

merely to record each day's events as they come to us. With the best intentions mistakes are sometimes made. We have no possible motive for not wishing young Haldane well—we do wish him success in achieving a better future than his past actions have led us to expect. The city would be much better off if all of his class were equally ready to go to work."

Here at least was some recognition. The fact that he was working, and willing to work, had been plainly stated, and this fact is an essential foundation-stone in the building up of a reputation, which the world will respect.

Although the discharge of the leading persecutor, and Mr. Iverson's letter, did not add to Haldane's popularity at the mill, they led to his being severely let alone at first, and an increasingly frank and affable manner on the part of the young man, as he gained in patience and serenity, gradually disarmed those who were not vindictive and blind from prejudice.

(To be continued.)

NOIV.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour
And forth to fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

Rise from your dreams of the future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honour, God grant it may!
But your arm will never be stronger
Or the need so great as to-day.

Rise! if the past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of vain regret;
Sad or bright, she is lifeless forever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Rise! for the day is passing;
The low sound that you scarcely hear
Is the enemy marching to battle—
Arise! for the foe is here!
Stay not to sharpen your weapons
Or the hour will strike at last,
When from dreams of a coming battle
You may wake to find it past.

—Adelaide Ann Proctor.

FAMILIARITY.

Of all the sources of bad manners, we know of none so prolific and pernicious as the license of familiarity. There is no one among our readers, we presume, who has not known a village or neighbourhood in which all the people called one another by their first or Christian names. The "Jim," or "Charley," or "Mollie," or "Fanny," of the young days of school life, remain the same until they totter into the grave from old age. Now, there may be a certain amount of good-fellowship and homely friendliness in this kind of familiar address, but there is not a particle of politeness in it. It is all very well, within a family or a circle of relatives, but when it is carried outside, it is intolerable. The courtesies of life are carried on at arm's length, and not in a familiar embrace. Every gentleman has a right to the title, at least, of "Mister," and every lady to that of "Miss," or "Mistress," even when the Christian name is used. For an ordinary friend to address a married woman as "Dolly," or "Mary," is to take with her an unpardonable liberty. It is neither courteous nor honourable: in other words, it is most unmannerly. We have known remarkable men, living for years under the blight of their familiarly-used first names,—men whose fortunes would have been made, or greatly mended, by removing to some place where they could have been addressed with the courtesy due to their worth, and been rid forever of the cheapening process of familiarity. How can a man lift his head under the degradation of being called "Sam" by every man, young and old, whom he may meet in the street? How can a strong character be carried when the man who bears it has to bow decently to the name of "Billy."

This is not a matter that we have taken up to sport with. We approach it and regard it with all seriousness, for this feeling and exhibition of familiarity lie at the basis of the worst manners of the American people. We are not asking specially for reverence for age or high position, but for manhood and womanhood. The man and woman who have arrived at their majority have arrived to a courteous form of address, and he who withholds it from them, or, presuming upon the intimacies of boyhood, continues to speak to them as still boy and girl, is a boor, and practically a foe to good manners. We suppose the Friends would object to this statement, but we do not intend to embrace them in this condemnation. They look at this matter from a different standpoint, and base their practice upon certain considerations which have no recognition in the world around them. We think they are mistaken, but their courteous way of the whole of the first name is very different from the familiar use of names and nicknames of which we complain. There is no use in denying that the free and general use of first names among men and women, in towns and neighbourhoods, is to the last degree vulgar. Gentlemen and ladies do not do it. It is not a habit of polite society, anywhere.

There is undoubtedly a great deal of bad manners in families, growing out of the license engendered by famili-

arity—bad manners between husband and wife, and between parents and children. Parents are much to blame for permitting familiarity to go so far that they do not uniformly receive in courteous forms the respect due to them from their children as gentlemen and ladies.

Of the degrading familiarity assumed by conscious inferiors, it is hardly necessary to speak. Nothing cures such a thing as this but the snub direct, in the most pointed and hearty form in which it can be rendered.

"The man that hails you 'Tom' or 'Jack,'
And proves by thumps upon your back
How he esteems your merit,
Is such a friend that one had need
Be very much his friend, indeed,
To pardon or to hear it."

—Scribner's Monthly.

THE CANADIAN MISSION IN FORMOSA.

BY REV. W. M'LAREN, KNOX COLLEGE, TORONTO.

