

George Leslie Mackay was born March 21, , in Zorra Township, Upper Canada, the youngest of six children of George and Helen Sutherland Mackay. His parents had emigrated to Canada in from Dornoch in Sutherlandshire, Scotland, an area reeling from the harsh Highland Clearances.

By March he is seen busy again at Tsinan and Tenghsien in Shantung Province where over a thousand thronged to hear him. From Tenghsien the doctor moved on to Liuho, Kiangsu Province, where he organized another fifty preaching bands in March. Before we go with John Sung to the three major cities he evangelized, it may be profitable for us to learn a little of the geography and history of this fabled island. Formosa as she was called in the thirties is a beautiful island, and that is what this Portuguese word means. Known to the West as Formosa, the Chinese call it Taiwan, i. Terraced Bay, the terraces no doubt referring to the lofty ranges rising one after the other from the coast. Formosa Taiwan Straits from the mainland on a sunny day, a magnificent view of the mountains, tier upon tier, can be obtained. A journey to the foothills will earn the traveler some of the most beautiful scenery in the Far East. Mt Morrison soars to a height of 13, feet. Formosa first received the Gospel in the seventeenth century when it was occupied by the Dutch, The Gospel vine so luxuriantly cultivated by the English Presbyterians in the Amoy region , miles across the Straits on the mainland, was bound to spread its branches to Formosa, where the dialect spoken is the same. Thus in , a permanent work was established with the founding of a Christian medical work in Tainan by Dr James Laidlaw Maxwell. MacKay was a pioneer of great daring and originality. He gathered from his early converts a band of young men whom he taught in a "peripatetic school" as he made long safaris with them. He instructed them not only in the doctrines of the Gospel and the way of preaching, but also how, to "pull teeth. This extraction session over, MacKay would douche them with a soothing sermon on "relief from the pain of sin. The churches flourishing from the Gospel seed sown by English and Canadian Presbyterian missionaries were united in a common Synod in In Japan took Formosa from China and colonized it for fifty years, returning it in at the conclusion of the Second World War. Persecutions always follow revival. Under Japanese "police protection", one thousand attended the meetings. When he moved on to Taichung, however, many from Taipeh went along with him, so the numbers at Taichung doubled. When the evangelist came to Tainan the last on this Gospel trail, the crowd swelled to four to five thousand. Was this not a reenactment of Amoy? In the overall Formosa campaign five thousand souls were born again. Although the Japanese authorities tried to hinder the healing meetings, nevertheless, many of the sick were prayed for. Six hundred converts registered to attend the Second Bible Institute that was now scheduled to convene in Amoy, across the Straits. From the number of people saved and energized by the mighty working of the Holy Spirit, the Formosa or Taiwan campaign could well be termed another Pentecost. Now, if we examine the first Pentecost as recorded in Acts 2, what the Scripture stresses is not so much the speaking of tongues languages per se as its result. If what Dr Sung had done was of the Spirit, there would be an out flowing of the living water of the Spirit even unto life everlasting Jn 7: There he tried to pick up from where John Sung left off. But it was a different Taiwan altogether. After fifty years of Japanese rule, efficient if ruthless, the people had hoped to find themselves in the land of Promise, soon to flow with milk and honey: After a northern circuit to Taipeh and Keelung, Puay Hian returned to the south where he was requested to organize a short-term Bible school called "Spiritual Workers Institute. But there was no more that astounding chalking up of statistics as in former days. Whether Puay Hian knew what would result from his sowing in tears or not, here is the testimony of one of his fruits from the Taiwan field. At the time of his conversion he was thirty-three years of age and an elder of a Presbyterian Church. For, he is the grandson of one of the earliest converts of the Canadian pioneer, George Leslie MacKay, and his grandaunt was married to the missionary. After another season of study at the Tainan Theological Seminary, he was ordained in Since then he has served as pastor of a big church in Taiwan, and from to as shepherd of his home church at Bang-Kah. From to he was sent as a missionary by his home church to Singapore. Gordon Dunn, superintendent of the CIM in Anhwei testified in that many of the outstanding evangelists and leaders in Christian work he met testified of the blessings they had received through the

