

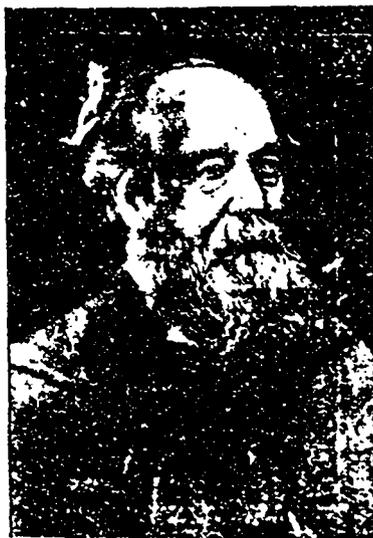
books, with their scholarly precision and suggestive allusions, than from many more pretentious commentaries.

Dr. Hutchison has not taken any very prominent part in public affairs or in the deliberations of Church Courts. His gifts and instincts belong to another sphere. But he has loyally discharged his duty to his Church on many important Committees, where his shrewdness, balance of judgment and unvarying courtesy have been deeply appreciated. His geniality and kindly ways have gained for him troops of friends. One of the great joys of his life has been the doing of friendly services to younger ministers, and especially to theological students. Many of these have received from him an attention and encouragement which older men in the ministry sometimes forget to render to their juniors. For a considerable time he was convener of the Theological Committee, and those who in this connection came in contact with him, felt that he was the right man in the right place. The United Presbyterian Church may be congratulated on having chosen such a man to be its representative in its jubilee celebration.

While in Renfrew Dr. Hutchison married Miss Jane Clark, one of the well-known family of the Clarks of Paisley. She died a year ago. Those who know how identified she was with all her husband's interests and work will regret that it was not given her to rejoice in the honor which has just been conferred on him.

#### THE MODERATOR OF THE FREE ASSEMBLY.

The Free Church has done well in conferring its highest honor upon the minister of the West Free Church, Greenock.



DR. MACMILLAN.

His pastoral devotedness has won for him a warm place in the hearts, not only of his own people, but of all who have had the privilege to meet him; while his literary activity has secured him almost a world-wide reputation. "The Sabbath of the Fields," for instance, being translated into Danish and Norwegian. Her Majesty, by the way, takes a great interest in Dr. Macmillan's books, and when photographed a year or two ago, had on the table before her one of his volumes, on the top of which was to be seen resting a small note book. At her Majesty's request, too, Dr. Macmillan wrote an interesting paper in the jubilee number of *The Art Journal*, descriptive of Balmoral Castle.

Dr. Macmillan is a Perthshire man, having been born at Aberfeldy, on September 17th, 1833. He was educated at Breadalbane Academy, and afterwards in the University of Edinburgh, where he acquitted himself most successfully. His first charge was at Kirkmichael, a quiet country parish in his native country, where he is said to have laid the foundation of his profound acquaintance with the great masters of religious thought and natural science. It was but natural that Dr. Macmillan should find his way to a more stirring sphere of work, and, in 1864, on the death of the Rev. Wm. Arnot, he was translated to St. Peter's Church, Glasgow, where the high hopes that were entertained of his career were more than fulfilled. Two stars were shining in the city at that time—the Rev. Dr. Walter C. Smith and the Rev. Dr. Buchanan; but the removal of the former to Edinburgh, and the death of the latter brought Dr. Macmillan more prominently before the public, and his services were frequently sought after by various churches. Whilst in Glasgow, the Doctor interested himself largely in educational matters, and for several years was a member of the School Board. He also did valuable work in connection with the Hymnal Committee of the Free Church. During this period he received from St. Andrews the honorary

Degree of Doctor of Laws, and afterwards became a Fellow of the Royal Society of Edinburgh.

In 1878, on the death of Dr. Nelson, Dr. Macmillan was called to Greenock, where he was heartily welcomed by the whole community. And their high expectations have been fully justified; the doctor is still a distinguished and eminent preacher, while, as a writer, he has become well known far and near. Whilst loyal to the Free Church, Dr. Macmillan's catholicity of spirit has done much to endear him to the people of Greenock. Nothing pleases him better than to have frequent exchange of pulpit courtesies; and he has led the way by preaching in many of the churches of other denominations in the town.

Dr. Macmillan never poses as an ecclesiastical statesman or popular leader; and seldom, indeed, has his voice been heard amidst the din of Presbytery or Assembly oratory. Perhaps his greatest effort in this direction was on the occasion of the discussion of a motion by the Rev. M. M'Caskill denouncing the movement for the introduction of instrumental music in the Free Church. Dr. Macmillan resisted Mr. M'Caskill on this occasion, and carried his point. Although a brilliant and versatile occupier of the pulpit, the Doctor was never a "bustling" preacher. His delivery is quiet, gentle, and remarkably persuasive, and his discourses are impressive and inspiring on their own account entirely, and without any ostentatious display. Every discourse of his, as it has been put, bears evidence of remarkable felicity of plan, of construction and wonderful felicity of style.

Dr. Macmillan is an indefatigable writer, and his election to be Moderator of the Free Assembly has not been made without due consideration of his literary ability. He has the poet's eye, and oftentimes, we think, the poet's glowing expression. He is in close and constant touch with nature, and, in reading his works, we become aware that we are under a teacher who can lead us direct to the spirit that is behind and animates all things. His books are mostly of a theological or quasi-scientific description, and, perhaps, the most popular is his "Bible Teachings in Nature," which was published in 1866.

#### THE ABORIGINES OF FORMOSA.

##### PRESENT RELATIONS AND CONDITIONS.

As is well known, the Aboriginal hatred and detestation of the whole Chinese race has ever been well marked. At this time it is almost impossible to prevent them from wreaking dire and savage vengeance on every Chinaman they come across, and it is hard to convince them that the terrible atrocities to which they used to be subjected by the Chinese soldiery have now come to an end. In marked contrast to this state of feeling is the friendship the great majority of tribes continue to show to the Japanese, who, on their side, lose no opportunity of encouraging and fostering such sentiments. The Aborigines are eagerly begging that schools should be established amongst them, for the study of the Japanese language and other subjects of elementary education. Whenever the Japanese has been able to gratify this wish, the ready and cheerful advantage taken of the establishments show that their anxiety was not mere talk.

All, however, has not gone quite as smoothly everywhere, as the following short history will show. On the N.E. side of the Island there is a very fierce tribe called "Ta so-ku." For long, no Japanese went their way, and so the two peoples had little or no opportunity of knowing each other. At the end of 1896, however, a detachment of 13 soldiers, under Lieutenant Juti, were posted at a coast settlement called Shinjio, and in somewhat close contact with the Ta so-ku tribe. Other Japanese came thither and began a small trade with the Ta so-ku, bartering their wares for camphor and gold dust. For a time everything seemed to be going on well, and the Ta-so-ku, were daily becoming more familiar with the Japanese and their ways. During the time of the Chinese regime, a Chinaman by name Lia hao had settled in Shinjio, and began a bartering trade with the Ta-so-ku accumulating no little wealth, and even ingratiating himself in the aboriginal favour and confidence. This Chinaman soon became deeply jealous of his Japanese competitors, and thereupon started in to poison the mind of the Ta-so-ku with reference to Japanese character and intentions. As a result he so worked on these people that on the 20th of December they rose up and massacred Lieut. Jute and his command. The Japanese commander of the Ko-len-ko garrison, on hearing of this disaster, at once issued a circular requisition to seven tribes of aborigines who had remained friendly, and to five Chinese villages, or districts,