

and to whom belonged all the glory. He was very sorry, he said, to hear his father urging delay in the matter of giving themselves to the service of God—it was perilous and decidedly wrong; and as to what he had said in reference to the missionaries, he for himself looked upon them as a confirmation of their teachings. In reply to some, and among them Tom Eyo, the head of the Honesty family, who affirmed that the boys had two gods, this visible god upon earth—namely, King Eyo, and the God above; young Eyo said, that if they entertained such a thought in their hearts they could not for a moment be considered the children of God. They had but one God, whom they were bound supremely to obey, and a master to whom they could render only a subordinate obedience. To others who affirmed that they were lying hypocrites, he replied by avowing his entire belief of their sincerity, and, continued he, pointing to the little group, You can do them no real harm! God is their father! God is their protector! and so long as they abide by Him, He will abide by them! What! shouted Enau, one of the chief men, Can I not do what I choose with such contemptible little slaves? “No,” said young Eyo, and, added Nameti, “Here I stand, and by the grace of God I shall abide by my profession. Light your fires and burn me if you like! I dare not succumb.” Esien, said an Egbo Jack town man, addressing King Eyo's second son, Let these fellows and young Eyo go over to the white men—remain you on our side. What, cried Esien, Shall I see life and choose death? To another, who said, that if the death of our Lord could have been final, God would never have given him up for man, or in other words, that the death of our Lord was a mere sham; he replied by affirming that the sufferings of our Lord, though he remained under the power of death only three days, were a sufficient expiation for a hundred worlds, and illustrated his position by adding, that supposing one of his father's meanest slaves had, for some misdeed, been condemned to die, and he his father's only son, who had ever occupied the highest place in his father's heart, were to intervene and take upon himself the slave's punishment, would not an infliction, far less than death, imposed on him, be reckoned an adequate expiation of the slave's guilt?—thus, at least, manifesting a commendable boldness in the defence of his faith, though not perhaps exhibiting a very surprising amount of penetration. When King Eyo, under the impression that the God's people bore but a small proportion to the whole number of his key-boys, put the question, he was not a little surprised to see them all, but with one exception, rise and lay claim to the goodly distinction. Are you too baptised? asked King Eyo of John Chisholm, one of our candidates. No, said he, but sickness alone prevented me being of the last company; and, God willing, I trust soon to be publicly united to the people of God. “Pray,” shouted a number of so-called gentlemen to a young man standing like a lofty citadel in the midst of the God's boy company, “what are you doing there—going to be baptised?” “Yes,” replied Efanga Ofiong, without a sign of perturbation, “such is my desire.” “Ha! ha!” reiterated they, “What a fine God's man you'll be that can't read a line.” “But I can learn,” said Efanga. “Yes,” interposed King Eyo, “it is not necessary that a man be able to read in order to his being a God's man; people may learn by hearing as well as reading.” To King Eyo, when he expressed his vexation at their having taken precedence of him in the matter of baptism, Ukpabio, our first convert, replied by reciting the passage, “To-day if ye will hear his voice, harden not your hearts,” and to some who cruelly taunted them with their bonds—a taunt, that, being a lad of very acute feelings, must have gone like a dagger to his heart, he said in a tone of sadness, “It is true, but surely you have heard of Joseph, who was a slave in Egypt even as I am here this day.” This is but a little of the great deal that was said on both sides on this occasion. Every one on the side of truth acted a prominent part. Most of them had a verbal testimony to bear; and those who had not were not hid. “But the word of God grew and multiplied,” said a sacred historian, after recording one of the earliest persecu-