

pulling out and holding up to derisive laughter some half-burned "goddess of mercy."

Then followed a service in the temple, when the hundredth Psalm was sung, as may be imagined, with full hearts and loud voices. The simple entry in Mackay's journal which records this triumph of the Gospel is as follows—it reminds one of the nineteenth chapter of the Acts, and the brief record there given of the conversion of the magians of Ephesus, and the holocaust formed of the blazing books of their occult arts :

"Nearly five hundred idolaters cleaned their houses in our presence.

"They declared themselves anxious to worship the Lord and Redeemer.

"They gave a temple built for idols as a house in which to meet and worship the only living and true God.

"Are missions a failure?"

Among other conspicuous triumphs of the Gospel was the frequent conversion of the *leaders* in violent opposition and malicious conspiracy.

The story of "how Bangkah was taken" is a little epic in itself. This Gibraltar of heathenism was intensely hostile to foreigners, even foreign merchants. For pride and arrogance, idolatry and sensuality, violence and outrage, this metropolis of North Formosa takes the palm. When Mackay made up his mind that God's time had come to take this Jericho, he calmly marched toward it with his little band of students. In December, 1877, altho the authorities forbade all citizens to give him any shelter, he rented a hovel and consecrated with prayer "Jesus' Holy Temple." Compelled to vacate these premises, he at once secured others; and when the roof was torn from over his head and the foundations dug up, and he was ordered to leave the city, his only reply was to show his Bible and his forceps, and tell the mandarin that he should stay, and go on pulling teeth and preaching Christ. In the face of all risks he held his ground, and rebuilt his mission house on the very spot where the previous one stood. Again that building was destroyed by the looters during the French invasion of 1884, but a stone church with a spire seventy feet high now points the people of Bangkah to the God of the fearless missionary; and sixteen years after he made his first entry into Bangkah only to be stoned and beaten, he was escorted through the streets by eight bands of music, with a procession of hundreds of officials and head men, magistrates and mandarins, and companies of militia, with every token of respect that the ingenuity of the people could devise. Bangkah had been captured, and as in the case of Jericho, not a carnal blow had been struck!

Many were the proofs in Mackay's experience that the Book of God is still the sword of the Spirit. More than one of the literati were led to accept its teachings by the sublime account of the origin of all things in the opening chapter of the Beginning. Converts were taught by Mackay to trust the promises of that book, and in the crises of danger they took refuge in the assurance that "as the mountains are round about Jerusalem,