

Christian household, and we shall, therefore, only remark at present, that a Christian parent ought, and will give all the weight of his personal character and of his official authority to recommend religion to every one beneath his own roof. It will manifest itself, again, to the members of the congregation with which he is connected in the bonds of holy fellowship, by his regular and faithful attendance upon the public exercises of the sanctuary, and in his attention to them in the course of their observance. Can any soul in which the graces of the Spirit are lively or that is desirous of being approved of Christ in the great day, absent himself from any diet of worship, unless prevented by some special circumstance in the providence of the supreme, universal, and absolute Governor? Or can that person be in a prosperous spiritual state, who has no voice with which to join in the praises of God as celebrated in the sanctuary, no heart to lift up to God in the service of prayer, or whose mind indicates its listlessness by the wandering eye and drooping head under the preaching of the Word? It will manifest itself still farther, by a cordial co-operation in all the schemes that may be adopted for the support and extension of the Gospel at home and abroad, and by liberality in proportion to the prosperity with which God has blessed in his providence. It will manifest itself to the world in deeds of justice and benevolence, and by a refusal, firm and constant, to comply with the maxims, pursuits, and pleasures which men of the world acknowledge and follow.

Personal religion is a matter between the conscience of each one and his God. Every individual should make search in the chambers of his own heart, that he may know and satisfy himself whether he has been born from above, and is making all due progress in saving enlightenment and holiness. Let us press the matter faithfully, honestly and earnestly upon the minds of our readers. Are you a child of God by regeneration and adoption, and a partaker of the Spirit? Are you growing in grace, in spiritual-mindedness, and in denial of the world and self? We would say to elders that one part of your duty is to look after the advancement of the flock in the principles and practices of personal religion. Are you doing so by general superintendence, by household visitation and counsel, and by conducting district prayer-meetings? To ministers we would say, respectfully and humbly as feeling our own need of be taught, give all diligence in your pulpit services and elsewhere, to bring the unconverted to Christ, and to build up believers as heirs of the kingdom of glory, Labour to bring the ungodly under the power of religious truth, and to promote religious principles in the bosom of saints.

T.

AFRICA—ITS SPIRITUAL PROSPECTS.

The recent discoveries of African explorers have called forth special interest in that land, and especially in every thing connected with its civilization and evangelization. Great difficulties have no doubt been met by some of the most benevolent and energetic of those who have gone forth seeking to promote the work of humanity and of the Gospel in Africa. But we doubt not these difficulties will in the providence of God be removed, and the very inmost depths of lighted Africa be lighted up by the rays which go forth from the Sun of Righteousness. We present to our readers the following interesting and encouraging remarks from an article in a recent number of the *Missionary Record* of the United Presbyterian Church, on "The speedy conversion of the Negro race."

"The writers of the sacred Scriptures possessed very little information with regard to the vast continent of Africa. The two kingdoms best known to them and which they frequently named together, were Egypt and Ethiopia. Egypt had been the scene of the church's bondage, and the place where the Lord, the Redeemer, began to display the wonders of that mighty power, which was so signally shown in the history of the Jewish Church, and which is still working for the good of his people. With that kingdom situated on the most northern point of Eastern Africa, the Jews were well acquainted. The word Ethiopia, which literally signifies 'burnt countenance,' and consequently black-faced, hence the expression of the prophet, 'Can the Ethiopian change his skin?' that is alter-