

# Church News.

## The Mission Field.

No regular reader of the Bible can be indifferent to the work of the missionary.

WHEN the missionaries first went to Uganda, sixteen years ago, there was no written language. Now ten thousand of the population are able to read their language.

THE first woman physician arrived in Persia at Tabriz in 1889. Now Teheran, Oroomiah and Hamadan all have their lady physicians.

At the annual meeting in Edinburgh of the Zenana Bible and Medical mission it was stated that during the past year their lady doctors had attended 10,512 patients. This autumn 19 missionaries are being sent out.

THE Chinese Christians in America give more than American Christians. With a membership of 161 in the various churches in California, the Chinese raised last year \$0,200.-40 for all benevolences, or \$39.07 for each member.

REV. DR. J. G. PATON, speaking at a crowded meeting in the Free Assembly hall, Edinburgh, presided over by Lord Polwarth, declared that in the New Hebrides a work had been done as great as any accomplished in the days of the apostles.

PROF. DRUMMOND, addressing a meeting in Chicago, told of two missionaries who, starting at opposite sides of an island, had worked like brothers in evangelising it, but at last quarrelled over the native word to be used for God in a translation of the Bible.

THE Congress on Missions, which followed the Parliament of Religions at Chicago, rightly considered the subjects of foreign, home, and city missions as parts of one great work. One speaker forcibly declared, "If you cannot save Chicago you cannot save Calcutta."

THE annual meetings of the Women's Association Presbyterian Church, U.S., were held in the Fourth church, Alleghany, last week. The reports were cheerful and told of watchful, systematic care of the prosperous and beneficent work under the direction of the Association.

THE denominational distribution of the total of church members in Japan is as follows: Presbyterians (including all Presbyterian and Dutch Reformed Missions), 11,190; Congregationalists, 10,760; Methodists, 7,089; Episcopalians, 4,966; Baptists, 1,761; all others, 868. Total, 35,534.

THE richest portion of Persia to-day borders upon the southern shore of the Caspian Sea, and includes many fertile valleys to the west, around the great lake of Oroomiah. This is the field occupied by the mission of the American Presbyterian Church. Two-thirds of the rest of the country is a dreary desert.

A MISSIONARY in Georgetown (Demerara) was visited lately by about twenty Indians, with a converted Portuguese at their head. They had travelled over one thousand miles, and been seven weeks on the way. They had come to ask for a teacher, promising him a congregation of one thousand persons every Sabbath.

A PAKISTAN woman named Miss Sobragi has been studying law at Oxford, England, and her friends say that she is going back to India to practice. "although there is good reason to think that the husbands there will be so jealous that she may be poisoned." She is at present with a legal firm in London. This is the first venture of the Oriental woman into the domain of jurisprudence.

REV. DR. J. G. PATON, of the New Hebrides mission, speaking at the great missionary meeting in Glasgow, remarked that there was no difficulty in his field about the inspiration of the Scriptures, the Word being received simply on the Lord's authority. Interesting addresses were given by Rev. R. H. Dyke of Basutoland, Rev. J. Cousins of Madagascar, and Rev. F. Ashcroft of Rajputana.

MRS. LAWS of Livingstonia, speaking at a ladies' meeting in Glasgow, under the auspices

of the United Presbyterian Foreign Mission Committee, pointed out some of the difficulties in Zenana work. The native teachers she considers superior to the Europeans in getting at the hearts of the people. Knowing their deceitfulness they drill them quite differently from the way adopted by the whites. They pitched into them and needed to.

WHAT shall be the attitude of Christians toward the heathen religions—which some are calling the "ethnic" religions (as though there were no longer heathens)? There are those who reply to this question by saying, "We should recognize the good that there is in these religions." Very well; but should we not also say, and with rather more emphasis, "We should not lose sight of the evil, and the darkness, and the *woe* that are in these religions?"

REV. DR. W. ANDERSON SOGA, of Kaffaria, speaking at a missionary meeting in St. Andrew's Hall, Glasgow, in connection with the United Presbyterian Church, said that in Africa now there was a great upheaval, the power of the chiefs, which was the principal obstacle to the Gospel, showing signs of passing away. Mr. W. J. Sloman says there is now practically written over the door of the mission board-room in Edinburgh, "No duffers need apply."

THE contributions to the Woman's Foreign Missionary Society of the Presbyterian Church in Canada amounted last year to \$41,792, besides which a balance from the previous year, and other items, brought up the total of its resources to \$53,082. The report of the Society, reviewing its growth in seventeen years, claims that its reflex influence upon the Church as a whole has been most marked for good. Every department of the Church's work has felt the stimulating effect of its influence.

