

MISSION FIELD.

INDIA.

The Indian Churchman states that of the nine interpreters for the expedition to Mandalay seven were supplied by the S.P.G. College at Rangoon, which has been headed by Dr. Marks since he quitted the Burmese capital. The Mandalay Mission is now resumed, but is placed under his former successor there, the Rev. J. Colbeck. Its church was found substantially uninjured, Queen Victoria's font included. The money realized by sale of church lands at Rangoon has been all expended. It has built several small churches, and helped to build two large ones—St. Andrew's at Moulmein, and the Rangoon Cathedral.

Not less than two thousand children marched in procession at the annual Sunday-school festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession. The straw looks as if the stream were running. Missions are not quite a failure.

The returns from the S.P.G. Madras missions show the work in 916 villages of fifty-seven clergymen, of whom forty are natives and 723 native lay agents. During the year 492 adults were baptized, as well as 1,560 children. The number of (baptized) Christians is 41,856, in addition to 13,344 catechumens. The number of communicants is 13,040, as against 12,449 in the previous year.

The Ceylon Diocesan Gazette says:—We are now reaching the £3,500, which will entitle us to the first instalment of £1,500 from the Church Societies for the endowment of the Bishopric of Colombo. The Archdeacon of Calcutta has remitted £150. We have also to acknowledge 2,300 rupees from the Bishop of Madras, of which his Lordship has himself subscribed £1,000.

POLYNESIA.

An interesting note, showing the willingness of the Polynesians to act upon the Church's offertory system, has been sent to us by a correspondent. It is extracted from the Fiji Times of December 19th, and, after stating that overflowing congregations have recently filled the Church of the Redeemer, especially on Sunday evenings, says: "Among the worshippers have, for some time past, been numbered some thirty Polynesians, who have taken up their seats in a body in the northern aisle. They are connected with the Polynesian Club. They attend regularly, and behave most decorously, giving full and earnest attention to the preacher. One feature in connection with this matter is well worth special mention. On first attending, they notified the collecting churchwarden, and requested him to bring round the plate to them. But on seeing them in the church the revered pastor, fearful of quen-

ing the smoking flax, sent a hasty message to the churchwarden not to collect from them, and, as no opportunity offered for explanation, the latter followed the clergyman's direction. During the following week the boys sent to ask why they had been overlooked, and gave it to be understood that if they were not treated as other worshippers, they should consider that their presence in church with Europeans was regarded as undesirable. Needless to say the plate has since been regularly presented to them, and at least one-half contribute in shillings and sixpences."

In one of her delightful papers on her travels in Samoa, Miss Gordon Cumming says that the story of the early and whole-hearted adoption of Christianity in these isles forms one of the most interesting chapters of mission history in the South Seas; especially as the Samoan converts have themselves proved the most earnest and successful preachers of the Gospel among the most savage races in other groups, whither Samoan teachers and native ministers have gone in peril of their lives and at the sacrifice of all home times. Although in Samoa itself Christianity has not succeeded in preventing war, any more than it has done in Europe, it has exercised a very marked influence on the conduct of the warriors, even in the heat of battle. One notable point is the complete cessation on every Sabbath Day, that Christian services may be duly held in each camp.

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