different from what I had seen on my journey through the Bassa tribe, the people appeared happy and contented in the enjoyment of plenty. I was hailed with delight and felt that I was now near my journey's end and looked upon every Bassa man, woman and child as those to whom I was particularly sent to preach the gospel of the Kingdom; my heart was full; I felt for the people I was compelled to give vent to my feelings in tears for joy at the success of my tour and for sorrow at the destitute condition of the simple people, as it regarded their knowledge of divine things; and every object in the way sunk into insignificance at the prospect before me, and I felt for the moment that in God I was ready to chase a thousand and put ten thousand to flight, and to pass over every wall of opposition to the object in view I will come to this destitute people at my own charge in obedience to the command of God who I feel has instructed me his humble and unworthy servant by his providence and spirit to go and preach the gospel to the people (in particular in this I suppose some of my fiends will brand me as an enthusiast but let this be as it may.) I shall go if not sent by men, if God commands and circumstatnces will admit, and here I will drop a remark to save trouble on the part of those who would advise to the contrary, that it will be useless, if my Lord's commands have the same impressions at the time I am ready to go, that they have now and have had for many weeks past; (and appear increasingly by to have) for I am at this moment ready to sacrifice every earthly thing that I have to be clear of every hindrance to the work: and the more I talk about it, pray about it, and write about it, the more my soul is drawn out towards the work, I therefore feel that I am not mistaken as to the will of God on this point; for I feel willing to take the commands of Jesus Christ in their literal sense, if need be, to carry the news of glad tidings to the heathen; Yes, Mr Herald I sacrifice my all, soul and body to the will of God, and above that I estimate nothing.

We passed on through the farm of which I have spoken, and came to a farm—kitchen where I found a young man, who appeared somewhat alarmed at us at first; but being informed of our object his fears subsided. Not far from him were some men cutting down the high bush and timber in a new farm, which was one of considerable extent they were notified and came to hail us, which they did, with much gladness.

From thence we passed on to a place where they were begining to build a few houses, and at which place I met, for the first time women and children, every thing appeared different: the people here seemed more thoughtful about agriculture and manufactures, I saw tobacco growing, and found that they preservred the seed as carefully as any other kind of seed; thence we passed on, by good paths, to a half town, where it appeared blacksmithing is done; but most of the people were out on their farms; yet the intelligences of our arrival passed from one to the other, like the wind, and there seemed to be a general restlessness among the people who were anxious to see a white man, (as they called Liberians) The paths now became better and better, which we took as an indication of proximity to the king's town, where we arrived at about 3 O'clock P. M. and were received by one of his head men with great cordiality—There I felt that my journey was at an end.

The following morning, his Majesty, who was out of town, arrived, and received me with marks of great respect; performing all the salutatory ceremonies—practised in the interior, which consist in first embracing the body of each other then letting go, shake hands, and then shake fingers. I proceeded immmediately to make my object known to the king. and after the matter was fully explained he fired a salute of several guns, I then presented him with some little notions, which created a considerable degree of pleasure, he soon after had a bountiful repast of "rice of and goat" prepared,—the goat was killed expressly for us—I was also presented with a country cloth and mat to sit on; neither of which is held in less estimate than elsewhere.

I now felt that I had, in a good degree accomplished the work for which I came, I therefore amused myself by walking about the town and looking at the people—their houses mode of living &c—The children, several of whom I took up in my arms, seemed not in the least alarmed, as is the case with children residing in towns nearer to the beach.—This town is not large, it consists of about twenty houses and three or four kitchens; they are mostly round; most of the cooking is done in the houses, which renders them of a very smoky appearance inside. They have couches or seats of clay in two or three different darts of the house. The kitchens are raised about eighteen inches with clay; so that one has a very dry comfortable place to sit on, as also for cooking purposes. They seem not disposed to cultivate bananas and plantains around their town as they might yet it might easily be done and the only reason I could see for their neglect in this respect was that, their necessities in thsi line are very few and are met by rice, and having no market for their supplies, they do not feel inclined to make any, extra exertion, merely for the sake of securing luxuries. The footpaths in the vicinity of this town, being cut frequently are very good. The soil is excellent, and inclined to great productiveness. The *colah* tree grows here, in abundance, and forms an article of considerable trade between this tribe and the more interior: being used by the latter as a dye and also for chewing. The Pessey tribe are not migratory in disposition; they reside for many years in one place; the graves of their dead are marked with flat stones placed at the head and foot, and frequently all around. There is quite a number of half towns in this region, and there appear to be numerous people under this king who ig called Dahpey.

