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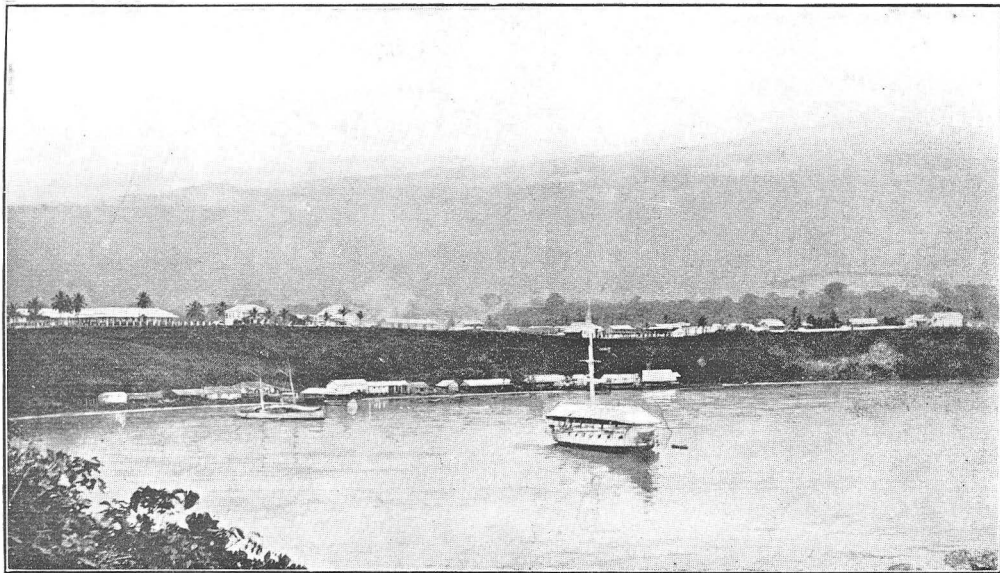


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Harbour at Santa Isabel showing Mission property on the right below curved line. The ship in the front is the old Ponton in which Rev. W. Welford was imprisoned

PRIMITIVE METHODIST
AFRICAN MISSIONS.

OUR FERNANDIAN
MISSIONS

By NATHANIEL BOOCOCK

LONDON:

W. A. HAMMOND, HOLBORN HALL, CLERKENWELL
ROAD, E.C.

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PREFACE.

THE limited space at my disposal will not allow for anything like an adequate account of the work done by any missionary who has laboured in Fernando Po ; I have therefore largely confined myself to giving some of the most important and interesting events, which from time to time have been reported in the "Records," "Heralds," and "Yearly Reports." I offer a sincere apology to the noble and self-sacrificing wives of the missionaries, for not attempting to describe their heroic and invaluable services. The task is altogether beyond my ability, and, in my opinion, ought to be attempted by one of the ladies concerned. If it did not rival, it would, undoubtedly, add a most fascinating and valuable chapter to the "Acts of the Apostles."

The description of the island and its people is also very meagre, but the reader who has access to the "Springtimes" for 1898, and the "Aldersgates" for 1905, will find additional information.

NATHANIEL BOOCOCK.

— OUR —

FERNANDIAN MISSIONS

CHAPTER I.

FERNANDO PO.

FERNANDO PO is an island 46 miles in length and 26 miles in breadth, and is situated in the Gulf of Guinea, 24 miles from the mainland. It consists of a huge mountain adorned with beautiful palms. The peak of this mountain towers over 10,000 feet above the sea level. Its grandeur can hardly be surpassed, especially when the setting sun plays upon the precipitous ravines, the outcome of volcanic outbursts. Lying between 3 and 4 degrees North latitude and 8 and 9 degrees East longitude, its position near the equator accounts for its notorious unhealthiness. The location may be easily remembered by thinking of Africa as being like a gigantic pear, standing on its apex, having a huge angular piece cut out of the West side, and Fernando Po vainly trying to fill up the gap !

A Portuguese discovered the island in 1471 and named it after himself. His countrymen, having failed to make anything of it, agreed in

1778 to an exchange by which Spain became the possessor. Owing to the heavy mortality among the Spaniards, in 1827 she ceded the country to the English who used it as an asylum for freed slaves, and as a coaling station. In 1844 the Spaniards re-claimed Fernando Po, and in 1858 banished the Baptist Missionaries who for 16 years had been seeking to bring light into this dark corner of the earth. All our pioneer missionaries gladly acknowledged the good work which our Baptist friends did, evidences of which were found when they arrived. The January Record for 1870 explained how Fernando Po was brought to the notice of the Primitive Methodist Missionary Society.

"In August, 1869," it is said, "the barque 'Elgiva' trading from Liverpool to the West Coast of Africa, touched at Fernando Po and remained some time. The Captain and his carpenter, both of whom were Primitive Methodists, becoming acquainted with the spiritual destitution of the inhabitants, soon felt and expressed a strong desire for their evangelisation. The carpenter, Mr. Hands, was sent on shore, and allowed to remain awhile. He soon evinced his desire for the salvation of the people by preaching to them."

Here follow some very long and interesting extracts from letters sent by Mr. James Hands, telling of his work among the people and appealing for a missionary to be sent. The article ends:—

"These very interesting records are rendered additionally interesting by the melancholy fact that the good carpenter—our first missionary at Fernando Po—is now dead. His work is finished.

He was obliged to leave the Island and the people whom he evidently loved. He died on ship-board, and was buried at Bonny (Oct. 1st, 1869). His sorrowing captain planted a tree over his grave and left him to sleep till the resurrection. 'Blessed are the dead that die in the Lord, they rest from their labours and their works do follow with them.'

Captain Robinson emphasized the great need of the Fernandians and was the bearer of the following request for help :—

Alfred Cottage,

FERNANDO PO,

Aug. 28th, 1869.

" To the General Secretaries of the Primitive Methodist Society, London.

" Sirs,—The object of my addressing you now is to crave your help and sympathy in behalf of the inhabitants of this island. The place was once occupied by the Baptist Missionary Society, but they were expelled after the arrival of the Romish Church on the island, in 1858. Happy to state, that the present laws of Spain have granted liberty of worshipping God according to the Protestant creed to everyone of her subjects in all her colonies, and the people here have the same liberty given them, and may invite a minister of any denomination to come and settle with them. For some reasons, of which I am not aware, the in-

habitants do not wish to recall the Baptist missionaries amongst them any more. Lately they were making up their minds to apply to the Church of England for a missionary, through the Right Rev. Dr. Crowther. Fortunately, one of your local preachers, who is the bearer of this letter to you, arrived here and preached to us, or to the people, and every individual in the place was greatly blessed by his labours, therefore I am requested by the inhabitants to apply to your Committee for a missionary to come and direct them in the way that leads to eternal life. I hope you will grant us a prompt reply at your earliest convenience. Do not forget to send us some of your society's publications, i.e., magazines, &c.

I remain, yours truly,

In behalf of the people or inhabitants,

THOMAS R. PRINCE,

Secretary.

Signed by—Henry B. Fause, James D. Davis, Peter Bull, Abraham Duroo, Charles Simon, Henry Lawner, Joseph A. Palmer.”

The general Committee felt that God was calling us to Africa, and at once decided to send two men to proclaim the glorious gospel of salvation to these needy people.

CHAPTER II.

THE PEOPLE.

THE Fernandians are the natives from Sierra Leone, Lagos, Accra, Calabar, the Ibo country, Cameroons and other parts of the coast, who have permanently settled on the island, and call Santa Isabel their home. There are, of course, Spaniards, Germans, Portuguese, Cubans, Frenchmen and Englishmen living in the capital, but these all retain their national names. The labourers both in Santa Isabel and other parts of the island, have nearly all been imported from the coast towns of Africa from Sierra Leone to the Congo, and are called Krumen, or Kruboyes, irrespective of their ages. The majority of the labourers are constantly moving either from one part of the island to another, or from the island to some other part of the coast. Every two or three years they change masters, unless they happen to find a "good massa too much." The Aborigines are called Bubis, a word which is commonly pronounced as if spelt, boobees. These remarkable people reside in all parts of the island, and are said to number from five to ten thousand. No one knows the exact number, and a census of them would be well nigh impossible, as many of them live high up the mountain side, and are continually changing their abodes. Their towns are composed of small rude huts which only last a few years, and as most of them are very filthy, a fire is often the best thing that can occur. If the whole town is burnt down another can be built in a few weeks.

A few years ago the heathen Bubi were nearly all naked save for the merest apology of clothing. Now, there is a marked improvement in this respect generally, and some of them are respectably clad. There is also another alteration taking place, for whereas ten or fifteen years ago they were nearly all covered with palm oil and clay concoctions, many of them are beginning to make the acquaintance of soap and water !

Another gratifying change ought to be mentioned. At one time they were so lazy that they attempted nothing beyond yam farming, hunting, fishing and trading with palm oil and kernels, now they are making large cocoa farms. A few of them are building substantial houses, and I hope they are keeping them in a more sanitary condition.

The religion of the Bubi is very crude. It has frequently been called "devil worship," perhaps it would be more correct to call it "spirit-worship." They seem to have no idea of one great Supreme Being, but think that the spirits of the departed hover for a time around the locality where they once lived in the flesh. They have, however, two spirits which are believed to possess pre-eminence. "Boto" is a great, good spirit, who long ago sold the island to their ancestors, assisted them in their battles, and controlled their fortunes. "Mori-mona" is a great bad spirit, whose anger is greatly feared. Whether these spirits ever dwelt in human flesh no one seems to know.

Goats are sacrificed through the medium of the devil-priests as will be explained in the chapter dealing with San Carlos Mission. The Fernandians have been more in contact with civilization and

share both its blessings and its curses. They are intelligent, industrious, well clothed, scrupulously clean, and have a good general conception of the truths of the Bible. The chapter dealing with Santa Isabel Mission gives additional information respecting their characteristics.

CHAPTER III.

SANTA ISABEL MISSION.

THE Revs. R. W. Burnett and Henry Roe were our first missionaries appointed to labour in Fernando Po. Accompanied by their wives they arrived at Santa Isabel on the 21st of February, 1870, and received a most cordial welcome from Mr. T. R. Prince, Mamma Job, and a large number of the natives. For a time they lived in a house belonging to Mammy Nicols. Afterwards they rented a larger house and used the lower part for services. Still later they succeeded in purchasing for the sum of £375, Longfield House, and a large piece of ground, situated in the front of the town, commanding a splendid view of the harbour, and the open sea. Every missionary who has laboured in Santa Isabel has rejoiced that our pioneers were able to obtain such an ideal site. The Spanish traders have often looked enviously at the magnificent position occupied by our mission premises, and would gladly have purchased it had we been willing to sell. The ground is now very valuable, and is worth many times its original cost. A

wooden church was built which did good service for a long time, but in 1894 it gave place to the more substantial iron church, lecture hall, and vestries which are still in use. Our friends held their first services and school in Mamma Job's house, and began by singing "There is a fountain filled with blood," and a sermon preached by Mr. Roe on John iii. 16. The Sunday School numbered 75 scholars, and the first class meeting was attended by 15 including the missionaries and their wives. The first convert was Jane Scholar. She was afterwards married to Nathaniel S. M. Crooke, our first native schoolmaster. Jane remained faithful unto death.

When I was stationed in Santa Isabel I often read and prayed with her, for in later years, being blind and feeble, she was unable to attend church. These visits were always highly appreciated.

During the first three months the missionaries confined their labours to the town. Bassapoo, a Bubi town, 6 miles away, was then missioned, and for several years received considerable attention, but a mission was never established there. Other towns were also visited without becoming permanent missions. This was due in large measure, to the repeated attacks of malarial fever, from which our brethren suffered, their enforced absence from the island, and consequent lack of men. Within a short time of their arrival both families suffered bereavement by losing a child. Mr. and Mrs. Burnett had frequent attacks of fever which sapped their strength, they also suffered from intense anxiety and loss of sleep caused by the prolonged illness of their little boy Willie (Rev. R. W. Burnett,

Junr.) Notwithstanding all their efforts, including a trip up the mountain side to the Sanitorium at Basile, and a voyage across to Calabar, it was eventually felt that unless he was taken home, he would die. Accordingly in September, he was taken by his parents to England. Mr. Burnett intended going only as far as Sierra Leone, but since his wife and child were so ill he came all the way home. In due course Mrs. Burnett and her child recovered, and Mr. Burnett returned to Fernando Po, arriving near the end of November.

Subsequent missionaries profited by his experience, and learned that Fernando Po is no place for European children.

After much irritating delay the day school was opened in September with 33 native scholars.

A preparatory public speaking class which was commenced by Mr. Roe, did much to produce several useful native helpers. One of these was William Napoleon Barleycorn, who, since 1880, has been in our ministry.

Mr. Roe informs us that Mr. Barleycorn was converted at a class meeting very shortly after the mission was inaugurated. He also gives us an interesting account of Peter Bull's conversion. Peter was a Bubi, who in early life came to live in Santa Isabel. In this way he became civilized, and acquired some knowledge of the English language. He became one of the first interpreters when the outstations were visited. His conversion is described by the Rev. H. Roe :—

“ On Monday, Oct. 16th, 1871, we were awakened before daylight by someone knocking at the door. Throwing my dressing-gown around me and lighting

a candle, I opened the door, and in walked Peter. Down his tatoored cheeks big, hot tears were flowing, as with a throbbing breast and choked utterance, he exclaimed, 'Oh, my minister, me feel very bad ; me be terrible bad ! ' I asked ' Why, what is the matter, Peter ? ' He exclaimed, ' Yesterday de word flog me, flog me. Me go to bed ; me shut eye, but no sleep. Me toss 'bout till morning. It be all same as if God speak and say Peter, go, go ; you no fit to work for me. You go with missionary and help him preach ? Now go, be better man ! Den my knees shake ; my joints all feel bad, and me no rest, so me come and tell missionary.'"

Peter was told that this was the work of the Spirit of God, and at once pointed to Jesus Christ.

After this great event there was a marked improvement in his interpreting, and the missionaries had some difficulty in restraining him from adding a lot to the message on his own account. He remained faithful unto death.

From the first much attention was given to the class meetings which were well attended. The members never showed much reluctance either to speak or pray. Some of the experiences were quite original. One member in her prayer exclaimed—" Lord, bind my heart with de gospel chain, and seal my heart with de gospel seal." Another said, " Jesus, He is my redemption ; He make me free. De life, de truf, de way. S'pose I lef (leave) Him, which way me go ? me wonder ; de en'my take my soul ; me lost. No, my minister, me no lef Him, and the Blessed Jesus never leef nor forsake me."

Our Church at Santa Isabel has always been

noted for the large sums it has raised at its missionary meetings. The people began well. The first meeting held Oct., 1870, is credited with £33 16s. 7d. The Sunday collections were creditable and class money was paid regularly. The day school fees were, 1st class, 2/1; 2nd class, 1/8; 3rd class, 10d. per month. Considerable sums were also raised towards the support of the native teachers. In short, from the beginning the people were trained to give, and to help liberally the mission.

A sewing class for women and girls was well attended and appreciated. In later years this has not been necessary, since nearly all the women in the town are able to do needle-work, some being exceedingly clever. Mr. Burnett gave special attention to the material work, building the church and improving the house. I believe it is to him we owe the acquisition of our magnificent site. His colleagues always credited him with hard work. He probably over-exposed and over-taxed himself, and, a victim of fever after fever, was compelled to return to England.

