

of the Gospel. He first mastered the eight tones of the Formosan dialect, and then a few words—enough to become a basis of communication with the natives. Then he deliberately accosted the herd-boys that tended the water buffaloes, won them over by concessions to their impertinent curiosity, showing them his watch and letting them feel his clothes and buttons, until they awaited his coming with eagerness; and every day he spent hours with them, studying their manners, watching their words and noting down their phrases, until his vocabulary grew with astonishing rapidity. He shunned everybody who could speak his own language, that he might compel himself to learn theirs; and within five months he had so far drilled his tongue to the strange art of speaking Formosan that he was actually able to *preach his first sermon*, and the text, “What must I do to be saved?” may show what sort of a beginning he made.

While studying the spoken dialect by day he worked at the written characters by night, sometimes giving hours to find out the meaning of one character, until he could use them also intelligently and discriminately.

Mackay felt that he needed, as his first step toward the realization of his purpose among the Formosans, a young man, a native, converted, intelligent and active. Long before reaching the island he had breathed this request to God, and almost immediately after beginning his work that prayer was conspicuously answered in the conversion of A Hoa in May, 1872. That young man became not only a Christian and a student, but a preacher and teacher, and after twenty-three years remains the main pillar on which rests the burden of the sixty churches of North Formosa—a kind of bishop over the whole diocese. He and all others who followed his example in embracing Christ have been taught the fundamental truth that every Christian is a missionary, and that the salvation of one's own soul is not to be the sole or even foremost object of pursuit.

Dr. Mackay's educational methods are unique in their common sense. One of his first tools in this work was a map of the world, that he might show his pupils that China does not—as Chinese maps make out—fill the whole geographical area, but is only one among many great nations. From geography he led on to astronomy, and gave some hints of the greatness of a creation in which even this world is but as a small grain of dust, and from the works of God led the mind up to the Creator.

But the training of his converts was, above all, directed to service as its end. Hence he taught them never to say no when called on to witness, or work, or war for the Master. Audible prayer, and in the presence of others, words of witness, and more extended debates and addresses before their fellow-students, with mutual criticism, constituted part of their training. If there was hesitation in bearing testimony even before foes, the words of the good old Scotch paraphrase,

“I'm not ashamed to own my Lord,
Or to defend His cause,”