

To the Corresponding Secretary of the Missionary Society of the M. E. Church.

Liberia.

Dear Sir,—My present situation is Mount Emory, Cape Palmas. I was appointed here by the conference held after our arrival at Monrovia, on the 15th of February, 1839, and was favoured with an opportunity to go to my appointment the 1st of April. I have been here almost eight weeks, and am happy to say that I am comfortably situated. I have a house and lot, (the lot is almost five acres,) and very pleasantly situated on an eminence commanding a most splendid view of the ocean on the south and south-east, a beautiful lake on the east about eight miles in length, extending to Grahway, a native town on the south-west, a very large native town about a mile west, on the cape, and a very fine forest, with many native towns, on the north and north-east. There are three places where I have appointments to preach, one on the Cape, Sabbath morning and Thursday evening, one about three-quarters of a mile east of Mount Emory on Sabbath afternoon, and one about two and a half miles in the country on Wednesday, at three o'clock, P. M. There was not any Sabbath school when I came, but they are now beginning to attend to it, and I believe they have at present almost forty scholars. We have no day school here, but one is very much needed. We have no school house, but I am about building one on the lot; I have purchased the boards and the principal part of the frame, and think to commence building in about two weeks. If I cannot procure shingles I think I had better not build till the next dry season, and I very much fear that I shall not be able to obtain any this season; but if it be possible to erect it I intend doing it, because the children of the colonists have no school of any account at present to which they can go. I have a church also to build in the country, about three miles north-east of Mount Emory, which I intend building as soon as I can get my school house finished. The church will be built near a town called Tubman town, where the colonists are settling as they come here.

We have all had attacks of fever, and from experience I can assure you, sir, that it makes a man think of his happy home and his friends. It is useless for me to attempt to give you a description of the state of my feelings while passing through my acclimating attacks of fever; but if you can conquer about four or five of these, you feel quite like a new man in a new country; and if you can obtain plenty of food after you recover your first attacks you can get along tolerably well.

This is no place for low-spirited men to live. If a man thinks to live in Africa, he wants his heart full of the love of God, and not to be taking anxious thought for to-morrow. They who have been here a number of years are contented and happy, and would not return upon any consideration.

The state of the church here is tolerably good. I think there are from sixty to seventy members in full standing. The meetings which we have now are tolerably good. I have had many cold, barren times here, but we seem in the last two meetings to have had the spirit and power of God in our midst. I anticipate good times even here, and I hope my expectations will be more than realized. Next week I purpose, if the weather permits, to commence erecting my school house. I have purchased my lumber, but it has been a hard task for me, a new man, to obtain it.

I have many applications to take native boys. I have taken two; one is about twelve years of age, and the other seven. The oldest when he came could not speak a word of English. He is now become my interpreter, can read, and spell, and write his own American name in a legible hand. I have refused one. I had two brought me this week, and have taken them. I cannot refuse them if I have to support them out of my own salary. If I remain here you must permit me to extend my operations among the heathen. I think, as soon as the rains are over, to go as far as I can into the interior. I have heard many lying reports respecting the tribes, but by the help of the Lord, I intend to see for myself, and not trust to hearsay. If you intend to do anything among them to any extent, you must have WHITE MISSIONARIES and teachers. There is a great amount of hostility in the heart of the native against a coloured man, and they will not pay that respect to them that they will to a white man. I have on my hands at present work enough for two. I must have help from some place, or I shall be obliged to curtail my plans.

Respectfully yours, W. STORKER.
Mount Emory, May 31, 1839.

Brother Storker has since deceased.—Ed.

(From the Christian Advocate and Journal.)

Liberia—Africa's Luminary.

Messrs. Editors,—I have this morning received a letter and a copy of Africa's Luminary (No. 8) from my esteemed friend, the Rev. John Seys, superintendent of the Methodist missions in Africa.

The letter and Luminary are filled with cheering intelligence concerning the prosperity of our missions there, and the glorious news of a late powerful revival of the work of God among the natives at Heddington.

Brother Seys says, 'We have a great work at Heddington, thirty-six souls converted, and King Tom among the number!! I returned from there a few days since, and am now preparing to go out and spend the coming Sabbath with them.'

