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ARTICLE I.—*Annals of the American Pulpit*; or Commemorative Notices of distinguished American Clergymen of various Denominations. With Historical Introductions. By WILLIAM B. SPRAGUE, D. D. Volumes III. and IV. New York: Carters. 1858. 8vo. pp. 632, 836.

WE have already paid our respects to the former volumes of this work, and we need not repeat the remarks which we then made upon the plan and manner of the collection. But this new portion has a peculiar charm, as containing the history of our own venerable and beloved branch of the church catholic. Delightful as it has been to turn over these pages, we have found it a slow process, as our progress has been continually interrupted by the emotions which memory awoke, as we saw passing before us in vision, the images, first of those whose names were perpetually on the lips of our fathers, and then of those at whose feet we ourselves once sat. The task or sacred office of recalling such associations has chastened every controversial heat, and made us fain to recall the day when the Presbyterian church in the United States was an undivided body; while the prospect of yet greater increase and diffusion over rising States and conterminous countries, lifts our hearts in thanksgiving and hope.

When we reflect that the series extends from 1683 to 1855,

ART. III.—*Missions in Western Africa.*

THERE is scarcely any problem more difficult of solution than that involved in the duty laid upon the people of God by the great Head of the church, in relation to the evangelization of the African race. Reference is not now made to that portion of them who are to be found in our own country or in the West India Islands. Christianity has already done much to elevate the moral and religious character of these; and their future destiny may be safely left to the care of that kind and merciful Providence which has heretofore been exercised over them. But the 5,000,000 of this race in America are but a handful compared with the 100,000,000 of the same race on the continent of Africa. It is to the duty of the church in connection with these, that attention is invited in the present article.

When we turn our eyes to that far off land, what a vast continent spreads itself out before the vision! What untold multitudes of human beings are scattered in every direction over this great continent—along her seaboard, over her extended plains, along her mountain sides, in her rich valleys and throughout her unreclaimed forests! What a dark and unbroken cloud of ignorance and superstition overspreads the whole of these vast realms! What scenes of cruelty, inhumanity, oppression and brutality are enacted day by day among these benighted millions.

And yet these are our fellow-men—fellow-heirs with ourselves of immortal glory or of endless woe. To them the church is commanded to preach the gospel—that gospel which has a balm for every wound, a cure for every disease, and the power, under God, to raise up these people from all their deep degradation to that high and honourable spiritual destiny for which they were made, and for which they have been redeemed.

But plain as is the duty of the church, and urgent as are the circumstances of these benighted millions, it is scarcely possible to take a single step in remedying their condition without a severe trial of our faith. God, for reasons that are

wise and merciful, but not wholly apparent to human wisdom, has surrounded three-fourths of that great continent with a belt of pestilential air, which no civilized man, white or black, can invade with entire impunity. Whoever essays to rescue any of these people from their desperate condition, must do so at the peril of his own temporal life. It is impossible for any one to draw near to this fiery furnace without himself being scorched. We have had abundant and painful evidence of this in our past missionary experience; and it will scarcely ever be possible to prosecute the missionary work in that country, without trials and reverses growing out of the unhealthiness of the climate.

What then is to be done in view of this state of things?—In view of the solemn, unrepealed command of the Saviour, to go into all the world and preach the gospel to every creature, about which there can be no mistake:—in view of the wretched and helpless condition of these people, about which there is equally little room for doubt:—and in view of the difficulties of the work, which, in some respects, appear to be almost insuperable?

It is scarcely necessary to remark, that this is a question of vast and momentous importance, and no serious minded Christian man will regard it with indifference. It may not involve our spiritual interests as individuals, or affect sensibly the church to which we belong, or the country in which we live. But touching the great interests of the Redeemer's kingdom among men, to which all Christians are solemnly pledged, and the salvation of a race of men four times as numerous perhaps as the entire population of these United States, it is scarcely possible to exaggerate its importance. The church of Christ, therefore, if she would be true to herself, faithful to her great Head, and would meet the solemn responsibility devolved upon her, will not turn away from this subject, but will take it up, and in the light of God's word decide what is to be done.