ministry of Dr Sung. The Institute was held in Amoy July 10th to August 9th, These were lodged in six schools then on summer vacation while the Institute was held in Trinity Church. Most of the delegates were members of the Preaching Bands. Beginning from Genesis 1: Now Eve loved beauty, so the Snake tempted her in her desire Are not girls today desirous of new fashion? When Eve saw the Forbidden Fruit in all its beauty, in all its sweetness, she became the more infatuated by it. Perhaps she would not die. But God had told them, to eat it would bring certain death. The Snake causes us to doubt. Eve ate and Adam also ate. Satan need not entice everyone. He need entice just one person! Before they were children, now they became adults, knowing the shame of nakedness. They trusted in their own righteousness by making tree-leave garments to cover their bodies, but to no avail, because they trusted in their own method. Before this they loved God. Now they feared God. This was due to their sin - so sin separates us from God. But God gave them no chance to excuse themselves, and punished them. The Snake would eat dust - eat Adam. But God had a Great Promise: Now they had been too free and idle, and does not idleness lead to sin? But henceforth they will be very busy. God did not want them to wear tree-leave garments for long, but made coats of lamb skin for them, showing righteousness comes not from their good deeds, but from Jesus the Lamb that is slain. After this God drove them out that they might not eat of the tree of everlasting life. Henceforth death came into the world, separating us from God. Has anyone else ever attempted such marathon expositions of the Scriptures? His emphasis was holiness and a victorious life, but he did not believe in sinless perfection. One great asset of Dr Sung was his wit and humor, without which the teacher would have elicited many a semi-conscious drowsy amen in the summer heat. The good seed of the Word which he had sown in the thousand and six hundred delegates coming from every corner of China and Southeast Asia, and four hundred local auditors cannot be over estimated. His expectations in his pupils cannot be gauged unless we listen to his closing remarks on the final night, which are recorded as follows: I have been with you the last thirty days. Now it can be said that my work is done. Before God and man, I have a clear conscience, because what God wanted me to say, I have said. We were worried about the stamina of both teacher and interpreter. Thank the Lord, He has enabled us to stand here to see your face. During this month God has provided everything for us, enabling us to study the Bible book by book. Henceforth this Bible is become your Book, to be brought back. I have merely given you a key that you might open the Bible yourself, to discover many hidden treasures, now waiting for you to explore. May God use you mightily as soldiers for these end-times - this is our greatest objective insofar as the Bible Institute is concerned. But while I am on earth I live a day at a time, to fulfill my daily duty. My duty is now discharged. You are going home, and I will pray for you always. May this work produce great results. I believe God will not let this Bible Institute come to nought. I have striven my level best to preach the Gospel, not coveting a single dollar. During this month I have been, as it were, living in imprisonment. Many wanted to see me, but I could not receive you properly and I am very sorry for this. But this could not at all be helped. For I had to prepare your daily spiritual rations. When you return, promote Bible study! Great have been the expenses for this month, but God has supplied all our needs! Satan has attacked us in vain! May God use us as His end-time soldiers. Therefore whatever be the criticisms, I would accept them. The Lord knows our every trouble during this month, but I have committed to Him to take care of every misunderstanding. May you be a lighthouse in Nanyang. Many are returning to Taiwan. May you be a lighthouse in Taiwan.

2: Princely men in the heavenly kingdom | Open Library

George Leslie Mackay (-) was the first Presbyterian missionary to northern Formosa (Qing-era Taiwan). He served with the Canadian Presbyterian Mission. Mackay is among the best known Westerners to have lived in Taiwan. In Mackay became the first foreign missionary to be commissioned.

