

THE SAILORS' MAGAZINE.

Vol. 37.

NOVEMBER, 1864.

No. 3.

Again we are much indebted to our Scientific friend to whose kind labors our readers are already under previous obligations—EDITOR.

For the Sailors' Magazine.
Science and the Bible.

The following paragraph occurs in Frederick Nillson's letter (from Sweden) in the September number (No. 1, 1864), of the Magazine.

"In the month of April I had several conversations with the Captain of one of our coasting vessels, on board of his schooner. He was a professed infidel of that modern sort of which in these times we have an abundance," &c., &c.

Mr. Nillson has reference to Materialists or Pantheists: men who profess to find God in Nature, and who ignore Revelation. They are not peculiar to any class or country, and we, happening at this time to have our attention directed to the subject by a review of an infidel work in the *Quarterly Journal of Science*, and, at the same time, meeting with Professor Stoddard's article in the *Danville Review*, on the Bible and its scientific bearings—thought that it might be well to let a few remarks on this common form of error drift out to sea, and thus indicate to sailors the set of its current.

The following are the articles referred to:

1.—"Atheism and Science" [a review of] "Force and Matter." Empirico-philosophical Studies, intelligibly rendered, &c. By Dr. Louis Buchner, President of the Medical Association of Hesse-Darmstadt, &c., &c. Edited from the last edition of 'Kraft & Stoff,' by J. Fredk. Collingwood, F. R. S. L., F. O. S. Teubner & Co." [London] *Quarterly Journal of Science*, July 1864.

2.—"The Bible not a Text-Book on Natural Science." [Danville Review, June 1864.] By Professor Stoddard.

If by the term "Text-book," we mean "A book of general principles for students"—as Dr. Webster defined it—then we claim for the Bible that it is in science exactly that which it is almost universally acknowledged to be in religion—viz: a summary of facts and dogmas.

We understand perfectly well what Professor Stoddard means,—and were only devout men at issue with the Bible because its scientific teachings are simply and briefly dogmatic, we should stand side by side with him and accept his proposition as all sufficient viz: "that the Bible uses the facts of science, so far as they are pertinent to its main design, without any attempt to explain the laws of the facts."

This we say is a sufficient answer to any scientific objection which a devout reader may offer: but, unfortunately for themselves, all the readers of the Bible are not devout men.

Professor Stoddard has stated another fact—relating to this question—which is, or ought to be, equally conclusive with the scientific readers of the sacred books: *The Bible is* (he says in effect, and, we may add, in fact)—*in advance of man's possible knowledge for all time to come:* this, we say, will be conclusive with scientific men against all caviling at the scientific utterances of the Bible; but, unfortunately for themselves, the readers of the Bible are not all either devout or scientific.

There is another class of Bible-readers—ungodly, or prayerless-men—

are made of the æther which God created in the beginning. The chemistry of the heavens is not known, most certainly, and with that of the earth we are, it must be admitted, reasonably well acquainted, still, it is "through faith we understand (that) the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The terrene elementary atoms can not be demonstrated with any greater clearness than the celestial molecules. "Without Form" The earth was without form, amorphous, unmade. The atoms were uncombined, like those of the atmosphere.

And "Void." The earth was void:—it was created without form, and therefore it was of necessity void of organic forms, not to speak of animated beings. It was not created, as many writers suppose, with its strata inclosing shells, and other organic remains, as seen at this day:—but it was (considered abstractly) a poor, miserable, uncombined, atomic earth; transparent, amorphous, and absolutely void:—God did not pronounce anything *good* until he finished it.

To assert that God created a finished heaven and earth, which he subsequently destroyed, and then rebuilt out of the old materials, with vestiges of the first creation still adhering to them, is not only to go beyond the record, but it is a positive denial of the Revelation that these materials were "without form and void."

Napoleon's Testimony for Jesus.

"I know men," said Napoleon, "and I tell you Jesus Christ was not a man." Again he says, "Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what foundations did we rest the creations of our genius? Upon force! Jesus Christ alone founded his empire upon love, and at this moment millions of men would die for him. I die before my time, and my body will be given back to the earth to become the food of worms. Such is the fate of him who had been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adorned, and which is extending over the whole earth!"

