

Benjamin Chidlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin experience fitted him for his great work as a pioneer of western Sunday schools. I should not wonder if troops of children will salute him up in the Father's house. To John Elliott the converted Indian will be a star in his crown. Judson must have already met his "treasure" brought home from the mission fields in Burma. Who says that investments in foreign missions do not "pay?"

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and his service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needle-women have their savings banks at God's right hand. Those banks never break. The only change for heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks in to steal. It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps his record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake will find sure remembrance there. "Follow me, and thou shalt have treasure in heaven," says the Master. My dear reader, how much real estate have you got?—Brooklyn, N.Y.

FROM A VETERAN PASTOR'S PRAYERS.

Heavenly Father, we thank thee for the life poured out but not wasted. . . . We praise thee for the years of lavish service which preceded the cross; for that ceaseless stream of gracious ministries which showered blessings on every hand, at cost of exhausting the human frame of our Saviour. We thank thee for the sorrowing hours of Gethsemane, and the sacrifice on Calvary, the depths of whose meaning we cannot fathom. We thank thee for the empty tomb, and the same Jesus alive once more, and now the conqueror of the sin that slew him, in our behalf. We thank thee for Pentecost, with its initial testimony to the power of our risen Lord to beget new life in men; and for all the triumphs of redemption since and now, and the still greater triumphs yet to come. . . . Lord, at this holy hour make us, anew and more largely, partakers of this blessed life. We would feed upon and grow like our Master. Like him we would be quick and unerring in filial feeling, our inmost souls alive to God. Take away the sin that bars us from thee, that dulls our hearing of the voice and bedims our vision of the Father. Oh, that we may henceforth walk in close and constant touch with thee. . . . And, like our Master, we would be all alive with sympathy, and with power to serve our fellows. Break down all barriers between us and thee, between us and men. Cure us of all distrust, all pride, all self-indulgence, all our dislikes and antipathies toward others. . . . Teach us, blessed Saviour, to love as thou dost love, to serve as thou didst serve, to convey blessing wherever we go as thou didst do when on earth. Bless us that we may be a blessing. . . . And through the great army of thy chosen ones everywhere, this day and every day, pour thy life into the veins of sinful, sorrowing, dying men.

Sometimes the suffering of present evil results in the greatest permanent good. But for Paul's long imprisonment his grand epistles would not now be enlightening and blessing the Christian Church in all quarters of the earth.

THE APOSTLE OF FORMOSA.*

George Leslie MacKay, the Apostle of North Formosa, was born in the township of Zorra, Oxford county, Ontario, in the year 1844. Reared in a godly home of the Highland type, he early learned to trust in the Saviour. In his boyhood his life was touched by Rev. William Chalmers Burns, the noted Scottish evangelist and missionary, who paid a brief visit to Zorra. His enthusiasm for the evangelization of the world fired the youthful MacKay with a like ideal, an ideal which he never afterwards lost sight of. With this end in view, he studied for the ministry, helping to defray his expenses by teaching school for a time. He studied arts in Toronto University, and theology at Princeton, graduating in 1870.

The same year he offered himself to the Foreign Mission Committee of the Canada Presbyterian Church as a missionary to any foreign field the Church might choose. At that time the Union of 1875 was still in the future. The Canada Presbyterian Church was, as compared with our church of today, but a small, weak body. While the church of the Maritime Provinces had sent missionaries to the far off New Hebrides, a quarter of a century before that date, the church in Ontario and Quebec had yet to send its first missionary to a foreign land. The committee for a time hesitated about taking so momentous a step, and MacKay went to Scotland to study for a session under the great missionary professor, Dr. Duff. The following year he returned to Canada, was accepted as foreign missionary by the General Assembly, and appointed to China.

In the autumn of 1871 Mr. MacKay sailed from San Francisco, and after visiting several ports on the coast of China, landed in South Formosa on the last week of that year. It is worthy of note that the man who met him on his arrival and welcomed him to Formosa was Dr. Manson, now Sir Patrick Manson of London, England, the first man to suggest that the infection of malarial fever was conveyed by mosquitoes. He is now dean of the school of Tropical Medicine, and one of the greatest authorities on tropical diseases.

