

that the prophecy has been fulfilled. What then, does it mean? It seems to signify either that the negro race shall be converted before other nations, soon as compared with them; or that they shall soon, or immediately after they obtain the gospel give themselves to God. If the former be the sense—namely, that as a people the negroes are to be turned to the Lord before other races are fully evangelized, would not that signally illustrate the sovereign nature of divine grace, and the deep import of the words, ‘The last shall be first?’ Oh, would it not be in consistency with the gracious character of him, who, when he went into the synagogue and saw a woman whom Satan had bound for eighteen years, set her free ere he began to instruct the others present, were he first and specially to show mercy to the wronged, oppressed, and robbed tribes of Africa, and make them nobly to repay their injuries by helping to convert their oppressors? And if this be the meaning, surely it becomes the Christian churches to pour their missionaries into that now very dark land, in the conviction that through it is the highway to the spiritual conquest of the earth. And if the other be the meaning, which the original expression—which, as we have said, signifies ‘to cause to run or to hasten,’ and thus indicates the speed with which the act is done, or, as Dr. Alexander of Princeton says in his commentary, ‘means strictly, *make its hands to run*, and may, perhaps, denote the eagerness with which the action is performed’—inclines us to think is the case,—namely, that the negroes will quickly accept the gospel when it is made known to them,—then how full of encouragement is this promise to us as a Church! We have more than thirty ordained missionaries, with a large number of subordinate agents, labouring among the African race; and at all our stations it has been found that the negroes have readily embraced the gospel. The thousands of converts in the West Indies, and the hundreds in Africa, attest this. Their submissive temper leads them to yield themselves easily to instruction; and though conversion is the work of God, yet the gospel is more likely to take effect on those who comply with the means of grace, than on the stubborn and high-minded. The naturally docile—those of childlike disposition—have the things of God disclosed to them, while these are hidden from the proud and self-wise. We repeat it,—how great is the encouragement which this passage gives us to labour for the conversion of the Africans! The Lord will, if we implore him to do so, fulfil his own promise, and make the children of Ethiopia hasten, in larger numbers than have yet been seen, to stretch out their hands to him in confiding trust, in grateful thanksgiving, and in loving service.”

FREE CHURCH MISSION.

ORPHAN HOME, CALCUTTA.

Mrs. Macdonald, writing to Mrs. Smytton on the 23d of May last, says:—“I have now the pleasure of informing you that since I came here six new pupils have been added to the orphanage, all the children of native Christians in and around Calcutta. Four of them have come from the Mission Compound of the Church of England; and I have admitted them on the recommendation of the Rev. Mr. Sandys, the senior missionary. I am also happy to tell you that another of the elder girls (Kaminie Ghose, supported by the Ladies' Association at Dunbar), has been admitted a full member of the Church at her own request, and with the high approval of Mr. Day, the pastor, and Shib Chunder Banergea, his elder, who continues to teach and conduct a regular Sabbath service here. Kamanie is a very good, quiet girl, and one who, I have every reason to believe, possesses a firm faith in her Saviour.”

DR. DUFF'S SELECT SCHOOL.

In the same letter Mrs. Macdonald tells of the first baptism from Dr. Duff's School for High Caste Girls. Many have been the hopeful blossoms there. We rejoice in the first ripening fruits:—