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### ARTICLE I.

#### THE CALL TO THE MINISTRY—ITS NATURE AND EVIDENCE.

1. *What Constitutes a Call to the Gospel Ministry, in the Biblical Repertory, for 1831: p. 196.*
2. *The Necessity of a Divine Call. Ch. II. of the Christian Ministry, by the Rev. CHAS. BRIDGES. Fourth Edition. London, 1835.*
3. *Necessary Call to the Ministry. Ch. III. of the Christian Ministry, by J. EDMONSTON, a Wesleyan Minister. London, 1828.*
4. *On the Call of a Minister of Jesus Christ to the Sacred Office. Ch. IV. of EADE'S Gospel Ministry.*
5. *What is a Call to the Ministry? Tracts of the American Tract Society. Vol. 9, p. 333, and vol. 10, p. 285.*
6. *The Use of Preachers, and How to Obtain More, by the Rev. A. A. PORTER. Charleston, 1848.*
7. *A Call to the Ministry — What are the Evidences of a Divine Call? in the Pittsburgh Christian Advocate, 1841.*

lated the name and fame of philosophers. They assumed the philosophic garb, and were accustomed to speak of Christianity as a divine philosophy. They associated with the philosophers, imbibed their errors, and incorporated them with the Gospel of Christ; and thus a foundation was laid for the subsequent disputes and heresies on the subject of the Trinity, long before these heresies had ripened into maturity.

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ARTICLE V.

FAVORABLE INDICATIONS FOR THE INTRODUCTION AND  
SPREAD OF CHRISTIANITY IN AFRICA.

BY REV. J. L. WILSON.

Missionary at the Gaboon, West Africa.

When God is about to make any special manifestation of his glory to his church, or is about to confer any extraordinary spiritual blessings upon mankind, he uniformly prepares them, in some signal manner, to witness that manifestation or to receive those blessings. The great event of our Saviour's incarnation, furnishes a striking illustration of the soundness of this position. The dispensing of the law from Mount Sinai, was another occasion when this work of preparation was rendered equally conspicuous; and indeed, so intimately is this fact interwoven with all the recorded dealings of God with mankind, that it would be little else than a waste of time to multiply proofs. The inference that may be legitimately drawn from this general principle is this, that wherever the hand of God is clearly discerned in removing obstacles to the spread of Christianity, or is otherwise engaged in preparing the hearts of a heathen people to receive his messengers favorably, we have reason to conclude that "the redemption of that people draweth nigh;" and it follows, as a matter of further and undoubted inference, that the responsibilities and obli-

gations of the Christian church to that people, whoever they may be, are proportionably increased by every such movement of Divine Providence.

We believe that the hand of God has been stretched forth to prepare the people of Africa for the reception of the Gospel; and it will be the object of the present Article—

*1st. To point out some of the features in the present state of society in that country, which may be regarded as favorable to the introduction of Christianity; and 2d. To show what must be the probable consequences, if the Gospel is not communicated in the present crisis.*

I. Our first observation is, that the *social character* of the Aborigines of Africa, is preëminently favorable to the spread of Christianity in that land. It is not meant by this, however, that the natives of the country are now living in the enjoyment of domestic peace and social happiness. On the contrary, there are no people on the face of the earth, perhaps, who are so utterly destitute of all social enjoyment, as the unfortunate inhabitants of Africa. Nor is it implied by our general remark, that natives of that country are less addicted to deeds of cruelty and inhumanity than other savage tribes in the world. On the other hand, it is freely admitted, that deeds of cruelty are committed there, not only upon foreigners, but upon their own flesh and blood, that scarcely have any parallel, even among the most savage and brutal races on earth. But, to what are these cruelties generally to be ascribed? Not to a disposition naturally cruel and ferocious, for this the world knows is not characteristic of the African race. It may be ascribed, in part, to mistaken notions of the principles of natural justice, but chiefly to the influence of foreigners, who have associated with them under the sacred name of Christians. It is from white men, engaged in the slave trade, that the simple hearted natives of Africa have received their first lessons in the rudiments of cruelty and oppression—and to the same source are they indebted for certain refinements in vice, that could never have found a place in that country in any other way. At the present day, when it is but reasonable to suppose that the Spanish and Portuguese slave-trader feels the restraints of public indignation, atrocities and cruelties are, nevertheless, perpetrated by them upon African soil, that fill the natives, heathen though they be,

with unutterable disgust and abhorrence; and if the terms *cruel, treacherous and bloody-minded*, are befitting characteristics of the one, where shall we find language to portray the character of the other?

