

**The Star-Spangled Banner.**

One of our contemporaries, in republishing a day or two ago the justly admired and well-known poetical effusion under this title, stated that its author, FRANCIS S. KEY, Esq. was a prisoner on board one of the British bomb ships in the Patapsco, when he wrote it. This is a mistake. The song in question was originally published, we find on reference to our files, in the *American*, of the 21st September, 1814—a week after the bombardment of Fort McHenry, and the circumstances under which it was composed are thus stated in the introductory editorial paragraph which then accompanied it. Mr. KEY now fills the office of U. S. District-Attorney for the District of Columbia:

**DEFENCE OF BALTIMORE.**—The annexed song was composed under the following circumstances: A gentleman had left Baltimore, in a flag of truce, for the purpose of getting released from the British fleet a friend of his who had been captured at Marlborough. He went as far as the mouth of the Patuxent, and was not permitted to return lest the intended attack on Baltimore should be disclosed. He was therefore brought up the bay to the mouth of the Patapsco, where the flag-vessel was kept under the guns of a frigate, and he was compelled to witness the bombardment of Fort McHenry, which the admiral had boasted that he would carry in a few hours, and that the city must fall. He watched the flag at the fort through the whole day, with an anxiety that can better be felt than described, until the night prevented him from seeing it. In the night he watched the bomb shells, and at early dawn his eye was again greeted by the proudly waving flag of his country.

O! say, can you see, by the dawn's early light,  
What so proudly we hail'd at the twilight's last gleaming,  
Whose broad stripes and bright stars thro' the perilous fight,  
O'er the ramparts we watch'd were so gallantly streaming?  
And the rockets' red glare, the bombs bursting in air,  
Gave proof through the night that our flag was still there;  
Oh! say does the star-spangled banner yet wave,  
O'er the land of the free and the home of the brave?

On the shore dimly seen, through the mist of the deep,  
Where the foe's haughty host in dread silence reposes,  
What is that which the breeze, o'er the towering steep,  
As it fitfully blows, half conceals, half discloses?  
Now it catches a gleam of the morning's first beam,  
In full glory reflected, now shines on the stream.  
'Tis the star-spangled banner, O! long may it wave,  
O'er the land of the free and the home of the brave.

And where is that band, who so vauntingly swore,  
That the havoc of war and the battle's confusion,  
A home and a country shall leave us no more?  
Their blood has wash'd out their foul footsteps' pollution.  
No refuge could save the hireling and slave,  
From the terror of flight, or the gloom of the grave,  
And the star-spangled banner in triumph shall wave,  
O'er the land of the free and the home of the brave.

O! thus be it ever when freemen shall stand,  
Between their lov'd home, and the war's desolation,  
Blest with vict'ry and peace may the heav'n rescued land,  
Praise the Power that hath made and preserved us a nation!

Then conquer we must, when our cause it is just,  
And this be our motto,—'In God is our trust!'  
And the star-spangled banner in triumph shall wave,  
O'er the land of the free and the home of the brave.

**Annual Report of the Liberia Mission of the M. E. Church.**

MONROVIA, LIBERIA, March 12, 1839.

To the Rev. NATHAN BANGS, resident Cor. Sec. of Missionary Society M. E. Church.

Reverend and dear Sir,—A merciful and protecting Providence having spared us to see the close of 1838, and the commencement of another year, it devolves on me to forward to the Board of Managers of the Missionary Society, through you, the usual annual report of the Liberia mission. My absence, for several months, from my field of labour, during my last visit to the United States, necessarily preventing me from visiting, during the year, all the stations connected with that mission, I am not prepared to report their condition from my own actual observation; but from the accounts received from my fellow-labourers, and the state in which I find such portions of the work as I have visited since my arrival, it affords me great satisfaction to be enabled to say that, notwithstanding many things have occurred during the year, within the colonies, of a discouraging character, yet on the whole, prosperity has attended the labours of your missionaries, the word of the Lord is having free course and being glorified, and we have much cause to be grateful to God for the success which has crowned the efforts of the last year. Among other causes of devout thankfulness to the God of missions, is the open and effectual door which seems inviting our entrance among the natives of Africa. Our mission to the Condoes, King Boat-swain's country, having entirely failed, in a great measure through the inefficiency of the teacher sent there, who at the time was the only man we could obtain to go, and partly on account of the still unsettled hostilities existing between that people and their neighbours, we turned our attention to the Pessah tribe, and having made arrangements long since for setting apart George S. Brown to that field of labour, if in the providence of God he lived to return from America, we have commenced operations among that people under the most encouraging prospects. The Liberia mission annual conference assembled on 3d January, the time fixed upon at the session of 1838. The superintendent of the mission being absent, the conference, after doing part of its annual business, adjourned to meet when he should arrive from the United States. As soon then, after our arrival, as we