South Formosa was then, and is still, being evangelized by the English Presbyterian Church, who have had a most successful work there for more than forty years. But in 1872 North Formosa was yet untouched by the gospel. To preach the gospel to its more than a million inhabitants, to lay foundations where no other had laid, appealed irresistibly to the ardent spirit of MacKay. It was to him the clear call of God. He landed in North Formosa in March, 1872, and began his life work.

The inhabitants of North Formosa belong to two different races, Malays and Chinese. The Malays are the unconquered savages of the mountains, among whom no mission work has been done; and the Pe-po-hoan of the East Coast, who have adopted the Chinese customs and language. Most of the Chinese in Formosa come from the vicinity of Amoy, and speak the language of that part of China.

So rapidly did Mr. MacKay acquire this difficult language, that in five months' time he was preaching to the people, and in a year's time he baptized and admitted to the Lord's table five young men. Two of these are yet preaching the gospel. Here was the beginning and secret of his success, his reliance on the natives as the evangelists of their own people. No sooner did he win some converts, than he began to train them to preach to their fellow countrymen. There was no college in which to give them a theological education. But he took them with him everywhere on his evangelistic tours, and trained them in actual service.

*Y.P.S. Monthly Topic—The Apostle of Formosa: Dr. G. L. MacKay. I. Cor. 9:16-27.

Soon churches began to be established at various points throughout North Formosa, and as quickly as the little congregations were gathered together, native preachers were appointed to them as ruling pastors.

All this was not accomplished without opposition on the part of the heathen. Again and again the missionary's life was in danger from fierce mobs, who demolished churches and houses in which services were held. Added to this were the sufferings from the trying climate, the wretched accommodations while on evangelistic tours, the insufficient and often unwholesome food. This was especially true of the work among the Pe-po-hoan on the East Coast.

Nevertheless, through opposition and loneliness, fevers and dangers, MacKay persisted and worked with an energy rarely equalled. By the help of friends in his native country, a college was erected at Tamsui in 1880, and named Oxford College. Here students for the ministry are educated. In 1883 a girls' school was also erected. From the very first, a certain amount of medical work was carried on at Tamsui by Dr. MacKay, and for three years by his first colleague, Rev. Dr. J. B. Fraser.

During his nearly thirty years in Formosa, Dr. MacKay twice visited Canada, where he was received with enthusiasm. On the occasion of his last visit, 1893-5, he was elected Moderator of the General Assembly, the highest honor his church could bestow.

On June 2nd, 1901, Dr. MacKay died of cancer at Tamsui, after a long illness. His monument of grey Formosan granite stands in the little Christian cemetery there. But his best monument is the North Formosan church, with more than two thousand native members, and its own native pastors and preachers, a church which is yet to conquer North Formosa for Christ. His best joy is now found in the presence of the Saviour he served, and in the companionship of many converts who have gone home, and with their Father in Christ now rest in the Lord.

DAILY READINGS.

M.—Vision and Service, Isa. 6:1-8.
T.—Not ashamed, Rom. 1:8-17.
W.—Obeying the visions, Acts 16:6-10.
Th.—Healing balm, Acts 3:1-10.
F.—Return of the tide, Isa. 52:7-13.
S.—Scattering yet increasing, Prov. 11:24-31.
Sunday Topic—The Apostle of Formosa: Dr. G. L. MacKay, I. Cor. 9:16-17.

ADVANTAGE OF UNFORGIVENESS

Satan rejoices every time any one feels unforgiving toward any one else. For unforgiveness means unlove, and that means hatefulness, which always plays into the hands of the Devil. No Christian can serve Christ, or loyally represent Christ, while withholding free, full forgiveness from a single fellow-man—no matter how unworthy of forgiveness that fellow-man is. The Christian who says of any human being that, because of this or that terrible injury or injustice, he can never forgive him, has abandoned Christ and is serving the Devil in that act. The Devil knows this, and seeks persistently to persuade us that there are some things, or some persons, that we ought never to forgive. He succeeds in persuading more of us than he ought to. Paul gave as a reason for free, unconditional forgiveness: "that no advantage may be gained over us by Satan: for we are not ignorant of his devices." We are fond of claiming that it is our own high sense of righteousness and fairness that makes it "impossible" for us to forgive certain offenders; but the real reason is our likeness to that very offender, in our confessed allegiance to the same Satan that he serves.

The fact that you grind your neighbor in sharp deals is no evidence that you are possessed of manly grit.