

They rush to the residence of the minister, and broke in the gate of the wall in front of the house. Mr. Campos, (the Missionary), aware of what was passing, commended himself and family to God, then shut his wife and children in an inner room that seemed to offer the greatest safety, while he himself from the door defended his dwelling, firing upon the aggressors with a rifle.

After a little, seeing that the crowd was gaining upon him, he shut and barred the door, but from within continued to fire upon the enemy, availing himself of the breaks in the door, which the fanatics were making with the great stones which they threw in large numbers.

He was about to resign himself to die, seeing that the door could hold out but a few moments, when suddenly the stoning ceased, and he saw that a rush was being made by the mob for our chapel. Reaching it, they broke in the door, and destroyed completely the four doors of the building, all the benches, the organ, the pulpit, the Bibles, hymn books, and all other printed matter.

While they were effecting this work of destruction, Mr. Campos managed to escape with his family without being observed by the enemy. Leaving his wife and children in a house of a friend, he with several brethren sought the woods, where they remained the greater part of the night. Hearing that they had escaped, the mob went in pursuit of them, but did not find them.

After destroying the contents of the chapel, they commenced to sack the houses of the brethren, and in the case of all but three, sacked their dwellings, leaving almost nothing of any worth. Gregorio Montreal, one of the faithful brethren, was stoned to death, decapitated, and his head borne away to an adjoining village. Many others were beaten and very seriously wounded.

The assault lasted until between 11 and 12 at night. A few Protestant families, including that of Mr. Campos, also the wounded brother Silva, succeeded in reaching the house of Don Francisco Esparza, which was attacked furiously by the fanatics, but bravely and successfully defended, although Mr. Esparza would not allow those who were with him to fire upon the mob, out of respect to the many children of both sexes who were taking part in the assault. Seeing that nothing could be gained against our good friend, the mob retired from his house, and again visited one after another the houses of the other brethren, completing in them the work of destruction, tearing down the doors and carrying away with them tools, books, clothing, and whatever remained.

Strangely enough the local authorities rendered the brethren no assistance, nor was any received from the State until 4 a. m., when a detachment of troops arrived from Pinos. These arrested and removed to Zacatecas the priest with twenty-seven other men and twelve women. Some fifty others are fugitives from justice. There is no doubt that the guilty parties will be severely punished, and that this bloody assault, like those of Acapulco, Almoloya del Rio, Amacuatlan, and many others, will be a severe blow in the end against the murderous priesthood who are responsible for it."

A SCOTTISH HERO OF THE DARKEST AFRICA.

BY THE REV. WILLIAM DICKIE, M. A.

When Britain is showering well-deserved honors on Stanley, the intrepid explorer of the 'Darkest Africa' and the hero of the hour, we in Scotland should not forget one of our own kith and kin who shall never return to his native land to tell the story of his short but heroic life, and to receive the honors of his countrymen. Patriotism, however, bids us lay upon the tomb the wreath which we are prevented from placing upon the brow.

The name of A. M. McKay will ever be identified with the earliest chapter of Christian history in Uganda—a chapter written in tears and blood. The story of the Uganda Mission, in which Christ has been fighting with the dragons of heathenism, is sad, thrilling, and heroic, displaying at once the unselfishness of heaven life and the joy with which, for the Master's sake, brother after brother goes forth to almost certain death. Thank God, there are still many to whom the service of Christ is better than life.

Mr. A. M. McKay was a son of the manse, a clear-headed, energetic Aberdonian. When Stanley wrote to the *Daily Telegraph* in 1875 his now famous letter in which he 'challenged Christendom to send missionaries to Uganda,' Mackay was engaged as an engineer near Berlin. Stanley exulted in the beauty, fertility, and promise of the country around the inland sea, Victoria Nyanza; but he did not forget the darker side of the picture—the cruelty and ignorance of the people. He appealed to the best Christian sentiment of our country. 'Oh! for the hour,' he wrote, 'when a band of philanthropic capitalists shall try to rescue these beautiful lands, and supply the means to enable the Gospel messengers to come and quench the murderous hate with which man beholds man in the beautiful lands around Lake Victoria. Christian sentiment was not appealed to in vain. Eight Christian volunteers set out to East