could conveniently re-assemble the brethren, another meeting was held, and a unanimous resolution passed, to reconsider the proceedings of the session in January. The result was some important changes in the appointments, (for they had appointed the preachers to their stations for the year;) and among other matters of much consequence to the future prosperity of the mission, the case of Louis Sheridan was thoroughly investigated. Having been recommended by the quarterly meeting conference of the Edina station to the annual conference, he was received on trial at the session in January, and stationed in Monrovia.—But on a re-assembling of the conference on the 14th February, certain charges which had been preferred against him on his arrival in Monrovia to fill his appointment, and had been submitted to a committee, and by them found to be fully substantiated, were examined by the conference, and the whole proceedings and trial of the case spread before them. The result was a full confirmation of the decision of the committee, and Louis Sheridan was consequently dropped, and has returned to his home at Edina.

I beg leave to forward the following account of each station throughout the bounds of the mission: MONROVIA.—Only a small increase of numbers has taken place on this station during the past year, although a very gracious revival of religion in January, added upwards of twenty to the church.—This is owing to the removal of some to other settlements; of others, by death, and of a few who, easily affected by every wind of doctrine, suffered themselves to be proselyted away from us. The Sabbath school has not been as faithfully attended to as we could have wished, but the day schools have been thriving.

The establishment of a press has caused much rejoicing throughout our Zion here. I had to rent a room until we could erect a printing office.—Nearly forty subscribers have already been obtained for Africa's Luminary, and we were fully expecting to issue our first number on the first of March, when just as our proof sheets were undergoing correction, and two hours more work would have prepared our paper for the press, brother Jayne was taken down with his second attack of fever, and we have been constrained to defer its publication till the 15th, hoping that Divine Providence will restore his health by that time. Knowing that our liability to frequent and sudden paroxysms of fever would prevent brother Jayne from carrying on the work exclusively, without many interruptions, I had written to a young man at Palmas, who has been working at the printing business for some time, and had solicited a situation in our office, offering him employment; but the letter got mislaid on board the ship, and never reached him. Still we hope to secure his services. An interesting lad has been obtained, and after trial of a month or two, if he suits, will be bound to us as an apprentice to learn the business of a printer.

NEW GEORGIA.—The men of this town are recaptives, who have married American women. A small decrease has occurred in the society, owing to the instability of the men, some of whom, not walking circumspectly, nor amending when admonished, had to be put away from us. The school, too, has not been properly appreciated.—Parents have permitted their children to neglect their golden privileges, and waste their time. At a quarterly meeting recently held among them, the people were informed that the teacher would be removed, and the school discontinued, unless they would be more faithful. The result has been a happy one. The school has been revived, and the prospect is fair.

CALDWELL.—Here, too, we have sustained a loss in numbers. Death has cut down more than thirty of the people of this township during the last year. Among them, several of the members of the M. E. church have fallen; but in almost every instance, the brightest evidence was given, that to die with them was gain. The circuit is divided this year, the schools are doing well, and we are still encouraged.

EDINA AND BASSA COVE.—The Methodist societies in these places have grown and flourished in the midst of innumerable difficulties. The murder of Governor Finley, of the Mississippi colony at Sinoe, by some fishermen, having been the cause of involving Bassa Cove and Edina in a dreadful conflict with the natives around them, fears were entertained for the welfare of our Zion there. But they were groundless. Though wars, bloodshed and death surrounded them, and extermination seemed threatened them by a savage and numerous foe, the societies, with brother Herring at their head, have maintained their integrity, increased in numbers, and, we humbly trust, have grown in grace too. These two places are now separate charges. The school at Edina is prospering, and the Sabbath schools in both stations are well attended, and very promising.

