prayer and thanksgiving at a throne of grace, we retired to rest, under a grateful sense of the divine goodness, in safely conducting us across the mighty deep, to the scene of our future labours.

The following sabbath was a high day. I opened my commission by preaching in Kingston chapel, morning and evening, to large and attentive congregations. The appearance of the people was truly striking; and ex-

hibited, at once, the elevating influence of the gospel. The audience consisted almost entirely of slaves, and free people of colour: yet they were neatly clothed, and devout in their manners; and engaged in the worship of God, with a fervour that was truly cheering to behold. As I entered the chapel in the morning, on my first appearance among them, of their own accord, they sang the following beautiful

WELCOME HYMN.

Welcome! welcome! blessed servant,
 Messenger of Jesu's grace!
 O, how beautiful the feet of
 Him that brings good news of peace,
 Welcome, herald! welcome, herald!
 Priest of God,—thy people's joy!

Saviour, bless his message to us;
 Give us hearts to hear the sound
 Of redemption, dearly purchased,
 By thy death and precious wounds.
 O, reveal it! O, reveal it!
 To our poor and helpless souls.

Give reward of grace and glory
 To thy faithful labourer dear:
 Let the incense of our hearts be
 Offered up in faith and prayer.
 Bless, O bless him! bless, O bless him!
 Now, henceforth, and evermore.

This was so unexpected, and sung with such evident marks of sincerity, that it produced a thrilling effect upon my mind; and I may say, that every circumstance attending the commencement of my labours in

that place, inspired me with the pleasing anticipation of success. Before entering into further details of our Missionary operations in Demerara, I will present the reader with a brief sketch of the general aspect of the country, and the progress of the work up to the time of our arrival.

DEMERARA is not an island, but a colony on the continent of South America. It is generally regarded, however, as belonging to the West Indies, from the fact, that in the character of its inhabitants, as well as its staple produce, climate, and other circumstances, it exhibits a striking analogy to the Islands which bear that name. Demerara, Essequibo, and Berbice, were once governed as separate colonies, but they are now united under the general name of the "*Province of British Guiana.*" The first mentioned name, however, is still frequently employed, by way of accommodation, to designate this part of the British Empire. The entire Province is bounded on the north by the Atlantic, on the west by Dutch Guiana, and on the east and south by the State of Venezuela. It appears from the maps, that there is an extensive tract of country claimed by both Britain, and Venezuela: but there is no reason to apprehend any dispute about the "boundary line," for centuries to come, as there are still unoccupied, beyond the present cultivation of the colony, scores of miles, of the richest land, covered with the finest timber, where the sound of the woodman's axe has never yet been heard.

It is the opinion of some, that Columbus saw the coast of Guiana, in 1458; and it has been asserted by others, that it was discovered by Vascoe Nunez, in 1504. It became known, however, to the English, in 1595, when Sir Walter Raleigh sailed up the Orinoco, in his chimerical search of El Dorado, a city said to be paved with gold! A company of freebooters formed the first English settlement, in 1634, which was captured by the Dutch, in 1667. After various other changes, the territory now included in British Guiana, was ceded to the English, by the treaty of 1814, in whose possession it has since continued, although a number of Dutch residents are to be found in different parts of the colony.

The general aspect of the country is low and swampy. Indeed some parts of the coast are below the level of the sea; and as the tide rises to an unusual height in this locality, the land is only kept from inundation by the construction of extensive dykes, with sluices to let off the water when the tide is down. The fields are laid out at right angles, with the regularity of a garden. Each property has generally a narrow sea, or river-frontage, for the convenience of water communication; and extends its narrow length through the entire width of the cultivation, so as to have the advantage of the uncleared forest lands behind. The estates are divided by large canals, and intersected by numerous drains, that are used, not only to carry off the water, but as substitutes for roads, by means of which the produce is

conveyed, in small flat-bottomed boats, from the fields to the works, and from the works to the ships in the harbour. This extensive system of drainage, rendered necessary by the marshy state of the land, with the construction and repairs of sluices and bridges, are heavy items of expense in the working of an estate in Demerara. Some compensation is afforded, however, by the peculiarly rich nature of the soil, which is suited for almost every article of tropical produce. The staple articles of export are sugar, rum, cotton, and coffee: but, of late years, the planters have confined their attention almost exclusively to the cultivation of the sugar-cane, and the manufacture of sugar, and rum. For the growth of the sugar-cane the soil seems peculiarly adapted. In most of the islands it requires to be re-planted and manured, at least, every three years: but here, it grows spontaneously; and may be cut annually, for ten or twenty years, without either re-planting or manuring.

In the rainy season, travelling is very difficult. The roads being formed of soft earth, they are soon cut up, and become deep and miry. I remember passing over one hundred bridges, between George Town and Mahica, in the space of only twenty-five miles. When these bridges get out of repair, the difficulty is increased. A railroad is, however, in the course of being constructed, part of which is probably opened by this time, so that travelling will in future be more agreeable.

From the observations already made, the reader will

not be surprised to hear, that the climate of British Guiana is unfriendly to the health of Europeans. The atmosphere is generally more humid than in the islands; and ague and fever are frequently prevalent. The swarms of mosquitoes, and other stinging insects, which are more numerous and troublesome in this colony than in other parts of the West Indies, are also sources of great annoyance and discomfort to strangers. Some Europeans, however, become inured to the climate; and the natives are generally healthy.

George Town, the capital of British Guiana, is situated in latitude $6^{\circ} 36'$ north, and longitude $52^{\circ} 15'$ west. It stands on the western side of the entrance to the Demerara river. This river has a considerable bar, and can be passed by large vessels, at high water only. The harbour is the mouth of the river itself; and several wooden *stellings*, or jetties, project from the shore, on which passengers and goods are landed. Most of the houses in the town are frame-buildings, constructed of the native hard-wood timber for which this country is so famous. They are neatly finished, with verandahs in the front; and when tastefully painted, present a very pleasing appearance.

There is no stone, and not even a pebble, to be found in the whole country, until we advance forty or fifty miles into the interior. The roads in the town and its vicinity have been formed of the ballast from those vessels which trade to the colony, each ship being required to leave a certain quantity. Of late years, a

few good brick buildings have been erected in George Town; and altogether the place now wears a respectable appearance. The houses are separated from each other by gardens and shrubberies;—an arrangement which is very conducive to health and comfort in this sultry and oppressive climate.

Nearly in the centre of the city stands an elegant structure, called the "*Guiana Public Buildings*," which would be an ornament to any town in Europe. In its architectural design and external appearance, it is very magnificent; being built of brick, and "stone-finished" with roman cement. It is so arranged, as to afford accommodation for all the public offices of the colony under the same roof. A market-house has been recently erected which is very respectable in its appearance, as well as a great convenience to the inhabitants. The churches and chapels are also good buildings, and afford pleasing evidence, that of late years, the people have not been unmindful of their spiritual interests. The inhabitants of George Town may be estimated at twenty-two thousand; while the population of the entire province, according to the last census, amounts to one hundred and fifty thousand.

New Amsterdam, on the eastern side of the entrance of the Berbice river, is next in importance to George Town; and resembles it in many respects. It is, however, much smaller; and the inhabitants may amount to about four thousand. Since the emancipation of the slaves, numerous villages have sprung up in different

parts of the colony, which are very populous. The buildings in these are of small dimensions; and, in general, not of a very substantial character.

These towns, villages, and estates, are inhabited by different races of people. There are Europeans,—comprising English, Scotch, Irish, Dutch, and Portuguese; Negroes, originally from Africa; and Coolies, from the East Indies. On the banks of the rivers and creeks, beyond the boundaries of the colony, there are a few tribes of South American Indians; some of whom occasionally visit the towns almost in a state of nudity. All classes of the inhabitants were deeply demoralized when first the friends of Missions in England sent out ministers of the gospel to preach among them, of whose labours we may now furnish a few brief notices.

The agents of the “London Missionary Society” were first in this part of the great field. As early as 1808, the zealous and devoted Rev. John Wray, whose praise is in all the churches, commenced his evangelical labours, at plantation *Le Resouvenir*; under the patronage of Mr. Post, a pious Dutchman, the owner of the property. “The Lord of the harvest” greatly blessed these early efforts in the cause of the Redeemer, and a goodly number of poor slaves were made spiritually free, by the reception of the gospel. Having removed to Berbice, where he laboured successfully many years, Mr. Wray was succeeded at *Le Resouvenir*, by the Rev. John Smith, in 1817, who laboured, for some time, with a cheering measure of success. In the

year 1823, however, this mission and its dear pastor were involved in severe affliction. An insurrection broke out among the negroes, on this part of the coast; and the authorities attempted to attach blame to the missionary. Mr. Smith was forthwith dragged to prison, and his private journals and other papers were instantly seized. He was then tried by a court-martial, and sentenced to death! The sentence of the court was referred home for His Majesty's decision, and the king was pleased to remit the same: but required, however, that the missionary should for ever quit the scene of his labours. The despatches, containing the royal mandate, were sent out with all possible speed: but before they reached Demerara, Mr. Smith had sunk beneath the weight of his accumulated troubles and unrighteous treatment. He died in prison, deeply regretted by his brethren; and his happy spirit ascended to that place, where "*his righteousness shall be brought forth as light, and his judgment as the noon day.*"

Nothing daunted by these adverse circumstances, the "London Missionary Society" continued to send out re-inforcements to their respective stations in British Guiana, and they have realized a large ingathering of precious souls to the Church of Christ. Of late years, however, their cause has suffered, in common with that of other kindred institutions, from the effect of the agricultural and commercial depression which has overtaken the West India Colonies, as well as from political agitation which frequently exists among the people.

The "Church Missionary Society" has, for many years, had a station among the Indians, on the river Essequibo, which has been attended with good: but there are still vast numbers of these aborigines totally destitute of the means of religious instruction.

The "Wesleyan Missionary Society" did not commence their labours in Demerara until the year 1814. Previous to that period, their energies had been chiefly devoted to places where the call seemed more imperative, in consequence of the total lack of evangelical labourers. But this vast field was found wide enough for all; and the Wesleyan Missionaries could no longer resist the call now made upon them for spiritual aid, by several of their own people, who had removed from the neighbouring colonies. In its commencement, the good work was peculiarly prosperous and promising, and numbers were added to the Lord: but at length, the legal restrictions, resulting from the unsettled state of the country and the general prejudice against missionary labours, were severely felt. For some time, no meetings were allowed to be held after sun-set; and the missionary constantly read written sermons to the slaves, that he might be able to certify every sentiment which he advanced, in case any question should be raised upon the subject. On one occasion, a society ticket was found on the road, having been dropped by a negro-member; and the passage of scripture which it bore was interpreted, by some of the *wise-acres* of this dark period, as favouring rebellion! An attempt

was made, from this trifling circumstance, to raise an open persecution against the Mission: but Divine Providence frustrated the designs of our enemies, and we were permitted to proceed with our work. So powerful was the influence of the gospel upon the people who were united with us in church-fellowship, that it was found, when the insurrection was over, that not one member of the Wesleyan Society was concerned in it, either directly or indirectly.

When this dark cloud had in a measure passed over, and greater latitude was allowed to the missionaries, in their efforts to promote the religious instruction of the slaves, the work extended to various parts of the colony, where chapels were erected and Sunday-schools were established. But so recently as 1834, when I arrived in Demerara, all restrictions were not entirely removed. I had not only to procure a license from the Governor, who carefully inspected my ordination certificate and other credentials; but I was required, by a clause in that license, "not to allow any meeting, at which I was not personally present, to be held on the station." Perceiving that this would operate very injuriously upon our system of class-meetings and prayer-meetings, as well as on the labours of two native catechists who had been regularly licensed, I hastened back with the document, and remonstrated against the introduction of such a clause. His honour, the Fiscal, was then pleased to say, that he was obliged to use the old form; but it was not intended to interfere with any of our usages. I am

happy to add, that I never met with the slightest interruption from the authorities, in the prosecution of my missionary labours.

There were several features in the work at Demerara which were peculiarly gratifying to my feelings. The congregations, both on the sabbaths and week-nights, were almost invariably large and attentive; and a lecture, which I delivered every Wednesday morning, at five o'clock, was also well attended. The sabbath-schools were flourishing; and on two mornings in the week, I met the children for catechetical instruction. His excellency the Governor, Sir Carmichael Smith, on attending the examination of our schools, in Kingston chapel, was pleased to express his admiration at the progress the children had made; and, for their encouragement, distributed among them several books and medals. The whole aspect of the Mission was cheering, several new members being added to the church; and I felt myself highly honoured in having, for my superintendent and colleague, the Rev. John Mortier, a devoted minister who had long "borne the heat and burden of the day."

While we had occasion to rejoice over the general prosperity of the work, we had yet to contend with many difficulties. At the period alluded to, the Act of Emancipation had not come into operation; and slavery, which forms so formidable an obstacle to the spread of the gospel, still existed in all its vigour. On the 27th of June, a poor man came to me with a tale of woe

which made my heart ache. He had just been sold to a planter, living at a distant part of the country, in consequence of which, he was about to be separated from his wife and family, as well as from the means of grace, which were so dear to him. I felt most acutely for him; and exhorted him to "trust in the Lord," and patiently await the day of freedom, which was just beginning to dawn upon the country. Scarcely a week passed without some painful occurrence of this kind; and I do believe, that if Divine Providence had not interposed, and put an end to this cruel system, the most fearful consequences would have followed. The people were literally wasting away from grief and oppression. There were in the colony, at that time, 63,641 slaves; but, during the preceding twelve months, there had been 4229 deaths, and only 2879 births; shewing a decrease in the slave population of 1350 in one year. This is a simple fact, extracted from the "Returns of the Colonial Registrar" at that time.

The "Emancipation Act" provided for the abolition of slavery on the 1st of August, 1834: but, before full and unrestricted freedom was to be imparted to the poor slaves, there was to be an interim of six or seven year's *apprenticeship*. If this term of services was intended as a compensation to the planters, then the question might be asked, Were not the *twenty millions sterling*, generously granted by the British nation, to be divided among the planters, sufficient for that purpose? If it be replied, It was necessary that the negro should

be instructed in the agricultural art, and therefore, that the term of service was a judicious provision, we answer, in the language of the negroes themselves, "People make *prentice* for learn to work. Poor negro work plenty long time; he sabby work very well: he no want massa for make him *prentice*." It was, altogether, a vexatious arrangement; and proved to be only a modified form of slavery.

Defective, however, as was the system of apprenticeship, compared with entire freedom, it was hailed with joy as a step in the right direction; especially, as a definite time was fixed when full liberty should be enjoyed by the poor negro. The 1st of August was celebrated as a day of general thanksgiving, throughout the colony, by order of the Governor; every place of worship was thronged with devout and attentive hearers. We endeavoured to adapt the services to the particular occasion which called us together, by impressing upon the minds of the people, the necessity of rendering thanks to Almighty God, for his great goodness in bringing about this happy change in their condition; and of conducting themselves in a proper manner under every circumstance in life. It was a day of spiritual good: and though there was some disturbance among the people, in remote parts of the country, where the nature of the change in their civil condition was imperfectly understood, our own people acted in a manner worthy of the christian name. In commemoration of the glorious 1st of August, and to aid in

preparing the people for their new civil position, the "British and Foreign Bible Society" generously presented to each emancipated slave who could read, a copy of the New Testament, of which ten thousand were required for Demerara. It would have delighted the friends of freedom, in England, could they have witnessed the grateful emotions with which the poor negroes received the precious boon. As the limits which I have assigned to these sketches oblige me to be brief, I will conclude the present chapter by a few short notices of the respective stations, occupied by the "Wesleyan Missionary Society" in this colony.

GEORGE TOWN, the capital of the Province, is the head of a circuit, and the place where two ministers reside. One is stationed at *Werken-Rust*, in the upper part of the town, where we have a commodious and respectable place of worship, called *Trinity Chapel*, which will seat about twelve hundred people. The congregations are generally good, and the cause is flourishing. The newly erected chapel is a noble monument of the piety, zeal, and benevolence of our people, and the indefatigable exertions of the Rev. W. Hudson, under whose judicious superintendence it was raised. Though it was built at an expense of upwards of two thousand pounds, it is free from debt, and yields a handsome revenue, which will be a great help to other departments of the work. The old chapel has been converted into a spacious school-room, in which a large and efficient day-school is conducted by a talented

native teacher. The other minister resides at *Kingston*, in the lower part of the town, near to the Government-House, where we have a good chapel, capable of accommodating about eight hundred persons. The good work here also wears a pleasing aspect. *Supply*, *Mocha*, *Nymes*, and other places, are visited by the missionaries, at some of which, neat little chapels have been erected, and promising schools established.

ABRAM'S ZUIL, on what is called the *Arabian Coast*, is a station in a rural district, west of the *Essequibo* River. It is favoured with a resident minister, a commodious chapel, and a prosperous day-school. At *Zorg* and *Queen's-Town*, in this circuit, chapels have been erected and schools established. This coast presents an extensive and promising field for missionary labour: but recently, the good work has been retarded by the agricultural depression which has prevailed, occasioning the removal of some of the people, and rendering the others less able to support the cause.

VICTORIA is a station of a most interesting character, being a large negro village, built upon an estate which was purchased, since the emancipation, by the united efforts of the people, as a joint stock company. Having obtained their respective lots of land, and erected comfortable little cottages for themselves, they made a noble effort and erected a handsome and substantial chapel in the centre of the village, which will probably accommodate seven hundred people. *Friendship* and *Buxton* are minor stations, supplied by the minister

who resides at *Victoria*, assisted by an able school-teacher and catechist. These estates were also purchased and settled by negroes since their freedom. The villages are populous, and the lands extensive. At *Friendship*, the *logie*, a large out-building, has been converted into a respectable place of worship; and a new chapel is much required at Buxton. A prosperous day-school has been established, and a number of other estates, the properties of different planters, are regularly visited. The *Victoria* station is also interesting from the fact, that it was originally established by the Rev. C. W. Cleeve, B. A., a pious clergyman of the "Church of England," who, finding himself unable to submit to the Puseyistic demands of his diocesan, declared his independence. After remaining in this isolated position for two or three years, he sought and found, for himself and his people, an asylum within the pale of the Wesleyan church, where he could enjoy liberty of conscience. The union has been a happy one; and the good work continues to prosper.

MAHICA is a station in an ancient village, on a navigable creek of that name. In former times, this was a very prosperous Mission; being central to a number of large sugar estates; but since the recent changes in the civil condition of the people, many removals have taken place, and the number of church-members is considerably diminished. We have a good country chapel here, that will seat about six hundred people; and a prosperous day-school. *Mahicony, Perth, Virginia* and

some other minor places, are visited by the minister residing at Mahica, at some of which, small chapels have been erected, and schools established.

In the colony of Demerara, on the stations which have just passed in review, we have now, in connexion with the "Wesleyan Missionary Society," *five missionaries, twelve chapels, twelve day-schools, one thousand four hundred and nineteen scholars, and two thousand nine hundred and sixty-one members in church-fellowship with us.*

After labouring little more than a year in Demerara, I embarked for the Island of Barbadoes, to which I had been appointed by the Committee, on account of the partial failure of my health. The christian friends whom we were now about to leave, had shewn us every possible attention, and did not cease to live in our affections. They esteemed the ministers of the gospel "very highly in love, for their work's sake," and the separation was painful alike to both pastor and people.

In the month of February, 1847, I had the pleasure of visiting the colony of Demerara, to attend the District Meeting, after an absence of twelve years. Of course many changes had taken place: but I met with a few old friends, who rejoiced at the privilege of once more meeting in the flesh. On this occasion, I took a most interesting missionary tour through the Province, in company with my dear brethren, the Rev. William Bannister, and the Rev. William Hudson. We preached, and attended public meetings, in George Town, Vic-

toria, Mahica, and Berbice. At New Amsterdam, we preached in the Dutch Reformed Church; and held some interesting meetings with our society, which consisted of nearly one hundred pious and devoted members, who, from peculiar circumstances, have since been left as sheep without a shepherd.

I cannot close these brief notices without expressing my conviction, that, notwithstanding the efforts hitherto made, for the evangelization of British Guiana, it still presents, to the friends of Wesleyan Missions, a field of labour that is peculiarly inviting. Our native churches have not only, for several years past, been self-supported; but they have contributed liberally towards sending the gospel to heathen lands. If the number of missionaries and schools could be increased, we have reason to believe, that not only would many more among the negro population be brought "unto the knowledge of the truth;" but that those Indian tribes who inhabit the outskirts of the colony, and are now totally destitute of the means either of moral or religious instruction, would receive the glad tidings of salvation. May the time soon come, when the prediction of the prophet shall be fulfilled: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. xxxv. 1, 2.

CHAPTER VIII.

THE ISLAND OF BARBADOES.

Appearance of the Island—Discovered by the Portuguese—Settled by the English—Inkle and Yarico—Early prosperity—Causes of declension—Aspect of the country—Towns and Villages—Codrington College—Moral condition of the People—Quakers—Moravians—Wesleyans—Early persecution—Improved prospects—Renewed opposition—Destruction of the Chapel—Re-establishment of the Mission—Prosperity of the Work—William Reece, Esq.—Hurricane—Mission Stations;—Bridge Town, Providence, Ebenezer, Speights Town, Scotland.

AT certain seasons of the year, the navigation between Demerara and Barbadoes is somewhat difficult and uncertain, owing to the current, occasioned by the mighty volume of water poured into the Atlantic Ocean from the numerous mouths of the Orinoco. This was the case, when we made the passage, in a small vessel called the "Paget," commanded by Captain Mann. After being at sea five days, in very boisterous weather, during which our top-mast was carried away, we discovered that we were considerably to the leeward of the Island, and were obliged, therefore, to beat up against the wind. We made the land early on Wednesday morning, the 25th of March, 1835. It is not mountainous, like most of the West India Islands; but rises gradually out of the sea, to a moderate elevation,

and has been compared, when seen at a distance, to a huge turtle floating on the surface of the water. We came to anchor in Carlisle Bay, and landed in Bridge Town, where we were kindly received by the Rev. James Rathbone, and the Rev. James Aldis, the Wesleyan ministers then resident in the colony.

Before proceeding with my observations on the character and results of our missionary labours, the reader will be presented with a brief sketch of the history and general aspect of this lovely island.

Barbadoes is situated in latitude $13^{\circ} 10'$ north, and longitude $59^{\circ} 42'$ west; and being to windward of all the other islands, it is generally the first land made by vessels sailing from Europe to the West Indies. Notwithstanding this circumstance, it does not appear to have been visited by the enterprising Columbus, at the time he discovered several of the other Islands and the Continent of America. The honour of discovery, was reserved, in this case, for the Portuguese, who visited the Island about the year 1600. These adventurers, however, formed no settlement; neither did they take any formal possession of the country: but merely landed a couple of swine, and then passed on to other lands in search of gold. It is very remarkable that when first discovered, the Island was not only without inhabitants, but there appeared no visible trace of its ever having been previously visited by any human being. Subsequent observations, however, prove that it must have been inhabited, probably by a tribe of Caribs, though

at a remote period, as specimens of antique earthenware, and other articles have been dug out of the ground.

In 1605, an English ship, called the "*Olive Blossom*," which was on her voyage from London to Surinam, touched at this island. The captain and a few men landed, and formally took possession of it, in the name of "James, king of England." Having erected a cross, and carved an inscription on a tree, to commemorate their visit, they took their departure. Some years after, another English ship, belonging to *Sir William Courteen*, on its return from the Brazils, was driven to Barbadoes by the violence of a tempest, and took shelter in the harbour. On landing, the master and seamen observed the memorial of the previous visit of their countrymen. The hogs that had been left by the Portuguese were greatly increased in number, and the woods were filled with these useful animals, thereby affording a good stock of provisions for the use of the ship's company. This vessel carried home a very favorable report of the island, and considerable interest was excited in England at the time.

In 1624, *Sir William Courteen* collected about thirty persons, to go out for the purpose of forming an English settlement in Barbadoes. They were supplied with provisions, seeds, and agricultural implements; and on their arrival, towards the close of the year, they commenced building their houses, and clearing the land, in the place where Hole Town now stands. A person

named *William Dean* was appointed governor of the infant colony. The whole island was at that time thickly wooded; and it was by great labour and perseverance that this little band of adventurers established themselves in this the land of their adoption. In 1629, the colony was reinforced by the arrival of sixty-four emigrants from England, under the patronage of Lord Carlisle, who had obtained from king Charles a grant, by patent, of the whole Island. Considerable unpleasantness and litigation now occurred among different parties who claimed a right in the soil. Sir William Tufton, who had been appointed governor by Lord Carlisle, was tried by a court-martial, found guilty of treason, and condemned to be shot; this severe sentence was carried into execution, with as little ceremony as there was justice in the proceedings. The colony was afterwards considerably increased by the arrival of numbers of persons who had fled from England, on account of the political agitations in which this country, in common with the whole of Europe, was at that period involved. These parties were from Kent, Suffolk, Essex, Hertford, Devonshire, and Cornwall, who brought with them considerable capital, as well as habits of industry and enterprise.

The European emigrants, who first settled in the island of Barbadoes, had not advanced far, in the work of building, clearing and planting, before they felt the want of additional labourers. There were only two classes of people which seemed likely to endure the

fatigue of a tropical climate ;—the Indians of America, and the negroes of Africa. They first tried the neighbouring continent, and succeeded in dragging away a number of poor Caribs into abject slavery. So soon as the object of these frequent visits of the white men became generally known to the Indians, they mustered their forces ; and when their enemies returned, on one occasion, they met with a vigorous resistance. Several of the Europeans were killed, and the rest fled for their lives into the neighbouring woods. One of the fugitives, was a man named *Inkle*, who was afterwards discovered in his retreat by an amiable young Carib girl, called *Yarico*. This daughter of the forest felt pity for the forlorn white-man ; and instead of reporting him to her chief, she formed the noble resolution of secretly supporting him in his solitude. Faithful to her engagement, she daily carried him food, until the favourable moment arrived for his escape. At length, she saw an English vessel hovering off the coast, and instantly made him acquainted with the joyful tidings. She became his guide, and conducted him to the shore, where he succeeded in communicating with the vessel. When *Inkle* was about to step into the boat, the Indian girl felt reluctant to bid a final adieu to the white-man ; for her friendship had ripened into affection. She therefore asked permission to accompany him to “ the land of strangers.” The Englishman complied. They embarked together and landed in Barbadoes in safety : where, horrible to relate, the monster *Inkle*, breaking

through every tie of humanity, affection, and gratitude, immediately sold poor Yarico, the deliverer and preserver of his life, into hopeless slavery. This is but one of the many instances we meet with, in the history of early colonization, of the cruelty and injustice of our countrymen. The poor Caribs thus brought to the Island never answered the purpose for which they were imported; and they soon wasted away, under the oppressive treatment of their cruel masters, not one being left to tell the tale of their sufferings.

The colonists next turned their attention to Africa; and, as the slave-trade had become a regularly authorized system of traffic, the poor negroes were brought by hundreds and thousands to Barbadoes, and ultimately became far more numerous than the original settlers.

This being the oldest of the British West India Colonies, and never having been possessed by any other European power, it rapidly advanced to a state of unparalleled prosperity. As early as 1670, the population is said to have amounted to *one hundred and fifty thousand*; one-third of whom were whites, and the remaining two-thirds negro slaves. Considering the extent of ground occupied, this is a higher state of population than can be found in Holland, China, or any other country most famous for numbers. Such was also the extent of the commerce carried on with England and other countries, that constant employment was given to four hundred vessels, averaging one hundred and fifty tons burden each.

Various causes contributed to the gradual declension, for several years, of that agricultural and commercial prosperity with which Barbadoes was distinguished, at this early period of its history. The colony was much distracted by political agitation, in consequence of the oppressive taxes, imposed by the home government, and other matters of alleged grievance. When an expedition was fitted out against Hispaniola, under the command of Penn and Venables, Barbadoes furnished three thousand five hundred men to aid in the attack. This expedition failed in its intended object: but it resulted in the capture of Jamaica from the Spaniards. From that time, Jamaica became a powerful rival to Barbadoes, as it attracted a large share of the attention and capital of the mother country. In addition to these untoward circumstances, this Island was repeatedly called to suffer from the destroying elements of nature. In the month of August, 1675, a dreadful hurricane laid waste the whole country; in 1766, a destructive fire reduced Bridge Town, the capital, to a heap of ruins; and in 1780, another awful hurricane passed over the country, carrying destruction and death in its mighty sweep. In the last named calamity, four thousand three hundred and twenty-six of the inhabitants were buried in the ruins; while property was destroyed, to the amount of one million and a half sterling.

In after years, the colony recovered, in some measure, from the effects of these sad disasters; but, from its geographical position, it is always liable to the frequent

occurrence of hurricanes. A part of Bridge Town, which had rapidly risen from its former ruins, was again destroyed by fire a few years ago, so that this Island has had frequent checks to its advancement. Notwithstanding these circumstances, it will still bear a comparison with most of the other West India colonies, both as it regards the state of its agricultural and commercial interests, and the condition of the inhabitants.

