

spondence is mainly conducted by them. Taking a step higher, there we find them again. We ask for knowledge of the mysteries of the starry heavens, and the children of Israel become our instructors. The Herschells and the Aragos are the leaders of that lofty band of celestial travellers that journey among the stars. We cry for light upon the mysteries of revelation, and the children of Israel open the pearly gates of day, and light flows around us. Jahn, Hengstenberg, Tholuck, Krummacker and a host of others furnish us with Biblical criticism, didactic theology, and general sacred literature. We ask for a key to unlock a dialect of Moses and the Prophets, and a Hebrew takes one from his drawer, Gesenius gives us our lexicon and Nordheimer our grammar. We would have the dark chasm in early Church History filled up, and a bridge drawn across it in order that we may pass safely from inspired to uninspired history; the children of Israel furnish the materials to cover the chasm. Neander furnishes us with our incomparable Christian Church History, and Da Costa with a history of the Jews. What need I add more? These facts show that the Hebrew intellect is exerting a powerful influence upon the secular and sacred literature of the age." I would add the revered names of some living writers. Bishop Hellmuth, author of "The Biblical Thesaurus," and the Rev. Dr. Edersheim, author of "Life and Times of Jesus the Messiah," "History of the Jews," and many other excellent works, and there is that learned Talmudist, Mr. Hershon; not to name smaller stars in the firmament of Hebrew theological talent.

This is the people we are trying to win for the Lord Jesus, and for whose spiritual welfare we solicit your prayers, your sympathy and your material help and support. The work is arduous indeed, but our reliance is not on human might or power, but on the Spirit of the Living God, and on the grace of Him who said: "Lo, I am with you always, even unto the end of the world."—*Rev. A. Ben-Oliet, Rome.*

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

BY C. A. COLMAN, CANTON, CHINA.

(Continued.)

The Chinese used to oppress the Peppohoans in various ways, they do not do so now, for "where the Spirit of the Lord is there is liberty," all liberty, civil and religious. This village is called Lam-hang-o.

On Monday morning we again crossed the bay, and stopped a few minutes in the Chinese town of So-bi. Here for the first time I saw real savages. They were a party of men and women who had lately submitted to the Chinese. The men were tattooed with two square patches, one on their foreheads, the other on their chins. The women had a broad stripe extending from ear to ear under the nose and lips. They had also their eye-teeth knocked out to increase their good looks.

Continuing our journey, we passed some sulphur springs by the roadside, not far from the town, and about noon we reached Ki-bu-lan.

The chapel here is a frame building with straw roof, and was built by the people at their own expense. In the afternoon Dr. Mackay had all the children in the chapel, reciting and answering questions from a catechism on the Bible. They recited and answered promptly and correctly.

In the evening ten were baptized, and Dr. Mackay preached to 120 persons, taking as his subject Ruth cleaving to, and Orpah leaving, Naomi, having a picture to illustrate his subject.

I forgot to say that Pastor Ahoa preached every night too, besides which he baptized many of those who were baptized.

Next morning we passed through the Chinese town of Tang-koe-soan, and through Lo-Tong again, where Dr. Mackay called on a friend, and pulled some teeth—indeed he and his preachers pulled teeth in almost every place we came to. About noon we got to A-li-san, where there is no chapel and no regular preacher as yet. Sometimes a preacher visits the place, but oftener it is an elderly man or woman, and sometimes young men or young women, who come, and each has influence with those of their own age, and so the work goes on and spreads and prospers.

The people came out and stood in two rows to welcome Dr. Mackay with hearty greetings and pleasant looks. They also killed a water buffalo

and a pig. The man who ordered the buffalo and pig to be killed also had two deer caught as a present to Dr. Mackay. The male has horns a foot or more in length. He has promised to give timber for two chapels, one in this village and one in a village a mile off. These two villages contain about 500 Peppohoans and a few Chinese.

After dinner we went to the next village, and Dr. Mackay wishing to take me to see the wild country, we went on accompanied by many of the villagers, many of them armed with guns and swords for fear of the savages. We soon came to a military post put here for the protection of settlers, and we called on the commander. Soon we passed a smaller post, and saw the Chinese clearing the ground of the tall wild grass. Their long spears were stuck in the ground beside them. Less than a hundred yards off was the tall grass as yet in a state of nature. Dr. Mackay asked them if they dared go in there, and they said, "No, the savages are there." The savages are always on the look out for Chinese or Peppohoan heads, and when they get one they make great rejoicing. A man is more honoured the more heads he has. He cannot get a wife till he has brought in a head.

One day when the doctor was eating his dinner in a Peppohoan village, suddenly a cry arose, and, rushing out, he saw six or seven Peppohoans with their guns going to attack some savages who had come down. They did not wait till all were prepared, but as each man got ready he rushed to the fight. In a few minutes all the men were out, while the children ran into the houses. The savages jumped back, fired off the guns and dropped into the tall grass. They were soon beaten off, but not till they had killed two Peppohoans, and they took one head, though they left seven or eight of their own dead on the field.

During the afternoon a number of preachers and converts came from other villages, and in the evening we had an outdoor meeting by torch-light and the light of the moon. The torches were made by cutting off bamboo poles just below one of the divisions and filling the cup with coal oil, using Chinese coarse paper as a burning medium. It was inspiring to hear 540 people singing praises to our Redeemer, when one remembered they were only now trying to cast off their idolatry and heathenism.

