

Mission Field.

THE annual meeting of the Glengarry Presbyterian of the W. F. M. S. was held in Alexandria on Wednesday and Thursday, the 6th and 7th inst. Great interest was manifested in the proceedings.

THE Orangeville Presbyterian W. F. M. S. held its semi-annual meeting at Clauto, on June 6th. The morning and afternoon meetings were presided over by Mrs. Campbell, of Cheltenham, and addressed by Mrs. Gray, of Brampton, and Miss McWilliams. The evening meeting, addressed by Rev. D. MacKenzie, of Orangeville, Miss McWilliams and Rev. John Neil, of Toronto, closed the most successful semi-annual gathering of this society.

ON June 6th the congregation of North Westminster held its sixth annual mission feast. The weather was fine and a very large company of people assembled. The following twenty minute addresses were given: "Why do you object to missions?" by Rev. Mr. Little, of Birr; "My Travels in Egypt and the Holy Land," by Rev. Mr. Hamilton, of Motherwell; "The Moravians and their work," by Rev. Mr. Craig, of Fergus; "Mission Work among our North-west Indians," by Rev. F. O. Nichol, of Sarnia; "Religious Feasts in India," by Dr. Marion

New Jersey, completing his theological course at the latter place in 1870. He attended lectures at the Free Church College, Edinburgh, the following winter, and was privileged to meet when there Duff, Candlish, and Guthrie. As we have seen, he offered himself to our Church for Foreign work, was accepted, and went forth to sow and reap in a manner that has made "all the world wonder." He married, in 1878, a Chinese lady who has proved herself in missionary work a wife worthy of such a husband. In 1880 Queen's University conferred upon him the degree of Doctor of Divinity. The Rev. William Campbell, English Presbyterian missionary Southern Formosa, says of Dr. Mackay in his book entitled *Missionary Success in Formosa*: "He is a little man, firm and active, of few words, unflinching courage and one whose sound common-sense is equalled only by his earnest devotion to the Master." Mr. Campbell uses these words in speaking of Dr. Mackay as "God's main instrument" in accomplishing the results of mission work he had witnessed in Northern Formosa.

Dr. Mackay is a man of strong will; who else could meet, as he has done, the rooted prejudices and beat back the surging waves of Chinese attack and rage? But his firm will is illumined by Christian intelligence, and directed by Christian principle, and modified by Christian prudence. Witness the wisdom

men yet unreclaimed from heathenism. No one knows so well as he how best that growth should shape itself. He may well be trusted, for he is cautious and patient as well as glowingly enthusiastic and ceaselessly painstaking in attending to all the features of his work, material as well as spiritual.

ALL THINGS TO ALL MEN.

We regret that space forbids our doing more than barely referring to the Dutch Mission in Formosa, extending over a space of thirty years, overlapping by a few years the second quarter of the 17th century. The Dutch mission was completely extinguished by the ravages of Kok singa. Ten Dutch missionaries were buried on the island and six suffered martyrdom. The pioneer Dutch missionary was George Candidius. It is interesting to know that he recommended that any minister to work effectively for Christ in Formosa should undertake to remain there all his lifetime, and if unmarried he should take a native for his wife, in order to set before the people the example "of an honest, virtuous and proper life." It is needless to say how far in these respects Dr. Mackay endorses the advice of Candidius, given over 230 years ago.

FAITH.

Dr. Mackay has not forgotten in his work that "the touch of nature makes all men



REV. DR. MACKAY AND FAMILY.

Oliver, and work in the Home Mission Field, by James Menzies, of Knox College. Excellent music was furnished by the choir and others throughout the day. The pastor and people of Westminster were uniting in their efforts to make the day pleasant to the large numbers of strangers who attended. All thoroughly enjoyed themselves and at 4 p.m. the mission feast was brought to a close by a few practical remarks by the pastor, Mr. Sawers. After the mission feast what? Not a collection, but rather he hoped the result would be more prayer for missions, more missionary contributions, more love to Christ our Lord and Master.

The Missionary Moderator.

REV. G. M. MILLIGAN.

GEORGE LESLIE MACKAY was born in the Township of Zorra, Oxford County, Ontario, on the 21st of March, 1844. His parents came to Canada from Sutherlandshire. He does not remember the time he did not love the Saviour, an additional and remarkable proof that men best fitted, both in body and mind, to combat evil with power and success are not those whose youth is consumed in "sowing wild oats." He studied at Knox College, Toronto, and at Princeton Seminary,

he displayed at Ka-lo-san last year. He was told a military mandarin informed the people there, who were willing to discard their idols, that they must continue to worship idols as a token of their subjection to China. Did he rage against the powers calling them anti-christ? No! His zeal was guided by wisdom. He obtained an interview with the mandarin, succeeded in securing for the people their religious liberty, and then demolished the idols. He has an iron constitution, else he could not endure the exposure he has done in encountering all kinds of weather night and day, undergoing at the same time the toils of travel, of superintending buildings, some of them a credit in materials, arrangements and outfits to any locality, in addition to all his other duties of teaching and preaching.

METHODS.

He has no cut-and-dried plans of work. He is guided in his actions, not by any pre-arranged programme, but by the evolutions of Providence. This is why he should be trusted in his operations regarding the future of his field. His Church arrangements must not be forced into any artificial, hurtful shape by our prejudices about a self-supporting Church or the quarter whence ought to come the stipends of native pastors. His work must be free to grow with the purpose of reaching millions of

kin." He has endeavored to convince all kinds of people that he is their brother-man. He knows that the virtues of courage, sympathy, benevolence, zeal, industry, tell on all minds. Hence he does not move his head when stones whizz past him. He does not stop his conversation when a shell bursts within two feet of him! "If there be any virtue, and if there be any praise," he thinks of these things as auxiliary to his great work.

The explanation of all that is influential and admirable in his doings is the conviction, among others, that God is immanent in all things earthly. He saw God behind the surf that prevented him and the men of the Lapwing from landing on the east shore of Formosa in 1876. He saw Him in French shells in 1884. Hence the word "discouragement" has no place in vocabulary. He believes that Formosa is rooted in the eternal counsels of God, as surely as Orion and the Pleiades. His island is not merely geographically significant to him, but is symbolical of something infinitely deeper than itself. God, in deed and in truth, is to him day by day executing His overlasting purposes through the works of creation and Providence. Hence his aversion, as we have said, to cut-and-dried programmes for guidance, and his reliance therefore upon the living God. It is