

schools the greatest good has been and will be done. A child who is trained in the truths of the Bible seldom fails to follow its teachings in after life, and to close the missionary schools of Japan would be to deprive the Christian faith of the fountain that feeds it here. It would be better to take the preachers away and leave the teachers here, especially those who manage the kindergartens and the primary and the normal schools. The portrait of the Emperor hangs in every schoolhouse, and the children are required to bow before it as they enter and leave the building. Patriotism is taught in every possible form and on every possible occasion."

AFRICA.

—The Brussels treaty nominally protects the Congo Free State from the liquor traffic, but actually it does nothing. The traders are greedy to get gain in a term of three years. They patrol the front of factories, with a glass in one hand and a bottle in another. Workmen are compelled to take part of their wages in whiskey. But notwithstanding this, the sales of liquor are only one third as great as they were five years ago. The coast traders are being Christianized. When they are converted, these negroes will not touch intoxicants. The trader wanted to forbid the Presbyterian Church at Batanga from excommunicating members who sold rum.

—The recent disturbances in German South Africa have naturally carried with them disadvantage to the operations of the Rhenish Missionary Society, whose sphere of influence coincides with that of the Protectorate. The mission, which for five decades has worked in Great Namaqua and Damara lands, and since 1891 in Ovampo, has fully shared the difficulties, social and political, induced by the last ten years' agitation between the Nama Hottentots and the Hereros. In Namaqualand the situation has been intensified by trekkers

from Cape Colony, whose advent necessitated a partial dispersion of the Rietfontein Settlement. Locusts, drought, famine have also proved factors untoward to the development of the nine Namaqua stations. Their progress nevertheless, especially in the south, has excited the warm appreciation of Major Leutwein, though a weak spot is revealed in the inefficiency of the mission schools, which, unlike those of Cape Colony, are as yet uncountenanced by State grants. In Hereroland, the despised Bergdamras, in contrast to the dominant race, have evinced a wider and more deeply rooted desire for the truth, displaying proclivities better calculated than those of the restless Hereros for the formation of settled communities. In Ovampo, which since 1870 has been worked by Finnish missionaries, the two Rhenish stations share with them all the difficulties incidental to a hostile and irresponsible heathen environment.—*Church Intelligencer.*

—Rev. A. B. Fisher, of Uganda, writes to the *London Christian*: "The native Christians are doing grand work. In fact, what could we do without them? Praise God for the numbers of whole-hearted, out-and-out helpers that we have here. I believe there are numbers of young men coming on, of whom you in England have never heard, who will eclipse in preaching power and general information all the older men, who are much slower to learn. By far the ablest man here is Thomas Sefuma, one of the lay readers. He is the most fearless Gospel preacher that ever I heard, and his sermons are of no mean order. Mackay bought this man's life for two tusks of ivory when a boy Christian. I am convinced that God's Word will win the day here. Oh! that the Holy Ghost would touch the hearts of those having means to send us Bibles so long as there is a man, woman, or child without one. Bibles are great missionaries. If, therefore, Christian people in England cannot come themselves, let them send us Bibles."