Can any other plan than the one now pursued be relied upon to accomplish the proposed work? In other words, can the services of white missionaries be dispensed with, in laying the foundation of that great spiritual superstructure, which we know is to arise in the midst of this profound darkness, and extend

its light and influence over the whole of these benighted regions? are they to be exonerated from doing anything in this work, simply because it is attended with hardships and perils? Is there any other kind of labour that can be substituted for that which is now employed in extending the Redeemer's kingdom among these people?

A great many expedients and substitutes have been suggested, but we know of none that will stand the test of scrutiny, or commend themselves to the judgment of those who understand all the bearings of the subject.

The Colonization scheme will not answer the purpose. As a secular, philanthropic undertaking, it is worthy of the countenance and support of all who feel an interest in the welfare of the African race. If it is carried on judiciously and efficiently, Liberia must ere long become an inviting home for such of the coloured race as find this country too straight for them; it will afford a good starting point from which the lines of Christianity may be extended into darker regions; and the people of Liberia themselves must, in the course of time, exert an important influence in promoting and extending Christian civilization among the aboriginal population of the surrounding country. But this is all that can reasonably be expected of the Liberians. If they can take care of themselves and develop the rich resources of the country, which they have adopted as their own, they will have done a great work, and all that can reasonably be expected of them for a century to come. To expect more of them than this, will be to insure disappointment.

Their geographical position precludes the possibility of their exerting an extended influence over the country at large. They occupy but a small spot on that great continent. They have no large harbours to draw people together from a distance for commercial purposes; and no rivers by which the country can be navigated to the distance of a hundred miles from the seacoast. They are not brought in contact with more than 100,000 native inhabitants at most. But what are these among the 150,000,000 of people in that wide spread country.

Nor are the Liberians, with a few honourable exceptions,

suiting to carry on the missionary work, even if their position and other circumstances allowed them to engage in it. If there is any particular department of the work assigned the church by her great Head, that especially needs her strong men, we would unhesitatingly say that it is the foreign missionary department; and the deeper any people have sunk in the mire of heathenism, the stronger must the arm be that is to raise them up. How can it be otherwise? Look for a moment at the nature of the work which the foreign missionary must perform, if he would prove himself an able workman. He must study out, and in a majority of cases reduce to writing, for the first time, the language of the people among whom he lives; and perchance without the aid either of competent teachers or any written helps. He must translate the word of God into that language, and then expound it to a people who may be regarded as utterly destitute of all religious ideas. He must make himself acquainted with all the secret springs of the moral, social, intellectual, and religious character of the people, and perhaps in despite of studied concealment, so as to know how to influence them for good. He must know how to mould and shape the character of a people just emerging from the darkness of heathenism into the light of Christianity; and he must at the same time exercise all that patience, perseverance, and fortitude, which the foreign missionary work is constantly exacting. To meet these high requisitions, it will be seen at once, that none but men of high and respectable intellectual gifts and solid piety can be effective. And no one who knows anything about the coloured people around us, would think of looking to them for many specimens of such endowments.

More than this. The Liberians are regarded by all the missionary associations in this country, who have had any experience in African missions, as themselves the proper subjects of missionary labour. Four times as much missionary money is actually laid out upon their schools and churches, at the present time, as upon any other people of the same size on the face of the earth; and under the solemn conviction, on the part of those by whom these appropriations are made, that if anything less is done, there will be much more danger of the Libe-

rians relapsing back into the heathenism of their forefathers, than hope of their raising the natives up to Christian civilization.

The idea has often been entertained of establishing seminaries of learning in this country for the purpose of training coloured men for the African field, but hitherto without any decided success. The Ashmun Institute, recently established at Oxford, Pennsylvania, under the direction of the Presbytery of New Castle, promises much more encouraging results, and if the plan contemplated by its founders is carried out, it can scarcely fail to be a great blessing to the black population of this country. But no very early or important results can be anticipated, so far as Africa is concerned. There will be a demand for more educated coloured men in this country, for a long time to come, than this institution can possibly furnish, even should it take rank with the largest seminaries of learning in the country. A few occasional labourers are all that could reasonably be expected for the African field; and these, while they would form an important auxiliary in carrying on the work of missions, would be no substitute for the large number of effective white missionaries who are now engaged there. Besides which, it should be borne in mind, that coloured men, brought up and educated in this country, are liable to the same casualties in passing through the process of acclimation in Africa that white men are. The only difference in the two cases is, that coloured men may, in the course of time, become thoroughly acclimated, and enjoy comfortable health, whilst the white man seldom ever does, though with care and prudence he may live and labour there for a long series of years, as is the case with a large number of missionaries now residing in that country both from England and America.

