

so when we speak for Formosa, we actually speak for the 400,000,000 in the Chinese empire. Three hundred years ago Formosa was a dense jungle from seaside to seaside. Two hundred and thirty years ago, Dutch, Spanish, Japanese and Chinese went to the island, and each in succession endeavored to trade with the aborigines; for at that time there were Indians in Formosa, and these Indians were of the Malay stock. The Chinese at last drove out the others, and Formosa has been part of China ever since. From 1668, the Chinese poured into the island, till now fully 3,000,000 occupy the land, which they have cleared on the West, North and North-East, and where they have built villages, towns and cities, fully supplied with temples and schools. The centre of the island is still a jungle, inhabited by about 80,000 Indians, who do not at all resemble the Chinese, or speak the same language. The two races on the island were situated very much as were the two races of Canada, the white population and the wild Indians of the North-West, but the parallel went further, as there was in Formosa a class corresponding to the Canadian Indians who had given up their wild habits and settled down to more civilized life. When he left Canada over ten years ago, he did not know that he was to labor in Formosa, but God opened the way. Landing on the North-West coast, at 3 p.m. one Saturday, without knowing the language or where he was to spend the night, he found a temporary shelter with an Englishman and soon succeeded in obtaining a Chinese house, on a side of a hill, and which at

every heavy rain was always flooded. It was there he began the study of Chinese, acquiring the spoken language from herd boys on the hills. At the end of four months he began preaching the gospel to the Chinese of Formosa in the native tongue. But he met with difficulties, being subjected to all sorts of annoyances from the natives, who hoped to drive him away as they had done three Spanish priests some little time before.

He gave an account of the prodigious obstacles which he had to encounter—persecution in every form besetting him from day to day. His first convert aided him greatly. His second convert was a young man who was at first one of their most persistent revilers, but who was the means, later on, of winning his own mother over to the love of Christ. Another notable case was that of a graduate of a Formosa College, the son of a high dignitary, whom Dr. Mackay nursed through a malignant fever after the Chinese doctors and sorcerers had given him up to die. His conversion created great excitement in high circles, but the young man stood firm, and was the means, through the power of prayer, of rescuing his father from the night of Paganism. The speaker instanced several other conversions, and described how the native preachers were educated by him in the sciences before they were fit for the ministry.

One of the great difficulties to be overcome was the bitter opposition of the literary or learned class of the inhabitants. Dr. McKay related the story of one of these men, who had undertaken to enter into public