I learned that there were iron works a few miles from the main town; but had not time to visit them, I was also informed that about a day and half walk, there were cloth mannfactories, and that two days walk thence, there were horses jacks, and long horned bullocks. This intelligence gladdened me; for with the cloth manufactory I associated the idea of millions of yards that could be made in a year out here in the country, if there were only some one here to give the natives a little more light as to the facilities for the speedier manufactory of cloth; with the horses, asses, and bullocks, I calculated the immense amount of work that might be accomplished, the ease and swiftness with which a journey might be performed, and the soil cultivated.

The next day which was Sunday, I preached to the people. They appeared very attentive and anxious to listen to the truth. I attacked their errors, as I did at other places, and they admitted that they were in a state of darkness. They said that no one had ever told them about their evil ways. They had no idols that I could see, yet like the Bassas, and other natives on this coast they had *greegrees*. Like their other brethren they had no fixed method of worship; no system of religion; and no one could be met with, whose ideas of his own responsibility to a superior being, and of future rewards and punishment were not most astonishingly vague and confused. On this account their minds are mose easily accessible, conviction more readily gain admittance, to and fasten upon them. They all expressed, with the greatest warmth, desires for education for the children and youth among them; in fact this was the general desire wherever we travelled—O, Christian listen will ye not heed this Macedonian cry?—

"The heathen perish day by day
Thousands on thousands pass away;
O Christians to their rescue fly,
Preach Jesus to them ere they die."

Christians of Liberia they are perishing at our doors. Let us be up and doing.

But to proceed with my narrative; These people are very inquisitive and seem apt to catch an idea of any thing new as soon as presented. They can be made by prayerful labor a good and great people: they possess no little sense of honor and courtesy. They seem very desirous of cultivating a friendly familiarity with all persons On Sunday and Monday I was introduced to some strange gentlemen, who appeared as manly in their deportment, as polite in their behaviour as any set of men can be expected to be under the same circumstances.

On Tuesday morning I prepared to return home; and left king Dahpey's tow about 9 O-clock A. M. with feelings of regret that I had to leave the dear people for my heart began to be rivéted to them and from their expressions they seemed to feel as great a reluctance to part as I did.

Dahpey let me have several boys to return home with me; some to learn English, and some to carry wood for himself so that we numbered about thirty in all including the two Americans. Mr. Thomas Allen & Mr: William P. Crusoe, who were the only civilized persons that I had with me.

We arrived at the wood deposite about 11 O'clock and took from it some fifteen pieces for king Daphey, the boys taking small pieces for themselves, in addition to the pieces for the king. We parted from them, and hastily retracing our steps arrived at Bargah's town about ½ past one O'clock, P. M. Being invited to tarry for the night we complied, (And here I might mention that I drew up an instrument for the opening of the path—which was signed by king Dahpey and Bogee and almost every man on the path—from the Pessey country to Bexley, to keep the path free from hindrances; so that the Pessey people, may pass back and forth without molestation.)

As there was little of interest that transpired on our way home, except the increase of our number—of boys to be trained—to fifty odd, I will only add that I arrived home tolerably well on Tuesday May 18th when I sent the boys immediately to school. I shall now Mr. Herald with a few remarks come to a close.