Mr. Roe toiled valiantly both in the town and outstations, taking a particular interest in Bassapu. While he and Mrs. Roe fared better than Mr. Burnett, they both suffered much from fever. Mr. Roe had one very severe attack which entirely prostrated him, and would probably have proved fatal but for the attention of two doctors from an English gun-boat, which happened to come into the harbour at a critical moment.

The Rev. W. Holland was "surprised to find the mission in such a healthy, matured condition." He soon found, however, that his work was made

more difficult because so many members both of the church and congregation were away in the interior of the island trading. His successors have met with the same difficulty.

These trading expeditions have always been a source of weakness to our church. How could it be otherwise. Many of the members were unable to attend any service for weeks together? To-day, the farms have added to this difficulty, for many of them are so far away from the town, and are so difficult to reach, that when once there, the people take some moving. To make matters worse, the Government restrictions prohibit services on the farms, and anyone ignoring them would be exposed to heavy fines, if not long imprisonment.

For the first two years the church worshipped in a building belonging to a Scottish merchant, Andrew Struthers, Esq. This gentleman made no charge, but in recognition of his generosity, the committee presented to him a beautifully illustrated family bible. The services were afterwards held in Longfield House, until the church was erected.

The missionary anniversary for 1872 realised £40 os. 6d., but of this amount, Mrs. Maylott begged and collected the magnificent sum of £30 os. od. ! The following year the income rose to over £55. For the new church over £210 was subscribed, which, with other amounts, made a total of £323 ! A new church was built to accommodate 200 worshippers.

Being assisted by Mr. Maylott, Mr. Holland gave considerable attention to the out-stations, par-

ticularly Bassapu and Robala, and spoke very highly of his native assistants, Mr. Brown and Mr. Croke.

The Rev. S. Griffiths found the governor in pretty good humour, for he informed Mr. Griffiths that he would have nothing to do because his predecessor had done all that was needed! His Excellency showed his friendliness by permitting the school to be opened in the afternoons and allowing the children to attend without being fined. He was present at a service in the church held to show sympathy with Mr. Griffiths in the death of his son. He also called to see him when he was stricken down with fever. To meet the requirements of the growing congregations, Mr. Griffiths enlarged the church, and at the same time put on it the inscription:—"Zion Primitive Methodist Church," 1870."

The inscription was contrary to law, therefore was not allowed to remain very long. Protestants are not permitted to worship in buildings which look like churches, or which have any tablet or board on them, or near them, to indicate that services are held there!

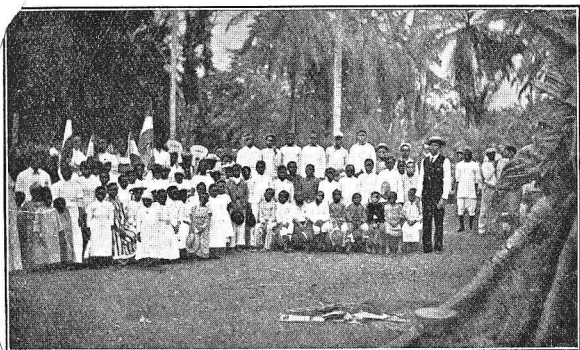
£73 15s. od. was raised at the missionary meeting. Most of the credit, however, was due to Mrs. Griffiths, who, by her missionary box, raised the extraordinary total of £60!

Notwithstanding many harassing restrictions the Rev. R. W. Burnett ably sustained the work until he was relieved by the Rev. W. Holland. He then took the reins from Rev. T. Parr at San Carlos. Mr. Holland entered upon his duties in troublesome times. Both the Day and Sunday

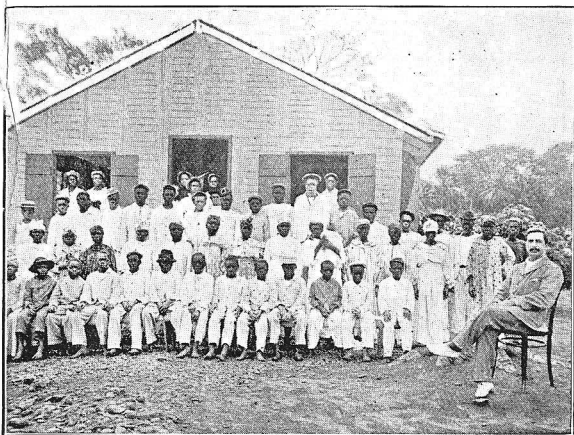
Schools were closed by order of the government. A decrease of 17 members was reported. This was caused by numerous deaths, and by the general unsettlement of the town whereby some grew weary in well-doing, and others left the island for other parts of the coast.

The persecution became still more acute with the advent of the new Governor, Captain Salgado, a Spaniard, unfavourable to everything English, and the work of missions.

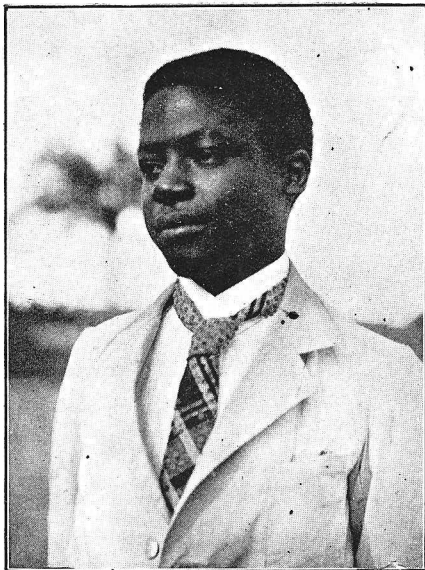
Early in 1879 he banished Mr. Holland from the island. The missionary received notice that a new fence must be placed round the mission property. He went to see the Governor and asked for written instructions, adding a request that someone should be sent to stake our boundary. Captain Salgado refused both requests, and insisted upon Mr. Holland doing the work immediately. At considerable expense his order was obeyed. When the work was completed, the Governor declared that Mr. Holland had encroached on the public road, that he must pull the fence down, and erect it in its proper place. As his excellency still refused to give either written instructions or send a Government representative to stake the boundary, Mr. Holland declined. While the missionary was away recuperating his health, the Governor ordered the fence to be pulled down, and when Mr. Holland returned, on the pretext of his disobedience, banished him from the island. Our brother was sustained in the course he took by British Consul Hopkins. The matter was reported to Madrid, the Governor's action was condemned, and in the following October Mr. Holland was back at his



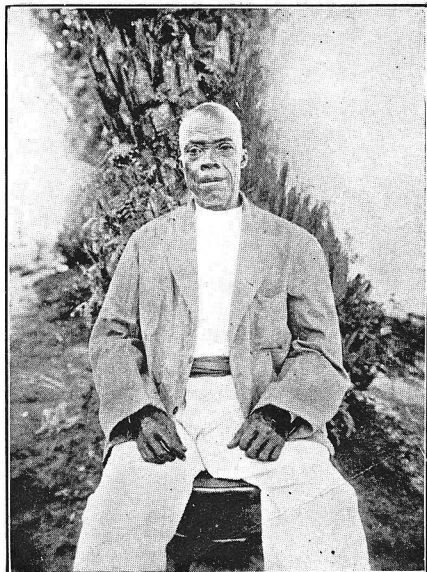
Santa Isabel young people having a picnic at a farm.



Rev. G. E. Wiles and Bottle Nose group.



Rev. BEN T. SHOWELL.



Mr. T. R. PRINCE.

post, working under slightly more favourable conditions. The irritating restrictions, however, were not removed, hence progress was retarded.

On his arrival in August, 1879, the Rev. W. B. Luddington received the keys from the British Consul to whom they had been handed by the Spanish authorities in June. The mission house was in better condition than he expected to find it, thanks to Mr. Brown, Mamma Job, and other natives.

Writing in September, Mr. Luddington reports the death of the Consul. Mr. Hopkins had shown himself very friendly towards our missionaries and his decease was much lamented. On one occasion when Mr. Holland was sick, he voluntarily conducted the service, and in the former's banishment did much towards securing the decision of the Government at Madrid, that the sentence was illegal.

Soon after his arrival, Mr. Luddington entered into a long correspondence with Governor Anselius Gazulla for the purpose of obtaining concessions. Although his Excellency professed friendliness, and permitted night services, he said he could not allow the schools to be re-opened because we had no teachers with the requisite Spanish qualifications. He further intimated that we must not ring the church bell, since it was a "public manifestation," and "serves to discover, or reveal to the residents the time when the religious services were to be held."

In February, 1880, the Rev. W. Holland received a letter from the Governor stating that the Spanish Government had fully restored the liberties of

which the missionaries and their friends had for some time been deprived.

The schools could therefore be opened and the bell could be used. The ringing of a bell is a great advantage where clocks and watches are few, and often worthless.

In August, 1880, Mr. F. G. Brown died after two months' illness. He had been connected with the mission for about 8 years and was respected by all classes in the town. As a class leader, Sabbath school superintendent and evangelist his efforts were much appreciated. Not only had he greatly assisted the missionaries, but during the four months when there was no European missionary, he had worked nobly to sustain the services.

In his yearly report in 1881, Mr. Holland again tells of financial success. The general income was £83 11s. 1d., and the missionary money £90 3s. 3d. The day school was, however, once more crippled, because all the children between the ages of 5 and 15 were compelled to attend the Government school.

A severe attack of fever and jaundice compelled our brother to return to England.

The present substantial house was erected by the Rev. R. W. Burnett, who, on the arrival of the Rev. D. T. Maylott, once more took charge of San Carlos.

Shortly afterwards Mammy Peters died. She had been a very real friend to the missionaries, especially in sickness, nursing them with the tenderest care. She had also been a useful member of the church. Her death for a long time was sorely felt by those who had received so much

kindness and loving sympathy from her. She rests from her labours and her works follow with her.

Happily Mr. Maylott recovered from a strong attack of fever, but his wife, after only ten weeks residence, was seized with sickness which proved fatal. She was a faithful wife, and her death was keenly felt both by her husband and the people. Her grave is near that of the Rev. R. S. Blackburn.

Mr. Maylott, thoroughly prostrated, was relieved by Mr. Burnett, who, with his wife, were the only European missionaries on the island for 12 months. They were, however, nobly aided by the Rev. W. N. Barleycorn. As all the missionaries who had laboured in Fernando Po had suffered severely from fever, it seemed extremely difficult to get men at this time, hence the Record for September, 1882, contains the following powerful plea for missionaries :—" It will be known to most of our readers that the Rev. D. T. Maylott has been compelled by repeated attacks of fever, causing great prostration, to return to England. This has necessitated the removal of the Rev. R. W. Burnett from George's Bay to Santa Isabel, and Mr. Barleycorn, the coloured missionary, is left in charge of the Bay Mission. The committee learn that both Mr. and Mrs. Burnett have had some very severe attacks of fever. There is pressing need, therefore, that another missionary should be sent out as soon as possible, so that in case Mr. Burnett should have to come home, the whole mission should not again be left without a European in charge. The committee appeal to earnest, devoted men, richly imbued with the missionary spirit,

to offer themselves for this foreign field. May the work be laid on some heart, and when the Lord says, 'Whom shall I send, and who will go for us?' may there not be wanting an Isaiah to say, "Here am I, send me!"

How Livingstone looked at it.

"People talk of the sacrifice I have made in spending so much of my time in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink, but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us.'"

The Rev. R. Fairley relieved Mr. Burnett, and on the arrival of the Rev. H. Buckenham a month later, went to San Carlos. A few weeks later Mr. Buckenham wrote hopefully of the church, but regretted that the Governor, who was courteous, and professedly friendly, had issued an edict requiring all the children to attend the Government

school twice daily, thus practically closing our school.

About this time 12 Roman Catholic Priests arrived, full of zeal, overflowing with enthusiasm, and set to work with dogged determination to get charge of the Government School, ruin our church and convert our missionary. They did not succeed as they expected. The Governor refused to surrender his school, our congregation would neither be driven nor coaxed, and Mr. Buckenham said, "if he (the chief padre) has no fever till I become a Roman Catholic, he is safe for a long time to come."

The padres over-estimated their ability, and under-estimated the common-sense of the coloured people. They soon found that nothing could be accomplished by telling our people that "all who attended our Church were going to hell."

Their next move was to circulate Roman Catholic books, but they were soon checkmated by the spread of Protestant literature.

Through failing health, Mr. Buckenham was compelled to return home. Before doing so, he lost his good wife, who died at Cameroons whence she had gone to recruit her strength. She had taken a deep interest in the Banni Mission and wrote a very interesting account of a Sunday spent there, which will be found in the June Record for 1885. The annual report for that year contains the following estimate of her life and work:—"She was a devoted and earnest woman, anxious to do good to others, and made her life a helpful ministry to those in need. Her loss will be greatly felt; but the influence of her life will abide as a blessing

with all who knew her, and through them, though dead, she will still live and work."

Mr. Buckenham was fortunate in reaching home, for he was sadly emaciated. His appearance at the Reading Conference in 1885, was pitiable, and no wonder, for he told us, that he had had no fewer than thirty attacks of malarial fever!

The Rev. W. Welford was hardly settled before the Governor interfered with the Sunday School, and threatened to put an order in force, forbidding all preaching save in the Spanish language. Indeed, he intimated that he would destroy the mission altogether. A little later Mr. Welford reported further hostility. By order of the Government all the trees on the Mission premises were cut down, and the bell of the church removed. Every outward indication that public worship was conducted in the church was prohibited, processions at the burial of the protestant dead, and services in the cemetery were forbidden; the singing also in the church had to be conducted in a low key, with closed doors and windows. But, still greater troubles followed, which are graphically described by the Rev. John Atkinson, in the yearly missionary report for 1886:—

"The work in Fernando Po has been seriously interrupted by the action of the Spanish authorities. More than a year ago they required the attendance of all the children at the Government school, and, as a consequence, this compelled the missionary in Santa Isabel to conduct his school in the evening, after the Government school was dismissed. The children still attending the mission school, all teaching in English was prohibited; and this

virtually closed our school. Then came a series of efforts to break up the mission entirely. Every indication that the chapel was used as a place of worship was prohibited. The people were watched as they went to and from the meetings ; they were insulted by the Romish priests in the streets, summarily fined, dragged to prison, and persecuted in a great variety of ways. The missionary was subject to constant espionage, and multiplied annoyances were inflicted upon him, and his wife, till life was made almost a misery. No effort was spared to provoke him to a breach of the law, so that they might have ground of proceeding against him ; and at least, taking advantage of a word or two contained in a letter written to the acting-Governor under great provocation, they imprisoned him on board the " Ponton," where he was kept for a month, subject to insult and indignity from day to day. Through the interposition of her Majesty's commanders on the West Coast of Africa, he was ultimately released, and after further annoyance, was banished from the island. The committee have placed the case in the hands of her Majesty's Government, and are seeking redress and such liberty in pursuing their work as the Spanish law will allow. More than this is not asked, and less will not content the committee. The mission of Banni has had to be given up for a time, and the station at St. George's Bay has suffered seriously for want of ministerial supervision. Under these circumstances it is not surprising there should be a decrease of nine in the membership in the island. This decrease, it may be stated, is solely due to removals and deaths,

and not to any turning away from the paths of righteousness on the part of the members of the church. The committee entirely approve the course pursued by the missionary, the Rev. W. Welford, and his wife in the remarkably trying circumstances in which they were placed during their stay in Fernando Po, and they desire also to place on record their admiration of the manner in which the Rev. W. N. Barleycorn, the native assistant minister, and the members of the church generally, have acted during the painful ordeal they have been called to endure.''

