

Our Contributors.

SUMMER TRAVEL AND SELFISHNESS.

BY KNOXONIAN.

The best of us have a good deal of selfishness to the square inch. Nobody can tell how much until summer travel begins. The very time that people ought to be specially obliging, generous and companionable is the time that all the innate selfishness of our nature seems to come into action; and the action is not lovely. When the other departments of human nature are having a holiday, the selfishness department does the most lively business.

Mr. and Mrs. Tourist are setting out for their summer trip. They are fairly agreeable people around home. Nobody suspects them of carrying more than the average amount of selfishness about their persons. At home they are quite as generous as the majority of their neighbours, but the moment they set out on their summer tour they want the best of everything and are bound to have it.

As soon as Mrs. Tourist takes her seat in the car the selfishness comes into play. She spreads herself and her belongings over two seats. Her grip sack and band boxes and other traps paid no fare, but they occupy as much room as if they had bought two or three tickets. If Mrs. Tourist can manage to make her little dog occupy another seat, her triumph is complete. While Mrs. Tourist is spreading herself and her goods and chattels over as much of the car as possible, Tourist is performing the same unselfish operation in another part of the coach. He also has two seats. On one he adjusts the trunk of his precious person; on the other he places his elegant No. fourteen to keep company with his overcoat, hat-box, fishing tackle and other holiday arrangements. The only thing that grieves Tourist is that he cannot bring in his boat, and make it occupy three or four seats. Of course there are other people in the car who have paid their fare and expect a seat, but what of that? Mr. and Mrs. Tourist are on their summer trip, and are not bound to respect the rights of anybody.

Having travelled a certain distance by rail, Mr. and Mrs. Tourist take a steamer for the remaining portion of their trip. For illustrations of unalloyed, unrelieved, unmitigated hoggishness always commend us to a crowded steamboat. Mr. and Mrs. Tourist of course want the best state room on the boat. They have no more right to the best room than any other persons on board, but they want it and must have it, or they will make a fuss. They also want the best seat on deck, and if they can manage to spread themselves over four chairs while other people stand, they feel all the happier. They also want the best seat at the table—the seat next the captain if possible. The captain may not hanker after their company to any great extent, but they are bound to force their society upon him if possible.

Once upon a time this contributor happened to be on a steamboat with the Premier of this Province. (We do associate with big people at times—that is to say, we sometimes sail in a steamboat with distinguished people.) At tea time there was a rough and ravenous rush for the table. The customary number of swells and codfish aristocracy made a bolt for the seats near the head of the table. Mr. Mowat took a seat near the foot of the long table, along with this contributor and several other individuals, who thought they could rub through this world without the distinction acquired by eating near the captain. When the passengers were seated and about to make the attack, the captain sent one of the waiters down to the other end of the table to invite Mr. Mowat to come up and sit at his right. With some reluctance the Premier went and took the seat of honour.

But where are Mr. and Mrs. Tourist? By this time they have finished their journey and are putting up at their hotel. Of course they want the best of everything in the house. They must have the best room and the best place at the table and the best attendance—the best of everything. And if they don't get the best of everything they growl and scold and make a fuss generally.

There is no place on earth where you can more easily distinguish between a real gentleman and a vulgar snob than in a crowded hotel or on a crowded steamboat. A real gentleman makes no fuss when he travels. He respects the rights of others, and takes

things good naturedly as they come. Having plenty to eat and drink at home he does not feel the necessity of making a hog of himself at every public table. Having a good room at home he does not need to make a fuss over every state room and hotel room in which he happens to stay over night. The selfishness of travel is largely shown by pretentious nobodies who starve eleven months of the year in order that they may gorge and put on style on the twelfth.

Moral: People who travel have equal rights; therefore don't occupy four seats in the car, or trample over people on the way to your victuals.

ON THE EAST COAST OF FORMOSA WITH REV. G. L. MACKAY, D.D.

BY C. A. COLMAN, CANTON, CHINA.

(Concluded.)

Dr. Mackay says: "I suspect every Chinaman that applies for baptism; every one. There may be a quarrel between him and his neighbour, or a rich man may be oppressing him, or there may be a lawsuit pending, and he thinks that by joining the Church he will get help from the foreigner, or at least he will see that one of his members gets fair play and the advantage, if there is any." Here is a case in point: A man came a long distance every Lord's Day to chapel, and seemed much in earnest; the preacher noticed him, and spoke of him to Dr. Mackay, who asked: "Why does he come so far to chapel every Sunday?" By and by the man brought one and another of his friends till, at the end of two years, fifteen or twenty were coming every Lord's Day; then he said to the preacher: "Why can't we have a preacher in our village, we come so far? I will give my own house to meet in, or we will build a place." This was reported to Dr. Mackay, and the preachers who were consulted were in favour of the proposal. Dr. Mackay said: "I do not believe in this man; but, to satisfy you, tell him to put up a place, and we will go there and preach, and afterward send a preacher." The man went off with his friends, and put up a bamboo building, costing perhaps \$35 or \$40; and Dr. Mackay went to preach in the village. He soon found out that this man was the head of a clan, and that all his clan, and those of his clan only, came to hear the doctrine; and also that there was a lawsuit between this man and a blind man in the same village. Dr. Mackay said to him: "Now you have a preacher here, but do not dare to hinder any one from coming to hear while I am here." This went on for about a year; in the meantime Dr. Mackay heard the blind man's side of the story; then the man asked for help and influence in the case; but he said: "Did any one promise you that? I have been fair and above-board with you, but I will have nothing to do with such things." The man became an enemy forthwith, and the preacher was soon moved to another place. Dr. Mackay says: "Another missionary might have had a similar congregation from among the blind man's friends; indeed I could get a company of thirty or forty in any town in North Formosa, who would be willing to furnish a place to preach in, if I would supply a preacher; but they would be such people as these."

