

no. 9

ADDRESS

REV. JOHN P. CARTER, A.M.,

DELIVERED AT HIS

INSTALLATION AS PRESIDENT

OF

THE ASHMUN INSTITUTE,

December 31, 1856.

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OF THE

REV. JOHN P. CARTER, A.M.

DELIVERED AT HIS INSTALLATION AS PRESIDENT OF THE ASHMUN
INSTITUTE, DECEMBER 31, 1856.

BRETHREN AND FRIENDS,—We are assembled to-day to inaugurate an Institution conceived in the fear of God and founded in the humanity of the Gospel of Christ. To-day we open the halls of the Ashmun Institute, and welcome to all its privileges a class of the human family, whose condition as a race appeals in eloquent terms to our justice, our patriotism, our humanity and religion.

As this enterprise, though limited in its extent, proposes to occupy a position of great importance; as it must rely for its support upon the generosity of the friends of the coloured race, of all parties in our widely-extended country; and as it is in many respects an experiment,—it is proper to embrace this occasion to define explicitly,

- I. The work we propose, by the help of God, to attempt;
- II. The principles upon which it will be conducted; and
- III. The motives which urge us to undertake it.

I. The object of this Institution is stated in our published circular. It is "*to educate coloured young men, with the view to their usefulness among their own people in the United States and in Africa.*"

To give them such an education, intellectually and morally, as shall elevate them above the condition of miserable and degraded dependence upon others. To cultivate in their hearts self-knowledge and self-respect; to awaken within them an earnest desire for improvement—for usefulness—to be and do something praiseworthy and honourable among themselves. I mean, not that their heads are here to be filled with visions of inaccessible ambition, and theories of impractical greatness. But it will be our aim to lead

them carefully, and gently, and kindly up the only path of true honour, which is open either to Saxon or African, bond or free,—the path of humble, patient, and persevering labour in the acquisition of such knowledge as will render them useful, energetic, and contented in whatever sphere they may be placed by Providence. We shall endeavour to teach them that “the fear of the Lord is the beginning of wisdom;” that useful labour is honourable in all; “that if a man will not work, he should not eat.” That whilst our beneficent Creator requires every man to develop to the highest degree, every intellectual and moral faculty of our nature; yet, that God is less glorified by the particular work in which we are engaged, than by the motive which prompts us to its performance, and by the spirit and temper in which it is discharged.

We cannot, at this time, state particularly all the branches of the course of study to be pursued in the Institute, as some time must elapse before all the regular classes can be fully organized. But while the rudiments of academical instruction will be duly attended to, the theological course will be as thorough as the circumstances of each case will permit.

II. With respect to the principles which will guide us in the conduct of the Institution, we wish it to be distinctly understood, that we shall recognize and respect the legalized institutions of our beloved and united country. It is not, therefore, our purpose to interfere in any way with the claims of masters to their servants; nor to preach a crusade against the institution of domestic Slavery, as it exists at the South; nor to render this establishment a hotbed of fanaticism, to cultivate the passions of one race of men against another; but, while it will be our earnest and constant endeavour to promote, between the two races, every feeling of kindness and respect, we shall sedulously guard against offending a single prejudice which keeps those races distinct.

Our policy will be that of our beloved Church, which, although coextensive with our widely-extended country, and embracing in her communion men of all parties, has hitherto maintained her unity, dignity, and fidelity, amidst the popular agitations of proslavery and abolition, that have rent or distracted other branches of Christ's Church, defiled the halls of our National Legislature, and stained with blood the soil of a fair Territory of the West. Leaving such merciless discussions to them who might be better employed, we shall endeavour to occupy our time more profitably, and expend our zeal more worthily, in the attempt to confer on the coloured race, a real, available, and permanent benefit. The chief influence of the Institute will be to co-operate in the noble cause of African education, missions, and colonization. In testimony of this, it has been distinguished with the venerable name, “ASHMUN.” God grant to its officers and students a double portion of the spirit which influenced that devoted friend of Africa!