The Governor closed the church at Santa Isabel, but as Mr. Welford had left a letter with Mr. Barleycorn authorizing him to take charge of the missions, he succeeded after considerable difficulty, with the aid of the Conference minutes in inducing the Deputy-Governor to allow him to open the church and carry on the work. This he did in a praiseworthy manner, until the arrival of Rev. R. W. Burnett. Mr. Burnett was soon able to report greater freedom, the new Governor being more favourably disposed towards our mission.

Mr. Burnett regretted that singing was still prohibited in Santa Isabel, seriously interfering with church attendance. When relieved by the Rev. W. B. Luddington he took charge of San Carlos.

Prior to coming to Fernando Po, Mr. Luddington, accompanied by the Missionary Secretary, Rev. John Atkinson, had visited Madrid and interviewed the British minister, also the Spanish Minister for foreign affairs. The Spanish Governmen while insisting upon the use of the Spanish language

in the schools, expressed themselves, through Senor Moret, as disposed to allow as much liberty in Fernando Po as in Madrid, and to give the most liberal interpretation possible to Article XI. of the Code. The Governor in Fernando Po was instructed to do likewise, and Signor Moret gave Mr. Luddington a letter of introduction to Governor De Oca.

In order to meet the educational demands of Spain, the Rev. W. N. Barleycorn, who is a Spanish subject, was sent to Spain by our Missionary Committee. He was trained in the University at Barcelona, and at the end of two years obtained a certificate for the eleven subjects in which he passed, also a diploma authorizing him to take charge of, and teach an elementary school.

Soon after his settlement at Santa Isabel, Mr. Luddington received the Governor's sanction allowing our congregation to sing in the church! The delight of the people was boundless. But it was soon sobered, as they were compelled to send their children to a school taught by Padres. Being a Government School, the education was supposed to be secular, but the Padres lost few opportunities of teaching Roman Catholicism, and of punishing all objectors. Mr. Luddington had to make strong protests to the Governor, and to remind him that this was contrary to Spanish Law.

In December, 1887, the Sunday School was re-opened, with an attendance of 100 scholars. A compromise was made, the lessons during the first half hour being in Spanish and the second in English. Mr. Luddington worked hard and successfully, and was ably supported by his wife

(the sister of Rev. T. Mitchell). In the early part of his term our brother enjoyed good health, but later, both he and his wife were thoroughly prostrated, and obliged to return home. They arrived in Liverpool on July 29th, but within a fortnight Mrs. Luddington had a serious relapse of malignant fever, and died on August 21st. Three times she had accompanied her husband to Fernando Po, and proved herself to be a most faithful help meet. Her memory is cherished by all who knew her, and not least by her many coloured sisters. Mr. Luddington survived her but three months. Heart disease of long standing, with serious complications, occasioned by residence in Africa, brought the end. When told that full recovery was impossible, and that prolonged life meant permanent superannuation, he promptly replied, "then I want to be superannuated in Heaven." Life without service for Christ was a thought he could not bear, for he was a true missionary, devotedly attached to his work, giving time, energy and substance without stint to the cause. I have frequently heard the natives of Fernando Po speak in the highest terms of his work, and his memory is tenderly cherished by them to this day.

Pending the arrival of the Rev. R. Fairley, the work was sustained by the Rev. S. Blenkin.

About this time the Steam Launch, "La Paz" (the peace) arrived in Fernando Po. For a long time the missionaries had appealed for a quicker and safer method of travelling than by an open surf-boat. The "La Paz" cost over £600, more than £400 of which was raised by the Hull ladies.

For some years it rendered useful service, and

would have been still more serviceable had it been built for sea, rather than river work.

Upon his return to Santa Isabel Mr. Barleycorn opened the day-school with 36 boys, and the Governor allowed English to be taught as a special subject two half days in the week. Spanish law does not allow girls to be taught by a male teacher, but Miss Smith was allowed to assist in teaching the girls. This term of Mr. Fairley's was uneventful, but the mission was superintended with his usual ability, though his term was somewhat abruptly terminated through Mrs. Fairley's serious illness. Until the arrival of the Rev. W. Holland, the Revs. J. Bell and J. Burkitt gave efficient oversight. There was great difficulty in securing a successor to Mr. Fairley, hence Mr. Holland volunteered to fill the gap. As the medical adviser was not favourable to his going out, Mr. Holland was sent by the Committee on the understanding that if he had a breakdown he would be allowed to return before his term expired. Happily the doctor's fears were not realised, for Mr. Holland was able to stay a year and a half and do useful work. Our brother maintained a friendly relationship with the Governor, and had the pleasure of seeing the Day School pay its way, also of raising £76 1s. 3d. at the Missionary Anniversary.

The Rev. R. Fairley's third term was very eventful. He visited the mainland on three occasions, and with the assistance of the Rev. F. Pickering succeeded in negotiating for a new mission to be commenced at Archiburgville, and in December, 1893, assisted the Rev. J. M. Brown to open it. The wisdom of this step is

amply justified by the success of our work in Southern Nigeria.

By the Governor's order the Day School at Santa Isabel was again closed, but, notwithstanding this hindrance, the work of God prospered, and the present substantial iron church, lecture hall, and four vestries, were erected, and a considerable portion of their cost raised, £185 3s. 6d. in 1893, and £308 5s. 3d. in 1894. Our brother and his wife were anxious to see the new church opened, but as it could not be completed until September, they had to abandon this cherished wish.

It was my pleasure to succeed them and endeavour to complete the work they had so nobly begun. Including the opening services in a little over three years, we raised £637 13s. 9d., which, with the afore-named sums amounted to £1,021 2s. 6d., a truly magnificent amount to be raised in five years!

Two years afterwards the whole cost of the church, lecture hall, vestries, and the iron mission fence, was subscribed. A little time before I reached the island, Governor Puente made his appearance, and proved to be one of the most liberal-minded and friendly Spaniards that ever ruled Fernando Po. He gave us permission to re-open the Day School, attended some of our services accompanied by his officials, invited us to become his guests at his mountain side residence whenever we pleased, and expressed approval of our work. Mr. and Mrs. Fairley, I believe, shared the hospitality of his Excellency for over a week.

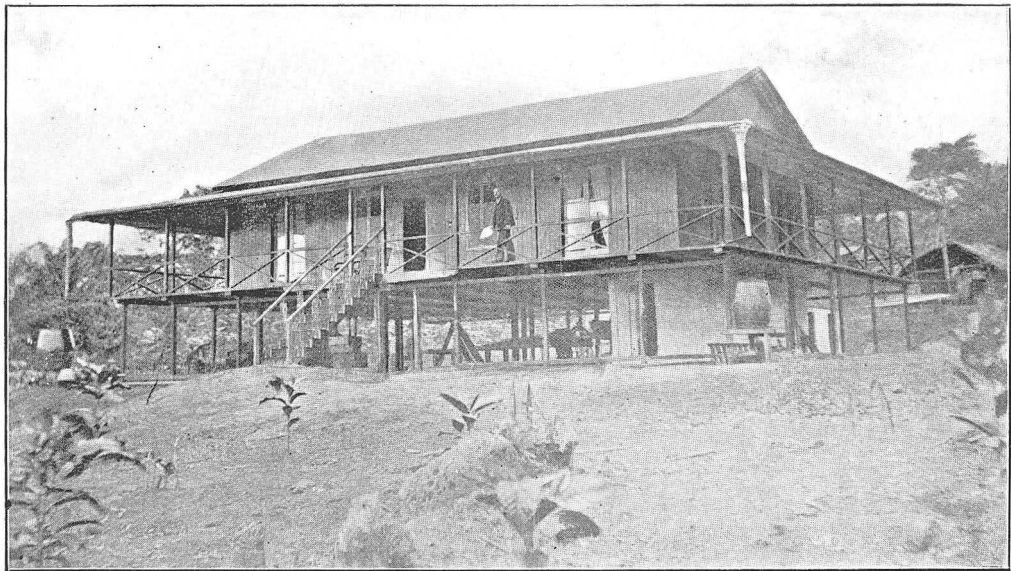
On his return to Spain his Excellency delivered a lecture in a large hall in Madrid, in which he spoke most highly of our work, and severely criticised

the Spanish mission and Padres in Fernando Po. The lecture was published and several copies were sent to the island. While unable to obtain one, I was permitted to take important extracts. The lecture created such a storm among the catholics in Madrid, that the Government authorities put a ban on its circulation.

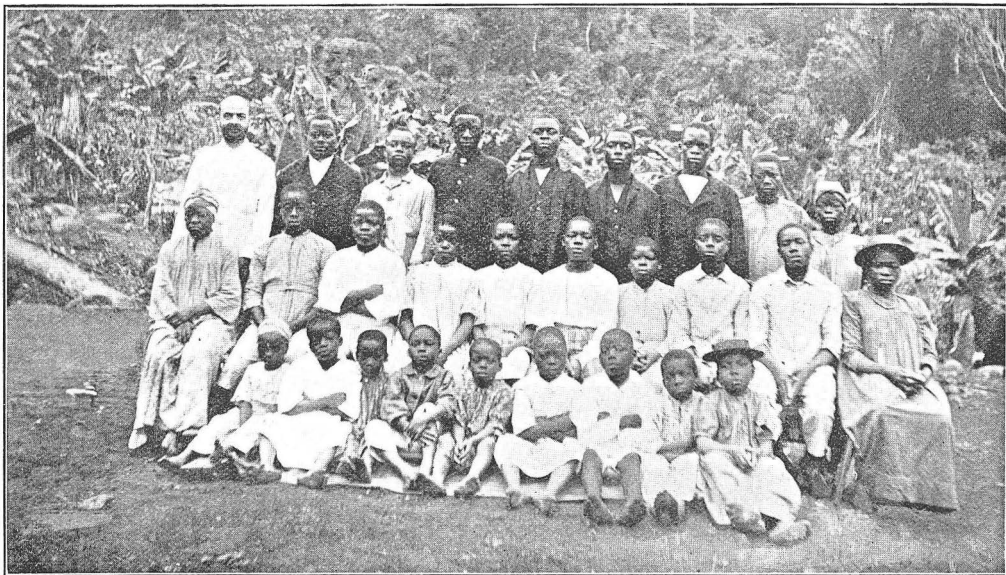
Governor Puente's successor at once closed the Day School, under the pretence that while Mr. Barleycorn's certificate would entitle him to teach in Spain, it was ineligible for Fernando Po, because there, all the education, by Spanish law, was committed to the Padres! Mr. Barleycorn was therefore transferred to the Banni Mission and has continued to superintend it ever since.

I very much enjoyed ministering to the church at Santa Isabel. The people listened attentively and appreciatively, and when in town their attendance at church was such as to inspire any preacher. Although the service commenced at 9.30 on Sunday mornings the congregations were among the best I have seen. I was especially pleased with the Wednesday night services at which there was an attendance from 50 to 100 persons. Heartiness, with deep reverence, characterised every service, and it was a most unusual occurrence to have to speak to the children respecting misbehaviour. The class meetings were well attended, and liberal contributions were collected weekly. The missionary meetings were very successful, and have never been surpassed by any church in Primitive Methodism. The Fernandians have also been conspicuous for the thank-offerings which they have given to the church and the missionary cause.

The first fruits of a farm which has taken three or four years to mature, are cheerfully given to God. When a new house is occupied, a marriage celebrated, a child born, or health restored, gratitude is frequently expressed by a thank-offering of from £2 to £5, and sometimes even more. Dashes (presents) of fruit, vegetables, milk, eggs, fowls, and meat to the missionaries were happily by no means rare. Daddy Macfoy sent me a pint of milk every morning for nearly a year, a luxury I could not purchase at 1/- per pint! It gives me special pleasure to have this opportunity of expressing my heartfelt gratitude and appreciation. Daddy Macfoy, as he was familiarly called, was the leading singer (having a thorough knowledge of the Tonic Sol Fa system), a devoted class leader, and an acceptable local preacher. Gentlemanly in appearance and habit, unostentatious and kind, he was a true friend to the missionaries, and highly respected among his own people. Mrs. Macfoy was also extremely generous and kind. "Daddy" Prince was a delighted reader of "The Quarterly Review," a diligent reader of good books, and an able local preacher. No history of Fernando Po would be complete without reference to Mamma Job. In many respects she was one of the most remarkable persons I ever knew. She gave a welcome to our first missionaries and to the end of her life remained a true friend to all their successors. Being a woman of strong individuality she wielded extraordinary power among the natives of the town. Her heart was so big, that she is credited with having brought up, at her own expense, upwards of a hundred orphans.



Banni Mission House with Rev. J. Bell on the verandah.



Rev. J. Bell and young people at Banni.

Those who were sick, or bereaved, or poor, or in trouble of any sort could always depend upon her for real practical sympathy. She was most diligent in her attendance at all the means of grace, met in two class meetings, visited all the members every week, collected the class money of those who were unable to attend, and paid it to the leader when the names were called. As a Bible student, a woman of prayer, and therefore a soul-winner, she had few, if any, equals in the town. Her missionary box was prized and used, and although her age could not be far short of 100 years, she never got too old to collect for the missionary meeting. Her death was tragic. She had been placed in charge of a house which stood on iron pillars, which were placed in an insecure foundation. I warned the builders when the house was being erected, but my warning was not heeded, and with a fatal result. On Easter Sunday morning, 1896, Mamma, although very weak, attended the church and very much enjoyed the service. Soon after reaching home, a violent tornado swept over the town, blew down the house, and in a moment dear old Mamma was in Eternity. Strange to relate, she prophesied how her death would come a week before it took place. I deeply mourned her loss, and the grief of her own people was indescribable. I believe, however, that her work was completed, and if ever a person deserved to hear the commendation of Christ, "Well done!" it was Elizabeth Job. There were other good and useful women, among whom might be named "Mammies" Macaulay, Smith, Samuels, Barber, Bennett, Vivour, Campbell, Attee, Nicol, Kennedy,

Hollist, Collins, Kinson, Knox, Brown, Jones, Barleycorn, Borges, Coker, and Orgill. Much might be said of these worthy sisters, and the work they have done, but space forbids more than this passing reference. Dr. Barber made good use of his medical knowledge and of the training which he received in Elmfield College and Edinburgh University.

Mrs. Boocock rendered invaluable service at the harmonium, in the young people's services, the class meetings, in visiting, and in all departments of the church work. Her nine years' experience as a Bible woman in the East of London, was of course, a valuable preparation. After being in the island a few days over two years she was suddenly and unexpectedly called to higher service at the age of 33, on the 10th of July, 1896, just one day before the late Rev. Henry Buckenham in South Central Africa. No missionary ever had a more devoted, self-sacrificing wife, and no woman, I think, could have been more deserving of the Master's gracious words, "She hath done what she could." Her work was highly appreciated by the native women, and both in her sickness and death, they exhibited the utmost affection.

I enjoyed exceptionally good health, my relationship with the Spaniards and the Government was most cordial, and it was my joy to see 16 added to the membership.