JACK'S TOWN, MESSURADO RIVER.—We have withdrawn the teacher from this place. It proved a barren spot, after long patient trial. Should the people feel the loss, make another application, and promise better, we may try them again.

MILLSBURG.—Some from here, too, have entered 'into the rest which remaineth for the people of God,' and gone to heaven rejoicing. A few have been converted and cast in their lots among us. The most pleasing department of this station is the manual labour school at White Plains. Sister Wilkins has had great success, as must, indeed, have been expected from her faithfulness and zeal. Some of our little native converts have made rapid progress. A short letter from William Me-Kendree, a few days since, written in a good hand, and well spelled, gave us emotions of pleasure only to be felt and appreciated by those engaged in missions among the heathen. A change, however, has been called for in that part of our work. After mature deliberation we have concluded to place brother Barker, the school teacher, recommended to us so highly from the Wesleyan Academy at Wilbraham, and who accompanied us from the United States, in charge of the school at White Plains. The boys require a male teacher. They have to cross the river to attend Divine worship, Sabbath school, class meetings, &c. A female cannot superintend these movements. Besides, it is a manual labour school. We propose teaching mechanical arts. Brother Barker is a mechanic, and seems furnished most providentially for this very field. Sister Wilkins will be removed to Millsburg, on the opposite side of the St. Paul's, where there are materials for opening as promising a school as we have in Liberia.

CAPE PALMAS.—In this place too, difficulties have existed during the year, between the colonists and natives, of a very serious nature, and it was feared that they would have a tendency, in a great measure, to interrupt the regular religious services, and draw off the minds of the people from

things of a spiritual character. But, notwithstanding all this, the societies have been steadfast, and are making proficiency in the Divine life. A few of the members have been called to their eternal reward, and died triumphantly happy. The increase of population by immigration from America, and their scattered location in different little settlements and townships, render it impossible for one man to do all the work. Another preacher has therefore been appointed to that charge, by which the school, which has languished and gone down for want of a teacher, Mrs. Thomas having left us, will be revived, and all the ordinances of the Lord's house, some of which the members have been deprived of for the whole year, for want of an ordained man, will now be attended to. We have concluded not to build a new church at the Cape. Brother Burns very judiciously has repaired the old one, and as the population spreads in the interior, and does not increase much at the Cape, we purpose putting up a chapel in a more central place, nearer Mount Emory. Brother Stocker, who is appointed to Palmas, having been graciously spared through two attacks of fever, will go down with brother Burns by the very first opportunity; at which time, the Lord permitting, I shall make my annual visit to that place.

MARSHALL, JUNK RIVER.—Brother Barton, who superintended the affairs of the mission in my absence, visited this place twice during the past year. The little society has doubled in number. Our school teacher has been suddenly called from his place among us to membership in the church triumphant. He died victoriously happy. Another brother, a licensed exhorter, has been employed to take charge of the school, and the reports are favourable. We cannot furnish them with a stationed preacher this year, the pressing wants of other places of more importance preventing it; but the school teacher meets the little flock regularly, reads the word of God to them, exhorts them to follow it as the man of their counsel, and commends them in prayer to God.

SINOE.—We have at last concluded to commence a mission here. An emigration was sent out during the year, and Mr. James Brown, of Monrovia, apothecary, a worthy member of the M. E. church, was employed by Gov. Finley, as medical practitioner. Since the death of Gov. Finley, brother Brown, at the urgent request of the people themselves, has taken charge of the little settlement, till arrangements could be made by the Mississippi Colonization Society, to appoint another governor. During the year, brother Simpson, the second preacher on the Monrovia station, was authorized to go down to Sinoe, preach to the people, search out the members of the Methodist church, and form a society. This has been done, and we hear from very recent accounts that they are prospering. A preacher has been appointed, and waits the first opportunity to go down. The natives are at perfect peace with the colonists, are easy of access, and we trust a school among them will soon be organized, in addition to the efforts made among the emigrants.

