

tory, or kingdom on earth, and no matter how level the surface may be. After premising that "too many of us are surrounded by the Mountains of Ignorance (ignorance of the missionary work); and closing down over these mountains, and shutting us in from the busy outside world, is the leaden sky of indifference, and we do not know that beyond these mountains lies a vast field ready to be cultivated by us;" she goes on to allege that "in front of every church in our land stands a mountain, which we will call the 'Mount of Privilege,' and we may all climb it if we will." And the sentence which follows will give an insight into the meaning of the parable: "First let me ask your forbearance if I should not go straight up the old beaten path that leads to the home missionary work, for you know on mountain trips some of the most beautiful mosses and ferns are often found in the little side paths; and if I take you into these paths, it will only be that I may show you some of the peculiar blessings with which our Heavenly Father has endowed this State."

—In the early days of missions the Bible woman was not. She is the product of years of patient toil. It was necessary first to win her from allegiance to heathen gods, then to teach her to read the Bible, to understand its truths, to imbibe its spirit and to shape her life by its laws. Then came years of spiritual growth and of increase in numbers, until now the Bible woman is recognized as an important factor in missionary work. A Japanese pastor said of them, "I would rather have one of these Bible readers for a helper than a man if I could have but one." Counting those supported by Christians in foreign lands, the Congregationalists have over 200 Bible women, the English Zenana Society has 171, the Baptist Foreign Missionary Society of the United States over 150, the Methodist Foreign Missionary Society in the United States 300. It is safe to state that the

Bible women of our own country and England must number approximately 2000. — *Congregationalist*.

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—Christians in Great Britain or upon the Continent have little conception of the peculiar and very heavy burdens borne by their American brethren. For, in addition to the calls to aid in the redemption of the heathen world is the imperative and almost appalling demand for home mission work in almost every community between the Atlantic and the Pacific, in the new settlements, and among the Indians, and the Freedmen, and the Chinese, and the foreigners from every clime. Take a single denomination as a fair specimen, which, after an annual expenditure of \$6,790,000 for ordinary church work, gives in addition some \$2,500,000 for home missions on the frontier, etc., and after that \$840,000 for foreign missions.

—It is announced in the Roman Catholic journals that the Rev. Walter Elliot is to try "an interesting experiment." He is to give himself to the work of converting American "non-Catholics" into good subjects of the Papacy. He is to do this by public addresses, by lectures, by sermons, by wayside talks, by the distribution of leaflets, etc. He is of Irish-Catholic descent, and is described as "American in all his ideas and aspirations;" an "eloquent speaker;" and that we may know the Paulist father more perfectly, he is further described as a "most engaging personality, a six-footer, broad-shouldered, manly, and with a voice deep and resonant, in the prime of life, about fifty, with a full, reddish-brown beard, slightly flecked with gray." With this Mr. Elliot on the one hand, and Mr. Webb essaying to win us to Islam on the other, great will be our opportunities.

—A church in New York, Methodist Episcopal, has among its members the following nationalities: English, Irish, Scotch, Welsh, Norwegian, Swedish,