

MISSION FIELD.

Foreign Missions.

The Y.P.S.C.E. of the United States, gave for missions in the year 1890-92, \$13,353; in 1892-93 \$24,568; in 1893-94 \$29,200. They are asked this year to give \$100,000. That would be a great leap in one year, but if they were to adopt the two-cents-a-week policy they could give \$300,000. There are at present eleven hundred societies supporting missionaries by a co-operative plan.

The Christian Endeavor Missionary Extension Movement is an effort to provide a number of lecturers—good speakers and men of common sense—who can be secured at a low rate to visit any district for the purpose of arousing an interest in missions. The movement is likely to become popular.

A Chinaman who wanted to be baptized was asked where he had heard the Gospel. He said he had never heard it, but had seen it. A poor man in Ningpo who had been an opium smoker and a man of violent temper, had become a Christian and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbor, "I have seen the gospel and I want to be a Christian too."—*Christian Work*.

There is some prospect of the war coming to an end. China paying a war indemnity and also ceding Formosa to Japan. The war began in connection with reform in Corea, where the government is exceedingly corrupt, all government offices being made merchandise of. The Chinese and Japanese agreed twelve years ago that neither should send troops into Corea, but Japan did send soldiers in order to protect her own commercial interests, and against this China protested and declared war. Should the war close now, it will no doubt leave Corea under Japanese control, which will be for the good of the country, by the introduction of the liberal views that prevail in Japan. How will it affect our mission in Northern Formosa? Our confidence is not in armies or nations, but humanly speaking, it would seem to give promise of greater liberty of conscience and the introduction of the progressive policy of the Japanese government.

Progress is being made in the Establishment of a Medical Missionary College in New York. It is to be under the direction of a Board, representing the different Evangelical Denominations, and Dr. G. D. Dowkott is to be President. The building is to cost \$250,000, and will accommodate 130 students. It is expected that a full medical course can be given at moderate charges, and have special regard to the needs of the foreign field.

There is in Cairo a Mohammedan College with 10,000 students, and hundreds of teachers. The Mohammedan religion claims a population of over 200,000,000 scattered over the whole Eastern Hemisphere, from the Chinese wall on the north to the Cape of Good Hope on the south, and from the Straits of Gibraltar, east into the Islands of the sea. It is a great and stubborn obstacle to the progress of Christianity. But great changes have taken place. A religion that made its conquests by the sword, it has now lost all its political power, over one half the Mohammedan population of the world being subjects of Christian nations. The only Mohammedan powers that can now pretend to military power are Turkey, Persia, Afghanistan and Morocco, and they are of little consequence in the councils of the world. Then again the Bible is now translated into Arabic, the spoken language of 75,000,000, and as the language of the Koran is sacred to the Mohammedan.—*Missionary Review*.

The following titles tell the tale of Christian benevolence. "The milk and bread depot;" "the fresh air fund;" "fruit and flower mission;" "floating hospital." Who can estimate the number of ailing women and children who have been helped by these different organizations, and how pleasing such service is to Christ!

In India and China the hope of the Church is the native preacher. The native converts can adapt the thought of the Bible to the minds of their countrymen better than foreigners can ever hope to do. But the difficulty is in securing the right quality of men. Many of them are discouraging and disappointing. But there are glorious examples of natives filled with the Holy Ghost,

whose preaching is accompanied with power and the salvation of many souls. When we read Chinese characteristics, we wonder if it is possible to bring them up to the Christian standard, but when we see instances of Holy Ghost baptism and power, and the immediate transformations effected, we are assured that it is just as easy for the Holy Ghost to make Christians of a high type out of Chinese or Koreans or Mohammedans as out of Canadians.

Dr. Parkhurst says: "I have got past calling my church my field. It isn't my field it's my force."

Dr. Talmage says of his motive in taking his trip around the world: "I want to see what Christianity has accomplished; I want to see how the missionaries have been lied about as living in luxury and idleness; I want to know whether the heathen religions are really as tolerable and as commendable as they were represented by their adherents in the Parliament of Religions; I want to see whether Mohammedanism and Buddhism would be good things for transplantation to America as has again been argued; I want to hear the Brahmins pray."

At a Louisiana Baptist Convention there were congratulations over the fact that the white Baptists had passed the 30,000 mark. One good brother rose and said, "Yes, brethren we are very many but not very much." Of how many churches that may be said, judged by their standard of giving for the world's conversion to Christ?

Bishop Caldwell, for forty-two years a missionary in India, says that the only high caste Hindus converted have been through the educational institutions. It is true that they have not been very many but they are all that are. So much for educational work.

The *Buddhist Magazine of Japan* says: "The greatest movement of the twentieth century will not be a commercial one, not a military one, but the nations of the West will invade the East with great armies of Christian missionaries backed by the wealth of Christendom. We must arouse ourselves to meet them."

Chinese Work, B.C.

The following interesting letter gives a clear idea of one phase of Chinese work in B.C., and of one important industry in which they are employed.

MY DEAR MR. MACKAY:— 214 Pandora Ave., Victoria, B.C.

On Tuesday evening I returned from my visit, of more than three weeks, to the salmon canneries on the Fraser River, and now hasten to give you some account of my trip.

As soon as the month of July came in we noticed that the attendance at our school fell off at once, so that the average, which had been forty-six for April and May, and thirty-two for June, fell to about twenty, thus making plain to us that many of our pupils, as well as great numbers of other Chinamen, were leaving the city for the canneries and other places, seeking work.

The Rev. James Buchanan, of Richmond church, Eburne, had invited Mr. Winchester to visit his parish to see if something could not be done for the Chinamen who work in the canneries during the summer months. Mr. Winchester asked me to go, so on the 13th of July I went to Vancouver, where I spent a few days helping in our school there. The school was suffering from the exodus of Chinamen, so that while there was plenty of teachers there were but few pupils, in consequence of which the teachers have since closed the school for two months.

The Rev. Jas. Buchanan has a nice church and congregation at Eburne, six miles from Vancouver by road, the Manse is just behind the church, and there, he and his good wife made me heartily welcome while I visited the four canneries within a radius of three or four miles from the Manse.

The packing of the salmon is a very interesting process, and the managers of the various canneries are very kind and polite in showing and explaining the different parts of the work.

For my work the best time to visit the canneries was in the evenings and on Sundays, when the Chinamen were not working, except as they washed and mended their clothes, or played games of chess, dominoes, cards and "sam-sam," or nine-men's morris. At almost every one of the twenty-four canneries that I visited, I found a large number of Chinamen who knew me, and not a few whom I knew as pupils of our schools in Victoria.

At Steveston, on Lulu Island, six miles from Eburne, there are ten canneries on a strip of the Fraser River bank not more than a mile and a quarter long. Here I stayed several days and had some good meetings, particularly on one evening when the two Methodist Chinese preachers came over from Vancouver and we all three invaded the Chinese quarter, and sang and preached for about an hour and a half. What a crowd of Chinamen, Indians and white men gathered round us! So much so that Mr. Chan said:—"Perhaps this may stir up some of the white men, even though they did not understand what we said."