

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 homesome, 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 barefooted over the mountain ranges into the savage tribes who inhabit the eastern part of the island, and several 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 labored 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 1867 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 neighboring 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 an 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 round them with torches, &c., 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 whenever 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 labors 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 ardor. As was naturally to be expected, the interest excited in himself and in his work, among the Presbyterians in Oxford, has been very great. Whoever he speaks he has crowds of eager and intelligent listeners, and we see it is proposed that the Presbyterians of the 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 be-

ginning and carrying on the great work.

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.

INTERNATIONAL S. S. LESSON.

Sunday, March 27.

PREACHING THE KINGDOM—LUKE IX. 1-6.

GOLDEN TEXT.—Verse 2. *And He sent them to preach the kingdom of God, and to heal the sick.*

INTRODUCTION AND CONNECTION.

Several important events are related by Luke between the end of Chap. vii., and the Scripture which constitutes our present lesson—such as, the parable of the sower; the calming of the tempest at sea; the casting out of the demons from the man of Gadara; the healing of the woman who touched the hem of His garment; and the raising from the dead of Jairus' daughter—but it is difficult to ascertain the exact order of those occurrences, or the precise time they cover. But, while the Lord was doing His gracious work, it was important that the Twelve, having learned much of Him, and having had their faith greatly strengthened by the sight of His mighty works, should enter personally upon the work to which they had been called. He therefore called them to Him, and endued them with power and authority over evil spirits, and also to miraculously cure diseases; giving them, at the same time, special directions for their own guidance.

LESSON NOTES.

(1) *Then He called His twelve disciples—the apostles*—(Matt. x. 2-4). These were not all the disciples Jesus had at this time, for in Chap. x. we are told of seventy others, whom He sent in advance of Him, to prepare, by their teaching, &c., the way for Himself. The directions which He gave to the Seventy (Chap. x. 2-11) very closely correspond to those given to the Twelve, as related by Matthew (Chap. x. 5-14), the principal difference, apparently, being in the greater extent of the power and authority formally conferred upon the apostles. *He gave them power and authority over all devils (demons)*. Evil spirits seem, at this time, to have reached an extraordinary height of power. This, doubtless, had been permitted by God, in order that the power and authority of Jesus and His apostles might be more clearly seen by men, and that the ultimate triumph of that power and authority over all opposing influences might be more fully assured, not only to men, but to those wicked spirits themselves. Satan had become greatly emboldened at this particular time; therefore, his signal overthrow was more conspicuous. *And to cure diseases*. By diseases, something of a more permanent and inveterate character is to be understood than ordinary sickness. Probably, by diseases, we are to understand leprosy, paralysis, and all diseases of long standing which are ordinarily regarded as incurable.

(2-3.) *And he sent them to preach the kingdom of God*. This phrase—the kingdom of God—has several modifications of meaning in the New Testament; but, wherever it is used, holiness of heart and life, under Christ as a real King, is the fundamental idea. This was to be the burden of all preaching, since without it no one could or can be an accepted subject of that kingdom. *To heal the sick*. This was an apostolic gift; and, as a miraculous gift, ceased with the apostles. *Prayer and the use of ordinary means are all that is granted to the church of later times. Take nothing for your journey—neither staves, ("a staff" to lean upon when weary, nor scrip, a wallet for holding provisions,) nor bread, (in view of probable hunger,) nor money, (with which to buy bread,) nor two coats apiece, one each to fall back upon in case of future need)*. Thus, lest they should forget their dependence upon God, they were to go forth absolutely empty-handed. That this absolute reliance upon God was not to be peculiar to apostolic times, may be seen by referring to Luke xii. 22-31; but that it was not to affect the duty of the church to support its own laborers,—see Luke x. 7; 1 Tim. v. 18.

(4.) *And whatsoever house ye enter,—that is, as accepted and welcome guests—there abide, and thence depart*. We learn (Matt. x. 11) that, on visiting a city or town, they were to inquire for worthy, or hospitable people; but if they found, on entering the house to which they had been directed, that it was not worthy,—that is, that they were not kindly and courteously received—they were to leave it; and the peace, or benediction which they had pronounced upon it on entering, should return to themselves. *There abide, &c.* Having been hospitably, or worthily received, they should not disoblige their entertainers by any signs of discontent or dissatisfaction. Besides, the habit of going from place to place to be entertained, would lead to idle conversation, the forming, often, of undesirable intimacies, gossiping and frivolity, and, frequently, to petty jealousies. This wise rule is as important now as it was in the apostles' day.

(5.) *Whosoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them*. The apostles were the messengers of the King of heaven. They were armed with power and authority by which to establish their mission and calling. The people who refused to receive them, were to be regarded as rebels, and the very dust that clung to the feet of His messengers, was to be left behind to testify against them as having rejected their Lord.

By this action the apostles expressed in symbol their freedom from guilt in respect to such people; and that, thereafter, their guilt must be, and remain upon their own heads. A similar custom prevailed among the Romans—(See Matt. xxvii. 24)—and is said still to prevail in the east.

(6.) And they departed, and went through the towns, preaching the gospel and healing every where. Of the results of this first apostolic preaching, we know no more than is told as in v. 10; and it seems to have terminated with the beheading of John. Doubtless, however, the people were in a measure prepared by it for the preaching of the apostles after Christ's departure from them.

SUGGESTED THOUGHTS.

Our Lord's sending forth His disciples as He did, was intended to strengthen their faith in the gracious providence of God. Thus He would have His people at all times leave their personal cares with Him, while they go forth seeking first the interests of His kingdom, and resting in full confidence upon His promise that all needed things shall be added to them.

The world is to be subdued to Christ through the agency of men. First twelve, then seventy, were sent forth to preach the gospel; and at last, the carrying on of His work was left wholly in men's hands. (Mark, xvi. 15.)

All Christians are to have a part in this glorious work. All cannot be apostles, or missionaries, or teachers, but all can be helpers. There is a sphere and a work for every one.

QUESTION SUMMARY.

(For the Children.)

1. Whom did Jesus call together? What are the twelve disciples called? What is the meaning of apostle? What did Christ give the apostles power and authority over? What did He give them power to do? What is to be understood here by diseases? See note. (2) What else were they to do? What is meant by the kingdom of God? The reign of Christ over, and in the hearts of men. (3) What did He tell them not to take for their journey? Why? Because He wanted them to learn to depend entirely upon God. Why did He want them to do that? So that they might have strong faith. (4) When any one took them into his house, what were they to do? What were they not to do? Why not go about from house to house? (5) If any would not receive them and treat them kindly, what were they to do? Why shake the dust of those people off from their feet? What would their doing that testify? See note. (6) Where then did the apostles go? What did they do? What is the gospel? Whom do people reject every time they reject the gospel? If they who reject the gospel reject Christ, must it not be an awful thing to reject the gospel? You ought to remember this; and whenever you hear the gospel preached, listen and endeavor to obey it, for he that despises the gospel, despises the Saviour; and God will not hold him guiltless.