

Mission Field.

At Home and Abroad.

THAT we have but little faith is not sad, but that we have but little faithfulness. By faithfulness faith is earned. —Thorau.

MR. BRADING, who is labouring in Algiers in connection with Miss Trotter's work, reports some interesting facts in a circular letter just issued.

THE Moravian missionary has a noble device—an ox between a plow and an altar, with the words underneath, "Ready for either." Ready for sacrifice, and ready for service.

NATIVES of Pentecost, New Hebrides, attacked the boat of an American vessel, the Leon Henri, which was laden with trade to be exchanged for labour boys for other islands of the group. The recruiting agent and two others were killed.

MR. LAMM has been continuing the translation of St. Matthew's Gospel into Kabyle, and correcting the proof of St. Mark's Gospel. Quite a number of talebs (disciples of Mohammed) have come specially to ask for books.

"In the Province of Quebec the ratio of Catholic to Protestant is 1,000 to 1." If this be so, then surely his reverence, the Holy Father, should remove thither if too much straitened for room on the Seven Hills. —Missionary Review.

EIGHTEEN workers were wanted in the Laos Mission, the native Christians were praying for them, and this was the petition of one of the number: "O, Lord, we beg you to send us these 18 teachers truly—not 17, but 18; not even one left out—18 full!" —Field News.

How strangely the good and the bad are taken together from Christian lands to pagan is seen in the statement that in the South Seas the first word usually learned is "missionary," and the next is "tobacco." And it is much to be feared that "whiskey" follows hard after.

THE native church of Polynesia sent 12 missionaries to New Guinea. These were the first native Christians to reach the island, and they were all killed. But this did not chill the devotion of the Polynesians. Then 15 missionaries were asked for, and 40 offered to go. It was necessary to decide by lot who should stay at home.

THE religious idea at the bottom of our civilization, says W. T. Harris, in the Atlantic Monthly, is the missionary idea. The lowest must be lifted up by the highest—lifted into self activity and full development of individuality. Any problem relating to a lower race must be discussed in the light of this religious principle.

CAN it be that Calvinism also, being so close to cleanliness, is next to godliness? For a mission teacher, who had lately entered the work in New Mexico, spoke to one of the older girls, in whom she was especially interested, on the subject of bathing. She was met with the immediate reply: "Oh, yes! me bathes. Me a Presbyterian. Me has to batho."

THE conception of mission work which confines it to evangelism, pure and simple, is very meagre. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from destruction—it means their development into the image of Christ. —New York Observer.

REV. E. P. BAKER, of the Hawaiian Islands, says that although his country is the smallest of nations, with a population of only 90,000, it has more religions than any other, considering its size. In one town alone were a Catholic church and 4 Protestant churches, speaking as many languages. These held a sort of polyglot service a short time ago, in which there was prayer and discourse in 5 tongues.

A STRIKING remark was made by Dr. MacGregor in the General Assembly of the Church of Scotland. He read in a very respectable newspaper that the collection made for football alone in the country—tak-

ing all that was connected with it—amounted to £8,000,000 a year, while £1,500,000 was the total sum raised in Great Britain for foreign missions.

A MISSIONARY in Alaska saw a Bible tied at the top of a stick three feet long and placed near the sick bed of an old man. When asked the reason for this arrangement the man said, "I cannot read, but I know that the Word of my Lord is there, and I look to heaven and say, 'Father, that is your book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger and the bad goes away."

FAREWELLS to missionaries appear to be unprecedentedly and most encouragingly numerous this year. Take these as specimen cases, of which the notice came almost within the same week: The English Church Society leads with 165, of whom 38 go out for the first time. The Zenana Bible and Medical Mission took leave of 17; the American Baptist Missionary Union of 27—an instalment of the 70 gone or to go this year; the Canadian Baptists of 6; the American Board of 36; and the United Presbyterians of 5.

IN one of the stations in China two shoemakers worked together. The one was a superior workman, the other a good exhorter. The first agreed to do the work in the shop and let the other give up half his time to missionary toil, while he helped to sustain his family. One day's work a week from every one of the church members of America, estimating the wages at only \$1 per day, would give \$500,000,000 and support 1,000,000 missionaries, or one for every 1,000 persons in foreign lands. —Rev. A. B. Simpson.