The Island of Barbadoes is, from north to south, about twenty-two miles long; and from east to west, fifteen broad. It is nearly surrounded by a coral reef, which, with the addition of military fortifications in those places that are accessible by vessels, defend it from the attack of an enemy. The general aspect of the country is of a pleasing character; and bears a more striking resemblance to England than any other country within the tropics that I have visited. Instead of the bold and romantic scenery which distinguishes most of the West India Islands, we have, in the interior of Barbadoes, a gentle, undulating surface, presenting the agreeable variety of sloping hills and fertile valleys: on the windward coast, however, the scenery is somewhat different. Bold and rugged acclivities rise from the shore, to an elevation of about one hundred feet each, and are separated by terraces, nearly half-a-mile in breadth, which are highly cultivated, and form a beautiful contrast to the barren rocky precipices that intervene. The dense forests that originally covered

the whole Island have entirely disappeared, and wood has now become so scarce, that it is found necessary to import it from other countries. The destruction of the trees has considerably decreased the quantity of rain which formerly fell; and some inconvenience is now occasionally experienced from continued dry weather. But this disadvantage is more than compensated, as it regards the health of the inhabitants, by the improvement of the climate. The lands having been laid open, the breeze circulates without obstruction, stagnant vapours are prevented, and the air is rendered more pure and wholesome. Barbadoes may now be regarded as one of the most healthy climates for Europeans within the tropics.

The buildings connected with the respective estates are generally good and substantial. The lands are laid out with considerable taste, and interspersed with cocoa-nut and other fruit-trees, forming a prospect truly delightful to behold. The soil varies considerably in different parts of the Island: but it is generally regarded as suitable for the growth of sugar and ginger, which are the staple articles of export, and also for the production of cotton, indigo, tobacco, and the fruits and vegetables required for home consumption. From the length of time that the land has been under constant cultivation, its original strength is in a measure exhausted, and it now requires careful manuring to produce a good crop. By the application of agricultural skill, and the use of ordinary means, the soil is however

very productive; and the sugar manufactured in Barbadoes is of the best quality. Particular economy is observed in tilling the ground; and every acre, capable of producing any thing, is brought under careful cultivation.

There is every reason to believe that Barbadoes offers an attractive point to the investigation of the geologist; and that the toil connected with the usual experiments of his department of science would be amply remunerated by the rich variety of phenomena that invite his attention. The summits of the hills bear evident marks of a sub-marine origin; and numerous valuable fossils have been collected. In the animal kingdom, there are neither quadrupeds nor birds, worthy of particular notice. Monkeys and racoons were very numerous, but they have totally disappeared. Various kinds of snakes are found in great abundance. At first these reptiles are a great annoyance to the stranger, as they find their way into the houses of the inhabitants;* but they are perfectly harmless, and soon cease to be objects of

* I remember, on one occasion, that a snake entered the room in which I was sitting, and coiled itself round the neck of the cat which had been quietly lying at my feet, but arose playfully to watch the movements of the reptile. The poor creature ran off with its disagreeable burden, climbed to the roof of the house, and after running about in a wild and frantic state for some time, fell into a perpendicular water-spout. Fortunately for the poor cat, the spout was too narrow to admit of its descending far. By means of a ladder, I succeeded in extricating it from this perilous situation, and in releasing it from the reptile which had caused its fright.

terror. The polypus is found here in very great perfection. Some remarkable wells of tar-water have also been discovered; and a small pool at the bottom of a little glen, in Turner's Hall Wood, emits a volume of inflammable gas. These, with a few other natural curiosities, are worthy of careful scientific examination. The Island is almost destitute of rivers, but there are several small streams, besides the Mole; and the Island is generally well supplied with water, both from the numerous spring-wells, and from the reservoirs, which are filled during the rainy season.

Bridge Town, the capital of Barbadoes, is an extensive city, the population of which is upwards of twenty thousand. It is erected chiefly of stone, and contains some handsome buildings: but the streets are too narrow, and the houses are formed too much after the English style to promote health and comfort in a tropical climate. Many of the merchants have commodious country residences, within a convenient distance from town, with gardens and pleasure-grounds beautifully laid out. The residence of His Excellency the Governor, is a splendid mansion, about a mile from Bridge Town; and St. James's Barracks, about the same distance, in another direction, are commodious and elegant buildings. *Fonta Belle* and *Hastings* are fashionable watering places, possessing every convenience for sea-bathing; and as numerous dwellings have been recently erected on the road, they may now be considered as the suburbs of Bridge Town. Speights Town, Hole

Town, Oistin Town, and Bath, can only be regarded as villages; though they have become much more extensive and populous since emancipation.

In the parish of St. John, about twelve miles from the metropolis, is a college, endowed with a large estate, formerly producing three thousand pounds a year. This was the gift of a Mr. Codrington, whose name the institution now bears. It is situated in a beautiful and picturesque valley, and when beheld from the neighbouring hills, presents a pleasing object to the eye, and gives effect to the surrounding scenery. A proper application of this munificent donation might be made a great blessing to the Island, in affording a superior religious, classical, and commercial education to the youth of the country generally; but it is, at present, accessible only to a limited number, who are designed for the clerical profession.

The population of the whole Island, according to the last census, amounted to one hundred and thirty thousand; including whites, blacks, and a large and respectable class of coloured persons. Towards the close of the seventeenth century, all ranks of the community are represented as being in a fearful state of spiritual destitution. The Island had been divided into eleven parishes; but, in most cases, they were parishes without priests: and such was the character of the few who did fill that sacred office in the national establishment, that the whole country might be regarded as almost destitute of the saving light of the gospel.

At an early period, a few pious quakers, who had settled in the Island, being influenced by feelings of compassion for their fellow men, began to teach a few negro slaves the knowledge of the gospel. This humble effort to do good met with decided opposition from the ruling powers and resident clergy;* and a law was framed prohibiting the negroes from attending any meeting-house whatever. The same act contained a clause which forbade dissenters to instruct their pupils, or to keep schools in the Island. The humble and unassuming class of religionists, against whom this persecuting measure was chiefly directed, have since disap-

* The following extract, from a high authority among the "Society of Friends," presents a gloomy picture of the moral state of the community, at this early period, and exhibits the spirit of persecution that prevailed among certain parties in the colony. "In the Island of Barbadoes, those called Quakers suffered also much by the people, instigated not a little by the priests, *Samuel Graves, Matthew Gray, Thomas Manwaring, and Francis Smith*; for these being often drunk, gave occasion thereby to be reproved. And one *Thomas Clark*, coming once into the place of public worship, and exhorting the auditors to desist from lewdness, and to fear God, was so grievously beaten with sticks, that he fell into a swoon; and *Graves*, who preached then, went to the house of the said *Clark*, pulled his wife out of doors, and tore her clothes from her back. And *Manwaring*, who had threatened *Clark*, that he would procure a law to be made by which his ears should be cut off, once wrote to him thus: '*I am sorry that your zeal surpasseth your moderation, and that a club must beat you out of what the Devil hath inspired.*' And this was because *Clark* had told him that his conversation was not becoming a minister of the gospel. Other rough treatment *Clark* met with, I pass by, though once he was set in the stocks, and imprisoned."—*Sewell's History of the Quakers.*

peared from the colony; and the spot of ground on which their "meeting-house" once stood, is now pointed out to the visiter as a relic of past history.

In the year 1765, two Moravian Missionaries were sent to Barbadoes; one of whom died soon after his arrival: but the other, seduced by the love of the world, abandoned the Mission, and settled as a merchant; while a third, who was sent to fill the place of the first, soon followed him to the silent tomb. About two years afterwards, Mr. Bruckshaw arrived, who was joined by Mr. Bennett from America, and others. For some time, their united labours were crowned with success. In 1771, on the death of Mr. Bennett, and the removal of Mr. Bruckshaw to Antigua, the Mission began to decline, and continued in a languishing state for several years. After passing through various vicissitudes, a measure of prosperity was again realized; and of late years, the "Brethren" have been pursuing their useful labours with some degree of encouragement; the number of converts having considerably increased. The stations of the Moravians are, *Bridge Town, Sharon, and Mount Tabor.*

Towards the close of the year 1788, Dr. Coke arrived in Barbadoes, with Mr. Pearce, a Wesleyan Missionary who had been appointed to labour in that Island. In this instance, as in many others, the way was prepared by a kind and gracious Providence. A few pious soldiers had previously arrived from Ireland, and were patronized, in their efforts to do good, by Mr. Button,

a merchant, who generously allowed them the use of a large warehouse, in which they held their meetings. These sons of "green Erin" received the missionaries with feelings of the liveliest joy. On the following evening, Dr. Coke preached in this humble house of prayer to an overflowing congregation. The zealous Doctor soon took his departure for St. Vincent, and Mr. Pearce pursued his labours, for some time, with pleasing prospects of success, in the various openings which presented themselves, both in town and country.

About two years afterwards, Dr. Coke again visited Barbadoes, when he found that the public worship of God had been frequently disturbed by the mob. The missionary was also exposed to open persecution: his house had been repeatedly assailed, and he was threatened with personal violence. It is very remarkable, that those who had joined the Methodist Society received, by way of reproach, the name of "*Hallelujah.*" Even the little negroes had learned the appellation, and would call them by that name, as they passed along the streets. Notwithstanding the persecution, a chapel was erected that would contain about seven hundred persons: but the success realized was not at all in proportion to the labour bestowed on the station. After the removal of the Rev. James Alexander, in 1798, the Island remained for a whole year without a missionary; and again, in 1807, the people were left, as "sheep having no shepherd," the Rev. J. Robinson having been suddenly called to his reward. While the station

was thus deprived of the labours of a regular minister, the members of society were kept together, and divine worship was conducted by Mr. Beck, an old disciple of blessed memory. He was occasionally assisted in his humble efforts by Mr. Chapman, of St. George's, (at whose house Mr. Robinson died,) and by Mr. Brown, of Christchurch, another devoted christian of those times. During the years which intervened, but little impression was made upon the minds of the people, by the preaching of the gospel. At short intervals, a spirit of bitter persecution manifested itself, being occasionally checked by the interference of the magistrate, and then bursting out with increased violence. The number of persons united in church-fellowship varied considerably, and scarcely ever exceeded seventy. For a long time, the prospect altogether continued to be of a very discouraging character.

In the year 1811, a very gloomy account is given in our records of the state and prospects of the Mission. Only thirty persons are reported as members of society; eleven of whom were whites, thirteen were free persons of colour, and six were slaves. This was, indeed, a night of toil: but the devoted men who occupied the station, from time to time, were sustained, under all their discouragements, by a conscientious conviction, that they were discharging a solemn duty; the result of which must be left with Him, at whose command they had entered upon the work.

Early in 1816, new difficulties were experienced.



An insurrection broke out among the negroes, on several of the plantations; and although it was soon put down by military force, it afforded the enemies of the gospel a pretext for renewing their opposition to the labours of the missionaries. All the evils of the rebellion were charged on the Mission;—a charge which was perfectly preposterous, seeing, that out of a population of upwards of seventy thousand slaves, not more than thirty-six were members of the Wesleyan Society. A committee was appointed by the House of Assembly to inquire into the matter. The mischief was distinctly ascribed, in its report, to other causes; and the missionaries were thereby cleared from blame; nevertheless, such were the circumstances in which they were placed, that they were obliged, for a time, to suspend their labours in the colony.

The Mission was re-commenced in 1818, under circumstances which clearly mark the interposition of Divine Providence. One morning, while the people were assembled in their five o'clock prayer-meeting, and, Mr. Beck was beseeching the Lord to send them a shepherd, a sailor entered the chapel, and announced the arrival of a missionary. This pleasing intelligence animated every heart with joy; and before they separated, the Rev. Moses Rayner made his appearance among them. In the course of the following year, the spirit of opposition to the truth having in some degree abated, a new and commodious chapel was erected, towards which, several of the principal inhabitants

contributed liberally. The missionaries now pursued their labours with a degree of encouragement, that had not been experienced for several years. In 1820, the Rev. Messrs. Shrewsbury and Larcum wrote as follows : " Our prospects, at present, cannot be deemed *flattering*; but they are certainly *brightening*, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday evenings, our chapel is thronged; and multitudes crowd about the door, to squeeze in when there is the least opening. Besides our labours in *Bridge Town*, we have three estates in the country, where we preach once a fortnight. The proprietors (one of whom is a member of the House of Assembly) are firm friends to the missionaries; and have promised to use all their influence with other gentlemen of the colony, to induce them to permit us to instruct their negroes." Other accounts, still more encouraging, succeed this, reporting the accession of a considerable number of members to the church, as well as the formation of an Auxiliary Missionary Society, which was expected to produce not less than fifty pounds sterling per annum, to aid in the spread of the gospel.

This prosperous and promising state of things was, however, but of short duration. A fearful storm of persecution was gathering; and, ere long, it burst upon the head of the poor missionary, with awful violence. Mr. Shrewsbury was abused by the public press, openly insulted in the streets, and repeatedly interrupted while

engaged in the worship of God. On the 5th of October, 1822, the congregation was not only molested, but the chapel was assailed; and so strong was the public feeling in favour of the delinquents, that no hope of obtaining redress could be entertained. On the following sabbath, the assault was renewed with still greater violence; and, in the midst of the general tumult, the missionary preached with much enlargement of heart, from 1 Cor. i. 22, 24; and thus closed his ministry in Barbadoes. On the 19th, there was no service in the chapel, in consequence of the governor's refusal to interpose on behalf of the persecuted minister; and a multitude of persons, previously organized, were suffered completely to demolish the building, without the least attempt being made to check them, either by the civil or military authorities. During this disgraceful outrage, Mr. Shrewsbury and his wife were exposed to the most imminent personal danger; but they providentially escaped on board a small vessel, then in the harbour, and sailed for St. Vincent. The governor issued a proclamation, offering a reward of one hundred pounds for the conviction of the offenders. Such was the unparalleled effrontery of the rioters, however, that they immediately printed and circulated a *counter-proclamation*, threatening that any person who came forward to impeach one of them, should receive merited punishment; stating that no conviction could be obtained, while the parties were firm to themselves; and declaring that the chapel was destroyed, not by the

rabble of the community, but by *gentlemen of the first respectability!*

After Mr. Shrewsbury's departure, the members of society continued to meet in the dwelling-house of Mrs. Gill, a pious widow lady, and "a mother in Israel." While assembled in their little meetings, they were frequently threatened with renewed acts of violence, and Mrs. G. was twice cited to appear before the Court of Grand Sessions; but the Lord delivered them from the wrath of their enemies, and these few persecuted disciples of Jesus calmly awaited the return of brighter and more peaceful days.

When the conduct of the colonists was brought before the British Parliament, it called forth a warm and indignant condemnation of the outrage; but nothing was effectually done, either for the future protection of the missionaries, or the conviction of the offenders. The latter, however, though they evaded the law of man, did not escape the justice of God; and it is a notorious fact, that the men who took the most active part in the destruction of the Wesleyan chapel in Barbadoes, gradually withered under the blast of his displeasure. These opponents to the gospel, not only experienced remarkable reverses in their temporal affairs, but most of them were brought to a premature end, and died in the dark, under circumstances truly admonitory to the careless and the wicked. "*Verily, there is a God that judgeth in the earth!*"

The re-establishment of the Mission was once more

confided to the Rev. Moses Rayner, in the year 1825; but after a lengthened correspondence with the Governor, important considerations prevented his landing, at that time. In 1826, however, he returned to fulfil the important trust confided to him by the Missionary Committee, in London. The Mission-house and Chapel, in James-street, were rebuilt; and, as the authorities now seemed willing to afford the protection of the law to the despised followers of the Saviour, the public worship of God was again celebrated, under circumstances which afforded some hope of ultimate success.

Few places made a more determined resistance to the gospel, at an early period of the Mission, than Barbadoes; and few places have been more signally visited with the awful judgments of Almighty God. The persecution had scarcely died away when, in 1831, the Island was visited with one of the most terrific hurricanes that was ever known. In this fearful catastrophe, two thousand five hundred human beings miserably perished; and property was destroyed, to the amount of two millions and a half sterling. This signal visitation seriously affected the progress of the Mission. The Mission-house and chapel in the country, were laid in ruins; while several of the members of society also "suffered the loss of all things," and were thereby rendered unable, as formerly, to support the cause of God, which was still dear to their hearts.

On my arrival in Barbadoes, in 1835, the Mission was just recovering from the effects of the storm which

had desolated the Island; and the spirit of persecution, which had prevailed so many years, was considerably abated. The circumstances, therefore, under which I entered upon my labours, as compared with those of my revered predecessors, were very auspicious. All was peace and harmony in the church itself, and there were no indications of opposition from without; the congregations, both in town and country, were large and attentive; and the blessing of God appeared to attend the labours of his servants. The number of persons united with us in church-fellowship, at that time, amounted to *five hundred and eighty-seven*.

Being appointed to reside at *Providence*, a country station, I had ample opportunities of becoming more perfectly acquainted with the negro character, in the land of their exile, and of observing the conduct of the people, in their transition from slavery to freedom. I found the cause of religion very low at many of the country places; but it pleased the great Head of the Church to bless the means employed for the revival of the work of God, and we were permitted to see considerable improvement. The congregations, both on the sabbath and week nights, increased. Several, who had previously made a profession of religion, were quickened in the service of the Lord; and a goodly number, who had hitherto lived in ignorance and sin, became savingly converted to God, and united themselves in church-fellowship with us. Nearly every night in the week I was employed in preaching on the surrounding

plantations; and the people, in general, seemed willing to hear the gospel. Bath, Woodlands, Pilgrim Place, and Sealy's were regularly visited; and I soon obtained an entrance to promising places in St. George's and St. Philip's;—parishes which had not previously been favoured with the labours of a missionary.

During the time of slavery, but little could be done, in a systematic way, for the education of the rising generation. Sabbath schools were established in some places, but they frequently met with opposition; and I have known a pious female severely persecuted, for attempting to teach a few negro children the "Lord's Prayer." But as freedom was now dawning upon the country, we felt ourselves called upon to make renewed efforts to promote the religious instruction of all classes. On the 1st of August, 1834, all the negro children, under seven years of age, were declared free by the Emancipation Act. Over these, therefore, with the concurrence of their parents, we could claim entire controul. We therefore commenced teaching them on week-days, and soon had a prosperous infant school, which Mrs. Moister herself taught, till it became so large, that she was obliged, with the kind aid of Miss Reece, to secure the services of an intelligent coloured female, to assist in the good work. It was a most interesting sight, to look upon sixty or seventy little black children, nearly all of the same age, learning to read the Scriptures; and it was truly delightful to hear their infant voices singing the praises of Jehovah.

The adults also manifested an anxious desire to learn to read the word of God. My dear wife, therefore, commenced an evening school, for the instruction of young persons who were engaged in agricultural labour during the day; and while I was preaching at remote places, she had the Mission-house nearly filled with people from the neighbouring estates. They were sometimes scarcely dismissed when I returned, and the sound of their voices, as they were plying their lessons, reciting their catechism, or singing the evening hymn, was as music in my ears. These were happy days of humble toil, and "how sweet their memory still." It is a pleasing fact, that our labour was "not in vain in the Lord:" some were induced to give their hearts to God, and to unite themselves to his people. Several also derived secular benefit from the instruction they received. While labouring in another Island, many years afterwards, a respectable looking young man came to the Mission-house, and accosted Mrs. M. in a pleasant and familiar manner. She observed, "I have not the pleasure of knowing you." "Don't you know me ma'am," said he, "I am little Tommy Sayer, whom you taught to read in the night school, at Barbadoes." He had improved the little which he learned, and was now become a merchant, on a small scale, having opened a store on his own account.

In the midst of the moral darkness in which the Island of Barbadoes was so long involved, Divine Providence raised up a firm friend to the Mission cause, in

the person of William Reece, Esq., an intelligent and respectable planter, owning two large estates in the immediate neighbourhood of our residence. Having been made a personal partaker of the saving grace of God, through the instrumentality of the missionaries, he felt a deep interest in the spiritual welfare of his own people, and of those on the surrounding plantations.

“Pilgrim Place,” where he resided, was always the hospitable home of those men of God who were sent to proclaim the glad tidings of salvation to the poor negroes. To render the provision for the moral improvement of the slaves as permanent as possible, he erected a neat little chapel, and a residence for the minister, chiefly at his own expense, on a convenient piece of land, which he appropriated for this purpose. These buildings and grounds were duly conveyed to the Connexion; and they still exist, as pleasing monuments of his christian zeal and benevolence. Frequently have I seen the countenance of that good man lighted up with a radiant smile, as he sat in his family pew, when the negroes filled the chapel; but, if on any occasion, the attendance was small, he appeared anxious and sorrowful.

Soon after our arrival in Barbadoes, our friend Mr. Reece was removed from this world, by a mysterious dispensation of Divine Providence. He went to England on a visit; and during his absence, his letters to his family not only breathed a spirit of affection, for which he was so remarkable, but they were richly

stored with religious sentiments, and gave pleasing evidence of his advancement in the divine life. On his return home, the vessel "sprung a leak," and was obliged to "put back" again. On embarking for Barbadoes a second time, Mr. Reece found himself unwell, having taken a severe cold. The sickness increased; and after lingering for a few days, he died at sea, in the faith and hope of the gospel, in the month of November, 1835, attended by his favourite little black boy "James," who had accompanied him to Europe.

When the vessel, by which Mr. Reece was expected, arrived in Carlisle Bay, several of his friends hastened to town to receive him; but Mrs. R. being exceedingly anxious, requested me to drive over to the "Hope" estate, the residence of his brother, to meet him. I did so; but soon returned without him, and had to perform the melancholy duty of divulging to his bereaved family the mournful tidings of his death. This was a severe stroke to his poor widow, and his brother and sisters, to whom he was united by the strongest ties of affection. The scene which followed may be more easily imagined than described. Nothing was to be heard but mourning, lamentation, and woe; especially among his own people, by whom he was much beloved. On the following sabbath, I preached his funeral sermon to a deeply affected audience, which consisted chiefly of negroes, who shewed their respect for the deceased by appearing in mourning. When Mr. Reece's will was opened, it was found, that after making ample provision

for his family connections, he had bequeathed to the "Wesleyan Missionary Society," at the death of his widow, one half of the entire proceeds of his two estates, in perpetuity; as well as an acre of land, and a small cottage, to each of the negroes who had been his slaves, as he kindly said, "in memory of their working days together." I am happy to add, that Mrs. Reece has continued to manifest the kindest feelings to the missionaries and their families, since the lamented death of her dear husband.

During the first year of our residence in Barbadoes, we were called to experience one of those violent hurricanes for which this Island is so remarkable; but, occurring in the day time, it was not so awfully fatal in its results as those of former years. The following letter, addressed at the time to the General Secretaries of the "Wesleyan Missionary Society," contains an account of this serious visitation.

Providence, Barbadoes, September 18th, 1835.

Dear Fathers and Brethren,

I am aware that every thing which relates to the prosperity of the work of God, the welfare of your missionaries, or the danger of mission property, is regarded by you with feelings of deep interest; therefore, I hasten to give you a brief account of another dreadful hurricane with which this Island has been visited, from which you will see that we have abundant cause for gratitude to the Almighty who has graciously preserved us amid surrounding danger.

On the morning of the 3rd instant, the wind blew fresh from the east, and the clouds gathered in black and dense masses towards the north, with frequent gusts of wind, which increased in violence about ten o'clock a. m., and excited our apprehensions

that a storm was approaching. In order to secure, if possible, the house and the chapel, we made fast the doors and the windows, and used every other necessary precaution. We now saw that a hurricane was regularly set in. The wind was furious beyond expression, and the rain fell in torrents. Through the gloom, we saw, at a distance, several small houses completely blown down; and the poor people fled to the Mission-house for shelter, terror and dismay being seen in every countenance. Providence Mission-house and chapel being on an elevated situation, we began to fear for their safety. Our alarm was soon increased, by observing the roof of the stable, and other out-buildings, completely lifted up and removed out of its place, with the violence of the wind. Remembering that a good horse was killed on this station, in the hurricane of 1831, I succeeded, with some difficulty, in liberating ours from the stable, before it should be buried in the ruins. I had only just returned into the house, when the whole of the kitchen roof and chimney were carried away, a part of which fell, with a tremendous crash only a few yards from the place where we stood. We now retreated into the hall, and in a few minutes afterwards, a part of the roof over one of the bed rooms was blown away; while, at the same time, the ceiling of the room in which we were assembled, was moving in such a manner, with the violence of the tempest, that we expected every moment the remaining part of the house would be demolished. Although the rain was still falling in torrents, we saw that we must flee for our lives. We had already packed up, in boxes and trunks, such small articles and papers as we thought might receive damage. We therefore left the house to its fate, and sought a partial shelter in a field of canes, at a short distance. Besides Mrs. Moister and myself, there were Miss Hovell, a young friend on a visit, and a number of people who had fled to us for refuge, when their own houses were destroyed. In crossing over to the cane-piece, it was with great difficulty that we kept on our feet. We were obliged, on one occasion, to cling to some small trees, to prevent our being blown away. Had you seen us standing in the trench, ankle-deep in water and mud, saturated with rain, and shivering with cold, patiently awaiting the result of this awful visitation, I know your sympathies would

have been excited, and you would have united your prayers with ours for our preservation. We were thankful to observe, that the walls of the house and chapel still stood, although shingles and boards were blown away in rapid succession. About two o'clock, p. m. the storm abated a little, and I ventured up to the house. You may imagine the condition in which I found it. The rooms, beds, furniture, and every thing, were completely drenched. As the wind was still high, I did not think it prudent to remain; and having secured, with some difficulty, a few loaves of bread, &c., I returned, and divided these among twenty or thirty people. Never was nourishment taken at a more needful time: and I attribute the preservation of our health, under Providence, to this seasonable supply. As soon as the storm abated a little more, we entered the house, and began to put the things in order as well as we could. Throughout the whole of this trying scene, I am happy to say, our minds were kept in perfect peace, and we were enabled to put our trust in Him who doeth all things well.

In a few days, we had the roof of our house re-placed, and the necessary repairs completed. While looking around us, on the sufferings and losses of our neighbours, we see abundant cause for gratitude to our Heavenly Father, for his preserving care and goodness. In the immediate neighbourhood of *Providence*, the poor have suffered much: with few exceptions, their houses are entirely destroyed. We have opened the chapel, as a place of shelter; many have slept in it, every night since the hurricane; and we have endeavoured, to the utmost of our power, to supply their wants, and keep them from starvation. Many of our members, who were only just recovering from the storm of 1831, are now reduced to a state of great distress.

In other parts of the Island, also, hundreds of houses have been destroyed; but, providentially, not many lives have been lost on shore. At sea, however, the loss of life and property has been very great. In *Carlisle Bay*, several boats were upset, and the crews were drowned; while a number of larger vessels were totally wrecked on the coast, and some went out to sea, and have never been heard of since.

Last Sabbath, I preached in *Bridge Town*, and endeavoured to improve this awful visitation of Divine Providence, when a very

affecting incident occurred. Before I went into the pulpit, Captain Weeks, of the brig "Hebe," handed to me a note, containing a request, that public thanks might be returned to Almighty God, for his goodness in saving himself and his men from a watery grave, when their vessel was dismasted at sea, during the hurricane. The interest of this service was enhanced by the presence of the sailors, as well as that of the captain, who was a pious man. The congregation united most heartily in this act of thanksgiving, and nearly every eye was suffused with tears while we sung, "I'll praise my Maker while I have breath," &c.

A subscription has been commenced, for the relief of the sufferers from the earthquake, which already amounts to nearly six thousand dollars; and we trust this awful visitation will be sanctified to the good of the people.

Sincerely desiring an interest in your prayers,

I remain, yours affectionately,

<i>To the General Secretaries of the</i>	} W. M."
<i>Wesleyan Missionary Society.</i>	

The district meeting of 1836 commenced, in Bridge Town, on the 30th of April; and the reports from the respective stations were of a very cheering character. On the following day, however, a feeling of gloom was cast over the minds of the brethren by the death of the Rev. T. Crosthwaite, a devoted missionary, who, after lingering for some time in pulmonary consumption, finished his course with joy. In the evening, I preached at Bath, from Numbers, xxiii. 10. "Let me die the death of the righteous, and let my last end be like his!" This painful affliction was soon followed by another. About a fortnight afterwards, Mrs. Crosthwaite lost her little daughter, by death; and returned to England, a lonely widow, leaving the remains of those most dear to her on earth, interred in James-street Chapel yard.

How many tales of domestic bereavement do the annals of missionary labour unfold to our view! but, it is a cheering thought, that those who fall in the Mission-field, die in a good cause;—being found faithful unto death, they “rest from their labours, and their works do follow them.”

At the time I laboured in Barbadoes, and in subsequent years, the encouraging success of the Mission was as remarkable, as had been the barrenness of its aspect, and the opposition it encountered, at an earlier period. This will appear from the following brief notices of the respective stations, now occupied by the “Wesleyan Missionary Society” throughout the Island.