WITH much pleasure we publish another Sermon from Rev. Dr. Rockwell. It is the fourth he has furnished to the Magazine in four years. We commend this fact to other pastors.—

EDITOR.

For the Sailor's Magazine.

The Ships of Tarshish.

A Sermon Preached at the Annual collection for the Amer. Sea. Fr. Soc. in the Central Presbyterian Church of Brooklyn, by Rev. J. E. Rockwell, D. D.

ISAIAH 60th: 8-9. Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.

The sixtieth chapter of Isaiah with the two following ones contain a description of a season of great prosperity and glory that is yet to come upon the Church of God, whose influence is to cover the whole earth. The vision which rises before the Prophet is one of great sublimity and beauty, and is set forth in the most glowing imagery, and adorned with figures of every variety, and of exceeding splendor. Wrapt in the glorious visions of this coming day he seems at first to be standing in the thick gloom of a night which envelops the world. Darkness covers the earth, and gross darkness the people. Sin everywhere has left its terrible traces, in war and misrule and anarchy and ignorance and corruption and sorrow. It is one long night of gloom and agony. Superstition, cruelty, oppression, infidelity, paganism, and all the varied forms of false religions, the orgies of heathenism that seem to reproduce the scenes of Hell upon the face of the earth; vice and crime, the triumphs of might over right; the wail of the captive, the cry of the widow and the orphan, the roar and carnage of battle, the shouts of the Bacchanal, the oaths of the gambler, the song of the drunkard, the tears of the sorrow stricken, the sighs of poverty and want and woe, seem to rest on the earth like a pall of darkness, and to wrap it around in one long night of agony. Darkness covers the earth, and gross darkness the

people. In the midst of this sad scene the Prophet, as he turns his eye towards Zion, the symbol of the Church, discerns upon her mountain-tops the signs and streaks of coming day. And as the glorious vision brightens he calls upon her in the exultant joy of his heart—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Lord shall arise upon thee, and his glory shall be seen upon thee." As the dawn brightens into day, and the mists of error and sin roll onward before the rising beams of the sun, he beholds the nations of the world flocking to Zion, and bringing to her their glory and their wealth, and returning to her embrace her long lost sons and daughters; calling unto the Church to behold with him this wondrous sight, he points out to her these figures and groups in the wondrous panorama which is now passing before her. Among the thronging multitudes all pressing their way to the glorious city of God, are the multitudes of the desert, long the followers of the false prophet; the kings of Sheba, with their wealth and splendor; the Gentile nations, now recognized as God's Covenant people, and hastening to worship at his footstool. Everywhere is seen the glorious light of the latter-day now shining upon all the nations of the earth. Peace reigns over all; violence and destruction are no more leaving their traces on the face of society. It is the year of jubilee for the earth long groaning beneath the oppressions of sin; it is the day of gladness that follows the long night of agony and gloom. The gates of the glorious and holy city, the Zion of God, are no more shut; but day and night the nations are bringing there their offerings of gladness and of joy. While lost in wonder at the glorious and animating scene the Church turns her eye toward the sea, and beholds a vast multitude approaching Jerusalem in numbers like a thick cloud, and in rapidity and directness like doves, as they fly to their homes for a refuge from the storm. And when asking in astonishment, who are these new accessions to the glory and strength of Zion, finds the answer in the words of the Spirit of God: "Surely the isles shall wait for me, and the ships of

Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee."

It was a re-affirmation of the promise just before made. Because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Nothing could more beautifully set forth the scene on which the eye of the Prophet was then fixed, than the question put into the mouth of the Church. The figure is still the most common and favorite one with which to describe the appearance of even a single ship, as with full sail she sweeps on before the freshening breeze, pressing onward to her destined haven under 'a cloud of canvass.' And the figure is still more apt when a fleet of vessels, covering the sea are all hastening homeward like doves to their windows. But the scene with which all this is connected in the mind of the Prophet, is the utter contrast of what is yet witnessed, when we contemplate the vast and majestic movements of commercial and naval life. Then all the abundance of the sea shall be converted to God, and the ships that speed forth upon the ocean shall be adding their wealth to the glory of his Church, and shall aid in the majestic movements of his Providence and grace. Let us turn our thoughts then on this occasion, in the light of the words before us to the moral influences of agencies of the sea as connected with the conversion of the world to God. In his word the *Ships of Tarshish* have no small or unimportant part in that glorious work. Whatever portion of the world may have been designated by this name, it is evident that its commercial greatness was looked upon in the sacred record with a special interest; and that its marine power was regarded as an important auxiliary to the coming glory of the Church, and that its ships were the representatives of a class of influences and agencies to be used in the providence of God for the accomplishment of his wise and gracious purposes, when this world should be restored to its allegiance to its sovereign, and all should be

