

his sable hue—was applied to all those places that were inhabited by the black or negro race. As Ethiopia included the countries south of Egypt, and as the Jews knew little more of Africa, the name may be regarded as denoting Negro-land, or the regions peopled by the face-burned or black races. Other nations were, in respect of a knowledge of the geography of Africa, but little in advance of the Jews; old Homer calls the Ethiopians 'the utmost of mankind'; and in the map of the world, as known to the ancients, we find the terms 'Interior Ethiopia' given to those extensive districts of Western Central Africa where the negro tribes now specially dwell. It seems to us therefore, that we act in accordance with ancient geography, as well as with the language of Scripture, when we consider the word Ethiopians as describing the negro races in Africa.

We have said that Egypt and Ethiopia are often classed together in the declarations of the prophets. They are so in several very important passages, such as Ps. lxxviii. 31, Ps. lxxxvii. 4, and Isa. xlv. 14, which announce the extension and the triumphs of the gospel. Now it has been said by learned commentators, that as the terms Egypt and Ethiopia denoted the two most powerful heathen kingdoms known to the writers of the Old Testament, they are to be taken as the types or representatives of all the Gentile nations, and that the predictions which intimate their conversion, are to be looked upon as holding out the promise of the evangelization of the world. Taken in this sense, such predictions would confer distinguished honour upon these kingdoms. It would be interesting to reflect that the negroes of Africa, so long despised and down-trodden by the proud modern white races, are of so much account in the estimation of the divine Spirit who inspired the prophets, as to be set forth as the representatives of all the heathen nations;—so that, in the declared conversion of Ethiopia, there was wrapped up mercy to all classes and kindreds of men. This view would invest the negroes with high prophetic grandeur, as it would assign to them the first place in those benignant promises that are given to the world.

But we see no valid reasons for this view of such predictions. There are many distinct promises which foretell the evangelization of all nations. It is said, for example, that in Christ, Abraham's seed, all the families of the earth are to be blessed; that all nations are to serve him; that in his name the Gentiles are to trust; and that men are to be blessed in him, and all nations to call him blessed. When God, therefore, selects Egypt and Ethiopia, and connects with these words great promises, we consider that we are entitled to regard these promises as given specifically to the inhabitants of Africa, and as holding out to them special blessings. They are promises which the black races, and all who are interested in them, are warranted to claim and to plead. And why should we wonder that God should single out and grant peculiar promises to the people of Africa? Is it not in admirable harmony with the conduct of him who has 'compassion on the ignorant, and on them that are out of the way,' whose heart was moved when he 'saw the multitudes as sheep without a shepherd,' and of whom it is said, 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper,' to regard with special interest that people, 'scattered and peeled,' used as beasts of burden, and denied the attributes of humanity, and to speak to them words of kindly consolation? This is a matter most important for us as a Church; for as the larger portion of our foreign missions—those of Jamaica, Trinidad, Calabar, and Caffraria—are seeking the good of the African race, it must be very encouraging, should it be the fact, that there are special promises given by God to this people.

One passage which seems to be of this character is Ps. lxxviii. 31, 'Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.' This psalm contains a sublime account of the victories which the divine Saviour achieved over the enemies of the church, of his glorious ascension as the triumphant Redeemer, 'leading captivity captive,' and of the great blessings which in his exalted and reigning state he bestows on guilty and rebellious men. One