

native Christian, shown by the destruction of his household fetish. "His companions were assembled; two or three large drums were brought out, and as the god hung suspended over the waiting flames, one of the party, in imitation of the signal given by the death-drum, struck his drum to the well-known sound, 'Cut him down!' The flames instantly received the long-adored image. So perish all the false gods of Ashanti!"

Mr. Wharton, a young man of colour from the West Indies, and one or two others, followed Mr. Chapman. In 1850, Prince John Ansah was placed in charge of the mission as regularly-appointed Christian teacher. An extract of a letter from this prince to Mr. Freeman shows how truly the kingdom of God had come to his heart:

"I feel my helplessness and unworthiness. I look for help from Him whose promise is, 'As thy day so shall thy strength be.' I assure you, my dear father in Christ, all my mind is that my life may be spent in the service of Christ. The general aspect of the work is encouraging. The people attentively hear the Word of God. I preach in the public street every Sabbath day, and they crowd to hear the way of salvation. I think good days are beginning to come upon the Ashantis. May the Lord hasten them soon, that these poor souls here may know the true and living God, and Jesus, Christ, His Son, our Lord!"

And still the work is going on. In 1883 an Ashanti prince from Dwabin was converted and has since become an unpaid evangelist. In 1885 we find him, with native missionaries from every part of Western Africa, at the Cape Coast Missionary Synod. In the same year glorious jubilee services were held at Cape Coast, in which old Father Freeman took part, having a heavenly foretaste of the joy of bringing in the sheaves.

"As early as three o'clock in the morning the spacious church was full of earnest pleaders with God, and the prayer-meet-

ing continued until day-dawn. At seven o'clock a native minister preached. The first English service was conducted by Father Freeman at half-past ten. The old father preaching the jubilee sermon was as complete a finish to the marvellous record of fifty years as any historian could wish. The two following days were devoted to public thanksgiving meetings. Two or three at a time were on their feet to speak of God's love and mercy, and to



A NATIVE OF UHHA, CENTRAL AFRICA.

subscribe their amounts. One old lady said she was with those who first invited Captain Potter to bring them a missionary. She alone was left of those who joined to welcome Mr. Dunwell. Then the work was very poor and hard, and she marvelled to see it spread as it is doing now. Another said, 'Fetish men and women live in our house, but I find no Saviour in them, so I give myself to Jesus, and send my present of thirty shillings.'

"Cast thy bread upon the waters and thou shalt find it after many days."

Beside me as I write lies a small, plain, strongly-bound Bible, yellow and stained by sea-water and African rains, containing the following inscription: "This Holy Bible was presented to the Rev. Robert Brookings on his solemn designation to the office of a Wesleyan missionary, at Wilderness Row Chapel, November 10, 1839.

"JABEZ BUNTING,
"JOHN BEECHAM,
"R. A. DER,
"ELIJAH HOOLE, } *Secretaries.*"