

of Africa. The writer contends that, while the Negro is *different* from the white man, he is not *inferior*, and that he would prove his intellectual equality under as favorable circumstances as his white brother has enjoyed for centuries; that there is no essential superiority or inferiority on the one side or the other. The question, it is said, is simply one of a difference of endowment and destiny, which is really the difference between a movement of two distinct races in the same groove, with one thrown by circumstances behind the other, and the movement of the same races along lines which are destined to be always parallel, without coincidence in capacity or performance. Though distinct, they are equal, and never until the Negro has opportunity to develop along his own appointed lines, can he vindicate himself, and Africa experience any material intellectual or moral elevation. The views here condensed and presented, are, in fact, those so ably elaborated by that remarkable man and eminent scholar, E. W. Blyden, LL.D., of West Africa, a Negro of pure blood, well known to many in his "Christianity, Islam, and the Negro Race," a work worthy of a wider circulation in this country.—*N. Y. Evangelist*.

—Bishop Turner of the African Methodist church says: "Africa is the richest continent under the canopy of heaven. Her natural resources are incalculable. England and other European countries keep 200 ships hugging the coast the year around, pouring her wealth into their coffers; and this country could double the number by utilizing the Negro, if it could just look beyond its prejudices and adjust itself to its possibilities. A line of steamers between Charleston, Savannah, New Orleans or Wilmington and Africa could in a few years be made to flood the land with unnumbered millions of money. The Negro as an agent might be made a thousandfold more valuable to the South than he was as a slave, and at the same time more valuable to himself as a freeman. If England can keep steamer lines running all the time burdened with gold-dust, ivory, coffee, cam-wood, palm-oil and a thousand other things which bring wealth and give business to the world, why cannot this country, with millions of men at its disposal adapted to the climate of Africa and as faithful to their trust as any race in the world, do as much or more? If the Negro is a burden, a menace and source of vexation to our white friends, let them open up a highway to the land of his ancestry by a line of steamers, cheap transportation and a little business thrown in, and the 'dark Negro problem' will solve itself in a few years."—*Spirit of Missions*.

—A missionary sends from Tangier some notes of a journey which three lady evangelists recently made to Fez, a city with a population of 150,000. They carried a tent with them, camping by the way at villages,

where they gave medical advice and preached the gospel. At one place the chief made them encamp in a farm-yard close to his own house, warning them that if they went a few yards away he would not be answerable for their lives. Just after the ladies had got off their mules a woman came up, and seizing one of them by the throat with one hand, drew the other hand across it in imitation of cutting it and said: "That is what we ought to do with you!" But before they left the place the Lord had given the missionaries much favor in the sight of the people. The chief was the most interested of all the listeners, and when they proceeded on their journey accompanied them all day to see them safely up on their way.—*Bombay Guardian*.

—The Indigo of Africa is the best grown in the world. Even the wild indigo of Africa is better than the famous plant cultivated with great care in India. A society has been formed in Liverpool to develop its production. We should soon have Christian farmers connected with our mission stations, engaged in the commercial products in their vicinity. Sugar, coffee, cassia, indigo and other products could be cultivated to profit where these are indigent.

Brazil.—The matter of Presbyterian missions in Brazil received due attention at the meeting of the General Assembly in New York in May last. It came up in the report of the commission sent to that country to organize a Synod and to make a general examination of the condition of the church there. Dr. J. Aspinwall Hodge of Hartford gave an account of the trip and made a most urgent appeal to the Presbyterians of this country to contribute liberally to the work there. The condition of affairs as he pictured them was deplorable in the extreme. There are only 32 Presbyterian ministers to carry on the work of evangelizing a country nearly as large as the United States. Dr. Charles E. Knox of Bloomfield, N. J., who was also one of the commission, was equally strong in his appeals for money to establish a theological seminary in Brazil. He was glowingly enthusiastic in picturing the spread of Protestant schools and of Republicanism in Brazil, and in recounting the vast opportunities for spreading the gospel offered there.

Another stirring plea for aid, both missionaries and money, for the Brazilian work was made by Dr. G. W. Chamberlain, who represents the Synod of Brazil in the Assembly. He pointed out that in nine years the Assembly had sent only one minister to the field, and that he had been so overworked that he was now returning to the United States, broken down in health. His speech had a deep influence on the commissioners, and will no doubt result in substantially benefiting the work of supplying the spiritual needs of the millions of Brazil. The