

delightfully cool at that elevation and encouraged fast walking. In little more than an hour we had crossed that spur of hills, endangered our necks jumping from stone to stone down the steep descent into the valley, and were at Khi a. The cause is weak there, and was made weaker by the fall of their last preacher into the opium habit. The present preacher there, young and poorly equipped, has an up-hill task. Only fifteen in addition to our own party were present at the service. I do not wonder that the preacher feels somewhat discouraged, especially as the distance to be travelled on foot has prevented the missionary in charge from giving him the assistance he needs. One visit annually is not enough for such a church and such a preacher.

After the service we had no time to wait for refreshments, but pushed on at once. The path is for a couple of miles zig-zagged through the rice fields in the bottom of the valley. Being completely sheltered from the wind it was extremely hot, for a Formosan sun can make life uncomfortable even in December. Before starting to climb up to the level of the plateau again we were glad to lunch off a huge pumelo which our Lamkham friends had given us. The pumelo is like an orange in structure, and somewhat like it in taste, though drier and more acid. It is much larger than an orange, this one containing as much nourishment as a half-dozen ordinary oranges.

The path now climbed the steep side of the valley, and passed through a grove of fir, the most home-like piece of woods I have seen in Formosa. Then passing over a peak whence we had a fine view of land and sea, we struck out upon the slightly undulating plateau. If more of North Formosa were like this plateau, it would be healthier and pleasanter for those who have to live here. Instead of miry, malarial rice-fields, clean, dry tea plantations stretched away ahead of us for ten or twelve miles. At a distance the tea-fields do not look unlike fields of exceptionally luxuriant potatoes, except that the tea-shrubs are planted farther apart. Their dark green foliage contrasted well with the deep red of the soil. The beauty of the landscape was increased by the scattered groves of trees, or long rows of them by the road side. The air of this high land is much more bracing than we are accustomed to on the lower levels. Indeed that day it was almost chilling after the heat of the valley, and as it was blowing almost a gale from the North East directly in our faces, it made the walking more tiring.

By 1 p. m. we had reached Piteng where we were to hold service in the afternoon. We had time to get tea which, as often happens in a place where the very best might be expected, was very bad, and with it eat the few provisions we had carried with us. Chinese food at every meal is yet a little too much for my constitution.

In this village, (called Ikhut in "From Far Formosa," p. 158) the cause is only moderately prosperous. Like one or two places I have heard of outside of Formosa, it suffers from a female member of the congregation who talks too much. The preacher is too mild a man to keep her in her place, which is generally easier said than done. Before his conversion this preacher was a Buddhist priest. Last year he was attending college, but after less than six months preaching finds his little stock of theological knowledge pretty well exhausted, and wants to return to study again. The attendance here was a little over thirty.

The next was the longest stage of our walk, and we were all a little footsore. My three

companions exchanged their Chinese boots for Japanese tabi, (short, cloth hose with a separate space for the big toe), and straw sandals, while I found flat-heeled, rubber-soled tennis-shoes a decided improvement on ordinary boots. The road lay along the plateau, the latter part giving a magnificent view of Quanyin Mountain, Tamsui Harbour, and the sun sinking into Formosa Channel, away towards the coast of China. Then we dropped down a precipitous path to sea level and reached Pat-li-hun by the time it was dark.

(TO BE CONCLUDED)

### Notes from India.

#### Changes in the Staff.

Rev. W. A. Wilson, who has been stationed at Neemuch during the greater part of his missionary career, is now transferred to Indore and in the meantime is specially to have charge of the Evangelistic work of the station. He will now be able to take part in the work of the mission college. Rev. Mr. Ledingham is transferred to Neemuch. Rutlam is to have three, viz.: Revs. Dr. Campbell, F. Anderson and Dr. Waters. Ujjain is to have Dr. Nugent and Rev. W. G. Russell. Mhow is to have Rev. J. T. Taylor and Mr. Cook. Rev. Mr. Harcourt is to go to Maunpore, a small village about 14 miles from Mhow, to specially engage in village work. Dhar is to have Rev. F. H. Russell and Mr. Davidson.

