

religion, trading and getting money must be the most important part of it, and to this, therefore, he attends himself; but that preaching and teaching, and generally the spreading of his religion, being matters of minor importance, he pays black men to attend to for him."

Surely such an impression, which is generally prevalent on the West Coast of Africa, should not be allowed to continue to exist; and it is to be hoped that the time will come when the increased interest in mission work, and greater piety of our business men both at home and abroad, will prove that we do not in word only, but in very deed, "seek first the kingdom of heaven."

In Lagos satisfactory progress is being made, and the Native Pastorate Church, which is one of the many blessed fruits of the work of the Church Missionary Society, is distinctly gaining ground. In the Ebute Ero Church, the members of which are all natives of Lagos, a very interesting and encouraging event occurred in September, 1878. The chiefs as they joined the sanctuary, encouraged others to follow them; especially was this the case with chief Ogubiyi, after whom came king Tiwo, of Isheri. This royal personage was intimate with another chief, Jacob Ogubiyi—who entered into fellowship with the Saviour under the ministrations of a native missionary, the Rev. James White, and whose idols are now at Salisbury Square.

When this Christian chief attended the early morning service at the church, it was the custom of king Tiwo to wait for him to come out, and it is recorded that it was during his tarrying in the door-