MR. J. J. EDWARDS, in connection with his journey into the interior of Morocco, has met with a variety of incidents. A shereef, Manial El Hadj, hospitably entertained him; and on that occasion he had an interesting conversation with the Kadie i.e., Civil Judge—about the divinity of Christ. The Kadie, or Governor, was also present. The shereef went so far as to say that Christ was equal to Mohammed, and, if need be, he said a hundred thousand whom he could influence were ready to become Messiaheens—i.e., followers of Christ.

A WOMAN living near Oromiah forded a river partly covered with ice, time after time, with her child on her back, that she might hear the missionary preaching, in another village. An old evangelist has traveled thousands of miles through Turkey, Persia and the Caucasus. He is blind and very homely, and is accompanied by a friend who is deaf and has the use of only one eye. They travel in a humble manner, taking turns in riding their little donkey. Their only baggage is a covering for the night, and a portion of the Gospel in the raised alphabet.

AT a missionary meeting in Paris, a poor blind woman put 27 francs into the plate. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

TWENTY SIX years ago a Presbyterian clergyman of Nova Scotia, Rev. John Morton, in search of health visited the island of Trinidad, and, seeing the spiritual need of the coolies, persuaded his home church to support him there as a missionary. The coolies are Hindus, taken there by the government of Trinidad, and engaged for a term of five years to work on the sugar plantations. At the end of their period of engagement those who wish are taken back to India, though not a few prefer remaining and engaging in business in Trinidad. At present they number about eighty thousand.

A JAPANESE senator recently got hold of an exposition of part of the Bible. Read-

ing it attentively, he pronounced Christianity a fine thing in theory; but the question was, Would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Osaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home he hunted up a missionary, made a public profession of faith, and has since been faithful in working for the salvation of others.

THE authorities who govern the Missionary Colleges of the Free Church, are very unlucky or very indiscreet. Mr. McOmish, one of the professors of the Wilson College, Bombay, addressed the Free Presbytery of Glasgow last week, and had a far from enviable task in answering the questions at the close of his address. These bore chiefly on the current report that a professed Roman Catholic has been appointed on the staff of the college. Mr. McOmish admitted the fact and gave explanations—viz., that the appointment was temporary; until a permanent teacher could be found to teach "some Latin and some Indian history." If it was only "some" that was required, surely the Protestant missionaries might have provided it temporarily amongst them. The Free Church is holding gallantly to its ideal of giving an all round higher education in which Christianity finds its proper place. Such mistakes as this, and others which could be named, are an altogether gratuitous addition to the burden which this ideal has to carry. —The Presbyterian.

THE Missionary Re-union and Thanksgiving service of the Brooklyn Auxiliary of the Woman's Foreign Missionary Society, held on the evening of Thanksgiving Day, Nov. 23rd, in the Presbyterian church, was an unqualified success. The evening was cold and threatening, but in the church all was light and brightness. Supper was served in the basement at daintily laid tables, decorated with the emblems of Japan, Golden Chrysanthemums, alike pleasing to the eye and taste of the epicure. The platform meeting was intensely missionary in character and the interest fully sustained throughout. Rev. J. B. McLaren, pastor of the congregation, filled the duties of the chair in his happiest mood. Professor McLaren, of Knox college, the originator of the society, spoke of its encouragements and discouragements, its hopes fulfilled and hopes delayed, reviewed the work in India and China, and gave the audience a comprehensive outlook of the actual present situation and promising future of the Woman's Foreign Missionary Society. Rev. R. B. Smith, of Ashburn, was glad to meet the rev. professor who had been the controlling influence of his life, and uttered words of no uncertain sound on the great missionary interests of the Church. Wm. Smith, member for South Ontario, said that the great principles of Presbyterianism demanded the support of her work in the foreign field, and he had faith in the work already accomplished by the consecrated women of the Church, a work that would go on. Rev. T. W. Leggett came to the front with earnest eulogistic words of Christian greeting and full sympathy with missionary enterprises. The musical part of the programme was declared to be a most attractive part of the entertainment, composed of selections from the choir, duets by the Holiday Bros., and duets by Messrs. Burns and Henry, of Whitby. Elder Smith moved a most beautifully expressive vote of thanks to the speakers and helpers generally. Professor McLaren and Rev. R. B. Smith responded in graceful kindly words. The financial statement read by the chairman showed: Society subscriptions, \$53.35; collections at monthly meetings, \$11.56; table offerings, \$44; Total, \$108.91.

THE seventeenth annual report of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (eastern section), says the Presbyterian Witness, has been laid on our table. Its 35 closely print-