#### Rev. J. T. Taylor's Accident.

His horse became mad. He and a Christian boy who was working for him as Seiss or horse keeper tried to catch it when it fell at his feet dying. Whilst trying to hold it down it bit the boy and some of the saliva fell on Mr. Taylor's hands which had been chafed in his efforts with the horse. The military doctors at Mhow sent him and the boy to Kasuali near Simla, where the Government has established a Pasteur Institution. Both were doing well and it was expected they would soon return quite restored and free from further danger.

#### Plague.

Plague has almost disappeared from Indore and Mhow; but in the week ending Dec. 12th the total mortality reported for India has risen from 16,437 of previous week, to 17,427 against 13,415 of a year ago. Lord Amthill, Governor of Madras.

He has been getting himself into trouble according to the new papers, some of whom are writing very bitterly against him because in an address to the 'Gudaveri Haidee Religious Sanj' (1) he stated that their education was at fault because it lacked the essential element of religious instruction; and this probably because the Hindus were not certain that their religion was what it ought to be; and (2) because he incidentally gave expression to the hope for the spread of Christianity to every nation of the world. He said he would rather see a Hindu faithful to his own religion than have no religion at all; and also expressed his belief that God's mercies were not restricted to a small portion of the human race. A short time ago Lord Curzon urged both the Mohamedans and Buddhists to hold by their own faith and for this was commended by many of these same papers.

#### Translation of the Bible By Non-Christians.

A Hindu gentleman has recently published a very fair translation of his own of the Epistle to the Hebrews. It was supervised by the Rev. E. F. Brown, of the Oxford Mission, Calcutta. Some time ago the Brahmas of Calcutta published a translation of the Gospel of Matthew. Though both are

somewhat defective from a Christian point of view, yet the translations are interesting signs of the times.

#### Cheap Quinine.

The government of India has for some time been selling quinine at the post office in packets of five grains for one pice—equal to about half a cent. Recently they have increased the quantity to seven grains for half a cent, and at the same time give to the people printed papers telling how to use it in case of fever—a new use for the post office which shows the fraternal interest of the government in the people.

#### Mission Schools.

The Ladies report the girls' school gradually filling up. Many of the scholars died and others fled and have not yet returned; but slowly the schools are regaining their lost ground. The teachers, too, seem in some cases, anyway to feel as never before their responsibility for the souls of those under them. Miss Ptolemy, at Indore, feels specially encouraged. During the time the schools were closed she spent her spare hours in training her teachers, and is now reaping the results.

#### Change of Officials.

The government officials at Indore have been largely changed; and those in charge are nearly all known to have much warmer sympathy with mission work than those they usually have had. Sir Hugh Daly, son of the late Sir Henry Daly, is now agent to the governor general. His father was A. G. G., when our mission began work in Central India. The son and wife are believed to be true Christians.

YOUR CORRESPONDENT.

### Ho For Summer Climes!

The Grand Trunk Railway System have issued a handsome publication entitled "Winter Tours to Colorado and California," and which are now in their City Ticket Offices for free distribution. The publication deals with the attractions of the States of Colorado and California as winter resorts for Eastern people, and as the present season is the time to visit these Western resorts for pleasure, and the invalid for health, the publication is issued at an opportune time. It is handsomely illustrated with views of Manitou Springs, Pike's Peak, Gateway to the Garden of the Gods, Grand Canyon of Arizona, views in the Yosemite Valley, and the Big Trees of California; also views of interesting points on the line of the Grand Trunk. There is also a fund of information regarding Personally Conducted Excursions to these Western Points, time tables of trains, maps, etc.

Copies may be had on application to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal.

Never make fun of a companion because of a misfortune he could not help.

We are the miracle of miracles—the great, inscrutable mystery of God.—Calyle.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Lord Strathcona has received satisfactory assurance that everything possible will be done by the Admiralty to notify warships cruising on the Korean coast to furnish transport to the Canadian Presbyterian missionaries.