

"In the preaching of the Word we still experience a difficulty in finding a suitable place or places for public worship. The lecture-hall promised us in a literary institute, you are already aware, we are prevented occupying, as arranged, for Sunday services, by the opposition of the landlords, influenced by their wives. This brought us a double offer. The members of the society, grieved that we should be disappointed, voted the formation of a class for, as they termed it, 'Protestant doctrine,' as they have other classes for history, political economy, drawing, &c. We have accepted it for 'The history of the religious reform of the sixteenth century, with special reference to Spain,' our good C—— to be professor. And at the same time a smaller mechanics' institution, in an unaristocratic part of the city, offered us their room for the purposes of our services, declining to receive pay. Until better provided, therefore, we hold services in the latter each Sunday and Friday, and in our own apartment each Sunday, and Bible-class on Thursday.

"After all, it is in the visitation of the houses of the poor, and in these Bible-readings, that we see most hope of carrying on an effective spiritual work. Could we but have a number of men whose hearts God had touched, to go from house to house, and read and pray with the people, my own heart's desire would be almost fulfilled. Paul 'taught publicly and from house to house,' but our modern apostles are more ready to do the former than the latter, and so miss the apostolic blessing.

"In schools there is an open field, almost limitless in extent. But we want agency to carry our desires into effect. Schools, where the New Testament was adopted as a text-book, would be largely popular, if opened at the same time at night for gratuitous instruction to adults; whilst educational books, including Bible stories, got up in the style customary in England, would soon replace by the thousand the productions now in circulation."

EFFORTS FOR AFRICA.

Simultaneously, and without mutual conference, the minds of a number of evangelical Christians appear to have been led to a resolution to do something special for Africa. The various propositions are now under consideration both in England and America. We hear of one minister of the Gospel who has been for upwards of two years devoting much time to the study of Africa and its Missions, and who is desirous of training young men, on the German system, for the proclamation of the Gospel in the interior of that continent. Then we receive the following communication, which points out a part of Africa where not only intelligent converted natives are found, but the means of their support, if they should be led to penetrate the central districts.

Whilst this letter is in the press, we learn that the formation of a new Missionary Society for Africa has been extensively discussed, and that the Washington District of Columbia has been named as its most appropriate centre. The number of coloured Christians connected with the Churches of that district is the reason given for its selection. It is also generally believed that the African Colonization Society, which has sent so many educated coloured people from America to Liberia, is working in the interest of slave-holders, and has therefore had its day. But whether this be the case or not, Liberian coloured Christians are also preparing to push their energies still further into the interior. Already in the Congo