

up as capital. We do not now refer to *wealthy* men whose income is far greater than their proper expenditure. These, if Christians, will devise far more liberal things than now under consideration. For persons of moderate means only we write :

Income per week.	Income per an.	Contribution per week.	Contribution per an.	Contribution for Church per week.	Contribution for Church per an.	Contribution for other pur. per week.	Contribution for other pur. per an.
\$ 6	\$ 300	\$ 30	\$ 25	\$ 25	\$ 12.50	\$ 25	\$ 12.50
9	450	80	40	40	20.00	40	20.00
12	600	1.00	60	70	35.00	50	25.00
20	1,000	1.50	125	1.35	67.50	1.15	57.50
40	2,000	6.00	300	4.00	200.00	2.00	100.00
\$87	4,350	\$11.00	\$410	\$6.70	\$335.00	\$4.30	\$215.00

Thus five persons having an annual income collectively of \$4,350 would contribute \$335 for Church and missionary purposes, and \$215 for other charities—a goodly sum but oppressive to no one.

Such a graduated scale seems fair to all parties and would require some little self-denial from those having larger incomes as well as from the poorer. It is much in advance of the usual rate of giving, but certainly not beyond what can be done. The suggestion is merely illustrative, but may serve to shew where the weak points in our Church finance lie, viz. (1) In trusting to a few liberal men of wealth for large contributions and not spreading the burden equally upon all; and (2) in not expecting an increase in the rate of contribution as the income increases. If some such plan were generally adopted, always making allowance for varying circumstances, the funds for churches and missions would be well supplied and other charities would be liberally supported. MENTOR.

THE REV. G. L. MACKAY, D.D., OF FORMOSA.

The Woodstock "Sentinel-Review" has published an interesting and timely biographical notice of the Rev. Dr. Mackay, of Formosa. This sketch is from the pen of the Rev. Mr. Mackay, of Woodstock, and but for its being rather too long for our available space we should have been happy to have reprinted it in full.

From this paper we learn that Dr. Mackay was born in the township of Zorra, in the year 1844. He is consequently only in the 36th year of his age, and humanly speaking has a lengthened career of usefulness before him.

The Doctor's early training, both scholastic and otherwise, was such as to contribute greatly to his success in his subsequent life work. The particulars need not be given.

"In the end of 1870," says this narrative, "he went to Edinburgh and spent the whole winter there, attending the lectures of the professors in the new college (Free Church), and studying the Hindustani language. Here he came in contact with such leading spirits as Drs. Guthrie, Candlish and Duff. To Dr. Duff he felt drawn as to no other human being, and the readers of Mr. Mackay's letters in THE PRESBYTERIAN remember the graphic and most touching picture he drew in one of them of his final parting with that eminent missionary of the cross. In conversation with the writer, Mr. Mackay has stated that he looked upon Drs. Hodge and Duff as the noblest and best men he ever met.

"Mr. Mackay's determination to be a missionary to the heathen was no sudden outburst of enthusiasm but the deliberate, cherished purpose of many years. Thinking that Canada, his native land, should do something for the heathen, he offered his services for any part of the world, before going to Edinburgh; and while there he was patiently waiting the decision of the Canadian Church. Month after month passed away and he got no definite reply, so he travelled through the Highlands, and was spending a few days in Sutherlandshire with relatives, thinking that the Church in Canada was not going to accept his services. One evening he had all his personal effects packed, ready to start next morning to offer himself for the foreign field to the Free Church of Scotland or the American Presbyterian Church. That very night he received a letter from Rev. Professor McLaren, giving him the decision of the Church, and requesting him to meet the General Assembly in Quebec. He returned at once and was fully designated to his work, the

particular field of labour being left for himself to select.

"Acting on the advice of the Committee, he visited several of the churches in Canada, and, at length, bidding farewell to home and friends, he left Woodstock on October 20th, 1871. To many this would be a day of sore trial. It was not to Mr. Mackay. True, like every properly constituted mind, he had his attachments, but in his case these were so sanctified by grace, and subordinated to the higher law of obedience to his heavenly Master, that it was no severe trial to forsake father and mother, brothers and sisters, loved friends and cherished scenes, in order to follow Christ. He has told the writer that he never knew what it was to be lonesome, and that although sometimes for many months he received no tidings from his native land."

After various trials and adventures the Doctor arrived at Tamsui, the chief port in North Formosa, on the 9th of March, 1873. He was without an acquaintance, and did not understand a word of the language. He persevered, however, and such was his success in acquiring the Chinese language that in four months he was able to preach to the natives in their own tongue with some measure of fluency.

