

life in Midian, among the sons of Cush, and then he executes a most conspicuous mission in the land of Ham.

Nor was the connection of the chosen seed with this mysterious race broken off after Israel's exodus from Egypt. Solomon, an illustrious type of Christ, takes his favorite wife from Egypt. She was "black," he says, "but comely,"—a genuine African race, an extraordinary combination of the natural of his marriage, his being made the subject of one or more of the Psalms designed to be used in exciting and guiding the devotions of the Church in all after time; and the occasion of those extraordinary songs, called Solomon's, in which there is understood to be a deep spiritual meaning of profound interest to the Christian, give no mean significance to this, and a circumstance which may decrease some regard in the connection alluded to. It is fact as particularly recorded, that "Solomon built a palace for the daughter of Pharaoh after that he had finished the house of the Lord." This has been taken as typical of the calling of the Gentiles, and their union with the Jewish Church. But may we not rather take it as typical, in more special sense, of the gathering in of a church from among the nations of Ham? After the completion of the temple, which was a symbol of the Church in the line of the promised seed, a house was built for the daughter of Pharaoh, which we venture to take as the symbol of that spiritual house which shall yet rise amid the black tents of Kedar.

The Queen of Sheba, an Ethiopian princess, visits Jerusalem, to see the glory of Solomon, and his reign, from his life. Philip and the eunuch present a connecting link in their days. Paul executes his first Christian mission, and performs the first acts of his illustrious ministry, in Arabia, preaching to the sons of Ham. A large representation in Peter's assembly, at the time of Pentecost, were from Africa. Some of the most worthy of the Christian fathers, as prophets had done before them, were preachers of righteous news in Africa. And not the least notable evidence, the infant Jesus was taken down into Egypt, as if in some strange and mysterious sense, to identify his mission with that strange and mysterious continent. And we have shown elsewhere that one of the evangelists, and at least four of the early disciples and teachers of Christianity, were Africans; that Christianity in the dew of her youth generally flourished on an African soil, under the teachings and influence of African preachers, and of African converts.

Our conviction that the posterity of Ham shall yet be honored and blessed, is further confirmed by the promise made to Ishmael. Isaac was the promised seed. The covenant, the promise, the Church, should, in order and form, descend through Isaac and his seed; and in this succession should be made the first and the great display of God's grace to man.

But this thought shall form the subject of our next article.—*Col. Jour.*

CAFFRELAND.

NOTICES OF CHURCH, BY REV. H. M. TOWN.

The Church at Chumie.—The most conspicuous and picturesque object in the mission village of Chumie, or, as it is called in Caffreland, Gwalli, in the church. It stands at the head of what is designated "The Street"—a straight grassy road, leading up from the "dirt" or ford of the Gwalli stream to the station, and of sufficient breadth to contain this edifice in the middle of it, and to leave ample space on either side for a bullock wagon to pass. The building is octagonal, and was originally planned and constructed by the Rev. W. L. Thomson, when he was missionary there, about thirty years ago. Although totally destitute of ornament, it displays sufficient symmetry in its design and proportions, and is extremely and internally beautiful. The walls are of clay, prepared and built in a manner which admits both strength and durability—which a good proof is furnished in the fact, that although once and again in times of war, the roof and wood work have been greatly injured, and in 1846, were completely burned and destroyed, they have stood entire, and were found too solid to be broken down without more labor and trouble than the laborers were disposed to expend for that purpose. They are surmounted by a substantial well-trimmed, thatched roof, which, in that climate, is the coolest, and altogether, perhaps, the best adapted for church or dwelling-house. On the right sides of the building, one directly fronts "the Street," and in the centre of it is the public entrance. The pulpit is placed before the corresponding side, in which the floor opens into the session-house—an apartment some twelve fourteen feet square, erected in the building. The windows are in the four inter-lying compartments, three on either side. In front of the pulpit is a small platform, with seats for the elders. The angles of the building, on the right and left of it, are enclosed as seats for the mission families, Mr. Cumming's and Mrs. Chalmers'. Separated from the elders' seat by a passage, and immediately before it, are some raised benches for little children, very commodious and comfortable. The rest of the area is disposed in neatly arranged seats, consisting simply of planks laid on supports of unburnt posts. Altogether, there may be accommodation for about 150 persons. The floor is formed of a composition of the clay of ant-hills, after the same manner as that of Caffre huts, and is cool, dry and firm. All was in excellent repair, and tolerably clean, and well unadorned and somewhat rude, but with neat and compact structure, has more than any seen in Caffreland, been the scene of Gospel worship and instruction. It served both for church and school-house.

