## AFRICA.

FROM Africa's wilderness there comes a cry,
A plea for help and mercy, o'er the wave—
The voice of souls in sorrow, and for whom
The gracious Saviour shed His blood to save.

Is there a darker spot the round world o'er?
Surely this land in deepest gloom doth lie;
The cruelty of hard oppression's yoke
Blights all the black man's days, until he die.

Who shall depict the miseries of the slave?
The galling fetter and the grinding toil,
The fatal march, the dying and the dead,
Where blood of countless victims stain the soil!

Is there no pity left in Christian hearts?
Can we unmoved the tale of sorrow hear?
God of our Father! give us grace and love
The burden of our brother's care to bear.

Bring to the deeply-stricken people news
Of Christ's great love; the balm of Gilead pour
Into those wounded hearts. He, only He
Who died for sinners, can their sickness cure.

Shine, Sun of Righteousness on Afric's land!
Break thou the fetter, set the bondsmen free.
So shall the heathen to Thy Kingdom come,
And lift their sweet thanksgiving unto Thee.

—*Illustrated Missionary News.*

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A "Bengali Layman" in an article contributed to a recent number of the *Indian Church Quarterly Review*, makes some observations on the adoption of European habits by Christian natives. "The life of the European family has no doubt had a great influence for good upon native Christians, who are cleaner and healthier in their mode of living than other natives. The more intimate the connection is with Europeans, the greater is the tendency on the part of natives to adopt their customs. In the early days of missionary work a Christian convert could not live in safety among Hindus or Mohammedans, and they took up their abode among Europeans or Eurasians. These native Christians or at least their children adopted foreign ways of living altogether, and English became their language for ordinary use. There is not that necessity at present, since native Christian society has become so extensive. The native convert now speaks his own native language at home; he prefers to be in the shirtless state of dhoti-hood in hot weather, to eat how and what he likes, and sees no necessity of having wine to help in social intercourse; yet he lives differently from Hindus. He tries to adopt a mode of living in keeping with the climate. He finds it more comfortable and much cheaper to live on an improved Hindu plan than to adopt European ways, and thus avoids a chronic state of insolvency, no uncommon evil among native Christians, even at the present time. The poor Hindu who earns his five rupees a month never thinks of wearing a shirt or putting on shoes, but to the poor native Christian this is a necessity at least on Sundays when he may find himself seated next to a European lady at church. The connection between missionary work and European social life is thus a disadvantage to the native Christian community. European Christianity fosters arts and industries ministering to all kinds of comforts and conveniences; but the Hindu ideal is to be content with bare necessaries.

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THE editor of the *Indian Churchman* in a thoughtful article on "Education and Missions," points out that the work of Mission schools may be upheld as effecting much good, though it may rarely prove to be a direct instrument of conversion. If the system of mission education is to be justified, it must be on the ground that it is the natural result of Christian sympathy, and an integral part of the work which the Church has to do in India for the regeneration of the people. If the traditions of Hinduism, both religious and social, are corrupt, unreasonable and a fatal hindrance to the progress of the race, it will be no evil result if the higher education leads the students to cast them aside. If there are tendencies adverse to discipline in our schools and college, the best remedy will be found in the co-operation of the influential body of educational missionaries with the Government and the native schools and colleges. Education itself is a moral discipline, and its beneficial effect in the formation of character must not be ignored. The writer advocates one reform, viz., that all religious instruction in the schools and colleges should be made purely voluntary.

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DAVID LIVINGSTONE said of himself that he had no thought of being a missionary. Feeling that the salvation of men ought to be the chief desire and aim of every Christian, he had made a resolution that he would give to the cause of Missions all he might earn beyond what was required for his subsistence. The resolution to give himself came from his reading an appeal by M. Gutzlaff to the Churches of Britain and America on behalf of China. It was the claims of so many millions of his fellow-creatures, he said, and the complaints of the scarcity of qualified missionaries, that led him to aspire to the office. From that time, about his twenty-first year, his efforts were constantly directed toward that object without any fluctuation.

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THE powerful influence of the teaching of English language and literature was brought out in a little incident which occurred in a Government college in Calcutta. One of the students came in a towering rage to his professor, charging one of his fellow-students with having called him a liar. The professor, with a sardonic smile, said "I thought that you Bengalis did not care about being called liars," using the Bengali word for liar. "No," said the indignant youth, "if he had called me a liar in Bengali, I would have laughed at it; but, sir, he called me a liar in English, and I won't stand it."