After having looked at this subject under all its bearings, and from every possible stand-point, we find ourselves shut up to the solemn conviction, that the church must continue to carry on this work as heretofore, whatever may be its perils and trials, or these benighted millions in Western and Central Africa be abandoned to perpetual and unmitigated heathenism. We must of course adopt such modifications and alterations in our plans of operation as may be suggested by

experience. If it is ascertained that white men cannot travel through the malarious districts for the purpose of proclaiming the gospel, without too great peril of life, let them locate in some healthier region, and give themselves up to the work of training natives, who can perform this kind of service with impunity. White men must at least aim to lay the foundation of a better state of things—to give such an impetus to the work as will enable it to sustain itself after a while without any other aid than that which comes down from heaven.

Can these plans be carried out? Is there really anything impracticable in the task which is thus laid upon the people of God? Certainly not, if the subject is contemplated in connection with the trials, self-denials, and perils, which the Saviour assured his disciples would be inseparable from the progress of his kingdom in any part of the world, and in connection also with the promises he has made to his people, that their labour shall not be in vain in the Lord.

Men of the world, whom our Saviour pronounces wiser in their generation than the children of light, and whose examples, in some respects, are held up for the imitation of the people of God, would never think of abandoning any of their enterprises on account of such difficulties as cause multitudes of Christian men to falter and hesitate in relation to African missions. The Christian world has scarcely ceased to feel the vibrations of that mighty shock which one year ago came so near throwing the empire of India out of the grasp of the British nation. There is no part of the civilized world that has not felt the pulsations of that mighty struggle. The British empire itself was agitated to its very centre. The whole nation, as with the heart of one man, rose up to resent their injuries and regain their lost power. All classes of persons vied with each other as to who could render the most effective aid in securing to the country the prestige of her former greatness and power. The nobleman and the peasant, the rich and the poor, the learned and the ignorant brought their sons and their kindred, and offered them freely for the service of their country. And these brave men, as they turned their backs upon their native homes to encounter a two-fold conflict with an unhealthy climate and a bitter foe, carried with them the prayers,

the sympathies, the benedictions and the plaudits of the whole nation. And look at the actual conflict, how desperate and how prolonged! What treasures are expended! How much of England's best blood is freely poured out on the field of battle! Where are Lawrence, Wilson, Wheeler, Havelock, and many others of kindred spirit? But what is the object of all this intensity of feeling on the part of the nation, this unbounded enthusiasm, this waste of treasure and life? It is simply to make sure their hold of a temporal kingdom. And now that that object is attained, or likely soon to be, who begrudges the cost? Would less have been done, even if the whole cost had been known beforehand? Would those brave men, who have fallen in this conflict, have turned aside in the hour of their nation's trial, even if they had foreseen their own fate?

But if so much is perilled for the sake of temporal dominion in India, is nothing to be perilled for the spiritual renovation of a continent equally as large? Have the people of God reason to expect such an achievement without cost? But at the same time, is it probable that it will cost the church of Christ one-tenth part of the treasure or agency in extending the knowledge of the gospel throughout the African continent, that it has the British government to establish and maintain their authority over India? How is it, that in one case there is so much promptness, energy, and unshrinking firmness, whilst in the other there is so much indecision, hesitation and want of faith? How inconsistent with our professions, and dishonouring to the cause of Christ is such vacillation on the part of his people!

But this argument may be brought to a still more direct application. It should be known and borne in mind, and especially by those who are disposed to magnify the difficulties connected with African missions, that there are not less than six or eight thousand white men living on the shores of western Africa, and on islands adjacent to those shores, where the climate is essentially the same, engaged in secular pursuits; while there are not more than one hundred and fifty white persons engaged in the missionary work. Commerce, science, and the various governments of Europe and America can command

