

shall exert on the peace of the world. The subject," he continues, "is one of the future—it may be the distant future." Dr. Smith does not seem to be a Millennarian. With regard to the coming prosperity of the church, it is remarked there will be a high state of church unity—a high state of church visibility—a high state of church power—a high state of church enlargement—a high state of church activity and zeal—and a high state of church piety. The peace that is to ensue, he describes as a real and complete peace—a voluntary peace—a useful peace—a universal peace—and a perpetual peace. This peace, he remarks, will result from the prosperity of the Church: First, by the wider diffusion of Christian truth; secondly, by the more enlarged exercise of Christian influence; thirdly, by a wider extension of Christian relationship; and, lastly, by the more copious effusion of the Spirit of Christ; all which he states will attend the prosperity of the Church in the last days. The Sermon concludes with a pressing exhortation to the threefold duty of faith—prayer—and effort. For the prophecy, it is justly said, "will not fulfil itself. There must, in order to this, be Divine agency; but there must be also human instrumentality."

We suppose it would be of no practical utility to recommend this sermon to our readers, as we could very honestly and earnestly do. Its circulation will be on the other side of the Atlantic. But we would embrace the opportunity of warmly recommending the consideration of the question, Whether some improved method could not be adopted for cherishing in our congregations a missionary spirit, and stimulating them to missionary effort. Missionary zeal and liberality may be regarded as not only a great duty, and as having an important bearing on the extension of the gospel, and the advancement of the glorious cause for which Christ suffered and died, and for which he continues to intercede at the right hand of God, but also as essential to the spiritual peace and well-being of our own souls, and the real prosperity of the congregations with which we are connected. "The liberal soul shall be made fat, and he that watereth shall be watered also himself"

Missionary Intelligence.

OLD CALABAR.—SABBATH VISITS TO THE VILLAGES OF THE KWA COUNTRY.

The Rev. A. Robb gives the following jottings from his journal:—*Lord's Day, 6th November, 1859.*—Went in the morning to the Kwa villages called Big Kwa Town and Akim. The Kwa people are making Ikpu, or, as it is generally called, devil, for their queen, who died some time ago. The office of queen was hereditary among these people, and is said to exist also among other tribes, as, for instance, in the *Kodop* or *Orodop* country. This queen is said to have been a kind of despot—whatever she ordered was done; whatever she wanted she got. It is not likely that she had it in her power to do much harm, even if so disposed; for, unless backed up by something weightier than the force of an old custom, she could not have levied very heavy contributions among her subjects. I understand that she had to carry her own calabash, and work in her own farm, like other black women;