An editorial paragraph in the Luminary runs thus: 'A great and glorious work of grace has commenced among the natives at Heddington. We have been there, seen them bowed at the foot of the cross, heard their strong cries for mercy, witnessed their tears, beheld them turned from the power of Satan unto God, and rejoicing in a sense of sins forgiven.'

Now that all this has been witnessed and testified, does it not prove that God dwells in very deed in the camp of your missionaries, and designs to give them demonstrable proof that they are calling the idolatrous heathen from Egyptian darkness to the light of the gospel day? Is it not good news from a far country? from Ethiopia, who is stretching out her hands unto God?

Who can imagine the gratitude to God that will swell the heart of the superintendent of that mission when he leads those new christian Africans to the baptismal font, to the sacramental table, and thus ushers them into the enjoyment of Christ's militant church, or of the rapturous notes of praise for redeeming grace that they will sing when they meet together around the eternal throne in the church triumphant?

The columns of the Luminary are crowded with interesting matter concerning Africa. It is a paper that should be patronized throughout the length and breadth of this land, and at least by every Methodist and well-wisher of the missionary cause. Preachers and people would be amply remunerated for their money and trouble if they would send to 200 Mulberry street, New York, for 'Africa's Luminary.' A little exertion would procure fifteen or twenty thousand subscribers, which number would fully defray the expenses attending its publication.

Respectfully yours, &c.
S. M. E. GOHEEN.
Columbia, Penn. Sept. 28, 1839.

Demba Tubman.

HARPER, CAPE PALMAS, June 24th, 1839.
Dear Brother Teage,—At your request, I offer you the following lines. I shall attempt no formal introduction for them, such as 'if you find them worthy of a place in your columns, &c. &c.' you may do with them as you think proper. I have only one thing to say, they are written in haste, and if you publish them they want many corrections, likely: all which I have submitted to your good judgment and taste.

DEMEA TUBMAN, the subject of the following brief remarks, was born in the neighbourhood of Goree, at a place on the main-land, called, as he says, in the Foulah language, Reipe. At the time he was kidnapped and sold, his residence was in a native village named Kidmore. Having gone some distance from his home to collect some debts, he was set upon by a gang of native kidnappers, while in the house of the man who owed him. You are aware that every species of injustice and cruelty is practiced in this country where that execrable traffic, the slave-trade, prevails; and that an unprotected individual is very insecure in his person or property, from those who want slaves. The same day he was seized, they carried him to Goree. At this place, he was sold to an American slave-trader, who conveyed him with one hundred and fifty other slaves to Charleston, S. C. There being offered publicly for sale, he with five others of his miserable companions, was bought by Thomas Cummings, Esq. of Georgia, about thirty years ago. Though this gentleman treated him with kindness, he, from sickness, entirely lost the sight of both his eyes. He was frequently the subject of religious impressions previous to his becoming blind, yet he did not cherish them or become really concerned for the salvation of his soul, until after that event. To use his own expressions, finding himself now unable to work as formerly, he felt as if he had no help but from God. It was his privilege occasionally to attend public worship and to hear preaching, but the word of God, until now, did not interest him. Though very ignorant, and labouring under the disadvantages of not fully understanding the English language, and unable to comprehend the truths of the gospel, yet he felt himself guilty in the sight of God, and a sinner, miserable, blind and naked. As is too often the case with persons awakened to a sense of their sinfulness, he kept his convictions, struggles of mind, and his feelings locked up in his own bosom, but was at length induced to seek direction and instruction from his fellow servants and neighbours. For two years he experienced much distress of mind, and felt burdened from a conviction of guilt. But the Lord, who had by his gracious spirit begun the work in his heart, was pleased independently of any human agency, to reveal his Son Jesus Christ, to him as the poor sinner's friend. Brought thus to a knowledge of the Saviour, he was made to believe in Him; accept of him as the only Saviour, and to rejoice in the hope of salvation through his redemption. He was baptized about twelve years ago, and received a member of the Baptist church, in Columbia county, Georgia, and remained in full fellowship until he was dismissed to embark for Cape Palmas. Here we have known him ever since his arrival in the colony, and he has ever been distinguished for his piety and child-like simplicity.

