

Mission Field.

CHINA will pay \$40,000 to the relatives of the Swedish missionaries, Wickholm and Johansson, who were murdered by a mob at Sung P'u, in July last.

THE American Mission in Egypt is opening a station at Daron, a point forty miles north of Assouan, and of some importance since certain rich Moslem refugees from the Soudan came there to live. Only five or six Coptic families are found in the place.

A little over eight years Bishop Fergusson (American Episcopal) in and about Cape Palmas has confirmed 876, and the number of communicants has doubled, now reaching 1100. Last year 337 were baptized. 278, coming directly from heathenism.

PRESBYTERY OF AMOY, spring meeting—Chinese moderator, Chinese clerks, and a Chinese pastor as chief authority on Church law! Presbyterianism seems to have taken a thorough hold of this sober, practical, orderly argumentative people.—Free Church Monthly.

IN the Celestial Empire, and in Korea and Japan, as well, where parents are much thought of, while wives are held in slight esteem, the Scripture is a sore stumbling-block which speaks of a man leaving his father and his mother and cleaving unto his wife.

THE Gosmer Mission has a leper asylum with 245 inmates, of whom all but fifteen new comers have been baptized. On a single Sunday of last year sixty-six received baptism. And the bulk of the evangelizing is performed by the poor creatures who themselves have tasted the joy of forgiveness.

THE heathen inhabitants of Sa Yong, a large town, have just invited the C. M. S. missionaries to re-open a chapel which had been closed for some years. They had observed with sorrow that the young men of the town were giving up to gambling and opium-smoking, and felt that this was the only way to preserve the people from utter demoralization.—London Presbyterian.

THE Leopoldville Church (Baptist) has a membership of thirty, and a building whose brick walls were laid by Dr. Sim's own hands under a burning sun, while the boys he has since baptized dug the clay, moulded the bricks, fired them in the kiln, and carried them to him. He planned the whole work with raw recruits; he had never learned the trade, but was forced to build of some material not affected by white ants.

A MOVEMENT has been set on foot to form a Presbytery of Cape Town, to include the churches that already exist and such as may from time to time be formed, with the same standards and forms as those in use in the churches of Natal and the Transvaal—viz., those of the English Presbyterian Church. The Presbytery would have power to unite with others in South Africa so as to form a Synod, the powers of such Synod to pass to a General Assembly in due season.

Among the newer organizations to be named the Cape General Mission (English), dates from 1880, and sent out its first band of six missionaries in August of that year. Such has been the growth that now the workers of all kinds number fifty-eight, and the stations extend to a distance of 1,200 miles from Cape Town. Europeans, Africans, and Malays are ministered to, and among the institutions already established are a Deaconesses' Home, a Nurses' Home, two Soldiers' Homes, and a Sailors' Rest.

Says the *Congregationalist*: "Mr. Rand, of Micronesia, sends cheering tidings of Ponape. The *Morning Star* anchored in the harbour, and although not permitted to land, the missionaries were enabled to hold intercourse with the natives who came aboard. From them information was obtained in regard to the native Christians who have steadfastly kept the faith. Their king is reported to be zealous in rooting out evil, and has succeeded in keeping out the liquor that is destroying the other tribes. Certain of the churches are sustaining their meetings and Sabbath schools as well as day schools. The present Spanish Governor shows more liberality toward the Protestants, and three of our

Ponape teachers are employed by him, being permitted to teach as they please."

THIS is an incident of missionary life on the Upper Congo. "A good deal of a stirring and unusual nature has occurred here. I went to a place between Kora and Fwambo's villages to arbitrate in a dispute between these chiefs about the ivory of an elephant that had been shot on the boundary, and on ground claimed by both. Before a word was spoken a gun was fired, and a general skirmish took place, in which three were killed and six were wounded. I and my four men were between two fires.

THIS is the way children do in New Guinea when they count. "They start and count the fingers on one hand. 'Eben (pronounced oben), enna (2), eto (3), ata (4), nima (5); then they count the fingers on the other hand the same, clapping their hands together when they finish, and saying, 'Sanaa (10); then they start on their toes and count them the same as their fingers, saying, 'tomota' (20), sometimes to oben, at the end, meaning 'one person finished.' They call 100 'tomomina,' meaning 'five people.'

IN Shi-hwa-Hion a Mohammedan Chinese read in his Testament, "Take up the cross and follow Me," and was ready to obey, though puzzled to know the exact meaning of the command. After long pondering he concluded that, since the cross forms a prominent figure in the Chinese character for umbrella, this must be the thing referred to, and hence he was to leave everything but his umbrella: "take that and follow Me." Forthwith in obedience, thus accounted, he set out for Chan-kiu-keo to enquire further about the truth, and soon was taught "a more excellent way."