BRIDGE TOWN. In this city, we have two excellent chapels, two ministers’ residences, and a good day-school, with a prosperous cause in all its departments. *James-street Chapel* is a plain, but substantial building, with galleries on three sides, and will accommodate about eight hundred persons. *Bethel Chapel*, in Bay-street, is a neat gothic structure: it was erected in 1844, under the direction of the Rev. William Fidler, and will also seat about eight hundred. Both places of worship are well attended; and, for respectability, intelligence, and piety, the congregations would bear a comparison with those of more highly favoured countries. The missionaries who reside in *Bridge Town*, have not only the pastoral care of these large societies; but, during the week, they visit *Dalkeith*, near the garrison, *Belmont*, and *Payne’s Bay*, where we have neat

little chapels, that will accommodate from sixty to one hundred and fifty persons each. There are also other minor places which claim their attention, beside the periodical sabbath appointment, to each of the country stations throughout the circuit.

PROVIDENCE is situated in the parish of Christ-church, and about eight miles from Bridge Town. This is a delightful station, so far as the locality is concerned. The Chapel is a good stone building, and will seat about four hundred persons. Though the attendance is generally very good, it is a matter of regret, that the cause of God here has not been so prosperous as at many other places. The Mission-house is also substantially built of stone, and nearly adjoins the chapel. It stands on a moderate elevation, commanding a charming view of the surrounding country, and the waters of the Atlantic in the distance. Its situation also is remarkably healthy, and I found it, altogether, a most delightful residence. From *Providence*, the missionary extends his visits to various important places in *St. Philip's*, *St. George's*, and the estates in the neighbourhood, with great advantage to the people.

EBENEZER. This is the name given to a station, in the parish of St. Philip, in commemoration of the divine goodness by which the gospel was first introduced to that dark and benighted part of the Island. In the month of July, 1835, Miss Jane Hinds and Miss Frances Colemore, two pious members of our church in Bridge Town, visited Crane, a celebrated bathing place

at the east end of the Island, for the benefit of their health. During their stay, they embraced every opportunity for conversation and prayer with the people; and when I paid them a visit, a few days after their arrival, they collected their neighbours together, to whom I expounded that part of the third chapter of St. John's gospel which relates to the *new birth*. They had never before heard this doctrine; and expressed an earnest wish that I would return, and tell them more about "these things." I did so: but, after preaching a few times in a labouring man's house, I found that a dance had been held in the same place, and plainly told them, that they must give up dancing, or I must remove the preaching. They unanimously agreed to abandon their worldly amusements, and I proceeded as before. The Lord graciously applied the word to the hearts of the hearers, and several were savingly converted to the faith of the gospel. This was the commencement of a work of God that has seldom been surpassed in the history of modern Missions. I continued to visit St. Philip's, not only on week-nights, but frequently on the sabbath; and, for a length of time, I scarcely ever preached without some being added to the number of those who believed. An interesting class of upwards of twenty members was soon formed, which I met at the close of the public service. The number continued to increase; and, in a few years, class-leaders and local-preachers were raised up; a commodious chapel was erected, capable of seating about six hundred people;

and the good work was extended to *Supers*, near Codrington College; to *Shrewsbury*, a place so called in honour of the once persecuted missionary; to *Duncan's*, a promising new place; and to *Parish Hill*, in St. Joseph's; besides other places of minor importance.*

SPEIGHTS TOWN. The Mission was commenced, at this place, by the Rev. James Aldis, in 1835. The people had been previously favoured with the visits of the late Miss Christian Gill, through whose pious efforts they were in some measure prepared to receive the gospel. A commodious chapel-school has been erected, to accommodate about four hundred people, in which divine worship is celebrated on the sabbath, and a good school taught during the week. This station is, at present, deprived of the advantage of a resident minister, and supplied partly from town, and partly by an excellent local preacher, who has charge of the day

* The Rev. George Ranyell, who has recently laboured with much success, in that part of the Mission field, says, in a letter which I received from him, dated Barbadoes, September 25th, 1848:—"We are doing well in St. Philip's; where, I believe, you commenced the Mission, a number of years ago. We have now a society there of *eight hundred* members; and, so greatly has the work extended, that the places in that neighbourhood would form a delightful circuit for two missionaries; but we are unable to give them one. I frequently hear honourable mention made of your name by some of our best leaders and members, who were brought to God through your instrumentality, and who still remember you with sincere affection. In this I do rejoice; and I know you will rejoice with me. May these, with many others, be the 'crown of our rejoicing in the day of the Lord.'"

school. *St. Lucy* is also supplied in the same manner.

SCOTLAND. That part of Barbadoes which bears this honoured name, is a deep valley or glen, on a large scale, opening to the sea in the eastern part of the Island, the sides of which are very precipitous, and the scenery somewhat bold and romantic. On a small estate, called "Murphys," belonging to Miss Hinds, preaching was commenced about the year 1834, Miss C. Gill having been made very useful in this place also, and the gospel of Christ has extended its influence ever since. A chapel-school has also been erected here, to accommodate about one hundred and fifty persons, both for the purposes of divine worship, and tuition. The station is regularly visited by the missionaries; and the day school is under the care of a zealous and devoted local preacher, who not only takes his turn in supplying the respective chapels, but also extends his labours to the neighbouring estates.

We have now, on the various stations in Barbadoes, *three missionaries, ten chapels, five day schools, ten Sunday schools, one thousand four hundred and ninety-five scholars, and two thousand one hundred and thirty-four members in church-fellowship.* So mightily has the word of God prevailed.

After labouring for about two years, in Barbadoes, we were appointed to St. Vincent, and reluctantly took leave of a dear people who will ever live in our affectionate remembrance.

CHAPTER IX.

THE ISLAND OF ST. VINCENT.

View of the windward coast—Aboriginal Inhabitants—Settled by the French—Captured by the English—Carib War—Prosperity of the Colony—Aspect of the Country—Souffrier Mountain—Botanical Garden—Mineral Springs—Towns and Villages—State of Religion and Morals—Wesleyan Missions—Dr. Coke's visits—Persecution—Prosperity of the Work—Effects of Emancipation—Observations—Shipwreck—Mission Stations;—KINGSTOWN;—Layou, Barrowalie, and Chateaubelair. BIABOU:—Calliaqua, Calder, Mariaqua, Union, and George Town.

ON the afternoon of Tuesday, the 10th of January, 1837, we left Barbadoes and embarked for our new station, by an American sloop called the "Dove." The passage being only a distance of eighty miles, directly before the wind, it is generally made with tolerable certainty. Although the weather was fine, the motion of the vessel was rather disagreeable; and after a sleepless night, from tossing on the mighty deep, I rose early in the morning and went on deck, just as the sun was rising above the eastern horizon, and clearly beheld the Island of St. Vincent, as it lay before us. The general outline of its appearance, is bold and romantic; presenting to the view, in many places on the windward coast, steep and rugged precipices, washed by the

foaming billows of the Atlantic; above which may be seen, in the distance, lofty mountains covered to their summits with the richest verdure. On sailing down the coast, within a few miles of the shore, the prospect is more varied. We could clearly distinguish the buildings on the estates; as well as the gently sloping hills, the sides of which were covered with sugar cane, and intersected with cocoa-nut and palmist trees, gracefully waving in the wind.

About ten o'clock, a. m., we rounded Zion Point, and came to anchor in Kingstown Bay, with one of the most delightful prospects before us that I ever beheld. The scene from the shipping in the harbour is one of combined beauty and grandeur, and cannot fail to strike the beholder with admiration and delight. On the right hand, may be seen Zion Hill, with its flag-staff and signals floating in the breeze; and, on the left, is Fort Charlotte, occupying an elevated rocky eminence, with its barracks, draw-bridge, and frowning battery; while Kingstown lines the margin of the bay, having a smooth sandy beach in front, and towering mountains behind, completely clothed with the richest foliage. Altogether it presents to the view an amphitheatre on a grand and magnificent scale; the back ground mountain scenery of which is enlivened by the appearance, at intervals, of dwelling-houses, embosomed among trees of the liveliest green and of singular beauty.

On landing, we were kindly received by the Rev. Everet Vigis, the resident minister of Kingstown; and

I preached in the evening to a devout and attentive congregation. On the following day, we proceeded to our station, at Calliaqua; and the people among whom we were appointed to labour, hailed our arrival with gratitude and joy. The following brief sketch of the country is presented to the reader, as preparatory to an account of the progress and results of missionary labours.

This Island, which is situated, in latitude $13^{\circ} 15'$ north, and longitude $61^{\circ} 12'$ west, at an equal distance from Barbadoes and Grenada, was discovered by Columbus, on the 23rd of January, 1498, the day dedicated to St. Vincent in the Romish calendar; but, for some cause unknown to us, it appears to have been overlooked or neglected, by European adventurers, for many years after several of the other West India Islands had been colonized. Hence, it became a place of refuge for the native Indians, who fled from the presence of the cruel Spaniards. For this purpose it was peculiarly adapted, by its rugged mountains, numerous rivers, and pleasant valleys. The tall and majestic trees, which were to be found in every direction, were suitable for native canoes; and the shores abounded with excellent fish. At an early period, the number of its inhabitants was considerably increased by the arrival of a race of Africans;—the origin of which has never been correctly ascertained. They were probably a cargo of slaves, wrecked on the coast, and received by the natives as brethren. These so far intermixed with the real aborigines, that their descendants formed a distinct

tribe, called the *black* Caribs; while the others were known as the *red* Caribs. These two tribes occupied separate tracts of land, and frequently waged war with each other. In 1719, the French from Martinique, availing themselves of this difference, fitted out an expedition against the Island, professedly to assist the red Caribs; but, on their arrival, they found them unwilling to act against their sable brethren, and were repulsed with considerable loss.

The French, several years afterwards, formed a settlement, however, with the consent of the black Caribs, who were the stronger party; and the colonists were considerably increased in number, by arrivals, both from Europe and the neighbouring Islands. About twenty years after its commencement, when the colony numbered eight hundred whites, and three thousand negro slaves, it was captured by the British; and ultimately ceded to us in perpetuity, by the treaty of peace between England and France, in 1763.

The colony now received a large accession of planters from North America, and the British Islands of Barbadoes and Antigua; but such was the rigour with which the English treated the French and the Caribs, requiring them to re-purchase the lands which were in their occupation, that many of the former left the Island, and the latter manifested considerable dissatisfaction.

In the year 1771, when the cultivation was rapidly extending, the British attempted to take possession of certain lands beyond the river Yamboo, which

had hitherto been claimed by the Caribs. They met with a most determined resistance, and thus commenced the first Carib war, which was not only a great annoyance to the planters, but very serious in its consequences. It was not long, however, before the natives were entirely subdued; and articles of peace were signed by both parties, securing to the Caribs a large tract of the best land in the Island, in the district of Grand Sable. But these articles were wantonly violated by the faithless Indians, who, in 1779, aided the French in an attack upon the Island, which was then in a very defenceless state, and they gained possession of it without the loss of a man. The colony, on this occasion, remained in the possession of the French for four years; during which time, they treated the British residents with great severity. In 1783, in consequence of the definitive treaty between the courts of London and Paris, St. Vincent was again restored to the English, in whose possession it has since continued. The colony was only just recovering from the effects of the invasion, when, in 1798, the Caribs again arose; and, in connexion with the French revolutionists from Martinique, made an attempt to take possession of the Island, having resolved to put all the English to death. This was the commencement of the second Carib war, which resulted in the loss of hundreds of lives, and in the destruction of a large amount of property. The united armies of French and Caribs, laid waste the whole country; and such were their numbers and power,

that they repeatedly possessed themselves of every important post in the Island;—the English being confined to Kingstown, and hemmed in on every side. After being engaged in various conflicts, which occupied several months, re-inforcements arrived, a vigorous effort was made, and the enemy was completely routed. Most of the French were taken as prisoners of war; and, as no more confidence could be placed in the faithless Caribs, a large number of them were removed, first to the Island of *Baliseau*, and afterwards to Honduras Bay, where their posterity still exist as a distinct race of people. Those who are still found in St. Vincent, about four hundred in number, scarcely ever associate with the negroes, and are remarkable only for their indolence and apathy. They are fond of fishing, and occupy plots of ground, allowed them by government.

On the restoration of peace, the planters and merchants addressed themselves to their respective callings, with diligence; and the colony was soon favoured with a cheering measure of commercial and agricultural prosperity. Extensive tracts of virgin land were brought under profitable cultivation, substantial buildings were erected on the respective estates, and an extensive traffic was carried on with England and other countries. In the meantime, the population was rapidly increasing, by the arrival of additional settlers from the mother country, and the introduction of numerous cargoes of negro slaves from the coast of Africa.

The topographical aspect of the interior of the Island

bears a striking resemblance to that of the coast; to which reference has already been made. It is generally rugged and mountainous, with here and there a fertile valley; and in many places the scenery is of a peculiarly bold and romantic character. The cultivation is almost entirely confined to a narrow belt of land, varying from one to two miles broad, and extending along the margin of the sea nearly round the Island; while the mountains in the centre, are left to their native wildness. The whole country is watered by numerous rivers, which not only tend to fertilize the beautiful valleys through which they flow, but are made available for the water mills employed in the manufacture of sugar, rum, and arrow-root,—now the staple articles of exports. The roads are generally hilly, and are therefore not well adapted for wheel-vehicles; but, of late years, they have been kept in good repair; and travelling on horseback is by no means difficult.

The Island of St. Vincent is evidently of volcanic origin; and one of the most striking objects in its general outline is, the *Souffrier Mountain*, the most northern of a lofty chain, which rises to an elevation of about three thousand feet above the level of the sea. It is chiefly remarkable for the eruption, which occurred in the year 1812. Previous to this period, a crater was situated a short distance from the summit of the mountain, nearly half-a-mile in diameter, and about six hundred feet deep. At the bottom of this immense basin stood a conical rocky hill, about two hundred feet

high, with a considerable body of water around its base. These solitary wilds had witnessed no convulsion for about one hundred years; when, on Monday, the 17th of April, about noon, the inhabitants residing in the neighbourhood were alarmed by a peculiar tremulous motion of the earth, and a rumbling noise in the air. Soon afterwards, a column of black smoke was seen issuing from the crater, and the heavens were literally darkened by the dense clouds which intercepted the rays of the sun, while a perpetual shower of calcined earth and ashes fell on all below. This pulverized substance covered the decks of vessels at sea, and was carried, by an upward current of wind, as far as Barbadoes.* On Tuesday the awful scene continued; the shower of dust and small cinders increased, and covered the earth, insomuch that not a blade of grass or even a leaf of vegetation was to be seen for many miles. On Thursday, the 30th, the awful catastrophe came to a crisis. On that day, the whole Island was

* The thundering noise of the eruption was distinctly heard in the neighbouring colonies; but in Barbadoes, the effects were most severely felt, although at a distance of eighty miles to windward. Considerable damage was done to the cultivation by the ashes which descended in showers, on every part of the country; and the volcanic matter formed a cloud so dense as to intercept the rays of the sun. The inhabitants, being totally ignorant of the cause of this phenomenon, were struck with terror and amazement. Some thought the world was coming to an end; and betook themselves to prayer and supplication, which they had previously neglected. The places of worship were thrown open, and people might be seen plodding their way to the chapel, by the light of a lantern, at noon-day;—such was the darkness and

agitated by several violent shocks of an earthquake, succeeding each other in rapid succession. The rumbling noise increased; and the dreadful explosion which followed, has been compared to the simultaneous discharge of all the artillery in the world. In the meantime, the shower of ashes abated, and the most eccentric and vivid lightning played around the summit of the mountain, whilst immense streams of liquid fire were poured forth, as from a boiling caldron, and worked their way to the sea, in various directions. The Caribs, at Morne Rondle, as well as the negroes and other inhabitants in the vicinity of the mountain, were seized with consternation, and fled from their dwellings in dismay. On the following day, the stream of burning lava ceased to flow, and the threatened visitation passed over. Through the good Providence of God, not many lives were lost; but considerable damage was done to the cultivation, and it was a long time before the windward district recovered its wonted verdure.

In 1844, I visited the Souffrier Mountain, in company with the Rev. J. Blackwell; and again, in 1847, with gloom in which the Island was enveloped, and so great was the excitement that prevailed among the people for the safety of their souls. After continuing for several hours, the shower of ashes abated, the cloud passed over, and the sun once more burst forth in all his glory, cheering the hearts of the people, and discovering the earth to be everywhere covered with a thick layer of eruptive matter. About twenty years afterwards, when digging in my garden, at Providence, I found a quantity of this Souffrier dust; and it had then the appearance of rotten-stone, the particles having become consolidated.

the Rev. W. Ritchie. On both occasions, I was much interested in contemplating the wonderful works of God, as there displayed. The ascent is steep and rugged, and it requires four hours constant exertion to reach the summit, which is said to be six miles from "Lot Fourteen," the highest estate on the windward side of the Island. The "dry river," and the "rocky ravine" shew the principal track of the lava, on the occasion of the eruption; and the frequent appearance of trees turned into charcoal, and of clay converted into brick, still exhibit the sad effects of that catastrophe. Since the eruption, there are two craters; the old and the new. The old crater is now a vast deep lake; the surface of the water being several hundred feet below the brink. The conical hill which once occupied the centre, has almost disappeared below the deep blue water. The new crater bears all the marks of a recent eruption; the sides being, in many places, destitute of vegetation, and having only a little muddy water at one corner of the bottom. On my last visit, I succeeded, with some difficulty, in descending to the bottom of the new crater. The view from thence is awfully grand, and I shall not soon forget the feelings with which I there contemplated the eruption of 1812: I could say with the Psalmist, "Come, behold the works of the Lord; what desolation he hath made in the earth!"

This Island once possessed a public establishment of great repute, called the "Botanical Garden," situated about a mile from Kingstown. It consisted of thirty

acres of land, tastefully laid out, and furnished with rare and valuable plants, some of which were natural to the Island, and others exotics, collected from the East Indies and from South America. Here the nutmeg, clove, and cinnamon trees flourished, as well as the useful bread-fruit plant, brought from the South Sea Islands by Captain Bligh, in 1793. For some time, the government took a lively interest in this establishment; but of late years it has been allowed to go to ruin. Several of the plants have been removed to Trinidad, the rest have been neglected, and the once famous botanical garden is now nothing more than a wild forest of rare and beautiful trees. There are to be found, however, in various parts of the Island, in private gardens, numerous specimens of the exotics of the east. The nutmegs, cloves, and cinnamon which grow in the Mission-garden, at Calliaqua, are equal to any imported from India; and the bread-fruit tree flourishes on almost every estate, and produces an article of food, now generally used by all classes of the inhabitants.

The only other natural curiosities, of any note, are, two mineral springs, called "Belleair Spa" and "Mariaqua Spa." The first is three miles from Kingstown, and the latter about twelve. The water of these wells has never been properly analyzed; but the first appears to partake chiefly of saline, and the other of chalybeate properties. They are both esteemed for their refreshing and medicinal virtues. Belleair Spa is easy of

access, being approached by a road; but that of Mar-
iaqua is more difficult, being situated in the interior of
the Island, remote from the public high-way, and at a
considerable distance from any plantation or settlement.

In the animal kingdom, this Island affords a consider-
able variety of species. A careful examination of these
would, doubtless, richly re-pay the labours of the
naturalist. The woods abound in beautiful birds; the
guana, matt, and snake, are very numerous. We are
very much troubled with an animal, about the size of a
small cat, called the *manacoo*. This mischievous little
creature is constantly watching for opportunities to
attack and carry off the fowls, whilst roosting in the
trees around the houses;—sometimes we have lost as
many as three in one night, by its depredations.

Kingstown, the capital of the colony, is remarkable
only for its singular and romantic situation. It lies in
the bottom of a splendid amphitheatre of mountains,
and is strongly fortified. The number of its inhabitants
may be estimated at six thousand. The town consists
chiefly of two streets, which run parallel with each
other: some of the houses are constructed of wood, and
others of stone. The Court-house and Wesleyan Chapel
are substantial and elegant buildings. The English
Church is also a solid structure; and though it is
stated, that £42,000 were expended in its erection, it is
not distinguished for its architectural beauty. It pos-
sesses, however, one ornament of great value;—a
bearty, zealous, liberal-minded clergyman. The other

places of worship, a Scotch Church and a Roman Catholic Chapel, are also plain buildings. The Government-house, about a mile from Kingstown, is a neat edifice. *Edinburgh*, is a beautiful village, or suburb to the capital, on the road to Fort Charlotte, and contains several good houses, the residences of merchants and government officers. *Calliaqua*, *George Town*, *Layou*, *Barrowalie* and *Chateaubelair*, are considerable villages, in different parts of the Island; there are others also, of minor consequence, which have sprung up since emancipation. Indeed, almost every plantation has its negro village, with a population of two or three hundred inhabitants.

The Island is about twenty-five miles in length, and fifteen in breadth; and contains a population of twenty-eight thousand. The principal portion of the people are of African descent; but the Europeans are English, Scotch, French, and Portuguese. No people could be more demoralized than were the inhabitants of St. Vincent, both bond and free, at the close of the eighteenth century, when they first attracted the attention of the friends of Missions in this country. Their condition was, if possible, rendered worse by the frequent importation of negro slaves, direct from Africa, who brought with them all their heathenish and superstitious practices. Honourable marriage was scarcely known; and Sunday was the common market-day for all classes, the only day allowed to the poor slaves for their own use. Thus, immorality was practised by every grade in

society, without restraint; and the entire colony was almost destitute, even of the forms of religion. The Island had been divided into five parishes, it is true; but there was not a church in any one of them. The only sanctuary which had ever been erected for the worship of God was demolished by a hurricane, which occurred in 1780. There was but one clergyman for the whole country; and he officiated in the Court-house, in Kingstown, to a few whites;—the poor negroes being totally unprovided for.

Such was the spiritual destitution of this interesting Island, when, on Tuesday, the 9th of January, 1787, a schooner entered Kingstown Bay, the arrival of which was destined, in the order of Divine Providence, to commence a moral revolution, scarcely exceeded since the days of the apostles. The vessel was from Antigua; and shortly after she came to anchor, there was seen landing from her, a gentleman of small stature, bland open countenance, and clerical appearance, accompanied by three other persons, who were also strangers. These were the Rev. Dr. Coke, and Messrs. Baxter, Clarke, and Hammett, his missionary companions, who had come to proclaim the glad tidings of salvation, to all who were willing to hear. Divine Providence again opened the way before the messengers of his mercy. They were introduced to a Mr. Claxton, who had heard the gospel in Antigua, and in whose house the zealous Doctor preached the same evening, to an attentive congregation. The kind reception with which the

missionaries met, in Kingstown, was regarded as a token for good; and, the next day, they proceeded into the country, on a visit to a Mr. Clapham, and to wait on other gentlemen, to whom they had letters of introduction. They held an interesting religious service in the large parlour of Mr. C., and then proceeded on their journey, much encouraged by the favourable prospects which were opening before them. Wherever they went, they were received with that kindness and hospitality for which the West India planters have always been remarkable, when favourably impressed with the character and object of their visitors. When Mr. Clarke was introduced, as the missionary appointed to labour in the Island, the proprietors generally expressed their readiness to admit him to their respective plantations, for the purpose of instructing their slaves. On the return of the missionaries to town, after an absence of two or three days, they found that Mr. Claxton had actually engaged a large warehouse, which he was fitting up as a chapel; and had provided suitable accommodation for the missionary. Thus promising was the commencement of the Wesleyan Mission, in this beautiful Island.

Having so far accomplished the object of their visit, Dr. Coke, and Mr. Hammett, proceeded to Dominica. In the course of the following year, however, so rapidly had the work of God extended in St. Vincent, that Mr. Clarke was unable to meet the increasing demands that were made upon his services, and Mr. Baxter, there-

fore, returned to his assistance. The united labours of these men of God were greatly blessed, both in attracting numbers to hear the gospel, and in the conversion of many souls.

Although the missionaries chiefly directed their attention to the negro slaves, they were not unmindful of the war-like Caribs, who then occupied the windward part of the Island. A distinct Mission was commenced, specially for their benefit;—suitable buildings were erected, and a school-master and his wife were sent out from England. Mr. and Mrs. Baxter resided in the Carib-country nearly two years, doing all that christian zeal and kindness could suggest for the conversion of the natives; but it was all in vain. Scarcely any impression was made upon the minds of this barbarous people, and before the Carib war broke out, the missionaries retired from that part of the Island, again to labour among the slave-population.

In the month of December, 1788, Dr. Coke returned to St. Vincent; and brought Mr. Gamble with him, to assist Mr. Clarke in the English department of the work, while Mr. Baxter was engaged in his attempt to evangelize the Caribs. The pious Doctor was delighted with the state of the work among the negroes; but deeply pained that the Caribs were unwilling to receive the gospel.

Nothing particular occurred during the two following years; but, towards the close of 1790, Dr. Coke once more landed in Kingstown, in company with Mr. Wer-

ril, from Ireland. It was evening; and they proceeded at once to the chapel, which they found filled with attentive worshippers. By this time, the original place of worship had become too small, and the missionaries had engaged a large room, formerly occupied by the Roman Catholics. Here the Doctor preached, with much enlargement of heart; and then proceeded in his tour among the Islands, leaving the missionaries to proceed in their delightful work of preaching to the poor slaves; several hundreds of whom had now been brought to a knowledge of the truth, and united in church-fellowship.

Hitherto nothing had occurred to retard the progress of the work of God, on this prosperous and promising station; but it was now to undergo a severe trial. The planters seemed suddenly to have discovered the fact, that the free promulgation of the gospel among the negroes might ultimately interfere with the existing system of slavery; and a plan of persecution, was adopted, which has scarcely been paralleled in the history of Missions. Effectually to put a stop to the preaching of the missionaries, a law was passed, forbidding any one to preach without a license; and to prevent unnecessary applications, it was distinctly stated, that no person should be eligible for license, who had not previously resided in the Island, at least, *twelve months*. The authorities knew that this would militate entirely against the itinerant system of the Wesleyan Connexion. This malicious and persecuting

law was strengthened and guarded by penal sanctions of a most stringent character. The progress of its operative penalties consisted of three stages;—commencing with oppression, and ending in blood. For the first offence, the punishment was to be a *fine* of ten johannes, (eighteen pounds,) or *imprisonment* for not more than ninety days, nor less than thirty; for the second offence, such CORPOREAL PUNISHMENT as the court should think proper to inflict, and BANISHMENT; and lastly, if the missionary dared to return from his banishment and preach without authority, in violation of this law, he was to be punished with DEATH!!!

We can readily imagine the passing of such a law in the days of Nero, Caligula, or Domitian; but it is scarcely credible, that such a law should have been enacted in a Protestant country, at the close of the eighteenth century. Nevertheless, it is a fact; and I have seen the statute as it stands on the official records of the Island.

After the passing of this cruel enactment, how did the missionaries proceed? Just as the apostles did, under similar circumstances. They said “shall we obey God or man?” and, on the following sabbath, the Rev. M. Lumb preached in the Wesleyan chapel as usual, for which alleged breach of the law, he was dragged to prison. Hundreds of people following him with tears and lamentations, and the excitement created was so general, that the authorities called out the military force, to guard the jail, and prevent the pri-

soner from being liberated by the populace. While the soldiers stood by the entrance to the prison, there came a poor old blind woman, inquiring for "dear Massa minister." The soldiers said to each other, "Let the poor old blind woman pass; what harm can she do?" Thus, she was allowed to pass. On reaching the prison, she groped along the wall, till she found the iron-grated window; and, putting her face to it, she exclaimed, "Dear Massa minister, God bless you! keep heart Massa! so dem put good people in prison, long time ago. Neber mind, Massa; all we go pray for you."—The persecuted missionary afterwards declared, that these words of the old blind woman were as balm to his wounded soul; and he resolved to cast himself afresh on the promises of Jehovah.

When the tumult had somewhat subsided, and the soldiers had returned to the barracks, several of the people who lingered about, were permitted to approach the prison window, when the missionary presented himself before them, and actually repeated the crime for which he was committed, in speaking of Christ and his salvation. Among the crowd, there stood a negro woman, named Mary Richardson, who thus heard the gospel for the first time. The word came with power to her heart: she went home, and wept, and prayed, and sought the Lord until she found him, to the joy of her heart. Whilst labouring in St. Vincent many years afterwards, she sickened and died in the faith of the gospel. In her latest moments, she thanked God that

ever she heard the missionary preach through the iron grating of the prison-window; "for that," said she, "was the word which came to my heart."

On the 26th of January, 1793, Dr. Coke arrived in St. Vincent, from St. Kitts, having heard of the imprisonment of Mr. Lumb. He proceeded at once to the jail, and found his friend confined with a common malefactor. He afforded him all the consolation in his power; and, after some time, the missionary was released from his confinement; and required to quit the Island, without ever again preaching to his dear people. Such was the rigour with which this cruel law was enforced!

On his return to England, in the month of August, Dr. Coke hastened to lay before the home government the proceedings of the House of Assembly, in St. Vincent. He obtained an interview with the Right Honourable Henry Dundas, one of His Majesty's principal Secretaries of State; and received from his Lordship the welcome assurance, that "*His Majesty in Council had been graciously pleased to disannul the Act of the Assembly of St. Vincent, which banished the missionaries from the Island; and that His Majesty's pleasure would be notified to the Governor, by the first packet that sailed for the West Indies.*"

Thus was the door of usefulness once more opened to the missionaries, in this interesting Island; and Messrs. Owen and Alexander were immediately appointed to labour there. On their arrival, they found, as might

be expected, that the people were in many places scattered; but, in some instances, the members had kept up their private meetings for religious exercise, during the time that they had been deprived of a gospel ministry. The re-establishment of the Mission was hailed with the liveliest feelings of joy by the community generally; and the missionaries soon witnessed a cheering measure of prosperity.

