only safety for the life of the black man, in this land, will be the protecting care of his master. To send the black man away then from our country, is humanity to both races; as to their happiness in their father-land, there can be no question of that, with habits of industry and order—for Africa is the finest portion of the earth.

I will now only observe that the act of sending these people away, is, in my case, one of simple honesty alone. I lay no claim, nor am entitled to any credit, or praise, on the score of generosity. My meaning in the above assertion I will explain, Mr. Editor, through your paper, should my time admit of it, for I have none to spare, growing old, as I am, (my labours requiring 15 to 19 hours out of the 24,) at some future time; and the rather as it may perhaps be of service to the slave-holders of the State to know how one who has had much to do, for forty years past, with the treatment of slaves, has succeeded in it.—When they find, from my experience, that they can send their whole gangs to Africa every 15 years, without the cost of a dollar to themselves, what master will refuse to do so much good, when it will cost him nothing in the doing it, and afford him at the same time such high gratification in knowing that he has contributed to the making many human beings happy. For my experience will show, that with a proper treatment of slaves, the gain from their extra labour, (that is, labour over and above that which slaves in general yield their owners,) in the course of that time, say fifteen years, will enable their masters to send them out, and purchase in Virginia or Maryland, (with the gain made from said extra labour,) a gang of equal number to replace them. In addition to which, what an amount of satisfaction (I would ask every humane master) would he not enjoy, in knowing that he was surrounded by friends, on whose faithfulness and fidelity he and his family could rely, under every possible contingency.

I am respectfully, Sir, your obedient servant,

JOHN McDONOGH.

Macdonogh, opposite New Orleans, June 23d, 1842.

(From the Notice for August.)

FOREIGN MISSIONS.

DR. GOHEEN,—I have concluded to give you a sketch of our proceedings on Heddington, Robertsville and Pessah circuit. Our brethren, who were appointed to that part of the work, have been actively engaged to carry on this great work. They have visited several towns, and have been permitted to preach conditionally, and several souls had been converted. But as yet, none of the head-men had power to grant them the right of establishing a church permanently without the consent of their oldest king; whose words, say they, none of us can pass; and we find a great many willing to receive the gospel if we could get the consent of their chief king, and as it appeared that every thing depended on his word, we were determined to visit head-quarters at once, and to see what his majesty would say. Accordingly, two of the brethren went; Rev. E. Johnson and A. C. Utridge. They were cordially received by the king, and some considerable attention was paid to them. They were permitted to preach; as their custom is always to hear what we have to say. But about establishing a church, he said he must first call together certain other kings, and those with whom he generally took counsel. As soon as the brethren informed me, I appointed the time, and informed him I would be there, and that he must call together his kings and counsellors, for I should come out to hold a grand God palaver for the whole country. He informed me that he would do so. According to arrangements, I left White Plains with three of our native lads, and passing by Heddington, I was joined by A. C. Utridge and five converted natives, and from thence to Robertsville, finding the Rev. E. Johnson sick, we immediately left for the forest, an unknown path to me.—After travelling until we grew weary, we encamped in the woods, and refreshed ourselves, and after a space of nearly an hour, we resumed our journey and reached a village about five o'clock, P. M. called by us the place of rest. We intended to take quarters for the night, but finding we had yet an hour or so of day-light, we concluded that we would continue our journey, and, going on about four miles we arrived at another town, the king of which is named Zion. Here we found neat and clean houses. We were received with great kindness, and supper prepared for us by the king. The place, for neatness, is equal to any I have seen, and the kindness of the king is not surpassed by any. After supper, we asked the privileges of preaching. We blew our trumpet, and the people were assembled in the largest house they had. I preached to them from Luke xix. 9. "And Jesus said unto him, this day is salvation come to this house." Some heard with great attention, some laughed right out, some left before we had gotten through, but the king with a large number remained until we had finished. After which, he arose and asked a great many questions; he wanted to know if God desired all men should be happy, how was it that the English and Americans should for so many years know all about God, as we told them, and that Africans should be left to the devil; that his opinion is, that there is one God, and that he gave to each nation that which was best for them, and that he had given to them the devil to govern their affairs.* Here a very lengthy discussion took place, myself and brother Utridge endeavouring to explain the Scriptures to them, commencing at the creation, and showing them how men became wicked, and how the mercy of God had been following them; how Jesus had died for them,—and it was the will of God that all should be happy. As we spoke of these things, several of the congregation said they believed God's palaver was true, there was something told them that it was so; and that they wished to know more about it. The king finally said, whether it was true or not, he could not take any step towards getting religion until we had talked the grand God's palaver, at King Governor's, which would take place to-morrow, for he himself had been called as one for that purpose, and after that, said he, I will see more about it. Our meeting then broke up, and in the morning we prayed with them and left, and at the hour of nine we arrived at King Governor's, and were received by the king, and a house was given to us for lodging, and one for the boys, &c. As soon as we had gotten something to eat, we made known to the king that we were ready to talk the palaver. He told us that he was not ready—that all the kings and head-men were not present. But he expected they would be there by evening; however, we were permitted to commence our meeting, which took place at eleven. There were present a good number of strangers from afar, who had never heard the gospel preached, though some of them were leaning on their staves and their heads

*This is the uniform belief of all native tribes of Africans with which we are acquainted, viz: That the black man is specially the servant of the Devil, in fact made by him, and the white man the child of the Good Spirit, or God. And it forms the strongest bar to the introduction of christianity amongst them, and it will form an insuperable objection to their embracing it where the white man only comes in contact with them. They consider that the worship of GOD is peculiar to the white man, and that their worship can never be acceptable to him. That they are destined for another service altogether.

It is only through the influence and example of coloured men, in fact of *christian colonists*, of the same race with themselves, that they can be made to feel that they are capable of enjoying the religion of the white man; that their worship and adoration can ever be acceptable to the "white man's God."—ED. COL. JOURNAL.

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)—May 1861 (n.s. X, 24)

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