as many white men to carry out their objects as are needed. These men have their trials, their reverses and their losses, as well as the missionaries, but they never think of abandoning any of their undertakings on this account. If one man falls, another is ready to take his place. If one scheme does not succeed, another is substituted in its place. In the palmy days of the foreign slave trade there were probably more than ten times as many white men engaged in carrying on this nefarious business, as has ever been employed by the whole Christian church at any one time in diffusing the light of the gospel in the same regions. These men not only lived in the most insalubrious districts, but their intercourse was with the most barbarous portions of the population. They were in consequence exposed to greater hardships and more real dangers than it is necessary for missionaries to incur. They never thought however of abandoning their unholy calling on account of the unhealthiness of the climate. If all the existing restrictions to this traffic were taken away, there would soon be fifty or a hundred white men on those shores to engage in it, for every one now employed in the missionary work. But it is not necessary to pursue this humiliating comparison any further, and we abandon it for a more direct argument.

We refer now to the decided success which has attended missionary labour in that country. If God in his providence has been pleased to subject the faith of his people to a severe trial in this matter, he has, at the same time, given them such unequivocal evidence of his approval of their work, as to leave no room for doubt about their duty. We do not now refer so much to the results of any one mission, as to the work of missions in that country generally. On this subject the most erroneous impressions prevail, but in correcting them it will be necessary to limit our remarks to a few general statements.

Those who have given particular attention to the subject are aware that the history of Protestant missions in Western Africa, with the exception of two missions of somewhat earlier date, is substantially comprised within the last twenty-five years. What then has been effected in that time? More than one hundred Christian churches have been organized in that country, and upwards of fifteen thousand hopeful converts have

been gathered into those churches. Nearly two hundred schools are in full operation, in connection with these various missions, and not less than sixteen thousand native youths are receiving a Christian training in those schools at the present moment. More than twenty different dialects have been studied out and reduced to writing, into many of which large portions of the sacred Scriptures, as well as other religious books, have been translated, printed, and circulated among the people; and we are no doubt in the bounds of truth and probability, when it is assumed that some knowledge of the Christian salvation has been brought, by direct and indirect means, within the reach of at least five millions of immortal beings, who had never before heard of the blessed name of the Saviour.

Now these general results, presented in this summary way, may not make a very strong impression upon the minds of our readers; but when we take a retrospective view of the missionary work in that country—the difficulties that had to be encountered in acquiring a footing in regions where the gospel had never been preached—the reverses that were experienced in connection with the unhealthiness of the climate, and ignorance of the best modes of treating the diseases of the country—the roughness and perversity of heathen character with which the earlier missionaries had to contend—the ignorance and superstition that had to be removed before the people were prepared to receive the simplest truths of the gospel—the difficulty of organizing and maintaining in purity and efficiency churches among a people just emerging from the darkness of heathenism—of establishing and keeping in efficient operation schools among a people who had but an imperfect appreciation of the advantages of education—the difficulty of studying out and reducing to writing these barbarous languages without any suitable aids, and the still more difficult and responsible task of translating the word of God into them—and then remember, that not only have all these difficulties been surmounted, (and that by a handful of feeble missionaries from this country and Great Britain,) but that bright Christian lights now begin to blaze up at intervals along a line of sea-coast of more than three thousand miles, where unbroken night formerly reigned—that the everlasting gospel is now preached in Kumasi and

Abomi, the capitals respectively of Ashantee and Dahomey, two of the most barbarous kingdoms on the face of the earth—that Christian missions are now being established all over the kingdom of Yoruba, a land once wholly given up to the slave-trade and bloodshed—that along the banks of the far interior Niger, where the bones of the great African traveller have slumbered for half a century, Christian lights are springing up in the track of the exploring expedition—that at Old Calabar, a place renowned in former times, not only for being one of the chief seats of the foreign slave trade, but for the unparalleled cruelties and barbarities of its people, the gospel is not only preached, but the Spirit of God is poured out upon that debased people—that the gospel has recently been proclaimed by our own missionaries from Corisco, on the heights of the Sierra del Crystal mountains, to a people who had not only never before heard it, but who themselves were unknown to the Christian world until within a few years past—when all these things are taken into consideration, every discerning mind must see at once, that a footing of immense advantage has already been acquired; and if present measures, with such modifications as may be suggested by experience, are followed up, in dependence upon divine aid, the time is not far distant when the light of the gospel shall reach the darkest and most remote corner of that great continent.