BUSHROD ISLAND.—Several colonists having farms in cultivation on this island, the poor-house being also located here, and native towns scattered through the island, we were called upon to send them help, and take care of their souls. A preacher has consequently been appointed, and the word of God preached to them; but no society has yet been formed.

HEDDINGTON, PESSAH COUNTRY.—To this place we have already made allusion. A crowd of interesting facts render the commencement of a mission here a circumstance remarkably providential. The missionary Brown had left us for the frontier, and set out, not knowing where he should finally rest the soles of his feet and effect a settlement. He was instructed to go—go into the field of Africa—penetrate the dark forests—visit savage tribes, and tell them of Christ. He takes his departure, and follows a foot-path through bushes, forests, and creeks. The news of a christian teacher, 'a God man,' being about to visit them, had by some means reached a populous native town about ten miles on the way. The king and some of his men sally out to meet him. 'You must go no farther,' is the language of their hearts and their lips; 'stop with us; here are the people you are in search of—here are souls for whom no man hath seemed to care. Go not from us; sit down in our town.' And thus, as in the remarkable instance of Barnabas Shaw, among the tribes of Southern Africa, the Lord had opened the way before him. But who is this king? Suffer me, sir, here to digress a little, and answer the question—and would that it were in my power to sound it from Dan to Beersheba; tell it in Gath, and publish it in the streets of Askelon. King Tom is free, and he owes it to COLONIZATION! He is happy in his own country, and among his own people, and it is the establishment of christian colonies on these shores which have made him so!

A party of citizens of Monrovia, a few years since, apprized that a slave-factory had been audaciously established a few miles north of their town, and within the territory of the colony, with a laudable zeal and courage, marched to the place, drove off the slavers, burned up their buildings and goods, and liberated a number of poor captives about to be shipped off to perpetual bondage. Among those wretched captives was Tom, one of the kings of the Pessah country, but the hour of his deliverance was at hand. Major J. C. Barbour, of Monrovia, now living, with his own hands broke the fetters which bound him, knocked off his galling chains, and 'let the oppressed go free.' This is the man who, with his whole tribe, now welcomes with open arms, the christian missionary. And sure never was christian missionary more cordially welcomed—never the glad tidings of salvation more cheerfully received—never a greater desire more eagerly manifested by a heathen nation to learn the truths of the everlasting gospel, than by this people. Permit me to refer the board to Africa's Luminary, where a more detailed account of brother Brown's reception and success will be seen.

It is evident to me that the dawn of the long-wished-for, long-prayed-for day, when the native tribes of Africa would receive the gospel of Christ, through the missions first established in the colonies of Liberia, has appeared at last. Every intimation from the signs of the times leads us to conclude that before long the greater part of the field occupied by your missionaries in Africa will consist of native territory, a majority of labourers included in the annual conference will be stationed in native towns, settled in native congregations, and have charge of societies raised up from among the hitherto untaught savages of these wilds. The commencement of a mission at King Tom's town, to which we have given the name of Hed-

dington, has produced a thrilling excitement far and wide. Several kings have assembled, visited brother Brown, invited, begged, that similar efforts be made in their parts of the country, promised their influence, their children for our schools, and seem, indeed, 'a people prepared for the Lord.'

**Minutes of the Liberia Mission Annual Conference.**

- Question 1. Who are admitted on trial? James H. Stephens.  
2. Who remain on trial? Henry Mumford, John W. Roberts, W. H. Taylor.  
3. Who are admitted into full connexion? Geo. S. Brown, Henry B. Matthews.  
4. Who are deacons? Those marked (\*) have been ordained; those marked (†) have been elected, but not ordained this year. G. Simpson, G. S. Brown, Daniel Ware, James Moore, H. B. Matthews,†  
5. Who have been elected and ordained elders this year? G. S. Brown, Francis Burns,†  
6. Who have been located this year? None.  
7. Who are the supernumerary preachers? G. Simpson.  
8. Who are the superannuated or worn-out preachers? Solomon Bailey.  
9. Who have been expelled from the connexion this year? None.  
10. Who have withdrawn from the connexion this year? None.  
11. Were all the preachers' characters examined? This was strictly attended to by calling over their names before the conference.  
12. Who have died this year? None.  
13. What numbers are in society? Monrovia 150, New Georgia 55, Lower Caldwell 87, Upper Caldwell 32, Millsburg 66, Edina 95, Bassa Cove 40, Marshall (Junk river) 14, Sinoe 14, Cape Palmas 103. Total 656.