My successor the Rev. R. Fairley, reported £172 3s. 4d. and £176 2s. 9d., as being the handsome sums raised at two missionary meetings. But the war between Spain and America did much to mar his personal happiness, because the Spaniards

believed that English sympathies were generally with America. They were very much afraid lest Fernando Po should be attacked and taken by the Americans. Forts were erected, and one of them was placed in front of the Mission house. This, so it was said, was a strategic move, for it was thought, that as an English flag would probably fly over the Mission House, the Americans would not direct their fire there, hence the fort in front of the house could blaze away unmolested !

The "Record" for October, 1899, contains the following very interesting news :—"It is with deep and pure pleasure we inform our subscribers and friends that the Rev. R. Fairley on his return from Fernando Po, is the happy bearer of generous thank-offerings from our members and hearers on that island. Thirty years ago next February, our mission amongst them was commenced by the Revs. R. W. Burnett and Henry Roe. This was the Connexion's first foreign field ; its first attempt to carry the light to dark, benighted Africa. Desirous of commemorating the completion of the thirtieth year of labour and success, and pleased also to recognise the fact that one of their first missionaries has been appointed General Missionary Secretary, they have sent a subscription of fifty guineas wherewith to provide the breakfast and tea for the next May meeting Anniversary. Further, and this shows their interest in our Connexional movements ; they have also sent fifteen guineas to the Jubilee Thanksgiving Fund ; two guineas for the Rev. T. Jackson's work in East London ; two guineas for the Rev. J. Flanagan's Southwark mission, and one guinea for the Connexional

Orphanage, making a total of £73 10s. od. English, which, owing to the depreciation of the Spanish dollar, represents on their part a gift of about £88. We venture to say that this is one of the most pleasing offerings ever laid upon our missionary altar. It has come from all the four stations we have on the Island, and is indeed a "Thank offering" not only from the civilized and educated Africans of Santa Isabel, but also from our Bubi converts at San Carlos, Banni, and Bottlenose." The same note adds:—"The missionary anniversaries for the past year at the four stations on the island amounted to the pleasing sum of £252, and the total amount raised for all purposes is shown in the Annual Report as amounting to £1,456."

The Rev. Matthew H. Barron quickly won the hearts of the people and had the joy of seeing prosperity unsurpassed by any of his predecessors. Undoubtedly Mr. Barron ably sustained the pulpit, but it has generally been thought that it was his big, generous, loving heart, coupled with indefatigable service, that allowed him such a warm place in the hearts of his congregation. Apart from one sharp attack of fever Mr. Barron enjoyed good health until he was suddenly seized with pneumonia at Bottler Point and in a few hours passed away. He had accompanied Rev. Moses Holmes who was to take charge at this station. Mr. Holmes did his best to save him and summoned other missionaries but before they could reach Bottler Point our brother had breathed his last. His remains were conveyed to Santa Isabel, and after medical examination, buried amid great lamentation. Mrs. Barron was almost heart-

broken, and returned home to her child. I cannot do better than quote a letter from Rev. G. E. Wiles, who knew him the longest and most intimately :—

“ From the first Mr. Barron settled down to his work in a hopeful spirit, adapting himself to the new conditions of life, and zealously doing the work of a missionary. Having a generous disposition and winsome manner, he made friends quickly and became popular with the English, Spanish and natives alike. His sympathetic nature made him a true friend to all suffering ones. He had a strong faith in God and the possibilities in man—was ready to see all the good in man, and slow to believe the bad. His deep devotion to duty, his practical temper of mind were always in evidence. When once he saw his work, nothing would deter him from doing it. In the pulpit he was a workman that had no need to be ashamed. He did not give the people what cost him nothing. No missionary has worked harder, nor with more complete devotion than he has done.”

The church and congregation showed their appreciation of his services in a very practical and pleasing manner. They subscribed upwards of £30 and gave it to Mrs. Barron “for the baby.” A handsome tablet was erected in the church, and a substantial stone was placed over his grave bearing the following inscription :—“ Sacred to the memory of Matthew H. Barron, Primitive Methodist Missionary, who was born at Nenthead, Cumberland, England, and died at Fernando Po, January 22nd, 1901.

Erected by loving friends residing on this island.

‘ Blessed are the dead which die in the Lord.’ ”

The Mission Council decided that the Rev. M. Holmes should leave Bottler Point and take charge of Santa Isabel. His services were highly appreciated. On the arrival of the Rev. G. E. and Mrs. Wiles, Mr. Holmes was transferred to San Carlos. Mr. Wiles worked hard, and considering that he had to devote so much time to Bottler Point Mission, reaped considerable success. He established a Connexional Bible and Prayer Union having a membership of over 60 and was greatly cheered by the attendance at the services for children and young people. During his term the Mission sustained two great losses occasioned by the death of "Mammy Yellow," better known as "Mammy Smith," on January 16th, 1902, and "Daddy Macfoy," who died November 14th, 1902, at the age of 68. The following beautiful words in the memoir of Mr. Macfoy, written by Mr. Wiles apply (with the exception of official position) with singular force to Mrs. Yellow also.

"For a considerable number of years he has been one of the most able and useful of our members. He has at various times filled the positions of class leader, local preacher and circuit steward, and in all these offices he was faithful and did his work well. Through the prime of manhood and right on until incapacitated by growing infirmity, he laboured unstintedly for the church of God, and its prosperity was ever a source of joy to him. He was most exemplary in the regularity and punctuality with which he attended the various services. Almost always the first to be there, we were certain that his vacant seat was due to sickness or some equally unavoidable cause. He was commendably

generous, and delighted to aid the work of the church by his gifts. Always mindful of others, cases of sickness or other trouble found in him a ready and sympathetic friend. He was a true friend of the missionaries as they came and went, and their good health and successful work gave him great pleasure.''

Of the results of Mr. Wiles' work he shall speak for himself.

In the yearly Report, 1903, we read :—“ In our church membership we have had many changes, in the shape of deaths, removals, and lapses, but on the year we are able to report the same number of members. Our year's finances are not so high as last, the explanation of which is that our people have been affected by two bad cocoa seasons, and a fall in the cocoa market. It is probably not too much to say that the financial condition of the town has had no parallel in recent years. During the past quarter we have held our Missionary anniversary, but as all the donations are not to hand, we withhold the full report for another quarter. We are hoping, however, to realise from £150 to £160.''

The Rev. J. Bell vainly struggled to greatly improve the moral and spiritual tone of the church. Since the loss of Cuba and Porta Rica, the Spaniards have been flocking into Santa Isabel, and converting it into a continental town. The sabbath is turned into a day of pleasure, gin shops are opened in ever-increasing number, while immorality in some of its most flagrant forms is the order of the day. Under such circumstances the reader will not be surprised to learn that temptations are numerous, strong, and seductive, making it extremely difficult

for our young people to live a pure and temperate life. I much regret that the Spanish church does not exert a greater influence for righteousness, and wish it was less concerned for creeds and dogmas, and more concerned in emphasizing the necessity of observing the ten commandments. When I was stationed in Santa Isabel I had occasion to take action against a man who was under the influence of intoxicants. Thereupon the padres—so it was reported—visited him, sympathized with him, invited him to their house, fed him sumptuously, and although he was a tailor by trade, they assisted him to open a drink shop, and ended by baptizing him, and reporting to Spain, that they had made a notable convert from the Protestant Church!

On the other hand, I believe, that, without exception, every Primitive Methodist Missionary in Santa Isabel has sought strenuously, both by example and precept, to elevate both the moral and spiritual life of the people, and as far as possible has striven to have "a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." They recognise, however, that it is extremely difficult for the natives to live ideal christian lives amidst so unfavourable an environment.

Mr. Bell had trouble with the Padres. "Blackie" one of his boys, while lying in the hospital in an unconscious condition, was baptized by a Padre, and claimed to be a Roman Catholic. When he died, Mr. Bell buried him in the Civil cemetery. Afterwards he was exhumed by the order of the Padres, and buried in the Catholic cemetery. Mr.

Bell was requested to pay 20 pesetas for the two funerals. His reply was, "My dear sir,—I send you ten pesetas (6/6) for the burial in the Civil cemetery of the body of my boy Blackie. But I believe that I have no obligation to pay ten pesetas for the other burial in the Catholic cemetery, as I have no responsibility for his resurrection. Your faithful servant, Jabez Bell."

During the last five years this mission has been mainly under the able superintendency of the Rev. R. Banham, who, prior to coming to Santa Isabel, had done excellent work in Southern Nigeria. Like his predecessors Mr. Banham has been deeply grieved by the low standard of morality which obtains, but recognises that "it is hard to be good in Sodom." He has been under the painful necessity of making several suspensions, and therefore of reporting a decrease, but he has been supported in his action by the Missionary Committee. Suspensions at Santa Isabel are more than ordinarily difficult, and for two reasons. Many of the people think that the missionaries apply an English standard which is too high for them, therefore there is a tendency to shield the guilty by remaining silent. It is otherwise in Southern Nigeria, where the members will at once report to the missionaries the delinquencies of others, and frequently their own. Respecting our brother's second term, "Watchman," in the Herald, for December, 1909, penned the following very appropriate words:—"Rev. R. Banham has arrived at Santa Isabel and received a warm welcome from his church. He faces great and special difficulties with resolution and courage, and will

continue his splendid work, encouraged by the success already won. We do not hear so much of Santa Isabel as of some of our other missions, that arises from Mr. Banham's modesty, and also from the fact that his work has been quietly to exercise a wise discipline that shall raise the moral standard high and keep it pure. Such work is trying, it taxes patience, it does not appear in reports or count in numbers, but it will prove of inestimable value in the years to come. For some time Mr. Banham will give supervision to the work at San Carlos and Bottler Point, during the stay in England on furlough of Rev. H. M. Cook."

The latest reports from this mission are not glowing, but they are optimistic. Mr. Banham, ably supported by his wife, has been particularly encouraged by the success achieved among the young people. He says:—"Our work among the children is both pleasureable and profitable."

As we close this chapter, by a strange co-incidence, we learn of the death of "Daddy Prince." Respecting this event Mr. Banham writes:—

"Among those who have passed from us during the year, the most outstanding is Mr. T. R. Prince. He was one of those who signed the request for our church to open a mission on Fernando Po. He gave a very hearty welcome to the first missionaries and in many ways rendered considerable service. It was a heart-warming season to hear him speak of the devotion and faith and suffering of many of our worthy predecessors. Peace to his memory."

CHAPTER IV.

SAN CARLOS MISSION.

THE Mission at San Carlos has been known by several names—George's Bay, West Bay, and North West Bay. To-day, the Spanish name, San Carlos, is generally used. It is situated on the North West side of the Island. The bay, from which it first took its name, is very deep, and large enough to accommodate a considerable fleet. Its size, as compared with the small harbour at Santa Isabel, has caused many people to wonder why the Spaniards did not build the capital in that locality.

Starting from Santa Isabel, San Carlos is most frequently reached by sea, involving a tedious, often dangerous, boat journey of 35 miles. Every missionary who has thus travelled, especially in the wet season when the sea is rough, can tell of exciting, and by no means desirable, adventures.

Recently, launches and steamers have often been available. It is very difficult to travel by land, for, not only is the path slippery and stony, but several rivers have to be forded, hence, most people prefer to risk travelling by sea. The boat has also another immense advantage, by it heavy cargo is easily and cheaply conveyed. In answer to the appeal of Mr. Burnett and Mr. Roe, the Rev. D. T. and Mrs. Maylott came in June, 1871, and commenced the Mission.

Accompanied by Rev. R. W. Burnett, Mr. and Mrs. Maylott arrived at San Carlos Beach when it was dark, hence they were deeply grateful to be welcomed by "Daddy Macfoy," who placed his

house at their disposal, and did all he could to administer to their comforts. What happened next day Mr. Maylott shall tell in his own words:—

“ They appeared much astonished to see a white man. Mr. Macfoy told the children that I was coming to teach them to ‘Sabby (understand) God and read good book. They laughed gleefully and in their native language said they ‘were glad plenty, plenty.’ The men gathered round us flourishing their arms and knives and cutlasses, and the women danced and shouted; the latter stroking our hands and taking hold of our beards and hair, pulling them rather more than was agreeable to us, said ‘proper white man, him have fine hair, long, proper long.’ Then taking my hand as I put it out to bid them good morning, they said, ‘soft, white, proper white man, English.’ When I told them I was coming to live among them, they set up a loud noise, dancing and gesticulating wildly, expressing their joy, and bidding me as they said, ‘welcome, plenty, plenty.’ It was a strange sight to see so many human minds in such a state. It is but simple truth to call them wild people of the bush. Here the Boobee is sunk in depravity and destitution, as low as humanity can sink, apparently without any sense of decency or self-respect and from hence the Macedonian cry is evidently coming, ‘Men of Israel come over and help us,’ and heartily glad shall we be when we can be with them, and in their midst pointing them to Him who said, ‘I will draw all men unto Me.’ ”

Having chosen a site for the mission, and made arrangements for the Bush to be cleared, they returned to Santa Isabel.

Mr. Maylott at once began the preparation of his house, at the same time rendering valuable assistance to his brethren who were weak because of frequent attacks of fever. About the middle of October they paid a second visit to San Carlos and had an interesting reception. Mr. Maylott informs us that King Beco, his head men, and many of his subjects came to see them. In arranging with the King for land for the house and church, they told him that they were not traders, but christian missionaries who wanted to do them good by preaching the gospel, teaching their children to read the good book, and giving them medicine when they were sick. The idea of giving them aid in sickness had great weight with them. After removing the impression which the King had that they were come to take his territory from him, and other misapprehensions, the King said, "We glad, glad you come, you take all the ground you want, and no Babis hurt you."

A crowded service was held in Mr. Macfoy's house at which both missionaries told the grand story of the Saviour's love. Although the message had to be interpreted, both brethren felt that God was very near them, and that the word went home with power.

At this time William Napoleon Barleycorn, native of Santa Isabel, was sent to form a school, and mission the Babis, while Mr. Maylott was preparing his house at Santa Isabel. To what extent our brother was handicapped by sickness, the following extracts from his letters testify:—

"For more than two months I have been the subject of congestion of the brain and fever, until

now it has got beyond the common intermittent fever to what the doctors here call relapsing fever, which, if it progress, must have for its next stage, via Jordan, Home! Safely Home! Though the doctors say mine is the worst case they have met with, and urge that I return to England as soon as I can be got on board a steamer; at present I feel it must be Africa or Heaven. If it be the latter the entrance is as near and free from this torrid zone, as from England's shores, for there are on the north three gates; and on the South three gates; and on the East three gates; and on the West three gates to the city of our God. I am very happy; never more so. The presence of God is mine, and I am firmly resting—resting upon the atonement of love. And if from hence the Master should call, my last faltering accents shall be, 'Save Africa; let her live though her toilers die.' "

"I shall long remember the prayers of godly Mamma Job by what then appeared to be my dying pillow. What prayers those were. They proved that in the truest sense she had learned how to pray. Marked by deep reverence, a beautiful simplicity, intense, but delicate feeling, and holy fervour—showing a remarkable knowledge of the deep things of God, a spirit of prevailing earnestness and all-conquering faith. They were for influence and power model prayers, as she bound God to his promises, and step by step neared mercy's throne, until we felt that God was gloriously present. Pleading appropriate promises, she would exclaim at the end of each—" 'Tis dy wor (word) and I believe it Fader, honor dat wor for dy nam

sake, for dy church, and dy Son's sake. De harbest be plenteous, but war's de labor? It be white, all ready to be gader'd in, but labor'rs be few. And O, my Fader, if labourer go die, de enemy say 'wars' dar God?' Satan—he be glad too much; dy church go weep. To our God, we pray long, long time, for de send dy sarbants, and what we do 'spose now he go die. O Lor (Lord) my Master, what we do? Dy wor stand fast for ever, and dat wor say—'Prayer of de faith shall sabe de sick, and de Lor shall raise him up again.' Lor dhou must sabe dy sarbant, and I believe dhou will do it, and heal him.' " I can only give you a few of the words, and say they took hold of heaven, and proved that there was one by my side who had such power with God as I have not often met with.