The cause of God was only just recovering from the effects of open persecution, when it was doomed to experience another sad calamity;—the breaking out of the last Carib war, of which some account has already been given. And it is a remarkable fact, on which we make no comment, that, during the fearful conflict, nearly all those persons who took an active part in the banishment of the missionaries, met with an untimely end.

On the restoration of peace, in 1795, the missionaries once more collected their scattered people; and they were soon permitted to see the pleasure of the Lord prosper in their hands. Both in town and country, new openings presented themselves; the gospel was preached with power and success; and hundreds of precious souls were gathered into the fold of Christ. From this period, nothing occurred to obstruct the progress of the work; and in the year 1800, the number of members reported as united in church-fellowship, was *two thousand*: these were principally converted negroes, who had received the truth in meekness and in love.

In succeeding years, the missionaries continued to labour with great success, and prosperous societies were established in various parts of the Island. Almost every village had its little sanctuary; and, on scores of estates, the pure word of God was faithfully preached. But the difficulties of slavery were painfully felt. Although treated with more humanity here than in some other colonies, the slaves were still liable to severe floggings; and they could not go from the property on which they resided, not even to chapel, without a written pass, which was frequently withheld for the most trifling cause, to the great injury of our religious meetings. There was also in existence the abominable Sunday-market, with all its consequent evils.

We therefore rejoiced, when the united voice of the British nation demanded the freedom of the poor slave, and when the glorious object was accomplished at such a noble sacrifice as twenty millions sterling. As the time approached, the enemies of freedom predicted all manner of evil, as the result of emancipation. According to their account, we were to have rebellion, and bloodshed, and ruin. But those who would have had it so, were disappointed. We who laboured among the negroes at the time, witnessed a different scene. The gospel had prepared the people for the mighty change. On the night preceding the glorious 1st of August, which was to bring the dawn of freedom, the chapels were opened in most of the Islands; and a grand watch-night was held on the occasion. The hour of

midnight found thousands of poor negroes upon their bended knees before God, to receive the boon of freedom as from heaven; and when the clock struck twelve, which was the death knell of slavery, they waited for a few moments in silent prayer and praise, and then rose and sung, with one heart and one voice, "Praise God from whom all blessings flow, &c." After which, they returned to their homes rejoicing that they had lived to see the hour of freedom come.

In the Island of St. Vincent, one pleasing and immediate result of emancipation was, an increased desire among the liberated slaves for religious instruction. The people generally seemed impressed with one idea; viz.—"We are now free; therefore, we must all be religious." Every hindrance being now removed, they came flocking to chapel by scores and hundreds, not merely as occasional worshippers, but professedly to join themselves "to the Lord in a perpetual covenant." A divine unction attended the preaching of the word, and we had reason to believe, that an extensive work of grace was in progress among the people. During the first year after emancipation, we received upwards of one thousand new members into church-fellowship with us, in various parts of the Island. There was also a demand for schools, which we could scarcely meet; and it required our utmost efforts to provide for the rapid extension of the work, as well as the greatest prudence in the administration of discipline. The religious services were generally both long and arduous;

and I have frequently been engaged upwards of five hours, without coming outside the communion rail, in preaching, praying, baptizing, administering the Lord's supper, and other religious services.

The effects of freedom were also seen in the increased temporal comforts of the people. They cheerfully worked for wages, and were soon possessed of the means of purchasing lots of land, and of building comfortable little cottages thereon. Free villages sprung up in every direction; and, as the friends of the negro, we had to act as their temporal counsellors, as well as their spiritual guides, in many important matters. Thus, our labours were rendered peculiarly arduous; but we received a rich reward in the prosperity with which we were favoured, and in the affectionate attachment of a grateful and happy people. Ardent love to their ministers is a distinguishing feature in the character of these dear people. In riding along the road, the missionary will sometimes be saluted, by nearly a hundred voices at once, exclaiming, "How d'ye Massa; how Missie and pickaninnies." This friendly salutation comes from a gang of labourers at work in the field, nearly hidden by the sugar canes they are weeding. Thus they inquire after their minister, his wife, and his children, in one breath; and the missionary responds kindly, and hears the same number of voices cry, "Tank you, Massa; God bless you, Massa;" and he pursues his journey. If he remind them of the meeting at night, and invite them to attend, they will probably reply,

“Yes, Massa; we all go come; we love we chapel.”

Our people, in this Island, are also remarkable for their regular attendance on the means of grace. In former years, when the word of God was scarce, the poor slaves have been known to walk fifteen and twenty miles to hear the gospel. They used to leave their homes on Saturday evening, after they had finished their work, and walk all night, to attend the chapel in Kingstown, on the sabbath; and then, walk all night again, so as to reach home in time for work on Monday morning. They are now happily furnished with places of worship, at a convenient distance from their dwellings: these are generally filled with attentive hearers. Besides the regular chapels, on almost every estate there is a “*prayers-house*.” This is a large negro hut, fitted up as a place of worship. Here we preach on week nights, and here the people frequently assemble at five o’clock in the morning, to hold their prayer-meeting before they go out to work. Among so many thousands of professing christians, who are only just emerging from the influence of slavery, we have, of course, frequent calls for the exercise of discipline; but still, among our own people, there is a spirit of genuine piety, which it is truly gratifying to witness.

They are also truly benevolent. In proof of this, many pleasing instances might be given, both of individual sacrifices, and of united effort in the cause of God. But the circumscribed limits of these memorials will only admit of the following:—at an early period of

the Mission, the gospel came with power to the heart of Miss D., a respectable female of colour, who resided in Kingstown. At the time of her conversion, she had one slave, an old woman named Betty, who had faithfully served her many years, and who had also been made a partaker of the saving grace of God. Miss D. resolved to give Betty her freedom; and when the manumission papers were made out, she generously presented them to her slave, together with a present of *three doubloons*,—about ten guineas. This manifold act of kindness affected old Betty very much, and she burst into tears, exclaiming, “O, me dear Missie, me tank you too much; me tank you for free, me tank you for doubloon. But Missie what me go do we all dis money: me neber hab so much money before in all me life.” “Do what you please with it,” said her noble minded mistress; “it is a small acknowledgement of your faithful services.” “Then,” answered poor Betty, “if Missie say me may do what me please we de money, dis is what me please to do we it; me want to take it to dear Massa minister, and ask him to send it to de great society in England, to help to send de gospel to Africa, dat all me country people may be made happy, same way me.” “Very well,” said her mistress. She brought the money to the missionary, and it was appropriated according to her desire.

For many years past, the St. Vincent Mission has been entirely self-supported; and, in addition to the effort required for that purpose, and for the erection of

new chapels, our people have nobly sustained the Mission-fund, from year to year, by their united and hearty co-operation. In connection with every station, we have a "Branch Missionary Society." Missionary-meetings are held, and collectors employed the same as in England. The Missionary-meetings, in Yorkshire, are not more enthusiastic in their character, than those held among the sable sons of Ham, in the West Indies. The financial results may be seen on a reference to the published reports. I need only add, that during the last year I spent in St. Vincent, the subscriptions received by our collectors, and the money raised at the anniversary-meetings throughout the Island, amounted to the noble sum of £620. 7s. 9d. sterling. The cash was immediately remitted to the treasurers of the parent society in England, to be united with the offerings of British christians, for the purpose of sending the gospel to those places which are still enveloped in heathenish darkness.

The people are very susceptible of excitement, especially when a little humour is employed. Returning to St. Vincent, on one occasion, after an absence of several years, I attended a missionary-meeting at *Union*. I was struck with the great change that had taken place in the condition of the people, in the interim; and adverted to the subject, in my address, nearly as follows:—"I am glad to see you, my friends, looking so comfortable and happy. What a wonderful change has taken place in your circumstances since I

first came to preach to you. Then, we met together under an old thatched shed, and were exposed to the bleak wind and the pelting rain; now, you have a beautiful chapel: then, you were all poor slaves; now, you are free: then you were but imperfectly clothed, with very homely garments; now, you all appear in the house of God, like gentlemen and ladies: then, many of you were in darkness and sin; now, you are happy in God. Your children are, moreover, learning to read the Bible; and I see them with their hymn-books in their hands, to-day. Now, what has made this change? Is it not the gospel? (Yes, massa! from a hundred voices.) And the gospel is able to do the same for all the world; and it is your duty to do your utmost to send it to the ends of the earth. ‘Freely ye have received; freely give.’ As I came to chapel, to-day, I saw several young men riding their own horses, although they were once poor slaves. Now, it appears to me, that those who ride their own horses, should give, at least, five dollars a year to the Missionary Society, in token of their gratitude to God for his goodness.” I had scarcely uttered these words, when a smart young black man marched up the aisle, whip-in-hand, and threw down his five dollars, saying, “I keep a horse, sir; there are my five dollars.” Then came another, and another, while others promised to bring the money on the following day. I continued, “That is the way to do, my friends; ‘Honour the Lord with your substance, and with the first-fruits of all your in-

crease.' But it is not only the gentlemen who have been benefited by the gospel; the ladies, also, have been elevated by its influence. I see you all, to-day, neatly dressed; and some carrying their parasols. Now, it appears to me, that every parasol-lady ought to give, at least, a dollar a year, to assist in sending the gospel to the heathen." This had its designed effect. We had a liberal collection; and the result of our missionary effort, at that little place, was £25. 16s. 8d.

I laboured four years in the Island of St. Vincent, at two different periods, which afforded me an opportunity of viewing the work under different aspects.

On leaving St. Vincent, the first time, the vessel in which we sailed was wrecked, in working out of the harbour. The particulars of our merciful deliverance I record, as given in a letter, addressed to the Missionary Committee from the next port at which we landed.—

Grenada, February 1st, 1838.

Dear Fathers and Brethren,

I take up my pen to address you, under peculiar and trying circumstances: it is to communicate the melancholy intelligence of the shipwreck of Mrs. Moister and myself, with the brethren, Messrs. Cullingford, Crane, Marsden, and Blackwell, at the commencement of our passage to the District-meeting, about to be held in Trinidad. In the afternoon of Tuesday last, we made every preparation for our intended voyage; and a schooner, unusually comfortable and commodious, had been engaged for the occasion. She had come round from Kingstown to Calliaqua, in the Island of St. Vincent. All our luggage was shipped; and we embarked, never more happy in prospect of the future. We weighed anchor; but had not proceeded many hundred yards, when our vessel struck upon a coral reef, on the windward side

of the harbour; and, in one short hour, the beautiful "Haidee" was completely dashed in pieces, and our luggage scattered in every direction. Thanks be to God, *no lives were lost*; and we, his servants, are spared to declare the goodness of our Heavenly Father.

On seeing our dangerous situation, a number of boats came off to our assistance, both from the shipping and the shore, without delay; and every possible exertion was made to save both life and property. My dear wife, being the only female on board, was first lifted into the boat: the brethren followed. Being able to swim, I did not feel anxious about myself, and therefore remained until all were safe. Last of all I jumped into a boat; but, on discovering that my dear wife was not in it, I looked around, and saw her in another boat, seated by my friend Captain Radford. I immediately rushed forward, and took my seat by her, that I might support and soothe her, in case of fear and agitation; but I was pleasingly surprised to find her more calm and unmoved than any of us. The boat in which we sat moved off, and we went on board the "Jane and Barbara." With peculiar feelings, we watched, until sunset, the efforts made to save our luggage and other property; some of which was carried to the ships in the harbour, and some on shore. I believe most of our principal things have been recovered from the wreck; although pilfering had taken place, amidst the confusion, to a considerable extent. But you may imagine the state in which our luggage was found, and the serious damage it had sustained, when I inform you, that most of our trunks and boxes were taken out of the hold of the sinking vessel, when she was nearly full of water. I have only had time to examine two or three trunks, the contents of which I found completely saturated with salt water; and while I write these lines, we are not only "strangers in a strange land;" but literally faint, and wet, and weary with extreme exertion, and without an article of dry linen in the world. These are trying circumstances: we feel them to be so; but they do not tend to diminish our attachment to that glorious cause in which we are engaged, and in which we are called to suffer. The privations and dangers to which we have been exposed, both in Africa and the West Indies, do not, for one

moment, deter us from persevering in the path of duty. I can, from my heart, adopt the language of the apostle: "But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the gospel of the grace of God." We feel truly thankful to our Heavenly Father for his preserving goodness. May our future lives constantly shew forth the praises of Him who has promised to be our never-failing friend.

I have only time to add, that on the day after the wreck, we obtained another vessel, collected our scattered luggage, (damaged as it was,) and embarked for this Island, where we arrived about seven o'clock this morning. The friends have shewn us every kindness: but our stay is short. To-morrow, we proceed to Trinidad. Further particulars will be communicated from the District-meeting. In the meantime, we desire an interest in your prayers.

I remain, yours affectionately,

*To the General Secretaries of the
Wesleyan Missionary Society. }*

W. M."

On my second appointment to St. Vincent, I was happy to find, that great improvement had taken place in every department of the work, through the instrumentality of my dear brethren who had occupied the Mission in the interim. The following brief notices of the respective stations, comprised in the two circuits into which the Island is divided, may be interesting to the christian reader.

KINGSTOWN is not only the capital of the colony, but the head of the leeward circuit. Here, we have a commodious and elegant chapel; the front of which is built of polished stone, and the other parts of hewn stone and brick. It is an ornament to the town, as well as a noble monument of the liberality and zeal of

our people. It was erected in 1840, at a cost of about £7,000, under the superintendence of the late Rev. John Cullingford; and, being furnished with galleries, will seat nearly two thousand persons. It is, generally, well attended by the black and coloured population of the town and neighbourhood, many of whom are intelligent and respectable. It is a most delightful sight, to behold this spacious edifice crowded with attentive hearers of the word of God; and I have frequently wished, that the friends of Missions in England could witness their devotions. In connection with this place of worship, we have about thirteen hundred church-members; and a good day-school. The love-feasts and sacramental services are frequently seasons of refreshing from the presence of the Lord; and the cause of God is healthy and prosperous in all its departments.

LAYOU is a little village, about five miles from Kingstown, on the leeward coast, and is situated at the bottom of a fertile valley, in which are several large sugar estates. In the centre of the village, stands the chapel, which will accommodate about four hundred persons. The means of grace are well attended, and especially so on the sabbath, when the people come from the neighbouring plantations. A day-school is taught in the chapel by a native teacher, and it has already been attended with much good.

BARROUALLIE is the next village, and is situated about ten miles from Kingstown, on the same coast. This station is favoured with a resident minister, who

supplies several important places in the neighbourhood. The chapel, which stands near to the Mission-house, has been recently enlarged, and it will now seat about five hundred. A day-school is established here also, which has had to contend with many difficulties since its formation.

CHATEAUBELAIR is another village, about eight miles from BARTOULLIE, and stands at the foot of the Souffrier Mountain, on the leeward side of the Island. This is also a station for a resident missionary, being situated in the centre of an extensive field of labour. The chapel here also has been repeatedly enlarged, and will now accommodate a congregation of eight hundred persons. The cause of God has generally exhibited a pleasing aspect in this locality, the day-school is in vigorous operation, about a thousand members have been united in church-fellowship with us.

The travelling of the missionaries between these leeward stations is generally performed in a small canoe, kept for the purpose, called the "Olive Branch;" and when the sea is rough, it is attended with considerable danger. It is a matter of gratitude, however, that Divine Providence has watched over his servants so that no serious accident has occurred for many years.

BIABOU is the head of the windward circuit, being central to the various important stations of which it is composed. The Mission-house and chapel occupy an elevated and romantic situation, on a promontory facing the sea. The prospect in every direction is of a charm-

ing character. At a considerable distance, in the vast expansive ocean may be seen several of the Grenadines, with their chalky cliffs, glittering in the sun: while on the coast of St. Vincent, a line of milk-white foam is constantly seen on either hand, as the mighty waves perpetually break on the rocky beach;—beyond which appear, in striking contrast, numerous buildings, extensive fields of sugar-cane, tropical trees, and towering tains, the road winding along the sides of frightful precipices. There is a small bay at Biabou, where vessels anchor to land stores, and take in produce; but it is very dangerous, and during our residence there we frequently saw boats upset, and vessels dashed in pieces on the rocks, near to our dwelling. This station stands quite isolated; but although unconnected with any village, it is situated in the neighbourhood of several large estates, and the public services are well attended. The chapel is a substantial building, and will seat about four hundred persons. A day-school is taught here also, which has been made a blessing to the neighbourhood.

CALLIAQUA is a considerable village, three miles from Kingstown, on the road to Biabou. Dr. Coke preached here on the occasion of one of his visits, and the cause of God has for many years been in a flourishing state. This is a station for a resident minister, and when appointed to occupy it, in 1837, the attendance at the chapel was so numerous, that I found it necessary to enlarge it by an addition of twenty feet to its

length.* Such was the rapidity with which the congregation increased, that, about three years afterwards, it became necessary to make a second enlargement. This was judiciously effected under the direction of my esteemed successor, the late Rev. John Lee. Several feet were added to the width of the building; so that it is now a spacious place of worship, and will seat nearly a thousand people. It is generally well attended, and an excellent day-school is taught by an intelligent native teacher.

CALDER, is an important station, about four miles from Calliaqua, and not being favoured with a resident minister, it is supplied from the other places in the circuit. The chapel stands on a beautiful hill, commanding a fine prospect. It is a commodious frame-building, and will seat about eight hundred people. It is surrounded by a number of populous estates, and generally well attended. We have an excellent day-school here, and the residence of the master is situated near to

* Missionaries have frequently to act as architects and superintendents of work, in the erection and enlargement of chapels. In this case, a piece of engineering was performed which excited great interest. Having cut through the plate and sill of the building, we drew the end to its appointed place, by means of a couple of ropes, without taking it down; and the pieces which formed the enlargement, having been previously prepared, were fixed in their places the same day, and thus effected a considerable saving both of time and expense. Notwithstanding the fears of the people, the plan succeeded admirably; and so great was their astonishment when they saw part of the chapel moving silently along, that they exclaimed, one to another, " Massa minister know ebery ting for true."

the chapel. This station is much indebted to the Honourable Hay MacDowal Grant, for many years attorney for the "*Trust Estates*," with which it is connected. This christian gentleman has always been the friend of the people and of the missionaries; and, in cases of necessity, he has frequently addressed our congregations on the vital truths of the gospel. John Parsons, Esq., a pious planter, is also a zealous local preacher, in connexion with our church at this place.

MARIAQUA, is a new station, in the midst of a dense population, in a beautiful and picturesque valley, of that name. A neat little chapel was erected here during my second residence in the circuit, in 1844. It is generally crowded with people. We have no resident minister here, but a day-school is in active operation.

UNION is situated about three miles from Biabou, in a narrow valley, and has been an interesting station for many years. Divine worship was formerly conducted under a thatched shed, which stood by the side of the river; but we have now a commodious and substantial chapel, which will seat about six hundred people. This place of worship was erected under the superintendence of the Rev. W. Bannister, in 1840, and is well attended by the labouring population. We have no resident minister at this place; but we succeeded in establishing a day-school, notwithstanding some opposition, with which we had at first to contend, from the remaining prejudices against education.

GEORGE TOWN, is a considerable village, at the foot

of the Souffrier Mountain, on the windward side of the Island. It is situated in the "Carib Country," an extensive and fertile plain, where we meet with the only piece of level land in the Island. Our station was formerly at Mount Young, where we had a poor thatched chapel near to the tunnel. In 1837, this wretched place was demolished by a gale of wind; and we removed our establishment to George Town, where we have now a substantial chapel, built of stone; it is fitted up with galleries on three sides, and will seat nearly a thousand people. We have here a resident minister, a flourishing society, and a prosperous day-school.

Thus we have a chain of Mission stations, extending nearly round the Island, with a chapel and a day-school attached to each, so that the people are now highly favoured with the means of religious instruction.

We have now, in the Island of St. Vincent, *ten chapels, eight missionaries, fourteen day-schools, eight hundred and twenty scholars, and six thousand and thirteen members united in church-fellowship with us.* Upwards of *ten thousand* persons are reported as attending the ministry of the missionaries; so that, making allowance for children, nearly one half of the entire population in this colony, may be regarded as connected with Methodism. When we look at this fact, in connexion with the direct spiritual good which has been accomplished, we see abundant cause to "thank God, and take courage."

CHAPTER X.

THE ISLAND OF GRENADA.

The Grenadines—Appearance of Grenada—Settled by the French—War of extermination—Captured by the English—Towns and Villages—Aspect of the country—Population—Religion and Morality—Wesleyan Missions—Dr. Coke's visits—Progress of the work—Missionary tour round the Island—Education—Native Agency—Mission Stations:—St. George's, Woburn, Constantine, La Baye, and Carriacou.

IN sailing from St. Vincent to Grenada, the course lies directly to leeward of a number of romantic little Islands, called the Grenadines; the principal of which are,—Becquay, Baliseau, Mostique, Corouan, Union, Carriacou, and Isle Ronde. These are inhabited by planters, small farmers, and fishermen; and would afford a useful sphere of labour for a missionary, could one be appointed to itinerate among them. We have a few church-members resident in some of them, who have been occasionally visited by a minister; but the state of the Society's funds have not, hitherto, warranted the commencement of a new Mission in that portion of the great field. The Grenadines belong, in part, to the government of St. Vincent; and, in part, to that of Grenada; and are duly represented in their respective

Houses of Assembly. When sailing along, in fine weather, in sight of these lovely little green spots, surrounded by the deep blue sea, the prospect presented to view is one of exquisite beauty, and would afford appropriate subjects for the pencil of the artist, or the song of the poet.

On making the Island of Grenada, the aspect of the western coast is somewhat barren and dreary,—the shore being of a rocky and rugged character, and the high lands covered with trees and brush-wood of stunted growth. When the vessel proceeds a little further, however, the prospect improves: the lovely and fertile valley of Duquesne opens to the view; the neat little villages of Sauteurs, Grand-Pova, and Gouyave are seen; and numerous estates, with highly cultivated lands, lie extended before the eye of the voyager. On rounding a projecting point of land, the harbour and town of St. George suddenly burst upon the view; and whether you come to anchor in the Bay, or go round to the Caranage, the prospect is one of peculiar beauty. The town is built on rising ground, and is seen by the stranger to great advantage. It forms a grand amphitheatre, not of mountains merely, but of streets and mansions and gardens, interspersed with cocoa-nut and other tropical trees of richest green. In the distance, towering above the whole, may be seen Richmond-Hill, with its fortifications and barracks on the one hand; and Hospital-Hill, with its ruined battery, on the other. The town is divided into two compartments by an ele-

vated ridge, which terminates with Fort George, on a narrow promontory facing the sea; and altogether, the view from the shipping is of a charming character.

I had previously visited the Island, at different times, when, on Wednesday, the 10th of March, 1841, I arrived in the colony to take up my residence among the people, having been appointed to the station by the preceding Conference. We were kindly received by the Rev. John Wood and his excellent wife, who were about to proceed to England; and we entered upon our labours with a pleasing prospect of success. The following is a brief historical and descriptive sketch of this lovely country.

The Island of Grenada is situated in latitude $12^{\circ} 30'$ north, and longitude $62^{\circ} 20'$ west. It is the most southerly of the Antilles, or the last of that range of Islands generally denominated the Caribbees, and lies only eighty miles distant from Trinidad and the Spanish Main. It was discovered by Columbus, during his third voyage, in 1498; and was found to be inhabited by a war-like race of Caribs, whom the Spaniards left in quiet possession of their country, without forming any settlement among them.

In the year 1650, the restless and ambitious Du Parquet, governor of Martinique, fitted out an expedition against this Island, consisting of about two hundred adventurers, whom he caused to receive the holy sacrament before they embarked in their enterprise of cruelty and blood. On the arrival of the French in Grenada,

they erected a cross; and again performed some superstitious ceremony, as if to sanctify the work of destruction on which they seemed bent. To their surprise, however, the invaders were received by the poor natives with a degree of civility, which caused them to alter their plan of proceeding; and they entered into negotiations for the purchase of the country, instead of taking it by force. According to their own historian, Du Tertre, "They gave some knives, and hatchets, and a large quantity of glass beads, besides two bottles of brandy for the chief himself; and thus was the Island fairly ceded, by the natives themselves, to the French nation in lawful purchase."

The Caribs, however, appear to have looked upon the hatchets, knives, beads, and brandy, as a mere present; for they absolutely refused to surrender their country to the strangers. This refusal gave occasion for one of the most cruel wars of extermination which stains the pages of the early history of colonization. The natives were massacred by scores and hundreds; and, although they offered a most vigorous resistance, they were overpowered by superior numbers, and their enemies prevailed. In one expedition, the French found eighty Caribs who had taken refuge on a high promontory overhanging the ocean. They were immediately put to the sword, when one half of them were cruelly murdered, and the rest threw themselves headlong down the precipice and perished in the sea. On another occasion, a beautiful Carib girl was taken captive, and became

an object of dispute between two officers, when a third officer came up, and deliberately shot her through the head, to put an end to the affair!

Having entirely destroyed the poor aboriginal inhabitants, the French quarreled among themselves, and a civil war ensued, in which many lives were lost. When peace was in a measure restored, a Governor was sent out from France, who acted with such despotic authority, that he was impeached, tried, condemned, and executed, by a party of colonists so completely illiterate, that only one person could be found among them who was capable of writing his own name. Fifty years after the arrival of the French, the colony consisted of only two hundred and fifty-one whites, fifty-three free blacks and persons of colour; and five hundred and twenty-five negro slaves: while the cultivation was limited to two plantations of sugar, and fifty-two of indigo, with a few acres of provision-grounds.

Hitherto the colony of Grenada had been held as private property, by Count de Cerillac; but, in 1714, it was made over to the French-African-West India Company, till that body was dissolved, when it became the property of the crown. Under these new arrangements, a considerable degree of prosperity was realized; when, in 1762, the Island was captured by the English, and by a treaty of peace in the following year, Grenada and its dependencies were ceded in perpetuity to the British crown. In the course of the next war, in 1779, the French once more became masters of the Island, and it

remained in their possession till 1783, when it was finally restored to us, by an article of the general peace between Great Britain, France, Spain, and America.

A few years after the colony came into the possession of the British, it was visited by a most awful pestilence, which hurried a vast number of people out of time into eternity. This had scarcely subsided, when a spirit of anarchy manifested itself among the French residents, and the country was embroiled in a civil war. These painful circumstances, together with famine which followed, caused a considerable decrease in the population; and it was not until the commencement of the present century, that the Island began to recover, in its agricultural and commercial interests, from the various calamities which it had been called to experience.

St. George's, the capital of the colony, is a neat and respectable town, with a population of about five thousand. When first erected, the houses were built chiefly of wood; but a destructive fire, in 1771, reduced them to a heap of ruins. After this, they were rebuilt of brick and stone, and are now generally of a substantial character. The places of worship, the Court-house, and the Government-house, are superior buildings. A new market-house has also been recently erected, on one side of a spacious square, surrounded by beautiful shady trees. The streets are steep and hilly; and walking is very fatiguing to the stranger, until he becomes accustomed to the place. The town is favoured with splendid harbours. In the bay, the anchorage is

good; but in the Caranage, which is peculiarly shut in by projecting points of land, vessels are secured in every storm. *Gouyave, Grand-Pova, Sauteurs, and Melville Town,* are villages in different parts of the Island, on convenient bays where the produce is shipped, and where stores are established for supplying the surrounding country with merchandise.

The topographical aspect of the country varies considerably. In some parts, the scenery is bold and romantic, like that of St. Vincent; and in others, the land is tolerably level, resembling Barbadoes. The soil is generally good; and appears well adapted for sugar, coffee, cocoa, and cotton, as well as for ground-provisions, which are produced in great abundance. On the top of one of the highest mountains, called the *Grand Etang*, there is a beautiful lake, of considerable dimensions. The basin which forms the bed of the lake has every appearance of a crater, and it was probably once a volcano. The water is good; and, although it has no apparent outlet, it is doubtless the real source of most of the beautiful rivers which water this lovely Island; as they take their rise from a number of small streams which issue from the sides of the mountain. No fishes are known to live in this lake, though they have been placed there repeatedly; but the rivers, as well as the sea coast, abound with fish of the most excellent quality.

The Island of Grenada is about twenty-three miles long and fifteen broad; and the entire population may

be estimated at twenty-eight thousand. A large majority of the inhabitants are of African descent. The Europeans are chiefly from England and Scotland. A few years ago, a number of emigrants were brought from Malta to cultivate the ground; but they did not answer the purpose for which they were intended. It is now generally admitted, that none but Africans, or the descendents of Africans, can endure the fatigue of field-labour under the scorching rays of a tropical sun. To the honour of Grenada, it may be recorded, that, during the times of slavery, the poor negroes were treated with more humanity in this colony than in many of the other West India Islands. Neither were the free blacks and persons of colour oppressed and kept down in this place to the same extent as in some other countries. The consequences of these advantages are seen in the developement of intellect, and in the high and respectable position which many gentlemen of dark complexion have been enabled to take, with credit to themselves and with advantage to society, since the glorious era of emancipation.