Mackay was a unique product of Victorian Upper Canada and a truly remarkable individual in so many ways. Indeed, one is surprised that more has not been written about him, for he is worthy of more serious and substantive study. It is doubtful that he wrote his autobiography, *From Far Formosa*; his editor, Rev. Mackay may have been many things, but a writer he was not. As Mackay scholar James Rohrer writes: Although widely regarded in Taiwan as a monumental figure in the Christian mission to China writ large, Mackay is rarely mentioned in North American histories of the Presbyterian Church and its somewhat unique place, along with his, in the Social Gospel movement. Presbyterian Progressives and the Social Gospel in Canada, [iii] makes no mention of him whatsoever. *Canadian Missionaries in the Middle Kingdom* [iv] devotes a mere five pages to him and much of this less than flattering. There were two Mackays: Both proved no end of trouble and, indeed, something of an embarrassment to Presbyterians high and low. Mackay scholars do not completely agree on the essence of the man and his mission. More than a hundred years after his passing in , and in a country where only three percent profess an abiding faith in Christianity, upwards of seventy percent of the indigenous population are members of the Presbyterian Church in Taiwan PCT. Indeed, Mackay fought long and hard, and mostly with Canadian Presbyterians, to be left alone in essence, understanding better than anyone what worked in Taiwan and what did not. His goal was a native presbytery that would be completely independent of foreign influence upon his death. His decision to take a native wife, Tui Chang-mia, was strategic rather than romantic in the main and crucial to his remarkable success among native Taiwanese women in particular. They are in the main industrious and aggressive, showing all the characteristics of their race. Why, an able, earnest Chinese preacher whose wife was a Pe-pohoan, whom we brought up from childhood, and who received careful Christian instruction. He made sure that his two daughters, Bella and Mary, were joined in holy matrimony to prominent native preachers. What a contrast to the Mormon prophet, Joseph Smith Jr. Unlike Mackay, one is hard pressed to find a family photo of Joseph Jr. The purpose is to evangelize the people, to enlighten their darkness by the power of divine truth. All the reasons that led me to lay such emphasis on a native ministry in North Formosa had to do with the language, climate, social life of the people, and the capabilities of the natives for Christian service. I was at first convinced that the hope of the mission lay not in foreign workers, and every year only confirms that opinion. In fact, Mackay makes a similar point without appearing as racist. One marvels at the character of Samuel the Lamanite in the Book of Mormon, an Indian preacher to whites in the narrative and quite unstoppable, the arrows and spears of his Nephite enemies deflected by some invisible hand allowing him to preach atop the walls of their cities with impunity. And so, the foundation text of Mormonism advances two seemingly contradictory positions on race and what constitutes mission fodder. In essence, Mormonism had the option to go either way. Kimball to end the Priesthood ban against men of color in did not disabuse the Saints of their racism, [xxxv] integrate non-whites into the Mormon mainstream, change in any significant way the all-white complexion of the senior leadership, or facilitate interracial marriages. There were two problems: Southerton controversial *Losing a Lost Tribe*: Instead, they bore an unsettling resemblance to members of the African race, who according to revelation had inherited the harsh racial curse from God. There are about , Mormons in Polynesia. In no other place on earth, outside of Utah, has Mormonism penetrated so successfully. Of the nations with the highest proportion of Latter-day Saints, six of the top ten are located in Polynesia. Here, the differences are plain to see. And yet, these very different ecclesiastical phenomena were built on the same shaky anthropological and scientific foundations, Smith and Mackay intellectual twins and particular to the same monogenetic, [xli] environmental, and evolutionary understanding of Indian, [xlii] Mesoamerican, and Chinese origins known as the myth of Celtic-Anglo-Saxon superiority. His general attitude regarding the Chinese and Taiwanese--decadent and inferior respectively--was typical of late, nineteenth-century Victorian thinking.