Later Mr. Maylott reported that the work at San Carlos was steadily progressing. Day and Sunday Schools were being held. His zealous co-worker Mr. Wm. Barleycorn, in addition to his other work, was trying to reach the people higher up the mountain. Severe affliction, however, continued to hinder our brother. Indeed, I marvel that he ever survived it. Writing in December, 1872, he stated that he had had "African fever at least a score of times and brain fever a dozen, and so am reduced as low as is nearly possible." Then he adds, "Yet the Divine Master has made me the honoured agent of a blessed work at Santa Isabel." The Mission House was erected, but Mr. Maylott was compelled to return to England.

The Rev. W. B. Luddington appreciated both the mission house and its situation, but was dis-

appointed in finding that he had only three neighbours, the nearest Bubi town, being 4 miles from the beach. He, however, soon found that a large number of Bubis came to the beach for trading and fishing purposes, and that many of them found their way to the mission house. Four heathen towns were missioned, but the journeys to them were very difficult because the paths were steep, slippery, zigzag and overgrown with bush. Shortly after his arrival Mr. Luddington obtained from the Government a grant of land measuring 15 hectares (about 37 acres). In the deeds conveying the land he informs us there was "a clause to the effect that should the Spanish Government ever require the mission house and ground, they agree to pay to the party to whom it was conveyed, the sum of one thousand pounds as compensation." Upon part of the land our brother planted cocoa and thus inaugurated our industrial policy. In due course harvests were reaped, but owing to the removal of the mission premises, the ground was never properly utilized. This was a mistake, for the site became very valuable, being required a few years ago for Government purposes. The only compensation we received, was a grant of land in another place, the Government claiming that we had forfeited the compensation originally agreed upon.

Among Mr. Luddington's visitors was a very noted "devil-man" named Solo Solo. This man had a lot of influence among the Bubis for they believed that he was the possessor of extraordinary powers. Charms that would prevent men from falling when they were running, or climbing trees,

charms to give children to women, ward off sickness, lengthen life, and prevent death. Of course they had to pay dearly for them. Solo Solo claimed the right to deal out charms because one night when he was asleep the devil appeared to him and told him how to proceed. He made a peculiar noise in his sleep, whereupon the King, being informed by those who heard him, killed a goat, and sprinkled its blood upon him. The missionary tried to show him that he was deceived, and was deceiving the ignorant people.

From him Mr. Luddington also learnt that "there were various sorts of devils possessed by these "devil-men," and different sorts of operations by which they performed their wonders. One was a whistling devil. The operator took the person by the hand and gently nipping the flesh, whistled the complaints away. In very bad cases or those of long standing, they did not attempt any cure or give any charm, the devil having got too fast hold. After Solo had again assured me that the devil told him to give these 'romo' (charms) and that they attribute all accidents, diseases, &c., to the devil, I asked him if he thought it likely that the devil should cause the people to suffer from diseases and accidents and yet tell him (Solo) to give them charms to prevent the exercise of his will and power. This was a new phase or view of the question to him. He seemed somewhat struck with it, and hardly appeared prepared to reply to it. Still he held that the devil had told him all about the 'romo.' Mr. Luddington persuaded him to attend the services, but found it difficult to induce him to throw away entirely his old belief in charms

and priest-craft. He argued that if he did the people would laugh at him, and say, "Solo have big devil in him long time," and that if he gave it all up, they would think, "he be gone quite crazy." These "devil-men" have been among the greatest hindrances to successful work amongst the Bubis.

Among Mr. Luddington's exciting experiences he informed us that on one occasion when a triple murder had been committed, he was informed that both the murderer and his brother were to be executed. Feeling that he ought to interfere, he took a long journey to the place of execution, and found the two men, surrounded by 500 people, fixed to a stake in the ground, where they had been for 48 hours without food or clothing. The one who committed the murder was insane, but the brother had no complicity in the deed. He opened his bible under a palm-tree, told the people of the great truths of God's word, and for 20 minutes appealed to them to spare the men's lives. He then noticed a movement among the chiefs. They retired for a quarter of an hour, and on returning consented to spare the life of the murderer's brother. He at once took a knife, cut the rope that bound the poor fellow's hands, and that were twice their ordinary size, when the man exclaimed, with tears in his eyes, in his own language, "Thank you, thank you, thank you." The next morning the murderer was tied on a tree as a target, and the 500 people poured their shots and slugs into him, and thus he went out of time into Eternity.

Early in 1874 the new wooden church was opened. It was 42 feet long and 30 feet wide, and had a tower and spire between 30 and 40 ft. high.

Though costing £41 10s. the building was opened free of debt, due largely to the generosity of the people in Santa Isabel. Mr. Luddington was pleased to note an improvement in the catechumen class, the Sunday school, and the congregations, but his joy reached its climax when on Sunday, Oct. 11th, 1874, he had the satisfaction of baptizing the first Bubi converted through the agency of Primitive Methodism. The Rev. S. Griffiths who witnessed the ceremony gives the following interesting account:—

“Hooree (a modest-looking young man, about 18 years of age) on being called up, took his stand by the Rev. W. B. Luddington, by whom the following questions were put and received:—

Ques. 1. What do Sabby (know) about God? (Pigeon English was used because good English was not understood).

Ans.—I sabby that God always was. There never was a time when He was not. He is Almighty He made all—white man and black man, white woman and black woman, Boobee man and Boobee woman. God made ground, bush, sun and moon. He is just and wise. He knows all, and has no favourites.

Q. 2. Tell this congregation what you know about the time when man was created.

A.—God put Eve and Adam into the garden of Eden, where he plant all tree and say, ‘Eat all dem tree, but no touch dis one.’ Den de bad debble come and say, ‘’Spose you eat him tree; you be good past God.’ Man did eat, and him heart turn. So bad ting begin.

Q. 3. What do you know about Jesus Christ?

A.—Man no know. God send Christ to teach. He come preach, do plenty big ting—make blind man see, and take man from grave. He tell the people that he be Son of God. Big men no like him. They kill him—take nail and put him for two hand and two foot. They bury him. Set big stone, load big gun, and watch ! But Jesus come up from grave !

Q. 4. What big ting God send Jesus for ?

A.—All man have bad heart. God want em be good ; so Jesus died for em.

Q. 5. How do we get the thing for which Christ died ?

A.—Pull all dem bad ting and try for good heart.

Q. 6. Do you feel that all be right—palaver set with God ? (all finished).

A.—I pray to Jesus Christ all time. Nothing trouble me. Palaver done set.

Q. 7. Who told you so ?

A.—Jesus Christ.

Q. 8. Are you willing to stop for this fashion till you die ? When time come for you take woman, will you be satisfied with one wife ?

A.—Yes.

Q. 9. Suppose you go back for bush fashion, and practice romo or juju, what will be your end ?

A.—God send me for hell.

Q. 10. Suppose you die quick—how you do ?

A.—Jesus live for heaven—I go there.

Q. 11. Will you try to pray for others, and talk to them about the soul ?

A.—Yes.

Brother Luddington urged the congregation not to try to get Hooree back to the 'bush fashion,' upon which King Sopo said :—

“Suppose a man try some chop (food) and no like it ; he spit it out and leff off. So, if man no wish for our juju (heathenish superstition) me no fit to make him.”

The candidate was named Samuel Antliff Hooree. He became a useful interpreter, and remained faithful to the end of his life.

In the light of what we know to-day of the liberality of the Bubi, it is extremely interesting to note a communication which Mr. Luddington sent in December, 1874 :—“We must expect nothing yet in contributions from them. It has been a hard struggle to get them to come as they are coming at the Bay. Paying is out of the question ; besides, this year they are so short of food they are only eating once a day ! ”

Both Mr. Luddington and his wife suffered much through sickness. Notwithstanding, he made many visits to the heathen towns and worked hard to compile a vocabulary of the native language.

Soon after settling the Rev. T. Parr, accompanied by Rev. S. Griffiths, made a strenuous attempt to interview the King of Biappa. Boh-Ka was reckoned to be “King past all Kings,” and like his predecessors, had always declined to see any white man. Mr. Holland had tried, but failed to see him. Mr. Parr and Mr. Griffiths did manage to see the King’s house, but were not permitted to see his Majesty. Failure to a man of Mr. Parr’s disposition must have been very annoying, especially after such a long, arduous journey. The object of the visit was to obtain the King’s sanction and sympathy in the proposed mission to Biappa. The Bubi on this side of the island are credited

with being of a more sturdy and independent type than those from any other part. One often wishes that our early missionaries had been successful in planting a mission there before the Roman Catholic mission was established.

Towards the end of 1876, Mr. Parr removed the mission buildings from the beach to a town about 4 miles up the mountain. There were many considerations which led to this step, among which were the following. The higher ground would be cooler and therefore more healthy. The removal would bring the missionary into contact with a larger number of heathen Bubi. From this spot it would be more easy to mission the towns higher up the mountain. Mr. Parr would also have a better opportunity to prosecute his study of the Bubi language, and compile a vocabulary and grammar.

The change brought larger congregations, and for a time seemed to justify the strenuous labour it involved. Mr. Parr worked hard and successfully at the language, and translated a number of popular hymns which have been used from that day to this.

The missionary meeting for 1877 was considered very successful, for it realized £5 3s. 10d. The nature of the collection was also wonderful, for the collection boxes included money, yams, plantains, oranges, eggs, fowls, and a cutlass. They had difficulty in preventing part of the collection flying away, and the clacking and crowing made some lively variations in the speeches which were delivered !

The indifference of the Bubi was a source of

great grief to Mr. Parr, but he had the joy of baptizing several young men, thus seeing evidence of the power of the gospel, and the fruit of his labour. His knowledge of the language was such as to enable him to speak to the BUBIS without an interpreter, and on that account he is remembered by many to-day.

On Mr. Parr's retirement, the Rev. R. W. Burnett, who was transferred from Santa Isabel, ably superintended the mission about a year with his usual success.

Very soon after his arrival the Rev. R. S. Blackburn visited a number of heathen towns, also the sacred lake, the residence of the noted "devil-man," much to the annoyance of this mysterious person. On account of Mr. Holland's illegal banishment, he had to leave San Carlos and reside in Santa Isabel. As he was anxious to visit San Carlos frequently, it necessitated a lot of travelling and much exposure, which, alas! proved too much for him, for after only eight months residence he died at San Carlos from brain fever, April 22nd, 1879. Rev. W. N. Barleycorn and Mammy Peters nursed him, and did all they could to save his life. On April 24th, Mr. Barleycorn sent a lengthy and graphic account of Mr. Blackburn's last hours, and triumphant death. Space, I regret to say, will only admit of one or two extracts:—"During all his illness he took no medicine, and not all our persuasion could induce him to do so. He strongly believed in hydropathy. When the fever was on him, he either wrapped a wet sheet and dry blanket, or only kept wetting the head with water. When the fever subsided he bathed his whole body in cold

water. I don't know how far this remedy is useful in England, but I question its adaptability for Africa." "May I just say here that I think Mr. Blackburn's brain fever was occasioned by his frequent exposure to the weather when he was not enough acclimatised ; for, during Mr. Holland's absence, Mr. Blackburn had to come to the Bay every two weeks and a half, and stay over two days, then back again ; and, all praise to him, he never missed a single trip to the town. He was very laborious in visiting from house to house, not excepting the houses of those whose creeds are directly opposed to his, and this often time has been done under the blazing sun. A deputation of some old matrons waited on him one day, praying him to be more careful of himself, for his health's sake, and secondly, for the good of the church. Among these old women was old Mamma Job, well known in this place for her piety and good sense."

Mr. Blackburn is the only Fernandian Missionary whom I have not known personally. I believe, however, that he was a faithful missionary and a most loveable man. He is still held in loving memory by many of our native members. They share Mr. Barleycorn's opinion that he was too anxious and overtaxed his strength. His remains were brought to Santa Isabel, and after a post mortem by the Spanish authorities, were buried in the Protestant cemetery. The Spanish Government ignored Mr. Barleycorn's authority, and sealed the doors both of the house and church at Santa Isabel.

On his return the Rev. W. B. Luddington ex-

pressed his appreciation of the new situation of the mission premises, its elevation of 1,500 feet above the sea, and its proximity to a number of heathen towns. Some of King Sopo's wives began to attend the class, and, although unmercifully flogged for so doing persisted, until Sopo was obliged to own, "he no fit to flog this new religion out of woman." Nearly all the early converts had to suffer violent persecution. Mr. Luddington said:—"Every convert has to pass through an ordeal of persecution, and sometimes of no meagre or ordinary character. Last week one of our young men, baptized two months ago, when over in an adjacent town, was cruelly seized, his hands and feet tied, stripped of all his clothes, and then hung up by the heels in a tree with his head downward. He was pelted with small stones, and his back and sides poked with the ends of their sticks. After hanging, he says, an hour, one or two of the Bubis, more compassionate than the rest, interfered and cut him down, or I do not know what might have been the result."

May 2nd, 1880, was a great day at San Carlos for eight persons were baptized. The heathen Bubis had offered much opposition and one of the chiefs actually came to the service and tried to hinder some of the candidates from being baptized. It is gratifying to record that several of the persons who were baptized on this occasion are still active supporters of the mission, and Lawrence Lobo is one of the chief officials.

Mr. Luddington did not suffer so much from fever as on his previous visit, but his wife became seriously ill with fever and jaundice necessitating a speedy departure for home.

Rev. R. W. Burnett, who, after an absence of a little over three years, was delighted with the progress which had been made. Under his valuable superintendency the mission continued to prosper, and the financial position of the members was considerably enhanced by means of a large fishing net and canoe which he obtained for them by appealing to friends in England. For 12 months Mr. and Mrs. Burnett were the only white missionaries on the island and rendered heroic service.

The Rev. R. Fairley devoted special attention to James Reading Bielo, a Bubi youth who became a useful interpreter and helper. Mrs. Fairley's sewing class was well patronized, the general interests improved, best of all, heathen men and women were won to Christ and baptized. Enfeebled health, the result of numerous attacks of fever, compelled the missionary and his wife to leave their post in the early part of 1885.

The Rev. Harvey and Mrs. Roe were appointed to succeed them, but failed to do so. The yearly Report for 1886 explains why :—

“ In July last the Committee sent out the Rev. Harvey Roe and his wife to Fernando Po, by the steamer “ Corisco.” Mr. Roe was intended to take charge of the George's Bay station ; but the steamer was wrecked in the Coast of Liberia, south of Sierra Leone, though fortunately, no life was lost. Mr. and Mrs. Roe lost all their luggage ; and, owing to Mrs. Roe's health, they deemed it prudent to return to England, and landed in Liverpool towards the end of last August.”

Pending the arrival of Rev. R. W. Burnett at

Santa Isabel, Mr. Barleycorn was transferred from Banni Mission to San Carlos, returning later to his work at Banni.