peaceful and holy under the blessed reign of Christ our Lord. We may then regard the Sailor as belonging to a separate and special class, thus to be used for the upbuilding of the Church. In the very nature of his calling he must be to a large extent unlike all other agencies used for this purpose. He has no fixed and permanent abode. To-day he is moving amid the scenes of his home,—to-morrow far out at sea; and soon gazing upon the shores of strange and far distant countries.

Thus he is emphatically a citizen of the world, and if he is to be made an instrument in the upbuilding of the Church, it must be in ways that differ largely from those of the ministry of reconciliation, or the varied agencies that are in operation at home for the good of men and the glory of God. Looking then at the appliances which this class of men possess for assisting in the spread of the Gospel and the building up of the Church,

I. We must notice their number. They fly as a cloud. They cover the ocean. They float over all our vast inland seas. They plough the waters of our great rivers. They stand as a guard of their nation's honor. They swarm in all the sea-ports of the world. They line the docks of New York and Liverpool and London. They lie in countless multitudes at the anchorage grounds of China and India and the Islands of the sea. They encounter the icebergs of the Northern Ocean. They flee before the breath of the tempest amid the tropics. They breast the surges of the Southern seas. They may say with truth,

Far as the breeze can bear the billow's foam,
Survey our Empire and behold our home.

It is evident then, that they compose a very large class of the worlds active, business population, and must be a very potent auxiliary, either for good or evil, in whatever cause they become enlisted. It is estimated that there are at least three millions of men, engaged in a sea-faring life. What a vast army is this to be found fighting either for or against the interests of morality and religion. And when they shall all become enlisted for Christ and his cause, who can estimate the results which they may accomplish in the upbuilding of his Church. Three

millions of men composing a distinct class of society. Is it not strange that the Church has not sooner awakened to its responsibilities in their behalf, and set in operation the most earnest measures and the most generous schemes for their spiritual and temporal good.

II. But there are certain qualities which mark the Sailor, and which render him especially useful when he devotes his life to the service of Christ.

1st. In the first place, he forms the great connecting link between all the nations of the earth, that must otherwise have been forever separate from each other. The vast seas and oceans that lie between the continents and islands of the Old World and the New would be insurmountable barriers to all intercommunication of the nations but for the hardy men who make the sea a highway for commerce. They gave this Continent, with all its wealth, to the Old World. They brought hither the colonies that have now spread themselves over its hills and valleys and prairies, and turned its forests into gardens, and built cities in the wilderness, and made the desert to blossom as the rose. They bear with them the wealth of the Indies, the gold of the west, the products of industry and art, the messages of friendship, the exchanges of commerce, the results of diplomacy, the thunderbolts of war, the tidings of peace. They visit every shore, they are the guests of every nation. They are familiar with Christianity and heathenism, with civilized life and with barbarism, with the millions of China and the multitudes of the Pacific Isles. They see the Greenlander and the Patagonian, the European, the African and the Asiatic, and are the connecting links between the Antipodes. The adaptedness of such a class of men, so eminently the citizens of the world, to aid in the spread of the Gospel and the extension of the Church, must be manifest without argument or illustration.

2d. And again, the peculiar physical and moral qualities which are essential to sea-faring men eminently qualify them to do a great and noble work for Christ and his Church when grace has made them his disciples.

The Sailor is a prompt, bold and fearless man; enured to toil and hardship, courageous and energetic. He is familiar with danger and with death. The hour of most fearful peril is the occasion for his noblest and most untiring efforts. The storm that drives men of other employments from their work, calls him to duty. Dangers from from which other men flee, he must face. He is taught by his very employment that the way to Heaven is often rough and stormy. He never expects to be carried there—

'On flowery bed of ease.'