III. *The motives which urge us to engage in this enterprise.*

(L.) The capability of the coloured man to receive and be benefited by the instruction and training we propose to afford him.

Upon this point much doubt exists in the minds of many wise and practical men; men who have enjoyed favourable opportunities for forming a correct judgment on the subject. The want of success, which, in several instances, attended the attempt to educate coloured men, together with other considerations, has led to the belief, more or less confident, that there exists in the African intellect, an insurmountable imbecility, which will ever prevent the general attainment of a respectable degree of learning, and which renders them incapable of a steady and constant purpose of usefulness. All our opinions upon this, or any other subject, to be correct, must be founded upon facts. And doubtless, they who entertain the opinion alluded to, were led to its adoption by facts which came under their notice. But I would ask, what opinion concerning the Saxon race would be formed, by any instructor of their youth, who has lived long enough to observe the result of his training, in their common want of energy, vacillating purpose, and frequent shocking antipathy to high and sustained intellectual effort? An inference in disparagement of the whole Saxon intellect would be as legitimate in this case, as that of the African in the other; and in both, are equally incorrect. When we notice the imbecility of the African intellect in this country, we probably leave out of view two important considerations. 1st. The original inferiority of their native African ancestors, to the tribes by which they were enslaved and sold; and 2d. The blighting, crushing influence of their condition, accumulated for two hundred years, has been to develope the animal, and to stultify and extinguish the intellectual and the spiritual. Take twenty Saxon savages, the fierce worshippers of "Thor" and "Woden," and place them in the condition of the first imported Africans in this country, and while it would be exceedingly difficult to estimate the intellectual capacity of their descendants, after centuries of rigorous and degrading bondage, there is no question as to what would be their moral character. We should probably, in that time, have, instead of a race of submissive menial servants, and confidential domestics, "a legion of demons"—a "generation of vipers."

We do not deny that the African race, like every other, is distinguished by peculiarities; but we do most emphatically deny, that they are distinguished by such peculiarities as to be incapable of respectable, and even high intellectual and moral improvement.

Malte Brun, speaking of the native African character, says: "The negro race, even supposing it to be inferior in intellectual capacity to Europeans, Arabians, and Hindoos, unquestionably possesses the requisite faculties for appreciating and adopting our laws and institutions. Notwithstanding the horrible picture which we have drawn of the actual state of Africa, the negro is not a stranger to the sentiments which honour and exalt human nature.

Though we sometimes find parents selling their children, the ties of parental tenderness are, in general, as powerful as they well can be, in a country where polygamy is practised; '*Strike me, but say no harm of my mother,*' is a sentence familiar among Africans. A Danish Governor, on the Gold Coast, presented with his liberty a young African, who immediately wished to sell himself, in order to purchase his father's freedom. Friendship has had its heroes in Guinea, as it had in the country of Pylades. Proofs of generous gratitude have also frequently been displayed."

A planter of St. Domingo had a confidential slave, Lewis Desrouleaux, whom he was perpetually flattering with the hope of speedy freedom; but the more pains this favourite took to render himself useful, the more firmly were his fetters riveted. Lewis, whose schemes for obtaining his liberty rendered him very laborious and economical, soon amassed funds more than sufficient to purchase his freedom. With delight he offered the money for the purchase of the liberty which had been so often promised him. "I have too long traded in the blood of my fellow-men," said his master to him, in a tone of deep humiliation; "be free—you restore me to myself." Soon after this occurrence, the planter sold all his effects, and embarked for France. He was obliged to pass through Paris, in order to reach his native province. His intention was to make but a short stay in that metropolis; but the various pleasures he met with detained him, till he had foolishly dissipated the fortune which he had acquired. In his despair, he resolved to return to the West Indies, thinking it less humiliating to solicit assistance there, from those who were under obligation to him for their advancement, than to ask it in Paris, of those who had ruined him. His arrival at Cape François, in St. Domingo, caused a general surprise. No sooner was his situation known, than he was generally forsaken. All doors were shut against him; no heart was moved with compassion, save that of his former slave. Lewis, hearing of his circumstances, came and threw himself at his feet. "Condescend," said he, "to accept the house of your slave; you shall be served, obeyed, and beloved in it." Lewis, however, soon perceived, that the respect which is due to the unfortunate, did not render his old master happy. He pressed him to retire to France. "My gratitude shall follow you," said he, embracing his knees; "here is a contract for an annual income of 1500 livres, which I conjure you to accept." The magnanimous offer was accepted. The annuity was always paid in advance, and some presents, as tokens of friendship, constantly accompanied it from St. Domingo to France. Instances of this kind are by no means rare. The domestic history of the South is replete with passages of touching interest, bearing testimony to the mutual confidence, friendship, and tried attachment between master and servant.