That Old Testament prophecy has been an inspiration in my life. I have seen it fulfilled in Formosa. These from the north and from the west; and these from the land of Sinim [or the east] by whom they no doubt mean the patriarch Shem, it is barely possible, may be the source of it. Yet the opinion of scholars lean more toward placing the Chinese among the descendants of Ham, one of the advocates of which view is Sir William Jones, or among those of Japhet. The Mohammedan writers hand us down an old legend of Persia and Arabia, that Japhet had eleven sons, of whom Gin or Chin was the eldest; that as such his father sent him for his portion to the fertile countries of the far East, and that his descendants early became distinguished for painting, carving and the cultivation of silk. In the Sanskrit of India also is found the name Turushka, applied to the same race. They were followed by Aryans, who pushed them to the extremities of the great peninsulas, to the large islands upon the coast of Asia, up into the mountain tracks, and out into the deserts. The Aryans, who, as had been said, pressed forward the Turanians, and occupied the best lands of Southern Asia, and who gave us the inexhaustible literature of the Sanskrit, sent members of their race into the West. They are the Indo-European family to which we belong. While certainly noble of him, it also suggests that in addition to his anti-Semitism, a degree of anti-African prejudice lay just beneath the surface. He writes in his diary: Morton, and most vexing of all, the redoubtable Southern parson baiter, Josiah C. He also distinguished between two Mongolian racial types: Native Americans and Toltecan. Miscegenation was a door that swung in both directions. Closely related to this was the pseudoscience of Phrenology, also known as Anthropometry, which captured the imaginations and respect of no less than Laveter, Camper, Blumenbach, Edwards Founder of Societe Ethnologique de races humaines in Paris, Quetelet, Tiedemann, Gall, Spurzheim, Combe, and Morton in particular. The highly respected Phrenological Journal hailed from Edinburgh Phrenology, in short, looked for inherently physical attributes to support a fundamentally racist doctrine of immutable biological differences in the human family. It operated according to six basic rules or conditions: Physical shape of the head rather than skin color. Size of the brain. Genetic inheritance not environment. I cannot admit the contention, as I have failed to find the slightest trace of the negro element, nor is the presence within the mountains of such a people suspected by any known tribe. They were all positive that there were not woolly-headed races within the mountains or anywhere else in the island. The sutures or lines where the bones of the skull are united, I find in the skulls of the young to be only slightly traced; the skull has the appearance of a round ball or bone. This is characteristic of the islanders belonging to the lower races. The hair is round, thus showing that in its possessor there is no trace of the woolly-headed race His diaries suggest a nominal interest in Phrenology, but adapted to his purposes: Much prefer Darwinism and Phrenology. But all their writings only strengthen my belief in a personal God. It seems he had no real contact with Africans. One diary entry, written while in Hong Kong and en route to Canada in , is rather benign compared to what Nott might say. When the four-color wordless book was taken to China about , the strangest thing happened. That said, whatever anti-African prejudices Mackay may have entertained or duplicated, indeed how deeply they ran, can be blamed in part on his Scottish-Canadian national pride and belief in another branch of the scientific racism of the nineteenth century: Accordingly, the Woodland Indians of New England were Icelandic in origin--a degenerate scion of Norse invaders and adventurers who stayed behind in the New World; either that or spread their seed far and wide with each and every eastern shore landing. This has been shown by the investigations of the Royal Antiquarian Society of Copenhagen. Some men of learning do not doubt that the Scandinavian mariners traced our Atlantic coast from Greenland southward the whole length of our New England States, and deposited the seeds of communities which sprang up in wild forms there. Importantly, this is not the Mormon understanding, Adam and Eve and their posterity spreading out from Jackson County, Missouri--the geographical center of the United States. That said, the Lost Ten Tribes in Mormon folklore are said to reside under the polar icecap, just above it, or in heaven where they await the coming of the millennium and when a great highway or land bridge from the north will deliver them to the Promised Land of Jackson County or Zion. Coming by sea instead of the land bridge, the Book of Mormon chronicles three transoceanic migrations from Asia to America, the first of these contemporaneous with the Tower of Babel, and then two more around the Babylonian invasion of Jerusalem ca. The migration pattern suggests an eastern or Asian point of origin, the settlement of the Americas from the west coast to east coast: Indeed, both Mackay

and Smith as proponents of Celtic-Anglo-Saxonism and thus Nordic theories of Indian and Asian origins, justified their very different missionary outreaches according to somewhat similar anti-African racist argumentation. Celtic-Anglo-Saxonism, it is worth noting, served the political and economic interests of expansionists very well, providing a kind of scientific rationale for the inclusion and annexation of Alaska [lxxvii] and Hawaii [lxxviii] respectively. Accordingly, the emergence of modern Europe, England, and the United States was thus a long westward trek that began in the Far East. What had so long been prophesied was to come to pass: There can be no change for the better save at the expense of that which is. Out of decay springs fresh life. Importantly, defenders of both Monogenesis Environmentalism and Polygenesis Innate Biological Inferiority, miscegenation and segregation, fell prey to the genocidal urge endemic to European expansion and conquest of in the New World as David E. Stannard sees it and however benign and well intentioned it might have been. Mackay no relation and author of *The Life of George Leslie Mackay of Formosa*, writes the following in defense of his friend: Carmon Hardy [xcvii] and Michael W. They united evangelical zeal with moderated reason in their attempt to establish a universal consensus on individual morality and social responsibility. Taken together, these qualities of character would reform, in an ascending pattern, the family, the city, the province, the nation and ultimately the world. Importantly, Reid was another proponent of Celtic-Anglo-Saxonism. What a nation it should be. A Britain has more reserve. But religion and science make all nations akin. Indeed, by the time he got back to Formosa in , his sense of national, cultural, and political oneness with America had clearly waned. Taking issue with the barbarism of the American West and its treatment of Asian immigrant workers, he writes in his diary: American laws to debar a Chinaman from entering. How the land of Liberty is damaged by an ignorant mob out West! How thou art fallen O America!

