

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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AFRICA.

—"TRADE PROSPECTS IN UGANDA.—These, from a lecture of Mr. Jephson, one of Stanley's companions, delivered at Edinburgh, are very favorable: 'The healthiness of its climate for Europeans, the richness of its soil for cultivation, the vast superiority of its people over the surrounding tribes, its central position, and its command of a great waterway—all marked it as the country of the future in connection with the trade of equatorial Africa.' In coffee it might become a second Ceylon, while it had valleys also excellently fitted for tea cultivation. It was also a great up-country depot for ivory, and in the equatorial provinces farther north there was an abundant supply, as Emin Pasha had shown. In the large forests at the headquarters of the Nile there was also an unlimited supply of rubber, and the trade in ostriches might become a large one. As to minerals, there was abundance of iron ore, and copper and gold were found. The great difficulty was the expense of transport. . . . This, as well as the great value a railway would be toward the suppression of the slave trade, are convincing arguments for the construction of a line betwixt Mombasa and Lake Nyanza."—*Church Missionary Intelligencer*.

—"Central Africa continues to deplore the lack of missionary zeal among High Churchmen. 'Nine years ago we had as many priests working in Africa as we have now,' although the lay helpers, male and female, have increased to 54. Three urgent letters on the subject are published, in which 'the other great Anglican party' and the response to Bishop Tucker's appeals are contrasted with their own lukewarmness. However, two new ordained missionaries have been accepted, and have already sailed with Archdeacon Jones-Bateman and his party for Zanzibar."—*Church Missionary Intelligencer*.

—"In early ages the whole of North Africa, from the Red Sea on the East, to the Pillars of Hercules on the West, was mainly Christian. Here lived Clemens and Tertullian, Origen, Cyprian, and Augustine—men mighty in faith and love, who, being dead, yet speak. Here were flourishing churches, and here the Truth seemed established beyond all the vicissitudes of time. To-day all this is changed: North Africa is now Mohammedan; the crescent is now waving where the cross once stood, and all Christianity—'save an oppressed remnant'—is gone.

"The question cannot but present itself, Why was this sweeping judgment allowed? No answer can be given except that the Church of North Africa had lost her first love, and had ceased to let her light shine. Careless of the great commission of her Lord, she had ceased to be missionary, and so provoked His indignation that at last He utterly removed her candlestick and submerged all her glory beneath the wave of Saracenic woe. And He who did all this still walks amid the golden candlesticks and still tries the children of men."—*Canadian Church Missionary Magazine*.

CHINA.

—"Sir Monier Williams, in his work on 'Buddhism,' says: 'Christianity demands the suppression of selfishness. Buddha demands the suppression of self. In the one the true self is elevated. In the other it is annihilated.'"—*Spirit of Missions*.