There have been, indeed, most painful instances of exception, on both sides, for which we offer no apology; but for which we are

very sanguine, there would be found an efficient preventive, in such establishments as "*The Ashmun Institute.*"

A careful and candid estimate of the elements of character which mark the coloured race in the United States, must lead to the conviction, that they are capable of very great improvement. And there have not been wanting instances, clear and decided, of their capability of high literary and intellectual attainment; and of that which is of infinitely greater value, *viz.*, *practical good sense.* The career of Roberts, the late President of Liberia, is as worthy of commendation as that of any President of the United States. The administration of Benson, the present chief magistrate of Liberia, promises to be no less successful and praiseworthy. Their published state papers are as creditable to their race as those of our most eminent statesmen are to us. The compositions of Augustus Washington, now of Liberia, compare favourably with the best productions of our newspaper politicians. And the attainments in astronomy of old Benjamin Banneker, a Maryland negro, were quite uncommon for any man. He made the necessary calculations, and composed an almanack, which he presented to Thomas Jefferson, then Secretary of State, and by him deposited in the Academy of Sciences at Paris, where it is still preserved, a monument to the genius of the coloured race, no less honourable than to the white are the productions of Sir Isaac Newton. Such men as these, with others we might name, cannot belong to a race incapable of great moral and intellectual elevation.

The Rev. Mr. Düring, an English missionary in Sierra Leone, says, "Six years' experience has taught me, that Africans can learn anything. I have seen them rise from the chains of the slave-dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbours."... "But cautions are given against elevating them too suddenly, as in this way they rise so high in their estimation of themselves, that they prove useless in the end." But, I would ask, "Is this caution applicable only in the elevation of Africans? Is it not dangerous to the usefulness of *any man*, to elevate him too suddenly from a very degraded position? This is a weakness not peculiar to Africa; but an essential element of our fallen nature."

(2.) *We engage in this enterprise in obedience to the Divine command, "Preach the Gospel to every creature."*

In former years, it was not thought necessary to make any separate provision for the religious instruction of the coloured population of this country. The ordinary ministrations of the sanctuary were, in general, sufficient for both classes. In almost every white congregation, seats were provided for the coloured people of the neighbourhood, and teachers were not wanting to instruct large numbers of them, both adults and children, in the Sabbath-schools of the congregation. But from some cause, there has been a

gradual change in that state of things, progressing for several years; and it has advanced so imperceptibly to us, that we have scarcely discovered it, till we find many of our churches and Sabbath-schools quite forsaken, or attended by them in very small numbers. They have gone out from us, and have formed themselves into distinct congregations; and, in this respect, are as separate from us as are the congregations of immigrant foreigners, each requiring the Gospel to be ministered to it in its own native language.