Another man, the wealthiest in a small place on the west coast, tried all in his power to get Dr. Mackay to send a preacher to his village; he would give his own house free for a meeting place. Dr. Mackay set inquiries on foot, and soon found that junks were frequently wrecked at this place, and the mandarin runners were in the habit of "squeezing" this man, because he was wealthy. His idea was that, if his house was made into a chapel, it would be protection for him, as, of course, Dr. Mackay would appeal to the consul to help one of his converts.

At Hoan-sia-thau the people were very orderly in entering the chapel, and in sitting, standing and going out. When Dr. Mackay said "Let us pray," I closed my eyes and stood up, but I could not tell whether the people rose or not till I saw them sit down. The people of this village and those of Sin-sian have the same native dialect, which cannot be understood very well by the people of other villages; but these dialects are dying out.

Next morning we went on to Sin-a-han, where 120 persons listened to the Gospel. There are fifty to be baptized here next time, against whom there is no objection. The chapel is part of a house.

About noon we got to Ki-bu-lan, where eight per-

sons were baptized, and 100 attended the preaching. The chapel here is part of a house also.

After passing the Chinese town, Ta-koe, and a hot spring by the roadside, we halted for the day about half-past three in the frame chapel at Ton-tek-ai.

In the evening 100 people were present at the preaching, and four infants were baptized. These people get timber out of the woods in addition to farming. About ninety men were away in the woods at this time.

The converts have, during the past two months, put a new straw roof on the chapel, and whitewashed it inside and out, at an expense of about \$1,200.

When I asked Dr. Mackay: "Do you report these sums spent in repairing, and so on, as money subscribed by the converts?" he answered, "No, I have no time to attend to such small matters." He does not think the giving of money a good test of a man's Christianity; men will give money from unworthy motives, as they will go to church from the same motives. For instance a Chinaman, a Christian for twenty-one years, never refused to give money. He gave \$50 at once on being asked on one occasion, yet he only goes to church twice or thrice in the year. He does not believe in pressure, and would rather a man gave ten cents willingly out of a loving heart than \$100 because he was pressed.

His aim in all his work is to train up and educate a Christian ministry, and to build up a self-supporting Church, and he says, "If the Church in North Formosa were now left without foreigners or foreign help, I believe it would grow and prosper. The people know enough of the Gospel to appreciate it, and at each chapel they would manage to find sufficient to support a preacher, so that he might give himself wholly to the work of preaching and teaching."

Next day was the Lord's Day, and after a short service we went on to Ki-lip-tan, where thirteen were baptized, and the Gospel preached to 120 persons. The chapel here is built of stone and plastered. About noon we got back to the "Margaret Machar Memorial Chapel." The people had put up a new bamboo fence since we were here before, and the chapel was decorated with green branches of trees, and plants in pots.

During the afternoon Dr. Mackay had nearly all the preachers from the chapels in the plain for a final address. In the evening, between three and four hundred partook of the Lord's supper, many having come a long distance to be at this closing meeting. It was a privilege I enjoyed very much, to sit and look into the faces of this happy, joyous company (their faces and voices were an index to their hearts) and hear them sing to our Redeemer, Jehovah, the ever blessed Triune God, Father, Son and Holy Ghost, the praises due unto His holy name.

After the service, Dr. Mackay had the elders and deacons in his room for a conference, and when I awoke at half-past two o'clock next morning, I heard them singing. Next morning, March 14, after singing a hymn and giving notice of changes in the appointments of preachers, we bade them good-bye, and started on our way back to Tamsui; some followed to the river which we had to cross. Dr. Mackay was very quiet all that day, until other matters engaged his attention.

The man who had followed us to Tan-ma-ien on our arrival met us before noon, and begged Dr. Mackay to come to his village and have dinner; everything was ready, and he wanted him to look at the ground they were willing to give and the timber they had got out, but he would not stay, because, if we delayed now, it would be dark before we could get to our halting place at night. When I ventured to say to Dr. Mackay, "Perhaps the man will be discouraged when, after making all this preparation (they had killed a water-buffalo and a pig), you refuse his invitation," he answered, "There is a difference of opinion, if he is in earnest now he will be twice as much in earnest next time; I like to test them. This is not the first time I have passed by a place where they had killed two buffaloes; if we should accept all the invitations we receive we would have ten new chapels and stations in as many months. Mr. Colman, I have always understated the extent of the work in Formosa, though some people think I have exaggerated it; when the people say one hundred I say fifty. Instead of my having now to go and strive to open stations, the people are coming to me begging of me to instruct them and to send them preachers; but one cannot