

faithful discharge during two years of the troublesome office of Clerical Secretary.—*Carried.*

Moved by Rev. B. C. PARKIN, seconded by Mr. W. G. WUNTLE,—That the thanks of the Synod be given to his Lordship the Bishop of the Diocese for his kind, able and impartial conduct in the chair.—*Carried.*

Moved by Rev. H. ROSE, seconded by Mr. W. G. WUNTLE,—That the Auditors be re-appointed.—*Carried.*

The Hundredth Psalm was then sung by the members of the Synod, and the third session was closed with the benediction from the Lord Bishop.

CHARLES HAMILTON, M.A.,

Clerical Secretary.

J. BELL, FORSYTH,

Lay Secretary.

### Foreign Ecclesiastical Intelligence.

#### PROGRESS OF THE PONGAS MISSION IN WESTERN AFRICA IN 1860.

The following extracts are taken from the "Sixth Occasional Paper" of the Mission, edited by the Rev. Dr. Caswall, and published by Messrs. Bell and Dally:—

"At this time information had been received that Jelloram Fernandez, King of Bramia, intended to come with an army to Fallangia, to burn, kill, and destroy, and that consequently the Mission was in danger. Chief Wilkinson had accordingly fortified his town by strengthening his stockades, and setting up new gates. The Governor of Sierra Leone had also presented Mr. Neville with fifteen barrels of gunpowder and a quantity of arms as a means of defence in the event of the worst extremities. On considering the position of affairs, Mr. Neville now resolved on visiting King Jelloram in his own town, in the hope of making such explanations as would render him a friend instead of an enemy. On Monday, December 6, he embarked in the Mission-boat with a crew of four native Christians, and a heathen named Pake. Anchoring at the mouth of the Ponga, they slept in the boat, and suffered much from great heat, combined with heavy dew. The next morning they sailed southward on the Atlantic Ocean until they sighted the Isles de Los, soon after which they saw on their left the high volcanic mountain upon which Bramia, Jelloram's capital, is situated. Then steering to the eastward they entered the river Dembia between five and six in the evening, and after continuing their voyage during nearly the whole night, arrived at the landing place for Bramia about sunrise. They had suffered much from thirst, and found it necessary to drink the muddy and fetid water of the river, in consequence of which they all suffered from headache. After breakfast in the boat, Mr. Neville began to walk up the steep and rugged mountain, and reaching the town a little before eight, at length obtained an interview with his majesty. The king was sitting with about thirty men in a spacious yard adjoining his own house, and containing a temple erected for the worship of the stone.

A long and unsatisfactory conversation ensued. Mr. Neville told the king, that as a Priest of the Most High God, he had come to speak peaceable words, and to establish friendly relations. But the king was far too dexterous for the missionary, and it was impossible to bring him to the point of a frank disavowal of hostile intentions. He, however, permitted Mr. Neville to preach a short sermon, after which he loudly shouted.—'When the world is turned upside down, I will behave what you have said, but not before.'

At one o'clock, when Mr. Neville left the town, the heat was most intense. Entering his ham-

mock, in order to be carried down the hill by bearers, one of the poles broke, and he was thrown to the ground and much bruised. On arriving at the water's side it was found that the tide had receded, and the boat was aground. On account of the mud it was impossible to reach the barrel which was on board, and Mr. Neville endured the torments of thirst: not a drop of water having been offered him by the savage king. Bruised and weary as he was, he would gladly have rested on the ground, but multitudes of large red ants prevented him. A new source of anxiety was added. The king, considering that the same men who had brought up the Mission-boat might hereafter pilot an English vessel of war to the same place, arrested three of the crew, and it was only by the wise interference of the king's brother that they were allowed to escape. The tide having now risen, the whole party took to the boat and rowed for their lives, apprehending an ambush. They toiled till midnight, and after a short rest arrived on the welcome bosom of the Atlantic at sunrise, and in the course of another twenty-four hours landed at Fallangia on the night of the 10th. Three days afterwards the foundations of the new Mission-house were laid, and before the end of the year the walls were seven feet above the ground. But Mr. Neville was now prostrated by a dangerous illness, the effect of the unwholesome water which he had been obliged to drink on his voyage to Bramia. Christmas was a gloomy time. The entire burden of the Mission had again devolved on Mr. Duport, who was distressed with the apprehension that Mr. Neville was about to be taken away, like Mr. Leacock before him.