To say that in their distinct assemblies the coloured people have been wholly neglected by us, would be unjust and false. But have they been sufficiently attended to, according to the demand of their circumstances? Can they ever be, until they have pastors, teachers, and evangelists, *of their own people*, to break to them the bread of life? Without hesitation, we answer this question decidedly in the negative, maintaining that there exist reasons, equally strong, for providing a separate and distinct ministry for the coloured population of this country, as for a people worshipping in an unknown tongue. A missionary or minister, to be fully acceptable and useful to a congregation of Norwegians, Germans, Welsh, or of any other people, must be one of themselves, *speaking their own language, and sympathizing with them in all things*. In the case of the coloured people, this principle operates with great intensity. My deliberate conviction is, that it is as difficult to find a white man fully qualified for entire usefulness and acceptance to a coloured congregation, as to meet with a coloured man qualified, in like manner, for the pastoral charge of a white congregation.

If you inquire why this is the case, we answer, by referring to the fact, already noticed, *the existence of the coloured people as a distinct class among us*. They are a distinct class, because *they are here*; and they here, not as other men, coming voluntarily, from the ends of the earth, and whom we delight to meet upon our shores with the hearty welcome of the Gospel. No, my friends; the coloured man is here, not as a voluntary immigrant from his fatherland, to seek his fortunes upon this distant soil. If he were, the Gospel would enjoin us, as we love its Divine Author, to care for his soul, and to do by him as we do by other immigrants, whom, as they wend their way to seek a home in the West, we cheerfully supply for their pilgrimage, "the bread and the water of Life;" and whom, when they reach their desired resting-place, beside our distant mighty rivers, or pitch their tent beneath the shade of the giant forest, we follow even there, with the story of Redeeming Love, and direct to a better land, watered by the River of Life, and adorned by the Tree of Life.

How much rather, then, shall we minister the Gospel to the coloured man, who is here by the will of another—wrested from his original home *unjustly, violently, and cruelly*—and to-day he is among you, numbering nearly four millions, awaiting his portion

at the Gospel Feast, which *his* Master and yours has laid abundantly to your hands! Shall he be put off with the crumbs which fall from your table, or be permitted to perish for lack of knowledge?

It is impossible, my friends, to allude to the origin of the African race among us without calling forth feelings of the deepest interest. The ingenuous mind cannot peruse that dark page of human history, without emotions of profound abhorrence. The foul record of its transactions embrace crimes against God and man, without precedent, parallel, or palliation. And if there be truth in history, the responsibility of the slave trade, like a vast "Colossus," striding the seas, rested equally upon the old world and the new; and its guilt, like the arms of another "Briareus," embraced men of every clime, every creed, and every colour.

Blessed be God, a brighter day has dawned upon some of the nations once engaged in that nefarious traffic. Now, it is a test of civilization among the nations, to denounce this trade, and to punish its traffickers, as pirates upon the high seas. Such are the terms of our national code upon this subject, and such the popular estimation of it, in all sections of our beloved land. *Our estimation of the African slave trade, is inversely, the index and measure of our duty to the souls which that trade has committed to our stewardship.*

But leaving the guilt of the slave trade to rest where it may, it is a subject of profound admiration, gratitude, and praise, that the Holy Providence of God, in its infinite wisdom, when that which was believed to be the only true Church of Christ was in darkness and bondage, and therefore impotent for the work of evangelizing the heathen, permitted so many of the savage sons of Africa to be transported hither—to a land, then about to be, in an especial manner, enlightened and quickened by the morning sun of the Reformation, rather than exclusively to regions where gross darkness still covers the people. How shall we sufficiently admire the mercy, which, leaving the brothers to work out their own purpose of guilt, yet irrevocably ordained that Joseph should be sold into Egypt, the land of bread, while all other lands were to be consumed by the famine!