In review of this sketch of his history, who is it that does not admire and adore the richness and sovereignty of the grace of God? Here is a poor ignorant, uncivilized African, by injustice and cruelty kidnapped and sold into slavery from his kindred and country, and brought in chains under the sound of the gospel. The spirit of God lays hold of his heart, struggles with him. He resists the Holy Ghost. He struggles against the Divine impressions. Disease lays hold on him: his sight is taken away. The important question is urged upon his heart, again, and again: 'sinner, why will you die?' All his earthly comforts fail him—he finds no hope, no help but from God. And he is made to inquire, 'What shall I do to be saved?' In this last extremity, the Saviour Jesus, O! how matchless is his love! passes by, and proclaims himself the sinner's friend. He looks—he lives! He rejoices in the hope of the glory of God. 'O, taste and see that the Lord is good: blessed is the man that trusteth in Him.' Not only are the fetters of sin and bonds of iniquity broken, and the lawful captive delivered, but the shackle that fettered the body too are broken, and he returns to Africa a new creature in Christ Jesus, illumined by the light of the gospel.

JOHN REVEY.

Eustace, the magnanimous Negro.

Eustace was born on a plantation of Mr. Burlin de Villeneuve, situated in the northern part of St. Domingo, in the year 1773. In his youth he was noted for avoiding light and vicious conversation, and for embracing every opportunity of listening to intelligent and respectable whites.

Occupied in the labours of the sugar-house, in which he became remarkably expert, he grew up respected by his master and by his fellow slaves.

It was near the time of his attaining the age of manhood, that the revolution of St. Domingo broke out. He might have been a chief among his comrades, but he preferred the saving to the destruction of his fellow men. In the first massacre of St. Domingo, 1791, his knowledge, intrepidity, and the confidence of his countrymen, enabled him to save four hundred persons from death. Among these was his master.

Eustace had arranged for the embarkation of M. de Belin, and other fugitives, on board a vessel bound to Baltimore. In the midst of terror and confusion, he behought himself that his master would soon be destitute of resources in the asylum to which he was about to be conveyed; and he prevailed upon upwards of a hundred of his comrades to accompany them to the vessel, each bearing under his arms two large loaves of sugar. These were stowed on board, and they set sail, but not to reach the United States without a

new misfortune. They were captured by a British cruiser, and a prize crew put on board.

Eustace was a superior cook, and soon rendered himself very useful and agreeable to the officers of the prize in this capacity. Having gained their confidence, he was permitted to enjoy entire liberty on board, and he determined to use it for rescuing himself, his companions, and their property, from the captors. Having possessed the prisoners of his plan, and found the means of releasing them at the moment of action, he proceeded with his usual skill and assiduity to prepare the repast of the English officers: but soon after they were seated at the table, he rushed into the cabin at the head of his men, and with a rusty sword in his hand. The officers were taken so completely by surprise that they had no weapons within reach, and no time to move from their places. Eustace had got possession of the muskets and arms, and he now told the mess, whom he had lately served in so different a capacity, that if they would surrender at once, no harm should be done to any of them. They did surrender, and the vessel arrived safely with its prisoners and passengers at Baltimore.

At the city, Eustace devoted the resources which his industry and skill could command, to the relief of those whose lives he had saved. At length it was announced that peace was restored to St. Domingo, and thither Eustace returned with his master, who appears to have been worthy of the tender and faithful attachment with which this negro regarded him.

The peace was only a prelude to a bloodier tragedy than had been before enacted. M. de Belin was separated from his benefactor in the midst of a general massacre, executed by the Haitian chief, Jean Francois, at the city of Fort Dauphin. M. de Belin effected his escape, while Eustace was employed collecting together his most valuable effects, and committing them to the care of the wife of this avenging chief. She was sick in his tent, and it was under her bed that the trunks of M. de Belin were deposited. Having made this provident arrangement, Eustace set off to seek his master; first on the field of carnage, where he trembled as he examined one after another, the bodies of the dead. At length he found the object of his search, alive and in a place of safety; and having again embarked with him and the treasure which he had so adroitly preserved, he reached St. Nicholas Mole. Here, the fame of his humanity, his disinterestedness, and his extraordinary courage and address, preceded him, and on disembarking he was received with distinction by the population, both white and coloured.