Relief, however, was at hand. On 22nd Jan., 1860, the Rev. Abel Phillips, of Codrington College, and Mr. Joseph Dean, a literate, were ordained respectively priest and deacon in London for the Pongas Mission, by the Bishop of Barbados, under commission from the Bishop of London. On the 24th they sailed from Liverpool in the steamer *Ethiopia*, landed at Sierra Leone on the 12th of February, and arrived at Fallangia on the 17th. They found Mr. Neville still very ill, and confined to his bed. On the 22nd they saw him placed in a boat on his way to Sierra Leone, to be under medical care. The invalid was eventually obliged to go to Teneriffe for change of air, and was unable to return to Africa for several months. . . .

On Monday, the 6th, Mr. Phillips and Mr. Dean went to Brackin, where old Mrs. Gomez, Mrs. Lightburn's mother, (now above 100 years of age,) is the great supporter of a temple of the Devil. They spoke strongly to her of her great sin, which was aggravated by the fact of her having been baptised in early life by a Portuguese priest. Mr. Phillips also visited Lamina Bah, the Mahomedan chief of Lagbe, who still refuses to admit the Gospel into his town, though within a very short distance of Fallangia. A Mahomedan said to the Missionary, 'If Mahomed is in hell, I shall be quite satisfied to bear him company.'

On the 6th, Messrs. Phillips and Dean walked over to Tamia, where they were heartily welcomed by the female chief Joanna, who is a convert, and a warm friend of the Mission.

On the 8th, Mr. Phillips, with Mr. Duport and Lewis Wilkinson, visited for the first time Kungia, four miles and a half from Fallangia. The people readily came together, and Mr. Phillips preached to a very attentive congregation of sixty persons. Soon afterwards he had a most encouraging conversation with a convert (old Young) who came to give notice of his wish to receive the Communion at Easter. Being asked whether he prayed to God when he was unable

to come to church on week-days, he answered, 'Sometimes I cannot come to church, but still I offer up my prayers to God, and I pray for the Missionaries too. Even when I am in the field at work, I pray to God.'

On the 13th, they visited Tofia, on the other side of the river, where they were well received by the chief, who assembled a congregation of nearly forty persons.

On the 14th, they called at Tintima, where they saw the poor hut in which Mr. Leacock once lived, and where the chief and people are more favourably disposed to Christianity than they were in the days of Kanabao Ali. 'I cannot tell you,' writes Mr. Phillips, 'how much Mr. Leacock's memory is respected and venerated wherever he went even for the shortest time. He is always spoken of with the utmost reverence and respect.' . . .

By the common consent of the chiefs, the way was now laid open for the commencement of a regular Mission at Domingia. Mr. Charles Wilkinson offered two beautiful sites for the Church and Mission-house; and in the course of a year the Society for Promoting Christian Knowledge granted £50 towards the former, Mr. Phillips undertaking the latter at his own expense.

The Mission-house ereciting at Fallangia was then by no means completed, nor is it at the present time, owing chiefly to the difficulty of obtaining the materials from Sierra Leone. The expense has proved very considerable, and has been a severe burden on the small resources of the Mission. Even in its unfinished state the building is regarded as something wonderful, and is talked of in Western Africa, says Mr. Phillips, as the Crystal Palace of 1851 was in the civilised world. Mr. Dean wrote:—'The new house is spoken of as far up in the interior as Timbo, and the rest of the Fullah country. The Fullahs make pilgrimages to Fallangia, for the express purpose of seeing 'the white men and the great bookman's house' which they are building. Mahomedans visit us every day in crowds, and when I take them up to see the great house, they lift up their hands with surprise, and exclaim in Söso, "Forta hepl!"—"Oh, white man!"

Although the Mission-house was incomplete and uninhabitable, Mr. Phillips found so large a field of usefulness opening to him that he determined on remaining in the Pongas country during his first rainy season; a decision supposed to involve considerable risk. Mr. Dean, with the approbation of the Committee, proceeded to Sierra Leone in order to have the advantage of medical advice during the fevers which must be expected by those who are not yet acclimated. Here he found useful occupation in assisting at the cathedral and in the hospital, and in giving instruction to some hundreds of young people in sacred music. As the season advanced he suffered from the effects of the climate; but was much refreshed by a sojourn of five weeks among the mountains.

The week-day services at Fallangia continued to be well attended, notwithstanding the heavy rains which usually continue from May till October. The attendance was reported by Mr. Phillips as follows.—males, fifty-seven, females, twenty six; total, eighty-three. The Sunday services were also attended by the usual large number of worshippers, viz., between 300 and 400. The school was kept up in Mr. Dean's absence by Mr. Duport, who on the 3rd of September reported that the work continued to prosper. During Mr. Neville's absence there had been thirty-five baptisms. On Mondays the catechumens for baptism assembled, thirty-two in number. On Wednesdays there was a class of fifty-six baptised persons desirous of further instruction in religion. The communicants' class