Schools within the bounds of the mission.

	Day Schs.	Pupils.	Sab. Schs.	Pupils.
Monrovia,	1	100	1	30
New Georgia,	1	18	1	1
Lower Caldwell,	1	20	none	
Upper Caldwell,	1	23	1	24
Millsburg,	1	23	1	68
Edina,	1	50	1	37
Marshall,	1	20	1	25
	7	254	6	232

Question 14. What has been contributed for the support of missions? \$194. (3) The whole of this amount has not been yet collected, but is good, and will be paid into the hands of the superintendent.

15. Where are the preachers stationed this year? John Seys, superintendent, residence Monrovia. Monrovia, John B. Barton, G. Simpson, sup. New Georgia, E. Johnson. Lower Caldwell, D. Ware. Upper Caldwell, H. B. Matthews. Millsburg and White Plains, B. R. Wilson and W. H. Taylor. Edina, A. Herring. Bassa Cove, James Moore, James H. Stephens. Marshall, (Junk river,) to be supplied. Sinoe, John W. Roberts. Cape Palmas and Mount Emory, W. Stocker and F. Burns. Bushrod Island, H. Mumford. Jack's Town, (Messurado), vacant for the present. Heddington, (Pessah country,) G. S. Brown.

A. D. Williams, without an appointment, at his own request.

16. When and where shall our next conference be held? At Monrovia, January 8, 1840.

I must now draw this report to a close, praying your indulgence for its, perhaps, unnecessary length. In concluding, however, I beg merely to allude to my own relation to the Liberia mission. Four years have passed since God and the church sent me here, and the fifth is rapidly rolling round. The mission is yet most dear to my heart. With its growth and spread my desires increase to grasp the millions around us.—Africa, all untaught, unsaved Africa, seems bleeding before me, and imploring help to bind up her wounds, and raise her to civilization, christianity, and heaven. If my connexion with this mission is to continue; if I am to witness the wants of the perishing natives of this ill-fated land, I beseech the board, I pray the Methodist church in the United States, let not the means be withheld to carry on the great work that lies before us. If they are withheld, let the intelligence be accompanied with my recall from this ill-fated land. Let me not see wants I cannot relieve, souls perishing for lack of knowledge I cannot impart, and fields white unto harvest, which I cannot reap. If these means be furnished, this interesting mission be sustained, I ask the privilege of still labouring for Africa's salvation, and spending my little all in this glorious work. The cost of such a privilege has long since been counted. A voluntary exile from home—the loss of the society of those tenderly, ardently loved, privation, loneliness, sickness, suffering—are all cast into the scale—but still the scale rises—it turns in favour of perishing immortal souls. 'I count all' these 'things but loss for the excellency of the knowledge of Christ Jesus my Lord.' 'None of them' move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God' to the poor benighted heathen.

I am, Rev. and dear sir,  
Yours, very respectfully,  
JOHN SEYS.

The Rev. R. S. FINLEY, of Louisiana, the able and zealous advocate of African Colonization, is now in New York, delivering discourses on his favourite topic. We notice that unusual activity and success are marking the efforts of the friends of this great cause—a cause likely to produce results to this continent, second only, in the opinion of a British Review, to those which followed the act of its discovery by Columbus. The character and abilities of the men who are exerting themselves in behalf of Colonization—such men as Finley, Gurley and Cresson—tend to give additional force to its claims upon the public attention. [Ball. Amer.]

An address was recently forwarded to Lord Londonderry, with the signatures of between thirty and forty ministers of the Established Church of England, expressing disapprobation of the part he had taken in a duel with Mr. H. Grattan. The signers represent to his lordship the evil influence of his example, and entreat him to reflect upon his error, and to do what he can to repair it. Such friendly remonstrances as these, couched in respectful language, will go farther, we think, than any legislative enactments, in putting an end to the practice of duelling.—[Ball. Amer.]

PRINTED BY JOHN D. TOY,  
CORNER OF MARKET AND ST. PAUL STREETS,  
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