He knows too the necessity of prompt and hearty obedience to the will of superiors. He understands the necessity of law, and reasonableness and safety of submission thereto. He has learned by long experience that one act of disobedience or one neglect of duty may result in the loss of his ship, and of all who have trusted their lives on board. Take such a man as this, so trained, so disciplined and developed, and make him a servant of Christ, and who can estimate the good he may accomplish. Let all his fearless and manly qualities be controlled by religious principle, and set before him a work to do for the Church, and neither earth nor hell can quench his zeal or hinder him from his duty.

Such are the men that will be needed in the coming conflicts of the Gospel with darkness and error, and the powers of hell; men who are not afraid of toils or perils; who are at home amid dangers and conflicts; who are ever ready to give prompt and cheerful responses to calls of duty, and who when their great leader and captain summons them to do his work, will not pause to confer with flesh and blood. Such men were the Apostles and early confessors of the Christian Church; and they projected their influence, over the world. Such men were the reformers; and they shook the Papal Church to its centre; and such men will be needed when the Lamb shall make war upon his enemies, and lead forth his hosts to victory.

III. And this leads me to remark again that the history of the Church seems to point to the Sailor as one of the most potent agents to be used in

the conversion of the world. Our Saviour when about to commit to men the preaching of his Gospel and the establishment of his Church, had all classes before him from whom to select His Apostles. He might have taken those who had been educated in the schools of Jerusalem, and brought up in refinement and luxury. But instead of this he passed along the shores of Galilee and called after him as his chiefest apostles the hardy sailors, who had been all their lifetime enured to toil; and whose characters had been moulded by the scenes of their early labors and struggles.

The influence of these men has been felt in all succeeding ages. They brought to their work all the ardor and boldness and earnestness of their former mode of life. The Saviour sometimes left them to learn that without him they could do nothing; yet he never discouraged their noble, daring traits of character. And when he left them for his seat in Heaven, and they were fully confirmed in their faith in him as a divine Redeemer, they never faltered in their work, nor shrank from any danger or toil to which the Providence and Spirit of God called them. They rejoiced that they were counted worthy to suffer for Christ. Their fearlessness and determination in preaching the Gospel, even in the face of persecution, carried with it a demonstration of their honesty and sincerity which often silenced the cavils of the most bitter enemies of truth. Even the Jewish Sanhedrim, when they saw the boldness of Peter and John, took knowledge of them that they had been with Jesus.

Nor are we left without a witness of what the Christian sailor can accomplish in the later histories of the Church. When his mind opens to receive the truth he embraces it cordially and gives himself up wholly to its influence. He never hesitates to make known his convictions and experiences to others. He is, in his religion as well as his business, an earnest man. He has no idea but that when Christ called him into his vineyard he had a work for him to do, and he seeks to do it. He carries his con-

ceptions of duty as a sailor and his very imagery of sea life into his religion. He regards Jesus as his captain, under whom he has shipped for glory, and he has no more notion of breaking his order than of disobeying the commands of his superiors while on duty at sea. When such a man becomes a servant of Christ he goes forth not tamely to check and conceal his feelings, nor to deny his professions, but bravely and nobly to bear his testimony to the grace that has saved him from sin and hell, and made him a child of God and an heir of Heaven.

And these facts, obvious to all who carefully look at the history of the Church, prepare us,—

IV. To notice the part which the sailor is to have in the final successes and triumphs of the Church. Prophecy abundantly unfolds to us the fact that Commerce is to become largely tributary to her glory. In that day, when the Lamb's wife shall appear by his side at the great wedding feast, dressed in robes of beauty and joy, the daughter of Tyre, the very symbol and impersonation of Commerce, shall be there with a gift. When the abundance of the sea shall be converted to God, the wealth which is borne onward by the navies of the world shall all be consecrated to his honor and kingdom. Every ship shall become a Bethel, and above it shall float the emblem of peace; the banner of the King of Kings and the Lamb of God. As one after another the Isles shall wait for his law, the ships of Tarshish shall first be there, having with them the heralds of the Gospel, not only, but manned with earnest Christians, who shall be living epistles known, and read of all men. When Zion shall reclaim her scattered sons and daughters, the ocean shall be covered with fleets flying thither as clouds and as doves to their windows. When Commerce shall consecrate its wealth to Christ and his Church, the sailor shall be the bearer of her offerings. The work has already begun. The first inspired apostle who entered Rome came from the Holy Land across the waters of the great sea to the harbor of Puteoli in the good ship Castor and Pollux. The same