When we couple with all this the remarkable interpositions of Providence in laying open all parts of the country to missionary labour, and the newly awakened desire among the people in all those regions where missions have been formed, to know more of the gospel, the argument amounts almost to demonstration.

It is but recently that missionaries could have any access to that country at all. The unhealthiness of the climate, the barbarous character of the people, and the absolute predominance of the foreign slave trade over the seas and shores of Africa for nearly three centuries, seemed to preclude the possibility of doing anything to diffuse the knowledge of the gospel among these unhappy people. And for a long time after the church, both in England and America, had been thoroughly aroused to the solemn duty of imparting the gospel to the hea-

then nations of the earth, Western Africa was still passed by as inaccessible. But a brighter day is now arising upon this unhappy land. The foreign slave trade, which once maintained undisputed ascendancy over the country, has experienced a severe check; and although it may find countenance and support in the cupidity of unprincipled men for some time to come, it can never recover its former power and ascendancy. Lawful commerce, commerce in the natural products of the country, has sprung up all along the sea-coast, and is increasing in value and extent day by day with almost unparalleled rapidity. Settlements of Christian and civilized men are being multiplied along her seaboard, and their influence is being extensively felt in all the surrounding regions, not only in developing the natural resources of the country, but in promoting the cause of Christian civilization. The geography of the country has been extensively explored by missionaries and men of science. The highways to the capitals of Ashantee, Dahomey, Yoruba, and the country lying beyond the Sierra del Crystal mountains, are all known and travelled by the missionary of the cross. The Niger is now being navigated into the very heart of Soudan, and a regular mail has been established between Rabba and the Gulf of Benin.

Now what has brought about these wonderful changes in the general condition of the country? We ask not about the various squadrons that have been stationed on that coast for the suppression of piracy and the foreign slave trade—not about the colonies of civilized men that have been planted there—not about the commerce that has sprung up there—nor about the Christian schools that have been established there. But by whom has all this varied agency been called into existence, if not by the providence of God? And is there no language in such a providence for the people of God? How can they hold back or turn aside from a work to which they are so plainly called by the providence of God?

Another consideration of great weight is to be found in the desire which is manifested by people in all those regions where the gospel has been preached, to have Christian teachers settle among them. This was not the case twenty-five years ago. At that time the great mass of the population were utterly

averse to the introduction of the mysterious art of reading and writing among them; and in a few isolated cases, where natives of the country had learned to read on board of foreign ships, they were under the necessity of concealing the fact from their countrymen; otherwise their lives would have been forfeited. But this state of things has passed away, at least in all those regions where the influence of missionaries has been felt. Thousands of the rising generation have been taught to read, not only without bringing down upon themselves any of the calamities that had been apprehended by their superstitious fears, but on the other hand they have secured thereby great advantages to themselves and their untaught kindred; so that their former aversion has been changed to an earnest desire to be taught. Missionaries residing in the country have applications for Christian teachers which they cannot possibly meet. It matters not that these applications in many cases arise from worldly motives; or that these people have but an indefinite idea of the nature and requirements of that gospel which they ask to be proclaimed among them. It is enough for the church of Christ to know that any such desires exist at all; and this is all that can be expected of any heathen people, until they have had some instruction in relation to the nature of Christianity. The views and wishes of these simple-hearted people are sometimes expressed in a very touching manner, and they ought to be so recorded, as not to be forgotten by the people of God. It is but little more than a year ago, that most of the religious journals of the country circulated the well-authenticated fact, that a messenger had been sent by a heathen chief in the interior to the sea-coast, for the purpose of seeking a Christian teacher for his people, and that after waiting there for several months, he had to return without one. Another fact occurred about the same time, and equally well-authenticated, of a chief who had performed a voyage of nearly two hundred miles in an open canoe, for the same purpose—promising if a Christian teacher would go with him, he would not only guaranty his personal safety, but would do all he could to promote his comfort and further the objects of his mission; and even he had received no response. These are calls, loud and clear, that ought not to be forgotten by the church; and

especially in connection with the aptitude for improvement which these people are evincing, and their readiness to yield themselves to the influence of the gospel, wherever it has been distinctly set before them. It is but a short time since, that one of these tribes, breaking through the fetters of ignorance and superstition, and, without any foreign aid, invented a new and original mode of writing their own language; and are now drinking from the fountain of living waters through this channel of their own opening.* Surely these are not the people to be forsaken. How can the friends of the Redeemer turn a deaf ear to such plain calls of Providence, or neglect the great advantages which have been brought about by the energy of these people themselves?