In 1887 the mission site at San Carlos was again changed. Now it was brought down the mountain to within two miles from the beach. Mr. Burnett was very anxious to start a cocoa farm, but felt that the high ground was not suitable for this purpose. There were two reasons for starting industrial work; a farm would find suitable employment for the native converts, until they were in a position to make farms for themselves; it would also bring financial help to the mission and thus relieve the Missionary Funds.

The removal of the mission premises was a big task, and its difficulties were increased by the fevers and lameness from which Mr. Burnett was suffering. He however, received considerable assistance from his son, then a lad in his teens.

About this time the small-pox scourge did much havoc in the district, but the mission premises and the town occupied by the native converts escaped in such a miraculous way as to greatly impress the heathen population. After a term of strenuous toil and considerable success Mr. Burnett and his wife came home.

The new site delighted the Rev. S. Blenkin, and he began with characteristic zeal to develop the farm. He found 300 cocoa plants, and increased these to 4,000. But, like his predecessors he was not exempt from disappointment. The day school work was interrupted by the death of Mr. W. Attee, the highly esteemed native teacher; and, prior to his arrival, the mission had suffered loss

through the death of two promising native assistants, Samuel Antliff Horee and James Reading Bielo.

Under the guidance of Mr. Blenkin, with the assistance of his wife, the church steadily grew in numbers and influence. Notwithstanding periods of sickness our friends completed two years of faithful service. After their return to England I was closely associated with them for several months, and I am free to confess that the intense missionary enthusiasm of Mr. Blenkin did not a little to intensify my own personal interest in foreign work.

The Rev. J. Burkitt was removed from Banni and worthily sustained the interests of San Carlos. He was assisted in the Day school by Mr. W. F. Nicol, a native of Santa Isabel, in whom he took a genuine interest. Mr. Nicol still speaks gratefully of the educational assistance which he received at this time.

In July, 1890, King Sopo called to see Mr. Burkitt and informed him that he had decided to give up all connection with "devil-priests" and "devil-worship," and wished to be a christian. As there seems to be some ambiguity as to what followed, Mr. Burkitt, at my request, has kindly supplied me with the following graphic account:—

"It was at our Mission at San Carlos one morning in the rainy season, when the mist covered the sea beneath us and the mountain peaks above, that Sopo, the old chief of the Bay district came to see me and to make confession that after nearly 20 years of the presence of our missionaries among his people, he had come to the conclusion that christianity was the true religion. He had found

the juju-men and priests to be unreliable and untruthful, but the missionary had never deceived him, and the effect of christianity on his people who had accepted it was to make them better and happier men and women. He too would be a christian and join the church if we would admit him. On the bare wood floor of my house we knelt together and in simple earnest words he prayed that Jesus Christ would receive him and be his Saviour. That event marked his conversion. For eight months he held fast the profession of his faith without wavering, until one Saturday his soul was called to God. Hearing he was ill, I hastily proceeded to the place where he lay, but he was unconscious and soon after breathed his last. He had, however, given full instructions before the fatal seizure that he was to have christian burial. Sunday morning broke bright and clear and the old chief's sons carried the body down the mountain for nearly two miles to our mission station. Our carpenter had worked during the night to make a coffin, and at 10 o'clock in the presence of many of his family and people, he was laid to rest in the little burial-place behind our church and house. The sequel was unexpected. The following morning we heard that a large party of armed natives were seeking the body of the dead King, and we might expect them in due time. At 4 o'clock that afternoon they emerged from the bush, about 40 men armed with guns, spears, and other weapons. On the level space in front of the church we met them, and asked as to the reason of this demonstration. The reply was that they had come for the body of their King in order

to bury him where all the Kings were buried, and with the usual ceremonies. Great was their indignation that we had presumed to bury their King. If we would show them where he lay, they would exhume the body and do us no harm, but if we refused, then we might expect violence. To which we answered, that Sopo has received christian burial because he died a christian and had left express instructions that he should have christian interment. 'Kill the white man,' said one of the party, 'then all will be easy.' Our faithful christian Bubi immediately on hearing this brought their guns which act was like fire to dry grass. Fortunately we were able to interpose between the two parties in the nick of time, and avert a collision which might have had the direst consequences. A gracious providence protected us and the body of King Sopo still sleeps in the little cemetery on the mission hill. A few days after the incident mentioned, we learned that the surviving children of the chief were being divided among natives who were hardly friendly to the mission. We regarded it therefore, our duty as their father's friend, to claim them for the mission, and after parleying succeeded, and 15 boys and girls came down to us ranking from about 15 to about 5 years of age. The eight girls were housed among our native christians. The seven boys came into my house. At the younger end of the company were two little fellows, the native name of one was Twajo, the other name we forget, but thanks to the interest and care of a succeeding missionary, Twajo is with us now, 20 years after the event here described, and known to the Primitive

Methodists as the Rev. Ben T. Showell, a promising young native minister. May his bow abide in strength.'"

Mr. Burkitt enjoyed a period of general prosperity, to some extent due to the remarkable change which came over Sopo.

The Rev. F. Pickering and his wife took a deep interest in little Twajo who became, I believe, their favourite little house boy.

With characteristic enterprise Mr. Pickering extended the farm, but suffered much annoyance through the ravages of the "Toombu," a white grub, from one to two inches long, which attacks the roots of the cocoa plants, and, unless quickly dug out, will soon cause them to wither and die. From 20 to 40 of these pests are often found among the roots of one plant, and even when they are destroyed, the tree is usually a long time in regaining its fruitfulness. Our brother assisted Mr. Fairley in opening the mission on the mainland, the development of which has been so gratifying. The mission was enlarged, the congregations increased, and members were added to the church.

Mr. and Mrs. Pickering lost a child by death, they had, however, the joy of bringing to England, Carl, a child born in Fernando Po.

The Rev. W. N. Barleycorn worthily sustained the work for several months until the arrival of the Rev. T. C. Showell, whose labours were crowned with deserved success. Seventy acres were added to the mission colony, and 20 acres to the farm; the cocoa grub was nearly exterminated, 2,000 cocoa trees were planted, and an income was derived from the farm and the mission which

pointed to self-support in the near future. The congregations improved, the catechumen class flourished, and baptisms were numerous. With a more intimate knowledge of Mr. Showell's work than anyone else, I have no hesitation in saying that a more conscientious and energetic missionary never went to a foreign field.

Our brother and his good wife took great interest in their house boy "little Ben Twajo," to whom reference has been made, and were so impressed with the possibilities of the lad, that at their own expense they brought him home with them, and gave him what educational advantages they could afford until they returned to the island. It will doubtless interest many young people to know that this is the lad who accompanied Mr. Showell to many missionary meetings in all parts of the country and was known as "Prince Twajo" and "little Ben." He delighted thousands of people by his singing, reading and general demeanour. He is now rendering splendid service as the assistant Principal of the Oron Institute, and it was to me an indescribable pleasure to second the resolution at the Bradford Conference, 1911, that as he had creditably passed all the necessary examinations, he be received as a minister on probation. This event is not only gratifying to those of us who for many years have taken a deep interest in Ben, but it falsifies all the pessimistic predictions, that it was impossible to civilise and convert a Bubi! The gospel is "the power of God unto salvation to everyone that believeth."

Mr. W. F. Nichol had charge of the mission in the interval between the departure of Mr. Showell

and the arrival of the Rev. R. W. Burnett, jun. The reader will remember that Mr. Burnett had been in Fernando Po previously with his father, first as a child, and then as a youth. It was my pleasure to welcome him, and to note his deep interest in all the phases of his work. Under his superintendency progress was made. I am afraid, however, that some of the Bubis tried to take advantage of his kind and genial disposition, and that he found it difficult to keep complete control over the mission town and maintain all its laws. But this has been an increasing problem of late years owing to the close proximity of so many traders in alcoholic drinks. When San Carlos was missioned I am not aware that there was one gin shop at the Beach, whereas now there are at least 20.

Soon after his arrival Mr. Burnett liberated Mr. Nichol, his native assistant, for Bottler Point Mission he also rendered that mission much assistance by providing native food for the boys under Mr. Nicol's care. Our brother was highly esteemed by the natives, and a more agreeable colleague I never expect to meet.

The Rev. G. E. Wiles ably superintended both San Carlos and Bottler Point until the return of the Rev. T. C. Showell. During the interval all-round progress was reported and cocoa and coffee sales amounting to nearly £420.

For the first nine months Mr. Showell enjoyed good health, and put in much hard work. The colony was extended, the membership enlarged and £502 1s. 3d. was received for cocoa. In the Annual Report for 1900 Mr. Showell says:—

“ This, considering the decrease in price paid, we regard as highly satisfactory. Our income from all sources (inclusive of Bills of Exchange drawn in the G.M.C.) is £617 4s. 9d., and our total outgoings £502 12s. 0d. You will see from this that this mission is now self-supporting. This is cheering to us, and abundantly justifies the industrial policy of the last few years.” He also reported that the Missionary Anniversary had realised £83 8s. 0d., an increase of £15 on the previous year. We assume that the missionary money was included in the above total. Respecting this missionary meeting I once heard Mr. Showell relate in England the following beautiful story :—“ One day before the anniversary, Mene, one of the oldest members paid a visit to the mission house. He said, ‘ Massa I done bring me missionary money,’ then squatting on the floor, he spread out his Spanish dollars, and said, ‘ Massa dem first time you do come here, trouble catch me strong. I be sick, my wife be sick, my pickens (children) be sick, my farm be small, and dem toombu (cocoa grub) humbug my cocoa plenty, so dat I no catch any money. Dat time I be poor man too much, palaver catch me strong, and I no get big missionary donation. But dis time God do me good fashion, and now I do Him good fashion. God bless me plenty now, so bring tank-offering. I no be sick, my wife no be sick, my pickens no be sick, my farm done grow big, dem toombu no humbug me plants, so now I done catch some cocoa, and sell him, and catch some money. Look ! Massa, dem £6 13s. 4d. be my tank-offering. Dis £5 be donation for my wife

Fanny. Dere be £1 for my boy Samuel, $\frac{3}{4}$ for my boy Barleycorn, $\frac{3}{4}$ for Sarah, $\frac{3}{4}$ for Willie and $\frac{1}{4}$ for Jacob.' And with heartfelt gratitude he handed the money to me for the missionary meeting."

If Henry Hodge Mene's example were followed in this country our missionary income would soon rise to a quarter of a million! It is interesting to note that Barleycorn is now a native teacher in Southern Nigeria and is doing useful work.

During the last few months of his residence on the island Mr. Showell was greatly handicapped by sickness from which both he and his wife suffered. Indeed, he had so many attacks of fever which came in such rapid succession that before he had completed his term he was reluctantly compelled to return home. On leaving, he sent Ben over to me at Archburgville, that he might enjoy the educational facilities which were denied in Fernando Po. Ben has been on the mainland ever since, save for brief visits to Fernando Po. He has mastered the Efik language and is rendering splendid service both as teacher at the Oron Institute, and preacher in the numerous towns in its vicinity.

Until the arrival of the Rev. T. Stones, Mr. Wiles had again to superintend both Bottler Point and San Carlos missions. Mr. Stones experienced exceptional financial prosperity. The missionary meeting in 1901 realised £102 6s. 10d., which was the highest sum ever raised up to that date. The cocoa farm yielded well, and the price for the produce was the highest which has ever been paid. While everybody did well, Mr. Stones was fortunate

in making a good bargain to sell his cocoa for English money. After meeting all the expenses of the farm and mission, the total income of both was sufficient to leave a respectable balance in hand. Our brother assisted in superintending Bottler Point Mission, and persuaded some of the people at San Carlos to send some of their boys to the schools on the mainland, and of course maintain them. He prepared for the new house, and would have erected it had not sickness intervened.

Pending the arrival of the Rev. R. Fairley the mission interest was ably sustained by the Rev. M. Holmes, under whose superintendence the present substantial house was erected. It is a facsimile of the house in Santa Isabel, hence it is likely to render good service for many years. Mr. Fairley entered upon his fifth term with his accustomed zeal. He put the finishing touches upon the house, and painted it. Mrs. Fairley made it homelike.

As health and strength permitted, Mr. Fairley well maintained all the interests of the mission, but he was greatly handicapped by Acute Gastritis. For several months he bravely but vainly sought a cure. Just at that time I was, at the request of the General Missionary Committee visiting the island for the purpose of reporting concerning the work, and, seeing the intense suffering of my brother, I offered to delay my home-going which was due, and take his place, so as to allow him to proceed at once to England. My offer was appreciated, but respectfully declined, and Mr. Fairley struggled on a few months longer, but was com-

pelled to leave the island early in 1904. The worth of Mrs. Fairley both to her husband and the mission was incalculable.

Until the arrival of the Rev. H. M. Cook, San Carlos received attention from the Revs. G. E. Wiles, W. N. Barleycorn, and Jabez Bell. Mr. Cook entered upon his work with great enthusiasm, but soon found himself confronted with gigantic difficulties. To use a native expression "palaver done catch him strong!"

The farm produce was not plentiful, and the price paid for cocoa was decreasing. There was a great amount of sickness. Strong tornadoes played havoc with some of the mission property. The Government not only wanted to take from our beach farm, land sufficient for a hospital, but seemed determined to take some for other purposes, offering less valuable land as compensation. The Padres were not only too ready to interfere with persons belonging to our mission, but planted a new mission between ours and the beach. The missionary himself had a very acute attack of ptomaine poisoning which might easily have proved fatal. The morality of the mission town was unsatisfactory, and stringent measures had to be taken to deal with persons who wished to enjoy the privilege of living on the mission hill without conforming to its rules. Within the past few years a large number of gin shops have been opened on the beach, outside our own property, and these have exerted a most baneful influence throughout the whole district. Sad to relate many of these demoralising stores belong to white traders, English, Spanish, and German.

During the last seven years the mission has been superintended by Mr. Cook, with the exception of two brief furloughs during which the mission interests were ably watched by Mr. John Petty Sogo and the Rev. R. Banham.

Mr. Sogo is an excellent brother, who for nearly 40 years has done splendid work as interpreter. He can listen to a sermon of average length and quality delivered in the English language, and faithfully translate it into the Bubi language. He is very intelligent, blest with a lot of common-sense, and no missionary could wish for a better assistant. He is a thoroughly religious man, very energetic both in church and social work, and is highly respected by christian and heathen people alike. In the "Herald" for March, 1908, Mr. Cook penned the following interesting news:— "During our furlough the mission was visited by the Governor of Santa Isabel who christened the town Victoria Eugéne, and appointed our esteemed and trustworthy interpreter J. P. Sogo, its Mayor, with rights of jurisdiction over a defined area. A staff and flag were presented to him in honour of the occasion. His Excellency expressed appreciation of the mission and its work, being favourably impressed by the condition of the town and the deportment of the people. Several minor favours were granted to some of our leading men, and assurance given as to future provisions for the common good. Mr. Sogo is also a member of the Consejo" (the Consejo is an important Government Council). If space permitted, much that is good might be said respecting many of the excellent men and women at Victoria Eugéne.

Mr. Cook has taken a deep interest in the young people and succeeded in getting many of them to assist him to mission the heathen towns up the mountain side and also to engage in christian work at home. He sent Marvela Mesu to the Oron Institute. He is now engaged as Native teacher in the Oron Mission.