apostle made known to the heathen of Melita the tidings of salvation when escaping from the wreck of an Alexandrian ship bound for Italy. And he acted as the chaplain of this vessel, though bound as a prisoner to Rome, and has thus left on record his interest in the sailor, and his bright example of what may be the influence of a cheerful, loving and earnest Christian upon those who go down to the sea in ships.

The heralds of salvation could visit the then heathen shores of Britain only by the aid of sailors. The missionaries of the cross, have ever been and must ever be borne by the ships of Tarshish. There services will be required by the Church in its great work of evangelizing the world, so long as one nation yet needs the light of God's word, and the instructions of Christ's ambassadors.

And as the latter day with its glory shall dawn upon the earth, and the silver and gold shall be poured in to enrich the treasures of the Church, the millions of men now engaged in the pursuits of commerce shall become the noblest and most efficient agents of Christ in spreading his Gospel and extending his kingdom upon the earth.

And with these considerations I come to ask of you who are largely indebted to the sailor for the comforts of life, whose country, flag and honor he defends, to whose wealth he contributes, and who have a common bond of sympathy with him as a fellow man; what will you do to supply him with the means of religious instruction, to save his soul, and to bring him into the number of fellow laborers in the Gospel? The American Seamen's Friend Society offers itself to you as the channel by which you may reach him, either at home or upon the sea, or in foreign ports. It secures for him while on shore, comfortable and pleasant homes, where he is surrounded by influences that save him from the fearful influences of the land. It opens for him chapels where he may hear the Gospel from the lips of men who give their whole energies to the promotion of his temporal and eternal good. It provides for him banks of deposit, where his hard earnings may

be safe from the wretches who seek to prey upon his passions and rob him of his wages and send him forth a wreck upon society. It places upon his ship a library of safe and wholesome reading with which he may occupy his hours of leisure while at sea. It follows him over the ocean, and makes its agents his friends, among the Islands of the Pacific, on the shores of China, and among the ports of Europe.

Will you aid the Society in this blessed work? Catching the spirit of ancient prophecy as its words float down amid the strains of Isaiah and of David, will you aid in the fulfilment of those glorious promises that speak of the latter day glory, and that associate with its dawn and progress the abundance of the sea, the gifts of Tyre, the ships of Tarshish, and the hardy sons of the ocean? What you do is for Christ. May his grace and spirit aid you to act with a large heart and a liberal hand.

My interest in the cause of the sailor has been the growth of years of reflection as a pastor upon the subject. And the impression is deepening in my own mind, that the Church has not begun to comprehend the importance of this Cause in its influence upon the moral destinies of the world. My convictions are strengthening that simply as a missionary agency, the Seamen's Friend Society could profitably and advantageously use immediately four times the amount now intrusted to it by the Church.

The chapels at Havre and at Honolulu are examples of what the society is doing, and of what it might do on a vastly extended scale, if the means were but placed in its hands. In all our great foreign sea ports where American commerce has extended, are bands of American merchants, which ought to be made the centre of vast moral influence in the communities where they reside. Were the Seamen's Friend Society enabled so to build commodious and beautiful chapels in these commercial centres, supplying them with able ministers, of acknowledged reputation and earnest piety, they would soon build up healthful mission agencies which

would be felt not alone among the sailors who should visit those ports, but among the nations themselves of whom these cities are the commercial and moral centers.

In time, as they attracted towards them the business men of these places they would become largely if not wholly self-sustaining, and would send forth their radiations of light and truth, which would be felt, even amid the darkness of heathenism. Supported as they would be by a resident population of intelligent and able men, they would be exerting a power in favor of Christianity which would be yearly augmenting, and would present to the eye of even heathen men, living illustrations of the truth and value of the Gospel. Commerce would thus be making her noblest tribute to the Church, in gifts, not alone of her wealth, but of men.