The Rev. Dr. Lathrop, illustrating in a sermon the position, that God often answers prayer in a way we do not expect, mentions the following: "A poor African negro was led, while in his own country, by considering the works of nature, to the conviction of the existence and benevolence of the Supreme Being. Impressed with this idea, he used daily to pray to this great Being, that by some means or other, he might become better acquainted with His character and attributes. Soon after this he was taken with many others and sold as a slave. For a time he hesitated as to the view he had taken of God, and thought that if there did indeed exist a just

and good Being, the Supreme Ruler, as he had supposed, He would not allow evil men thus to oppress and injure the innocent. But after a while this poor slave was introduced into a pious family in New England, where he was instructed in the precious truths of the Gospel; and under the teaching of the Holy Spirit, made savingly acquainted with Christ, and enabled to rejoice in God, as his Father, his Friend, and Portion. He was now convinced that adverse providences may be made the means of answering our prayers, and conducting us to the greatest happiness." Such, doubtless, in numberless instances, has been the happy result to the African, in being transported hither as a slave. But such instances are, by no means, to be adduced in justification of the horrid traffic in the bodies and souls of men. They are rather to be regarded as the dawning of heavenly light upon the dark enigma, indicating the ultimate purpose of an inscrutable Providence. Well may the African savage, converted to Christ in the house of his bondage, address to the unrighteous and cruel man by whom he was caught and enslaved, the language of Joseph to his brethren: "*As for you, ye thought evil against me, but God meant it unto good.*" What, then, is the nature and the extent of the "good" designed for the sons of Africa, in their being brought hither, and which Providence evidently demands we should minister unto them? Can it be anything less than the full influence of the Gospel, conveyed in a judicious system of Christian education?

(3dly.) *But there is a brighter, and, if possible, a stronger motive urging us to engage in the enterprise before us. It is, that we may aid in preparing the coloured man to fulfil his destiny in Africa.*

If we may rejoice that ever an African savage was brought to this land of Gospel light and privilege, how is every occasion of admiration, and gratitude, and praise, rendered infinitely more joyous, that among the first fruits of Gospel influence in this country was a disposition to pity, to improve, and release from bondage, the enslaved and degraded sons of Africa! We notice this influence operating steadily and effectually in all sections of the Union. At the North, it has found its chief expression in the form of general State laws for the abolition of domestic slavery; while at the South it has taught many a master to consider his responsibility to God, the Judge of all, for the immortal souls, of whose destiny he has assumed the direction. He has not allowed his servants to live and die in ignorance of Him who died to redeem the slave no less than the master; and whose precious blood is as requisite to cleanse the master, as well as the slave, from sin. He has not perverted the Word of God into an engine to rivet more firmly the chains of bondage; but while he teaches his servants to be obedient, he reads for himself "*to give to his servants that which is just and equal.*" And while he would not cast off the infant, the aged, the helpless, and the infirm, in unconditional and indis-

criminate emancipation, any sooner than he would say "Corban" to his father or his mother, he has ever deemed it a distinguished privilege to be able to follow the noble example of the illustrious Washington, who, in making provision for the liberation of his servants, devised a sufficient sum for the maintenance and education of their children.

And it is not a little remarkable, notwithstanding the antagonistic views upon the subject of Slavery, publicly expressed at the North and at the South, and which may be considered as distinguishing these great sections from each other, that the pervading influence of the Gospel, of which we have spoken, should have wrought out, in each section, in a different form, almost an identical result. From a calculation made by the Superintendent of the last Census, it appears that, since the Revolutionary War, about 51,000 coloured persons have been liberated by general law in the non-slaveholding States; while 50,000 have been liberated during the same period, at the South, by individual emancipation. (Compendium of Census, 1850, page 64.)

This blessed influence of the Gospel, to which we refer, though by no means universal, is, nevertheless, extensively and energetically at work, effecting greater good for the coloured man, than his mere liberation from bondage. Indeed, at an early day, it was perceived, that the mere freedom of a servant was a small thing in itself; and that to have three or four hundred thousand persons uneducated, and undisciplined to self-reliance and self-provision, cast out to grapple and compete with some twenty millions of a race noted among the nations for its power of self-aggrandizement, could hardly result otherwise than in damage to both. And that for the safety of the one, and for the honour of the other, a permanent and suitable home must be provided for the coloured man, beyond the reach of the white man's cupidity and competition, where he may develop his capacity for improvement and happiness, and fulfil a higher and more noble destiny. That home has long since been provided on the Western Coast of Africa. Behold, in the Republic of Liberia, what God hath wrought for the coloured man! The actual liberty,—the prospective prosperity, elevation, and happiness, which, while this continent stands, he can never attain here.

