

The following Sabbath I preached at Goko-khi,, the first chapel opened, and had good attendance on Sabbath, although it was raining in torrents. The only chapel in the midst of the Sek-hoan (civilized aborigines), was visited last week. There those who moved into the wood had to abandon a beautiful valley on account of the savages. Still I found matters in a better state than I anticipated. A few old men seemed really anxious about their souls. Many of the young people, however, are still as I found them, proud and ignorant—two characteristics not very agreeable, whether found in people of eastern or western lands. The time *will come* when their proud hearts will be brought to the dust : then they will see what vile creeping worms of the dust they are.

On going to Sin-kang I invariably pass the night in the city—a day's walk on this side, and dispense medicines. On my return this time the house in which I remained was crowded with blind, lame, feeble and suffering ones, and in the morning at daybreak many were waiting at the door. This work is exceedingly important, as it will pave the way for the entrance of the Gospel. The Chinese are prejudiced against all other nations, and do not distinguish between them, as they are ignorant of the world beyond the eighteen Provinces. All who have not tails are called "Western Barbarians." About the first question asked is, "Why do your people bring opium into our country." Now we have to meet these prejudices at every step, and any just means that will tend to remove them will continue to be of vast importance in carrying on mission work amongst them. If we can remove prejudices by removing pain, and thus save souls, it is not only our privilege but our bounden duty to do so.

I have now six young men of this place labouring as helpers amongst the natives. They have been with me nearly two years studying daily, and are still earnest, faithful and devoted.

The time *will come* when this old empire will meekly bow before Jehovah's throne, for He has declared it. I believe it will be accomplished through the agency of her own sons. At present it is useless to open a chapel without a helper to take charge of it, and to instruct the people. Hence the necessity of devoted and well trained assistants. They cannot become efficient labourers unless trained. Here they cannot be trained unless with us. If with us they cannot drag the net, or till the soil. If without means (and nearly all are) they must be supported. If older missions have not yet succeeded in having them supported by the native Church, it is vain to expect a Church in its infancy to do so. There is therefore only one resource, and that is to look to those who are able to help for aid. I pay each helper \$3 per month, so that nine or ten could be supported a year with the ordinary salary of a labourer in Canada. I have also two young men of the literary class teaching the children of converts. It is of the utmost importance to have the children brought up under the influence of Christianity. I trust there is not a member of our Church in Canada who will say, "Dispense with these helpers and teachers at present, and wait." Wait for what? The enemy is at work night and day—is aroused to greater exertions than ever. If we would maintain our ground we must be up and doing. We must use the means at our disposal and go forth in the strength of the Lord of Hosts to conquer or die. We have no right to expect the blessing unless we labour and give toil, and pray. Let every member, from Quebec to Goderich, come forward and freely give what has been freely given. Let every member be up and pleading—be up and doing, be up and giving; then co dness and scepticism will bid the shores of our beloved Canada farewell, and the gods of wood and stone in Northern Formosa will be cast to the winds of heaven.—I am, ever yours sincerely,

G. L. McKAY.