

Of the native ministry Rev. Mr. Gauld says: "The longer our experience, the more do we value this important factor of the work. The majority of our native agents are doing excellent work, and the two native ordained pastors are superior men." We long for the time when we shall have a native Church supporting a native ministry without foreign aid, and also helping the needy in other parts of this poor sin-cursed world. We quote gladly his testimony to one whose name is now familiar to and who is highly esteemed in all our churches, Pastors Giam Chheng Hoa. He is a remarkable man. "Well taught in the doctrines of the Gospel, he preaches them with faithfulness and power. By nature he has very high executive ability, which has been improved by twenty years of experience. He knows his own people, from the Governor of the Island to the ragged opium-smoking beggar, and has influence with them all. His services to the Mission are invaluable."

HONAN.

This mission has attracted during the past year a large amount of interest. It has, says the report, "been a sad and eventful year in connection with our mission." The causes of this are so recent as still to be fresh in the mind of the Church. We accordingly pass on to notice that the information in the report of this mission gives two main stations Chu-Wang and Hsin Chen, four sub-stations, Chung-Te-City and work in villages. The work done and engaged in is classified under the heads of, Station Work, baptisms, station classes, school helpers, woman's work, buildings, field work, inquirers, medical work, of which the total number of treatments during the year was nearly 6 500. Of the war the report says:—"The war between China and Japan, which began in midsummer, while rendering it prudent that we should carry on our work as quietly as possible, has not yet prevented the prosecution of any branch of missionary work here. The attitude of the natives towards us has been as pacific as ever. We have also, in consequence of the Imperial Despatch from Peking, been enabled to have favourable proclamations posted up by the magistrates here at Chang-Te-Fu and Hsin-Chen, declaring that we are not enemies of China and calling upon the natives to protect us. These proclamations have not only shown to the people that we have a right to be here by Imperial sanction, and that we are their friends, but have also materially aided us in acquiring a fine piece of property at Chang-Te-Fu."

BRITISH COLUMBIA.

Work is also carried on among the Chinese in British Columbia, and here a brief notice to it may be made as given in the report. The agents employed in it are the Rev. A. B. Winchester, Mr. C. A. Coleman and Mr. Ng-Man-Hing, a graduate of the American Presbyterian Theological School in Canton, who was very highly recommended to Mr. Winchester when in Canton last year as a "very devoted, faithful Christian worker and good preacher." Preaching and teaching are the main features of the work, and personally visiting the Chinese in their homes and where they are at work, at the canneries for example, where some thousand of them are engaged for several months. The work is mainly carried on at Vancouver, Westminster, Union Mines and Victoria. Summing up his report Mr. Winchester says:—"Though we have no baptized members to form the nucleus of a Church among our Chinese, yet, nevertheless, we lift up grateful hearts to God for the encouraging tokens of His favor, which He has been pleased to give us in this most difficult work during the past year. The outlook for the current year's work is brighter still. Looking at the work in the light of past, present and future, we thank God and take courage." "In due season we believe we shall reap if we faint not."

MONTREAL.

A very interesting and most encouraging work among the Chinese is being carried on with great vigour and earnestness in Montreal where are several thousands of Chinese. The work here is under the care and guidance of the Rev. J. C. Thomson, M.D., who brought to the work several years experience in China, and of whom the report says,—"He and Mrs. Thomson have proved themselves admirably fitted for this work." The work here may be thus summarized: Fifteen Sabbath and weeknight schools organized in Presbyterian Churches at advantageous points about the city, with assistance rendered at two others previously organized. The average attendance of scholars at these schools is 355, while the aggregate or maximum attendance is considerably larger, being over five hundred. Among these are a number of Christians soon to make public profession of their faith, while a considerable number of others are progressing favorably towards new life. As for self-help in the way of contributions, though the collections have been but recently instituted, they already amount to \$176.30. This not taking into account a large amount, probably not less than \$250.00, expended mostly about the holiday season in presents and entertainments for their teachers.