Nor are the robberies or massacres, sometimes committed on the crews of vessels trading on that coast, to be regarded as a just index of the natural disposition of the people, or as forming any exception to the general principle advanced above. During the last twelve or fifteen years, these outrages have seldom occurred; and when they have, they have invariably been provoked, either by the crews of the vessels themselves, or by some one else, who it was supposed would be made responsible for the death of the murdered. The paramount international law among the different tribes of Africa, and the great conservative principle of peace and justice, (so far as they have any,) is to hold all the inhabitants of any one community responsible for the acts of each individual. This principle, though obviously unsound in many important respects, is nevertheless so universal in its application, and is of such long and unquestioned standing, that it has all the authority with the native mind of natural justice and undoubted right. When, therefore, they fall upon a white man and strip him of his property, or take away his life, for an act of lawless violence, committed by some other white man, they suppose themselves to be acting in accordance with an undisputed principle of international law and natural justice—and in the majority of cases, it is done with the express intention of bringing down accumulated vengeance upon the original offender.

Apart from these acts of violence, that are perpetrated either from mistaken notions of justice, or from cruelties that have been suggested to their minds by the example and influence of reckless white men, it may be affirmed of them generally, that they are *mild in their dispositions, peaceful in the choice of their pursuits*, and extremely *sociable in their* intercourse with each other. No people in the world have, by nature, stronger social propensities. Free, unrestrained intercourse with each other, seems to be the very essence of their social being. All their hours of rest and relaxation are spent in the social group, in the nocturnal dance, and in parties of festivity. The pleasures of

the African, his comforts, his enjoyments, and every thing he can call his own, he is ever ready to share with his fellow man. His house is always open for the reception of strangers, and no man among them may suffer from hunger, so long as others have the means of supplying his wants.

It requires but little reflection to perceive that this ardent and social nature of the African, will not only readily unfold itself to the mild influence of Christianity, but under the guidance of the Holy Ghost, it will become a powerfully efficient means in diffusing that religion abroad.

No native African, whose mind has once been thoroughly imbued with the benign and life-giving influence of the Gospel, can be content to be inactive, whilst his fellow men around him are wholly given up to ignorance and idolatry. His social feelings will be awakened into redoubled activity, and his ardent temperament, now sanctified by Divine influence, will impel him to extraordinary deeds of activity, self-denial and benevolence. In the prosecution of his work, there will be no want of ardor — the prevalence of caste, the fear of persecution, and the insalubrity of the climate, will throw no obstacles in his way. His agency will be just the thing needed, and with the blessing of God, it must result, ere long, in the entire conversion of that land of darkness and death.

II. Another circumstance, not less favorable to the cause of Christianity, is the high estimate in which the white man is held by the aboriginal inhabitants of the country.

In this statement, we are not misled by the extreme obsequiousness of the maritime tribes, who seem to study little else than to perfect themselves in the art of dissimulation and flattery. The feeling to which we allude, lies deeper than any motives of mere selfishness. Traverse the country in any direction, or to any extent you please, and you will every where encounter the same intense curiosity to see a white face, the same readiness to meet your wants, the same acknowledgments of conscious inferiority, and were it not for the predominance of their cupidity, and their jealousies of each other, the white man might expect uniform kindness and unbounded hospitality in every region of that country.

Nor is it surprising that the natives of Africa should entertain such views of the superiority of the white man. All the intercourse they have had with him, has tended but to confirm and strengthen this feeling. The stately vessel that has carried him to their shores, the skill, dexterity and ease with which that vessel is managed, the mysterious art by which he traversed the trackless ocean, the daring and the enterprise that has brought him with but a handful of men into the very bosom of the largest and most savage communities, the skill, energy and system with which he transacts his ordinary business, and still more, perhaps, the beauty, elegance and perfect finish of such articles of merchandize as he offers them in exchange for the crude products of their own country, all conspire not only to fill him with admiration and respect for the white man, but they are such as utterly extinguish in their own bosoms all hopes of rivalry or competition. They look upon the men who have fabricated such articles of merchandize, as beings endowed with superhuman wisdom; and indeed the name of a white man, every where in that country, is synonymous with whatever is marvellous and superhuman.

