

## Mission Field.

## Topic For January—The World.

Retrenchment for self, expansion for Christ.

The Wesleyans number 20,000 converts in Kaffraria.

Fifty-six of the one hundred medical missionaries in China are women.

Missionary reports and periodicals have well been called a continuation of the Acts of the Apostles.

The Presbyterian church in Warwick, Bermuda, dates from the beginning of the seventeenth century.

Said Dr. Bethune: I would as soon try to cultivate a farm without rain as a church without beneficence.

Ministers should be students of missions, authorities on missions, and leaders in missions.—*Dr. A. T. Pierson.*

I never know how it was said Richard Baxter, but I always seem to have the most come in when I give the most away.

Reducing missionary contributions is drawing missionary blood, said Dr. Lyman at a meeting of the American Board.

Said a lady missionary from China: We owe it to our Saviour to serve Him to the utmost of our capabilities and possibilities.

The real progress of Buddhism in Japan, says a native writer, dates from the time when the Gyoki and the statesman Tachibana Moroye originated the famous doctrine of the incarnation of Buddha in the national gods of Japan. A hybrid religion was thus formed by a combination of Buddhist dogmas with the mythological traditions of the Japanese. Powerless to conquer the superstitions of the people, Buddhism accommodated itself to those superstitions. The cause of Foreign Missions needs to have its story told with real literary skill. Most missionary biographies and histories are written without perspective, and except for the positive information they convey would not be read. On the pages of some future Macaulay or Froude missionary history will become interesting and vital. With a few books of that sort we shall see larger gifts for missions, and an interest in the cause surpassing anything we are now familiar with.

The *Literary World*, noticing Howard's *Trans-Siberian Savages*, a distinct contribution to the knowledge of a people who may be the oldest of the Aryan tribes, says: While nine-tenths of the Ainu men on the island of Yezo are drunkards, the Sakhalin savages, who are of the same family, live under a prohibition law, since Russia allows no liquor among the aborigines.

"You needn't send me back," said the man who saved the Telugu Mission, "but I shall go. As I have lived, so shall I die among the Telugus." The Baptist Board had resolved to give up the mission. Find they could do nothing with such an obstinate man, they sent another back with him to give him a Christian burial when he died. In five years after the two arrived they baptized 5,000 converts.—*Cyrus Hamlin D.D.*

The queen of Madagascar is breaking down by her example the old superstitions. On July 3, 1893, she visited the Children's Memorial Church, Faravohitra. She had never been there before, since the road leading from the city to that place was *fady* or tabooed to the royal family, for some cause connected with the old heathenism.

No male missionary would be tolerated in Fez, but so low is the estimate of women that a devoted band of women found it possible in 1888 to begin gospel work. A Moorish merchant who here learned of Christ and who seeks fresh instruction on every visit to Fez, carries the good tidings to little circles of Christians on the borders of the Atlas Mountains.

The Church needs to-day the blessing of an enlarged heart, a tender consciousness of her duty to the unenlightened and perishing, a more unselfish devotion to the Master's service, a more winsome sympathy with those who suffer, and a more self-denying

readiness to help others to a better life.—*James S. Dennis, D.D.*

Christianity is missionary, progressive, world-embracing. If it ceased to be missionary it would cease to exist.—*Max Muller.*

On the 14th ult under the auspices of the W.F.M.S., a parlour social was held at Mrs. Chas. Gillispie's, Whitechurch, at which over eighty were present. Mrs. Gillespie is a good hostess and a very pleasant evening was spent.

Extracts from a letter received from Mr. Wilkie last March.—I may mention that this is the letter that led to the present attempt to advertise the need to those who care for the work.

As the funds for the building began to run low, we, (the missionary staff at Indore) united in earnest prayer that we might have the patience and faith and help we needed to do the Master's will in regard to it. One native sent 100 Rupees. Just when we were about to stop the work, our native Christians spontaneously proposed, that as it was to be used as a church for them as well as college they should help." Their gift amounted to 1,000 Rupees, but they have not got their church yet, and cannot get it until we complete that upper storey to the Colloge Building.—"Then came your unexpected gift. And lastly, last mail, when again we were almost out of money a friend in Canada, with whom I am not personally acquainted, sent us 830 Rupees, only enough for a step at a time, but as it is needed it comes in.

How rich we are, and yet how hard it is to believe it, or at least to recognize and act up to it as we should. It has been the most precious lesson yet learned, and very sincere thanks do we return for the extremity to which He brought us that thereby He might enrich us with a greater faith than ever before."

"I might mention another very cheering experience. We felt an addition of a Zenana court, (a shut in court for Purdah women) and book-rooms for the different castes, were very desirable, and we resolved to go on with them, believing the Master would Himself supply the funds. It cost 850 Rupees, and to-day it is all paid for without any appeal of any kind from us. Holkar gave 500 Rupees - another gave 200 etc., etc. all spontaneously, gift after gift, till it has all been provided. It is especially gratifying to realize that He approves of the work by so graciously aiding it."

