

returned to distant homes to be each one a centre of light."

Japan.—Says Mrs. Sakurai, an educated Japanese woman now in this country: "We have 26,000 public schools taught by 36,000 men and 3000 women. Those who take charge of them are Buddhists. I think they do not believe the Buddhist doctrines heartily, but they were brought up with such teaching, and dislike Christianity without knowing what it is. If a teacher begins to be interested in Christianity and attends church every Sunday, he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to church openly, because they are afraid of losing their positions."

—*The Japan Weekly Mail* (non-religious) sets forth as follows: "Some time ago there was much talk of Japanese philosophers who proposed to reconstruct Christianity, to make a Christianity for Japan. Happily we hear nothing now of that quaint misconception. A church they may build after their own models and according to their own fancy; but the materials, the Christian creed, as the Occident has cherished it for two thousand years, is immutable. It is the creed that 'elevates the individual by its doctrine of the fatherhood of God and the common brotherhood of man; that raises childhood; that protects and elevates woman; that sanctifies marriage; that rescues the unfortunate; that emancipates the slave; that limits the horrors of war.' There may be something better in another planet, but not in the genius of Japan, we opine."

—Japan is, for obvious reasons, furnitureless. It does not even know the cradle. As Diogenes made a cup of his hollowed hand, so the Japanese mother makes a cradle of the back of another child—an ambulating, delightful cradle, where it stays from morning to night, and is unrhhythmically rocked

according to the chances and sports, which the day offers to its patient and loving victim.—A. S. ASHMEAD, M.D., in *Science*.

—According to this bit of missionary experience, the Sunrise Kingdom must be inhabited by a people possessed of infinite leisure, as well as of patience and powers of endurance. Arriving in a small village, "he is told of a preaching service arranged for the evening. Half-past seven comes, eight, half-past eight, and still there is no move toward the preaching-place. Finally about nine o'clock the pastor, with some reference to the fact that the people are slow in coming together in such hot weather, leads the way to the meeting. But few people are gathered; but our presence is the signal for the coming of a good number, and by a quarter past nine, when the meeting really begins, the house is fairly well filled with people squatting on their heels on the straw mats, and an equal number at least standing outside in front of the open house. A young physician of the village presides and makes an opening address of half an hour, the evangelist follows with a somewhat longer speech, and he in turn is followed by the pastor in a stirring address of nearly an hour! It is therefore considerably after eleven before the missionary begins to speak."

AFRICA.

—The Congo Railway was opened to the public in November to Maya Mankenga, a point 30 miles beyond Matadi. The distributing point for goods for the upper country will now be at Maya Mankenga instead of Matadi. These first 30 miles are past the most difficult part of the transport route to Stanley Pool, so that the carriage of goods will become much easier. For the same reason the construction of the railroad will be less difficult in the future, as the hills and ravines of the river valley have been overcome, and the remainder of the route is over the high land.