This feeling of spontaneous inferiority on the part of the natives, places the white man, whoever he may be, in a commanding position, and gives him an immense influence for good or for evil. In the hands of ungodly men, it has heretofore been perverted almost entirely to the most unhallowed purposes. But perverted as this influence *may* have been, in the hands of the faithful missionary, it may hereafter be turned to the happiest account. He commences his labors among a people whose natural feelings prompt them to hold him in the highest veneration; he encounters no systems of false religion to brand him as a heretic or an outcast; the natives soon discern in him superior intelligence, and they will not be reluctant in acknowledgments of their own inferiority; his personal apparel and the furniture of his house, however simple they may be; the system and order with which he performs his daily duties; the uniform courtesy he observes in his intercourse, even with the humblest of his fellow men; the order and decorum which pervade every department of his household arrangements; his singleness of purpose and exclusive devotedness to the great

work of beenvolence he has undertaken, *all combine* to awaken in the native mind feelings of the most profound respect for the office and the character of the missionary.

This feeling of veneration is not a little enhanced too by a tradition, which I believe is universal in Western Africa, that the white man owes all his intellectual superiority and worldly prosperity to the fact, that he has never abandoned the religion that was given by God to the original progenitors of the human race; whilst they as uniformly ascribe their own poverty and inferiority to the defection of their forefathers from that standard. This belief which is deeply inwrought into their moral constitution, gives the missionary an immense advantage. The native listens to his instructions, as of one who enjoys the special favor of God. His depraved heart may flinch from the bold and uncompromising demands of the Gospel, but he will never question the truth or authority of what he hears. He may not at once become a disciple of the Lord Jesus Christ, but he cannot, he never will deny his obligation to do so. And whatever may be the state of his heart, the missionary may, under all circumstances, press the claims of the Gospel, with the perfect assurance that the better judgment of the native, the convictions of his conscience are on the side of truth.

III. Another consideration of greater importance perhaps than either of the preceding, is that *the Pagan tribes of Africa have no well defined systems of false religion, to which they are blindly attached, and from which they must be divorced, before they can be expected to embrace the Gospel of Jesus Christ.*

It does not argue very favorably for the intellect of the African, that he has no well defined religion of some kind or other; but who knows what energies the African mind may put forth under the awakening power of Christianity?

The belief in *One Great Supreme Being* is, I believe, universal; but commensurate with this impression, is another, which places Him at the outskirts of creation, and denies Him all participation in the government of the world. Their conceptions of his character are extremely gross, ascribing to his spotless Majesty, the same kind of sinful motives and

feelings that belong to themselves, without offering to him any species of religious worship whatever.

The belief in a future state of existence is equally prevalent; and it is not a little affecting sometimes, to see multitudes of this simple hearted people cluster around the dying couch of one of their fellow men, to transmit messages of filial or fraternal regard to the spirits of their deceased friends.

They also believe in a plurality of evil spirits, about the origin of which, however, there is some variety of opinion. The more prevalent belief is, that they are the spirits of dead men, especially of those who were most famous for their wickedness whilst living. These spirits, or as they are generally termed *Devils*, are supposed to frequent the habitations of the living, and sometimes inflict the severest punishments, both upon their bodies and their souls, in the form of bodily sickness or mental derangement.

It is in the worship of these evil spirits alone, as the only form of religion, that the inhabitants of Africa can be said to be generally united. It is a species of religion that has its origin in the guilty fears of men; and as it possesses no hold upon the heart or affections, it may easily be displaced by any other religion that will afford them a surer and stronger foundation of hope. The practice of wearing *charms*, or, as they are more generally called, *feteishes* or *gregrees*, is common to every part of Africa. It is one of those broken cisterns, which human weakness has devised, to replace the foundations of living waters that they have forsaken. Feteishes are not only worn about their persons, they are suspended over the doors of their houses, at the entrance of their villages, and along all their high-ways. They are supposed to possess powers of a very varied character. They are expected not only to ward off every species of evil, as sickness, poisoning, witchcraft, death by drowning or lightning, war, theft, and the like; but they are supposed to possess the active virtues of creating wealth, a good name and a plentiful harvest. These foolish and extravagant expectations, of course, expose them to all sorts of vexation and disappointment. Hence, it may easily be inferred that their adherence to this system, is the result of long established custom, and does not arise from any abiding conviction of the intrinsic worth of their *feteishes*.