IN Mexico the erection of two Congregational church edifices, of substantial character, has been of great influence in calling the attention of the better classes to the work in progress. In the northern portion of the field, missionaries find a hearty welcome at many points but recently closed to their approach. The schools for girls at three different points have made good progress during the year. The training school at El Paso, sustained jointly by the New West Commission (now merged in the Education Society) and the American Board, has done most valuable service the past year in raising up an efficient body of native preachers.

HOME missions would seem to be in order in and about the land of Luther. Last year we heard of the dreadful paucity of churches in Berlin, and now comes the statement that in Christiania, Norway, there is an average population of 13,000 for each church, and in Copenhagen an average of 26,000; or, including the suburbs of Frederiksberg, even of 28,000. Should Copenhagen be supplied with churches only as well as Christiania is, the number of parishes would have to be increased from thirteen to twenty-eight.

TWENTY-SIX years ago a Presbyterian clergyman of Nova Scotia, Rev. John Morton, while on a search for health, visited the island of Trinidad, and seeing the needs of the coolies there, when he went home he persuaded his Church to send him to the place as a missionary. There are about eighty thousand of these coolies. They are Hindus who are engaged for a term of five years to work on the sugar plantations. Another missionary followed Dr. Morton, and now Trinidad is a most interesting mission station. At present the Church there has five missionaries, besides native teachers and preachers. There is also a college for training such men. About three thousand dollars was given last year by the native church, which numbers about six hundred members.

THESE was one young Fuegian, however, who did not join in this massacre, and who begged to be taken to Koppel Island on the ship that was sent to look for the murdered man. He was a great help to the surviving missionaries in their study of the Fuegian language. At last the undiscouraged missionaries determined to make one more effort to give the Gospel to these ungrateful and inhospitable savages, and this time the natives

were so overcome by the generosity and Christian love and forbearance in those who had been so ill-treated that they were ready to listen to their words. Gradually confidence was established on both sides, and the work progressed, and even Charles Darwin said in 1870: "The success of the Tierra del Fuego Mission is most wonderful and charms me, as I always prophesied utter failure."

THE first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the king composed the class. And the beginning in India was on this wise: A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered yes. "That was a fatal word to those who wished to cling to idolatry, but a joyous yes it has proved to be to them. As this lady was teaching the women of India to twine the gold and purple into the slippers she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour." After one home was opened to the missionary it was easy to gain access to others.

IT is said to be quite common in China for men to write out and post by the side of the street a prayer which they wish to address to their god. The notion seems to be that those who read the prayer will in some sense join in it, and that the god will be pleased at having so many people address him and so be more likely to give a favourable answer. Rev. Arnold Foster recently found the following prayer posted on a house in Wuchang: "A young man named Cheng Yu, living inside the Gate of Military Conquest, reverently implores the God of Thunder to display his awful majesty and to forgive the writer's sins of ignorance and to enlighten him as to what they are; he will then gladly obey his parents and elders and will be very careful of all kinds of grain. He now puts out this promise to reform. Will benevolent and right-minded people, as they pass by, read this confession as a means to restoring the writer to health? He offers his grateful thanks to all who do so." It seems that this young man had some affection of the eyes which he believed was caused by some sin on his part. He confesses he does not know what is the God of Thunder whom he blindly adores.

RECENTLY carefully prepared statistics and data published at Calcutta give a most interesting summary of the progress and results of Christian work in British India. No fewer than sixty-five Protestant missionary societies are labouring in this field, directing the work of 857 ordained missionaries, namely, sixteen Presbyterian societies, with 149 laborers; thirteen Baptist societies, with 129 missionaries; nine societies of the Established Church of England, with 203 missionaries; seven Lutheran associations, with 125 men and women; four Methodist societies with 110 gospel ambassadors; two Congregationalist associations, with seventy-six missionaries; one Unita Fratrum and one Quaker society, with sixteen in their employ; as also seven independent societies, together with five women's associations. In addition to these 857 ordained missionaries, there are 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and 3,491 native lay preachers. The number of native Protestant Christians is 559,661, an increase of 150,000 in ten years. Of these, 182,722 are communicant members of churches, an increase of 70,000 in the last decade.

THE Christians of India as such are distributed as follows: 193,313 are members of the Established Church congregations; 133,122 are Baptists; 62,838 are Lutherans; 37,395 are Presbyterians; 32,381 are Methodists; 17,466 are Congregationalists. The communicant and full membership is distributed as follows: 53,801 are Baptists; 52,317 adhere to the Established Church of England; 24,207 are Lutherans; 15,782 are Methodists; 13,775 are Congregationalists, and 11,128 are Presbyterians. Comparing the increase of Christians and of communicant membership during the past