

religion," they said to him. A day or two after, a company of men were seen coming across the fields, and when they got near it was seen that they were laden with wood, tools, and articles of furniture. The village was astir. What was it? Who were the men? They were the members of the church to which their Christian neighbor belonged, and had come from their homes, some miles away, to rebuild his house, which they did, while the villagers gaped in wonder. Nothing like it had ever been seen.

**Japan.**—The Episcopalian missionaries feel the impulse toward a "reconstruction" of Christianity upon Japanese lines. Rev. T. S. Tyng writes in *The Churchman*: "This Japanese Church has its own constitution and canons, its own synods, local and general, its own Prayer-Book, substantially like those of the English and American churches, but differing in detail from both. Its whole spirit and temper are thoroughly Japanese. No foreign bishop or clergyman can take any part in its deliberations unless he signs a promise to conform to its constitution and canons, and no one can expect to do any successful work in it unless he understands to some degree the Japanese spirit, and is willing to conform to Japanese methods." And he has good things not a few to say of the Japanese Christians.

—From the statistical tables of missionary work in Japan for 1893, lately published by Rev. H. Loomis, it appears that 643 missionaries are toiling in that field, of whom 228 are men and 216 are unmarried women. There are also 206 native ministers, 665 preachers, evangelists, etc., and 367 theological students. The 377 churches have a membership of 37,398. The increase during last year was 1864, and the contributions amounted to \$32,000.

#### AFRICA.

—"To rouse the African out of his sleep, to make him feel that there is a

higher power to influence life than either the coldness of his skin or the emptiness of his stomach, to give the native a motive to exertion, a craving for something higher than his present almost animal existence—this is the aim of the missionary. It is the Church's task to explain life to the African, to show him how its ills may be avoided, and its diseases cured by natural means and human skill, and to bring him to feel a higher power than witchcraft or the 'evil eye' ruling over all."—*Rev. A. Hetherwick.*

—The Wesleyan missions on the West Coast are divided into 4 sections—Sierra Leone, the Gambia, Lagos, and the Gold Coast. Forty-eight missionaries, of whom only 7 are European, have charge of Christian congregations, numbering nearly 60,000 souls.

—Some idea of the extent of the British possessions in South Africa may be gathered from the fact that the distance between Cape Town and Fort Salisbury, in Mashonaland, is 1690 miles. A railroad extends north from the Cape to Vryburg, 774 miles, leaving 916 miles to be traversed by post cart or ox wagon. Arrangements have lately been made for building another great extension of the track.

—Basutoland is a country strictly kept by the government for the occupation of its own native inhabitants, settlement by colonists being prohibited. It therefore offers a field for its missionaries almost unique in South Africa.

—Rev. James Hughes, of Kimberley, president of the Baptist Union, has procured 3 farms of 3000 acres each in Mashonaland and Matabeleland for mission work among the natives; and 6 sites—3 for mission churches and 3 for parsonages. The Baptists of South Africa are making rapid progress.

—The London Missionary Society has 16 men and their wives at work in Cape Colony, Kaffirland, Bechuanaland, and