On the return of peace and prosperity under the government of Toussaint L'Ouverture, M. de Belin established himself at Port au Prince, where he was appointed president of the privy council. At this time he had arrived at the decline of life, and had the misfortune to lose his eyesight. He now regretted that he had not taught Eustace to read. He expressed himself with much emotion on that subject, saying, 'how many heavy and sleepless hours of a blind old man might Eustace have beguiled, if he could read the newspapers to me.' Eustace mourned his master's bereavement, and his incapacity to console him. In secret he sought a master, and by rising at four o'clock, and studying hard, though not to the neglect of his other duties, he was able in three months to present himself to his master with a book in his hand, and by reading in it with perfect propriety to give a new and surprising proof of the constancy and tenderness of his attachment.

Upon this followed his enfranchisement. But freedom did not change; it only elevated and hallowed his friendship for his late master; rather let us say, his venerable and beloved companion.

Soon afterwards, M. de Belin died, leaving to Eustace a fortune which would have supported him in ease during the rest of his life. But the legacies of his friend came to the hands of Eustace only to be passed by them to the needy and unfortunate. At that time there was a vast deal of misery, and but one Eustace, in the island of St. Domingo. If a soldier was without clothing and pay, a family without bread, a cultivator or mechanic without tools, the new riches of Eustace were dispensed for their supply. Of course these could not last long, and from that time until his death in 1835, a period of nearly forty years, he maintained himself and provided for numerous charities by serving as a domestic. He lived and laboured only to make others happy. Sometimes he was found defraying the expenses of nursing orphan infants, sometimes administering to the necessities of aged relations of his late master; sometimes paying for instructing, and placing apprentices, youths who were destitute and unprotected; and often forgiving to his employers considerable arrears of wages which they found it difficult by a vicissitude of fortune to pay. His remarkable skill as a cook enabled him to provide for all these expenditures, as it secured him constant employment in all the wealthiest families. His own wants were few and small.

The virtues of this humble and noble-hearted negro could not be hidden by the obscurity of his calling. In 1832, the National Institute of France sought him out to announce to him that that illustrious body had paid to his worth the highest homage in its power by awarding to him the first prize of virtue, being the sum of \$1,000. To the announcement, made by a member of the institute, he replied with his habitual simplicity and piety. 'It is not, dear sir, for men that I have done this, but for my Master who is on high.'

Late from Africa.

The schooner Euphrates, Captain McNeil, at Philadelphia, thirty-four days from Africa, brings the following intelligence, which has been furnished by Capt. M. to Mr. Coffee, of the Exchange, together with files of paper to the 16th August.

The Euphrates is sent here by the U. S. consul a prize to the U. S. government, having been captured on the coast of Africa by H. B. M. brig Harlequin, as a slaver, and surrendered to Gov. Buchanan, U. S. consul at Liberia. Capt. McNeil, late mate of schr. Fabius, and the crew formerly belonging to the wrecked ship Emperor, of New York, were put on board by the U. S. consul, to bring her home, together with two natives, (crewsmen) whom the captain brought to assist in working the vessel, his crew being all in a weakly state. The schooner is a sharp built Chesapeake craft, of about 70 tons, hails from Baltimore, and no doubt, from matters and things found on board, of their intentions. She was fitted out at Havana, and had been on and cruising off the coast of Africa for nine months, and at length strong suspicious circumstances led to her

capture; the case will now be tried, no doubt, by our government. She is and was under American colours, with an American captain, and the crew, nine (we learn in number, were Spaniards. The captain of her took passage in the schooner Fabius, that sailed for Providence a day before the Euphrates. The E. has on board the apparatus, &c. that caused her seizure, and now lays in our harbour.

(From the African Luminary, Aug. 16.)

TERMINATION OF THE WAR AT LITTLE BASSA.—We are happy to be able to state that the recent war with the natives at Little Bassa has entirely ended, with a complete victory on the part of the colonists.