The unexpected gift referred to above was \$22 remitted to Mr. Wilkie about a year ago. The money walked into my hands for the work from different quarters in most unexpected ways without any appeal whatever and all in the space of less than twenty-four hours. Never before nor since has money come into my hands in such a style and the sudden supply here advertised me of need there as plainly as by a telegram. If space can be given I may briefly tell the story next week, as showing God's own hand in this work.

ANNA ROSS.

Brucefield, Ont., Jan 4th 1894.

The Annual Thankoffering meeting of the Division street, Owen Sound Auxiliary of the W.F.M.S., was held in the school-room of the church on the evening of Oct. 16th, Mrs. Somerville presiding. After devotional exercise, Mrs. McLennan, of Knox Church, Sydenham, gave a most delightful address comparing our privileges with those of the women of other countries, attributing the great difference to our knowledge of Christ which they do not possess, but we may help them by our prayers and offerings. After a solo by Miss Lawson, the tract "Giving or Giving-up, the true test of Love," was read by Miss McCullough. The offering which was \$65 being announced the texts were read by Mrs. Caton, and the Dedicatory prayer offered by Mrs. Rogers. A very hearty vote of thanks being tendered to Mrs. McLennan, a most delightful meeting was closed by singing the Doxology. There were twenty-five present.

The Monthly Meeting of the Toronto Auxiliary Canadian McAll Association was held on Thursday 4th ult., in the library,

Y.M.C.A., Mrs. Edward Blake presided. The Treasurer's statement showed, that including the "Thankoffering, we have only \$260.10, of the money which ought to be sent to Paris in March. Miss Waldo read a most satisfactory report from La Rochelle and Rochefort, from which the work among children is very successful the number attending the meetings was doubled in five years. The parents come through interest in their children, and receive benefit too. Miss W. MacDonald gave a sacred solo very sweetly. Miss Parsons read, "More about the Mission Boat." In spite of opposition the people old and young welcome the visits of the Boat, and attend the meetings gladly. Mrs. F. Begon led in prayer. A letter from Mons. Turleleman read by Mrs. Geo. Kerr told us that "Many of the poor people who come to the mission room help us gladly, a good many bring a franc, others fifty centimes, some woollen stockings and cuffs, for the poorer children; they also gave me for the mission 120 francs, 90 from Rochefort, and 30 from La Rochelle, I am very glad to see their efforts to do something for the Lord." Miss Bain read a letter from Mrs. Hathaway, who with her husband is working among the French, telling us of a large number of priests, who have left the Church of Rome, of their struggles, and conflicts, both past and present. It was announced that Mr. Greig will be in Toronto, on the 1st Feb., and probably in St. Catherines on the 31st of this month. The new office of the McAll mission is at 80 Rue Godot de Manroy, close to the Central Station, 25 Rue Royal, Paris. Miss McGregor then sang that sweet solo, "Cast thy Bread upon the Waters," and Mrs. Howitt closed the meeting with prayer.—*COM.*

## Presbyterian Mission Work in Korea.

BY C. C. VINTON, M.D., SEOUL, KOREA.

Within a decade Korea has come to assume a prominent position among missionary fields. The several descriptive works which have appeared from time to time have acquainted the public with her chief peculiarities, and the constant increase in the number of tourists that visit her shores is fast dispelling the mystery that for centuries has surrounded her. The romance that attached to the first missionaries who settled in her capital has given way to more practical realization of the problems before us, and the fanciful tale of thousands waiting only to be baptized is less frequently told to-day than the narrative of difficulties patiently surmounted and hopes bright with faith.

The history of a nation's evangelization, we often hear, naturally falls into three periods. First, the missionaries must become established, the language be conquered, the Scriptures translated, a supplementary literature produced, the first converts gathered, evangelists and Bible-women trained, and the Church organized. During the second period the establishment and organization of the Church are perfected under the guidance of the missionaries, seminaries are instituted for the education of a ministry, and the Gospel is carried to every boundary of the land. The third is the period of independence, when foreign control is withdrawn and the native Church left to wage her own strife against the powers of evil.

It cannot be said that Korea has yet begun to emerge from the first of these stages. The tenure of the foreign missionary is still uncertain even in her capital, and the right of proselyting may not soon be conceded him. No one has so far surmounted the difficulties of this most elusive of languages as to attain its mastery. Bible translation is in its inception. Explanatory works have scarcely been thought of. We have few tracts. The native community of Christians is small and feeble, yet includes a dozen or more staunch men. Native workers there are and owned of the Spirit, but needing much more than they have received of doctrinal instruction and acquaintance with the Bible, while the birth of a sturdy, vitalized, self-propagating church can hardly be said to have occurred in the land.