

POET LORE (Poet Lore Co., Boston, quarterly, 65c) is a larger vessel and is more heavily freighted. It contains abundant material for the study of pure literature, and plays on many themes new and old. Its programme consists of poems, stories, essays, studies and book reviews. The editors always take care to supply rich material and suggestive questions for advanced students and teachers of English literature. We may mention specially this quarter among the larger articles an essay on *The Theology of Browning*, in which Prof. Jones' interpretation of Browning is keenly criticised.

OLD TESTAMENT THEOLOGY, by A. Duff, L.L.D., of the United College, Bradford, England, (A. & C. Black.) This is a bulky volume and covers a great deal of ground as it opens with a translation and exposition of Nahum and Zephariah, and then proceeds to give in separate form the two most ancient historical documents of the Old Testament (J and E.) Dr. Duff finds these writers, or schools of writers, not only in the Pentateuch but also in the early historical books, and he brings down their story in his own translation to the times of David and Saul. All the material in this volume is part of his preparation for treating the question of the Deuteronomic Reformation. We hope before long to give a more extended account of this important contribution to the history of Israelitish history.

Our Honan Mission.

BY WOODFORD.

Get the blue-book of the church from your pastor to learn the nature and amount of work done in the immediate past. Study the Daily Readings for instructions as to why and how this work is to be carried on by the workers trained for that field, more particularly by us who remain at home. Read his two articles in the October Record for many interesting items concerning the country, language, customs of the Chinese, the history of the Honan Mission, and the Boxer rising.

Honan is one of the eighteen provinces of China, and lies near the centre of the Empire. In this part of the province, portion of the Yellow River, where are three of the ten prefectures into which the province is divided, our mission is established.

The history of the mission in the beginning is quite romantic. Dr. J. Fraser-Smith, when a student at Queens, during the session of '85-5, moved in the Students Missionary Association that the students and alumni should support a missionary in this foreign field. The following winter, Mr. Goforth and some others, whom Mr. Smith had seen during the summer while he was in Toronto in charge of a mission church, got a similar motion carried in the Knox College Students Missionary Society. The proposition was submitted to the General Assembly through the F. M. Committee, with the result that the offer of the colleges was accepted. Messrs. Smith and Goforth were appointed missionaries, and the F. M. Committee was empowered to select a field, being instructed that "should the Province of Honan, China be found, on full investigation, to be suitable that it be accepted."

Mr. and Mrs. Goforth left Canada in Feb. 88 intending to go on to Honan at once to do what they could to relieve the sufferings of those despoiled by flood and consequent

famine there at that time. On the advice of experienced missionaries they remained at Chefoo, near Shanghai, to learn the language, where in August of the same year, Dr. and Mrs. Smith, with Miss Sutherland, a trained nurse, joined them. Two weeks after the arrival of Dr. Smith, Mr. Goforth and he, along with two experienced missionaries of the American board, at once set out to explore N. Honan. They were absent for seven weeks and travelled over 12,000 miles in Chinese carts. When, early in November, they got back to Chefoo, they found another helper, Dr. McLure, on the ground who, along with the ladies, was working hard to learn the Chinese language.

The Goforths, soon after this, moved inland 250 miles, to Pang Chuang, a station of the American board, 150 miles from Honan. Here they believed they could learn more particulars of the kind of mission work to be done in Honan and get some one to teach them the Honanese dialect. They were shortly joined by Rev. D. McGillivray, who reached Chefoo early in December. The doctor remained at Chefoo for the winter practising in the mission hospital and memorizing the 500 characters of the language.

In the spring of 1889, Dr. and Mrs. McLure joined the others at Pang Chuang, and all helped to enlarge the accommodations at Liu Ching, another station of the American board 50 miles nearer Honan. In the fall of the year Mr. Goforth and Dr. McLure visited four or five of the towns in Honan and received a promising reception.

Before the end of the year his staff at Liu Ching was strengthened by the arrival of Rev. and Mrs. McKenzie, supported by David Yuile, Esq. of Montreal; Rev. John and Mrs. McVicar, supported by Crescent St. church, Montreal, Rev. John and Mrs. McDougall, supported by Erskine Church, Montreal, and Misses Jennie Graham and Maggie McIntosh, graduates of the Toronto Training School for Nurses. On the evening of their arrival, 5th December, 1899, Mr. Goforth, by authority of the General Assembly, called his staff together and constituted the Presbytery of Honan.