A very strong motive, if we had time to enlarge upon it, might be urged in support of the cause of missions to this part of the world, from the wonderful increase and perpetuation of the African race, and the preservation among them of a language eminently suited to convey the truths of the gospel to their benighted minds. The Ethiopian race, from whom the modern negro or African stock are undoubtedly descended, can claim as early a history, with the exception of the Jews, as any living people on the face of the earth. History, as well as recent monumental discoveries, gives them a place in ancient history as far back as Egypt herself, if not farther. But what has become of the cotemporaneous nations of antiquity, as well as others of much later origin? Where are the descendants of those who built the monuments and the cenotaphs of Egypt—the Numidians, Mauritanians, and other powerful

* Reference is made to the Vey people, residing half way between Sierra Leone and Cape Messurado, who have within the last twenty years invented a syllabic alphabet, with which they are now writing their language, and by which they are maintaining among themselves an extensive epistolary correspondence. The Church Missionary Society in London have had a font of type cast in this new character, and several little tracts have been printed in it, and circulated among the tribe. The principal inventor of this alphabet is now dead; but it is supposed that he died in the Christian faith, having acquired some knowledge of the way of salvation through the medium of this character of his own invention. Some account of the origin of this discovery was published in the *Missionary Herald* for June, 1834, and a more particular account has recently been published by Mr. Kœlle, a German missionary at Sierra Leone.

names, who once held absolute sway over all northern Africa? They have been swept away from the earth, or dwindled down to a handful of modern Copts and Berbers of doubtful descent.

The Ethiopian, or African race, on the other hand, though they have long since lost all the civilization which once existed on the Upper Nile, have, nevertheless, continued to increase and multiply, until they are now, with the exception of the Chinese, the largest single family of men on the face of the earth. They have extended themselves in every direction over that great continent, from the southern borders of the Great Sahara to the Cape of Good Hope, and from the Atlantic to the Indian Ocean, and are thus constituted masters of at least three-fourths of the habitable portions of this great continent. And this progress has been made, be it remembered, in despite of the prevalence of the foreign slave trade, which has carried off so many of their people; the ceaseless internal feuds and wars that have been waged among themselves; and a conspiracy, as it were, among all surrounding nations, to trample out their national existence. Surely their history is a remarkable one; but not more so, perhaps, than is foreshadowed in the prophecies of the Old Testament Scriptures. God has watched over and preserved these people through all the vicissitudes of their unwritten history—and no doubt for some great purpose of mercy towards them, as well as for the display of the glory of his own grace and providence; and we may expect to have a full revelation of this purpose and glory as soon as the everlasting Gospel is made known to these benighted millions.

Nor is the preservation of their language, especially that of the great southern division of the race, a less remarkable feature in their condition and history. There is scarcely any known language of more marked features, or better adapted in its primitive condition to be a vehicle for conveying divine truth. For the completeness of its classifications, the philosophical and systematic character of all its arrangements, the precision and definiteness with which it gives utterance to the ordinary thoughts and emotions of the mind, and for the extent of its inflections, it is perhaps unsurpassed by any uncultivated language in the world. But the most remarkable feature about it is its power of expansion, its adaptedness to give expression to any new

thoughts that may be suggested. This will be seen at once to be a matter of vast importance in connection with the introduction of the principles of the Gospel among this people. The want of this among most of the heathen nations of the earth is one of the most serious difficulties with which missionaries ever have to contend. To find terms to convey definite ideas on the subject of religion to the minds of men who are absolutely ignorant of its first rudiments, is no easy matter. The process, in most cases, is tedious and unsatisfactory; and it is only by great perseverance that any important results are attained. This is not necessarily the case in relation to the language and people which we have under consideration. The flexibility of the language is so great, that not only may all ordinary thoughts be expressed in it by a little circumlocution, if need be, but new terms may be introduced, by simply carrying out the grammatical principles of the language, which will convey clear and definite ideas, though they had never before been heard.* This feature of the language, as well as others that might be developed if our limits allowed, shows that the hand of Providence has been over the language as well as the people by whom it is spoken; and it is but a natural and legitimate inference, that the one has been preserved as the instrument of enlightening, purifying, and elevating the other.