In addition, visits have been made by Mr. Thomson to Ottawa where work has been begun, and to Toronto, and if to these we add what is being done in Winnipeg, this work among the Chinese in our midst is full of encouragement now and of hope for the future, not only here but as it may yet effect China itself.

CENTRAL INDIA.

Our work in India has been very fully kept

before the Church, and as presented in the report we need only say that this is very full and satisfactory. Activity, interest, growth and a deep sense of need of more help ever pressing, may be said to be its main features, as they are, indeed, of all our missions. A general view is first given in the report, then the work is taken up and treated under the heads of:

I. Work among the native Christians at the different stations and the Indore Mang movement.

II. Work among the masses and the methods employed at the Home and at the Out-stations.

III. Medical work which includes specific Christian instruction, (1) among women, (2) among men.

IV. Work among the Young: (1) Higher Education; (2) Boys' Primary School; (3) Girls' Boarding Schools; (4) Girls' Primary Schools; (5) Sunday Schools.

V. Work among the Zenanas.

This report, as others, tells of ups and downs, hopes and fears, disappointments and encouragements; but faith, hope, courage, earnest persevering work and progress are the key notes of the whole report, and express the spirit of the missionaries.

JEWISH MISSION.

This only remains to be noticed. It is carried on, first, at Haifa in Palestine. The agent of the church here is Dr. C. A. Webster. He says: "The character of the work so far has been almost exclusively medical. The work of this Mission for the past year is more the record of what has been attempted than of what has been actually accomplished. We have not found that the presence of our Mission in this place has so far created any interest or desire among the Jews as to a knowledge of Christian truth, nor has it been a signal for a host of eager enquirers about the Kingdom of Christ. In treating with the Jew about the Gospel of Jesus Christ, our experience has been that he manifests no special readiness to accept of it, but that he is after all a sinner like the rest of mankind with this additional, overwhelming obstacles, natural and racial, that he is a 'Jew.'" This mission is at the present time in a transition state, the result of which will be determined by the action of the Assembly.

IN MONTREAL

the work has been begun and prosecuted under very great discouragements. Mr. George A. Newmark, the missionary who has been labouring there, has resigned on the ground of, first, lack of interest in his work on the part of Christian people generally, and ministers of the gospel in particular; second, the smallness of his income. This resignation has been accepted. Yet says the report: "The Committee and the Presbytery feel that this work is very important, and that it will be an unfortunate thing to abandon it. As an evidence that there is need of such a mission, it may be stated that over four hundred Jewish children are in attendance at the Protestant schools in Montreal, that ten or twelve Jewish children attend one of our Sabbath-schools, that over twenty Jewish girls attend the W.C.T.U. evangelistic hall, and that there are constantly coming to Montreal Jews who have been brought under Christian influences in Europe and find their way to our mission hall."

This valuable report concludes with an interesting statement as to Woman's Foreign Societies, and other miscellaneous matter, and a detailed account of all the receipts and expenditures of the Foreign Mission Fund for the year 1894-5.

After reading the report he spoke briefly of it and referred to the number of agents, the progress made, and the amount contributed, which, though large, \$113,000, yet, considering the strength of the Church, 100,000 families, would but but little exceed \$1 per family, and not half that per communicant, would not allow of the Church taking too much credit to itself for liberality.

Mr. Hamilton Cassels seconded the adoption of the report as convener for the Western Section. He also said that although there was not a deficit in the West, that was due largely to the fact that, owing to circumstances, there had been during the year very little expansion of the work, and that consequently the outlay had not been so great, only one new missionary having been sent out. During the present year, at the constant and urgent call of the missionaries in the field, and because of the great need, the committee purposed to extend its work by adding to the number of missionaries. Two were to be added to the staff in China, one of them a lady; and two, of whom one was a lady, had received appointments to India, and new fields would be taken up. The enlarged work would involve an increase of expenditure during the year of \$27,000, which, he believed, was well within the power of the Church to provide. He drew attention to the large amount of money expended in Canada, in connection with what is called Foreign Mission work, our Indian and Chinese population for example. This amounted last year to \$26,000.

