

## SINGULARLY INTERESTING MISSION TO AFRICA.

"The origin of this mission.—When the converted Negroes of Jamaica obtained their freedom, their first thoughts were of their Heathen relatives in Africa. The cry became almost universal, "We must send the Gospel to Africa." The missionaries forming the Jamaica Presbytery, consisting of those labouring in that island, that are connected with the Scottish Missionary Society, the United Secession Church, and the Free Church, were borne along by those feelings, and resolved to take measures to embody them in action. Their first step was solemnly and in the sight of God to devote themselves to this work, each of them engaging that if the choice fell on him, he would hold himself in readiness to go forth; their second step was to form the congregations into a missionary association, and to proceed to raise funds; and their third step was to look out for a field of labour on the west coast of Africa. Circumstances led to the selection of Old Calabar, the king and chiefs of which sent a formal invitation. When this was received, and when the sanction of the Secession Synod was obtained for the mission, they proceeded to select fit agents. The Rev. Hope M. Waddell was unanimously chosen by his brethren as the person who, in their estimation, was deemed the best qualified to conduct the first band. He came to this country, and was speedily followed by four persons. These are Mr. Samuel Edgerly, a native of England, but eighteen years resident in Jamaica, a man of very considerable attainments, who was bred as a printer, and who has for years been employed as a catechist; his wife, Mrs. Edgerly, a coloured person, who has had a good deal of experience in teaching; Andrew Chisholm, a brown man, who has been taught the trade of a carpenter; and Edward Miller, who is a pure Negro. These persons have relinquished comfortable situations and favourable worldly advantages in Jamaica, that they may devote themselves to the great work of spreading the Gospel in Africa. They have been adopted, and are now supported, by the Secession Church, as their mission. There is a fifth person accompanying Mr. Waddell, whose name and singular history it is proper to notice. This is a Negro lad, about sixteen years of age, called George Buchanan Waddell. He is a native of Africa; early lost his parents; was sold by his grandfather when about nine or ten years old, for debt; was driven from the interior to the coast, a distance which it took two months to accomplish; and was there put on board a Portuguese slaver. There he met a brother and a sister. The ship was captured by one of our cruisers, and the slaves were taken to the West Indies. The boy was there set free; and as he had none to care for him, Mr. Waddell generously adopted him; carefully educated him, and then baptized him, giving him his own name. When Mr. Waddell left Jamaica he could not bring him with him, as he intended touching at one of the Southern States of North America, where George would have been in danger of being seized and consigned to slavery; and he desired the brethren to send him by another ship. The vessel into which he was put was wrecked on the reefs of Florida. He escaped, however; was sent by another ship, and reached Liverpool only two weeks before the mission sailed. He is an active, cheerful, and intelligent Negro; can read very fluently; and has a good character for honesty and truth. It is to be hoped that one thus wonderfully preserved, and so attached to his kind guardian, will prove a comfort to Mr. Waddell, and turn out a useful member of the mission.

The destination of this mission is Western Central Africa—the region of Old Calabar—a portion of that vast continent which is inhabited by the pure Negro races. The wide plains of Central Africa, or Negroland, and the banks of its numerous rivers, are studded with towns and villages, and it has a population which may be estimated at sixty or seventy millions of human beings. Its bays and estuaries have, indeed, been often visited; but not by the mission ship. The slaver, with its tall dark masts, has stealthily sought them, that it might get its human cargo. The tidings which have run up these rivers, have not been those of peace and salvation, but of war, rapine, and bondage.

This mission is an attempt to evangelize Africa through the means of the converted Negroes of the West Indies. It is an important attempt, as upon its success depends, we may say, the regeneration of Africa. Europeans cannot endure its climate; and who, then, does not wish and pray that this attempt may succeed;

that it may be proved that those Negroes that have been reared in the tropical islands of the West Indies may be found able to bear the climate of Central Africa; and that those white men that have been inured to a warm region may be preserved, while they are performing the necessary service of heading the first bands of coloured teachers? We know that "Ethiopia shall stretch out her hands unto God;" and it is thought that in the Christian Negroes the Church has discovered the agency by which this prophecy is to be accomplished.

It is delightful to contemplate the enthusiasm with which the Church has taken up this mission—with which many Christian minds have responded to Mr. Waddell's appeals, and have come forward with subscriptions and donations. The very standard of giving has been elevated. In the course of a few months upwards of £3,000 have been raised, not a little of which has been generously contributed by persons belonging to other denominations; and surely this is an enterprise fitted to make us forget sect and party, and to open, in all its gushing freshness, that benevolence which the Gospel produces in the hearts of true believers. The Lord seems, indeed, to be smiling on this mission. Things have been got for it just as they were required. A small vessel was wanted, to cruise along the coast; and a liberal friend, Mr. Blaikie of Kirkwall, gave a new sloop. A larger ship was wanted, to convey the mission and their goods to the coast of Africa; and just in the hour of need, one of Liverpool's princely merchants, Robert Jamieson, Esq., comes generously forward and grants the free use of a splendid schooner, the *Warree*, as long as we choose, with a subscription of £100 per annum, to help in keeping her in a sailing condition.

The mission ship, the *Warree*, after being detained by adverse weather, sailed from Liverpool on Tuesday the 6th of Jan. last, at five o'clock morning, with the Rev. Mr. Waddell and his interesting companions, on her voyage to the western coast of Central Africa. She was towed out by a steam vessel for twenty miles. Dr. Crichton and Mr. William Fergusson accompanied them this distance; and when the line was thrown off, the *Warree* went away in noble style; and when they last saw her, she was gallantly ploughing her onward path, and passing all the vessels within sight. May the Lord speed her on her errand of mercy, and guide her in safety to the place of destination!"

## THE HOUR OF TRIAL.

Every man shows fair in prosperity; but the main trial of the Christian is in suffering: any man may steer in a good gale and clear sea; but the mariner's skill will be seen in a tempest.

Herein the Christian goes beyond the pagan's, not practice only, but admiration. "We rejoice in tribulation," saith the chosen vessel. Lo, here a point transcending all the affection of heathenism. Perhaps some resolute spirit, whether out of a natural fortitude, or out of an ambition of fame or earthly glory, may set a face upon a patient enduring of loss or pain; but never any of those heroic Gentiles durst pretend to a joy in suffering. Hither can Christian courage reach: knowing that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

Is he bereaved of his goods and worldly estate? he comforts himself in the conscience of a better treasure, that can never be lost. Is he afflicted with sickness? his comfort is, that the inward man is so much more renewed daily, as the outward perisheth. Is he slandered and unjustly disgraced? his comfort is, that there is a blessing which will more than make him amends. Is he banished? he knows he is on his way homeward. Is he imprisoned? his spirit cannot be locked in: God and his angels cannot be locked out. Is he dying? to him "to live is Christ, and to die is gain." Is he dead? he "rests from his labours," and is crowned with glory. Shortly, he is perfect gold, that comes more pure out of the fire than it went in; neither had he ever been so great a saint in heaven, if he had not passed through the flames of his trial here upon earth.—*Bishop Hall.*

THE GOOD CHOICE.—Let Diotrephes say, it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world:—But do thou, O my soul, say, with David, it is good for me to draw near to God.—*Arrowsmith.*