

teeth to be knocked out, and all the men in the tribe followed his example ; but this does not explain why they afterward knocked out their own."

Space forbids our adverting to any of the other tribes which he visited in this route. We conclude by referring to the practical bearings which this work may have as regards commerce, slavery and religion.

Should Dr Livingstone succeed in his proposed object a solid basis for commercial enterprise with Africa may be laid. He has shown that the Africans are most willing and anxious to engage in trade, though hitherto they have received no encouragement to do so. And when we consider the various articles of commerce, such as sugar, cotton, iron, &c., which Africa can produce, may we not conclude that commercial enterprise would be warrantable in that direction? And, if by trade and commerce human labour there is once rendered valuable, slavery must evidently decline. The effect of cruisers along the coasts of Africa in suppressing the traffic in slaves Dr L. has shown is already considerable. He has also shown that the plea that the slave is unconscious of the misery of his state is unfounded, having seen the evident shame felt by a number of females when being conveyed to the coast for exportation. But it is in regard to its bearing upon religion that the greatest interest attaches to this work. As yet the efforts put forth for the evangelization of Africa have been but trifling. Missionaries have hitherto lingered near the Cape, confining their efforts to comparatively few, while to the centre of the Continent there are myriads who have never heard of a Saviour and where no limits would be set to their usefulness. The supposed unhealthiness of the climate has prevented them from striking into the centre. This barrier Dr L. has removed ; for he has conclusively shown that when once across the swampy and unhealthy coast, the vast central plateau presents a safe and healthy region. May we not, therefore, hope that the time is not far distant when the swarthy inhabitants of the South shall hear the glad tidings of salvation, and stretch forth their hands unto God?

DOCTRINES RECONCILED, OR, FREEDOM AND SOVEREIGNTY.

I casually met a member of my church in the street, and the nature of some conversation which was introduced, led him to ask me, if I recollected the conversation I had with him, at the time when he first called upon me for conversation upon the subject of religion. I had forgotten it entirely. He then referred to the period of his trouble, before he entertained any hope in Christ, and mentioned the particular subject about which he came to consult me. But I had no recollection of what I had said to him. He then stated the conversation in his own way, and I afterwards solicited of him the favor to write it down for me, which he kindly did, (omitting the name of the minister he mentioned,) and I here transcribe it from his letter, which lies before me.

"At a time when my thoughts were led, as I trust, by the Holy spirit, to dwell more than had been usual with me, on God and eternity in their relations to myself, and I was endeavoring to get light from a more particular examination of the doctrines of the Bible than I had ever before made ; great difficulties were presented to my mind by the apparent inconsistency of one doctrine with another. I could believe them, each by itself ; but could *not* believe them all together ; and so great did this difficulty become, that it seemed to me like an insuperable obstacle in a narrow path, blocking up my way, and excluding all hope of progress. But I was still led to look at this obstacle with a sincere desire, I believe, for its removal.

"While in this state of mind, a friend solicited me to converse with a minister of much experience, and high reputation for learning. I visited him in his study, and was cordially invited to make known my feelings, with the promise of such