

absolute obedience which he claims of them. On the 14th inst. he had a grand palaver with them in public, great numbers both of slaves and free being witnesses and participators. It was an important day, and one from which Creek Town, yea, and all Calabar, may yet reap much good. King Eyo Honesty, sitting in front of his house in the principal street of the town, and surrounded by a large number of his gentlemen and attendants, had all his key-boys, or stewards, called out, imagining, no doubt, by the sight and scorn of so overwhelming an opposition to cow them into absolute submission to his will. How greatly mistaken he was, however, we shall presently see. As soon as the drift of these proceedings was known, Eyo Hogan, one of our candidates, and young Eyo's only confidential friend, despatched a messenger to him. He was at his post, of course, in a moment. King Eyo opened the proceedings by stating that he was sure that no one could doubt his love and devotion to God's word. It was he who brought it, and he alone who maintained it. He knew that God loved him (*i. e.*, was thoroughly pleased with him) for God had greatly exalted him. It was his heart's desire to serve God, but it would not be wise for him and them—the gentlemen—to do everything these plantation people (*i. e.*, in Calabar acceptance, these fellows of the baser sort of Britons, *i. e.*, the missionaries) taught them. Their part was wisely to wait till they could ascertain how persons of a like exalted station with them in Great Britain conducted themselves in respect of God's word. This, indeed, was the chief-barrier, said he, to their chopping white man's doctor or being baptised. If they could ascertain this, and were thoroughly aware of all that would be required of them, they would be baptised at once. He was not angry, he said, with the boys because they were attentive to God's word—but because they professed superior sanctity, had robbed him of the precedence in the matter of baptism, and because they would not do his bidding. He had ordered one of them to lace a thief, (*i. e.*, to torture her in order to extort confession), but the boy would not do it. What next! By and by, continued he, when I become an old man, a refractory wife may rise up against me and throttle me, and what can I expect from these fellows, but to sit down unmoved spectators? Let them begone out of his yard! He had many more bought slaves than them, and should find no difficulty in filling up their places. He knew very well it was because they lived in his yard that they were God's people. Let them go out of his yard, and then it would be seen what fine God's people they were! He had bought them with his own coppers, and if he chose he could sell them away to other countries where God's word had never come. Pray, what would become of them then? Rage, said he, addressing the boys, comes from the bush; no man knows when he may fly into an ungovernable passion. Begone from my yard! lest, for refusing to do my will, in an angry moment, I shoot you dead, and people begin to say, King Eyo has killed a man because the poor fellow had a paramount regard for God's law. After young Eyo had spoken in defence of the lads, and in entire approbation of their conduct, King Eyo moderated his tone a little, and said that he would not be so angry with them did they tell him that what he required of them was wrong. Such are some of the expressions to which King Eyo gave utterance on this occasion. These are not his very words; for, of course, he spoke in his native language, neither are they a verbatim translation; but they are just a reprint of the ideas his words conveyed to the minds of my entirely trustworthy informants. They were not uttered connectedly in one set speech, but as occasion and his spirit moved him.

Young Eyo, you may be sure, was neither dumb nor timid on this memorable occasion. He acted his part right nobly. He told his father, that if there was a converted man in Calabar, it was not at all due to him, but to God alone; if there was a thought in his heart towards the word of God, it was God who had implanted it there; and if he was the means of encouraging, in any degree, the spread of the knowledge of God, it was God who enabled him,