river of the same name. The governor's conversation run on presents. We must cross the river by means of large gourds, which hold a bushel or more They are too lazy to make canoes. Rain again.

22.—Anxious for an early start, but what bushman was ever in a hurry? Six dollars ferriage was demanded, and I paid three, though one was enough. The carriers loads are put on the gourds, the passenger sits down in the water on one side of the same, and the ferryman on the other; they clasp each other by the arms and the ferryman pushes all together across the river by swimming. For this he receives five strings, or about eight cents, though the stream is scarcely one hundred feet wide. I swam by my wife as she went over, very glad to see that she was not at all alarmed by this new fashioned locomotive. After getting all over, the carriers refused to proceed unless I would increase their wages, which had been pre-paid. I have never yet submitted to be imposed on, and now I had rather have had my arm broken at a blow here in the woods, than to yield. I said; you have been paid, and the pay is sufficient. I shall be glad if you go, if not, do as you please; my talk is done; I am going to Ogbomishaw. So saying, I set my wife on the horse and away we went, wading along the flooded road through grass twelve feet high. About twelve o'clock the carriers overtook us, both very tired. One fellow said, "Have'nt we been kind to-day?" I replied, I should think you would be ashamed to mention it. I pray God to forgive your sin. Saw fine eatable grapes as black as jet. Slept in the prairie by a flat rock. A lovely and healthy country.

23rd.—Proceeded in the rain. The swollen streams both difficult and dangerous. Entered Ogbomishaw before sunset. What a crooked road! If it was straight and good I could ride to Ijaye in one day. We were very glad that we should not have to rise and go again to-morrow.

24th.—The people listened with great attention. One Mohammedan said. "My heart is soft to-day." A heathen replied, "It will be hard again to-morrow."

27th.—Saw some people worshipping a *dead tree* and asking for *long life*. Like the people of Ijaye they seem to listen much better than formerly. They are not greedy for presents. A blanket to the chief, and a few plates to others appear to be quite satisfactory. On going forward to Ilorrin I must give another blanket to my landlord.

We are now so near to Central Africa that we are within some ten miles of the first kingdom in the great Empire of Housa, to wit: Ilorrin, the jurisdiction of which, comes to the water-shed between the ocean and the Niger. Four days journey would bring us to the Niger, where we can enter spacious canoes and proceed at ease. Should Ilorrin give free access to the gospel the case is decided. Thence to Lokoto is a journey of less difficulty than from Lagos to Ilorrin.

30th.—Preached according to appointment, to the assembled chiefs. So, miserably has our work been done, that the mass of people here, as at Abbeokuta, &c., &c., still supposes that our chief business is to persuade them not to sell each other to the Portuguese slavers. O fie! that a mere phase of morality should eclipse Jesus Christ. When this subject was brought up to-day, I replied, I have said nothing about your wars. That is only one sin. You must believe in Jesus or go to Hell. He will pardon your sins and give you clean hearts, and then you will sell slaves no more. Take him for your master, your king, your all, love no one else, serve no one else. After hearing patiently, they inquired, "How shall we serve Jesus?" I told them again to believe and be baptized, and gave them an outline of christian behaviour. The governor said, "We will do it." Now, said I, arise and build you a meeting house. He that first believes and loves Christ will first be baptized. They

thought that we would build the meeting house, (a bad precedent, a real hindrance to the gospel.) No said I, if you cannot stand alone without some body to prop you up behind, you can't serve God. Remember how much money you have spent on your orishas, (idols,) how many houses you have built for them. From Jesus you may receive all that your orishas cannot give you. If you love him you will build the house. They said they would do it.

I hope the brethren will not infer too much from all this. The seed is sown, but the crop cannot be reaped to-morrow. The people are fettered by a thousand conventional bonds, which it will require accumulated force to burst asunder. I am sure from the nature of their minds and feelings, that they must be moved in masses if moved at all. There will be a deepening and widening of gospel influence, the crisis will come, some town will renounce idolatry, and the example will spread like contagion throughout the nation. Let us take it for granted, even now, that we must have a strong corps of prudent, godly men ready for this occasion. Prepare your cisterns in all the interior cities, and do not doubt that God will fill them. Human events are governed by fixed laws. I say with deliberate conviction that if we, on our part, conform to the laws, which are now growing into activity here, the evangelization of this country is certain before this generation shall pass away.

We need men. Don't send us that kind of men, who may be compared to those soldiers who are called "food for powder." I feel certain that they are not needed here. We need men of large soul and mind, well trained, deeply versed in human nature, who have never been guilty of that little ambition which is so hateful in a servant of the meek and lowly Jesus, men who would live in native houses and eat nothing but the produce of the country—if need be—for the privilege of preaching the gospel, men who will preach all day and dream of preaching all night, men of prayer who cannot help but pray, because they groan for the revelation of God's power. Such men are just as certain to succeed as they come. Other men are equally certain to fail. Pray for us.

Up to 6th October, everything goes on as usual.

LETTER FROM BISHOP PAYNE.

To the Secretary of the Foreign Missionary Committee.

Cavalla, *July* 14, 1855.

Rev. and Dear Brother:—At a time when, in strange contrast with other Protestants, Episcopalians in the United States manifest much apathy in the great work of evangelizing the heathen world, I have thought that material for one of your "Occasional Papers," setting forth, in some measure, the past results and present prospects of our African Mission, might be of some service.

No pen can trace, because no human observation can discover, the actual progress of that "kingdom which cometh not with observation." And weak is that faith, and pitiable that benevolence which must have continual "signs from heaven" to prompt to the discharge of evident, abiding duty. But those who pray in faith for Christ's promised presence with his Gospel, naturally look for and are cheered by the tokens of that presence. To these faithful ones this paper is addressed.

There is a species of proof of the presence of God with the mission which even most Christians overlook, but which is alike, "precious in the sight of the Lord" and of his saints. When the tree, stripped of its leaves and branches by the rude winds, is seen putting them forth again, as soon as the tempest is passed, we know *that life is in the tree.* And so when one

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