Notwithstanding the low price of cocoa, and crops partly spoilt by black mildew and toombu, the profits of the cocoa farm for the year 1907—1908, amounted to the magnificent sum of £419 17s. 10d. In 1909 the missionary income was £173 14s. 8d! Over £500 has been raised for the new church which is now debtless. On his last furlough Mr. Cook informed us that with the aid of the farm the mission is self-supporting.

As it was my privilege to visit this mission in the later part of 1908 and conduct the Sunday services, I can assure my reader that what I saw and heard on that occasion gave me unqualified joy. In his last Annual Report Mr. Cooks says :—
“The close of the year has been marked by great prosperity. Increased congregations and gracious work amongst the young are very cheering. The people's gifts have surprised us. Though greatly impoverished by low prices for cocoa their annual effort has averaged over £2 per member. This result is generous in the extreme. The difficulties are great but their intensity only urge us to greater achievements and more glorious success. In the confidence of faith and work we plod onward.”

CHAPTER V.

BANNI MISSION.

BANNI lies on the East Coast of Fernando, about 14 miles from Santa Isabel. As early as 1873, and again a year later, the Rev. W. Holland suggested it as a desirable centre for a mission. In December, 1880, he states that he had paid three visits to Banni, and that the King and people were anxious for a missionary. Mr. Luddington accompanied him on one of these visits, and shared his opinion, that as early as possible a missionary should be placed there. As Bassapu mission was not a success, Mr. Holland intended to remove Mr. F. G. Brown, native assistant, from there to Banni, when, alas ! Mr. Brown died, and for a time these plans were thwarted.

Early in 1883 the Rev. H. Buckenham arrived at Santa Isabel. Shortly afterwards he reports :—
“Preparations are going on for the opening of a mission at Banni, and as soon as the rainy season is over, if Mr. Barleycorn can leave George’s Bay, steps will be taken to establish a third centre of evangelistic work in Fernando Po.” Writing in October, Mr. Buckingham speaks of having visited Banni. He was cordially received. The King and people said that they desired a mission, and would help to bring the house up from the beach, a distance of several miles. They could not understand why we missioned San Carlos first, when Banni was so much nearer.

Mr. Buckenham soon discovered how little

reliance could be placed on the promises of heathen Bubis, for, when the building materials were brought by boat to the beach, these poor degraded creatures refused to carry them up to the mission site unless they were supplied with rum and gin. It is sad that the savage races should be cursed by the "fire waters" which white traders have introduced.

In September, 1884, the Rev. W. N. Barleycorn was stationed at Banni. He used the lower part of his house as a school and church. Early in the following year it was reported that Mr. Barleycorn found much pleasure in his work. The young men and boys were anxious to "sabby dem book palaver," and were making progress in reading, while the older men said, they "no come for dem book palaver, but for dem cargo palaver. We no sabby dem God palaver." This, it was said, necessitated some adroitness in introducing spiritual teaching. On the banishment of Mr. Welford from Fernando Po, Mr. Barleycorn had to leave Banni and take charge of San Carlos, also assist at Santa Isabel. Poor Banni was left without a missionary for a considerable time, and when Mr. Barleycorn returned he found his house in a deplorable condition. After the departure of Mr. Barleycorn for Spain his work was left in the hands of Mr. W. F. Nicol, a native of the island, under the superintendency of the Rev. W. B. Luddington. Mr. Nicol was a Spanish subject and could speak the Spanish language. His mother, who had been a member of our church at Santa Isabel, had recently died through the bite of a snake at Bottler Point.

In August, 1887, Mr. Luddington says :—
“Prospects are brightening again at Banni, now we have fairly re-established services. Young W. Nicol tells me they had fifty at the service on Sunday.” Writing in December he adds :—“The School work is fairly started at Banni. Our task is made more difficult by being compelled to teach Spanish as the Bubis have no anxiety in that direction. But I fancy as they find out they can only learn English by learning Spanish, they will yield and try to learn both together.”

The Rev. Jabez Bell reached Fernando Po in November, 1887. Respecting his first Sabbath at Banni we have a graphic and characteristic account in the April Record, 1888. Here is a brief quotation :—“The King honoured us with his attendance, but I am sorry to say that His Majesty did not set the best possible example to his subjects, for my interpreter and assistant, Mr. Nicol, said that during prayer he frequently asked for rum and tobacco. There is not the slightest doubt that if I had a sufficient supply of liquid abomination he would have issued a royal decree that all were to become christians on the spot. Some of my friends at home used to laugh at my musical attempts. On the Bubis the effect was quite the opposite. Unfortunately my fiddle, on which I placed strong reliance, was suffering from African fever. The heat had dislocated its shoulder. Am afraid it will be chronic, for two doses from the glue pot have failed to effect a cure. Of the sermon I can give no report as it would be fatal to my homiletic reputation. Suffice to say that I did my best to teach them that Jesus Christ came down

from heaven to save them from their sins, and had gone back to heaven, to prepare a place for all those who were good,"

Mr. Bell erected a church, but was greatly pained by the refusal of the Bubis to help him. He informs us that although he was building a place specially for them, and attending them daily in their sickness, not one ounce would they carry for nothing; and even when paid, they would only work by fits and starts. During the whole time, from first to last, neither man, woman, nor child, gave one ounce of gratuitous help. On the contrary the chiefs put every obstacle in the way, and when he first started to clear the bush they threatened to drive him away. One of the chiefs—afterwards King—came time after time with violent language, saying that the ground was his, and he would not allow them to build on it. When he found it was of no avail, and that things were going ahead, he offered to sell as much as was required for five dollars. Needless to say such a sum did not prevent Mr. Bell from becoming the undisputed owner, and of receiving the title deeds with the mark X of King Eteban properly made and attested.

Perhaps I ought to say here that our invariable custom in Fernando Po, has been to pay the Bubis for the land, or rather bush, which we have used for industrial purposes, in addition to the payments we have made to the Government both for the ground and the title deeds. The task that faced the missionary is aptly described in Mr. Bell's own words:—"The filthiness of their bodies, the misery of their surroundings, the dreadful diseases from which they suffer, and withal their

innate ingratitude and inborn laziness, combine to increase our total toil in this deadly climate."

It needed but a short experience at Banni to convince Mr. Bell that industrial work must become a prominent feature of missionary life. His failure to influence the older Bubis produced an equally strong conviction that his most successful work would be among the young people. He therefore set himself to accomplish these objects and allowed no opposition, difficulty, or discouragement to thwart his aims.

The Bubi chiefs did their best to prevent the people having anything to do with the mission, but after many failures the missionary induced several Bubi children to come and live with him, and thus began the real work of the mission.

Repeated attacks of fever, some almost fatal, handicapped Mr. Bell, and at last compelled him in the early part of 1890 to leave for home. He took with him Gladstone and Dick, two boys who created in England a lot of interest in the Banni Mission.

During Mr. Bell's furlough the Rev. J. Burkitt and Mr. W. F. Nicol sustained the interests at Banni.

On his return in August, Mr. Bell continued to meet with the same ingratitude and opposition from the old heathen Bubis. This more than ever confirmed his previous resolution to concentrate on the child life, a policy which was so successful, that within two years, he had the joy of gathering 17 children under his roof. That the feeding of all these hungry young people was no small task is shown by the language of the missionary, who

in his own inimitable style says :—" They seem to have solved the proplem of perpetual motion." It must not be supposed, however, that the cost was very great, for they all had to work some part of the day on the farm, and thus earn their food. Moreover, the farm produced sufficient native food to greatly lessen the rice bill. In course of time the boys were taught to make farms of their own on ground adjoining the mission property. But the boys' training did not end here, Mr. Bell sought to give them a good education, and to win them for Jesus Christ.

Towards the end of March, 1891, Miss Annie Smedley, accompanied by Rev. W. and Mrs. Holland, arrived in Fernando Po, and shortly afterwards was married to Mr. Bell. Having a wife, he could more easily give attention to the farm, and plant coffee and cocoa. Our brother is a great enthusiast for industrial work, and soon after his arrival at Banni conceived the idea of making the mission self-supporting by this means.

In 1892 Mr. and Mrs. Bell came home, but on returning to Banni in December, a great disappointment awaited them. Gladstone and Dick had succumbed to the enticements of the heathen, and had returned to Bush life. Moreover, the farm did not meet the expectations of Mr. Bell. He at once set himself to remedy this, and before his term expired had the joy of seeing an improvement. He also removed the mission premises two miles nearer the beach, erected a church, a substantial mission house, and other necessary buildings. The boys were assisted to make farms and build houses for themselves. Gladstone was induced

to return to the mission, and to this day has remained faithful. Although for a time Dick was stubborn, eventually he returned also, but, alas ! only to die from the deadly sleeping sickness, which, I regret to add, has proved fatal to other Banni youths. But trouble did not end here. Illness compelled Mrs. Bell to return home. Soon after commencing the voyage her child died, and was buried at Calabar. My readers can imagine what a sad home-going it was, and what a grief it must have been to the lonely husband who was left behind. Mr. Bell, however, struggled bravely on, and had the joy of reaching his ideal, the self-support of the mission. The number of boys had now increased to over 40, many of them giving great promise of usefulness. In the early part of 1895, just when the mission prospects were the brightest, insomnia and loss of appetite so reduced Mr. Bell's strength, that he was reluctantly compelled to leave his post and return to England for recuperation. He was succeeded by the Rev. W. N. Barleycorn who has had charge of the mission ever since. Our brother was among the first fruits of our mission work in Santa Isabel. He is a native of that town, being born there in 1848. Soon after his conversion he became so useful, that in January, 1873, he was sent to San Carlos to take charge of the Day school, and assist in the mission generally. As an interpreter both of the Spanish and Bubi languages, schoolmaster, native assistant, and ordained missionary, he has rendered invaluable service to all the missions on the island. On two occasions he came to England, and while here captivated scores of audiences in

all parts of the country both as a gentleman and a faithful preacher. His name is honoured in thousands of Primitive Methodist homes. There is no doubt that his public utterances created a widespread interest in our Fernandian Missions. In 1881 he was received by the Conference in Hull as a probationer for the Ministry, and after having passed all his examinations with credit, he was placed on the list of regular ministers in 1884, his pledge dating from 1880. In order to comply with the regulations of Spain respecting the qualifications of schoolmasters, Mr. Barleycorn was sent in 1887 to the University at Barcelona, where he passed, with credit, all the necessary examinations. In times of sickness, difficulty, and bereavement, all the European missionaries have ever found him kind and sympathetic. He is highly respected by all his fellow-countrymen, and by Spaniards and Englishmen alike. His quiet, undemonstrative piety, his genuine unaffected simplicity, his transparency of character, his intelligence, his courtesy and gentlemanly demeanour, have touched and won the hearts of all with whom he has been associated. The extreme modesty of Mr. Barleycorn causes him to send very brief reports of his work, hence I am unable to do more than give a brief epitome of his missionary toils at Banni during the last 16 years.

The most notable event in 1896 was the advent of the first Bubi woman to the mission town. A year later the heathen people became more friendly, called more frequently at the mission, and asked for medicine. The classes were well attended, and Mr. Barleycorn was able to avert a great

“palaver” between the Government and the people of Baumba town. The farm was prospering, but “sleeping sickness” was doing its deadly work among the young people. In 1898 there was steady growth, and the sum of £16 11s. od. was raised at the missionary anniversary.

The report for the following year informs us of two marriages, two baptisms, and of greater friendliness of the heathen towards the mission. In the succeeding year there was some re-action, but the opposition of the heathen, only tended to make the lads more determined to stick to the mission. There were two deaths, and two marriages, Materials were collected for a new church, and £14 10s. 2d. was raised at the missionary meeting. In 1901 Mr. Barleycorn reported that their prospects were becoming brighter every day; the heathen around were gradually losing their ignorance and suspicion in regard to his work, and had begun to look upon it as harmless, and to a certain degree useful. The boys had not been molested for coming to him, and in a few instances had been encouraged to do so. No doubt trade, which was rapidly developing in the district, had a good deal to do with this change. Intelligent lads were in requisition almost every day, and it was no uncommon thing to see a heathen Bubi urging one of the mission youths to accompany him to the blacksmith shop, or to one of the trading establishments whither he was going to procure some useful article. Mr. Barleycorn also informed us that he had been in bed with fever for nearly nine days, and that for the first time he had taken a good many doses of quinine and was completely restored to health.

One is often asked whether coloured people suffer from fever. They do so frequently, but generally recuperate much sooner than many Europeans. The 1902 Report speaks of services well attended, converts thriving, the farm doing well, and a missionary income of £25 6s. 6d. The following year many of the young people had measles, and fever was the cause of some of them going back to bush life. Having been accustomed to live on the cool sides of the mountain above the dangerous miasma, Mr. Barleycorn informs us that whenever they suddenly changed their habitation, for either the mission or anywhere else near the sea-side, the result has almost always been long and enervating attacks of fever.

Later it was reported that some of the cocoa trees in the old site had died but that young plants and seeds had been put in to take their place. The ground was very rocky and the soil unprotected, by the shadows of trees. It was said that it was a pity that all the trees were felled when the farm was made—an error for which most farmers have paid dearly. 1904 was a year that brought the missionary both pleasure and pain. He tells us of a period of delightful labour. The people on the mission and a few from the villages around had given a good deal of encouragement by their regular attendance at the means of grace. A few lads from the bush village had come to reside on the mission. Mr. Barleycorn said he was doing all he could to elevate them socially and spiritually, but regretted that he could not do more for them mentally, as his hands were not free. The class meetings and prayer meetings, however, were doing

much for the people. Lawrence George Inta was receiving special assistance with a view of preparing him for usefulness in the church and was making good progress.

Then the note was changed into a mournful key, and Mr. Barleycorn says, "Sorry to state that the drink traffic is growing fast in our district. The number of demijohns which is daily being carried past here is a sign of the increase of the drinking appetite. The poor people in the mountain simply sell their produce to buy the accursed stuff. Instructions are thrown away when one endeavours to point out the evil of this enemy, for the ignorant people fancy that it increases their strength. Hence, when there is any hard work to be done in the farms, the owners prepare for it by purchasing so many demijohns of rum, and perhaps add to these a case of Holland's Gin. These demons are present at all their feasts. They are displacing the palm wine, which is but a very mild drink."

During the next year we learn that Lawrence G. Inta was rendering valuable services at the young people's gatherings. 34 members were reported, although two had been lost by death, one of these being William Barker Bocekela, who had been on the mission since Mr. Bell's time. About this time the Missionary Committee sent a special communication to be read in all our Fernandian churches. Respecting this Mr. Barleycorn writes:—"Your resolution re the selling of drink by members of the church is having my attention. We have never in the history of this mission permitted the sale on the mission, and shall

take care to keep the enemy in this form away from us. Of course it is near us, and around us, and may do injury to some in the mission, notwithstanding our vigilance and advice."

The public road from the beach to the heathen towns passes close to our mission house, and we are unable to alter it. At one time its nearness to our church was such as seriously to interfere with the services. Mr. Barleycorn altered it a few yards correcting this, and at the same time shortening the road. At once trouble arose. One of the white traders complained that the alteration had seriously affected the drink sales. He complained to the Governor and made no secret of his intention to try to get Mr. Barleycorn removed from the mission and banished from the island! As I happened to be on the island at the time, having been delegated by the Missionary Committee for the purpose of reporting concerning the work, I went to the Government house and protested strongly against this high-handed action, at the same time warmly supporting Mr. Barleycorn. The complaint was dismissed, and our brother was allowed to proceed with his work.

