

Formosans which are both a rebuke and a refutation of the modern "advanced" notions both of theology and of sociology. For his conservatism he will be ridiculed by some modern innovators as a fossil, exemplifying the petrified, devitalized immobility and inflexibility of a dead orthodoxy and an antiquity that has no fragrance but the odor of decay. He holds by the old Bible from Genesis to Revelation. In his "Oxford College" none of the higher criticism of the English Oxford finds even countenance. Some of the Oxonian princes would not be allowed a chair in that institution even if they brought an endowment with them. Dr. Mackay believes that the Church of the apostolic age is still the pattern for our age, and that the innovations and improvements of the boastful nineteenth century are attempts to paint the lily or burnish the fine gold.

The book is indirectly an autobiography—in outlining the work the missionary has, unconsciously perhaps, profiled his own character, and that character is a study. What pertinacity! never abandoning what he undertakes until it is accomplished. Out of disaster and defeat organizing victory. What courage—almost reckless daring! Driven out of his mission premises by a riotous Chinese mob, at peril of life, only to rebuild on the very site, not one inch one way or the other, and in the face of diabolical opposition boldly replace the obnoxious sign "Jesus' Holy Temple"—holding his ground, quietly but firmly and fearlessly confronting even the most violent opposition, until he conquers not only a peace, but a positive welcome.

What simple yet effective sort of evangelism! Three features may describe it: uncompromising and unwearied preaching of Christ crucified, aggressive measures in gathering converts and organizing churches, and training a native ministry and placing native pastors in self-supporting congregations. All else is tributary and subordinate to these ends. Christian education, evangelistic tours accompanied by his students, medical work and hospital training, these and much more are lines of converging effort whose focal center is the winning of a whole people to Christ.

If there be any of our readers who have been tempted to lose faith in the old Gospel and its simple ways of reaching men, and incline to think of the methods of the apostles as a range of extinct volcanoes, we advise such to find in this work a new *elixir vite* to quicken and revive their confidence in God's eternal truth and Spirit. We feel, after perusal of this narrative, as tho we had been filling ourselves with spiritual oxygen and ozone, and were exhilarated instead of enervated, strengthened instead of weakened. There is something Pauline in this man's faith in his message, something Elijah-like in his confidence in prayer, something Napoleonic in his audacity, something Spurgeonic in his fidelity.

This apostle of Formosa is no idler. We can safely commend his industry to those who, like him, lay claim to no genius. He felt, on landing in Formosa, that the first necessity was a knowledge of the language, especially the colloquial, as his aim, first of all, was the oral proclamation