By the end of February arrangements were completed for extended missionary tours, and in apostolic fashion. One of each pair being a medical man. Messrs. Goforth and Smith; Messrs. McGillivray and McLure, set forth to view the country, the others remaining at Liu Ching, to study the language. Their reception, as they preached, healed and distributed literature, was not very cordial, indeed in some places they encountered active opposition, so that no arrangements for permanent locations could be made.

Later in the season, Messrs. McGillivray and McLure succeeded in renting a compound in Chu Wang, in the province of Honan, and about the same time the other couple gained a foothold 60 miles farther in the interior, at Hsin Cheu. Four weeks after this the premises at Chu Wang were looted, the result of an appeal to the Viceroy through the British consul was an award of \$1500 for damages and a proclamation that the rights of foreigners should be respected.

It was the spring of '91 before a lease was signed and possession obtained of the premises at Hsin Cheu, so that three years elapsed ere these two stations were opened in Honan. Although these were the only visible results up to this date, time enough towards harvest had elapsed for those interested to be able to see that the seed sown was surely taking root. The ground in which the missionaries had to toil was stern,

cold, indifferent heathenism, and success can only be looked for under such circumstances when the life of the people and their ways of looking at things come to be known.

Towards the end of '91, despite the friendliness of the common people, the gentry, teachers, officials, &c., incited the rabble to acts of violence against the missionaries. Through the interventions of the British Consul at Tien Tsin, a proclamation was issued by the Viceroy, Li Hung Chang, to the effect that foreigners were not to be molested. The proclamation, if not productive of entire orderliness, had an emboldening effect on the missionaries, and gave them fresh courage.

In 1892 there was a drought early in the year, and as reports were circulated that the foreigners had an umbrella of human skin, to keep the rain off, the missionaries were threatened more than once. Each time, however, the rioters were persuaded by kindly warning to withdraw. After these riots, the local Mandarin on being appealed to, proclaimed the right for foreigners to live in the interior.

The year 1894 was an unusually trying one for the workers. Dr. Smith through ill health had to resign. Mrs. Malcolm and Dr. Lucinda Graham were removed by death within a few days of each other. During this year however a station was secured in Chang-te, the chief city of one of the three prefectures of N. Honan.

Space will not permit of an account of all the changes that took place until the time when the last report of the mission was made to the General Assembly. At that time there were three main stations, having mission premises and resident missionaries, besides several out stations worked from there. The staff, before the outbreak of the Boxer rebellion was arranged thus:

Chu Wang.—Dr. and McLure, Dr. Leslie Misses McIntosh and Dow, M.B., Rev. and Mrs. McKenzie.

Hsin Cheu.—Dr. and Mrs. Malcolm, Rev. J. A. and Mrs. Slimmon, Revs. Mitchell and Grant.

Chang te.—Rev. and Mrs. Goforth, Dr. and Mrs. Menzies, Dr. Margaret Wallace, Miss Pyke, Revs. McGillivray, Griffith and Hood.

Before the workers had to flee, Mr. McGillivray, who already had given China her best Anglo-Chinese dictionary, was asked to join the staff of the Society in China for the diffusion of Christian and general knowledge, and with the consent of our F. M. Committee he accepted, so that our missionary interest in China is now not only provincial, but embraces the whole Empire.

Everything seemed to be in order for aggressive and progressive work when suddenly, about the middle of June, missionaries and all foreigners had to flee for their lives. Our missionaries travelled over 400 miles through hostile territory to the river where by houseboat they were carried to Honkow, thence by steamer to Shanghai. What the outcome of all this will be no one can at present say. Drs. Margaret Wallace and McLure remained in China in British hospital work.

Messrs. Griffiths, Slimmons, Mitchell and Hood are also still in China, all of them watching events and ready to take advantage of the first favorable opening to re-enter Honan.

Hitherto God has made the wrath of man to praise Him. Because He is the same yesterday and to-day and forever, let us therefore wait upon Him and be of good courage.