Formosa is a noble mission field. The island received the name by which it is known among foreigners, from the Portuguese, on account of its beauty. The Chinese call it Taiwan on account of the *torraced* appearance which it presents to those who approach it from the west. It has been in possession of China only about two centuries, and is not yet fully colonized. Nearly one-half of the island is still held by the aboriginal tribes who are almost constantly at war with their Chinese invaders, who, however, are gradually driving them back and appropriating their territory. The island is nearly two hundred and fifty miles long, and eighty wide, and has a population of about three millions. It has only been occupied recently as a mission field. The English Presbyterian Church was the first to carry to it the Gospel. Their missions are in the middle and south of the island, and they have been crowned with a marked blessing.

Until 1872, Northern Formosa was entirely unoccupied by any evangelical agency and unbroken heathenism reigned everywhere. In that year, Rev. George Leslie McKay commenced his labours there, labours which have since been abundantly fruitful. In 1871, Mr. McKay was sent by the Canada Presbyterian Church to China to establish a mission. After spending some months, chiefly with the brethren of the English Presbyterian Church, he selected Northern Formosa as the scene of his future labours. Early in 1872, he landed at Tamsui and at once devoted himself to the mastery of the language. In five months from the time of his arrival in China, he began to proclaim to the people the Gospel in their own tongue, and ten months later, he baptized five converts. From that time to the present the work has prospered to an extent seldom seen so early in the history of a mission. Before going to China, Mr. McKay, without taking a regular course, secured for himself a very considerable amount of medical training, and from the first he made free use of his skill to alleviate human suffering, and there can be no question that the success which attended his medical work did much to conciliate the good will of the natives and to prepare their minds to welcome the Gospel message. Be this as it may, the incessant and singularly devoted labours of the missionary were early crowned with success. One station after another was opened and chapels erected chiefly by the contributions and exertions of the people themselves. Mr. McKay speedily gathered round him a goodly band of young men whose hearts the Lord had touched. These he trained carefully as helpers in his work, and they have proved a most efficient agency in making known the Gospel to their own countrymen. The training which these young men received was eminently practical. Mr. McKay's method was somewhat peculiar. He seldom remained long in one place, but travelled about dispensing medicines to the sick, and preaching the Gospel, until almost every spot in Northern Formosa heard the way of life from his lips. In his journeys, he was generally accompanied by six or eight students. His custom was to spend a week at one station, teaching his students in the forenoon and afternoon, and preaching usually twice a day, the students taking part in the service under the eye of their instructor. The branches in which they were taught were Bible knowledge, the elements of geography, astronomy, history, anatomy and physiology, and the composition of sermons. When the Saturday arrived, the students were sent to preach at neighbouring stations on the Sabbath, and then on the Monday they met their teacher at another station by appointment, where the following week was spent in the same manner. In this way the training of students was combined with aggressive missionary work, and actual service was made a preparation for higher usefulness. The period during which these young men remained under the tuition and inspection of the missionary before they were recognized as regular helpers, was usually three or four years. In this manner twenty young men have been trained as helpers by Mr. McKay, and are now employed in preaching the Gospel. Twenty chapels have been opened, each of which is now under the care of a trained native helper. Great care has been exercised in the admission of members into full communion, but there are now three hundred communicants. The organization of the church has not been overlooked. Eleven elders and five deacons have been ordained. It is estimated that as many as two thousand of the people have broken with idolatry and now wait regularly on the means of grace in connection with the various chapels. There are also two hospitals in operation. The larger one at Tamsui is under the care of the resident English physician, Dr. Ringer, and the smaller one recently opened at Keland is under the care of Dr. Mann. Both these gentlemen give the Mission the benefit of their services gratuitously. There are also seven schools, in which one hundred and fifty children are educated. The burden of this work has, from the first, rested chiefly upon the founder of the mission, Mr. McKay. In 1874, Rev. Dr. J. B. Fraser was sent to Tamsui as a medical missionary, and took charge of the hospital there. Before, however, he had been three years in the field, and when just prepared for usefulness, he was compelled, owing to the

death of his excellent wife, to return with his family to Canada. In 1878, Rev. K. F. Junor was sent to Formosa to aid Mr. McKay in his work, and is now entering on what we trust will prove a highly successful missionary career. The general oversight of the entire mission will devolve upon him during the absence of the senior missionary, who is now understood to be on his way to visit Canada to recuperate his health, which has suffered severely by his incessant labours. His visit is looked forward to with much interest. We trust that he will be able to infuse a mething of his enthusiasm into the Canada Church before he returns to his beloved Formosa.—*The Gospel in All Lands.*

MISSIONARY NOTES.