The mission lads suffered through the conduct of another agent of the same firm of traders. They cut down a lot of dense bush and for years worked hard to make their farms. When they began to bear cocoa all their farms were claimed because it found that many years previously this particular bush had been conceded to the firm. According to the land laws of Fernando Po this concession had become void because the ground had not been cultivated within three years. Strange

ta say the Government supported the trader, while taking ground from us at San Carlos on the plea that it was forfeited because it was not all cultivated.

The head of the firm had generally shown himself friendly towards our missions, and upon Mr. Barleycorn putting before him the pitiable position of the boys, he gave them, I believe, £10 each as compensation. The farms, however, would have been worth to them many times that amount.

Concerning the close proximity both of the road and the trading store, Mr. Barleycorn writes at a later date thus :—" Being right on the main road to the beach we have been the witnesses of a good deal of Sabbath desecration. Demijohns of liquor and other articles of trade pass through our ground about every Sabbath day. One is pained at the sight but cannot prevent it. This is one reason why missions to the heathen succeed better when they are far away from the vices of the civilized life."

We next find Mr. Barleycorn lamenting that the plague of black mildew had done a good deal of damage to the fruits. At least a third part of the cocoa on the trees had been spoilt, and what was worse, no remedy had been discovered for this plant disease. Respecting the mission he writes more hopefully, informing us that the little church was not stationary, although its movement at that stage was not rapid. There was, however, a vast difference between the Bubis and people of civilized and semi-civilized places. He regretted that he was not permitted to teach, consequently the light was piercing rather slowly the dense

darkness around. Notwithstanding, he was able to report 30 full members, six on trial, 50 children and youths in the catechumen class, all of whom were growing in intelligence. In 1906, £26 5s. 2d. was raised at the missionary meeting. Early in this year, the Conference deputation visited Fernando Po, and as a result, the President of the Conference wrote a special letter to be read in all the churches on the island. Referring to this, Mr. Barleycorn writes in December :—" We have read the paper written by the President to our members. A special time on the Sunday afternoon was appointed for the purpose, and we did our best to make it as impressive as we could. As a timely counsel we receive the document gladly, as it helps very much to rivet in the minds of our members the truth that our discipline all along has been on Scriptural lines. Respecting immorality, we may say without exception, this sin has never been given quarter in our church. As soon as a person is known and proved to be guilty of this sin, he has at once to be expelled or suspended. This also is the custom of the church of Santa Isabel, so whilst it is true that this sin is around us, it could not be said at any time in the history of our churches that it was tolerated. Men and circumstances differ, as well as the opinion of the ministers with regard to the length of time that is necessary to prove the penitence of a backslider, before being re-admitted into the pale of the visible church. An agreement on this point is of the utmost importance in this country."

Some of the old heathen men sought to hinder the young people from coming to the mission.

Concerning this opposition, Mr. Barleycorn informs us that they rightly think that the Word of God has a secret power of fascinating the heart of the young people, which if not quickly stopped, often leads to their leaving the bush village for the mission.

During 1907 four boys were reported as having gone to the Oron Institute. Of these, Charles Chuckoba is now a native teacher on the Urua Eye and Jamestown mission. Lawrence George Inta, a most estimable young man, made excellent progress in his studies, and was very useful in Evangelistic work. Unfortunately, domestic troubles compelled him to return home before his term at Oron had expired. He is doing useful work at Banni, but had he been able to complete his education at the Institute, he might now have been in charge of a mission station. He came to Banni during Mr. Bell's superintendency, and from quite a boy always gave promise of usefulness. Later we learn that steady progress was maintained. The farm profits were considerably in advance of the previous year, and the membership 40. Mr. Barleycorn was pleased to note the influence of the mission on the people around, who, as if awakened from a long sleep, had begun in earnest to imitate those who had been on the alert. The object-lessons which the mission had set them in the shape of better houses built by the converts, well made farms, and decent clothing, were being eagerly copied by the young men and women of the heathen villages. The young people of both sexes regarded his work with great respect and kindly feelings, notwithstanding the bitter and

hostile attacks of the elder Bubis. The young heathen people who wanted better houses were obliged to build them on their farms, as such innovations could not be tolerated in the villages ! Two members were added to the church, and the missionary anniversary yielded £29 18s. 10d. It is well worth while spending a little time in looking at the details of this effort as reported in the Annual Missionary Report for 1908. The cocoa farm was not entirely satisfactory, though the missionary was doing his best. He complained that the soil was poor and could not be improved so as to be equal either to Biyapa, Bantabari, or San Carlos. His own words on the subject are :—
“ The fact is that from time immemorial the Bubis have planted and replanted their farms near the sea land here, whilst in other places the farms were made up the hills. Our cocoa farms are all on the exhausted soil, whilst the others are in fresh soil.”

In spite of this, the sales of cocoa for the year reached £322. The year following trouble was again experienced. Mr. Barleycorn suffered considerably from fever. Cocoa was scarce and the price so low that only £207 1s. 10d. was received for the total crops. The drink question was continuing to cause considerable anxiety, and no wonder, seeing that white traders were selling the deadly spirits at the beach only a mile from the mission. Thanks to the tenacity of the missionary, advance was reported, notwithstanding difficulties. As the available information for the last two years is very meagre I will close this story with three quotations.

Mr. Barleycorn's yearly report for 1910 reads :
"The work here has been attended with cheering success. The people are being slowly won for a higher life. Our great difficulties arise from the low moral ideas that prevail, and the hostility of the Drink Trade."

In the June "Herald" for the same year the missionary secretary writes :—"Our honoured native minister, Rev. W. N. Barleycorn, continues to do a great work at Banni. The membership grows, the influence of the mission widens, and the industrial work is being developed. The antagonism of the Drink Traffic causes grave concern."

In the yearly Report of 1911 we have the following from the pen of Mr. Barleycorn :—
"This mission grows in power ; the people grow more eager for the light. The wisdom of the industrial mission policy is vindicated. There is still much to be done in uplifting the moral ideals of the people, and saving them from drink, but we face the future with hope and courage."

CHAPTER VI.

BOTTLER POINT MISSION.

BOTTLER POINT Mission was opened in the latter part of 1896. For several years it was known as Bottle Nose Mission, but on the recommendation of the Rev. Jabez Bell, the old and well-known name was discontinued.

As it lies midway between Santa Isabel and San Carlos, and forms a convenient place for shelter and rest during the long sea journey of 35 miles, it had often been thought desirable to plant a mission there, but nothing was done until I called a council of missionaries. The Revs. T. C. Showell, Jabez Bell, W. N. Barleycorn, W. F. Nicol, and Mr. J. R. L. Macfoy unanimously shared my suggestion, that we should secretly visit the place, and make application to the Missionary Committee for permission to establish an industrial mission, with Mr. Nicol in charge. Our reason for keeping the visit secret was to thwart the Padres. We knew only too well that if they suspected anything they would at once try to outwit us (as they did later at Basuala) by making application to open a Roman Catholic Mission. Our plans were successful, we received the sanction of the Missionary Committee, and before the Padres knew anything of our intentions, we got our application for mission land before the Conséja, but only just as the meeting opened, so that the Padres had no time to prepare a counter application before ours was granted. Even then, I believe, they tried to thwart us, but I pressed the priority of our claim upon the Governor, until eventually we had his permission to open the mission. Though my colleagues rendered what assistance they could, the superintendency of the work rested mainly upon myself. It involved a large number of boat journeys of over 30 miles, 17 each way, but, notwithstanding the exposure, I felt amply compensated in seeing the mission established. We began with a grant of land of 24 acres, which was the largest amount we

could secure at that time. Since then there have been several additional grants, so that to-day the mission farm is the largest we have on the island. The Rev. W. F. Nicol, native missionary was placed in charge of the mission in the latter part of 1896. For many years he had rendered valuable assistance at San Carlos and Banni, and, having passed the candidates' examination, was received by the Conference of 1896 as a minister on probation. He threw himself into the work with great energy and met with much success. In a very short time he succeeded in getting over 40 of the young people from the heathen town, to come and live in the mission. Among these there were several of the King's children. The King told me that he himself was too old to learn anything about the "God palaver," but he did not mind the young people learning, for they had "sense." Indeed, in spite of his ignorance he would attend our services if we would supply a demijohn of rum, and let him have a good swig before he went into the church and another when he came out!

Mr. Nicol was at Bottler Point about two years, when the fascination of cocoa farming proved too much for him. Just then there was a great boom in the cocoa industry, and everybody was mad to make money. Mr. Nicol got a farm in another part of the island, hence his interests were divided. Since he was anxious to farm on his own account, the Missionary Committee, acting on the suggestion of the Council of Missionaries, felt that he had better leave our ministry and take his own course. We who had assisted him in his duties, felt very sorry that he was not content to abide by the rule

to which all our ministers are subjected. He is still farming at San Carlos, and is a member and generous supporter of our church there.

The Rev. G. E. Wiles took charge of the Mission in October, 1898, and, although for twelve months he had to divide his labours between Bottler Point and San Carlos, he did magnificent work. The number of young people attending increased to over 80, and made splendid progress both in head and heart. As the young folks began to marry a mission town began to grow, and the foundations of a mission colony were laid much on the same lines as San Carlos and Banni. Mr. Wiles added 24 acres to the mission property, and assisted many of the youths to obtain farms for themselves. While on a visit from the mainland I saw things at Bottler Point which greatly gladdened my heart. The accompanying photo of Mr. Wiles and the young people there will tell its own tale. The story would be more impressive were it possible to give a photo of the young men and women as they would have been had they continued in a state of heathenism in the Bush. From September, 1900, when Mr. Wiles went home, until January, 1901, this mission was superintended by the Rev. M. H. Barron. On the arrival of the Rev. M. Holmes, Mr. Barron accompanied him to Bottler Point. This involved a tedious boat journey during which it is thought, Mr. Barron contracted a severe chill which developed into pneumonia, and proved fatal before medical aid could be summoned.

Although Mr. Holmes gave oversight to Bottler Point until the arrival of the Rev. J. Nicholls, he

lived at Santa Isabel and superintended that mission, until he was relieved by the Rev. G. E. Wiles. He was then transferred to San Carlos.

Mr. Nicholls set about his work with the determination, if possible, to make the farm the largest we have, and also by its aid to make the mission self-supporting. He acquired a lot of additional land both for the farm and the mission colony. A large quantity of bush was cleared, involving a lot of hard work, and a great number of cocoa plants were put in. The farm then covered the largest area of any mission farm on the island. Indeed it became so large and required so much attention, that our brother found it difficult to keep pace with the grass on the older portion of the farm. No one unacquainted with Fernando Po can possibly imagine how quickly the grass and weeds grow, and how difficult it is to keep young cocoa trees from being choked with them. When the trees become large and cover all the ground so as to keep out the sun, the weeding is not such a serious matter. I regret that Mr. Nicholls did not succeed in making the mission self-supporting, but he has the satisfaction of knowing that while some sow, others reap. On his return home the mission was again left without a resident missionary; but Mr. Wiles, though superintending Santa Isabel, diligently supervised it. He was, however, intensely disappointed that no one was sent to succeed Mr. Nicholls, hence the following appeal in his yearly report:—"Re the Bottlenose Mission, I have had charge of it most of the year, owing to the long-continued dearth of men, and I have visited it with as much

frequency as the manifold duties of the town church will allow. This mission has suffered severely from lack of a resident missionary. However, we are not without hope that if a man is sent speedily, he may yet be able to save the mission."

On succeeding Mr. Wiles, the Rev. J. Bell sought to improve matters by placing Mrs. Showers, a native member of Santa Isabel, in charge, to work under his instructions and supervision. This good sister proved a valuable assistant, for without stint, she threw herself most heartily into all the work. Mrs. Bell also rendered incalculable assistance by living at Bottler Point for weeks together, and doing all the duties of a missionary. Mr. Bell came over as often as possible, but as he has a strong aversion to boat journeys, he frequently walked the 17 miles, a task that is quite equal to walking 30 miles in England. The reader will, perhaps, understand more clearly if I explain, that the path for the most part is rough, tortuous and slippery, and that several streams have to be crossed, which in the wet season become rapid rivers.

Still more ground was obtained, a much needed store was built at the beach, the general morale of the young people was improved, and several of them were baptized.

When Mr. Bell departed, the Revs. R. Banham and H. M. Cook superintended the mission in turns for three years. As these brethren had to attend to the duties at their own respective churches, and take long, and often rough, sea voyages to reach Bottler Point, they, along with Mr. Wiles and Mr .

Bell, are worthy of our highest appreciation, and of our sincere thanks. Their reward is on high.

Early in 1910 good news reached Bottler Point, the mission was again to be favoured with a resident European Missionary, and he an industrial enthusiast. The Rev. Jabez Bell came to establish an "industrial christian and non-liquor colony," an ideal which his predecessors, also the missionaries at San Carlos and Banni have strenuously sought to accomplish. He found much to deplore, which was not surprising seeing that the young people had been left so long without a resident missionary. He at once set to work and already has succeeded in getting a lot of additional land both for the farm and the mission colony. Dilapidated unsanitary houses have been destroyed and new ones erected. A substantial, much needed, mission house has been built, the cost of which has been materially modified, by the arduous labours of Mr. Bell, and the assistance of the young people. The cocoa farm has been extended and greatly improved. Additional facilities for drying, preparing, and storing the cocoa have been provided. Indeed such changes have been wrought that Mr. Bell has already prophesied that the mission, notwithstanding the low price paid for cocoa, will be self-supporting in the near future. He is so sure of this that we are not to see his face again until this is accomplished.

The congregations have increased to such an extent, that the old church is incapable of holding them, and the people have to worship under the mission house until a much larger church can be provided. The weekly class meeting very rarely

has less than a score present, and the Catechumen Class thrice as many. The children's services are held from 6 to 8 in the morning, supplemented by a few children gathered afternoon and night. The attendance is from 70 to 80 and often even more. Many are being won to Jesus Christ. With the aid of the medicines, generously provided by Mr. Calow, Mr. Bell has been able to alleviate much suffering. Referring to this branch of his work he says, "I am proud and thankful to be an 'errand boy' in the house of the great Physician." In his report for 1911, Mr. Bell says:—"Another year ends with this report—the best year of my life—a year of wondrous blessing."

Mrs. Showers has been removed from Bottler Point to take charge of Batekopo, a new mission situated between Bottler Point and San Carlos. At present we are unable to report concerning the prospects of this new venture.

CHAPTER VII.

"AS OTHERS SEE US."

THE MISSIONARY HERALD for April, 1911, contains a very interesting article, part of which I will quote to end this brief history.

The Rev. J. H. Harris, of Congo fame, was about to re-visit Africa. "On previous visits to West Africa Mr. Harris had visited the Primitive Methodist Missions. He intended to call at Fernando Po on this occasion on a subsidiary mission to enquire

into our work on the island. He thinks that we have much to teach other Missionary Societies in West Africa."

'I do not think,' he writes to the Rev. H. J. Taylor, 'that your denomination realises the splendid work you are doing on that island. I have been there myself two or three times, and a special ship will now take us from Warri in order that we may have several days with your missionaries. There is a great move on for the Congo Natives, and there is some reason to believe that the basis of that movement will be found in Fernando Po.' "We shall follow this movement," says the article, "With sympathetic interest. In the meantime we are grateful for this unsought and competent testimony to the value of our Fernandian Missions."