From what I have seen, as related above, there is evidently a great and important work to be begun in the Interior; and these to begin and prosecute this work must have the idea of incessant toil, and the determination to "WORK ON WORK EVER." They must not go to sit in an armed chair—and feel so distant that they can not be touched with a ten foot pole or so dignified that every one must bow at their feet; but they must go having the humility, of the lambs the meekness of the dove, and wisdom and prudence of the serpent—they must have the spirit of Jesus Christ; and when they thus go they should be determined *never to look back* from the work: but come to the conclusion to give up every thing, lay aside every weight that may appear to hinder their efficiency in the labor of love; relying on the promises of God—remembering that the work is His, and that he will accomplish it in His own way and time.

And be it known that Liberia is destined to accomplish what England, France and the United States cannot; we in the order of Providence, are to redeem a *continent*. They have islands and portions of continents, we have more,—God has preserved this high and noble work for us, as an evidence that we are capable of great undertakings; and I hope that very few of the "dominant race" as they proudly call themselves, will have any thing to do with our Liberian enterprises in the Interior; as I do not admit notwithstanding their repeated expressions that it requires the energy of the white to prosecute every considerable undertaking—I cannot admit that their skill and tact are indispensable to the successful prosecution of every great work. Let them do in their own country with the same means more than we do in this. Man is but man—place him where you will—give him whatever color, hair or features you choose, and afterall that you may say and do, you'll find him *a man*—a creature of circumstances.

I now inquire, Mr. Herald, if there are no young men in this christian nation willing to aid in the establishment of a line of operations from different points of the Republic to the Interior for the redemption of Africa? Will none come to the rescue of millions from darkness and death? O let not white men plead so fervently for our people, and we not endorse their sentiments by timely effort and action! Let us not stand in the disgraceful attitude of *do nothing*; let not the thousand of dollars spent in Liberia for the good of souls produce so little effect, on account of our inactivity and supineness. And let me ask, what has been the return for the amount of $32,000 appropriated last year, 1854 for the Methodist E. Mission in Liberia? This is a question of no little weight and importance when we consider the ease, with which our native brethren may be approached and the eagerness with which they are looking—and waiting for the word of life.

The native begins to fully understand that the only difference between him and us is, that we have the gospel, and he has not; and who will deny that there is an increasing desire among them to imitate men of better habits and life?—Let us look well to this matter brethren,—Let us consider the spiritual interest of the thousands by whom we are surrounded. Their immense numbers gave consequence to our political character; and caused us to be brought among the nations of the earth, Let us not then forget their souls; for if God appears among them with the natural advantages they possess, may we not be in danger, in future years, of becoming extinct, and they take our place; yet we could have no objection to it. if it was according to the plan of the gospel.

The time has arrived when Liberia should show to the gazing world that she has her real character before her eyes—viz: *a missionary nation*. Think what you will, fellow citizens, God's designs are apparent in the peculiar situation we occupy in the world, and on this barbarous coast. Let the church pray mightily to God to send laborers into his vineyard, their need is particularly remarkable and why is this? why this state of things?—Is it, that all refuse to go among their brethren in heathen darkness? Is it because none cares for the soul of the native, that so little comparatively is done for him? We report to the world that there are from eighty to one hundred thousand native inhabitants in Liberia, which is a fact, with another hundred thousand added; yet I inquire if there is one missionary to a thousand directly laboring among them? and here, I hope, I shall not be impugned if I express my opinion to the world, that I do not think every man a missionary that hails to be such in Liberia, any more than I would a minister of the gospel in the city of Boston or New York, or any other city in the United States or Europe, where the inhabitants adhere to the ordinances of the Christian church; and is not this the position of the greatest part of the preachers in Liberia of all denomination? I omit none all prehaps may see that more can be done and should be done; but who of them will go into the interior, and in form lines of operations, West and East North or South, the whole length and breath of Liberia.

