

psalms into the Formosan language. Being at length grown infirm, and having set pastors over various congregations, he returned to his native land, and was succeeded by Daniel Gravius and others."

Thus was Christianity spreading in this fair island, when, in the year 1659, Koxinga, a noted Chinese chief—or pirate, as he might rather be called—began to trouble the Dutch. This man, who was disaffected towards the Tartar rule, was in possession of a large fleet, and became a terror to the eastern seas. Knowing that there were now many thousand Chinese loyalists in Formosa, he entered into a secret correspondence with them, with a view of expelling the Dutch and setting himself up as an independent sovereign, and on the 30th May, 1662, landed on the island, with 20,000 men and being joined by the Chinese settlers, attacked the forts of Zeelandia and Provincia. In the open country all the Dutch settlers were taken prisoners, among the rest one Hambrocock, a minister. After various attempts to take Zeelandia, into which the besieged had retired, Koxinga sent Mr. Hambrocock to the Fort on an embassy, leaving his wife and two of his children as hostages. His instructions were to prevail, if possible, on the Dutch to surrender, threatening him with certain death if he did not succeed in his mission. Arrived at the Fort, he encouraged his countrymen, in every way, to defend themselves till reinforcements should arrive from Batavia. They all besought him to remain and not to return to the cruel death which awaited him. He had two daughters in the Fort, who hung about his neck, overwhelmed with grief and tears. He represented that his wife and two children remained in the camp and that his non-return would be certain death to them, and "so, untwisting himself from his daughters' arms, and exhorting everybody to a resolute defence, he returned to the camp."* Koxinga's rage knew no bounds. All the male prisoners, amounting to nearly 500, were slain. Among these were three ministers, Mr. Hambrocock, Mr. Mus, and Mr. Arnold Winsheim, and many schoolmasters. For nine months the little garrison heroically held out, but at length, finding longer resistance useless and three of their ships being burned, they agreed to surrender, provided they were allowed to retire to Batavia, which request was granted. The only return these heroic men received from their countrymen for all they had undergone, was to be cast into prison at Batavia, and the Governor of the Fort—Frederick Cojet—banished for life to a small island on the coast, from whence, however, he was liberated by the intercession of the Prince of Orange, and allowed to return to Holland in 1676, on condition that he would not give his services to any other State, and that he should deposit 25,000 florins as a guarantee for his promise (Prevost.) He was certainly treated with great harshness, the only excuse being the chagrin felt by the Dutch for the loss of so important a place. For two years the Dutch endeavoured to retake their lost possession, but in vain (Harris).

THUS ENDED THE DUTCH

rule in Formosa, and thus was extinguished, not to be rekindled till centuries had passed away, the light of the Gospel in that island. God's ways are not as our ways, but we know that love and prayer are never lost, and who can doubt but that the prayers of those early missionaries are now being answered—the answer coming after many days. Had the Dutch pastors been enabled, during the thirty years of their occupancy, to translate the Bible into the language of the natives, and thus to have left behind them God's Word as a light in the darkness, the issue might have been different; but, left to themselves, without any teachers, any written guide, or any intercourse with Christian nations, what could possibly be the result but that they should lapse into paganism again. Yet, for many years, traces of the Christian religion and the Dutch language, which they had learned together, lingered among the natives. Du Haldi, the Jesuit writer, who visited the island nearly a century after, says he found among them the knowledge of the Trinity, of Adam and Eve, of the fallen state of the race, and of baptism.

After the expulsion of the Dutch

KOXINGA ESTABLISHED HIMSELF

as king of the island, where he and his successors continued to rule till 1683, when his grandson gave in

* The above is from the narrative of Mr. John Nienhoff, agent for the Dutch East India Co., who was in those parts at the time.

his allegiance to the Chinese Government in the reign of Kang-ti.

The island, thus united to the Chinese empire, has proved a valuable acquisition. Harris, an old writer, says: "Formosa is one of the fairest and most fruitful countries of the east," and modern travellers but confirm this statement.

It is traversed from north to south by a chain of lofty mountains, called simply "Ta-Shan," Great Mountain, attaining, in some of its summits, an elevation of 12,000 feet. The loftiest point, called "Mu-Kang-Shan," or the Wooded Mountain, has been named by the English Mount Morrison, after the name of the captain of one of the early vessels trading to Tai-wan-foo. These mountains form an effectual wall of defence for the aborigines, who inhabit the eastern part of the island, driven thither by the Chinese, and who have resisted every effort to dislodge them.

As will be seen from the map, the physical features of the two sides of the island are distinctly different. The scenery in the eastern part is very grand. Along the coast the hills rise so abruptly from the sea, and are so steep and high, that they appear like everlasting fortresses, from that to the central ridge it is a succession of mountains and valleys, one range rising above the other to a great height, the tops often covered with snow. Mr. McKay says, "apart from the Highlands of Scotland, I never saw anything so grand and sublime." Mr. Bridge says, "the outline of the mountains is at once beautiful and fantastic. A brilliant verdure clothes their sides, down which dash cascades, that shine like silver in the tropical sunlight." Mr. Thompson, in his "Ten Years' Travels," thus describes a scene in this region. "Before us lay a panorama of surpassing grandeur. The mountains rose up, range above range, covered with dense forests, and bathed in the purple light of sunset, their gigantic forms softened and beautified by the foliage of the ancient forests. The attractions of this spot were as varied as they were beautiful. At one place a mountain stream leaping out of some dark chasm tumbled in foam over the rocks and was lost again in the forest; and everywhere around we could see that the same Power who clothed the stupendous mountains with a mantle of evergreen verdure embroidered by the sunset with purple and gold, had not left the minutest fissure in the rocks without some special grace of its own. I could now understand what the Portuguese meant when they named the island 'Formosa.'"