3: The Black-Bearded Barbarian

George Leslie Mackay (-) was the first Presbyterian missionary to northern Formosa (Qing-era Taiwan). He served with the Canadian Presbyterian Mission. Mackay is among the best known Westerners to have lived in Taiwan.

About George Mackay Mackay wrote in his diary for 10 April God help me to do this with the open Bible! So help me, God! Mackay loved Taiwan and its people. He expressed his feelings in verse: On that island the best of my years have been spent. How dear is Formosa to my heart! A lifetime of joy is centered here. I love to look up to its lofty peaks, down into its yawning chasms, and away out on its surging seas. How willing I am to gaze upon these forever! To that island I devote my life. There I find my joy. I should like to find a final resting place within sound of its surf and under the shade of its waving bamboo. To serve them in the gospel I would gladly, a thousand times over, give up my life. There I hope to spend what remains of my life, and when my day of service is over He is buried in Tanshui, Taiwan, the place where he first brought the gospel. His tomb is not in the cemetery for foreigners. They were among the tenant farmers driven from the Scottish highlands to make way for large estates. Dispossessed of land in Scotland, they crossed the Atlantic to begin a new life county in the rich agricultural plains of SW Ontario. George Leslie Mackay inherited from his parents a healthy physical constitution and a strong work ethic. Coming from a Calvinistic Presbyterian background, George recalled that "we heard much about sin and law in those olden days, but love and grace were not obscured. The parents imparted to their children more than dry doctrines. George recalled that before he reached the age of 10 the name of Jesus was sweet and sacred to him. The hymns he learned from his mother made a deep impression. In his youth the thought of being a missionary first came to George. He also memorized the "Shorter Catechism," a doctrinal statement of the Presbyterian church. Mackay continued his education in nearby Woodstock. To fulfill this plan, Mackay went to Toronto to attend Knox college, which is today part of the University of Toronto. Twenty years later, inspired by Mackay, Jonathan Goforth would follow in his footsteps to Knox college, U. At Knox Mackay was remembered as a serious student; Whatever he lacked from his rural education was compensated through determination and hard work. Then Mackay went to the Scotland to be trained. All three were fundamental Bible-believing men of God within the Presbyterian Church. Burns has been described as: It was Burns who "christened" George Mackay at age 2. As a youth Mackay was touched by Burns example of going forth to bring the gospel to China. Charles Hodge was president of Princeton seminary when Mackay studied there in Hodge wrote extensively on systematic theology, but it was not his writings which most affected the students. Princeton men all loved him. There you saw the real man and felt his power. After Carey, Duff is the second most important missionary to India. The prospects were not encouraging. In its 16 year existence, the Board had not sent even one missionary abroad. While in Scotland Mackay was pleasantly surprised when he was accepted by the Canadian Board as a missionary to China. He returned immediately to Canada with a burning desire to preach the gospel in Asia. However the congregations he visited prior to departure regarded him as an excited young man, a youthful enthusiast. Their attitude was as cold as his was hot. He likened them "the ice age" of the Presbyterian Church. George Mackay left Toronto on 19 September destined for the little-known land of China at the age of America, to cross the Pacific ocean. The two-month passage took him to Hong Kong via Japan. On reaching Asia, Mackay visited the Presbyterian missions on the coast of mainland China where he was urged to stay. However he "felt some unseen influence directing his attention to Formosa [Taiwan]. Yet nothing had been done in the north of Taiwan. Centuries before, during the Dutch occupation of Taiwan, there had been some gospel effort by the Dutch. George Candidius arrived in Ten years later Robert Junius came to help, followed by others. However after the Dutch were expelled from Taiwan in , there was no lasting Christian witness. Moreover, the gospel work by the Dutch had also focussed on the south of the island. The north of Taiwan was a region where "Christ had not been named. These were Kaohsiung, Anping and Keelung and Tamsui. It was in Tamsui that George L. Mackay arrived on the last day of escorted by Hugh Ritchie, a Presbyterian worker in South Taiwan. After a brief tour and advice Ritchie returned to the south, leaving Mackay alone. He was a solitary foreigner in an alien land, but George Mackay knew why he was there: To get the gospel of the