Indeed, during a residence of more than twelve years in that country, with the exception of a solitary case, I never met with a man who seemed to have unshaken confidence in the virtues of his *gregrees*; and in relation to the exception just made, that man saw the futility of his completely demonstrated, and freely acknowledged that the whole was a system of downright falsehood.

Such, then, is an outline of the fragmentary religion of Pagan Africa. Is it possible that a system so frail, so incoherent, and so inconsistent with itself, could oppose any serious obstacle to the progress of the Gospel? Whatever difficulties the missionary may encounter in rousing into life the dormant energies of the native mind; however formidable he may find the deep-seated depravity of his heart; no matter what obstacles may arise out of his natural indolence and irresolution, of this he may feel assured, that he will encounter no system of idolatry firmly entrenched in the hearts of the people. He carries in his hand in the Gospel, a simple instrument, which with the blessing of God, will enable him to triumph over every obstacle, put to flight every trace of idolatry, and achieve for the Saviour a conquest of surpassing glory.

IV. *The present crisis in the commercial affairs of Western Africa, is another favorable indication for the introduction of Christianity into that country.*

For more than two centuries the *slave trade* has maintained undisputed and almost exclusive sway over the destinies of Western Africa. The people have borne its brutal impositions, without uttering a murmur, or making the slightest effort to throw off the intolerable burthen. They submitted to traffic with men, whose dispositions for the most part, were nearly as cruel and ferocious as the wild beasts of their native woods; and they consented to barter their own sons and daughters, as the only conditions upon which they could receive the commodities of the civilized world. Christianity sat silent by, aye! that which bore the name of Christianity, lent her sanction to this nefarious trade, and it was many a long day of sorrow and suffering to Africa, before humanity lifted up her voice against these unparalleled enormities. But we have fallen upon better times. A better and brighter day is beginning to dawn

upon that unhappy land. The voice of humanity has been heard, and her influence may be seen in the combined efforts of civilized nations, to put an end to a traffic that is alike disgraceful to the white and the black man. The European capitalist has learned that injustice and fraud are not the highways to honor or wealth, whilst the natives of Africa are realizing for the first time, that there are other ways and means of procuring the comforts and conveniences of life, than by trafficking in human flesh. The opinion is common, that little or no impression has as yet been made upon this trade; and there are not wanting those who confidently affirm, that all that has heretofore been done, is little else than a waste of life and money; and that all future efforts must prove equally futile and chimerical. But we as confidently affirm that this opinion, whether it be regarded with reference to what has already been achieved by the English navy, single handed, or what is likely hereafter to be effected by the combination of other navies with hers, is utterly unfounded. We do not mean to affirm that the Portuguese have less disposition to carry on the slave trade now than they have always had; nor would we intimate that a naval cordon has been drawn along that coast, so strong and so compact, that it is impossible for vessels to escape with cargoes of slaves. Undoubtedly, the means of the Portuguese to carry on this trade have been greatly diminished; and the embarrassments thrown in its way are so numerous now, that but few other capitalists like to venture largely in so uncertain an enterprise. But these are not the special tokens of encouragement. There is a movement going on in the affairs of Africa itself, in the minds of her people, which furnish a much surer pledge of the extinction of this trade, as well as her general amelioration. On all the principal rivers of the bight of Benin, on the Ivory Coast, and along the whole of what is called the Gold Coast, formerly the most extensive slave marts on the Western coast of Africa, that trade has been entirely superseded by lawful commerce — and so decided have been the advantages reaped from this change in their commercial affairs, that it is doubtful whether the people would ever again return to it, even if all outward restraints were removed.\*

\* At the present time, there are not more than twelve or fifteen points along the Western Coast from whence slaves are shipped; whereas, twenty-

