

for obvious reasons happened to come to the Sakhavah to perform his devotions, when to his great astonishment, instead of finding within the sacred enclosure a turbid assembly of worshippers, lo! it was a crowd of restless European adventurers. The novel sight quite overcame the poor fellow, who gave way to his bitter feelings in a train of the most doleful lamentation. This incidental occurrence was well calculated to put one almost to the blush, in not discerning a greater manifestation of seriousness amongst those who, from their profession and education, could not have been ignorant that the ground which they were treading upon, though not holy ground, was yet once consecrated by the presence of Him who condescended to tabernacle and commune with sinful men; besides the place being, as it were, the very focus whence the most vigorous, as well as the most merciful dispensation of God's providence towards a sinful and perishing world have been successively announced, and which have been in course of fulfilment ever since! And was it not towards this favoured spot, that exiled Israel, as prisoners of hope, have been and are still directing their earnest supplication for their speedy deliverance from the scene of their bondage? Is it not towards the self-same spot that the awakened stranger, who, though not from the people of Israel, has been enjoined and instructed to direct his supplications with the prayerful assurance that God would hear him in heaven, his dwelling place? What a mournful change has taken place! What a sad contrast does the existing history and the present position of the self-same spot present to the mind! Where is the house of prayer for all nations that once stood here? Or where is the way of truth which was once published there, to set free, to enlighten, to instruct and empower sinful men to worship Him who is a Spirit in spirit and in truth?

Leaving the Sakhavah by a double-leaved brass gate, called the Gate of Paradise, we directed our steps to the next sacred place of importance, the mosque of the El Aksah, which lies some four or five hundred yards south of the Sakhavah. We descended the elevated platform into the turfy ground, by a similar stair to the one by which we first came up. We halted on our way at an octagonal marble fountain, neatly put together, with a water-spout in the middle of it. And what attracted our attention most were a number of mutilated old-looking capitals, which were serving as stepping-stones to the water all round; for notwithstanding the meanness of their use, they may have perhaps once formed a part of the carved work that contributed to the beauty and symmetry of the temple.

The marvellous pursued us within the El Aksah, as it had done in the Sahavah, all of the same nature and utility. There was nothing striking about the El Aksah itself; which from its structure and appearance marks it to have been once, without the need of tradition, a Christian church. Although the El Aksah could claim nothing of the architectural beauty of its sister mosque, the El Sakhavah, yet it furnished something of a transcendently interesting nature. There you could see at one glance the elegantly-formed Roman arch, reposing on beautifully finished Corinthian columns; and these again resting on pedestals, which from the solidity of their component parts, with no other embellishment than that of the simple bevel, traced them without any difficulty to that people who are, as it were, the basis and ground-work of matters of infinitely higher importance; and who, like the pedestals we were gazing at, are pressed down and half sunk from the pressure of what they carry.

On leaving the El Aksah, we turned to the east;

re-ascending once more the elevated platform by a stair like the former ones, and passing the Sakhavah on our left, we came to an elegant marble building, resting on marble columns and arches, and open to the four cardinal points, which, we were told, mark the site of the judgment-seat of King Solomon. This was the last of the sacred places worth mentioning which we were taken to; from whence we proceeded, and that not without reluctance, to the stair by which we first came up. After taking a kind of farewell look, from the upper step, on the ground we just came from, we descended into the turfy ground. And being once more on common ground we put on our shoes again; whereupon many set about gathering a few flowers or blades of grass, which the turfy ground afforded, as memorials of a place which few of those who have been in now will ever revisit again; and the fine effect of the setting sun on the splendid dome and on the stained glass windows, at the time when we were finally leaving the enclosed area, will be forgotten by none.

From the New York Evangelist.

#### COLLEGE IN LIBERIA.

For forty years Christians of America have labored to plant in Africa a colony of free blacks. Very feeble at the beginning, and of slow growth, it is yet more populous to day, and more promising of success, than was the Massachusetts colony forty years after the Pilgrims landed at Plymouth. Towns have sprung up on the seaboard; the soil is cultivated; and commerce increases from year to year. Churches have been established, and schools opened in every village, thus furnishing the first elements of a civilized and Christian state. This new republic extends along the coast for four hundred miles, from every part of which the terrible slave trade has been banished. Though the emigrants do not exceed ten thousand, they have under their sway 200,000 natives.

Having advanced thus far, the wise men of the colony, and their friends in this country, have felt the great importance of a higher institution of learning than the primary schools which have served for the negro children. Young men are to be educated for important posts in the infant state, for ministers and teachers, and for the control of public affairs. Men of science are needed to explore that continent covered with darkness and mystery; to penetrate the deserts and jungles, and to trace the course of unknown rivers, and to bring back an accurate knowledge of the races of men living far in the interior; and Christian missionaries must be raised up to carry the gospel to those savage tribes. Seeing the need of such a central institution, a few benevolent individuals, such as the late Amos Lawrence and Samuel Appleton of Boston, gave money to endow the first African college. Others left legacies for the same object, so that a fund has already accumulated of about £5000. This is a good beginning, though to found an institution which is to be the mother of colleges and seminaries for a whole continent, a much larger sum might be well applied. The late Anson G. Phelps, of this city,—a man of large heart and far-seeing mind,—who in life and in death was ever devising schemes of benevolence, left in his will a provision, that if the sum of £20,000 should be raised to establish a college in Liberia, his executors should apply the sum of £10,000 from his estate "in such a way as shall in their judgment best effect the object," wishing them "especially to have in view the establishment of a theological department in said college, to be under the supervision of