Although the sable sons of Ham were here treated with less rigour than in many other places, in former years there was scarcely any regard paid to their spiritual interests. On being finally secured to the British crown, the Island was divided into five parishes; but it was a long time before they were provided with clergymen. And even then, the Europeans, who are the parties generally contemplated in these ecclesiastical

arrangements, were frequently left for long intervals without any means of religious instruction. It was the moral destitution of this Island, in common with the whole of the West Indies, which led the apostolic Dr. Coke to pay it a missionary visit, towards the close of the last century.

The venerable Doctor landed in St. George's, on Sunday, the 28th of November, 1790; accompanied by Mr. Baxter, a missionary from St. Vincent. They first waited on a Mr. Lynch, with whom they had some acquaintance; and then proceeded to the parish church, where they found the rector, the Rev. Mr. Dent, preaching with energy and pathos to an attentive congregation.* After the service, the missionaries waited upon the clergyman in the vestry, and were received with every

* This pious and devoted minister of the Established Church manifested a spirit of kindness and liberality, to the Wesleyan missionaries, worthy of special notice. Being deeply conscious of the spiritual destitution of the colony, and that his own church had made no adequate provision to meet the case, he hailed the arrival of Dr. Coke and his companions with feelings of joy, and afforded them every assistance in his power. He also corresponded freely with the Doctor on all matters pertaining to the welfare of the Mission; and when the Island was occasionally left without a missionary, in consequence of sickness or death, he did his utmost to keep the people together until one should arrive. He remained a firm friend to our cause, amid much persecution, to the day of his death. Mr. Hallett, the parish clerk, was also a zealous labourer in the Lord's vineyard. He was called of God to ascend from the desk to the pulpit; and, after labouring for several years as a Wesleyan missionary, he finished his course with joy.

mark of christian kindness. In the evening, Dr. Coke preached in a large room, to a crowded audience; and, notwithstanding an attempt, which was made by one or two wicked young men, to create a disturbance, they appeared deeply interested in the discourse. At the close of the service, a pious young man of colour, named Painter, who had heard the gospel in Antigua, was introduced to the missionaries; and the pleasing discovery was made, that several persons with serious impressions were united together in a kind of religious society, under the direction of this young disciple. These inquirers pleaded earnestly for the appointment of a missionary; and, in this request, they were joined by persons of almost every grade in society. On the following morning, at six o'clock, Mr. Baxter preached to a good congregation, at the close of which, the Doctor gave an exhortation,—promising, if possible, to send them a teacher. The missionaries then took their leave of St. George's, and commenced their journey over the Grand Etang, on a visit to John Rae, Esq., who resided on the windward side of the Island. They were much delighted with the mountain scenery of the interior, as well as with the kindness and hospitality of the planters, by whom they were entertained. The next day, they crossed over to Gouyave, and embarked for Antigua, greatly encouraged by the promising openings which presented themselves for the wider diffusion of the gospel in Grenada.

In the year 1791, this colony was occasionally visited

by Mr. Owen, a Wesleyan missionary from St. Vincent; and such was the esteem in which he was held by General Matthews, the Governor, that he offered him the living of Carriacou, with a handsome salary, on the condition, that he would submit to episcopal ordination. This offer the humble missionary courteously declined; preferring to dwell among his own people. On the 7th of January, 1793, Dr. Coke returned to Grenada, accompanied by Mr. Bishop, a missionary who was selected for this particular field of labour, in consequence of his acquaintance with the French language, then in common use among the colonists. After spending about a week in the Island, in various useful labours, the zealous Doctor took his departure; leaving the new missionary to prosecute his evangelical labours.

The efforts of Mr. Bishop to evangelize the inhabitants was attended with considerable good among the English; but not among the French, as was at first anticipated. This man of God was much devoted to his work; but his day was short. He had only laboured six months in the Island, when he was seized with fever, and died after five days' illness; in the faith and hope of the gospel.

Shortly after the death of Mr. Bishop, Mr. Pattison arrived from Antigua; and having supplied the vacant station for a few months, he was succeeded by Mr. Pearce, a man of untiring zeal and energy. This devoted missionary embarked for Barbadoes to settle his affairs, and bring his family to Grenada; but he was

taken ill, and died at sea, in the month of April, 1794. The station was again left without a missionary; and for several years, the Mission was only occasionally supplied with ministerial labour. Although the few who made a profession of religion, were generally faithful; the mass of the people were deeply immersed in popish ignorance and superstition. The difficulty of communicating religious instruction to the slaves was increased by the peculiarity of their dialect, which was a strange compound of French and English; as well as by the political ferment in which the country was kept, for several years, in consequence of the insurrectionary movements of the French colonists.

When peace was once more fully restored to the country, the Mission was resumed, under circumstances which promised a cheering measure of success. Several influential planters invited the missionaries to their estates, to preach to the people; and also rendered considerable aid to the funds of the society, by their benevolent contributions. The work was, moreover, extended to several new places; additional missionaries were appointed; and, in 1819, the accounts received from Grenada were of a pleasing and hopeful character. The difficulties to which we have referred were still keenly felt, however; and, in subsequent years, the state of the work is represented as somewhat fluctuating, especially in the country parts of the Island.

In 1827, the missionaries reported as follows:—"In the town of St. George, the Lord has lately owned his

word, and rendered it effectual in the salvation of many. Several young men of colour have united themselves to us, who are zealously engaged as teachers in the Sunday-school, and of whose perseverance we have pleasing hopes. In addition to these, four whites have cast in their lot among us. On two of the estates we visit, there is also some good doing; several members have been received on both of them. Upon the others, we scarcely dare to say we see any good, except that the negroes appear to be a little more serious and attentive while we are speaking to them. As most of them are Roman Catholics, our hopes of their being benefited by our labours are not sanguine. Holy water is their god, which they purchase of the priest, and upon which they entirely rely for salvation. In reference to the windward part of the Island, we have to observe, the labour bestowed upon it has been immense; but the fruit of it is almost nothing. We have a few members there, who were in society in Antigua, and whom we visit once a quarter." The number of church-members connected with the Mission, at this time, was three hundred and seventy.

On my appointment to Grenada, in 1841, many of the obstacles to the progress of the work of God, already alluded to, had been removed; the days of slavery had passed away; a greater proportion of the people understood the English language; and the whole country was open to the preaching of the missionary. I found the Mission very circumscribed in its limits,

however, being confined to St. George's, and two other places, within about four miles of town. The places formerly visited, on the windward side of the Island and in other districts, had been relinquished several years previously, in consequence of want of fruit, and the pressing difficulties of the times; and this had again become a station for only one missionary. But, though alone as a minister, I was peculiarly favoured with the assistance and hearty co-operation of two or three zealous and devoted young men of colour, who had not only received the gospel themselves, but who were called of God to proclaim it to others. Under these circumstances, it appeared to me, that the time was come when we might extend our labours to other parts of this interesting Island. I therefore resolved upon a tour of observation.

I set out, in company with two friends, on Friday morning, the 14th of May; and we rode to Gouyave, a distance of twelve miles, before breakfast. Gouyave is a neat little village, situated close to the sea, in the parish of St. John. I observed a protestant church in a very dilapidated state, and a rectory; but was informed that the parish was without a protestant clergyman. The Roman Catholic system was in full operation: there was a neat chapel, and an active priest. Having taken some refreshment, we proceeded on our journey; and, about four miles further, we passed through Grand-Pova, another little village, with an excellent protestant chapel, but no minister. About

four o'clock, p. m., we came to Recourse Estate, in Duquesne Valley, where we were kindly received by Mr. and Mrs. Fairclough, who had long been anxiously desiring our visits, that we might instruct the people on their estates. Indeed, they had already engaged a female member of our society to teach an infant-school at Recourse.

Having rested during the day on Saturday, we all proceeded, on Sunday morning, to Sauteurs, where I preached in the Court-house, which was kindly granted by the authorities for the occasion. The day was fine, and a large congregation attended, consisting of all grades in society, from the highest functionary in the parish to the poorest negro. From the marked attention with which the people heard the word, I was led to entertain a hope, that some lasting good might be the result. Sauteurs is another pleasant little village, not quite so large as Gouyave. It had an excellent new protestant church, but no minister. The church is built upon a narrow neck of land, terminating in a bold promontory, the foot of which is washed by the rolling billows of the ocean. It was down this very precipice, that forty Caribs dashed themselves headlong, in 1650, when pursued by the French. I gazed upon the spot with peculiar feelings; and could scarcely refrain from tears at the recollection of the cruelties which have attended European colonization. In the evening, I preached to a good congregation in Mr. Fairclough's school-room, in Duquesne Valley.

On Monday morning, we proceeded on our tour round the Island. In the afternoon, we dined with George Patterson, Esq., at Conference Estate; and then hastened on to La Baye, where we arrived about sun-set. With only half-an-hour's notice, we had a good congregation; and I preached in the dwelling-house of Mr. Fletcher, from "God be merciful to me a sinner." The presence of the Lord was felt, and we received a token for good. A kind friend, unknown to us, provided us with lodgings; and Divine Providence seemed to prepare the way before us. The following morning, we held a prayer-meeting, at six o'clock; and a goodly number attended. Grenville, which stands on La Baye, is a considerable village. Like several other places through which we passed, it had a good protestant church, but no minister. Although densely populated, this part of the Island was totally destitute of the means of evangelical instruction. Several of the inhabitants earnestly requested me to visit them again, which I promised to do, if possible. We returned through the parish of St. David's, which has a good church, and a minister;—*the first protestant minister we had met with in our whole tour.* The distance we travelled that day was twenty-two miles, through a beautiful and fertile country, with a gently undulating surface. We reached St. George's in the evening, somewhat fatigued, but thankful to God for his preserving goodness, having made a complete circuit of the Island during the four days we had been from home.

The impression made upon my mind by this journey round the Island,—as to the spiritual destitution of the people, the friendly disposition of the planters, and the providential openings which presented themselves, was such as to induce me to resolve upon a strenuous effort to extend the gospel to the most neglected districts. In this effort, I was nobly supported by the local preachers, who expressed their readiness to take their full share of the work, both in town and country. We felt so much encouraged with the prospect of good at Duquesne and La Baye, that we arranged at once to give preaching to each place every alternate sabbath; and we commenced our visits with pleasing prospects of success. At Duquesne we succeeded beyond our most sanguine expectations. We held our meetings in the school-room, which Mr. Fairclough fitted up, as a place of worship with pulpit, seats, and lamps complete. The infant-school continued to prosper, a promising little society was formed; and I had reason to believe that several of the members were the subjects of the saving grace of God, although they had previously been addicted to all the follies of popish superstition. In consequence of the lamented death of Mr. Fairclough, and other causes, this station was relinquished in after years; but I entertain the pleasing hope, that our humble labours, at this period, will ultimately appear not to have been in vain in the Lord.

At La Baye, the magistrates kindly allowed us the use of the Court-house for our meetings, for some time:

afterwards, we hired a large upper room. But, feeling the necessity of a proper place of worship, we resolved to attempt the erection of a small chapel, although we knew not how we should raise adequate funds for the purpose. We commenced in faith, and Divine Providence opened our way before us. We made our appeal to the public, and witnessed such a flow of christian benevolence as I have not seen surpassed even in the West Indies. On the first day, we collected £50.; and the amount was soon increased to £230;—the cost of the erection,—so that no debt was allowed to remain on the premises. One gentleman sent me a donation of £10. on retiring from the service,—the first he attended. The chapel was soon completed and opened for divine service, under the most pleasing circumstances. We also formed a small society here; and we had cheering evidence of a real work of grace among those who united themselves with us.

Whilst these efforts were being made for the extension of the work to the more remote parts of the Island, the stations in the capital and its vicinity were regularly supplied, as usual, with the means of grace, and afforded indubitable evidence of growing prosperity. The congregations, in St. George's, were large and attentive; a divine unction frequently attended the word preached; and several were induced to give themselves to the Lord, and to us by the will of God. The Wesleyan Chapel was attended, not only by the labouring classes, but by all ranks in the community. His hon-

our Chief Justice Sanderson rented a pew, and was a frequent hearer; and his honour the President, and her Majesty's Attorney General, attended occasionally, as well as several members of the House of Assembly, and respectable merchants of the colony. A kind and liberal feeling existed between persons of different denominations, several were brought to a knowledge of the truth, and I laboured in peace and comfort.

During the period of my missionary labours in Grenada, we were not only cheered by the blessed results of a preached gospel, but also by the progress of the educational department of our work. We had several day-schools in active operation, conducted by native teachers of respectable talents; and the advancement of the children, in various branches of useful information, as well as in religious knowledge, was truly gratifying. The school in St. George's was of a superior character; and I have seldom met with children, in any country, more apt, intelligent, and interesting, than those taught in this establishment. Several of the elder scholars gave pleasing evidence of youthful piety, an instance or two of which may now be given.—

Rebecca Smith was a little girl about eleven years of age, of jet black complexion, and of pleasing countenance, and engaging manners. Her parents were pious members of our church, in St. George's, and sent their children, from infancy, to the Mission-school, where Rebecca learned to read her Bible with fluency, and to write a good hand. She had, for some time, given

evidence of seriousness; and had taken her part in the school anniversary, with a degree of pathos and feeling which was noticed by all present; when she came to me, one day, and requested permission to meet in class; I talked with her on the subject of personal religion, and the love of Christ to little children; she was much affected, and wept bitterly. Being satisfied of her sincerity, she was received as a candidate for membership. She sought the Lord, thus early in life, and was soon made happy in the Saviour's love. During the remainder of our stay in Grenada, she gave us great satisfaction by her consistent walk and steady deportment. She was fond of reading; and always perused, with great interest, the little books we procured from England. When we left the Island, little Rebecca was much troubled; and about twelve months after we had been at our next station, she wrote the following letter to Mrs. Moister, in acknowledgment of a little book which she had sent to her, a short time before.—

“ Grenada, February 14th, 1844.

My dear Madam,

I am, at this time, very happy in taking my pen to drop you these few lines, hoping they may find you in a perfect state of health, as, I am happy to say, they leave me at present. I am glad to find that you have not forgotten me. I thank you for the present you sent me. I am happy also to say, that I am still persuaded to follow Christ, my Saviour; and I believe that, if I am faithful unto the end, I shall receive a crown of righteousness, which my Saviour will give unto me in the last day. I also beg you to remember me in your prayers to Almighty God, that he will keep me from the evils that are in the world; and more so, from the temptations of Satan. My mother and father join me

in sending their respects to you. I have sent you some fruit and sweet bread. Please give my best respects to Betsy, and tell her, that I hope she has become a member of Christ's church. Emma Garry also desires to be kindly remembered to you. I have no more to say at present, but that I hope, if we do not meet on earth again, we may meet in heaven, where we shall never, *never* part.

I remain, dear Madam,

Your affectionate sister in Christ,

To Mrs. Moister.

REBECCA SMITH."

Although this letter of the little black girl shews the advantages, both temporal and spiritual, which she received from the Mission-school, it derives its chief interest from the fact, that we never did meet again on earth. About eighteen months afterwards, I received a letter from her father, informing me of her happy death. Having taken an affectionate leave of her brothers and sisters, and charged them to give their hearts to God, in the morning of life, she expressed her confident hope, that she was going to Jesus, and gently breathed her last.

At an early period of our residence in Grenada, we also lost two little boys, belonging to the Mission-school, who were taken ill with fever; and both died happy in God, on the same day. All the scholars attended the funeral; and it was most affecting to see the two little coffins brought into the chapel at the same time, and to hear the sweet voices of the children singing the funeral hymn, as they stood around the remains of their companions. The whole service was of an impressive character; and the little people seemed

much affected while I exhorted them to remember now their Creator, in the days of their youth.

The Grenada station has not only been favoured with the ordinary success which generally attends faithful and persevering labour; it has had the additional honour of furnishing native ministers, to labour in the great mission field. Of these interesting cases, a few brief notices may be given, as illustrative of the blessed results of christian Missions; and as specimens of the success, which we hope will be realized, on a larger scale, in different parts of the world.

H. W. was born in Grenada, but educated in Scotland. He was brought to a knowledge of the truth soon after his return to the West Indies; and when he first attracted my attention, I felt impressed with the idea, that the Lord had a work for him to do in his vineyard. I directed him to such a course of reading and study as I thought calculated to expand his mind, and prepare him for future usefulness. He became a school teacher, a class-leader, a local preacher; and ultimately, stood before the District-meeting, as an accepted candidate for the ministry. He was soon afterwards appointed to labour with me, in the Biabou circuit; and, as he resided in my family, I had ample opportunities of observing his walk and conversation. He faithfully laboured with me as a son in the gospel; and from his humility, zeal, and perseverance, I indulged the pleasing hope, that his labours would not be in vain in the Lord. When he had been with me about

two years, he felt it upon his heart to offer himself as a missionary for Africa, the land of his fathers. His letter to the Secretaries was published in the "Notices," for December, 1844; and his offer was gladly accepted by the Committee. I was advised to send him to England by the first opportunity, as his services were required for an important station on the Gold Coast. At his request, I accompanied him to Grenada, to take leave of his aged mother and christian friends. An interesting tea-meeting was held in connection with the valedictory services, on the occasion of his leaving his native land; and his countrymen presented him with a purse, that he might purchase the "London Encyclopædia," as a small memento of their affectionate regard. The young missionary proceeded to England; preached in City-road Chapel, with acceptance; and embarked for Africa, shortly afterwards in company with the Rev. T. B. Freeman. After labouring for some time on the coast, he was appointed to Kumasi, the capital of Ashanti, from whence he has occasionally communicated to me the pleasing result of his labours, as well as various particulars of the human sacrifices which were offered by the king, at that period. During the five years that he has laboured in Africa, he has enjoyed general good health, while many European missionaries have sickened and died;—thus confirming the hope so long cherished, that the West India Missions may yet furnish a class of labourers for Western Africa, constitutionally adapted to endure that unhealthy climate.

W. G. is also a native of Grenada, and received his first religious impressions at the Wesleyan sabbath-school. Soon after his conversion, he removed to Tobago, to take charge of a mission-school. Here he pursued his studies, under the direction of the Rev. Henry Hurd, became a local-preacher, passed his examination, and was received as a candidate for the ministry, at the District-meeting, held in Barbadoes, in 1845. Being very young, he was sent to the "Theological Institution," at Richmond, where he continued his studies with great advantage for three years. He then received an appointment to Sierra Leone, where he now labours with acceptance and success.

In addition to these, several other young men, of superior talent, have been raised up to preach the gospel, in Grenada. Being settled in business, they act in the capacity of local preachers, and their useful labours are highly appreciated, both by the missionaries and their fellow countrymen.

Another pleasing feature of our work in Grenada was, the zeal and liberality with which all classes of the community came forward to support the Mission cause. The first year of my appointment to the station, the proceeds of the "Branch Missionary Society" amounted to £164. 16s. 1d.; being an advance on the preceding year of £64. 15s. 3d.; but during the second year, we realized the noble sum of £227. 10s. 0d. for Missions, in addition to moneys raised weekly and quarterly for the ordinary support of the work of God in

the Island, and for the erection of new chapels. It must not be supposed from this statement, that our people were generally wealthy. The majority of those who had embraced the gospel were labourers and tradesmen; and the large amount of money, annually raised for the spread of the gospel, was the result of combined and systematic effort, such as may be fairly held up as an example to professing christians in more highly favoured lands. Our missionary-meetings were also characterized by native talent, as well as by genuine missionary zeal and liberality.

At a Missionary-meeting, held in St. George's, on the evening of Tuesday, August 31st, 1841; after several eloquent speeches by James N. Brown, Richard Walker, Robert Gentle, Esquires,* and other intelligent gentlemen of colour, all natives of the West Indies; Alexander Wake, a native of Africa, and a pious class-leader, was induced to say a few words. He evi-

* These gentlemen have been elevated by their talent to some of the most responsible positions in society. On the sabbath, they may occasionally be found in the Wesleyan Chapel proclaiming the truths of the gospel to their fellow-countrymen, and during the week, they may be heard in the House of Assembly, taking a part in legislating for their native country. D. J. Davison, Esq., the talented editor and proprietor of the "Grenada Chronicle" has also done good services to his country, by the diffusion of enlightened and liberal principles. I felt happy to welcome him to the shores of England, on the occasion of a recent visit, and to entertain him at the Isle of Wight, where he took a part in several Missionary-meetings, and gratified our people by his statements of the progress of the gospel in the West Indies.

dently laboured under feelings of deep emotion; and, in the course of his address, made the following remarks:—

“ Mr. Chairman and christian Friends,—I feel ashamed to stand up before such a large company; but I love the mission cause. Last year, I gave three dollars; but this year I want to give four dollars. The world is very large;—it has four quarters, and I want to give one dollar for each quarter of the world. But, suppose I do so: somebody may say, ‘ Brother Sandy does not love his own country more than other countries.’ I therefore want to give one dollar more. Mr. Chairman, this must be my subscription:—one dollar for Europe, one dollar for America, one dollar for Asia, and *two* dollars for Africa!”

This good man regularly contributed a shilling per week in his class, besides aiding the cause in various other ways; and such was his love for his country, that he actually commenced learning to write, in his old age, with a view to prepare himself to return to Africa, to labour for the benefit of his countrymen; but, before he had taken any further steps in the matter, he was called to his reward.

We had another specimen of native eloquence, at a missionary-meeting held at Woburn; on Tuesday, August 24th, Cuffy Udney, a labourer, of jet black complexion, stood up and said:—

“ Mr. Chairman and christian Friends,—Me feel unworthy of dis honour conferred upon me by me dear minister, to stand up before you to plead for headen nations. But doe me feel unworthy, me feel encouraged; because of de good we all receive by de labours of de missionaries. When I look back, Sir, to de time when Mr. Cheeswright come to preach at Caliviny Estate, I see great change. Mr. Cheeswright been one good minister, Sir, but he neber hab a congregation like dis, Sir. At dat time, we no want de gospel; we all been wicked too much. When minister

come to preach, de bell go toll; de driber crack he whip, and he wait for one hour, and den who do you tink come, Sir? only de old sick invalid. We young people no want to come, Sir, but de missionaries be men of faith, patience, and courage: they neber tired, Sir. By and bye, God hab mercy upon we; and we begin to like de good word: many begin to seek de Lord, and many can rejoice in him to-day. My dear bredren, many people in Africa be dark, same way we been dark before; let us send dem de gospel. You can't go: I can't go: and if we could go, we couldn't preach; but we can send. Shall our kindred in Africa perish widout de gospel while we hab it in our power to send it to dem? We can't say we not able, we can do it. Beforetime, we been poor slaves, and we work for *lashes*; now, we all be free, and we work for *money*. De gospel do all dis for we: let us send it to ebery part of de world. Freely we hab received, let us freely give."

After labouring very happily for two years in Grenada, we were called to separate from our beloved people. On Sunday evening, January the 29th, 1843, I preached the last time, in St. George's, and was led to urge the people to live to God, and to "meet me in heaven." This circumstance elicited from J. G. a young man of colour, the following lines, which he sent me the next day, and which I gladly place on record, as a specimen of native talent, as well as a proof of sincere christian affection.—

Meet you there! there is something both awful and sweet
 In those words of your charge, "meet me there."
 'Tis so truly sublime, and with love so replete,
 And comes from a heart so sincere.

Meet you there! and why not? shall the trammels of sin
 Ever fetter me down to vile clay?
 No, no, I will mount! the great prize I *must* win;
 I cannot stop short in the way.

The price has been paid, and the Lamb has been slain,
And what is the hindrance now?
World, Satan, and sin, all your arts are in vain;
To the altar of Jesus I bow.

Your Saviour a mansion for you did prepare,
Still travel to heaven, *I shall meet you there.*

On Tuesday, the 31st, we embarked for our new station; being accompanied on board the "Harriet" by several of the friends, who were deeply concerned at our leaving. The school children were assembled on the wharf; and, as we stepped into the boat, they commenced singing a beautiful farewell hymn. Our hearts were full when we bade them, "Good bye;" and the last sound which we heard, was that of their dear infant voices, wafted over the water as we left the shores of Grenada.*

The following brief notices may afford the reader a view of the principal stations occupied by our Society, and of the present state of the work in this Island.—

ST. GEORGE'S is the capital of the colony; and the place where the missionary resides. The chapel is a good stone-building, of respectable appearance, and will seat about five hundred persons. The means of

* Had the limits of these sketches permitted, I should gladly have given a few extracts from several addresses which I received, both in prose and verse, from local-preachers, stewards, leaders, and christian friends, as well as some account of the "testimonial" which was kindly presented to me on the occasion. Our friends in Grenada may be assured, however, that they are not forgotten: they will have a place in our affectionate remembrance until the day of our death.

grace are generally well attended; and we have a good day-school, conducted by an intelligent native teacher. The Mission-house was formerly situated near the chapel; but a superior residence for the minister has recently been purchased. It is situated on the hill which divides the town into two compartments, and commands a delightful prospect on either hand.

WOBURN is about four miles to the south of St. George's, between Clarke's Court and Caliviny Estates. In 1837, a substantial school-house was erected here, by the aid of a Government-grant for education. A day-school is conducted in this building, with great advantage to the children of the labourers on the surrounding estates; and it is used as a place of worship on the sabbath. The attendance is good; and a considerable number of the labouring population has been united in church-fellowship.

CONSTANTINE is about four miles from St. George's, in the contrary direction. Here we have another chapel-school, similar in every respect to that of Woburn. It stands on an elevated ridge, at the foot of the Grand Etang mountain, with fertile valleys on either hand. The school and the public services are well attended by the labourers and their children, resident in the neighbourhood. These stations are supplied on the sabbath, chiefly by native preachers,—themselves the fruit of missionary labour.

LA BAYE is about fourteen miles from St. George's, on the windward side of the Island. Melville, a bust-

ling little place is situated on La Baye, where large vessels from Europe take in their cargoes. On an eminence, behind the town, stands our new chapel, which will seat about two hundred persons. A day-school is in active operation; and a small society has been formed: but the prevailing superstitions of Romanism form the greatest barrier to the progress of the work. The road lying between St. George's and La Baye is over the grand Etang. It is steep and rugged; but the surrounding scenery is grand beyond description.

CARRIACOU is a beautiful little Island, about ten miles from Grenada, of which it is a dependency. It contains a few large sugar estates; and the population is said to be nearly four thousand. A few years ago, we had a resident missionary here a short time, but the result was not such as to warrant a continuance of the arrangement, especially when the depressed state of the society's funds was taken into account. We have still a few members connected with us, who are visited occasionally by the missionary.

We have now, in connexion with the Grenada Mission, *four chapels, one missionary, three day-schools, three hundred and eight scholars, and five hundred and eighty-nine church-members.* One thousand four hundred and sixty persons are also reported as attending the ministry of the missionary.

CHAPTER XI.

THE ISLAND OF TOBAGO.

Missionary Voyages—Appearance of Tobago—Settled by the Dutch—Taken by the French—Conquered by the English—Prosperity of the Colony—Aspect of the Country—Towns and Villages—Population—Religion and Morality—Moravian Missionary Society—London Missionary Society—Wesleyan Missionary Society—Progress of the Work—Mission Stations:—Scarborough, Mount St. George, Mason Hall—Visit to America.

ONE of the greatest discomforts of the missionaries and their families, in the smaller Islands of the West Indies, is, the tossing about on the sea, to which they are subject generally once a year, in going to the annual District meeting, or in removing to their new stations. The vessels usually employed on those occasions are small, inconvenient, little sloops or schooners; and when the party is large, it requires some activity and contrivance to make arrangements for cooking, eating, and sleeping, during the voyage, which sometimes lasts a week or ten days. The superintendence of these matters devolves, as a matter of course, upon those missionaries who are most free from sea-sickness, and otherwise best adapted for the office; and we soon become reconciled to a mode of life which, at first, is anything but

agreeable. On these occasions, we find some relief in the harmony and good feeling which pervade the company. As christian missionaries, we know nothing of coldness or shyness in our social intercourse. Remaining in the same District for ten, fifteen, or twenty years, if spared so long, we become well acquainted with each other; and, being so frequently thrown upon our own resources, as a body of ministers, in far distant lands, in circumstances of joy and of sorrow, we become united by ties of affection, such as can be understood only by those who have been called to leave kindred and home, to preach the gospel to the heathen. We love as brethren; and no sacrifice is thought too great to make to promote each others comfort. Many a beautiful moon-light night have we sat upon the deck of the vessel, and talked about Missions, books, home, kindred, and friends, until we have become so deeply interested in the subjects of conversation, that we have been loath to "turn in." Since the West India Steam Packet Company's vessels have been plying among the Islands, we have occasionally been enabled to travel in them; but the charges are so high, that we still feel bound, by a conscientious regard to economy, to go by small sailing vessels; especially when a family, or heavy luggage, has to be removed.

These inter-colonial voyages of the missionaries are sometimes attended with considerable danger. The vessels themselves, which traffic among the Islands, are not well adapted to encounter stormy weather; and the

creole captains who command them, are too frequently but partially acquainted with the science of navigation. After having been out at sea for several days, we have sometimes gladly embraced the opportunity which presented itself on falling in with a vessel, of inquiring our way to the next port! and we have been obliged, more than once, to assume the entire control of the vessel we had chartered, and direct the sailors what to do, being apprehensive of the consequences of leaving all to the captain.