Such was the sentiment of the late Mr. Clay, expressed in his great speech on African Colonization, delivered at the 31st Anniversary of the American Colonization Society, held in Washington City, January 18, 1848. Speaking of the origin of the Society, he says: "We saw, and were fully aware of the fact, that the free white race and the coloured race never could live together on terms of equality. We did not stop to ask whether this was right or wrong: we looked at the fact, and on that fact we founded our operations. I know, indeed, that there are men, many of them of high respectability, who hold that all this is prejudice; that it

should be expelled from our minds, and that we ought to recognize in men, though of different colour from ourselves, members of our common race, entitled in all respects to equal privileges with ourselves. This may be so according to their view of the matter; but we went on the broad and incontestable fact, that the two races could not, on equal terms, live in the same community harmoniously together. And we thought that the people of colour should be voluntarily removed, if practicable, to their native country, or to the country, at least, of their ancestors, there they might enjoy all those blessings of freedom and equality of condition which to them were impossible here."

And such, also, are the sentiments of Augustus Washington, a coloured man of uncommon intelligence, now of Liberia. Writing upon the condition and prospects of his race in this country, he says: "I assume it as a fixed principle, that it is impossible for us to develop our moral and intellectual capacities, as a distinct people, under our present social and political disabilities; and, judging from the past and present state of things, there is no reason to hope that we can do it in this country in the future.

"Let us look a moment at some of the consequences of this social and political distinction on the entire mass. They are shut out from all the offices of profit and honour, and from the most honourable and lucrative pursuits of industry, and confined, as a class, to the most menial and servile positions of society. And what is worse than all, they are so educated from infancy, and become so accustomed to this degraded condition, that many of them seem to love it. . . . They are excluded from every branch of mechanical industry; the workshop, the factory, the counting-room, and every avenue to wealth and respectability is closed against them. Colleges and academies slowly open their doors to them, when they possess no means to avail themselves of such advantages, and when their social condition has so degraded and demoralized them as to destroy all motive or desire to do so. They are, by necessity, constant consumers, while they produce comparatively nothing, nor derive profit from the production of others. Shut out from all these advantages, and trained to fill the lowest conditions in society, their teachers and ministers, as a class, educate them only for the situation to which the American people have assigned them. . . . Since things are so, it is impossible for them, while in this country, to prove to the world the moral and intellectual ability of the Africans and their descendants. . . . And hence, we are driven to the conclusion that the friendly and mutual separation of the two races is not only necessary to the peace, happiness, and prosperity of both, but indispensable to the preservation of the one, and the glory of the other. While we would thus promote the interests of two great continents, and build up another powerful republic as an asylum for the oppressed, we would at the same time gratify national prejudices."

We have here the expression of the almost unanimous opinion of the white race respecting the coloured; an opinion concurred in by every really intelligent reflecting coloured man, just as soon as he is sufficiently elevated to see the reality of his position here, and to appreciate his advantages in Africa. With such testimony before us, it is vain to discuss either the feasibility of African Colonization, or the propriety of the African race returning to its original home. The only profitable question is, "What is our duty to a race, to which our settled public policy accords little more than the privilege of serving us here on our own terms; or, being emancipated, a free passage to the home of its sires? How shall we best promote the true interest of the coloured man?" We answer, thus: *Educate him and prepare him for his destiny in Africa.* There he has a climate and soil to which he is naturally adapted. There, as a citizen of Liberia, he has scope for his talents, diligence, and enterprise, and may take an equal chance with his fellow-man for the rewards of labour, whether mental or physical. There it has been triumphantly demonstrated that the coloured man is capable of self-maintenance and self-government. The success of the experiment of African Colonization is without a parallel in the history of nations. When, or where else, has the attempt to found a State resulted, in so short a time, in an equal degree of success and promise, as that which distinguishes the free African State of Liberia? True, it was planted, and has been reared under the patronage of a great power of the earth. But, the great powers of the earth are impotent, when God Almighty, the Arbiter of nations, withholds from their enterprises His approbation and blessing. African Colonization has prospered, because God approves and blesses it. Ethiopia is even now stretching out her hands to God; and God is sending to her embrace her redeemed sons and daughters, charged with blessings of heavenly liberty, infinitely more precious than any mere human freedom.