Similar changes it is believed are silently but steadily going forward in the views and feelings of the majority of the natives in that country, so that it seems necessary only that present efforts be continued awhile longer to effect a complete triumph over this demon of darkness. Especially may this boon be permanently secured to Africa, if the Church of Christ will do her duty, by following up this undertaking with the blessings of Christianity. The restraint imposed upon the slave trade has given rise to an amount of lawful commerce that is almost incredible. We have no statistical information, by which we can give certain results, but it is perfectly safe to say, that it has more than quadrupled itself in fifteen years; and we scarcely know any assignable limits to its future developement. An important crisis has thus been formed in the affairs of Africa, not more remarkable for the physical improvement it will be likely to introduce, than for the moral and intellectual influence which it is destined to exert upon the character of the people. Incentives to industry, activity and fair dealing are felt now, that never could have been experienced by those who trafficked only in their fellow men. Sentiments of self-respect, the endearments of kindred ties, and feelings of patriotism, have recently sprung up in hearts that were once wholly given up to the most unnatural and ferocious passions that ever agitated the human bosom. The introduction of lawful commerce has brought the natives in contact with a better class of foreigners, and in many instances, has awakened laudable desires to adopt the habits and conform to the usages of civilized life. In short, all their dormant energies have, in some measure, been called into life, so that the people begin to feel that they have almost emerged into a new state of being. Now, the most casual observer cannot fail to perceive, that this *crisis* is eminently favorable to the cause of missions. The African mind is fairly awake, and is now better prepared than it ever was before to examine any topic of interest that may be submitted to its consideration. The mental activity, resulting from this great change in her outward condition, cannot fail to have impressed the people with the utter futility and insufficiency of their existing systems of super-

five or thirty years ago, they were embarked from more than double that number of points.

stitution and idolatry; and possibly it may have originated a sincere desire for a system of religion, more rational and substantial than any they have at present.

These statements, however, should not be made without qualification. As sincerely and as heartily as we rejoice in the prospect, that the slave trade will be entirely superseded by lawful commerce, we cannot look forward to the progress of the latter, without feelings of the deepest anxiety. If Christianity does not go forth at the same time and exert her influence over the people, there is cause for serious apprehension that the evils resulting from lawful trade will be more ruinous to the peace and welfare of the country, than the withering influence of heathenism itself. The reader need scarcely be reminded that we allude to the free, profuse and almost universal use of ardent spirits in this trade. Up to the present moment, commerce is greatly in the advance of the cause of missions; and the missionary, wherever he goes, even at this early stage of commercial enterprise, finds this evil of intemperance already at work, and has to regret that he was not earlier on the ground to have checked it at the commencement of its career.

*V. The desire which is now generally felt by the maritime tribes to have Christian teachers settle among them, is another feature in the present condition of Africa, that may be regarded as decidedly auspicious for the cause of Christian Missions.*

Fifteen or twenty years ago, a feeling just the reverse of this, was prevalent on the greater part of that coast. The mysterious art of reading and writing, was regarded with superstitious dread; and a few natives who had learned to read on board of vessels or in foreign countries, had to conceal the fact from their countrymen. It is possible that feelings of jealousy may have had as much to do with this as their superstitious fears; and possibly the influence of a certain class of white men, who shrink from all contact with light, might have operated more profoundly than either. But, be the cause what it may, that prejudice has entirely disappeared, and I know of no community on that coast now, who would not gladly welcome a Christian missionary. This change in their views and feelings has been

effected mainly by the joint influence of missions and commerce. Missions have been conducted among them, so as to confer many substantial benefits, without inflicting any of the evils that had been apprehended; and they have been equally convinced in the developement of their commercial resources, that the art of reading and writing are indispensable in the successful prosecution of this department of business. We would carefully guard against making the impression that this desire to have Christian teachers, arises from an enlightened conviction of the importance of the Gospel. That such feelings should exist among any people, where the Gospel has never been preached, is altogether improbable. Their importunities cannot be attributed to any higher motives than the secular benefits which they hope to derive from being instructed, and possibly to the sheer mortification of being left in the back ground of improvement, by those of their countrymen, who are favored with the presence and instructions of the missionaries. But be the origin of this feeling what it may, the Christian cannot look upon it in any other light, than "as a door of usefulness opened to him by the Lord;" and he will gladly enter it, relying upon the omnipotent influence of the Holy Ghost to convert these desires, whatever may have been their origin, into the means of their spiritual welfare and eternal salvation.

VI. But we pass to another, and to the concluding thought, which we regard as a still surer pledge that God is about to visit Africa in great mercy. We alluded to the *decided success* with which he has been pleased to crown the labors of his missionary servants in that country. We are not ignorant that a deep feeling of discouragement rests upon the minds of Christians in relation to this cause. We are not unaware, too, that preserving and systematic efforts have been made, not only to underrate and detract from the labors of the missionaries now on the ground, but likewise to demonstrate the undemonstrable fact, that white men cannot live upon that continent. But in spite of all this discouragement and all these misrepresentations, God is vouchsafing to his servants there, a measure of consolation and success in their labors, that enables them to move forward with unwavering steadiness. This is not

the place to enter into a lengthened defence of the practicability of carrying on missionary operations in Western Africa. All that we can do at present, is to offer a few general statements about what has been done, and leave it for others to say whether the work be of God or not.