We stated in our last, the departure of His Excellency Gov. Buchanan for the scene of action, with more men, arms and ammunition. We were kept for several days in a state of suspense as to the final issue of the affair, until the return of the governor on Friday night, 2d inst. With universal joy, the news spread throughout our town that the Americans were all safe, not a man killed. It was truly affecting to see the exhibition of feeling which nothing could restrain on the return of the warriors. Mothers, wives, and sisters, all sallied forth to meet their friends, and surely that Sabbath, although few met in public to pour forth their gratitude to God, yet many, many devout hearts presented their tribute of praise to Him who had returned their friends safely to their homes.

Not a shot was fired after the governor went down the last time, the natives being completely cooled of their great desire to fight. A palaver was held on the beach, attended by representatives from both parties, and matters very amicably settled; the natives acceding to the terms prescribed by Gov. Buchanan without any hesitation.

Four of the slaves were given up to the governor, and the rest are to follow. The head men, Prince and Bargay, have pledged themselves to aid and abet the slave trade no more in any manner whatever, whether directly or indirectly, and after the drubbing they have had, we have no doubt that fear of a second one will keep them faithful to their pledge.

The governor brought up with him all the goods of value found in the slave factory, and ordered the buildings to be burned down. The men are to be sent to the United States in the schooner Euphrates, to sail in a day or two. His excellency sends her as a prize to the United States government. May similar success attend every effort made through the citizens of this commonwealth by their chief, to banish the accursed traffic from these shores.

On the 20th inst. H. B. M. schooner Dolphin stood into our harbour, in charge of two schooners which she just captured. One we have heard is the Marced; the name of the other we did not learn. We have also been told that this vessel has recently overhauled the Traveller, but by some means she has escaped. She did not communicate with the land, which we cannot but think rather unceremonious, as one of the prizes anchored nearly half a day in the harbour.

The Apprenticeship System in the West Indies seems to be working badly. We draw this inference from British publications, which we quote the more readily as their evidence may be considered to be free from prejudice on either side. A writer in the Edinburgh Review for July, whose means of information are no doubt ample, deems the experiment as being anything but successful. A London paper of later date, speaks of the refusal of the negroes to work, and states that a spirit of insubordination had been manifested in Jamaica to such a degree that the troops had been ordered out by the governor to suppress the tumult. In Trinidad the negroes had refused to work, though reasonable wages were offered. In Barbadoes the state of things was no better. The working of the system in Antigua was stated to be still worse. It was in this island that entire emancipation was adopted without the preliminary measure of apprenticeship.

The Barbadian newspaper, speaking of the present aspect of affairs in Antigua, says,—'Idleness, aversion to continuous labour as in other colonies, is the predominant feature in the character of the emancipated people; many of them it appears, abandoning the estates and secreting themselves, living by a system of plunder on the neighbouring estates—profitable cultivation scarcely seen around their own comfortless dwellings—domestic habits and moral relations held in contempt.' It would seem that no other result could have been reasonably anticipated from the emancipation of a people in whose estimation exemption from labour is the greatest charm which the idea of freedom presents. Without any inward spring of enterprise, without elevation of thought, or habits of moral restraint, it is nothing more than natural that they should give themselves up to indolence and apathy. How could it be expected that an act of the British parliament could change the natures of men? It was one of Mr. Coleridge's maxims, and a very good one it is, that the degree of external restraint should be in an inverse ratio to the inward power of self-government. It is needless to observe that this inward power is at its minimum, or next to nothing, among the negroes of the British West Indies. Unless the British government complete the work which has been begun, by adopting some means of enlightening the subjects of their philanthropic legislation, so that freedom may be to them something more than the loosening of restraint, we need hardly look for more favourable accounts of the Apprenticeship System for many years to come.

[Bail. American.

The Liberian packet-ship Saluda is expected to arrive at New York about the first of December, and will leave Norfolk on her return to Liberia, about the 25th of that month, with passengers and emigrants. The agent of the American Colonization Society gives notice that Mr. John McPhail will provide accommodations at Norfolk, and give employ to such emigrants as may arrive at that port previous to the time for embarking. The charge to emigrants for passage, and six months subsistence after arriving in Africa, is sixty dollars. Those emigrants for whom provision is made for passage and support, will draw their farm land, and obtain their deeds immediately on arrival.

We have been at some pains to ascertain the number of acres of rice at present under cultivation at New Georgia, and find it exceeds forty-two.—Liberia Herald.