While they were singing I thought perhaps the savages were looking down from the mountain, less than half a mile off, and wondering what was up. Just at the close of the service some straw was seen burning near one of the houses, and a cry of "fire" was raised. It seemed for a moment as if there would be a panic, but Dr. Mackay started the girls singing and the crowd stood still. Had the rush continued some one would certainly have been much hurt.

These people are pressing Dr. Mackay to consider their needs before those of any other place, but he keeps them waiting to test them. When they get what they want they will prize it all the more.

The people of these villages combine hunting with farming, preferring the former.

March 9, 1887.—Fifteen years ago to-day Dr. Mackay arrived in Tamsui. Those of us who knew it congratulated him, and Ahoa told the people. From A-li-san we went to Chin-tsu-li-kan. The people meet in a house, but they intend to build at their own expense as soon as dry weather comes. Dr. Mackay will help a little; perhaps give as much as will pay for the painting. He says the Peppohoans here are all "our people," and the 200 Chinese near by are friendly. During the afternoon he and the preachers attended to forty persons who had diseases, besides pulling some teeth.

In the evening we had another open-air meeting, with an audience of 340 persons, and twelve were baptized. Just as Dr. Mackay commenced to preach a sound of singing was heard in the distance, and we started the audience singing to keep them company. It proved to be some young women, a boy and an old man, who came from another place to help these villagers learn a new tune.

Dr. Mackay pointed out to me here, and in other places, young men upon whom he had his eye, of which they are wholly unconscious, to see if they have the stuff in them to make his future students and preachers.

Next morning he called me to see six young maple trees which were growing in a small garden—the only ones that had come up in any place. He had

distributed seeds of the maple, beech, eucalyptus and cinchona trees, but only these six grew. He also distributed oats, wheat, clover and tomato seeds. The oats and wheat grew very well. All the clover he has is in his own garden and that of Mr. Jamieson in Tamsui, while the people did not acquire a taste for tomatoes, except at one or two chapels, though there is a wild tomato indigenous to Formosa, some of which we had for supper once.

We got to Pi-than about ten o'clock. The chapel is a frame building, such as I have described before. A service was held at once, at which 162 persons attended and thirteen were baptized. At La-lau-a, where we arrived early in the afternoon, the chapel is part of a house, but the people intend to build as soon as they have dry weather. During the afternoon Dr. Mackay had the people singing, the girls by themselves, the women by themselves, the boys by themselves and the men by themselves. In the evening there was a congregation of 150 in the open air, and twelve were baptized.

Dr. Mackay told me the following about a carpenter who became a preacher: He was employed to do some work in the custom house at Tamsui, and when Saturday came he told them he would not be at work next day, as he was going to hear Dr. Mackay preach. They laughed at him, but when he did not come next day they reported him to the commissioner, who was a Frenchman. They expected that he should have been dismissed at once, but the commissioner said, "Let him go to work on Monday morning, and I will make inquiry about him." He took an early opportunity of asking Dr. Mackay, "Does a carpenter, giving his name, 'attend your preaching on Sundays?' " "Yes," answered Dr. Mackay, "and every night in the week too." "Well, I did not believe it, but I will see that he gets his pay for Sundays." Dr. Mackay said: "Of course you can do as you please, but I would not advise that. If you have a Chinese book you can give the man, it would be appreciated." After this man became a preacher he went with Dr. Mackay to visit a man who was an applicant for baptism. On entering the house there they saw the idols still in their places. "Why," said Dr. Mackay, "you have not cleared your house yet." The man said he was quite ready to put them out, but his family was not willing. "Well," said the carpenter, "since we are here, and the man is willing, let us put them all out now." He was full of zeal, but Dr. Mackay said, "No, we'll preach them out;" and after a time they did.

Two hours' travel next day brought us to Ki-lip-pan. The chapel here is of sun-dried bricks plastered with lime. The people expected us to stay over night, but after a service, at which 140 attended, we went on to Hoan-si-than by four o'clock.

The chapel here is a frame building—the first chapel built in all the plain. The people were a very bad lot, and some of the most influential Peppohoans, together with mandarin runners, tried hard to keep the Gospel out. Some of these adversaries soon died, and the truth triumphed, as it has done everywhere else where assailed in North Formosa. The people killed a young water buffalo and a pig in honour of Dr. Mackay's coming. The flesh of the former was the best of the kind I have tasted in China.

In the evening Dr. Mackay and Ahoa preached to an audience of 170 persons and baptized eleven, among whom was a Chinaman who lives some distance away, and who has been a hearer five years.

(To be continued.)

THE Rev. J. B. Wylie submitted to the Irish General Assembly the report on Temperance, which has this startling statement. "Ireland's drink bill in 1886, as taxed by Government, is—British spirits, £4,965,217; beer (made in Ireland), £165,851; total, £5,131,068. To form any correct idea from these figures two points need here also be kept in view. 1. All beer and ale imported into Ireland must be added to this amount, duty being paid on these where they are manufactured. 2. From causes on which we can make no comment here it is to be feared that a gallon of spirits, as taxed by Government, represents a much larger quantity as consumed by the people. It is certainly within the facts to say that Ireland last year spent £10,000,000 on drink. The actual figures show an increase over 1885, in the matter of spirits alone, of £210,547, which, though £103,811 less than in 1884, is a most deplorable record in view of the distressed condition of our unhappy country."