testant Episcopal Mission. Of that we can speak more certainly than any other, because we know more of it.

It is true, we admit, that some of the boarding scholars have, at different periods, left the mission, and have never returned. Self-willed, unused to any control, and disliking the restraint imposed on them by the necessary rules of the School, they left, preferring the unrestrained indulgence of their own wills, and the greater license allowed their evil passions. But does the writer know that not unfrequently they have returned to the school, and yielded obedience to its laws? If he is not aware of the fact, we can assure him that such has been the case. But allowing it to be really true, (as we are forced to admit it is in many instances,) that those who leave the school never return; is it likely that they have been for months under Christian influence, subject to daily religious instruction, without some little seed of precious truth having taken root? They are made to see the folly of their system of religion, (if such it can be termed,) and shown the utter worthlessness of their charms and greegrees; will they ever again repose such implicit faith in them? They are taught the knowledge of the true God; they are made acquainted with the fact that they are naturally evil and corrupt, and need something out of themselves to renew their nature. Let them go where they may, let them get beyond the reach of the mission altogether, they cannot forget what they have thus learned; and, may not the seed sown in native minds, though it be long hidden, hereafter spring up, and bloom, where we least expect it, as well as that which the writer says, has been sown by our Methodist brethren, in the minds of colonist youth, to "lay, it may be for years unobserved, to brighten up some day for use." Yes, we believe that alike in colonist and native youths, the "bread thus cast upon the waters, will be found," eventually, even should it be "after many days."

We should be the last to undervalue the beneficial influence of the colonies on the heathen natives, but no more can they "preach the tribes into the habit" of observing laws and living like civilized people, unaided by the Spirit of God, than missionaries can. Did missionaries depend solely on their own efforts or example they would expect failure. Not by their power or influence alone, do they suppose they shall benefit the heathen—the power is of God, and to Him they look for His renewing grace to accompany their efforts; well assured that a converted heart will lead to habits of civilization. The gospel must precede civilization, the one follows the other, but the gospel must lead the way. The islands in the Pacific furnish ample illustration of this assertion. Has it not been the gospel which has led to the elevation of the Sandwich Islanders? and the gospel with its attendant blessings, will be the civilizer of Africa. We rejoice that so many of the colonists realize this fact, and are desirous that their heathen neighbors should be religiously instructed. Theirs is a great and important work. As enlightened christians they have the privilege of setting the example of a civilized nation, governed by christian laws and acting upon the principles laid down in God's word.

With the combined instrumentalities of colonist influence and missionary effort, attended with the blessing of God, we doubt not that Ethiopia shall soon "stretch out her hands unto God." Yea, we echo the writer's closing sentiment that she has "already begun to do so," and with him would "praise Him who is no respecter of persons" for the dawning of the day of Africa's redemption."

Exploration of Central Africa.—Dr. David Livingston arrived at the Mauritius on the 13th of August, on his way to England. This traveller has succeeded in traversing Africa from ocean to ocean. He started from the Cape of Good Hope, penetrated north and west to Angola, whence he returned as far as Sishiki, and thence eastwards to Tete and Quilinac, on the eastern coast.

From the Southern Baptist Magazine.

CAPE PALMAS.

In the report for 1849 it is stated that Rev. B. J. Drayton had been located at Cape Palmas. Besides preaching to the church, he was to labor among the natives. For this the station presents peculiar advantages. Large native towns are within the limits of the settlement of the Colonists. "From almost any part of the settlement," wrote the missionary, "one may see hundreds of (native) men, women, and children, without leaving their own doors and windows. If a heart can be affected at scenes of this kind, deep feeling will be experienced in visiting Cape Palmas." Brother Drayton has been continued at this station up to the present time. His influence has been beneficent and widely extended. Report of 1850. "Brother B. J. Drayton is engaged in preaching regularly, superintending the schools, and visiting from house to house. A teacher is employed in conducting the school, which consists of thirty eight scholars, a portion of which are girls. Congregations are large and interested. Some have been received for baptism, and others for 'drawing near to the fold.' The labors of our missionary are highly prized by the natives who 'give fixed attention to his message.' He represents himself as surrounded by three or four thousand natives." 1851. "The natives are still calling for the god-man to bring his books and teac. them. Native fields are opening to our command, as far back as 100 miles. Prospects of doing good among them are cheering. The school is still progressing as usual, with some additions. The native department is doing very well." The church had enjoyed a revival. Several had been baptized. 1852. An addition of seventeen to the church. Scholars in Sunday school, 102, day school, 31, ten of whom natives, Bible class, 35. The work of the mission progressing with increasing success. 1853. The church and schools still prosperous—113 in Sabbath school. "Bro. Drayton succeeded in producing a favorable impression on the mind of a native head man, named William Davis." He determined to reform his town, to have no work on the Lord's day, and himself and people to attend preaching. A school was established in his house. Four baptisms reported.

1854. "At Cape Palmas the work seems to be progressing with encouraging success. The Lord was pleased to revive his work among us, when believers were encouraged, and sinners convicted and I trust truly converted.

The native village, called Davis' Town, is still adhering to the principles upon which it was formed, observing the first day of the week as a season of rest from labor, and receiving regularly Christian instruction. Ten families, in addition, are expected to remove into town this year." So writes the missionary. Four baptized.

The progress of this station continues to be such as to encourage us to persevering labor, not only upon the colonists but the natives also, the gospel is exerting its beneficent and saving influences.

From the Trenton True American.

ENTERPRISE OF A TRENTONIAN IN AFRICA.

More than twenty years ago, there sat, Sabbath after Sabbath, in the school in Mount Zion African Church, a colored lad of almost Ethiopian complexion. He was the son of Christian Washington, long the proprietor of a small oyster saloon in Warren street. The boy was bright beyond his associates, had a good memory, was diligent in his studies, correct in his morals, and very ambitious of rising in the world. His ambition was a laudible one;

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The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)--May 1861 (n.s. X, 24)

1856