

planks two inches and a half thick, and about six feet in diameter; they do not turn on the axle, but the axle turns under the body of the cart and they turn with it.

Tek-chham is a walled city of about 50,000 inhabitants, situated in a fertile valley. The chapel is a house fitted up, and in the evening about 150 persons listened to the Gospel. When Dr. Mackay first managed to engage a place for a chapel here, he took Mrs. Mackay down, and they found the place covered with the cobwebs and dust of years, and had to turn four pigs out of one of the rooms. The city was in a great commotion. "What is the 'barbarian' going to do here?" was the question which was answered next morning by Dr. Mackay setting men to work scraping the walls, plastering and cleaning generally, though he and Mrs. Mackay had to stand out doors all day, for none of the neighbours would receive them into their houses.

April 1, Good Friday, we travelled partly by the sea shore, and before noon reached Tiong kang, where a house is fitted up as a chapel, it was crowded with people who listened to Dr. Mackay and the students for about an hour. After dinner we soon got to Sin-kang, the village of the preacher whose grave we stopped to look at in Kap-tsu-lan. His parents are Christians, and we went into their house to sing hymns, because there is no chapel here yet, though the people have been asking for one these three years. They are Peppohoans, but Dr. Mackay says: "The Peppohoans on the west coast are very different from those on the east, they are in fact more tenacious of their idolatry and more superstitious than are the Chinese."

Early in the afternoon we reached Au-lang, the most southern of the stations, though the field extends another day's journey south, where it joins the field of the English Presbyterian mission of South Formosa, but as there are no stations, we did not go further. The chapel is a house fitted over, and was crowded in the evening by an attentive audience. The preacher and his wife, here and at Tiong kang, are examples of Dr. Mackay's match-making. Dr. Mackay pointed out to me an elderly man who never opposed the truth. He came and quietly listened, sometimes asking questions; he took home with him and studied the ten commandments, returned and asked more questions, and finally decided to come out on the Lord's side, from which he has never swerved.

On Saturday we returned to Tek-chham, stopping an hour or so to have service in Tiong kang. Some letters and papers had been sent up from Tamsui; among the latter was a picture of Rameses II., the Pharaoh from under whose hand the Israelites went out of Egypt, taken from a photograph of his mummy, Dr. Mackay had chosen for his subject the next day "The drowning of the Egyptian host," and the song of Miriam and the maidens, and had painted two pictures to illustrate these subjects; imagine then his surprise at getting this picture sent from Canada by J. Morrison, P.M. Mooretown, Ont. He went at once, though suffering from fever and chills, and composed a hymn from Exodus xv., to be sung in connection with the services next day. The people were filled with wonder as he told them on the Lord's Day, after preaching, the story of the finding of the mummy of Pharaoh, of whom this was a likeness. He suffered from fever and chills all that day, having to go to bed between the services and unable to get warm. Monday was a cold, windy day, and as soon as we got to our halting place, Dr. Mackay went to bed. On Tuesday we hastened to reach Tamsui, if possible, before night. We passed through Singteing where there is a house fitted up as a chapel, and got to Tamsui late in the afternoon, when Dr. Mackay went to bed and remained there several days suffering from fever. On the next Saturday, Mr. Jamieson took me to Pangkio, where there is a house fitted up as a chapel. We went first to Bangkah in the steam launch, then across the plain of Bangkah about six miles.

As we passed through the fields of rice, hemp, sweet potatoes and corn, we could not but admire the beautiful dress of varied green which clothed the earth and stretched away to the tops of the encircling hills. In one spot, some men and boys had emptied a pond and were puddling in the mud to get any eatable living creature that might be there; further on, men were on their knees astraddle of the rows of rice, stirring up the mud about the roots of the rice, while the strips of paper on the graves reminded us that the time of the annual worship of the tombs had come.

When we entered Pang-kio we had to pass through a dense crowd of people who were watching the acting of a theatrical company in front of a temple, some few said "hoan-a," but it was only intended to call the attention of others as we passed through. Next morning about forty persons attended the service, and then we took a boat to go down the river past Toa-tiu-tian to Lun-a-teng. The chapel is a frame building, and is the chapel the villagers prepared to defend on one occasion when a mob from another place was coming to pull it down. They said: "If we want it pulled down we can pull it down ourselves."

One morning Mr. Jamieson and I started off, bright and early, to visit the sulphur springs in the mountains about ten miles east from Tamsui. We went through the town of Tamsui, and passing the rice fields at the back, we soon reached the higher ground and were among tea and pineapple plantations. Groups of women and children, whose coats of white pink and blue contrasted finely with the dark green of the tea, were here and there, picking the leaves. Great numbers of a beautiful large white lily adorned the uncultivated spots, with many other beautiful wild flowers. The odour of sulphur assailed our nostrils before we reached the springs, which are in a vale at the foot of one of the ranges of hills.

All over the vale columns of steam arose, some from pools of boiling water. Other small holes in the ground surrounded by stones, under these the steam rushed and roared with great force and noise, while the stones around were covered with the beautiful yellow sulphur clinging to them like hoar frost. Some of the boiling water pools were yellow with sulphur, while others were only black mud. The Chinese collect the boiling water and mud, and boil it in iron pans, the sulphur rises to the top, and the mud becomes as hard as a stone.

Before returning, we boiled some eggs in the hot springs and had our lunch in first-class picnic style.