The Sabbath School.—The first Sabbath morning I was at Chumie, I

visited the Sabbath School. A few minutes before nine o'clock the bell rang to summon attendance. I went down, and found Mr. Cumming in front of the pulpit, conducting the devotions. There were seven classes. The largest and youngest, consisting of children from three to eight years of age, occupied the little gallery opposite the elders' seat, and was taught by Pella, the only teacher on the station. There were other classes, one of adults who had reached marriage, and the other of infants apparently from fourteen to twenty years old, taught by two of the elders. An adult female class was taught by Nolithi the female teacher on the station. Another, of younger girls, was taught by a young married woman. And a third, of still younger females, was taught by Miss Mary Chalmers. Mr. Cumming, being the general superintendent of the school, taught the younger Chalmerses boys and a girl—in a class by themselves. There were in all about fifty pupils present. There was good order and attention, and generally both teachers and scholars appeared interested in their exercises. Some questions which I put in Nolithi's class on the Bible lesson, were answered well, as were some in Miss M. Chalmers' class, they being the only teachers of Caffre classes who could interpret both English and Caffre. Catechetical and Bible instruction, together with reading of portions of Scripture and sacred hymns committed to memory, formed the exercise. The spectacle was interesting and satisfactory. The school lasted about an hour and a half.

The Congregation.—There was an interval of about twenty minutes after the dismissal of the school, when the bell rang for public worship. The congregation quietly and quickly assembled. The males and females sat on opposite sides of the church. Nearly all the females were attired in European dress. The few who were not, wore blankets or carosses, and kept near the entrance, some of them squatted on the floor of the passage. Most of the men had European clothes, but a number made the position for blankets or carosses, and they crept forward as freely and occupied the seats with as much self-possession as the others. The few elders sat in front of the pulpit. The order of the service was similar to that in most of our congregations at home, viz., praise, reading a portion of Scripture with a running comment, prayer, praise, a discourse, prayer, praise, and benediction.

The Church Music.—At nine, one of the elders regularly read out the line, or commonly two lines at a time, which is necessary in an assembly where several of the worshippers are unable to read. Pella, the teacher, who sat in one of the side seats, rose in his private place, and officiated as preacher. The singing was good and hearty, and the harmony greater than in most Scotch congregations. The tunes, for the most part, were of the old-fashioned kind, and were sung in the old-fashioned church style, peculiarly touching when heard in a foreign land, and in a foreign tongue. I remember being much struck several years ago, in Calvin's Church at Geneva, to hear the French psalms sung to some of our oldest Scotch tunes, as up to that time I had fancied them, but as it turned out really French originally, and which had been imported by Knox at the Reformation. The first hymn, which was a well-known three-hallow'd strain of "grave sweet melody" were heard in emphatic Caffre from Caffre tongues, in a Caffre mission church. There is one air purely Caffre, to which Siciana's hymn, the first composed in that language, was set, of such influence over the Caffres, that, whenever sung, the whole congregation, male and female, before the first line is finished, burst into tears. It exceeded any sacred music I ever heard in wild and plaintive melody, which was no doubt heightened by the tones of deep emotion with which it was sung.

Drawback and advantage of Preaching by an Interpreter.—I preached in the afternoon, Mr. Cumming interpreting for me sentence by sentence. This process I felt at first a little like some, and a great displeasure to animation and devotion. But by and by I got so much reconciled to it, that I began to like it, for the opportunity it afforded me to express one's thoughts, and to select direct and simple terms to express them.—The aspect of the congregation was devout, and their deportment during the service very attentive, and throughout all the services most decorous. There were about a hundred present, including about twenty children, besides the mission families.

Services by Native Elders.—Mr. Cumming went sometimes to preach at one of the out-stations on the Sabbath afternoon, and on these occasions the elders conducted the services in the church, including exhortation, as well as reading and devotional exercises. On the second Sabbath after my arrival, I was present as a spectator, being unable from the want of an interpreter, in Mr. Cumming's absence that afternoon, to take any part. Dukkwan officiated, and I was struck with his grave, modest, calm and dignified manner. Under his direction, the native elders in conducting religious services. In exhortation, he was very fluent and animated, and, I conceived, must have been to the Caffres very impressive.

Order at Infant Baptism.—On the Sabbath succeeding there were three infants baptized. The mothers were present from the very commencement of the service, and each held her infant on her arm, seated beside her husband in front of the pulpit. During the baptismal rite, the three couples stood in a line, a man and a woman alternately, the husband and wife together, and thus conjointly undertook the obligations, and received the privilege for their offspring; a solemn, interesting, and beautiful spectacle, and worthy of imitation in all our congregations.

Care of Admission to the Lord's Supper.—On the Saturday before the communion, we held the class meeting, and administered the Lord's Supper, and the other devotional exercises and an address suited to the occasion, the position of certain parties who had been under discipline was reported, and the roll