

put iron into their blood and gave them nerve to face ridicule and opposition.

Best of all, these converts learned to confront personal *peril* for the sake of the Gospel and its Lord. They went about with Mackay on his evangelistic tours, everywhere, even among the savage tribes of the mountains. Whenever unusual risks were run he bade them, if at all faint-hearted, to withdraw and leave him to confront danger alone; but with surprising unanimity and uniformity they refused to forsake him or be dismayed even when life itself might pay the forfeit. And when not only threats, but acts of violence had to be endured, they rejoiced at being counted worthy to suffer shame and injury for the name of Christ.

One of Mackay's earliest attempts at bringing these Formosans to the sense of sin was the pasting up of the Ten Commandments on a large sheet of Chinese paper, replacing it when pulled down and destroyed, until at last it was let alone. He thus compelled transgressors to face the Law they had not kept, and feel the point of its darts of accusation. No wonder if that Law, first of all, rebuked and condemned their idolatry, since the first two commandments are directed against all other gods save Jehovah, and forbid even His worship to be corrupted by the use of graven images. And one of the most notable fruits of Dr. Mackay's work in Formosa has been the voluntary abandonment, surrender, and destruction of idol gods. When the first of the chapels was built, at Go-ko-hi, more than one hundred and fifty declared their renunciation of idols and desire for Christian teaching. Few things are more moving in this narrative than these demolitions of idols. In the museum at Tamsui may be seen the god of the North Pole, the god of the kitchen, and the god of war, before which a hillman of seventy-four years had bowed himself for threescore years and ten. At Lam-kham, Mackay preached his first sermon with eight idols set on the table before him, surrendered by their devotees; at one fishing village he more than once dried his clothes before fires whose fuel was idolatrous paper, ancestral tablets, and abandoned idols. In another village five hundred people had thrown away their idols; and in Ka-le-oan, where a converted cook had been preaching the Gospel in his crude way, Mackay found the people ready for decisive action. He asked all who were for the true God to clean their houses of all idols and take a bold stand. A council was held in which *five villages* were unanimous to a man in wanting to worship the Jehovah God. An idol fane, built for themselves at a cost of \$2000, was handed over for chapel services. The next day a procession went from village to village and house to house, until the entire idolatrous paraphernalia of them were gathered in baskets. These were carried to a yard near the idol temple, and a large pile built of mock money, tablets, incense sticks, flags, and idols. A crowd thronged the place and vied with each other in firing the heap and exhibiting contempt for the dirty, greasy old images. One chief took particular delight in thrusting the objects they had worshipped further into the flames or in