grace of God into the minds and hearts of the heathen, and when converted to build them up in their faith - that was my purpose in going to Formosa. I feel my weakness, my sinfulness, my unfaithfulness. I feel sad when I look around and see nothing but idolatry I can as yet tell little about Jesus, and with stammering tongue. What can I do? Nothing; But, blessed thought, the Lord Jesus can do all things. Jehovah is my refuge and strength. Mackay was labelled as a "foreign devil" and a "black-bearded barbarian," descriptive of his flowing black beard. The locals were reluctant to rent housing to foreigners. But Mackay wanted to live among the locals. It took 3 months before Mackay managed to secure accommodation, a structure built as a stable in the hill-side overlooking the river. In the dry season it was too hot, and in the rainy season flooded. His furniture consisted of the two wooden packing crates that contained his possessions, a chair and bed provided by the British Consul, and a single lamp donated by a neighbour. In this humble dwelling Mackay was alone, the only servant of the Lord, yet he had the assurance of being a sent-one and consecrated himself again to the Lord. Mackay wrote in his diary for 10 April Tutors were hard to find, so Mackay would interact with boys herding water buffalo by the river to learn the language. He wrote in his diary: They speak the vernacular whereas as the language you find in books is Mandarin, spoken only by officials and scholars. Mackay was compelled to give reason for the faith that was in him. He also gained sufficient knowledge of the local religions to challenge the scholars on their own ground. The First-fruit Among the delegations of scholars was an intelligent young man named A. He was the son of a widow, but had attended school until he was Thereafter he had travelled to the mainland and spent 6 years in Peking. Hoa returned repeatedly bringing groups of scholars to Mackay. Mackay had been praying specifically for a gifted young man to be his companion in the gospel - "My prayer had been for a young man of such gifts as would mark him out for the sacred office. The prayer had been answered and the coming of A. Hoa seemed to indicate the mind of the Head of the Church. From the beginning I began training the first convert for the work of the ministry. Hoa early learned that the path of duty in the service of Christ is sometimes rough and sore, as it was for Him who first went up to Calvary. Their respect was mutual and their relationship reciprocal. Hoa Mackay gained a valuable fellow-worker. In his report Mackay wrote: I cannot conceive of a man coming from Canada and in ten years of hard work being able to fill his place. Of these five, "three were still in their twenties. One was a student, another a painter, the third a writer, the fourth a carpenter, and the fifth a farmer.

4: From Far Formosa by George Leslie Mackay

Get this from a library! From far Formosa: the island, its people and missions. [George Leslie Mackay; J A Macdonald].

List of famous alumni from Princeton Theological Seminary, with photos when available. Prominent graduates from Princeton Theological Seminary include celebrities, politicians, business people, athletes and more. This list of distinguished Princeton Theological Seminary alumni is loosely ordered by relevance, so the most recognizable celebrities who attended Princeton Theological Seminary are at the top of the list. Lovejoy and William H. Tennent is an American theologian who is the current president of Asbury Theological Seminary. Gray has been Chairman of the Amani Group a consulting and advisory firm since August A proponent of intelligent design, specifically the concept of specified complexity, he serves Boyd Author, Pastor Gregory A. Paul, Minnesota and President of Reknew. He is one of He was murdered by a pro-slavery mob in Alton, Illinois, during their attack on his Ehrman Professor, Author Bart D. He is a leading He was born and died in the same city, Toronto, Canada. Metzger Bruce Manning Metzger was an American biblical scholar and textual critic who was a longtime professor at Princeton Theological Seminary and Bible editor who served on the board of the American He was the Professor of New Testament at Princeton Seminary between and , and led a conservative Writer, Philosopher Henry James Sr. Alves was one of the founders of liberation theology. Kenney as the Chester Upland School District receiver. The order took effect December 14, and keeps He served with the Canadian Presbyterian Mission. Mackay is among the best known Westerners to have lived in 22 Benjamin Breckinridge Warfield Benjamin Breckinridge Warfield was professor of theology at Princeton Seminary from to Some conservative Presbyterians consider him to be the last of the great Princeton theologians He was the father of noted sculptor He was a leading exponent of the Princeton theology, an orthodox Winter Professor Ralph Dana Winter was an American missiologist and Presbyterian missionary who helped pioneer Theological Education by Extension, raised the debate about the role of the church and mission He has been called He was integral to the founding of the Lutheran church body known as the General Synod, as well as the oldest He is sometimes called the father of Reformed Biblical During this career he travelled about one million miles and established more than one hundred missions and He was born in Cairo, New York, in He was active in the Niagara Movement and D, was an American Christian preacher, pastor, theologian, radio pioneer, and writer. He is heard on The Bible Study Hour Sheldon is an American Presbyterian pastor and chairman of the social conservative organization, the Traditional Values Coalition. He primarily speaks and writes about social issues Edward Norris Kirk, was a Christian missionary, pastor, teacher, evangelist and writer in the Presbyterian, Congregational and revivalist traditions in the US. He founded the Fourth

5: John A. Mackay | Revolv

George William Mackay (born January 22,) was a Canadian missionary in Taiwan and a son of George Leslie Mackay, father of J. Ross Mackay. Taiwanese name Mackay's Taiwanese name is 麥嘉理. It is from his father's first name 嘉理.