On one occasion, when on our way from Trinidad to St. Vincent, we were placed in circumstances of considerable peril. Having to call at Grenada, to take in the missionary who was going to the District-meeting, we stood directly for that Island. We made Point Saline about sun-set; but the wind being rather unfavourable, we had to beat up the coast after dark. The captain was totally unacquainted with the coast, and we were at a loss to know what course to take. We could faintly discern something white a head, which was pronounced, by a loquacious sailor, to be the town of St. George. It was soon settled that we should proceed straight forward, at once; but before we had sailed many hundred yards, we found ourselves upon a dangerous and rocky shore; and that, instead of entering the harbour, we were making towards a field, from which the sugar-canes had been reaped. We had scarcely time to consult about the matter, when we found ourselves surrounded with breakers, the deafen-

ing roar of which was anything but agreeable. At my request, the Captain instantly let go the anchor; and we remained, during the night, in a narrow basin, almost surrounded with reefs. As the motion of the vessel was considerable, we were apprehensive that she might drag her anchor; Mr. Ranyell and I, therefore, kept watch during the night; but we were thankful to find, that she held her ground. The next morning, our schooner was seen from the harbour, and a number of boats were immediately manned and came out to assist us in our perilous position. In the meantime, perceiving the narrow channel by which we had entered, we weighed anchor, tacked out into the open sea, bore up for the harbour, and met our kind friends coming down, who cheered us heartily on our providential deliverance.

Having been joined by the Rev. George Beard and his son, we proceeded on our voyage, truly thankful to our Heavenly Father for his preserving goodness. During the following night, we found ourselves in company with a suspicious-looking Spanish launch, which was pronounced by some on board to be a pirate. Our apprehensions were increased by the circumstance of the two vessels having nearly come in collision, when sailing on different "tacks," on which occasion, the captains used very abusive language to each other. The next morning, we were glad to find that our disagreeable companion had disappeared, and we proceeded very comfortably.

In the year 1841, our annual District-meeting was

held in Tobago,—the only colony in the “ St. Vincent and Demerara District,” to which I had not the pleasure of an appointment, during the period of my missionary labours in the West Indies. I visited the station, however; and having had ample opportunities of marking the progress of events in that Island, for many years, it is with pleasure I record a few particulars, which may be interesting to the friends of Missions.

The navigation between Grenada and Tobago is somewhat dreary and intricate, as it is generally necessary to steer between the Grenadines. On the occasion to which I allude, we left Grenada on Wednesday, January the 27th, and beat up against the wind to Union, from whence we were enabled to lay our course for the place of our destination. On Friday, we made the Island: it was not very attractive in its appearance on the eastern coast. The shore being very dangerous and rocky, we had to keep well out to sea, until we came opposite the port. On the following morning, we entered the harbour and came to anchor, with the town of Scarborough clearly in view, which presented a very agreeable prospect. On Monday evening, the 1st of February, I preached in town; and on Sunday, the 7th, I spent a happy day, at Mount St. George, in company with my respected friend the Rev. J. Blackwell; who kindly shared in the services of the sanctuary. We were treated with much kindness and hospitality by the friends generally, and especially by A. Melville and J. Commissiong, Esquires. Having fin-

ished our business, we returned to our respective stations, favourably impressed with our visit to this Island.

It has never been accurately ascertained by whom the Island of Tobago was at first discovered; but, from the scanty records which we find of its early history, it appears to have passed through various changes, in its process of colonization. As early as 1632, a party of Dutch adventurers from Flessingen landed on the shores of Tobago, and formed the first European settlement. At that period, the Island was found without inhabitants; but it bore evident marks of having been once peopled by a savage and warlike race of Indians. The Spaniards of Trinidad no sooner heard of the formation of this infant colony, than, influenced by a spirit of jealousy, they fitted out an expedition against it; in which they were joined by the savage natives of the neighbouring continent of South America. The Dutch settlers were taken by surprise, and fell an easy prey to their merciless enemies. Most of them were cruelly massacred, while the few who escaped, fled to the woods, where they secreted themselves until they found an opportunity to leave the country. Having completed their work of destruction, the invaders took their departure; and the Island was once more left without inhabitants.

About twenty years afterwards, the Dutch made a second attempt to form a settlement; but they had not proceeded far with building houses and cultivating the ground, when, in 1666, they were attacked and van-

quished by the English. The conquerors were not permitted long to enjoy the fruits of their victory, being soon afterwards attacked, in their turn, by the French, to whom they were obliged to yield the colony. Louis XIV, having more territory than he could either people or defend, restored Tobago to the Dutch, its original possessors. The resident colonists now received an accession of more than a thousand settlers from Holland; and commenced the cultivation of tobacco, indigo, cotton, and sugar, on a scale never before attempted.

In 1677, the French, being allured by the improved state of the colony, equipped a fleet to take possession of it; but the Dutch, being aware of the design of their enemies, also sent a strong naval force to defend it. The hostile fleets came in contact off the coast of Tobago, where a fearful conflict followed, in which every ship was dismasted, and twelve vessels burned to ashes, while several others were sunk. Those which escaped were reduced to mere wrecks; and the French were obliged to relinquish their undertaking. They renewed the attack, however, a few months afterwards, when a shell, thrown into the fortification of the colonists, blew up their powder magazine, and decided the contest in favour of the assailants. Instead of settling in the Island, the French dismantled the fortifications; set fire to the houses, plantations, and ships in the harbour; transported the inhabitants from the country; and took their departure, leaving the Island once more without an inhabitant, in which state it remained for fifty years.

In 1763, the English once more took possession of Tobago, and laid the foundation of a permanent and prosperous colony. Our countrymen committed an egregious error, however, in forming their settlements chiefly on the leeward side of the Island, which was found to be very unhealthy, and great sickness and mortality were the result. They afterwards turned their attention to the windward district, which proved much more salubrious. In 1781, the colony was once more taken by the French; but it was re-taken by the British, in 1803, and has ever since remained in our possession. Since the restoration of peace to Europe and the colonies, this Island has rapidly advanced in mercantile and agricultural prosperity; and it will now bear a comparison with any of the smaller Islands of the West Indies.

The Island of Tobago is situated in latitude $11^{\circ} 10'$ north, and in longitude $60^{\circ} 30'$ west. It is only about thirty miles long and ten broad. The scenery is not of that bold and romantic character which we find in many parts of the West Indies. It partakes rather of the mild and beautiful; the country everywhere presenting to the view gently rising hills and fertile valleys. The soil is good; and well adapted for the growth of sugar and provisions which are the principal articles of produce. The climate used formerly to be considered very unhealthy; but of late years, since the low lands have been more extensively drained and cultivated, the mortality has not been so great.

SCARBOROUGH, the capital of the colony, is conveniently situated on rising ground, which gives it a beautiful appearance from the shipping in the harbour. The population may amount to four thousand. The town contains several good buildings, some of which are erected of wood and others of stone and brick. The Wesleyan Chapel, English Church, and Court-house, are respectable edifices; as well as some of the private dwellings occupied by merchants, planters, and others. The fort and barracks are situated on the top of a hill, above the town, and command a delightful and extensive prospect. Immediately below, we have a view of the streets and houses of Scarborough, with the vessels in the harbour; and beyond, appear several beautiful little rocky Islands, over which the milk-white foam of the ocean is frequently breaking; whilst in the distance, on the southern horizon, may be seen the dim blue outline of the Island of Trinidad and the Spanish Main. *Courland*, *Man-of-war Bay*, and a few other places, are inconsiderable villages in different parts of the Island.

The population of the colony may be estimated at twenty thousand. They are chiefly English, Scotch, Africans and their descendents. Like most of the inhabitants of the West Indies, they were generally demoralized in their habits, during the long and cruel reign of slavery.

The "Moravian Missionary Society" had the honour of being first in this field of evangelical labour. In 1790, the Rev. T. Montgomery removed from Barba-

does to Tobago, at the urgent request of Mr. Hamilton, a gentleman of considerable property and influence in the Island. Mr. M. was received with great kindness and cordiality by the Governor, Count Dillon, as well as by other gentlemen of the colony; and, at first, the prospect appeared very promising. His labours were soon obstructed, however, by various untoward circumstances. A mutiny broke out among the soldiers of the garrison, the town was reduced to ashes by a destructive fire, and, soon afterwards, a dreadful hurricane laid waste the whole country. These events, which succeeded each other in rapid succession, caused great excitement in the colony; and when the effects had subsided, and meetings could again be held for the religious instruction of the people, the negroes manifested great unwillingness to attend. On one occasion, fourteen came; on another, after the missionary had waited a whole hour, only three made their appearance; while, on some sabbaths, not a single person came near the place. After labouring for a year, Mr. Montgomery complains of want of success. In one communication, he says, "Our greatest grief is, *that we have not yet found a single soul that seeks a Saviour.*" Having lost his wife, and being ill with dysentery, the missionary returned to Barbadoes; where, a few months afterwards, he was called to exchange the sorrows of time for the joys of eternity.

In 1798, the Moravian Mission was re-established by the Rev. C. F. W. Shirmer, who met with a favour-

able reception from many of the planters, and who commenced his labours with a prospect of success; but about three years afterwards, it was again abandoned, in consequence of the alarm which prevailed, on account of a conspiracy among the negroes to murder all the white inhabitants, and take possession of the Island. Several years afterwards, the Mission was once more renewed, under more favourable circumstances; and it has continued in active operation to the present time.

About the year 1808, the "London Missionary Society" appointed the Rev. R. Elliott to commence a Mission in Tobago. A chapel was erected for his accommodation in Scarborough, where he had a small congregation of white and coloured people. He also preached on several estates; but, as the Mission was attended with considerable expense and little success, it was relinquished in 1814, and Mr. Elliott removed to Demerara, where his labours were greatly blessed.

In 1816, the "Wesleyan Missionary Society" commenced their labours in this Island, by the appointment of the Rev. Messrs. Nelson and Stephenson, who were received with cordiality and listened to with attention. Preaching was immediately commenced at Scarborough, and on the neighbouring estates; sabbath-schools were also established; and an encouraging measure of success was realized. In 1826, the missionaries reported as follows:—"Our congregations continue generally good both in town and country, and the people are serious and attentive. In some places there is a peculiar

spirit of hearing manifested. A few have been added to society, most of whom give good evidence of a change of heart. The society, in general, maintain a pious, circumspect, walk and conversation; and though most are, as yet, only babes in Christ, some have attained a good degree of stability, and are our rejoicing in the Lord."

Although the missionaries were, at this early period, encouraged, by these indications of good, the impression made upon the slave population was very limited, and the number of those who had become united in church-fellowship, of all classes, only amounted to eighty. The difficulties of slavery were keenly felt in this Island in common with other colonies; and the men of God who occupied the station, from time to time, calmly waited in prayerful expectation of better days,—when every hindrance should be removed, and the way more fully opened for a full and free promulgation of the ever blessed gospel.

When the day of freedom dawned upon the West Indies, a change was produced in the circumstances and moral feelings of the negroes, which must have been truly gratifying to every genuine philanthropist, as it was to the missionaries who laboured among them. Being emancipated from the chains of slavery, and elevated to the position of citizens of a free country, the people *felt* that they were *men*, and that they must now attend to the things pertaining to their high destiny in the world to come. In this mighty change in the con-

dition, sentiments, and habits of the people, Tobago shared in a large degree. The influence of the Holy Spirit, moreover, attended the preaching of the gospel; and an extensive revival of religion was the blessed result. In 1834, there were only about one hundred members in society; but, a few years afterwards, they had increased to upwards of fifteen hundred. In the times of slavery, our educational labours were confined to sabbath-schools; but since emancipation, day-schools have been established in various parts of the country, and the people have made rapid progress in religious and general information.

In the year 1839, the Rev. George Ranyell was appointed to Tobago; and during the three years that he laboured there, he was permitted to realize a large measure of success. The congregations in Scarborough speedily improved, every pew in the chapel was engaged, and a number of persons were brought to a knowledge of the truth. At Mount St. George, also, there was a large ingathering of precious souls to the church of Christ; and, though alone on the station, the missionary extended his labours to the windward district of the Island, where inviting openings presented themselves for the introduction of the gospel. When the people had once heard the blessed truths of the gospel, such was their desire to be more fully instructed in the way to heaven, that they frequently walked down to Mount St. George, (a distance of twelve and fourteen miles,) to hear a sermon, and returned to their

homes the same day. It was pleasing also to observe, at this period, the absence of former prejudices against the gospel among the higher classes of the community. Wherever the missionary went, he was received with kindness and entertained with hospitality.

In the short space of two years, nearly three hundred members were added to the Society; and a large increase was realized in the financial resources of the Mission. In 1844, the Tobago "Branch Missionary Society" raised and remitted the noble sum of £300. The people of God were willing in the day of his power. On one occasion, when the missionary was coming home from the windward part of the Island, the rain descended in torrents; and he got a severe wetting. A few weeks afterwards, on returning to the same estate, he preached in the boiling-house, and just before he concluded the service, a smart black man stepped up to him and said; "Stop, Massa; we go make collection to-night." "A collection for what," said the missionary, "I have not heard of it." "Neber mind, Massa; we been want for make collection." They were allowed to proceed, a hat was handed round, and a liberal collection was made. The good man who had taken the lead in the business then came up and poured the money out upon the table, and said: "Now, Massa minister, de collection be for you, for your wet jacket de last time you come to preach to we!" The missionary was pleasingly surprised at this act of liberality and kind consideration. He explained to them, that he

required no such remuneration for his "wet jacket," and that the money they had so generously contributed would be given to aid the funds of the "great Society" who sent him. He also assured them, that he would continue his visits with pleasure; and that his greatest reward would be, their serious attention to the truths which he preached.

In 1841, the Rev. James Bickford was appointed to Tobago, and nobly followed up the labours of his zealous predecessor, both in town and country; and the good work continued to prosper in all its departments. The following year, a second missionary was appointed to this station, the chapel in Scarborough was enlarged, the new places in the remote parts of the Island were more frequently supplied with preaching, and a large number of members were gathered into the church of Christ.

The Rev. Henry Hurd was appointed to the superintendency of this Mission, in 1844; and, during the period of his zealous labours in the Island, the good work steadily advanced on all the stations.

Thus, the Mission in Tobago continued to prosper from year to year, without anything occurring to impede its progress, till, in 1847, a dreadful hurricane laid waste the whole country, and involved many of our people in the "loss of all things." Several of our chapels also were laid in ruins, and the missionaries were placed in circumstances of extreme financial difficulty. These obstacles they are now surmounting, however;

and, by the zealous efforts of the people on the spot and the generous assistance afforded from England, the sanctuaries are rising from the ruins, and the cause of God is assuming its wonted healthy aspect.

The missionaries who have been appointed to Tobago, of late years, have been ably assisted, in their evangelical labours, by a noble band of local-preachers. Some of these occupy honourable stations in civil society; but they are "not ashamed of the gospel of Christ." Angus Melville, Esq., a member of the House of Assembly, and Joseph Commissiong, Esq., Collector of H. M. Customs, and others, have long taken their part in supplying our pulpits, both in town and country.

The following observations may serve to illustrate the characteristic features of each station, and the present state of the work in Tobago.—

SCARBOROUGH is the head of the circuit, and the place where the superintendent minister resides. The chapel is a substantial and respectable edifice, built of stone and brick, with the residence of the missionary above, on a second story, commanding a delightful prospect. It was erected soon after the first establishment of the mission; but such was the prosperity of the work, in after years, that it became too small for the congregation. In 1842, it was enlarged by the addition of a wing to the front, under the direction of the Rev. James Bickford, and it will now accommodate about six hundred persons. It is generally well attended by an intelligent and respectable people. An excellent day-

school is in active operation, which has already been of great benefit to the town and neighbourhood.

MOUNT ST. GEORGE, sometimes called Elsineur, about eight miles from Scarborough, is an important country station; and has, for several years, been favoured with a resident minister. A commodious chapel, built of wood, with a dwelling-house, and several acres of land at this place, were generously presented to the "Wesleyan Missionary Society," in the year 1836, by Angus Melville, Esq., a tried friend of the Mission cause. The buildings were completely demolished by the hurricane of 1847; but their place is no doubt occupied by others, still better adapted for the improved state of the Mission. The old chapel would seat about four hundred, and it was well attended by the labourers from the surrounding estates. An excellent day-school was also exerting a most beneficial influence upon the rising generation.

MASON HALL is an interesting country station, about four miles from Scarborough. Preaching was commenced here, and a chapel erected by the Rev. John Wood, in 1838; and the first society was formed by the Rev. George Ranyell, in the course of the following year. The prospect was very discouraging, for some time; but afterwards, a delightful change was manifest in the disposition of the people to hear the word, and there was a large ingathering of precious souls into the church of Christ. We have now, at this place, about four hundred people united in church-fellowship with

us. Such was the rapid progress of the work, that a few years ago the chapel became too small for the congregation; and it was removed and enlarged by the Rev. Henry Hurd, and will now accommodate about five hundred. This place is favoured with a day-school, and it is supplied with preaching by the missionaries and local-preachers from Scarborough.

Of late years, the missionaries have extended their labours to *Courland, Englishman's Bay, Man-of-war Bay*, and to several important places in the windward part of the Island; where promising societies have been formed, chapel-schools erected, and the apparatus of the Mission set to work in all its departments. Few Missions have progressed more rapidly since the glorious era of emancipation than the one in this colony.

We have now, in the Island of Tobago, *five chapels, two missionaries, six day-schools, seven hundred and thirty scholars, and fifteen hundred and thirty-six church members*:—So mightily has the word of God prevailed!

Early in the year 1844, after labouring in the West Indies ten years, with scarcely any interruption from actual sickness, I experienced such a serious failure of health as to render it necessary, either to quit the tropics entirely, or to take a voyage for a few weeks to a colder climate. Being ardently attached to the missionary work, and to the dear brethren with whom I was associated in the St. Vincent District, I decided on the latter expedient. My medical attendant recommended

a voyage to America; and as I had relatives and friends in the United States, to whom a visit would be very agreeable, I resolved to act accordingly, my dear wife nobly volunteering to remain and attend to our missionary establishment and schools at Biabou, during my absence. An account of this tour may be given, as communicated in a letter to a friend on my return to the West Indies.—

“ St. Vincent, August 6th, 1844.

Dear Friend,

I have great pleasure in giving you a brief account of my trip to America; which, I am happy to say, has answered its intended purpose, and afforded me much interest.

On Wednesday, the 10th of April, I embarked at Kingstown, on board the steamer “*Medway*,” bound for Bermuda. My fellow passengers, about thirty in number, were military and naval officers, merchants, planters, and private gentlemen. Among them was Mr. Van Buren, son of the Ex-President of the United States, and his amiable lady, to whom I was introduced, and whom I found very agreeable travelling companions. The “*Medway*” is a splendid vessel, two hundred and thirty feet long; and fitted up with every convenience and comfort.

During the two following days, we kept steaming along to leeward of the Caribbee Islands; and called to deliver the mails, and to receive and land passengers, at St. Lucia, Martinique, Dominica, Gaudaloupe, Antigua, Monserrat, Nevis, St. Kitts, and Tortola. Of some of these Islands we had a fine view; and altogether, the passage was interesting and agreeable. I had the happiness of meeting with Messrs. Tregellis and Jessup, Quaker ministers, on a mission to the West Indies, whom I had previously seen in St. Vincent. I had also a brief interview with the Rev. J. Horsford, of Dominica, and my old friend the Rev. J. Pilcher, who scarcely recognised me after ten years labour within the tropics.

On Saturday, the 13th, we passed through a narrow channel,

among the Virgin Islands, and entered the spacious harbour of St. Thomas, where we had a fine view of the town from the deck of the steamer. This being a free port for vessels of all nations, it is much resorted to; and the town exhibits a degree of splendour and gaiety not seen in the English colonies. As the vessel was to remain here a day or two, we went on shore, and were much pleased with the appearance of the place. Having been introduced to a respectable Jewish merchant, I attended the synagogue with him; and witnessed a grand religious ceremony,—the confirmation, by the Rabbi, of six young ladies; after which a sermon was preached in English. I also called upon the Moravian missionary, who received me courteously; but regretted that he could not offer me his pulpit, in consequence of Wesleyan missionaries being prohibited, by the authorities, from preaching in this Island, because of their supposed abolition principles.

On Sunday morning, I went on shore again, in company with a Mr. Dennis, a young man, a Wesleyan, who came on board at an early hour to introduce himself to me. In the forenoon, we attended the Moravian chapel, where we found about a hundred persons assembled, and heard a plain practical sermon. On coming out, my young friend introduced me to several pious persons who were connected with our missions in the English Islands. We next proceeded to the Dutch Reformed Church, where we heard a powerful and evangelical sermon from the Rev. Mr. Brett, an American minister. I *felt* that I was listening to a man of God, and I was not sorry when, at the close of the service, he sent a messenger to invite me to an interview with him in the vestry. We had a very agreeable and profitable conversation, and he made the same apology as the Moravian minister had done, for not being able to offer me his pulpit. He invited me to visit his Sunday-school in the afternoon, which I did with great pleasure. I found about four hundred children receiving religious instruction. I then accompanied Mr. Dennis to the house of a pious old lady, where I met several Wesleyans from the English Islands, and was much affected on hearing of the persecution which they have met with, since they came here; and of the entire prohibition of all religious meetings among them. I gave them such exhortation and counsel as the time would

allow; and commended them to God in prayer. This was indeed an interesting day in a foreign land. Soon after going on board the steamer in the evening, we weighed anchor and proceeded on our voyage.

As we advanced northward, I enjoyed the bracing influence of the cool breeze, and my health rapidly improved. After we had been at sea five days, without seeing land, we made Bermuda. As we steamed along the coast, we had a fine view of the country, and the pretty white houses, built of freestone, with chimneys, which reminded me of happy England. We came to anchor about ten o'clock, p. m. off Ireland Island; and the next morning, we went on shore to view the fortifications and the prison-ships. We saw several convicts engaged on the public works, and were politely conducted through the various departments of the establishment. On returning to the steamer, I found the Rev. W. E. Shenstone, the Wesleyan minister, and accompanied him to Hamilton, a distance of about four miles.

On Sunday, the 21st, according to arrangement, I preached in the morning at Hamilton to a large congregation, three-fourths of whom were whites, the remainder being blacks and persons of colour. The people heard with attention, and I was blessed in preaching the word; but I felt pained at the distinction made here on account of complexion. In the afternoon, Mr. Shenstone drove me over to St. George's, where I preached in the evening to a crowded congregation. We returned to Hamilton, about midnight; and the following day was spent in viewing the place and calling on a few friends. The people appeared to be hearty, lively, and hospitable; and forcibly reminded me of the Methodists of my own native Yorkshire.

On Tuesday, Mr. Shenstone and I went on board H. M. S. "Illustrious," a sailor having come on shore to request us to visit the vessel, for the purpose of renewing the quarterly tickets of a class of Wesleyans composed entirely of man-of-war's men. We first inquired for the admiral, to obtain the necessary permission to go below; but were sorry to find that he was on shore. We were politely received, however, by the officer in command, who informed us, that in about half-an-hour's time, when they had finished certain duties in which they were engaged, we should

have free access to the men for the purpose which we mentioned. Having amused ourselves by surveying this splendid ship, containing nearly seven hundred persons, and seen the men perform various evolutions, during which the band was playing, we were conducted below, by a young man named Madgwick, the leader of the class. We continued to descend till we came to the store-room, below the fourth deck, where the members hold their meetings. The men soon began to assemble, to the number of sixteen; with whom we held a most delightful religious service, by the light of a lantern. The christian experience of these pious sailors was scriptural, sound, and clear, and they manifested a zeal and earnestness in the affairs of religion which was truly pleasing. We spoke with them individually and collectively; and whilst we were engaged in prayer and praise, we realized the presence of him who said "Where two or three are gathered together in my name, there am I in the midst of them." Having examined a certificate in the class book, given by the Rev. B. Foster, of Jamaica, who had last renewed their tickets, and entered ours, to shew to the minister of the next port at which they might call, we commended the members of this little floating church to God, and ascended once more to the light of day. We were politely favoured with a passage on shore by Lieut. Lindoff, who bore the most honourable testimony to the moral and religious character of the men whom we had visited; and who also entertained us with various interesting details of his adventures in the South Seas, when on a voyage to Erromanga to recover the remains of the martyred missionary, John Williams, and when engaged in a fearful conflict with the heathens of Tonga, in defence of the christian natives, in which his captain lost his life. We spent the evening with a few friends, at the house of Mr. Dean, where we had some interesting conversation, music, singing, and prayer.

On Wednesday, the 24th, having met with a passage by the schooner, "Lady of the Lake," I took leave of my friends in Bermuda, and embarked with a fair wind for America.

The Bermudas are a number of small Islands, separated from each other by narrow chanel. The soil is not rich; but the surface of the ground being gently undulating, the country has a

beautiful appearance; and the climate is remarkably healthy. The population is estimated at nine thousand; one half of which are whites, and the other blacks and persons of colour. Hamilton and St. George's are considerable towns, and contain many excellent buildings. At each place, we have a good chapel, besides several smaller places of worship in different parts of the country; and the number of church-members was about five hundred. I was highly gratified with my brief sojourn in this interesting colony.

Having been at sea a week, on Wednesday morning, the 1st of May, we made the continent of America. We soon afterwards took a pilot on board, entered the mouth of the Delaware, and proceeded up the river with a fair wind, being much delighted with the appearance of the country on either hand. During the day, we passed Newcastle and Wilmington, and found ourselves in company with sailing vessels and steamers of various kinds. About ten o'clock, p. m., we came to anchor off Philadelphia, having sailed upwards of one hundred miles since morning.

Early the next morning, I went on shore to take a view of the city, with which I was much pleased. It is said to be seven miles long and three broad: the streets are laid out at right angles, with great regularity; many of the buildings are large and substantial; and every thing exhibits a degree of neatness and order much to be admired. Having introduced myself to the Rev. Mr. Gadany, a Methodist minister, he kindly showed me his church, called "Ebenezer," a neat and respectable edifice, though not equal to "Union Church," the next which I went to see. In the afternoon, I rode out to Fair Mount water-works, the most wonderful establishment of the kind I have ever seen. In the evening, I attended a class-meeting, and was afterwards introduced to the Rev. Mr. Janes, with whom I had a long and interesting conversation.

At four o'clock, a. m., on Friday morning, I took coach for Wilkesbare, a distance of one hundred and sixteen miles. During the day, we passed through a country well cultivated and settled. The beautiful green fields were divided, not with stone walls or quick-set hedges, as in England; but with strange zig-zag fences, made of wood. It was pleasing to reflect, that the

farms which we saw, invariably belonged to the parties who lived upon them; and not to oppressive landlords, as in many countries. I was given to understand, that this part of Pennsylvania is settled chiefly by Germans. Bethlehem and Nazareth are inhabited exclusively by Moravians, who have in connection with them extensive educational establishments. I rested for the night at Nazareth, and proceeded early the next morning. This day, we travelled through a more dreary, hilly, and rugged country, the scenery of which was frequently grand. Towards evening, we began to descend into Wyoming Valley, in the centre of which stands the town of Wilkesbarre. Being desirous of obtaining a view of the country, I took my seat by the coachman; and soon found he was acquainted with my friends. As we approached nearer to the town, he pointed out my father's house and little farm, as well as the residence of my brother. In a few minutes afterwards, I saw my father coming through the garden gate; and although I had not seen him for fourteen years, I recognized him instantly, while at some distance. The coach stopped at the gate. My father turned round, and though he had no knowledge of my visit, he recognized me. I will not attempt to describe our meeting under such circumstances, suffice it to say, that the good old man rejoiced in the opportunity of being once more permitted to embrace a son, whom he scarcely expected ever to see again after I had embarked for Africa, and he and his family had removed to America: and I was equally happy in the enjoyment of a privilege which, till this moment, I had hardly ventured to anticipate. The house was soon filled with brothers, sisters, friends, and relatives, who rejoiced over me as one risen from the dead.

On the following day, Sunday the 5th, I accompanied my father to his appointments at Kingston and Plymouth; and had the pleasure of hearing him preach in the morning with all the energy and vigour of former days. In the afternoon and evening, I preached to large and attentive congregations. This was, indeed, a day long to be remembered.

I spent three happy weeks beneath my dear father's roof. The time passed sweetly and swiftly away, in viewing the country, in paying and receiving visits, and in christian intercourse with

friends and relatives, many of whom have settled in this neighbourhood. I was delighted to see most of them surrounded with all the comforts of life, and much improved in their circumstances since they came to America. On the sabbaths, I preached in the large Methodist church in Wilkesbarre and at the Plains, and some who heard me were persons to whom I preached in England, fifteen years before.

During my stay at Wilkesbarre, I spent a pleasant afternoon in the company of Sarah H. Miner, an intelligent and interesting blind lady, who, on being acquainted with the circumstance of my embarkation for Africa, about the time that my father emigrated to America, composed and presented me with the following lines.—

THE FATHER AND SON.

