

which he would certainly get if he sought aright—the safety of his soul here and hereafter. If he sought the Great Father of all, I told him his name would be recorded in something which would cause him to live for ever and ever in happiness—the Book of Life in heaven. I pointed out to him his responsibility as head of the Indians. I showed him that many of the Indians would not attend my meetings and hear what I had to say about the great God unless he attended too and thus showed them the example. Thereupon the chief went to the Indians, made them a speech, called them into the house, and there we held a very interesting service, at which I baptized eight, five of them being adults, and all relatives of the chief. Next morning I held Divine service again, where I had six more baptisms, two being adults. We left this place—"the Crow-Stand"—on the 21st, returning to Fort Pelly where we had evening service. The following day—Sunday—I published the banns of marriage between the man who came with me on this trip and one of the Fort Pelly girls. The same evening I had a prayer meeting at the Barracks, Swan river, about eight or nine miles north of Fort Pelly. Two were baptized here. We halted again in a small camp at Snake Creek, where we had evening service. On the 23rd, I had three marriages and one baptism at Fort Pelly, two of the marriages being by license and one by banns. Next day the 24th, we set out for home, driving all day through a heavy rain. Passing Sunday at Shoal Lake, we had two services there; and had the pleasure of reaching home on Dominion Day.

This brief record gives an outline of our usual course of labour in the mission field. Long distances have to be traversed and great pains taken to get a congregation together, but each succeeding visit, thank God, appears to tell in this good work.

## Formosa.

LETTERS FROM REV. G. L. MACKAY.

Sa-Kak-eng, 13th May, 1879.

I am here endeavouring to secure a place for chapel services. You observe the name has three characters which mean respectively, three, corner, wave. It is situated in the corner between three mountain streams, hence the name.

To the lover of nature its situation is at once picturesque and grand, near by, the waters of several mountain torrents rush along. Not far from the town rise the sloping tea-clad hills, and in the rear stand the cloud-capped ranges where the naked savages roam. It is about

equidistant from the Sin-tiam and Bang-kah chapels.

Until very recently this was a notorious place. Robbers and vagabonds lived on every hand, and succeeded in evading the course of justice by running into the woods and living friendly with the savages.

Two years ago the sub-Prefect came to seize a man who murdered his grandmother, when leaving the town with the fellow, a band of daring villains rushed down the hills, pierced the Sedan chair of the Mandarin with their spears, beat his guard and set off with the prisoner. The sub-Prefect however, was not to be defeated, and in due time returned with a military official and 1000 braves! Several robbers were captured and beheaded, the rest were never heard of. Since then better order prevailed here, still, it is far from being a quiet, settled locality yet. The God of *power* and *might* will convert souls even here, and will do it through the use of means. I am daily dispensing medicines and preaching the Gospel of Jesus. My halting place is a gambling den, and my bed the gamblers table, about 5 feet high. I can see prejudices being removed as day succeeds day, and am confident that in due time a helper can be stationed among the people. On Sabbath I went to a large town called Toa-kho-ham, and preached to immense crowds, I also visited Pang-kie-than, where the richest man in North Formosa resides. I notice a great change in the people. When I came out seven years ago and went through the town, I was stoned and reviled by large crowds, now scores gather around and invite me to their houses or shops.

The work at the different stations is quietly progressing as usual. Mrs. M. is at Toa-liang-pong chapel, and goes out to visit converts in their homes. Mr. and Mrs. Junor are both busy with their teacher studying the language, &c. The former has his hands full looking after the building of the new hospital at Tamsui. No one in Canada can understand the innumerable annoyances in carrying on such work. And few can understand what a great difference it will make to the mission to have suitable hospital accommodation.

IF MINISTERS GIVE LECTURES, let them be in the same line as their sermons. God's servants have no right to become mere entertainers of the public, pouring out a number of stale jokes and idle tales without a practical point. We are distressed at the entertainments now allowed in connexion with places of worship, and aided, abetted, and assisted in by ministers. When the Lord comes to purge his temple, the scourge of small cords will be greatly needed in some places that we know of. To make religious teaching interesting is one thing, but to make silly mirth without aim or purpose is quite another. *Spurgeon.*