Owing to the number of representatives of the foreign work of our Church present, much greater than ever we have had at any one time before, the speakers were limited to ten minutes each. The Rev. A. W. Thompson, of Trinidad, was the first called upon. In Trinidad, he said, they had

Sunday trains, rum shops, and the whole list of vices which mark Christian civilization. In the work of the Church there was a strong Christian counteracting influence. He traced briefly its growth from its feeble beginnings until now. As shown in our summary there is a large body of labourers, scholars, Church members, with schools and a college, all at work in connection with our Church. Once they could with difficulty get children to come to school; they had now hundreds of scholars, and education in the island was free and compulsory. The planters were much interested in the work of education and rendered liberal assistance to it. The work was continually extending, so that, in addition to the 80,000 East Indians in Trinidad in their charge, their aid was being sought for those on the mainland in Grenada, in the islands of Jamaica and St. Lucia, numbering, with those in Trinidad, in all 200,000 or more.

Rev. Fraser Campbell next spoke. He was entering upon his third decade in this work and could do little more than thank the Assembly and friends and say good-by. The needs of India, their own part of it, in Indore, were tremendous. He pleaded urgently for help for many fields now and which had been long waiting. His heart was cheered that some help was being given so that they could make some advance. Their object was to employ all the native agents they could procure and encourage the formation as rapidly as possible of a native church. The existence of railroads in India enabled them to move rapidly from point to point, so that although stations multiplied, they had also the advantages of centralization. They had troubles and differences of opinion in India, so had Presbyteries in Canada, and they were liable to make mistakes as others, but he pleaded earnestly that the heathen and their claims, should not on this account be neglected.

Rev. Mr. Jamieson from India referred to accounts of the state of morals in India, as described in some books and by some speakers, as being very highly coloured, and far from the real state of things. Two books he recommended to be read as giving a true account of this Dr. Butler's "Land of the Veda," and that of Sir M. Monier Williams on "Brahminism." He told of their revoltingly cruel and ignorant methods of treatment of disease, and gave the darkest picture, as he had seen it with his own eyes, and knew it from credible testimony on the spot, of the cruelty, licentiousness, obscenity and lust perpetrated in India in and under the name of religion, and all the degrading influences and surroundings which missionaries in India had to face, and amid which they had to pass their lives. To many, not before aware of it, the statements of Mr. Jamieson must have come with all the force of a revelation.

The Rev. John Macarthur and Hugh Mackay of Round Lake, were the next speakers. They told a most interesting story of work among the Indians on the Reserves of the West. The ignorance, dullness and slowness of the Indian to take in instruction and change his habits were pointed out; their poverty, squalor and suffering, and the change being gradually wrought upon them, especially on the children, by the gospel, in their personal appearance, their habits, their homes and surroundings, and the great and earnest longing and weary waiting of some of them for the gospel; the labors of the missionaries and patience and tact needed to reach them, their satisfaction and joy when they did,—all made a story of great interest, which had to be stopped when the bell rang, the time is up.

Dr. McClure, of Honan, who spoke next, thought the Church was at present on the threshold of a great opportunity, partly because all parts of the world were being brought so closely together. These great opportunities brought with them great responsibilities. Great movements at set times were brought about by the Head of the Church and it was ours to take advantage of and turn them to account. If we did not, it would be given to others to do so. He spoke of the dense, crowded population of China, and impressed it by a striking illustration. This whole people was steeped in idolatry, the air was filled to them with evil spirits, and they lived in bondage and under the power of superstitious fear. Every year thousands of them perished from floods and cold and hunger.