The history of missionary operations in Western Africa, at least along the greater part of that coast, is of very recent date. Previous to the year 1833, no Protestant mission had been permanently established any where between Sierra Leone and the Cape of Good Hope. Between the former place and Benguela, a distance coastwise of something little less than 3000 miles, the country is densely populated, and yet the soil had scarcely been trod by a single Protestant missionary. Since that period, however, no less than ten distinct missions have been established on the West Coast, at the distance of two, three and four hundred miles apart, embracing now perhaps four times that number of stations, and a still greater number of out-stations. And yet all these missions, with one or two exceptions, are in a flourishing condition. Eight thousand children have been gathered into the schools connected with these missions, and have been taught to read the word of God; some of the more advanced of whom are now qualified to go and bear the glad tidings of salvation to more remote and still darker regions of Africa. Houses for the worship of God, (most of them very humble to be sure,) have been reared in many an idolatrous village, and the sound of the Gospel has been brought within the hearing of thousands of our fellow-men, who have heretofore "sat in the region and shadow of death," and been immured in the deepest debasement of heathenism. More than six thousand have been hopefully converted to the Lord Jesus Christ, and are this day employing in his service hearts and tongues, that once knew only cursing and impurity: A still greater number, it is believed, are convinced of their need of salvation; and perhaps the great mass of those who have come within the reach of the missionaries' influence, are to a less or greater extent impressed with the value of the Gospel. Including the labors of the missionaries of Sierra Leone and Gambia, as many as ten dialects have been studied and reduced to writing, and are now used as easy and direct channels of conveying religious truth to the native mind. Obstacles

arising from ignorance of the character, habits and customs of the natives have been overcome; whilst those interposed by insalubrity of the climate, have been greatly modified by a better understanding of the fever, and a more experienced mode of treating it.

These, then, are some of the features in the present conditions of Africa, which we regard as favorable for the introduction of Christianity. Whether taken separately, or regarded in combination, we do not see how any one could reasonably expect stronger evidence that God is about to visit that land in mercy; nor can shun the obvious and unavoidable conclusion, that it is the imperative duty of the Christian church to coöperate heartily with the providence of God in bringing about her speedy regeneration.

Her social capabilities, the high regard in which white men are held, from whom alone she can expect to receive the Gospel; the absence of all false religion, to which she is superstitiously attached; the interesting crisis now forming in her commercial affairs; the desire which is generally felt to have Christian teachers settle among them; the success which has thus far attended missionary operations in that country, are so many indubitable pledges on the part of Jehovah, that no efforts made in obedience to his commands, to reclaim that land from sin and misery, shall be thrown away.

We are not speaking on the presumption that missions there will not still have to encounter their full share of discouragements, difficulties and reverses. Perhaps the conflict "with the powers of darkness" will be sharper and more protracted on the Continent of Africa, than any where else in the world. Here the adversary has exercised more entire and undisturbed sway than any where else—this has been the theatre upon which have been enacted his foulest deeds of darkness, and it is altogether improbable that he will abandon this favorite portion of his realm, without resistance to the utmost extent of his powers.

What we urge is, that God has made bare his arm for the salvation of this people—the crooked paths have been made straight—the mountains have been made low—and the valleys have been exalted; and we need only enter upon the work, under the guidance of the great captain of our salvation, to be sure of ultimate and triumphant success.

*But let us, in the second place, look at the consequences that must ensue to Africa, if the Gospel is not communicated to her in the present emergency.*

On this point we shall be very brief:

Should the religion of Christ be withheld from the inhabitants of Africa, or should the efforts of the church be confined to the present contracted scale of operations, there are three foes to which they will be exposed, viz: 1st. *The influence of Popery*; 2d. *The spread of Mahomedanism*, and 3d. *The prevalence of intemperance*; possibly they may become the victims of these combined enemies of God and man.

