

but firm and undaunted in courage, a meek heart, but an eager eye and a massive brow. He speaks—his voice at first seems harsh and commonplace, but the kindling of genius is there, the scorching words, the thrilling action, the possessed look, the soul and heart beaming from the eager and intellectual face, and then the beseeching tone, the faith, the love, the earnestness of greatness in deepest earnest. Such was Paul in the Forum, and can we wonder at his success? We will not try to describe him at the fireside among his friends, or within his prison walls, or under the lash of the executioner; that is beyond our power. Glorious Apostle of the Church of the living God, in life thou didst much for thy Divine Master, in thy inspired writings thou hast done more. May thy faith, wisdom and goodness be a lesson and a pattern to the Church in all ages!

BERA.

West Africa.

THAT Christianity is the hope of pagan Africa, and that her gradual ascent from semi-barbarism up the scale of human intelligence, to take her stand with her thousand tribes and peoples among the civilised nations of the earth, is contingent upon the unrivalled civilisation which Christianity alone can introduce among them, is a fact which every true enlightened Christian mind will at once admit, which has learnt, even by report alone, how deep is the moral darkness, and how extensive is the desolation, which have spread their united mantle of almost impenetrable gloom over her beauteous regions.—But to have a clear and adequate conception of the greatness of her moral and intellectual degradation, an enlightened and evangelised man must gaze upon her with his own eyes, and wander through her Edens of natural loveliness and grandeur, and contemplate her ignorant, pagan inhabitants in contrast; and, as he reflects on their dread superstitions, their wild and fearful orgies over the remains of deceased relatives, and the thousands of human victims vainly sacrificed to deprecate the anger and secure the approbation of an unknown God, he will drop a tear of tender pity over the scene of misery, and declare that nothing but the hand of Omnipotence can arrest the evil and effect the desired change.

Painful as are the sensations which must be experienced by the Christian philanthropist when contemplating a subject so overwhelming, their intensity is increased by the consideration, that while the ignorant and degraded pagan of every clime has a strong claim on his enlightened sympathies, the benighted African is pointed out to him by Divine Providence as the peculiar object of his care, by so much as he is a sufferer at the present moment from the cruel avarice of his

enlightened forefathers, who, instead of sending the good news of salvation to the ancestors of the present race of pagan Africans, sent slave ships, and gold, and silver to carry on an unrighteous and inhuman traffic, which spread rapine and desolation through many a wild but beautiful glen, and retarded and threw back for ages the advancement of civilisation.

It is proposed, in a series of brief papers, to exhibit the fearful reboundings of the slave-trade, and the sad consequences of the unhappy introduction of ardent spirits and gunpowder among the tribes bordering on the Gold and Slave Coasts, to show what has been done at present by the Christian Church to remedy these evils, and to offer suggestions bearing on future and more extended enterprise for the improvement of the moral and social condition of the millions of pagans existing within the above-mentioned range of observation.

It may be stated, in brief, that within the range of country referred to, there are laboring at present the following missionary societies:—Commencing westward, from the English settlement of Dixcove, and proceeding eastward, we have the Wesleyan Missionary Society, occupying numerous stations along the coast and in the interior districts; and, extending into the interior northwards as far as Kumasi, the blood-stained capital of Ashantee. That society has also stations among the Popoos; one in Whydah, the chief port of Dahomey; and others at Lagos and Abeokuta.

Next in order is the Basle Missionary Society. Its stations extend inland from Accra to the Aguapini Mountains, Kroba, and Akim.

Farther eastward are the stations of the North German Mission, reaching inland from Quittah to the Wehge country, which extends northwards between the Volta and the kingdom of Dahomey.

Farther eastward still are the numerous stations of the Church Missionary Society, commencing at Badagry and Lagos, and stretching inland to Abeokuta, and other states of the great Yoruba tribe; and, lastly the North American Baptist Board of Missions, whose stations commence at Lagos, and also extend inland into the same regions as those of the Church missions.

These various evangelising agencies are all laboring in harmonious concord; but, alas! they are almost lost, as it were, among the millions of our degraded fellowmen, to whom they are earnestly endeavoring to convey the gospel of our common salvation.

There are also other interesting appliances of civilisation in infant progress, consisting of model agricultural establishments, &c., all of which shall hereafter have due notice, as they stand in our order of arrangement.—*Work of the Christian Church.*