That God designs the coloured man to return to the land from which he was taken, and which was his original home, there can be no question. It is the declaration of God's providence both here and in Africa. But shall we send them in their ignorance, uneducated, and unprepared to meet responsibilities which they must there sustain? By no means. Let some of them, at least, first receive a fair amount of instruction in letters, professions, mechanical trades, &c. This is required for the permanent prosperity of the State of Liberia, as well as for the highest advantage of the emigrant himself; and, in every view of the subject, demanded in justice at our hands.

But, above and beyond all this, there is a reason for the education, in this country, of the African race: *Africa needs an army of teachers for her uneducated native children, and a legion of missionary preachers for her perishing millions of native heathen.*

From the earliest missionary efforts in Africa to the present

hour, the same sad, undeviating result has attended the sojourn of the white man in that field of labour. No other foreign missionary field has proved so disastrous to the health and life of the white man as the Western Coast of Africa, and perhaps there is no part of the earth more fatal to the health of a white family than that region. It is stated, on reliable authority, that during forty years, from 1811 to 1850, the Wesleyan Missionary Society of England sent out one hundred and seventeen missionaries to various parts of the West Coast. Of these, fifty-four died on the field, although no one continued longer than four years at his post without returning to recruit his health. Of these fifty-four, thirty-nine died within one year after their arrival; twenty-three in less than six months; and thirteen in less than three months. Of those who survived, thirteen were obliged to return after a residence of from six to twenty-one months.

During thirty years, from 1806 to 1835, the Church Missionary Society of London sent out one hundred and nine missionaries, more than fifty of whom died at their stations within one year after their arrival; three or four on the passage home; fourteen returned home with impaired constitutions; and, in 1835, only three labourers remained.

Such has been the general result in appalling mortality of white effort in Africa. The beloved and devoted missionaries of our own Church form no exception. Long will the venerated and cherished names of Laird, Cloud, Alward, and Canfield, with other martyrs of African evangelization, be remembered with mingled emotions of admiration and regret, while their sad and early fate bears equal testimony to the importance of the cause in which they fell, and to the necessity of preparing the coloured man for his appropriate work in the land divinely appointed for him. There he can live free from the fatality that awaits the white man; and there he has laboured, when properly qualified, with a degree of success that justifies the highest confidence in his natural capability of improvement, and that, by the blessing of God, *he is "the man" for the missionary work in Africa.*

Of this we have the most abundant testimony, notwithstanding respectable opinions to the contrary, in the fact, that while there are one hundred and twenty white missionaries labouring in Western Africa, *there are two hundred and forty-three native assistants engaged with them in the work.* Now these are not always under the watch of a white man. They must be, as they often are, left to their own discretion in the prosecution of their work; and in many cases, when death has smitten down every white missionary at a station, the whole conduct of the mission has devolved upon the native assistant, without material detriment. In other cases, the coloured man has been selected, on account of his superior adaptedness, to carry the Gospel to the interior tribes. Some time in the year 1847, the public crier passed through the city of Ab-

