JACOB VONBRUNN.

This estimable brother is one of the missionaries of the Board, and is located at Vonbrunnville, among the Bassas, on the coast of Africa. He is a native Bassa, the son of one of the kings of the country. When quite a youth, in one of the wars which have swept with desolating power in that land, he was taken prisoner, and removed far away from his home, remaining for a long time a captive. He was at length redeemed and restored to his father. Shortly after the colony of Liberia was commenced, this youth, obtaining permission of his father, went to Monrovia, and placed himself under the care of a missionary. Afterwards he proceeded to Sierra Leone, where his advantages of education were superior; and, under the care of a church missionary, he rapidly improved in the acquisition of useful knowledge. Here he seems to have been brought under the power of divine truth, and joined the Establishment as a Christian

After a few years he returned to Bassa. A writer in the Liberia Her-

ald thus notices his return to the home of his youth:

After remaining a few years in this important situation, he became anxiously concerned about the civilization and Christianizing of his father, and his people, and for that purpose he visited Bassa, his native place, sometime in the year 1844, finding his father alive, we can only imagine the joy of their meeting. The old king, indeed, was truly delighted to see the good effects of religion in his son, whose eventful life had caused even that heathen father to notice some things peculiar in the character of the boy, who, as he advanced in life, became the favorite of his father, and now that he had returned to him in his old age, not now the heathen boy, but the Christian man and teacher, his attachment increased in proportion to the worth of his beloved son. This gave the young Christian a decided advantage in bringing his heathen parent to believe in the Christian's God, and he wrought so effectually upon the old man, that he desired him to return speedily to Sierra Leone, and bring his family, and come and live amongst them, and instruct him and his people in the knowledge of the ever blessed God. And at the solicitation of his father he forced himself away from his charge in Sierra Leone, in the same year, and went to live in his father's dominions, and became preacher and teacher to him and his people. Surely the hand of the Lord must be seen in all this.

Having been thrown into association with Baptist missionaries, who had commenced their work among the Bassas, he was convinced of the duty of believers' baptism, after a careful examination of the subject. He is now regularly preaching the Gospel to the people of his own tribe, in their own language, and is exercising a blessed influence over them. The Board are happy to recognise him as one of their most efficient mission-

aries on the coast.

The above named writer thus refers to the extent of his influence;

Mr. Vonbrunn inherits from his ancestors a tract of land about five miles square, on the St. John's River, in the country of Grand Bassa, and in this space there is a great multitude of people of his own tribe, and many others, under his care, and many are coming from the far interior, every year, placing themselves under his protection because he is a Christian, and of great repute among the interior nations; and in the patriarchal sense of the term, he is a Christian prince among them, believing that he will do better by them than their old heathen kings; and here, again, they are brought immediately under the benign influence of Christianity, and are taught to be obedient to the laws of Liberia, as Mr Vonbrunn is himself a citizen and a Magistrate.

There is one thing which attracted our attention more than anything that we saw, as the most indicative of a thorough reformation. At the daily evening prayer the scene is indeed interesting beyond description, to see from fifty to a hundred persons, who were once careless and wild heathens, come flocking to the place where prayer is made to God before they retire to rest, and to hear the evening prayer, all in their own language, sitting and kneeling with all the decorum and respect of their more favoured neighbours. They come at the sound of the vesper bell, and retire with the benediction. And, also, the chiefs are coming far out of the interior to receive council from him, and his more civilized countrymen are depending on him for his efforts in many things. All this shows the value of the man in a very clear light.

Brother Vonbrunn has a flourishing church of natives, and also a school

of about fifty under his care. - Baptist Messenger.

SETTLEMENTS IN AFRICA.

Chief Justice Fitzpatrick gives in the subjoined testimony a brief glimpse of Western Africa, and pleads for more settlements on that coast:-

"I was engaged from 1847 to 1854 in the administration of justice on the West Coast of Africa, and having had constant and intimate relations with the people of the country during that period, I am able to speak with some authority, both as to the character of the people, and the influence of the British settlements on the coast. As to the former, I found them a docile, grateful, and justice-loving people; and I should be very unmindful of many acts of kindness received from them if I were not always ready to acknowledge their good qualities. I had of necessity many obnoxious duties to discharge, but notwithstanding this I travelled constantly night and day unarmed through the country, and I was not once insulted or molested

by the people.

As to the comparative merits of the British squadron and the British settlements along the coast, my experience would lead me to agree in a great measure with the writer of the extract from The West African Herald. I think the settlements the more efficacious instrument as well for the prevention of the slave-trade as for the fostering of legitimate commerce and civilization. I don't think out of the entire expenditure of Great Britain there is a single item which produces such an abundant return in the prevention of cruelty and inhumanity, and the maintenance of peace, as the trifling sum which is annually voted for her Majesty's settlements on the Gold Coast. I may give one instance of their good effect in connection with the barbarous practice of offering human sacrifices on the celebration of 'Customs' in honor of the dead. In the year 1849 I administered the government of these settlements, and in that year a celebrated African chief sent his chief interpreter to me with a present of a leopard's skin and a message to the the effect that he was dying-that since he became a friend of the English he liked their justice, that he was anxious that his people should continue to obey the Queen of England and her laws, and that he had given a solemn injunction to his heir to have no human sacrifices offered on his grave. It was only a few years before that this same chief sacrificed 400 persons on the grave of his own mother. On this occasion, however, his heir faithfully obeyed his dying injunction."

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)