

forwarded in its name a memorial to Lord Salisbury, urging that the question of the drink traffic may command the attention of the International Conference on the affairs of Africa which assembles in Brussels. The memorialists, seeing the demoralization of the various native races of the continent of Africa by the consignment of enormous quantities of intoxicating spirits, implore the Powers represented at the Conference to devise some united action for the prevention of its importation into that unhappy land and its manufacture there as an article of sale or barter to natives. There is a consensus of opinion among English philanthropists of every school that decisive steps are necessary to avert the terrible evils which spiritous liquors are bringing on the uncivilized races. The growth of this trade is mainly answerable for the slight development of commerce on the West African coast. In the pathway of civilization its presence is everywhere an unmitigated obstacle.

To the Queen a further petition has been dispatched, pointing out that if Her Majesty would be pleased to express a sympathetic interest in the subject it would have a strong influence in ripening public opinion in England and other countries. The petitioners state that their aim is the removal of one of the chief hindrances to the happiness of the heathen and imperfectly civilized races of the world. Invariably the introduction of drink has proved to be "a source of wholesale demoralization and ruin to the inhabitants, and a serious stumbling-block in the way of the spread of Christianity"; hence the agitation for the suppression or limitation of the liquor traffic, in the interest of humanity, the progress of the Christian religion, and extension of legitimate commerce.

An astounding and unchallenged statement was made some months ago by a member of the Legislative Assembly at Lagos. "The slave-trade," said the speaker, "was to Africa a great evil, but the evils of the rum trade are far worse. I would rather my countrymen were in slavery, and being worked hard and kept away from the drink, than that the drunk should be let loose upon them." This emphatic utterance was recently echoed by the Rev. John Williams. Since his return to England he has said in public meeting: "We are not troubled with infidel literature, but with floods of rum, gin and other liquors, which are demoralizing the people and rendering the work of the missionary very hard." When on the West Coast he ventured to accuse a rum-seller of his bad calling he replied to him: "It is no good your talking about the selling of drink; you must go to the fountain-head. It is the Europeans who send it; let them bear the burden." What *The Times* said touching slavery in a review of Mr. Ashe's recent work on Uganda, may be applied to its fellow evil: "It is surely the duty, if not the interest, of civilized humanity, to rid the face of Africa of such abominations as soon as possible."

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHAS. C. STARBUCK, ANDOVER, MASS.

The *Lutherska Kvartalskrift* (Lutheran Quarterly Review), published in Rock Island, Ill., as the organ of the Alumni of Augustana College (Swedish), has in the last January number a very interesting analysis of the "Sunsong," the oldest Christian poem of the Scandinavian North. It is supposed to have been composed in Iceland, not far from 1200. It presents a piety not highly developed, experimentally or doctrinally, but simple, strong, and morally pure. The doctrine of retribution, of good and evil, is strongly brought out. It is worthy of note that only heaven and hell are