beokuta—inhabited by a powerful tribe of the Yombas—announcing the approach of distinguished strangers, and threatening the heaviest punishment against any one that should offer them the least insult. This was done by order of the king, on learning that missionaries from Sierra Leone were about to visit his country. On their arrival, they were received by the king and his chiefs with the utmost decorum. The object of the mission was fully explained by one of their number, *Samuel Crowther*, a native African of the Yomba tribe, rescued when twelve years of age from the hold of a slave ship, taken to Sierra Leone, educated for the ministry, and now sent to conduct the mission bearing the Gospel of peace to his own people. They express their pleasure at his visit, and promise their co-operation. They prepare a place for him to declare his message to the multitudes drawn together by the novelty of the occasion. And when proclaiming salvation, in the name of Jesus, for the degraded and perishing—redemption for the captive—recovering of sight to the blind—and light, joyous, pure, and ennobling light for the millions in the region and shadow of death—the word, as a sharp two-edged sword, enters and possesses the heart, first of all, of an aged woman who had come to Abbeokuta, if, peradventure, she might hear tidings of a son whom she had long mourned as lost; torn from her arms by the merciless slave-dealer full twenty-five years before. She has come seeking a son, and has found the Saviour—the Saviour proclaimed to her by her own dear son. It is Crowther's mother! his first convert among his own people, and who, with about one hundred others, was baptized into the faith of Christ, the first fruits of the Yomba Mission.

Another eminent coloured missionary is Thomas B. Freeman, of African parentage, though not born in Africa. He had received the benefits of a thorough education, which, added to his great natural abilities, and all-sanctified by a zeal for Christ and for Africa which nothing can quench, renders him an agent of pre-eminent ability. His name has been rendered celebrated by his arduous labours in introducing the Gospel into Ashantee, a kingdom of over 4,000,000. The King of Ashantee could not comprehend why a missionary should want to see him and visit his capital, as no stranger had ever gone there except to trade, or to conclude a treaty, or for some such object; and yet, under the idea that Mr. Freeman was a powerful fetish man, whose wrath it would be impolitic to provoke, the king gave his consent to the visit, having first sacrificed two human beings, to avert any calamity that might result from the visit. Great preparations were made for his reception. At length he entered Coomasie, and was received in the spacious market-place by the king and his officers and army, with others, to the amount of over 40,000 persons. And there he stood, the first herald of the Gospel that had ever entered the dark and blood-stained capital of Ashantee, to offer to its monarch and its people the religion of purity and peace. What, I ask, has been

accomplished, or could be effected, under the circumstances, by any white missionary, more successfully, than has actually been done in this work by Crowther and Freeman? It is not to be denied, indeed, that the friends of missions have, in several instances, been sadly disappointed in their expectations of coloured missionaries. But in every case which has come to my knowledge, the failure has resulted *from a want of grace*, and not from any deficiency in natural talent.

What, then, is the language of God's holy and evident providence upon this profoundly important subject? He says to the white man, "You are not qualified to do my whole work in Africa;" and to the coloured man, "America is not the best home for you." "Arise ye, and depart, for this is not your rest." "Go, yourselves and your little ones, to the land that I will tell you of, beyond the flood, a land flowing with milk and honey." "There have I prepared an inheritance for you;" and when you be come there, go preach, saying, "*The night is far spent, the day is at hand.*"* And as you go from tribe to tribe, and from village to village, inquire who in it was ever engaged in the slave trade; and when you have found the man, or the son of the man, that hunted down your father, and fastened upon him fetters of iron, and for filthy lucre delivered him into the hand of the unrighteous and cruel dealer, sit down with him, and tell him that you have come in the bonds of the Gospel of the Son of God, to offer him a heavenly liberty, "without money and without price." Men of Africa! we envy your noble vocation as the ambassadors of the Lamb to the dark places of a benighted continent, the home of your fathers, the scene of your former degradation, but the arena of your future greatness and glory. Thither we may not go in your stead, nor even accompany you, except it be for a brief space, to behold, admire, and praise the good hand of our God upon you, and then to depart. But this we may do, even that which our God, we trust, has put into our hearts, "*to prepare you here for your great work there.*"

* The motto in front of the Ashmun Institute.