Lovedale, South Africa, is the seat of an establishment for training native catechists, teachers, preachers, etc. It is connected with the Free Church of Scotland, and is perhaps the busiest industrial college in the world, while in all its ramified departments it affords one of the best answers which can be given to the late charges against the missionaries and missions of South Africa, made by that able and rollicking, but not very reliable newspaper correspondent, Mr. Archibald Forbes. Child of the Scotch manse as Mr. Forbes is, he is not in many respects over well suited for giving a fair and dispassionate view of mission work either in South Africa or anywhere else, and when he practically says that almost all the missionaries are knaves or fools, those who are competently acquainted with the facts will have little hesitation in saying that these tell an entirely different story. The work at Lovedale is intended to supply the native churches in South Africa with competently trained native pastors, and, so far, this work has been carried on with great vigour and with an encouraging amount of success. At the close of last year twenty-one students, of whom eleven Kaffirs were certified schoolmasters, were under instruction—theological and literary. In a recent appeal to the various missionaries in South Africa, Dr. Stewart, the head of the establishment, asks them to send up youths of still higher attainments, and especially to seek out and forward candidates for the native pastorate. He says, very truly: "The churches at home will not supply European missionaries to overtake the widespread native population of South Africa; perhaps they will hardly continue the present numbers beyond the lifetime of those who are now in the field, and there is therefore an urgent necessity for raising up a native ministry. Besides those designed to take the place of ordained missionaries, intending teachers ought to receive a measure of theological training to qualify them to act as evangelists. Christian teachers so trained would be a power for good in a heathen community." Besides this theological department there is at Lovedale a large number of native youths undergoing an industrial and literary training under competent teachers, and these, by their labours and the fees they pay, are to a very large extent making the institution self-supporting. Forty years ago the place where Lovedale now stands was bush; now it is the abode of a busy community of five hundred persons, representing almost all the interests and occupations of a large state, and ruled from his office by the head, Dr. Stewart. Between two and three hundred youths are being thus trained,—living in the institution, and, while going through a regular course of scholastic instruction, working either on the farm or at different trades. Carpenters, printers, bookbinders, masons, etc., are thus being trained—their hours of labour being from nine a.m., to five p.m., with classes in the evening. Altogether there are 393 youths of both sexes. Many of these are boarders, who last year paid in fees £1,606, besides £500 still due. Livingstonia and Blantyre missions sent last session six pupils; and Delega Bay, three; from Natal there came nineteen; from Sekukuni's country, two; and from the country of the Barolong, ten. The industrial departments and the farm have during the past year greatly prospered. The carpenter had thirty apprentices and journeymen under him; the wagon-maker, eight; the blacksmith, five; the printer, four; and the book-binder, two. From the farm, for this hard-working community of 300 consumers, there were raised 1,054 bags of maize, potatoes and wheat. Different denominations are sending to Lovedale students to be trained for the ministry as well as others for various handicrafts, and there is every prospect of this institution becoming a mighty power for good among all classes of the natives.

The testimony of such men as Sir Barile Frere, and Mr. A. Trollope, to the reality and efficiency of missionary work in South Africa, as well as the existence of such institutions as Lovedale, afford more than a sufficient answer to all the disparaging remarks of not a few bitterly hostile white residents, or of such visitors as Archibald Forbes, who may be more familiar with the ways and works of "a rough rider" than with either the theory or practice of the Gospel of peace.

THE British museum has received about 2,200 fragments of inscribed terra-cotta Babylonian tablets from the excavations in Babylonia, some fine and of great interest.

A CONSTANTINOPLE telegram says the British gunboat "Condor" has left Salonica for Caterina, to take to the British Consul the money demanded by the Greek brigands for the ransom of Col. Synges and his wife.

THE King of Italy has conferred upon Mr. Samuel Smiles the rank of Chevalier of Saints Maurice and Lazarus "as a token of His Majesty's appreciation of your very valuable works;" and the insignia of the Order have been forwarded to Mr. Smiles along with a complimentary letter from Count Visone, Minister of the Household. The well-known works of Mr. Smiles (which include the biography of Mr. Thomas Edward, the Scottish naturalist) have been translated into Italian, and have proved of much service by setting before the Italian youth examples of self-help, industry and thrift. Of the book called "Self-Help," 50,000 copies have been sold, in its complete form, in Italy, and it has also been condensed into a little volume—sold at the book-stalls along the streets for fifteen centesimi—under the title of "Ajutali che Dio t'ajuta."