Entrance Exams This week, Taiwan Seminary finished its testing process for admission for the coming fall. The range of candidates was very broad, coming from many different degree programs and backgrounds. I was surprised that several in our group were ethnically Taiwanese but had attended Aboriginal churches this seemed almost like a trend , and there was a mix of men and women, ethnic Taiwanese and different Aboriginal candidates. Almost all have served in churches, often as youth advisors, Sunday School teachers, worship leaders, or deacons. Many had some connection our seminary through family, our lay academy, friends or their pastors. It is an interesting foil to the process I went through in the US. There are similarities between the two programs: The biggest difference between the two systems is that in the US students can apply to seminary without the approval of a church body, and at most seminaries admission is almost guaranteed. The academic degree is mostly separated from the ministry or ordination process. However, in the US the church has several gates through which candidates must pass as they move through seminary and then graduate. The first is simply the proper ordination process: Ordination exams, psychological exams, and ministry evaluations serve as other gates. Churches may choose candidates for any range of reasons, and both the church and the candidate operate more or less as free agents. More students in the US have no intention of going into congregational ministry, and there is probably a higher attrition rate in the first years of ministry. In Taiwan, the process is more fused from the start. Testing itself is a Taiwanese tradition the government has the three branches we have in the US, legislative, judicial, and executive, but then adds in a branch for civil exams and another branch that watches over government conduct. Traditionally, testing has been a way to fight nepotism and to encourage fairness. Applicants also sit for an interview with a committee of five professors in my group were the former president, the campus minister, the academic dean, and a former nun who works with our seminary on spiritual formation. Beforehand, the campus minister had checked in with several of the references for each candidate, and he could basically tell us the opinion of the church leaders towards the applicant. Did they seem up to the academic standards? What was their personal life like? How long had they been Presbyterian? Were there any cautionary notes? This was interesting to me. If students had any non-Presbyterian experience, they were always asked about this this is a bit of a stereotype, but in Taiwan Presbyterians tend to be wary of other denominations and tend to be cautious about such backgrounds. At the same time, one strong candidate had migrated to the Presbyterian Church about six months ago because she felt more at home in its system. Whereas in the US students might be admitted provisionally, here they are admitted to the MA program and can transfer to the MDiv program. I noticed several of the women candidates had no role models for ministry outside of family, and my guess is that part of this is that the church is still fairly male-dominated. I found a number of the stories to be very touching. Some applicants came from families that were cautious about them attending. Others seemed to have been pushed in this direction. Students were often asked to describe their personalities or strengths and weaknesses. They were frequently warned that the courseload is challenging. I often admire how tightly knit the community is. Students have a strong sense of commitment to the process. In the US, I often felt the tension between the Committee on the Preparation for Ministry over guiding and mentoring and the process of vetting and gatekeeping.

6: John Sung my Teacher -- Chapter XX

By George Leslie Mackay, D.D. This book, written by Mackay while on furlough in , and edited by J. A. MacDonald, is indispensable to the student of Missions in Formosa. Besides giving in interesting form, the story of Mackay's life and work, it treats of the geological, zoological, botanical, and ethnological history of the island.