Mr. McKay visited this region in 1877, and thus describes it: "Bamboo groves are numerous. I never saw anything of the kind to surpass the beauty of one near Mount Sylvia. Tall and straight, of sky blue colour, the trees stood on the mountain's side, and I gazed at the view before me in amazement and wonder. Rattan, out of which chairs, etc., are made, grows in wild profusion, and swings to and fro in the breeze like the rigging of a ship. Creepers and parasitical plants are innumerable and make the way difficult for the traveller. Tree-ferns stand in the valleys and on the hill-sides and spread their leaves in surpassing grandeur."

(To be continued.)

ROMISH ORDINATION.

MR. EDITOR,—I am an old Scotch farmer, for more than thirty years in this country, and am greatly pleased with our paper since you undertook its management. Will you permit me to crave, through your columns, for more light on Romish ordination. Few of our really well-informed pastors are pleased to give their reasons for voting in the affirmative. To myself, and many of the class to which I belong, all Scripture seems to take the other side.

In Scotland our fathers taught us to regard Popery as a soul-ruining religion—as the Antichrist of the Apostle John—our Lord Christ's great "standing enemy," as assuming His titles, arraying itself in opposition to the King whom God has set on His holy hill, and persecuting His people. Setting itself against Him, in His prophetic office by adding to, or taking from, His Word and laws; in His priestly office by suggesting other methods of atoning for sin, and substituting other mediators; and in His kingly office by changing and dispensing with His laws. Can it be a branch of the Christian Church whose head assumes the title of "His Holiness," "Our Lord God the Pope," "Christ's Vice-gerent on earth?" Can we

suppose a branch of the Christian Church to be guilty of idolatrous worship of Mary, saints, and angels? Can it believe in transubstantiation, penances, purgatory, idolatrous and blasphemous masses, indulgences, dispensations, and absolutions, and the soul-corrupting confessional? Branch of Christ! Would not a more fitting title be the "synagogue of Satan"—the great apostasy—the "revelation of that wicked or lawless one whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming."

I have only read of one Romish ordination; it was performed by a Cardinal Vicar of Rome, even he who as Papal Nuncio celebrated the ceremony of baptizing the Prince Imperial of France, at Notre Dame in 1856. It may, therefore, be presumed to have been performed in accordance with the strictest canon. The writer, D. K. Guthrie, says: "On a Saturday of holy week some forty young men were to be consecrated sub-deacons, deacons or priests. The friend by whom I was accompanied had a sorrowful interest in the scene, for among the candidates for ordination was an English youth, his own college companion at Cambridge, who, after resisting the entreaties of parents and friends, had taken a step from light into darkness. There we saw him—pallid, clad in white, with down-cast eyes, but firm step—advance from his place among his brother novices. Kneeling before the chair of state on which, within the choir, Patrizi sat, he submitted (like the others before him) to the strange symbol of having four locks of his fair brown hair shorn by the Cardinal's gilt scissors from the four sides of his head; which locks were then dropped with due solemnity into a gilded salver, held by a kneeling acolyte. This done he took his place with those who had preceded him, not on his knees, but stretched out on his face all his length on the ground, where those forty white-robed figures lay, prostrate, motionless, like so many corpses, till amid a profound silence Patrizi pronounced the final consecration prayer."

I see, by your report, that at a meeting of the London Presbytery the other day, a motion to regard this mummary as valid ordination to the Christian ministry was moved by a rev. doctor, who is also a professor in Knox College. At that same meeting "in view of the deficit in the funds of the College" the members are asked "to use every effort to increase the subscriptions of their congregations this year."

Will the rev. doctor have the goodness to enlighten us as to his reasons for regarding the Roman superstition as a branch of the visible Church of Christ, and so try to confirm our faith in the teaching of the institution he represents before we are called on to contribute towards its support? A LAYMAN.

North Oxford, 9th April, 1880.

EVANGELISTIC WORK.

MR. EDITOR,—I suppose there is very little difference of opinion in our Church regarding the necessity of evangelistic work. Even in the past history of our Church this necessity has been seen and acted upon, and in most cases with blessed results. There have been times in the past, when special visitations of God were more manifest than at others, and these times have called forth special efforts on the part of God's people. But there have also been periods in the past history of the Church, when many of the professed people of God seemed to be cold and indifferent, and when the pastor had few on whom he could lean for help. At such times special efforts have often been put forth by a few devoted followers of Christ and great good has been done. And I do not here refer to the regularly recurring periods of spasmodic effort put forth by some branches of the Christian Church, but to those times, when, in the good judgment of our office-bearers, special efforts are really required. Our ministers, and those associated with them, can, to some extent, discern the signs of the times, whether these be seasons of anxiety and activity or those of apathy and coldness.

In thinking over the above subject, at least in connection with our own Church, it appears to me that one of the greatest difficulties has been the lack of a well organized method, and regularly recognized evangelists.

One of the great troubles in some of our churches has been the employment of men who had no ecclesiastical standing at all, and it may be in some cases, those who have scorned it altogether.

Now, sir, is there any reason why we should go out-