

through the settled country and reached the edge of the forest when they wheeled about and left us.

We then prepared to visit the savages in the woods. Rolling up balls of rice with black sugar to take with us for food we plunged into the forest; there was no path and we travelled far without meeting with any native, but at length we came upon a large body of them. We were kindly received and spent three weeks visiting their villages, and, on leaving, we were escorted by them to the cleared land. But though though they received us kindly yet they are treacherous and cruel, for when I afterwards settled some Chinese teachers among them they killed them, and on returning I found the four headless bodies far up on Mt. Sylvia. I buried them there and placed above them the inscription 'Blessed are the dead that die in the Lord.' I have now a chapel among these people near Mt. Sylvia.

THE SECOND CONVERT.

Returning from our tour to heal quarts, I again threw open the door and began to teach. In the crowd that sometimes gathered was an artist, who, at first, was a bitter reviler, but instead of retorting we treated him courteously, giving him tea. He could not understand such conduct, and at length began to manifest a spirit of inquiry and often came to converse on religion. At length he declared himself satisfied and embraced the gospel. His parents and friends shewed the bitterest opposition. He was imprisoned, persecuted, entreated, but he stood fast and became an earnest preacher of the faith he had once hated and was the means of inducing his mother to accept the gospel.

THE THIRD CONVERT

was a carpenter. He heard the gospel, after a time embraced it and would even if working 25 miles away travel to be with us on the Sabbath. His master, an Englishman, would not believe the reason which the man gave him for absence until he asked me, and when he found out its truth he said, 'I will not ask him to work a Sabbath and will allow his pay to go on. This man travelled with me for three years as a student and is now one of the ablest native preachers in Northern Formosa.

A PUBLIC DISCUSSION.

One of the converts was a venerable white-bearded man, who had been first a Confucianist then a Buddhist, and was held in great respect by his country-

men. He challenged me to a public controversy, a day was appointed, an immense crowd gathered, and for 5 hours I answered questions and refuted objections, until at length he was completely silenced, and after inviting any who wished to meet for public discussion next day to say so, there was not a voice. I sang 'A day's march nearer home,' the crowd listened attentively and silently dispersed and there have been none since that time willing to undertake a public discussion either with myself or my students.

This man afterwards came to see me and in a short time renounced heathenism for Christianity and is now an earnest, able preacher of the gospel."

Dr. Mackay, since his first convert joined him does not travel alone. He is accompanied by several of the native teachers or students during the day. He instructs them as they journey in knowledge of every kind, teaches them the natural sciences, theology, etc., and in the evenings they hold meetings, preaching and teaching in the towns and villages.

In one village which he visited a mob surrounded the hut, crying, "bring out the foreign-devil, cut him in pieces, throw him into the river, etc." He was stoned, one stone which grazed his shoulder was thrown by a young man, to-day there is a church in that village and the native preacher is that young man.

In this way has the work gone on, prejudice growing less, the work gathering volume as it grows, and to-day there are 20 chapels with a native preacher in each, 223 communicants, and at least 1500 who have renounced their idols in Northern Formosa. In a few years the Church there will be independent and self sustaining.

THE international conference of Young Men's Christian Associations will be held in Exeter Hall, London, England, July 30th—August 6th. America will be largely represented. Among other topics discussed will be the best methods of reaching the young men of the working class, and those inclined to socialistic views.