The method of reaching them was by itinerating to preach the gospel, selling books and tracts, inviting the interested to their homes to talk with and teach them, and by medical work. This latter was found to be the most effective means to dispel suspicion and win confidence. He pressed upon the attention of the young the urgency of the need in China, of the call of Christ, so loud and clear.

With many it ought no to be, Have I a call to go? but, Have I any call to stay at home? In China they were only at the beginning of what would be a great harvest.

Rev. Dr. Smith, who had had seven years experience in China, had also been in the North-West, and in Algoma doing mission work. With regard to heathen lands, life and work in them could only be known when one had been there and seen it. The work however was all one. Home and foreign were only divisions for convenience, but the whole work of the Church was really one and the same.

Dr. J. C. Thompson spoke for the work among the Chinese in Montreal where he is engaged. He and his wife are both enthusiastically at work and are aided by a large band of teachers, 300 doing voluntary work, full of promise and interest. A Chinese assistant has been given to Dr. Thompson that he may move freely about to other towns, such as Ottawa and Toronto, and organize work. In the United States and Canada are 100,000 Chinese, industrious and susceptible to good influences. This is a remarkable opening in the providence of God, and the question was a most serious one, what will be the result to the Dominion if we neglect it.

Koa Kau, the Chinese student, next spoke. His progress has been remarkable. A year ago he knew hardly a word of English, and for ten minutes or so, with deliberation and with wonderful accuracy, he addressed the meeting. He said it gave him great pleasure to address the Assembly, and went on to state that he never had worshipped idols, having been a Christian from his youth up. He gave a lucid account of the heathen methods of worship—sorcery, superstition and idolatry, and beliefs all mixed up together. He spoke of the babel of noises in the temples as being very much like that of a Canadian saw mill. He had here received only the kindest of treatment, and he would be able to tell his brethren in Formosa that Canada was a country of warm-hearted Christians. His reference to Dr. Mackay's hard work and kindness, his medical skill and Christian zeal, won a burst of applause from the audience. "But I must rush," said Koa Kau, as he consulted his note book. He never expected to meet them again, and to use a Chinese saying he thanked them "from the bottom of his heart," and expressed the hope of meeting them all "where no storms ever gather—on the glittering strand, where the years of eternity roll." (Applause.)

The Rev. Dr. Mackay, the ex-moderator, was the last speaker. As his stay is drawing to a close and it is possible that he may never address another Assembly, he spoke evidently under deep emotion. He recounted in his own thrilling way, the story of his gaining his first converts who they were, and some of his labors in North Formosa, a story that as he tells it always interests and inspires.

He referred to the student who had just spoken and to his address. He thanked the Foreign Mission Committee for their kind permission that he should bring him. He had travelled with him for eight years over his whole mission field and knew every chapel. Excepting his first experience, on landing, at Vancouver, he had been treated everywhere with profound respect, and he was worthy of it. He anticipated from his visit the best results when he should return to his own land and tell the people what he had seen and how he had been treated in Christian Canada.

When he (Dr. Mackay) was about leaving Formosa for Canada, it was a matter of much thought how things should be arranged during his absence. Mr. Gauld, his brother missionary, in every way a splendid man and doing splendid work, had not been long in the country, and knew the language but imperfectly. Dr. Mackay, Mr. Gauld, A. Hoa and two or three others fully conferred together, and wrote down in a book, the work of each. He was anxious to see and show what a native church could do, and now it has been without him for eighteen months, and all the work of these sixty chapels has gone on. He longed and prayed and wrought for a native church. This was his great aim, to form a native church, which would be self-propagating, and now we had the result so far of his experiment. His wish was now to go back, and be allowed to develop and carry on their work in peace, to raise up a native ministry, and build up a native church.

He spoke with reserve and caution of what might be the effect upon Formosa and his work of the island having passed into the hands of Japan. He preferred to wait and learn by ex-