In the great work of evangelizing the world America occupies a position which no other nation holds. Her ships visit every shore. Her flag floats on every sea. In a few years, she will be the great high-way for commerce between the Atlantic and the Pacific. The wealth of China and India will find its outlet to the whole world by the railway that must soon unite these two vast oceans. California stands face to face with the eastern coast of Asia. And through the golden gate must the ships pass that are to float the riches of all that mighty continent. Is it not time that the Church should rouse herself for the work that the Providence of God will soon roll upon her? And can she make a more hopeful beginning than by bringing commerce in as her hand-maid and co-laborer? The ships of Tarshish are to bring her sons to her, and their silver and their gold with them. Let her then, with a generous and far reaching benevolence give to the cause of the sailor her ceaseless and loving attention, looking forth with earnest prayer and full faith, to the time when the abundance of the sea shall be converted to God.

A Scotchman put a crown piece into "the plate" in an Edinburgh church on a late Sunday morning by mistake

instead of a penny, and asked to have it back, but was refused. In once, in forever. "Awell, awell, grunted he, 'I'll get credit for it in heaven.'" "Na, na," said the door-keeper, "ye'll get credit only for the penny ye meant to gi'."

Commerce and the Regeneration of Africa.

Extract from a new book by Rev. Hollis Read, D. D.

THE misery of Africa heretofore has been, that she has had no legitimate commerce. A legitimate commerce will do much to suppress the slave-trade, to call out the resources of the country, to excite the industry of the people, to promote the civilization of the natives, and to prepare the way for the introduction of Christianity. Africa has always been in want of the products of other lands. But unfortunately, the first commercial nation with which she became acquainted (Portugal) taught her that the flesh and sinews of her sons and daughters were the only exports that Christian nations wished in return for the imports brought her. Other Christian nations followed in the bloody wake of Portugal, making no demand for legitimate articles of commerce, but only for slaves. The supply answered to the dreadful demand. And soon the native conscience became sufficiently obtuse, and the native mind sufficiently brutalized, to supply these human chattles in any quantity demanded. Till quite recently (and not now, except to a limited extent), the natives of Africa were not aware that even Great Britain and America wished to exchange their goods for other commodities than slaves. The natives, as soon as they learn that other nations are ready to trade with them in other articles, are not slow to provide those articles. They show themselves desirous to conduct a different trade. Is cotton, ivory, gold-dust, palm oil, coffee, rice, sought in exchange for what they want, they are eagerly supplied. So extensive has the commerce of Great Britain already become with Africa, that "slave-dealers complain," says Lord Palmerston, "that the British are

spoiling their trade." And I may safely affirm, that, in proportion as a lawful commerce is introduced into any portion of the coast of Africa, the slave-trade is diminished. The motives to it are very much taken away; and, besides this, commerce brings a barbarous nation out from the darkness in which they have involved themselves, and introduces them to the civilized nations, and makes them ashamed of their inhumanities. They are unconsciously compelled to an amelioration of their condition.

We have alluded to the interesting fact, that commerce provokes the industry of a people, and creates for itself the resources for an enlarged and continued traffic. By creating a demand, it secures a supply. We have seen with what readiness the natives of Africa responded to the demand made by English commerce for cotton, coffee, palm oil, etc., clearly indicating that as soon as sufficient time shall be allowed to elapse to provide a supply of the articles demanded by foreign commerce, and capable of being supplied by that country, there will be no lack of a supply. The necessity which Africa has felt for a traffic in slaves will, of course, be done away; and a few years' intercourse with the improved class of foreigners that will, as the abettors of a lawful traffic, frequent her shores, will quite destroy the disposition to pursue such a trade. We may, therefore, indulge the most sanguine hopes that the days of the slave-trade are numbered—that causes are at work which will most effectually and forever annihilate it.

While I speak with great confidence of the efficiency of a legitimate commerce to blot out the slave-trade, I am not unmindful of, nor do I undervalue, the very laudable efforts of Great Britain, France, and America to suppress the trade by an armed force. Millions of money and many valuable lives have, within a few years, been expended on the African coast for this purpose. And I believe the united naval forces of those nations were never employed in so worthy a cause. Nor have they, as some are fond of asserting, failed of