"As soon as he was able," the narrative goes on, "to speak the language more perfectly, he began to travel from village to village and from town to town, preaching the Gospel, extracting teeth, and healing the sick, passing the night wherever night came on, sometimes on the hillside under a tree, sometimes in a dark damp hole of a room, and sometimes in an ox stable. He travelled bare-footed over the mountain ranges into the savage tribes who inhabit the eastern part of the island, and several times he was nearly shot by them. Many times he was nearly swept away when wading or swimming across a mountain torrent. Once he was in the very act of drowning when one of his students plunged in, and, at great risk to himself, saved him. Often was he in the midst of an angry mob that was ready to kill him. One or two instances may be related. Bang-Kah, about twelve miles from Tamsui, being one of the largest cities in the north of Formosa, was from the beginning of the work regarded as a most important centre. For five years Mr. Mackay laboured to remove prejudice and pave the way for the Gospel. Knowing the state of matters in the city he judged that an early attempt to establish a church there would mean defeat. The Literati and wealthy citizens, with three strong clans combined to keep him out; and the boast became proverbial in the district that where Bang-Kah was there would be no chapel, and where a chapel was there would be no Bang-Kah, that is, both could not exist together. As time passed on the country around became so far evangelized that a chapel stood on every side of this great and idolatrous city. In the end of 1877 a site was secured for a chapel and at once the enemy rose up to quash the work—a mob was excited, and about 3,000 began to move towards the house in which Mr. Mackay and his students were. The mob assembled three times in as many days, and at last a shout was raised and immediately the building was pulled down, and with such fury, that the very stones of the foundation were dug up and literally carried away. Mr. Mackay himself was away that day travelling in neighbouring villages, healing the sick and preaching. When returning about dusk he got word about the destruction of the church, and was advised to keep away as the mob was waiting to kill him. The students in the meantime got protection in an inn just opposite where the church had been. On the way he met one of his native preachers and decided to enter Bang-Kah to see the students though death should be the result. He walked with the native preacher at his side ready to die on the spot if such should be the will of God. The two walked straight through a large mob in front of a heathen temple and proceeded towards the inn, but before reaching it they had to pass through another mob. At length he reached the students. The mob remained all night yelling outside, while he and his students spent the whole night in prayer and praise. In the morning upwards of 3,000 were assembled shouting and threatening to kill him. Fearlessly he walked out into their midst and paced the street in front of the door for three days. Amongst the mob were many persons from other towns, some of them friendly, so that during these exciting days Mr. Mackay preached and dispensed medicine in the midst of the angry crowd. The enemies seeing they could not drive him out continued bitter but left him

to establish a church in the city. It was a great humiliation to them. He believes that from first to last God was with him, saying to the proud waves, thus far shalt thou come but no farther.

"Only a short time before leaving for Canada, when himself and Mrs. Mackay were going along the street to the chapel, during a great feast at night, the crowd pressed around them with torches, etc., shouting, 'Kill them, kill them,' and stood defiantly in front of them. They both walked straight on, looking the enemy in the face, and soon they were cheered by hearing friendly voices crying out, 'Clear the way and let our old teacher and best friend pass on to the chapel.'"

In the prosecution of his work the Doctor has encountered many and most formidable dangers; has had to take many a lengthened and toilsome journey, and to submit to privations from which almost all would have recoiled.

In the course of eight years he has travelled, we are assured, 45,000 miles, mostly on foot, and often without shoes. He has extracted 10,000 teeth, has administered medicine to thousands of patients, and has generally preached twice every day and frequently much oftener.

He has taught students the Bible, geography, anatomy, physiology, history, the elements of chemistry, and astronomy. On all these subjects there are excellent translations of our own standard works, such as "Alexander on the Psalms," "Bunyan's Pilgrim's Progress," "Herschel's Astronomy," and he himself has prepared a Chinese dictionary of more than 10,000 words.

Whenever a young man was able for the work he was placed in charge of a native congregation and wherever there was a man ready there was a place ready for him. At present there are 20 chapels and as many preachers, 323 persons have been baptized, thousands assemble to hear the Gospel, and more than a dozen who were once in heathen darkness have passed away glorying in Christ.

By all these multiplied labours it is not surprising that the Doctor's health has been so far impaired and that it has been found necessary that he should revisit his native country. While, however, he has returned to Canada to recuperate, he is already doing good work for the great cause to which he has consecrated his life.

As was intimated a few weeks ago, he will, after a short season of rest, visit such churches as may invite him to do so, in order to interest the people in the great work of Foreign Missions. Upon this work we understand he has already entered with characteristic ardour. As was naturally to be expected the interest excited in himself and in his work, among the Presbyterians in Oxford, has been very great. Wherever he speaks he has crowds of eager and intelligent listeners, and we see it is proposed that the Presbyterians of that county should take upon themselves the duty of raising the whole of the \$4,000 which the Doctor wants in order to establish a Theological Institute for the training of native preachers in North Formosa. We have no doubt the good friends in Oxford will do all this and more. They are perfectly able, and we shall not believe that they are unwilling, to help forward the good cause in Formosa, especially when one of themselves has been so owned of God in beginning and carrying on the great work. Dr. Mackay will have a busy time of it during his stay in Canada, for very many will be anxious to see and hear him and not less to hear and see his wife, who, as all are aware, is a Chinese lady, and one who is shewing herself to be a help meet for him.

We shall be both surprised and disappointed if the general interest awakened in Foreign Missions, by the presence and addresses of Dr. and Mrs. Mackay, be not of such a character and extent as not only to extinguish the debt at present resting upon the Foreign fund but greatly and permanently to raise the scale of contribution to all missionary purposes throughout the whole of the Presbyterian Church in Canada.

I DARE no more fret, than I dare curse and swear. —Wesley.

THE Rev. R. H. Warden, of Montreal, left yesterday on a brief visit to Manitoba. He is accompanied by Rev. Prof. Bruce, of Glasgow. Mr. Warden expects to return about 1st September. During his absence Rev. J. Scrimger, 344 St. Antoine street, Montreal, will transact any business matters requiring immediate attention.