*Mahomedanism* has already made herself mistress of two-thirds of the Continent of Africa. Almost every day she is adding some new trophies to her conquests. Her ambition and her enterprise will not be satisfied, until she has made a conquest of the whole. Christianity alone can stay her impetuous march; but if Christianity is not thrust forward at the present moment, then she must rear her standard, if ever, over the ruins of an enemy, ten-fold more formidable than any with which she would have to deal at present.

*Anti-Christ*, too, has his eye upon Africa, as a victim almost within her clutches. Catholic Europe, it would seem, has given her pledge, that the most eligible points, if not the whole country, shall be placed at the feet of Rome, and she is fulfilling that pledge by the most unjustifiable measures. Her schemes of political ambition and national aggrandizement, so far as Western Africa is concerned, are doomed to unavoidable disappointment. God has surrounded that otherwise helpless people with barriers too powerful even for the ambition of Europe. What Rome shall be able to effect, without the aid of the strong arm of power, is a problem which time alone can solve.

But *the evils of intemperance* are still more to be deprecated. The welfare of the country is more seriously endangered by this than by either of the others; and we feel that we cannot lift up our voice too strongly against this impending evil, especially as it has been its chief source in this country. The natives crave the article of alcohol intensely, without any proper conception of its injurious influence upon their constitutions, or without seeming to be sen-



sible of the devastation it is making in the ranks of their fellow men; whilst the great mass of white men engaged in the trade, are too intent upon their own interests, to withhold from these ignorant natives what they crave and desire, even though they are fully aware of the destruction which it is making among them. Already, the wasting influence has made itself visible, by thinning out the ranks of the maritime tribes, and we greatly fear, that what is called *lawful commerce* with Africa, if not speedily restrained and controlled by the presence of Christianity, will prove but one *great vortex of ruin*, that shall number more victims, in the course of time, than the foreign slave trade itself.

The presence of the missionary and the influence of Christianity, alone can stay these evils and save the people from irretrievable ruin. Their highest hopes, indeed their only hope, is to be found in what the Gospel of Jesus Christ can do for them. Give them this, and however degraded they may have been, they will become virtuous, happy and prosperous — withhold it from them, and they will become more ignorant and wretched than it is possible to conceive.

And now, if such be the condition and the prospects of Africa, how can any sincere friend of the Redeemer feel other than the deepest interest in every effort to impart the Gospel to these benighted people? What consistent Christian can close his ears and heart against the claims of these perishing millions?

The duty of laboring for their salvation, is not only placed beyond all doubt, by the command of the Saviour: "Go ye into all the world and preach the Gospel to every creature;" but is now rendered still more emphatic, by that remarkable providence which has laid open every portion of this vast Continent for the reception of the Gospel.

The conversion of Africa will be realized. The first steps towards the attainment of this great object have already been taken. Insignificant as our first efforts may seem, they are, nevertheless, the beginning of a series, that shall experience no cessation, until the undertaking be fully accomplished. Many may regard our views as chimerical. Some may turn away from this work, as an enterprise altogether disproportioned to the resources of the Christian Church. A few feeble missionaries may be left to toil, un-

noticed in that field, for years to come. Men of the world may pity them for the self-denial which they must practice; infidelity may adduce their lives as proof of the power of fanaticism. But, after all, the missionary *will* feel, that he is only acting in obedience to the command of his Saviour — that he labors for those, for whose salvation the Redeemer felt it no dishonor to lay down his life — and whatever may be the coldness and apathy of an unfeeling world, he knows that the sympathies of heaven are heartily enlisted, and that the power and veracity of Jehovah are alike and indubitably pledged for the accomplishment of the undertaking. It is freely granted, that the work is one of extraordinary magnitude. To reclaim from the deepest ignorance and heathenism, one hundred million of immortal beings, will be an event of importance, for which all past history furnishes no parallel. But is any thing too hard for the Lord? Is it not in this way, that we may expect Him to magnify the power of grace? It is freely admitted also, that this enterprise calls for the exercise of extraordinary self-denial on the part of the people of God. It will require resources, and faith, and self-denial, and courage, such as the Christian church has scarcely ever put forth. But let the friends of the Redeemer feel as they should; let every Christian understand the full extent of his obligations to the Saviour, and put forth efforts befitting his high calling, and our great object, the conversion and salvation of Africa will be realized — if not fully in our day, yet we shall, if faithful, witness such tokens of coming good, as will enable us to lie down in our graves, with the comforting and confident assurance, that ere long, the name of our Saviour shall be honored, even in the obscurest habitation on the Continent of Africa.