"IN the records of Romish missions in Africa," says a well informed writer in the *Church Missionary Intelligencer*, "the purchase of slaves figures largely among the items of progress. Money is supplied by pious donors in France, whose names are published in the missionary literature, not omitting the desire for masses on behalf of the donors. These slaves, young and old, are nourished up in the doctrines of the Church of Rome, and constitute at once the strength and the weakness of that system. They have not, in fact, passed through the stage of conversion, and thus the statistics of the missions are most imposing and their state most disappointing."

THE Rev. W. G. Lawes, who has recently returned to England from the South Sea Islands, says: "At the first missionary meeting held at Port Moresby, New Guinea, a few months ago, men met within the walls of God's house who, when I first knew them, never came together except in strife and war. One of them in a speech picked up a spear and said: 'This used to be our constant companion, we dare not visit our gardens without it; we took it in our canoes, and carried it on our journeys; we slept with it by our sides, and took our meals with it at hand, but now,' holding up a copy of the Gospels, 'we can sleep soundly because of this, and this book has brought us peace and protection, and we have no longer need for the spear and the club.'"

Mission Work in Ceylon.

THE following letter by Rev. A. Patou, of the Church of Scotland, gives an interesting picture of the progress of the truth in Ceylon:

In quiet earnestness I am endeavouring to carry out the commission of the Church to our kindred and friends in this lovely island of palms and spices. I think it is not without its blessing if I may judge from the kindly welcome and the deep interest I find in the services everywhere—an interest, I am assured, greater than has been felt in the Presbyterian community for many years past. I wish to disclaim any great personal credit for this. It is rather the regard for the representative of the Church that accounts for it. Any other one in deep sympathy with our colonial life would have been equally welcomed. Colonists are warm-hearted, and like to feel that the Church at home is in touch with their trials and sorrows, and does not forget them. I have to confess with some regret that the mother at home has, I fear, not cherished lovingly enough her children here, and the

affections of some of them have no doubt cooled; but the love of not a few still remains unquenched, and is ready to glow with warmer flame. To St. Andrew's church here were my ministrations mainly sent. From various causes the attendance and prospects were very disheartening, as they were suddenly thrown upon their own resources, and doubtful of their cohesion in reduced numbers. For the time being, at least, they have gathered in greatly increased numbers to the services. I have operated heartily, formed a strong organized management, contributed in most liberal manner, look forward in good hope to the future, and are deeply gratified by the interest shown in their welfare. What less could the Church at home do for true sons and daughters here, whose lives and work are the very pith and credit of the history of Ceylon? This more she and some of her best and hopeful ministers ought to do. She ought to send and encourage in every way the man who, with whole-hearted devotion, will minister to this Scotch community, and be the soul and strength of Presbyterianism in Ceylon. I frankly say that now not only does the success of this individual charge, but even the very life of the Presbyterian cause throughout the island, depend upon the future minister of St. Andrew's. It is a position not without its difficulties, but one which can be of high honour to the minister who fills it, doing great God service, gathering around him the esteem and affection, not only of his congregation, but of a city and the whole island, and reflecting credit upon the old Church he is to represent. We cannot recall the past with its failings, but we can at least do our duty in the present; and there is no spot in our Colonial Empire which more loudly calls with its great Eastern influence for the Church's loving and fostering care. It is a congregation mainly of men, mostly young or in their prime, to whom kindly sympathy and thoughtful teaching are invaluable in new surroundings, far away from the sweeter social home influences. It cannot be a very large congregation, as the European community is a limited one; yet there is room and need for a hearty and vigorous one here. For a few weeks I have travelled through the hill tea-growing districts, and never were more hospitable homes opened, or warmer welcome given by Scottish hearts. At one time this community in the old days of coffee was mainly Scotch, and, however painful it may be, I have to say with sadness that the Church then failed to meet the wants of the community and practically take possession of the field. Other communions have more vigorously entered upon these labours, but the old, simple, familiar services are still deeply loved by many who were familiar with them in the old parish churches of their native land, and hearts not a few are deeply lured when they hear again the old familiar strains and the teaching of the love of Christ in earnest, simple form. Among the large burgher population, descendants of the Dutch and Portuguese, I have had the opportunity of ministering about every second Sabbath in one or other of their churches, and I have found most interested congregations. They are mainly Presbyterian, with their consistories instead of Kirk-sessions. They have a magnificent old church—Wolfendahl—and two recently built branch churches. For the past sixteen years they have had the privilege of being ministered to by the Rev. Mr. Lindsay, whose fidelity, earnestness, and kindness have made his name a loved household word in all Colombo. For the unwearied services he has also rendered many a time to St. Andrew's the Church is under deep obligation. I cannot help also noting the loving respect that is entertained for the personal character of the late Rev. Joseph Burnett here. I have also had the privilege of taking services in Kandy, and on next Sabbath to Galle and Matara, at the very south of the island. But, sir, I know you demand short letters; and so of these I do not here write, nor of the thousand-and-one other objects among the native communities, the glowing nature scenes, and the fascinating Eastern life, which, however, form fit themes by which, though absent from my parish, I am yet able, by a weekly published letter, to keep them and the local community in