Does any one excuse himself by saying "I have too large a family"? To such I say, take them all with you and teach them to be missionaries Let those that can teach the alphabet do that;—those that can teach the word of God do that; and you yourself preach the word which is the "power of God unto salvation to every one that believeth." Sow the seed, it be only a mustard seed it will become something in the future

Does another excuse himself, by saying, I have large possessions to attend to,—which require my presence? Dear brother, give them up if need be for Christ, He that loseth his life for Christ's sake—the same shall save it; and that endeavors to save his life, by neglecting his duty, the same shall lose it.

Now, Mr. Herald, I close by saying that if this work, is to be accomplished, the command of the Savior is to be adhered to, as closely as the circumstances of the country will allow. He that regards wife, children, parents, houses lands and goods more than souls, has no business in the gospel armor. Great sacrifices are to be made for the redemption of Africa, even life itself is to be lost—yet not lost for the promise is, we shall find it again if lost in so noble a cause. Let us dear brethren take hold of this work in a determined manner,—and with faith in God—faith which laughs at impossibilities, and cries *it must be done*; then God will bless, then will we hasten the day—glorious, long expected day,—when the prophetic declarations shall be verified. *Ethiopia shall stretch out her hands unto God.*" "FROM BEYOND THE RIVERS OF ETHIOPIA MY SUPPLIANTS, EVEN THE DAUGHTER OF MY DISPERSED SHALL BRING MY OFFERING."—Zeph: III—10.

LIBERIA HERALD.
MONROVIA JULY 25, 1855

## AGRICULTURE.

THE TIME has evidently come, when the agricultural interest of Liberia should excite greater attention among our people than it has hitherto done; as upon its progress and improvement depend our independence and prosperity as a nation. There is no branch of industry for the successful pursuit of which Liberia is more adapted than this; and yet strange to say, there is none for which there is apparently less taste.

There seems to be among our people a great propensity for trade. Every body seems desirous of being a merchant; but this is plainly unreasonable: it cannot be. Industry, as an element of national prosperity, must be pursued in its various branches. The feet must not strive for the place of the hand, nor the ear for the place of the nose; otherwise the efficiency of the body will be destroyed, and the most disastrous consequences ensue. Each should perform its own function in its proper place; thus the general end will be attained—the good of the whole will be promoted. But it not unfrequently occurs, that, among a people, owing to their peculiar circumstances the foot can be used with more advantage than the hand, and the ear can be rendered more lucrative than the nose; what under such circumstances, is the duty of that people? Certainly to use those members which are productive of the greater amount of benefit, without neglecting to give proper exercise to the others; in other words, it is the duty of peoples as of individuals primarily to use and improve the means which are within their reach, and then, if there be time and opportunity, pursue those things which require the putting forth of extraordinary effort for their attainment.

Now it is unquestionably true as we intimated above, that Liberia is far more adapted to agricultural than commercial pursuits, the physical character of the country seems to favor the one, and discourage the other. Nature holds out inducements, and seems anxious to crown with success our agricultural efforts, while she appears to regard with unpropitious eye our commercial attempts. Obstructions the most insuperable stand in the way of our advancement in commercial importance; while the facilities for progress in agricultural greatness and independence present themselves on every hand. Reports that from time to time, reach us from the interior tend to the confirmation of this truth; it were therefore wisdom in us as a people, to avail ourselves of these advantages, to apply ourselves more sedulously to those pursuits which will tend to the promotion of our prosperity, and happiness.

The reason why our people have not engaged more generally in the labors of husbandry, is owing, we believe, to the fact that the greater portion of Liberia is maritime. We do not see the rural beauty and richness of the country; it is only the borders of Africa that we behold. When settlements are made in the interior, and the people witness the fecundity of the soil there, and discover the internal resources of the country, it will be a difficult matter to restrain them from entering upon the pursuit of agriculture. The sickly and unprofitable trade with the natives, which now attracts the attention of so many, will cease to charm, and the bold

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