Long years have flown by, with their sun-shine and storms,
 Since on England's green shore stood two manly forms ;
 They parted with glances of kindly regret,
 Each wishing the gospel's loved standard to set,
 In lands far remote from the Isle of their birth.
 They parted to seek foreign quarters of earth ;
 One sped o'er the wave, with the ardour of youth,
 Bearing toil, braving danger, bold for the truth ;
 Beneath tropical suns, on Africa's coast,
 He warr'd with idolatry's embattled host,—
 But the world was his field, and the labourers few.
 To duties assigned him, still dauntless he flew ;
 Yet though he thus bore so laborious a part,
 It quenched not affection's warm glow in his heart ;
 The years and the waves which have since roll'd between,
 Failed aught of affection from either to wean.
 Behold ! here the goal of their fond wishes won,
 On this western shore meet that *Father and Son*.

Early on Thursday morning, the 23rd, I took an affectionate leave of my venerable father and the rest of the family ; probably to meet them no more in this world. May we have a happy meeting in heaven ! I rested for the night at Easton, and proceeded the next day, partly by coach and partly by railway, to New York, by way of Jersey City. As this wonderful invention

of modern times had been adopted since I took my departure for foreign lands, this was the first railway I had seen; and it certainly appeared to be a great improvement on the old mode of travelling.

On my arrival in the beautiful city of New York, I left my luggage at the Pacific Temperance Hotel, and walked over to the place where the General Conference held its sittings; but the meeting had broken up for the day. I then called at the Methodist Book Concern, in Mulberry Street, and introduced myself to the Rev. George Lane, the book steward, who was glad to see me, being well acquainted with my father. Mr. Lane kindly invited me to make his house my home during my stay in New York. I gratefully accepted his friendly invitation, and I shall ever feel obligated to him and his amiable wife, for their marked attention and kindness, during my brief sojourn beneath their hospitable roof.

The next morning, I attended the Conference; and having been introduced to the bishops, I was cordially invited to take my seat among the ministers, and received with a kindness that made me feel quite at home. The subject under discussion was one of deep interest; namely,—The connection of slavery with the episcopacy. Bishop Andrews had become the owner of two or three slaves, by marriage, which was considered an infringement of the discipline of the Methodist Episcopal Church; and an animated debate continued, from day to day, during the whole time that I attended the sittings of Conference. There was some good speaking on both sides of the question, in which Bishop Soule, Bishop Andrews, Dr. Copers, Dr. Winans, Dr. Bangs, the Rev. Messrs. Smith, Collins, Pierce, and Cass, appeared prominently; but of course, my feelings and judgment went with the *north*; and I could not but feel surprised and grieved to hear the ministers, on the side of the *south*, pleading for slavery. On the sabbath, I was kindly accompanied by the Rev. Mr. Rowe, to hear three celebrated preachers; Dr. Winans, Mr. Cross, and Mr. Collins, who displayed an earnestness and zeal, in their discourses, quite characteristic of American ministers.

When I had attended the sittings of the Conference about a week, I met with a vessel from St. Vincent, the captain of which

I knew; and as my health was very much improved, I resolved to embrace this opportunity of returning to the West Indies, without extending my travels to Canada, as I first intended.

On Saturday, the 1st of June, I took my leave of Mr. and Mrs. Lane, Dr. and Mrs. Paine, the Rev. Messrs. Wright, Akers, and Swormstedt, and several other friends, and embarked for the West Indies.* After a passage of three weeks we made Barbadoes; and as we ran down the coast, I had a view of Providence, our old station, and other places which I recognized. In the evening we entered Carlisle Bay, and I went on shore at Bridge Town. After a brief interview with the Rev. E. Branston and family, Mrs. Gill, and Mrs. Hovell, I returned on board, and we bore away for St. Vincent.

On the following morning we made the Island, and I had a clear view of Biabou and the neighbouring estates. About noon, we came to anchor in Kingstown Bay; and, as soon as I could obtain a horse, I rode to Biabou, where I was happy to find my dear wife in good health, and that all had gone on well during my absence.

It is with a grateful heart to the Father of mercies, that I look back upon this visit to America. It has been attended with circumstances of peculiar interest, and has resulted in the re-establishment of my health, so that I am again enabled to pursue my missionary labours with pleasure and comfort.

I remain yours affectionately,

To Mr. T. D.

W. M."

* On the whole, my impressions of America and American Methodism were very favourable. I could not but look with feelings of veneration, upon the noble band of ministers sent as delegates from different parts of the Union, to the general Conference. The evident genuineness of their piety, the simplicity of their dress and manners, and the lofty intellect displayed by several, attracted my particular observation. The dignified manner in which they conducted their business also struck me very forcibly. Although the subjects of discussion were of the most exciting character, the rules of debate generally recognized by deliberative assemblies, and adopted by the General Conference,

were strictly observed: there was no stamping, clapping, or cheering; nor did the speakers indulge in personalities or sarcasm, but always spoke of their antagonists as their "respected brethren." And when a resolution was passed, however large the minority, they meekly submitted to the majority, without a murmur. The five bishops presided in rotation, and no eulogium can be too strong on the manner in which they discharged their important duties. They seldom took a part in the debates; but when they did speak, it was with a weight and solemnity that seemed to be felt by every one. I shall never forget the address of Bishop Soule on Bishop Andrews's case. Such were the esteem in which I held this good man, and my utter detestation of slavery in every form, that I could not but deeply regret his sympathy with the *south*. From the whole procedure, during this memorable controversy, a calm and disinterested observer of this assembly might have imagined himself carried back to the days of the apostles, when they assembled to deliberate on the affairs of the church, in an upper room in Jerusalem. The hospitality and friendship, also, which they generously extended to a missionary of another great section of Methodism and of another nation, made an impression upon my heart never to be forgotten. The Rev. Mr. Scott kindly invited me to go to Philadelphia, to preach in the place of Bishop Andrews; but circumstances obliged me respectfully to decline. The differences on the subject of slavery alluded to above, ultimately resulted in the secession of the *southern* Conferences from the main body; and, as the limits of these memorials prevent my entering more fully into this and other subjects connected with my visit to the United States, I have great pleasure in referring the reader to Dr. Dixon's able work, "Methodism in America," towards the close of which, he will find copious extracts from the reports of the speeches to which I listened with feelings of deep interest.

CHAPTER XII.

THE ISLAND OF TRINIDAD.

Appearance of Trinidad—The Bocas—Discovered by Columbus—Settled by Spaniards—Conquered by the English—Aspect of the Country—Soil and Climate—The Pitch Lake—Mud Volcanoes—Natural History—Towns and Villages—Population—Religion and Morals—Wesleyan Mission—Early Persecution—Extension of the Work—Death Averted—Mission Stations:—Port of Spain, Diego Martin, San Fernando, Woodford Dale, Couva, and Claxton's Bay—Return to England. CONCLUDING OBSERVATIONS:—Results of Missionary Labours—Encouraging Prospects—Appeal on behalf of Missions.

It was on Saturday, the 3rd of February, 1838, that I first saw the Island of Trinidad, as I stood upon the deck of a brigantine by which we had obtained a passage from Grenada. The appearance of the northern coast is rugged and wild in the extreme. Above a rocky beach, washed by the foaming billows of the ocean, may be seen a range of lofty mountains, covered with perpetual verdure, but without any signs of cultivation. On approaching the land, we beheld several small barren Islands, towering to a considerable height above the level of the sea, with narrow passages for ships between them. These are the *Bocas*, the largest of which is called *Boca del Drago*, "the Dragon's

Mouth." The detached cliffs, which form so remarkable a feature in the scenery, are supposed by Humboldt to have once formed a rocky barrier, which united the Island of Trinidad to the continent of South America; and that it has been broken down, either by some mighty convulsion of nature, or by the powerful volume of water which is constantly discharged from the numerous mouths of the Orinoco. The current is still very strong; and the navigation is intricate and dangerous;—especially if the breeze fails. We passed through the Bocas, however, in safety; and, on entering the Gulf of Paria, about sun-set, we found the water as smooth as a mill-pond. On sailing up the coast, the prospect was still rather dreary, the sugar estates being chiefly on the other parts of the Island. On the left hand, we could faintly distinguish a few scattered settlements in the valleys and bays of the coast of Trinidad; and, on the right, we beheld the distant blue mountains of the Spanish Main. As the breeze entirely failed soon after dark, we were reluctantly obliged to come to anchor for the night.

The following day being the sabbath, we were anxious to get on shore; and a light breeze having sprung up, we weighed anchor early, and soon came in sight of Port of Spain. The town being situated on level ground, does not appear to advantage from the water; but, from the extent of the shipping in the harbour, the importance of the colony is clearly indicated. We landed about ten o'clock, a. m., and proceeded to the

chapel in Hanover-street, where I assisted my respected predecessor, the Rev. George Beard, in administering the sacrament; and preached in the evening to a large congregation.

On my first appointment to Trinidad, I spent three happy years; and after a brief interval, I was requested to return and take charge of the station again, which I did with great pleasure, up to the period of my departure from the West Indies. From the information which I collected, at different times, I am enabled to present the reader with the following historical sketch of this important colony as preparatory to a short account of our missionary labours.—

The Island of Trinidad is situated in latitude $10^{\circ} 39'$ north, and longitude $61^{\circ} 34'$ west. It was discovered by the enterprising Columbus, in the year 1498, when prosecuting his third voyage to the western world. It is stated by the historian *Herrera*, that, on being overtaken by a dreadful storm, which threatened the destruction of his fleet, the celebrated navigator made a vow, that if permitted to escape from his perilous position, the first land he discovered should be called by the sacred name of the *Holy Trinity*. It was not long afterwards that a sailor at the mast-head, descried three points of land on the distant horizon, when the remarkable appearance in connexion with his recent vow, induced Columbus to pronounce it *Trinidad*.

This Island was regarded by the Spaniards as a convenient place of rendezvous, from its contiguity to the

continent of South America, and the mysterious Orinoco, which were discovered about the same time, and were supposed to be the regions of gold. The settlement first formed in Trinidad was never intended to be permanent; hence, no attention was paid to the cultivation and improvement of the country; and it was quitted altogether, as often as the Spanish adventurers thought proper to explore other regions. It was not until several years after its discovery, when the golden dream of the Orinoco had vanished, that a few straggling Spaniards returned to the Island and commenced the cultivation of cocoa,—an article for which the place has always been so famous.

When first discovered, Trinidad was inhabited by a race of Indians, mild and peaceful in their habits, and differing entirely in their appearance, language, government, and religion, from the warlike Caribs of the windward Islands. But the inoffensive character of the aborigines did not secure them from the cruelty and oppression of the strangers. The Spaniards treated these simple children of the forest with great rigour; but, before they were entirely exterminated, the country fell into other hands, and thus a remnant was spared, the descendents of whom still occupy settlements at Arima and other parts of the Island.

The golden visions of the sixteenth century were not confined to Spain. Many persons in England heard of the wealth of the Western World, and longed to share in the wonderful discoveries which were then being

made. In 1599, Sir Walter Raleigh headed an expedition to explore the mighty Orinoco. On the 22nd of March, he arrived in Trinidad, attacked the feeble Spanish garrison, marched up to St. Joseph's, the capital, took the governor prisoner, burned the town to ashes, and took possession of the Island. Having liberated five Indian chiefs, whom he found confined in a loathsome dungeon, and adopted other conciliatory means, he gained the friendship of the natives and proceeded up the Orinoco, leaving his largest ships at Trinidad. The adventurers had to encounter many difficulties in ascending the river, and met with extensive swamps and impenetrable forests, but no mountains of gold. After proceeding about four hundred miles into the interior, they returned with feelings of bitter disappointment, abandoned the Island of Trinidad; and the indolent Spaniards were again left in possession of the country.

In 1676, the colony was attacked and conquered by the French; but, instead of remaining to enjoy the fruit of their victory, they plundered the town, carried off everything that was valuable, and left the Island once more in the possession of its former inhabitants.

Nothing remarkable occurred after this, until 1797, when Trinidad was captured by the British, the fleet of Rear-Admiral Harvey acting in concert with the land forces, under the command of General Abercromby.*

* The British soldiers landed, on the 17th of February, at a sugar estate, called "Peru," about two miles from Port of Spain,

By the treaty of Amiens, in 1802, the colony was ceded to the British crown, in perpetuity, and has ever since remained in our possession.

The government of the colony was confided to Sir Thomas Picton, a man of persevering energy and peculiarly adapted for his important office, although much persecuted in the course of his public career. On a change of ministry in the British cabinet, the colony was placed under the government of three commissioners; but that arrangement resulted in nothing but discord. Sir T. Hislop was next appointed as governor, who, in 1811, was succeeded by Major General W. Monro. This last named gentleman had only been in office two years, when he was succeeded by Sir Ralph James Woodford, to whom the Island is deeply indebted for the wisdom and energy with which he laboured to promote its welfare.

From the first establishment of the British government in Trinidad, a gradual improvement was visible in the colony; but, on the appointment of Governor Woodford, the progress was still more rapid. The colony received a large accession of European settlers, thousands of negro slaves were brought from the wind-

and being fatigued with the exertion of the morning, they commenced making grog on rather a large scale. They broke open the boiling-house and distillery, emptied two hogsheads of sugar and three puncheons of rum into a well, and then drew up the beverage by means of a bucket! for the refreshment of the whole company. The conduct of the troops, on this occasion, was not very commendable; but, on the whole, they behaved very orderly.

ward Islands, large tracts of land were sold by government, the cultivation of the ground was extended, and the whole country exhibited a scene of activity and advancement, such as had never before been witnessed. An impulse was thus given to agriculture and commerce, the effects of which have extended down to the present time. The present governor, Lord Harris, appears to be as well adapted for the altered state of society, as were Sir Thomas Picton, and Sir Ralph Woodford, for the peculiar times in which they lived; and, under his judicious rule, Trinidad bids fair to rank high among the colonial possessions of the British empire.

The Island of Trinidad is about eighty miles long, and thirty broad; and is separated from the continent by the Gulf of Paria, the waters of which are so smooth, that they are navigated by the native canoes with perfect safety. The aspect of the country varies considerably exhibiting to the view, in some places, mountains of considerable altitude, and in others extensive tracts of land, with a gently undulating surface. The cultivation of the land has been carried on to a vast extent in the Naparimas, Carapachima, and other districts; but there are thousands of acres still in nature's wildness, covered with extensive forests of the finest timber, where the sound of the woodman's axe has never yet been heard.

The soil is peculiarly rich and fertile, and well adapted for the growth of every kind of tropical produce.

Sugar, rum, and cocoa are, however, the staple articles of export. From the low swampy nature of the land in some places, and from the extensive impenetrable forests which still remain, the climate is not considered so healthy as that of the smaller West India Islands. Trinidad is situated beyond the range of those desolating hurricanes which have so frequently laid waste some of the neighbouring colonies. Severe shocks of earthquake have been sometimes felt; but no great damage has hitherto been done by them.

The most remarkable curiosity in Trinidad is the Pitch Lake, which is situated at La Brea, about thirty miles from Port of Spain. The atmosphere is impregnated with a strong bituminous, odour even at a distance of two leagues, and large black masses of asphaltum, having the appearance of rocks, are seen on the shore. As you near the point, you perceive the land covered with dense forests, save in one place bordering on the sea shore;—this is the lagoon of pitch, the surface of which can scarcely be seen from the gulf. On landing, a respectable little village presents itself; and here and there thick layers of asphaltum overspread the surface of the soil. After walking about half-a-mile, you meet with several palm thatched houses, beyond which you behold the mysterious lake of pitch, about half a league in circumference, and nearly surrounded with a gloomy forest. The scene is stamped with a sombre aspect, which language cannot describe. The greater portion of the lake consists of solid masses of asphaltum, inter-

sected by numerous channels, filled with dark coloured water. In the dry season, you may step over most of these channels; but, before you have proceeded far, you come to a part of the lagoon, where a mass of liquid pitch, covering a space of about three acres, is constantly bubbling up, so as to give motion to all around. The cottages, which stand on the verge of the lake, are frequently found to alter their position; and being built of wood, they sometimes hang over in one direction, and sometimes in another. Several cargos of the asphaltum have been brought to England. It has been found, on trial, to be too dense for the general purposes for which Norway pitch and tar are used; but it has been employed with advantage as fuel, and in the formation of pavements, and will probably one day become a more general article of export.

Like most of the other West India Islands, Trinidad bears evident marks of volcanic eruptions; indeed, there are now two submarine volcanoes in the neighbourhood, occasionally in action;—one to the south of La Brea, and the other in the bay of Myaro. These often bubble and throw up bitumen; and sometimes, even smoke and fire have been seen, at night, bursting through the water. There are also several remarkable mud volcanoes in different parts of the country; and although several miles distant from the sea, they are supposed, from the matter which they frequently discharge, to have a connection with the ocean.

This Island is peculiarly rich in natural history. Of

animals, we have the deer, monkey, sloth, ant-bear, armadillo, mangrove-dog, tiger-cat, manacoo, porcupine, lapo, agutie, and musk-hog. Among the birds, we may notice the vulture, pelican, red flamingo, horned screamer, wild turkey, quail, pigeon, and parrots and humming-birds in great variety. Reptiles and insects are also numerous. We have the lizard, iguano, turtle, tortoise, and serpents; also wasps, fireflies, and butterflies of different kinds. The vegetable kingdom likewise furnishes a great variety of specimens, and would amply repay the labours of the botanist.

PORT OF SPAIN, the capital of Trinidad, is a town which, in some respects, surpasses almost every other in the West Indies. The population may be estimated at eighteen thousand. The streets are laid out at right angles, and so straight, that in some places you may see nearly a mile before you. It is also furnished with convenient promenades, shaded by lofty trees, which serve to screen the passengers from the fiery rays of a tropical sun. Brunswick-square and Marine-square are very tastefully laid out. Since the destructive fire of 1808, which reduced the town to ashes, the houses have been erected in a very substantial manner; and the town now contains some excellent buildings. The Government Offices, Roman Catholic Church, English Church, Scotch Church, and Wesleyan Chapel, are substantial and elegant structures, and, like most of the first-class houses in the town, are all built of stone. It is a place of considerable commerce; and an extensive

trade is carried on, not only with the Island, but with the Spanish Main, across the gulf of Paria. St. Ann's, the residence of the governor, about a mile from town, is a delightful country mansion, before which is situated Victoria Park, as level as a bowling green, and more than a mile in circumference. There are some beautiful drives in the neighbourhood; and altogether, it is a delightful place of residence.

The town of *San Fernando* is next in importance to the capital. It is about twenty-five miles from Port of Spain by water, and a steamer plies daily between the two places. It stands on the side of a hill, and has a pretty appearance from the harbour. The houses are generally built of wood; and the population, which has been rapidly increasing of late years, may now amount to eight thousand. *St. Joseph's* was the capital of the colony, at an early period, under the Spanish government; but it has now dwindled to a mere village. It is about eight miles from Port of Spain. *Arima* is another ancient village, about ten miles further on the same road. Besides these, several little villages have sprung up, in different parts of the country, since the time of emancipation.

The population of the whole Island may be reckoned at eighty thousand. These are British, French, Spanish, Portuguese, Indians, Coolies, and Africans and their descendents. In this colony we meet with persons of almost every language and complexion. The most numerous, however, are persons of African descent.

The prevailing religion is Roman Catholicism ; and about three-fourths of the population profess the Romish faith, from the circumstance of their having been baptized into it, although perfectly ignorant of its principal dogmas. Port of Spain has its bishop, cathedral, and convent ; and about thirty priests are located in different parts of the country. Of late years, however, protestantism has exerted a mighty influence ; and the change which is taking place in the state of society, is of a most pleasing character.

At the beginning of the present century, when the English government was established in the Island, the moral degradation of the inhabitants of all classes of the community was, if possible, greater than that of the other West India colonies. Hence, it formed a suitable field for missionary enterprise, which was brought to bear upon it, in the order of Divine Providence, in a manner quite unexpected.

Dr. Coke, in his history of the West Indies, had announced the intention of the " Wesleyan Missionary Society" to commence a Mission in Trinidad, so soon as circumstances should appear favourable to the undertaking ; but such were the unsettled state of the colony, and the prevailing influence of Romanism, that nothing could then be done. In 1809, the Rev. T. Talboys, one of the Society's missionaries in St. Vincent, came to the Island on business, and was pleased to find ten or twelve pious Wesleyans, from the windward Islands, who earnestly entreated him to exercise his ministry

among them. According to their request, he preached a few times in private houses; numbers flocked to hear the word, and the prospect of good became peculiarly encouraging. Under these circumstances, the missionary felt disposed to protract his stay a little longer, with a view to the permanent establishment of a Mission among a people who were previously destitute of the means of religious instruction, and who now heard the word with gladness. To this proposed arrangement the Missionary Committee in London, readily assented; and Mr. Talboys commenced a course of religious services, which were evidently crowned with the Divine blessing. These early happy days were remembered with feelings of holy gratitude and joy, by a few of the oldest members of society, in after years, when I laboured in the colony.

The Mission had not been long commenced, however, when a spirit of bitter persecution was excited against the missionary and his people. There was a system of wickedness prevalent, at that time, in the Island, which the faithful preaching of the gospel threatened to destroy; and the hearts of those concerned were moved, at once, to jealousy and rage. The enemies of the cross, at first attempted to interrupt the minister in the performance of his public duty; but, on finding hundreds of people warmly attached to his cause, they were deterred from their malicious purpose. When one plan failed, they tried another. After some time they induced the authorities to require Mr. Talboys to serve in

the ranks of the militia. In vain he pleaded his sacred profession, which, by the law of the Island, exempted him from this duty. The man of God attempted to retire, for a short time, to the residence of Charles Goin, Esq.,* of Mauxico Estate, in the quarter of Arima; but his enemies pursued him thither, took him into custody on the Lord's day, marched him to Port of Spain, and shut him up in prison. When the Governor became better informed on the subject, he immediately caused the missionary to be released; and, from that time, he proceeded in his work without further molestation,—being favoured with cheering tokens of the Divine presence and blessing.

Several years afterwards, a thick cloud again gather-

* Not only in this instance, but on several other occasions, Mr. Goin shewed his regard for the cause of Missions. When the missionaries were hard pressed for money, on behalf of the chapel in Port of Spain, he mortgaged his estate to raise the necessary funds, that the building might not be sold; and ultimately *gave* the amount so advanced, for which he received the thanks of the Committee, in the hand-writing of the late Rev. Richard Watson. At the annual Missionary Meeting, held in London in 1844, the Rev. Dr. Newton took advantage of the *name* of Thomas Farmer, Esq., one of our general treasurers, and remarked that he had a numerous and thriving *tenantry*, who, if he might judge from their smiling faces, would cheerfully submit to an increase of rent. On reading the Doctor's speech, in the Report, Mr. G. was quite amused, and immediately became one of Mr. Farmer's "tenants," and generously handed me £25. to remit to the Mission-house, as his first year's rent! As long as he lived, he continued annually to contribute this amount. He died in peace, in Trinidad, on the 7th of April, 1848, and left a legacy of upwards of £1500. to our Missionary Society.

ed over the infant Mission, and threatened its entire destruction. The governor, for the time being, thought proper to require all christian teachers to sign a certain document, binding them to abstain from the announcement of those scriptural doctrines which were thought to interfere with Roman Catholicism, then the prevailing religion of the colony. This, the Wesleyan missionary conscientiously refused to do; and the consequence was, that the governor caused the chapel to be shut up, and the people were deprived of the public means of grace. An appeal was made, by the Society at home, to the King of England; and no sooner was his Britannic Majesty fully acquainted with the facts of the case, than he sent out instructions to the governor, that every hindrance should be removed, and that the missionaries should be allowed to preach the gospel without any restrictions whatever. The chapel was now re-opened, having been closed twelve months; and the remnant of the scattered flock assembled to worship God, with grateful hearts for the merciful deliverance which had been wrought out for them.

During this gloomy night of persecution, when the preaching of the missionaries was prohibited in Trinidad, the members of society used to assemble in private houses and other retired places, for the purpose of mutual prayer and exhortation. In these religious meetings they frequently realized the presence and blessing of the great Head of the Church, and they were thus enabled patiently to await the return of better days.

In our historical sketches, we have frequently had occasion to notice a retributive providence in the fate of those who dared to oppose the progress of the gospel. In no place was this more remarkable than in the Island of Trinidad. Several of the principal actors in the early persecution of the missionaries, came to a melancholy end. One met with a watery grave, under circumstances of peculiar horror; another was taken to Europe, a perfect maniac, reason having fled from him for ever; while a third passed out of time into eternity in a fit of raging madness, apparently forsaken of God and of all hope. These facts teach an admonitory lesson to all who are disposed to indulge in a persecuting spirit.

In the year 1820, the Rev. S. P. Woolley was appointed to labour in this colony; and all outward opposition to the preaching of the gospel having ceased, a pleasing measure of success was realized. On the 2nd of March, 1826, the foundation stone of a commodious new chapel was laid by Henry Gloster, Esq., Chief Protector of slaves; and the Mission took a position in the estimation of the public, which, by the favour of a kind and gracious Providence, it has ever since maintained. When the new chapel was completed, the number of those who attended the public services was increased; and an additional missionary having been appointed to the station, *Tacarigua*, *Carapiachaima*, and other places in the country, were visited for the purpose of promoting the religious instruction of the slave popu-

lation; but little fruit was realized in those places. Slavery here, as in other parts of the West Indies formed the insuperable barrier to the preaching of the gospel; and, in after years, our missionaries were compelled to confine their labours chiefly to the town. As the period of emancipation approached, prejudice in a measure subsided; and renewed efforts were made to plant the gospel in the more remote parts of the Island. The Rev. Messrs. Edmondson, Stephenson, Fletcher, Fidler, Wood, and Beard, successively laboured in Port of Spain, with some degree of success, notwithstanding the prevalency of popish error and superstition.

On my first appointment to Trinidad, in 1838, I found that the missionary stationed in Port of Spain had confined his labours to the town, for several years past. Feeling impressed with the conviction, that we might now extend our labours to the country districts, I made arrangements with the Society, and received permission to enter upon some promising new places, to which I shall have occasion again to refer. In the meantime, however, the following brief notice of a few incidents which occurred about the same time may not be uninteresting to the reader.

On the departure of my esteemed predecessor, the Rev. George Beard, he transferred to us an African girl, whose history is truly affecting, and may serve to illustrate the cruel manner in which thousands of poor creatures are annually dragged away from their own country, and doomed to hopeless bondage. When little

Benome had been with us for some time, she would sit down on the floor, by the side of her mistress, and, while tears started in her eyes, she would tell her own simple tale, which was briefly as follows:—She was born at Radda, in the interior of Africa; and when about seven years of age, a report was brought that a neighbouring village had just been attacked, and the people carried off as slaves. The people of Radda, knowing what to expect, fled into the woods; and, during the night, they saw their own village in flames. Early the next morning, the poor fugitives were overtaken in their retreat, when little Benome, with her mother, a brother, an elder sister, and several other persons, were captured, tied together two and two, and marched towards the coast, like sheep for the slaughter, while nothing was heard but weeping, mourning, lamentation, and woe. On coming to a large river which crossed their path, the sister of Benome was the last to ford the stream, being occupied with a child which she had brought with her, when the cruel monster in charge of the slaves, being annoyed at the delay, snatched the infant from the arms of its mother, threw it in the bush, and urged them onward in their march. After travelling for several weeks, they came in sight of “the great salt water;” and, after remaining for a length of time at Abbeokuta, Badagry, and other places, a slave vessel arrived on the coast, and they left their native land for ever. By this time, poor Benome had been separated from her mother, her sister, and her brother,

and now felt herself to be a lonely wanderer, surrounded by entire strangers in her bondage. When the slave ship had been at sea about three weeks, they heard, one night, a tremendous noise on deck,—the trampling of feet, and the firing of guns,—and when the hatches were removed next morning, they looked up, and saw several strangers,—“gentlemen with fine coats and caps on.” These were the officers of the man-of-war which had captured the slaver, and who now called the poor negroes to come on deck, assuring them that they would be slaves no longer! On ascending from the hold of the vessel, they beheld the deck covered with blood; and the captain and men belonging to the slaver, sitting side by side in irons: the contest had been severe, but victory was on the side of mercy. The negroes thus captured by British valour, were brought to Trinidad, where the little people were placed in the care of such persons as were willing to pledge themselves to the government, by indenture, to train them up in the habits of industry and in religious knowledge, and this little girl came into our family in the manner already mentioned.

Little Benome lived with us for nine years, and grew up to be a fine intelligent young woman. She was baptized into the christian faith, learned to read the Bible with tolerable fluency; and, having been brought to a knowledge of the truth, she joined herself to the people of God; and I trust she will be faithful even to the end. She has had to struggle against a temper na-

turally violent; but, by the grace of God, this may be entirely subdued. She is industrious, economical, and affectionate. On our first removal from Trinidad, we obtained a good situation for her; and, not wishing to take her from an Island where she had formed her first acquaintances, we left her behind; but, a few weeks afterwards, she actually engaged her passage and crossed the sea to follow us, and presented herself one morning at the door of the Mission-house in Grenada, declaring that she could not live without us. After this, she continued with us until our departure for England, when she was almost broken-hearted at our separation. She has ever since lived in the families of the respective missionaries, who have succeeded us in Port of Spain.

