

## AFRICA'S CRY TO AMERICA.

By I. E. DICKENGA.



HERE Egypt's river takes its rise  
Under Nyanza's tropic skies,  
There is a land most fair to see  
Clothed in darkest misery.  
From Africa, dark Africa.  
A voice comes to America,  
"O, mighty land of liberty,  
I am in bondage—rescue me!"

There Nature's lavish hand is seen,  
Hills and valleys all are green,  
Her lakes are clear, her skies are fair,  
But man is sunk in dark despair.  
Oh, listen to the pleading cry;  
Oh, who will answer, "Here am I!"  
From out of thee, America,  
Who will go to Africa?

While cruel superstition reigns  
Earth is marked with blood red stains;  
Bowed down with fear the Afric slave  
Prays to gods that cannot save.  
Oh, who will carry there the light  
That makes our happy land so bright?  
The cross of Christ to Africa  
Wilt thou send, America?

Far in that dark and sinful land,  
Dwells a small devoted band,  
Where noble Hannington was slain,  
They call—and shall they call in vain?  
On us that band has set its eyes,  
Dear land, in majesty arise!  
Our own beloved America,  
Stretch thy hand toward Africa.

—*Gospel in All Lands.*

CERTAIN characteristics of Moravian missionaries attract our attention—characteristics which result from the prevailing type of piety as well as the social condition and habits of the Church at home. The answer of Ledyard, on his return to England from an expedition, on being at once sought for by the African Association, will always remain historical. To the question, "When will you be ready to set out?" he replied, "To-morrow morning." At Marienborn, Zinzendorf sent one day for a Moravian brother and said to him, "Will you go to Greenland as a missionary to-morrow?" The man had no previous intimation of the matter. For a moment he hesitates, and then answers: "If the shoemaker can finish the boots I have ordered of him by to-morrow, I will go." Like the Moravians in this respect was William Chalmers Burns. When he was appointed missionary to China, he was asked when he could be ready to start, he answered, "To-morrow."

SPEAKING of some communicants, Bishop Wilkinson, of Truro, says: "They leave the debts of tradesmen unpaid, and yet go with an untroubled conscience to eat the bread and drink the wine of God's Holy Sacrament; they wrangle and devour each other; they hear of many a Lazarus lying at their gate in England, or in Africa, or India, or the isles of the sea, and yet they leave him unhelped, while their money is spent on that which passeth away."

MOODY was asked to "do something for the miserable poor of London." "Yes; and I will try to do something for the miserable rich." Mr. Moody saw his chance to make a good point and he made it. I think it was Charles Dickens who invented the expression "Rich, but honest." We often say "Poor, but honest," but how seldom "Rich, but honest?" There is a poverty of riches that overlays lives and overburdens souls. God help the poor; but God pity the rich. Money is indeed "a root" (ridza) of much evil. And Mr. Moody did try to help the miserable rich, many of whom are so richly-miserable. Ah, money, money, how, like liberty, are many crimes committed in thy name! Solomon was wise: "Neither riches nor poverty," and the Lord gave him what was more, "a good understanding."

THE Chinese Government has issued instructions to the local Governors, in pursuance of which these officials have put forth proclamations warning the people against the persecution of missionaries and Christians. "Know all men," says the Governor of Che Kiang, "that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should therefore continue to live in peace and not let mutual jealousies be the cause of strife between them." The proclamation in another proviso reads: "Such of the subjects of China as wish to become converts may lawfully do so, and so long as they abstain from evil doings there is no law prescribing inquisition into, or prohibition of, their actions."

"PERHAPS never in the history of printing," says a Philadelphia publisher, "has a book fallen so flat, from which so much was expected, as the Revised Bible. Hundreds of thousands of copies were issued, either to remain on the bookseller's hands, or to be finally sold at pound rates like so much waste paper. I do not mean to imply that as many Bibles are not bought as formerly, but after the first curiosity to compare the revised edition with the old was satisfied, people returned to the King James version, to which, in all probability, they will stick as long as the world lasts."

AT one of the remote stations in the Diocese of Mackenzie River, the Rev. Vincent C. Sim died recently from sickness produced by want of sufficient food, he having denied himself in order to feed the Indians around him during the distress of an Arctic winter. Such tales of Christian self sacrifice call to mind the early ages of the Church.

A NON-CHRISTIAN banker in Sendai, Japan, has given \$10,000 for a thoroughly Christian school in that city.

HEATHENISM was the seeking religion; Judaism the hoping religion; Christianity is the reality of what heathenism sought and Judaism hoped for.