In these letters I have not said anything of Mrs. Mackay's work, because my journeying took me away from Tamsui, where her work is. She teaches in the girls' school when it is in session, and generally has one or more Chinese women at her house who would rather die than go to the hospital. Being a Chinese woman, the Chinese women confide in her as they would not be likely to do even in a foreign lady physician, and not a little of the success of the mission is due to the gratitude of these women.

I was not able to visit two stations, Chhiu-nih and Go-ko-khi.

In these letters I have tried to give a full and true account of what I saw and heard of the Canada Presbyterian Mission in North Formosa during the months of February, March and April, 1887, in such a way that all readers may have a correct view of the work and workers, if I have succeeded I am content.

C. A. COLMAN.

Canton, May, 1887.

THE SECOND COMING.

MR. EDITOR, I have no desire to take the position of a controversialist. But your correspondent, "Berean," has treated the grand theme of the resurrection in such a summary manner, and laid down his conclusions with so much assurance, without any satisfactory proof or explanation, that it is due to your readers to have a view of the other side, and to hear something more definite and explicit.

In regard to the resurrection of both the just and the unjust we are agreed. And in regard to the nature of the resurrection body, it does not fall within our present design to speak. The one point to which our attention is called is, Does the Word of God teach the doctrine of one or two resurrections? To this question "Berean" gives a decided answer, and maintains that there will be no resurrection till the heavens be no more, and that the resurrection and judgment of the righteous and the wicked will be simultaneous. With this conclusion we cannot concur, and shall endeavour to show that there is a first and second resurrection. In dealing with this subject let us hear what the Scripture saith concerning it.

The only passage in the Old Testament to which I refer is Dan. xii. 2, "Many of them who sleep in the dust of the earth shall awake," etc. All Biblical scholars agree that Daniel speaks here of a resurrection. But certainly it is not a general resurrection. The prophet says, "Many shall awake." But many does

not mean all. This will be readily conceded. Clearly Daniel speaks here of an election, a partial resurrection. Let it be noted further that this resurrection of which Daniel speaks, according to its setting in the prophecy, takes place when the four great worldly kingdoms have run their course, when the Son of Man comes in the clouds of heaven, and when the kingdom and the dominion shall be given to the saints of the Most High, and all dominions shall serve and obey Him i.e., the Son of Man, Christ the Lord (Dan. vii. 22-27) and is evidently the same resurrection of which John speaks in Rev. xx. 1-5. In confirmation of this I would remind you that the rendering given to this passage by a number of the most eminent Hebrew scholars is, "Many of them that sleep in the dust of the earth shall awake, these (i.e., those who awake) to everlasting life, and those (i.e., those who do not awake at that time) to shame and everlasting contempt." This I believe to be the true rendering, and certainly it is the most satisfactory, as it covers the whole subject. But whether you accept this rendering or not, this passage clearly teaches not a general but an eclectic or partial resurrection, and tacitly intimates that the rest will be raised at a future time.

The next passage to which I call attention is Luke xx. 34-36. Please turn up and read. The resurrection of which Christ speaks here is certainly not a general resurrection. It is only for those who are worthy and who are the children of God. This is a second proof that the conception or doctrine of a special or eclectic resurrection was taught and known among the Jews, and confirmed by the great Teacher Himself. Before leaving this passage I would ask "Berean" to note further that when Christ says, "The children of this world," He means the children of this *æon* or age. And when He speaks of that world of which some will be worthy, He speaks of an *æon* or age or dispensation which will succeed this present age or dispensation in this world, which we believe to be the day of millennial glory of which the prophets have spoken, and of which John speaks in Revelation xx. 1-5.

We now turn to Phil. iii. 10, 11. In this passage Paul expresses an intense desire to know Christ, and the power of His resurrection, and is specially concerned to attain to the resurrection of the dead. What does Paul mean? Did Paul doubt the doctrine of the resurrection? Not at all. No man ever had a stronger faith in the resurrection, both of the just and unjust. What then was Paul's ambition? Paul's ambition was this: to attain to the resurrection out from among the dead. This passage as indited by the Spirit of God makes this clear. In the original Greek this passage reads, *eis tyn egeirasthai ton nekron* which, literally rendered, is: "To the out of resurrection, which is from among the dead." Paul knows that good and bad would both be raised. But he believed in the first resurrection, and his ambition was to be worthy of it, and as Christ Himself to rise out from among the dead, and to know that "blessed and holy is he who hath part in the first resurrection." The teaching of this passage is clearly this: That there is a special or eclectic resurrection in which the righteous only have a part, and that the rest of the dead do not rise till a future time.

But it is said that certain passages teach very plainly that the good and the bad will be raised at the same time. We have already disposed of one of these—Dan. xii. 2. Another on which "Berean" places great dependence is John v. 28, 29—"The hour is coming when all that are in their graves," etc. This, "Berean" thinks, teaches beyond question a simultaneous resurrection of the righteous and the wicked, and a general judgment. This conclusion is plausible, but, as we think, not according to truth. The Greek word *ōpa* here translated, clearly means a period of time, and not a literal day or hour. In verse 25 the same word is used. All are agreed that the time referred to in verse 25 covers the period from Christ's first to His second coming, and has now reached to nearly 2,000 years. This will be admitted by all. And if we give the word *ōra* (hour) the same latitude of meaning in the 28th verse, in which the resurrection of the body is spoken of, there is nothing in it which proves a simultaneous resurrection of both classes, and certainly nothing which conflicts with the belief of a first resurrection at the dawn of the millennium, and another at the close of the world's history. This view of the passage will appear more clear if we note its similarity to Rev. xx. In both there is a