Though slavery, which has been the source of so many miseries, is still sanctioned by some foreign nations, it is unknown on British ground. I was resident in Port of Spain when the last vestige of this fearful evil finally disappeared. On looking out at the window, on the morning of the 1st of August, 1838, I saw a poor old negro woman sitting on the chapel steps. I went out and inquired what had brought her to chapel so early. She replied, "O, me dear Massa minister, they been sell me long time ago, far away in de country, and me neber see me sweet chapel for ten years; so soon as we free a go come, me run, and me run, and me neber stop till me come to me sweet chapel, and now me want to sit here till de doors go open for prayers!" We felt much affected by this circumstance;

and, after giving her a breakfast, the poor old woman attended the services of the sanctuary; and, with hundreds more, presented her thanksgivings to God for having spared her to see the day of freedom.

The way being now open, we made an attempt to establish a Mission at *St. Joseph's*, where the whole population are Roman Catholics. This was a signal failure; for though we hired a house and a teacher, and commenced a school, with which the people were well pleased, they were determined not to hear preaching: and as soon as we attempted to sing and pray, after the exercises of the school, they immediately left the place. Of course, they were excited to this strange conduct by the priest, who denounced us from the altar, and threatened them with the most awful consequences, if they dared to attend our services.

We were more successful at *Carenage*, a beautiful valley about fourteen miles to the north of Port of Spain. Here, I commenced preaching, amid many difficulties; but a divine unction attended the word, and several who had been previously addicted to all the follies of popish superstition, were brought to a knowledge of the truth. We fitted up a negro house as a place of worship, and soon had a prosperous society of eighteen members. After my departure, this promising station was relinquished, in consequence of its distance from town; but I entertain the hope, that the fruit of our labours may yet appear, especially as the ground is now occupied by another branch of the church of Christ.

Among those brought to God, during the period of my first appointment to Trinidad, there was an interesting young man, W. C., whose history is worthy of notice. He entered the chapel one sabbath evening, as I was giving out the hymn, beginning, "And can it be, that I should gain, an interest in the Saviour's blood?" when such was the influence that attended the hymn and the sermon, that he went home deeply convinced of his sins. He wept, and prayed, and sought the Lord until he found him, to the joy of his soul. He became a sabbath-school teacher, an exhorter, and a local preacher. He commenced a course of study, under my direction; and such was his proficiency in christian knowledge and experience, that within two years from the time of his conversion, he stood before the District-meeting as an accepted candidate for the christian ministry. He was duly received by the Conference, and has ever since been usefully employed in preaching the gospel. On my leaving the West Indies, several years afterwards, this same young man was considered to be qualified to take my place in the circuit; and was appointed by the British Conference to the charge of the important Mission in his native Island!—Two other young men, who attended my theological class, in Port of Spain, were afterwards called to the ministry, and are now honourably employed in the mission field. To God alone be all the praise!

It was during my second appointment to this Island, that I experienced a very remarkable providential de-

liverance, which I now place before the reader, as communicated to the Parent Society at the time.—

“ Port of Spain, Trinidad, August 18th, 1846.

Dear Fathers and Brethren,

Knowing that you feel a deep and lively interest in the safety, comfort, and happiness of your missionaries, as well as in the spiritual prosperity of the great work in which they are engaged, it is my duty to report to you the particulars of a most remarkable dispensation of Divine Providence which I have recently been called to experience,—a dispensation by which one poor man was struck dead in a moment by lightning from heaven, and another poor man was laid prostrate and senseless for a time, whilst your missionary was preserved, as by miracle, from the fatal effects of the thunderbolt, and from a watery grave. The following is a brief and simple narrative of the providential interposition to which I allude.

On the 5th instant, I had occasion to visit Couva, a place about fifteen miles distant, in the discharge of my ministerial duties. I left Port of Spain soon after six o'clock in the morning in an open boat, accompanied by the two boatmen, John Ovid and William Woodford. The morning was fine, and, as we glided down the smooth and placid Gulf of Paria, the surrounding scenery seemed well calculated to draw out the mind in holy contemplation and joy. After singing a few verses of the hymn, beginning, “ There is a land of pure delight,” I endeavoured to engage the boatmen in such moral and religious conversation as I thought likely to promote their spiritual and eternal welfare. Having arrived at our destination, and performed the duties of the day, which included the marriage of one of our school-teachers, we prepared to return in the afternoon.

We started from New-Bay at half-past two o'clock, p. m. The weather had become showery; but it was not by any means more threatening than usual at this season of the year. A light breeze soon took us up as high as Carapiachaima, a distance of about four miles, when we observed the thunder-storm gathering to the eastward in dense black masses of clouds. The rain soon descended in torrents, the vivid lightning flashed around us, and

the peals of thunder were fearfully long and loud. The breeze freshened, and we scudded along under full sail without the slightest apprehension of danger, beyond what might arise from a thorough wetting at this sickly season of the year. I had been again endeavouring to draw out the boatmen in religious conversation; and it is very remarkable, that we had been speaking of instances of sudden death by lightning, and of the necessity of being always prepared to meet our God, when, in a moment, in the twinkling of an eye, the lightning flash struck the bamboo yard which supported the lug-sail, and completely shattered it in pieces. The electric fluid descended the mast, and struck William dead in an instant. At the time of this awful occurrence, he was reclining his head against the mast, with the balliard in his hand, to be ready in case of a squall. The lightning completely scathed him, set his clothes on fire, and passed through the bottom of the boat. In the same moment, John, who was at the helm, was struck prostrate and senseless at my feet. I felt the shock myself: it produced an awful sensation, but did not for a moment deprive me of my reason. The concussion sent the boat nearly over; but it soon righted again, nearly half full of water. At this perilous moment, I commenced baling the water out of the boat with one hand, whilst I endeavoured, at the same time, to arouse John with the other. After a few wild expressions of surprise, he recovered from the shock, and began to throw the ballast out of the boat, whilst I continued to bale. As to William, he remained on his face, with his arms extended, just as he fell; and never so much as spoke, groaned, or moved. The fire on his clothes was soon quenched with water. After a while, we felt convinced, that all our efforts to keep the boat afloat must be ineffectual, as she was filling fast, through the holes in the bottom. I now saw the necessity of making a strenuous effort for life by swimming, or otherwise, and commenced pulling off my coat and boots simultaneously; but when I had got one boot off, and my coat just thrown over my shoulders, the boat went down; but providentially, the weight of the dead man's body, which hung partly over the gunwale, caused the boat to capsize in its descent; and, being emptied of its contents, it came to the surface again, with the bottom upwards. We then made

an effort to regain the wreck, in which I was much impeded by my coat, acting as a pinion to my elbows. How I cleared myself from this difficulty, I cannot tell: I think I tore my coat asunder and got it off in pieces; I only remember being fairly freed from this entanglement when I had mounted the wreck. Though both John and I had succeeded so far in keeping our heads above water, we had great difficulty in clinging to the boat, from its rolling motion, caused partly by the swell of the sea, and partly from the mast remaining in its place. It revolved in the water like a barrel for a length of time, during which it required our utmost efforts to keep mounting the highest part. At one time, I found myself being carried under the boat, in its revolution, having missed my aim at the keel; and when immersed in the water, after so much exhaustion, that was the moment, the solemn moment, which must remain indelibly impressed upon my mind as long as I live,—the moment in which I mentally left this earth and resigned my spirit into the hands of my gracious Redeemer. In my descent, the end of a rope came in my way, by means of which, I raised myself once more to the top of the wreck. A faint hope of life again returned; and soon after, the boat became more steady, and John and I sat upon the keel with much less difficulty, up to the waist in water, only getting a turn over now and then. As the storm abated, and the mist began to clear away, we saw a sloop at a great distance, and we made every effort to be seen and heard by the people on board. We united our voices to the utmost pitch, and also elevated a piece of board as a signal of distress; but, for a long time, all our endeavours seemed ineffectual, and our faith was put to the severest test. When all hope was nearly gone, we beheld, with unspeakable delight, a boat moving off from the sloop to our assistance. We now encouraged each other to hold on a little longer, and we were soon taken from the wreck, just as cramp had seized my feet and legs, having been exposed to the most imminent danger for about an hour and a half. We were kindly treated by Captain Dwyer and his men, on board the sloop "Atalanta." As soon as I had taken off my wet clothes, I enveloped myself in a blanket, with which I was kindly furnished, as well as with a cup of warm coffee. We landed at Port of Spain on the follow-

ing day, about ten o'clock, a. m., tolerably well, except a few bruises, and the fatigue consequent upon exposure and exertion.

Throughout the whole of this trying hour, my confidence was in God, and I generally felt a comfortable persuasion in my own mind that deliverance would come from some quarter; but so dark and gloomy was the prospect on every hand, that I hardly knew whence to expect it. I thought of the fate of poor Mr. Bumby, and I remembered with delight that it was just about the time of holding the monthly Missionary prayer-meeting in every Circuit of my native land. The night spent on board the sloop was one of holy meditation, prayer, and praise; and the time seemed too short to return thanks to Almighty God for our wonderful deliverance. I cannot express my feelings on being once more restored to my family, my friends, and my flock. Mrs. Moister had spent an anxious night of watching, every moment expecting my return; and when a boatman arrived at the Mission-house, bringing intelligence of what had occurred, and requesting her to send me some clothes on board before I could land, the shock was almost too much for her. I was received as one alive from the dead, and we were all "lost in wonder, love, and praise."

Last Sunday evening I endeavoured to improve this dispensation, by a discourse from Psalm ci. 1.* The chapel was densely crowded in every part, and scores could not gain admission. A solemn influence rested upon the people; and I trust we all endeavoured to consecrate ourselves afresh to God.

I remain, yours affectionately,

To the General Secretaries of the } W. M."
Wesleyan Missionary Society. }

The following observations may serve to furnish a connected view of the progress of the work of God, on the respective stations occupied by our Society.

* This discourse was afterwards published; and John M'c Swiney, Esq., generously presented the entire edition to the Society, the sale of which realized £20. in aid of our Mission-schools. A copious extract from it is given, also, in the tract entitled, "Death Averted," No. 659, of the Missionary Series.

PORT OF SPAIN is the place where the superintendent minister resides; and he has to preach almost constantly to the same people,—the inter-changes with his colleagues on the country stations being both difficult and expensive. We have compact and convenient Mission-premises in Hanover-street, consisting of a commodious chapel, Mission-house, and school-room. The chapel was erected in the year 1825, under the direction of the Rev. S. P. Woolley, at a cost of about £3,000; and, in 1837, the congregation having increased, a gallery was erected by the Rev. George Beard, so that the building will now seat about seven hundred persons. It was further repaired and improved by the Rev. John Blackwell, in 1842; and it is now a neat and respectable place of worship. The congregations are not so large as in the protestant colonies; but the people who are attached to us, are generally devout and sincere christians. The number of church-members is about three hundred. On my first appointment to this station, in 1838, the society was paying at the rate of £75. per annum for a house, in which the missionary resided. Regarding this as an extravagant expenditure, I made an arrangement with the District-meeting and the Missionary Committee, for the erection of a convenient Mission-house, on a suitable piece of land adjoining the chapel, pledging myself that the entire outlay should be met, in a few years, by the money saved in house-rent. In a few months, the building being completed, we removed to it, and enjoy-

ed the advantages of a more commodious residence, and the consolation of knowing that a serious item of expense was saved to the Mission.

Previous to the era of emancipation, nothing had been done towards the establishment of Wesleyan day-schools in Trinidad; we therefore resolved to commemorate the Centenary of Methodism, in 1839, by the erection of a school-house, on the Mission-premises in Port of Spain. We held a preliminary meeting, at which a fine spirit of christian zeal and liberality was displayed. Some contributed money, and others gave labour. We set to work in good earnest, and in a few months, the building was completed at a cost of £135; the whole of which was raised among a poor but pious people. I immediately engaged a respectable teacher, and the school was commenced under circumstances of great promise. At first, I knew not where I should obtain a dollar for the payment of the teacher's salary, and to meet other expenses; but Divine Providence opened the way before us, by raising up friends where we least expected them. The school continued to improve, from year to year; and, under the able teaching of Messrs. Cleaver, Jordan, and Lawrence, in succession, it became a most efficient educational establishment, and was regarded by all classes as the best common school in the Island. The last public examination which we held, previous to my leaving the colony, was of a pleasing character, and must have delighted the friends of Missions in this country, could they have

witnessed it. The exercises took an extensive range in general history, geography, and chronology, with a more minute examination on the histories of England and Trinidad. Although all the scholars were either black or coloured, they evinced an astonishing degree of intelligence. In answer to the questions proposed, they gave the names of all the kings and queens who have reigned in England, with the principal events in each reign; and the names and situation of the principal mountains, rivers, lakes, islands, and capes, in the world. They also shewed a familiar acquaintance with other branches of secular knowledge: the specimens of reading, writing, and arithmetic were very creditable; and their knowledge of Scriptural geography, history, and chronology, was still more remarkable; and they proved themselves to be well versed in the doctrines and precepts of religion, as set forth in the Scriptures, catechisms, and hymns which they had learned. The exercises continued for more than five hours; the children sung a number of very beautiful pieces, at intervals; and a large congregation, including some of the leading official gentlemen in the colony, appeared delighted with the proceedings. This school is still in active operation, and promises to be a lasting blessing to the town and neighbourhood.

DIEGO MARTIN is an important country station, in a beautiful and romantic valley of that name, about eight miles from Port of Spain, from whence it is supplied with missionary labour. Several negroes having

been brought from Tortola, and located upon some sugar estates in this valley, I visited them soon after my arrival in Trinidad, in 1838, and found them anxious to hear the gospel. After preaching to them for some time, in a native hut, we held a meeting to adopt some means to obtain a suitable place of worship. Though the people were very poor, they resolved to make a strenuous effort to build a new chapel: some promised to go into the mountains and cut a number of posts; others engaged to provide rafters; and the women and children were to bring the wattling and *trash*, for the roof of the building; while the planters generously lent their carts and cattle, to convey the heavy materials to the appointed place. Several successive Saturdays were devoted to these preparatory labours; and the building was soon erected on a piece of land which I purchased for the purpose, and duly settled on the Conference plan. This was, indeed, a humble structure; but the people were truly delighted, and realized the divine presence and blessing when they assembled in it from time to time. The cause of God prospered, and we soon had an interesting society of eighty members. Several years afterwards, when this native chapel was much dilapidated, it was superseded by the neat and comfortable frame-building in which the people now worship. A day-school has also been established, and the station presents an encouraging aspect.

SAN FERNANDO may be regarded as the capital of those extensive agricultural districts, called the Napa-

rimas; and being central to a fine field of evangelical labour, is the place of residence for the second missionary. The introduction of the gospel to this part of the Island was attended with evident marks of divine interposition, worthy of record. So recently as 1834, there was not a protestant minister in the whole country,—the only two clergymen in the Island being employed in Port of Spain; one as rector of Trinity Church, and the other as garrison chaplain.* At that period, an additional Wesleyan Missionary having been appointed to Trinidad, an arrangement was made for the Rev. John Mann to reside at San Fernando, while his superintendent, the Rev. John Wood, continued to prosecute his useful labours in Port of Spain. Mr. Mann was very successful as a missionary pioneer, in this moral wilderness. He found a number of people on *Palmist, Dumfries, Jordan Hill, Woodford Dale*, and other estates, who had been brought from the Windward Islands, where they had heard our missionaries preach. Among these, he began to preach with a pleasing measure of success; and a considerable number was soon united in church-fellowship. In San Fernando, divine service was conducted in the house of Mr. John Cox, until a private house was purchased by the missionaries, and converted into a chapel and minister's residence. The

* Trinidad is much better provided for now: besides an additional number of regular clergymen, Church of England, Presbyterian, and Baptist missionaries have since entered the field, and there is still room for an increase of evangelical labourers.

place was but ill adapted for these purposes; but, at a time when prejudice ran high, it was regarded as quite providential to have a place of any kind we could call our own. Mr. Mann was succeeded by the Rev. G. Ranyell, who was animated by the same spirit of missionary zeal, and whose labours were owned of God in the salvation of many souls. On my appointment to the charge of the Trinidad Mission, I felt convinced that something more ought to be done for the permanent establishment of our cause at San Fernando. I therefore made application to the Governor, Sir Henry MacLeod, and obtained a grant of a suitable piece of land, on the side of a hill overlooking the town and harbour, where we afterwards erected a commodious chapel and mission-house, on the same plan and of the same dimensions as those in Port of Spain. The labour and responsibility connected with this undertaking were great; but I was nobly aided by my esteemed colleagues, the Rev. Messrs. Ranyell, Bickford, and Hurd, who were appointed, in succession, to labour with me, during the years that this and other important matters were in progress. By a particular providence, we sold the old building for nearly three times the amount of the original cost; and the contributions of the people were also very liberal: we therefore completed the erection of this respectable missionary establishment without any aid from the Parent Society. In the midst of many difficulties, the cause of God has continued to advance in San Fernando and the neighbourhood; and

the establishment of a day-school has been made a blessing to the rising generation.

WOODFORD DALE is an interesting out-station, connected with San Fernando, and central to a number of populous estates. In 1844, a piece of land was obtained and a neat little native chapel erected. To supply this place with preaching, the missionary has to travel over very bad roads in the rainy season; but he is generally compensated for his toil by the devout attention of a loving people. A small day-school has been established here, which has been the means of communicating religious instruction to a number of children who must otherwise have grown up in the grossest ignorance.

COUVA is situated about half way between Port of Spain and San Fernando. Like most of the other places on this coast, it is accessible from town only by water; but the steamer, which plies daily in the Gulf of Paria, generally calls at New Bay, to receive passengers. Mr. Mann had the honour of being the first missionary who itinerated in this part of the Island. He preached, with considerable success, on *Felicity Hall, Exchange, Carolina, Milton, Cedar-Hill*, and other estates, where the people generally manifested an anxious desire to hear the gospel. Mr. Ranyell was next appointed to labour in this locality, who, in connexion with his superintendent, the Rev. George Beard, succeeded in obtaining a respectable list of subscriptions towards the erection of a chapel and Mission-house. This undertaking was commenced on my arrival in the Island;

and I was much pleased with the liberality and good feeling manifested by the planters. One gentleman contributed £50. towards the new chapel, and several gave £20. and £10. each; so that with the aid of a grant from the Parent Society, the buildings were soon completed. The chapel is on the first floor, and the residence of the minister is above, with convenient out-offices in the yard. The building occupies a lonely situation, on a savanna or plain, with no other house very near. The people attend the chapel from the surrounding estates, on which the missionary frequently preaches during the week; and a day-school is taught in the chapel by an efficient native teacher.

CLAXTON'S BAY, about half-way between *Couva* and *San Fernando*, is comparatively a new village. Being at a convenient distance from *Cedar-Hill*, and other estates, where we have a considerable number of members, a commodious chapel was erected on a beautiful elevation, in the year 1845, under the direction of the Rev. W. Heath. The public services are well attended; and, as the population is rapidly increasing, this will, doubtless, ultimately become a very important station. For several years we have had an infant-school connected with this place, of a most interesting character. When the missionary first visited *Cedar-Hill* estate, among a hundred slaves there was only one who was able to read. This was an intelligent young woman, who was early brought to a knowledge of the truth, and whom he requested to collect the children together,

as frequently as possible, for the purpose of religious instruction. With this, the parents were delighted; and the proprietor was so well pleased, that he allowed her to devote a considerable portion of her time to this exercise. We afterwards assisted her in the purchase of her freedom, and engaged her as a school-teacher, at a fixed salary. In this office she has since continued; and her labours have been greatly blessed among the children. On entering the chapel, scores of persons may now be seen, who, through her instrumentality, are able to read the Scriptures and the hymn book with tolerable fluency.

Although we generally commenced our efforts in the country places, where the people were willing to hear the gospel, having been brought from other Islands not so much under the influence of Romanism, we did not confine our labours to them. Many of the Africans and creoles of the Island have been brought to a knowledge of the truth; and a few have been converted from the delusive errors of popery, who, we trust will be the crown of our rejoicing in the day of the Lord. We have now, in connexion with our Trinidad Mission, *six chapels, three missionaries, five day-schools, two hundred and thirty-six scholars, and seven hundred and sixty church-members; while one thousand three hundred persons are reported as attending the ministry of the missionaries.*

In the year 1846, I had two very severe attacks of illness, one of which was supposed to have been induced

by the exposure and struggle in the water, on the occasion of the shipwreck, from which I was so mercifully delivered; and although I so far recovered as to be able to perform my duties, I never regained my wonted vigour. The health of my dear wife also was much impaired; and a change of climate was considered absolutely necessary for us both. We therefore prepared to leave the West Indies; and embarked for England, on Friday, the 16th of July, 1847, on board the "Bangalore," East Indiaman, commanded by Captain Tweedy. I will not attempt to describe the parting scene. It surpassed every thing of the kind I had before witnessed. The school children, members, and hundreds of others, followed us to the beach, and we had literally to tear ourselves away from a people whose affectionate kindness, during our residence among them, we shall never forget.* May the Lord reward them.

The ship in which we sailed for England had come from India, with coolie emigrants, and was a commodious vessel; but rather leaky, and required pumping every two hours. Through a kind and gracious Providence, however, we made the passage in safety. When we had been at sea six weeks, on Friday, the 27th of August, we once more heard the cheering sound of "land a-head!" On looking out, we could just distin-

* Circumstances prevent my recording here the kind address of the people, and an account of the "testimonial" which they presented to me on my departure from the Island; but our Trinidad friends may rest assured that they are still remembered by us with feelings of sincere affection.

guish the chalky cliffs of the Isle of Wight. In the afternoon, a pilot-boat came along-side, and in a few hours we landed at Brighton, the splendid buildings of which, as seen at a distance, appeared like a dissolving view. On setting our feet 'once more on the shores of our dear native country, and feeling that it was indeed a reality, we were constrained to praise the Lord for his goodness, and to consecrate ourselves afresh to him.

“ May we in life, in death,
His steadfast truth declare ;
And publish, with our latest breath,
His love and guardian care.”

CONCLUDING OBSERVATIONS.

In coming to the close of these memorials, it may be advisable to take a retrospective view of the results of those missionary labours in Western Africa and the West Indies, of which the preceding pages exhibit a specimen. It is a pleasing fact, that the servants of God who have successively ministered the word of life to the sable sons of Ham, have not laboured in vain, or spent their strength for nought. The blessings which have invariably followed the faithful preaching of the gospel, so far as the writer has had experience in the mission-field, are civil, social, and religious in their character.

Among the civil blessings secured to the poor negroes in the West Indies, by the evangelical labours of christian missionaries, that which appears most promi-

ment, and which sheds a halo of glory around the British name, is, their emancipation from slavery. For, whatever may be the opinion of others on this subject, we who witnessed their bondage, and watched the progress of their freedom in all its stages, are convinced in our own minds, that the principal instrument in producing this glorious change in their civil condition, was the faithful proclamation of the gospel of Christ. We do not undervalue the organizations of British philanthropists, nor the appeals which were made to the legislature of our country for the abolition of slavery; but we maintain that these would, without the gospel, have been ineffectual. It was the benign influence of christianity, brought to bear on the minds and hearts of the poor slaves, that proclaimed them to be *men*, gave point to the plea for justice on their behalf, and melted away the chains by which they had so long been bound. What a glorious achievement was this! Such a vast number of human beings, with affections and feelings like our own, introduced to all the blessings of civil freedom! With feelings of deep emotion have I frequently listened to the affecting statements of the people, while setting forth their own experience on matters relating to slavery and emancipation.

The improvement in the social condition of the people, which has followed the introduction of the gospel, is of a striking character; but, to form an adequate idea of its nature and extent, the reader must visit the countries which have passed in review before him. He

must witness the progress of civilization, the beautiful villages, and the cultivated grounds, as well as other evidences of their well-directed industry. He must enter their cottages, and mark the cleanliness, neatness, and comfort which generally prevail in their domestic arrangements. He must attend their places of worship on the sabbath-day, where the parents and children may be seen assembled, neat and clean in their persons and attire; modest and respectful in their behaviour to a high degree; and exhibiting an aspect of cheerfulness and joy which the gospel alone can inspire. And all this must be contrasted with the heathenish state of the people before the arrival of the missionaries.

But christianity regards man as an intellectual and moral being; and the results of our missionary labours is seen, to the greatest advantage, in the higher department of mind. We are aware that infidels and sceptics used formerly to insinuate, that the African tribes were "inferior to the rest of the species;"—that they had no souls: but this slander has been triumphantly refuted.* We can boldly point to upwards of *eighty thousand* converted natives, in Africa and the West Indies, connect-

* In the West Indies we meet with striking instances of native talent. We have persons of colour who are judges, legislators, physicians, and christian ministers. S. C. of Grenada, is a self-taught astronomer; and he traced the path of the comet which appeared in 1844, with an accuracy that elicited the commendation of the celebrated Dr. Dick, whose letter I have now before me. J. G. in the same Island, is a general genius, and a self-taught watch-maker, by which occupation he has, for many years past, obtained his livelihood.

ed with our society, who have become united in church-fellowship with the people of God. Many of these are eminent for their piety; and thousands of others have passed into the eternal world, leaving behind them the most pleasing evidences, that they were departing to be with Christ, which is far better.

The gratifying measure of success which has attended the efforts already made to evangelize this people, as seen in their civil elevation, social improvement, intellectual development, and in the actual conversion of many to the faith of the gospel, may be regarded as the prelude to a still more glorious harvest. We are aware, that for the last few years, a gloomy cloud has overshadowed our interesting West India Mission; and that, on some stations, the work has appeared to decline; while on others, it has not advanced with the rapidity of former days. It must be remembered, however, that this apparent declension is entirely the result of commercial and agricultural depression, occasioned by the injudicious policy of the British government in admitting slave-grown sugar to the market of this country on the same terms as the produce of free labour. Whatever difference of opinion may exist on the exciting topics of "free-trade,"—and "protection," the christian and the philanthropist will agree in the sentiment, that when the great moral subject of slavery is involved in the question, some modification should be made to meet the case; and that "protection" should be afforded to British West India planters, to enable

them successfully to compete with their neighbours who still hold their fellow-men in cruel bondage. For a great nation who has emancipated its slaves at a cost of *twenty millions sterling* to encourage foreign slavery, by its present line of policy, is one of those inconsistencies we sometimes meet with in human affairs, and which appears almost unaccountable. We entertain the hope, however, that in the order of Divine Providence this difficulty will soon be overcome; that social and religious prosperity will again revive; and these beautiful Islands will exhibit to the world a prosperous and happy community, worthy of the glorious emancipation.

Although much has been done for the negro race, and an amount of success has been realized that clearly demonstrates the efficiency of the plans in operation for their conversion, there is yet a great work to be accomplished. Look at the vast continent of Africa, with its teeming millions of degraded Mahometans and pagan idolators, still sitting "in darkness and in the shadow of death!" Look at the two hundred thousand human beings annually dragged away from their native shores, and doomed to spend the remnant of their days in hopeless slavery. Christianity, with its train of regenerating, sanctifying, and saving blessings, offers the only remedy for the miseries of Africa. We would not undervalue the services of British cruisers, and other preventive means, now necessarily employed on the coast; but we are fully convinced, that a line of mission stations, judiciously appointed and zealously sustained,

would do much more towards the effectual suppression of the slave-trade, than all the steamers, and cannon, and powder, that could be employed in that service. Physical force may lop off the branches, but moral and religious influence would strike at the very root of the disease. The gospel would not only prepare the people for a blessed immortality; but civilization and legitimate commerce would assuredly follow, even to the centre of Africa. It would unfold to the native chiefs the vast resources of their own country, by which they might promote the real improvement of their people, instead of selling them into slavery.

But the question arises, where is the instrumentality to carry on this blessed work to be found? Having a deep conviction, that Africa will ultimately be regenerated chiefly by the instrumentality of her own sons, we point to the West Indies. Would the British government and British christians put an end to the slave-trade and evangelize the vast continent of Africa, they must support the West Indies by their political arrangements, by their missionary zeal, and by their united prayers. And as the West India Islands advance in prosperity, they will take a larger share than they have yet done, in furnishing both *men* and *money*, for the evangelization of Africa. Whatever may be the opinion of the reader, on the theory now advanced, we think it is sustained by the narrative of facts contained in the preceding pages.

To accomplish this object, and to make the West

Indies the principal instrument in the elevation of Africa, British christians must put forth their united efforts for many years to come. The number of missionaries must be greatly increased. Theological institutions must be established in the principal colonies, for the training of native ministers and teachers. A missionary-ship must be provided, for the navigation of the various rivers and creeks on the coast; to make occasional voyages between Africa and the West Indies, for the conveyance of ministers and teachers; and to facilitate those changes and operations which the health of the agents may require, and by which the prosperity of the work might be promoted. Such a plan, vigorously worked out, would accomplish wonders. The banks of the Niger, from Timbuctoo to Rabba, would soon resound with the praises of God. The moral wilderness would become as a fruitful field, and the desert would rejoice and blossom as the rose.

British christians! listen to the plea of one who speaks what he knows, and testifies what he has seen, of the perfect adaptation of the missionary enterprise to accomplish the conversion of the world. Come forward, to the help of the Lord against the mighty; and may the happy time soon arrive, when Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

F I N I S .