

in work there, but in the state of society and the prevailing public sentiment. Pastoral work among women is difficult, and public sentiment prevents a large attendance of women at evening gatherings, especially in large cities.

—Rev. H. T. Graham, of Tokushima, tells of an aged disciple whose sight was failing, and so he was afraid that he could not much longer read the Bible, which is in fine print. In order to avoid this calamity, he undertook the herculean task of *preparing a copy with his own hand*. Beginning three years ago, he has reached the Third Epistle of John, and has filled 19 large volumes.

AFRICA.

—The northern half of Africa has the characteristics of Arab civilization. The people are pastoral and nomadic. They are restless, fierce, warlike and grasping. They have all the virtues and vices of the Moslems. Many of them have heard of Christ, but most have never felt their need of Him. The southern half has no real civilization. The tribes differ much in the matter of intelligence. The Zulus are very quick-witted. The children in the mission schools show great mental ability, write excellent compositions, take to music wonderfully, have a knowledge of the Bible, and are honest and generous. A missionary in Uganda says that the quickness of a majority in the schools has been a surprise to him. Few English people can learn so rapidly.

—The Belgium Roman Catholics are pushing their work in the Congo Free State. One order has 5 stations occupied by a dozen priests, extending from the coast beyond the last Baptist station. The Bishop of Ghent also has a station at Matadi; and the Sisters of Charity occupy 3 stations on the Lower Congo. A mission steamer of 7 tons is being built for use upon the river. The Jesuits and Carthusian friars are also entering the field; and on the eastern coast are found the white

fathers of the congregation of Cardinal Lavigerie. More than 100 priests and novices, besides Sisters of Charity, have recently entered, or soon will enter, that country as missionaries.

—Twelve years ago the natives of the Upper Congo had never seen a steamboat. Now there is a fleet of 20 steamers on the upper river.

—One of the curiosities of domestic slavery in darkest Africa is that while the native slave-owner can by custom compel his slaves to fight for him, and possesses other extensive powers over them, he cannot "legally" compel his slaves to work for him. On the Congo and its affluents, native (not Mohammedan) slave-owners pay wages to their own slaves whenever the latter are required to transport ivory and produce to the coast. Even Tippoo Tib pays his numerous slave soldiers under such peaceful circumstances. The explanation of this anomaly seems to be that war is a far more ancient and primitive institution than labor.

—Bishop Tucker, of Uganda, says: "During the last few months nearly 40,000 reading-sheets have been sold. What does this teach us? No one buys a reading-sheet without a very serious and settled purpose. A reading-sheet is not of itself very amusing. Therefore that this large number of reading-sheets has been sold is most significant. It reveals a settled purpose in the mind of the people. It means not that 40,000 people are learning to read, but that six times 40,000 are so learning. It is, I think, a fair calculation that a single reading-sheet will do the work of teaching six people. Thus we are brought face to face with the fact that in one way or another something like a quarter of a million of people are under instruction in the matter of simply learning to read." The bishop tells, too, of his wonderful "cathedral," in which nearly 500 trees are used as pillars, some of them brought five and six days' journey, and needing several hundred men to carry them.