We have now laid before our readers, not in a very methodical manner, but as they have suggested themselves, some of the considerations which should induce the church to go forward with a steady and unfaltering step in the good and great work which has been begun in Africa; and it is necessary only to recapitulate some of these in order to secure their combined force, viz. the wonderful preservation of the race through all

* This may not be distinctly apprehended without an illustration. The people in their native condition have no knowledge of the Christian religion, and their language, of course, has none of the technical terms which belong to Christianity; as, for example, Saviour, salvation, Redeemer, redemption, &c. But they have a word, *sunga*, to save any thing on the point of being lost or destroyed; and another, *danduna*, for redeeming a man who is held as a pawn, or is a prisoner. Now, from a well-known law of the language, we derive from the first, *Ozungu*, a Saviour, and *isunginla*, salvation; from the second, *Olandune*, Redeemer, and *ilanduna*, redemption. These words, in connection with the name of the Son of God, are apprehended at once, though never heard before.

the untoward circumstances of their past history, and their language also; the marked interposition of God's providence for a few years past in laying open all portions of the country, and bringing the people within the reach of the gospel; the newly awakened desire of the natives to have Christian teachers settled among them; the marked success which has attended the efforts of the church, imperfect as they have been, to establish the gospel on these benighted shores; and above all, the command of the great Head of the church to proclaim the gospel in all portions of the earth. Surely no stronger or weightier arguments could be offered in behalf of any cause; no clearer tokens of the divine approval can be expected in connection with any undertaking, and the church of Christ must forget her own high calling and prove unfaithful to her great Captain, before she can withdraw from a contest, where duty is so clear, and where such decided advantages have already been gained.

This work cannot be sustained, however, without great trials and sacrifices on the part of those by whom it is carried on. Partial exile from Christian society, impaired health and constant watchfulness against the insidious encroachments of disease, are some of the peculiar and indispensable conditions of missionary life in that country. It may be found necessary too for the missionary to deny himself the high spiritual luxury of roaming extensively over the country to proclaim the unsearchable riches of Christ, for the more quiet and less exciting business of training natives of the country for this kind of service. He may have to modify and alter his plans of labour, and it may become necessary now and then for him to retire from the field of action for the purpose of recruiting his impaired health.

But if the work has its trials, it has, in a higher degree, its consolations also. The missionary who consecrates himself to labour in a field where there are confessedly so many trials and dangers, must do it from love to his fellow-men and obedience to his Saviour. He carries with him the comforting reflection that he has left all for Christ, and he casts himself, as a matter of necessity, upon his Almighty arm alone for support and defence. Such persons may expect and always do

enjoy such tokens of the Saviour's approval, as they only know who are willing to forsake all for Christ. The missionary will find no want of stimulus or scope for the exercise of all the nobler faculties of his nature. He will find a fruitful field of research in the character of the people around him, in the study of their language and in the labours that will devolve upon him in his new calling. He will have constant opportunities by the wayside, under the wide spread shade-tree, in the smoky hut, and in the open council-house, to unfold to men and women who never heard it before, the wonderful love of the Saviour, than which there is no richer spiritual enjoyment on earth. And if called to die in that far-off land, he will have the sustaining presence of his Saviour, and find as direct a pathway to heaven, as from any other spot on the face of the earth.

ART. IV.—*The Present State of India.*

THE great event of this generation is the revolt in India. The standing of Great Britain among the nations; the destiny of the millions of India; and the progress of Christianity in the East, are all involved in the issue. The sympathies of the Christian world must be with the English in this momentous conflict. Not only are they our brethren in the flesh and in the faith, but it is patent to all men, that the outbreak in India is the rising of the powers of darkness against the kingdom of light. It is heathenism against Christianity. It is Belial against Christ. It is Satan against God. This is the essential nature of the conflict, whatever collateral or subordinate issues may be involved. There would have been no revolt, or it would have assumed an entirely different character, were it not for the deadly hostility of the people to Christianity; and the triumph of the rebels would be the triumph of heathenism and the suppression of the gospel. Viewed, therefore, either in its cause or consequences, this great conflict is essentially