

sick man, long unable to work, had raised money for the journey by the sale of his wife to another man. One young man, having been unable to work for some time, had been dismissed by his wife, who then married some one else. She had been honorable enough, he said, however, to give him back the \$15 he had paid for her, and with this money he was able to live at the hospital while the doctor sought to effect a cure.—*London Presbyterian*.

—A Chinese official in the *Asiatic Quarterly* for January, writing of the opium traffic, says incidentally: "Missionaries complain that the importation of opium under the auspices of a Christian government—or rather by traders who happen to profess some form of Christianity, as they would Buddhism if they had been born in Thibet—impedes the growth of the religion of Jesus. I do not find much similarity between the doctrine and practice of European Christians and those of that great Oriental leader. Were missionaries to understand and appreciate the basis of Chinese morality—filial piety—they would make more converts. But a Chinese must first blunt his sense of right and wrong—with or without opium—before he can accept Christianity, as taught, with some exceptions, by missionaries. Were they to become good Chinese citizens, instead of being causes or excuses for foreign intervention, their propaganda would not be objectionable to the popular mind."

**Japan.**—Rev. A. D. Hail, of the Cumberland Presbyterian Church Mission, gives these as the statistics for 1892: The missionaries number 604, an increase of 78 during the year. The net gain of church-members is 2144, and the total membership is 35,534. Of these 20,250 are men, 14,923 are women, and 361 are children. So the men outnumber the other sex by 5284! Besides, there are 44,812 Roman Catholics and 20,325 members of the Greek Church, making a total of 100,671 Christians.

—Says Rev. J. H. Pettee: "The Japan (Congregational) Mission, in all probability, has sent its last appeal for a large body of new recruits. This for several reasons—the expense involved, the new era opening here, when the work must be turned over more and more to our Japanese brethren, and the growing conviction that China, India, Africa have the first claims. Much money will still be called for, and occasionally a man to fill a vacancy or lead a new movement; but if I am any prophet, loud calls for bands of men to help save Japan will no more sound through Congregational churches."

—Two new centres of work are reported in Southern Central Japan. During the last year the Congregationalists entered two important cities, Fukuyama and Hiroshima, having a population of 16,000 and 88,000 souls, respectively.

—The *Tokyo Runner*, a leading Japanese journal, is much alarmed at some of the results upon Japanese girls flowing from the schools filled with Western ideas and influences, which many of them attend: "Practices hitherto unknown in Japan have become fashionable among them. Some girls of good families are living alone in lodging-houses; others walk unattended in the streets after dark; and groups of five or six school pupils are to be seen drinking *sake* or playing cards together at tea-houses. In the matter of female deportment Westerners have nothing to teach, and in many cases a great deal to learn from Japanese ladies."

#### AFRICA.

—Cecil Rhodes, the African empire builder, has proposed to erect a telegraph line from Cape Town to Uganda at his own expense, amounting to \$750,000; and ultimately the wires are to be extended to Khartoum and down the Nile to Alexandria. After the wires the steel rails will presently follow from one end of Africa to the other.

—The Wesleyans did apparently fruitless work at Cape Coast, Africa, for