Rohrer George Leslie Mackay " was among the most remarkable missionaries of the late Victorian era. During his three decades in Taiwan " , he received little substantive assistance from other Canadian missionaries yet, at the time of his death, left a community of more than 2, baptized communicants and a much larger body of regular hearers who attended more than sixty churches led by full-time native preachers. During his lifetime, however, Canadian publications hailed him as one of the greatest evangelists since the apostolic age. In the government in Taiwan issued a commemorative postage stamp to mark the centenary of his death. Preachers in Taiwan frequently draw upon his book, *From Far Formosa* , for sermon illustrations, and politicians have appealed to his memory to promote various agendas. Indeed, the legendary Mackay at times threatens to eclipse the historical missionary. The actual complex history of his career deserves to be better known, not only by scholars of mission, but also by Taiwanese Christians in search of a usable past. His parents had emigrated to Canada in from Dornoch in Sutherlandshire, Scotland, an area reeling from the harsh Highland Clearances. Sutherland was a hotbed of evangelical dissent from the Church of Scotland. Most Zorra settlers were displaced Highlanders with strong evangelical leanings. The Mackays and their neighbors clung tightly to their religious traditions. Mackay later recollected the importance of daily prayer and worship with his parents, and especially the influence of his mother, who taught him the Westminster Shorter Catechism by heart while he was still a small child. In a zealous evangelical named Donald McKenzie received ordination from the Presbytery of Glasgow as a missionary to Canada. Although the ecclesiastical disputes that divided the church in Scotland did not exist in Upper Canada, the evangelical leanings of the settlers led them to sympathize strongly with the Scottish dissenters. Burns, soon visited Zorra, where the people generously contributed funds to support the Free Church back home. Mackay attended Knox College in Toronto from to Knox professors conceived of the school as a missionary institution for training evangelists. Mixing evangelical piety and Scottish Common Sense philosophy, the Knox curriculum stressed Scripture, biblical theology, and natural science as the essential elements of Christian higher education. Knox students learned that sound scientific methods inevitably support the authority of the Bible, and that knowledge of natural science is vital to effective evangelism. Classmates later remembered Mackay as a serious scholar. He especially relished geography, geology, and natural science and participated in the Knox Literary and Scientific Society, which met monthly to present essays and debate controversial topics. From to Mackay attended Princeton Seminary, at the time a favorite choice for North American Presbyterians planning careers as foreign missionaries. At Princeton he became devoted to Charles Hodge and participated in the Committee of Inquiry, a student organization that investigated mission theories and sponsored visiting missionaries from around the world. He also studied Hindustani and considered offering himself to the Scottish or American Presbyterians as a missionary to India. On June 14, , the General Assembly of the Canada Presbyterian Church, meeting in Quebec, appointed him their first overseas missionary, with instructions to choose a field in China in consultation with the English Presbyterian missionaries in Amoy. Weeks later, a seasick Mackay was bound for the Orient on the steamer *America*. Except for two furloughs, in "81 and "94, he would spend the remainder of his life in Taiwan, dedicated to the task of building an indigenous church led by native preachers. Mackay later honored William C. Assessing their precise influence upon his missionary work, however, is difficult, for Mackay never committed his own missiological principles to writing in any systematic fashion. In and he characteristically skipped the important Shanghai missionary conferences held by Protestant missionaries in China, and throughout his life he showed a marked aversion to correspondence with other missionaries. Even in his private journals he rarely engaged in theological reflection, leaving us in many cases to read between the lines and to conjecture about his ideas. Still, a few significant influences clearly stand out. First, the blend of evangelical piety and Baconian science that suffused his early years stayed

with him. Mackay always insisted that the argument from design was the most effective way to convince Chinese people of a sovereign God, and that evangelistic preaching ought to begin with the doctrine of creation. Moody, men more renowned for achieving spectacular results as preachers and organizers than as theologians. For him, all missionary work, including medical and educational ministry, was ancillary to evangelism. Burns, who had gained notoriety among China missionaries for his itinerating ministry through the countryside of Fujien Province. Mackay, too, became famous for iteration and for his desire to live among the common folk of Taiwan. Throughout his career he stirred controversy by criticizing other foreign missionaries and insisting upon indigenous leadership in every facet of ministry. Believing passionately that the people of Taiwan were equal to Westerners, he married his own daughters, Mary and Bella, to native preachers and spent his life attempting to preserve the independence of his movement from Canadian control. Although Mackay was not completely free from the ethnocentric biases that typified Victorian Christians, his deep love for Taiwan was authentic. It would be difficult to find any other missionary of his era who more clearly exemplified the principles of missionary identification. The first extends from his arrival in Taiwan in December until his first furlough in , by which time he had already become a celebrity in Canada. The second extends from his return to Taiwan in until his death twenty years later. During the first phase, Mackay launched an amazing itinerating ministry that quickly reaped impressive results. The consummate pioneer missionary, he chose as his field the previously unoccupied north end of the island because he longed for freedom to follow his own methods and to learn by trial and error. Remarkably, by the end of his first summer in Taiwan he already had a cadre of dedicated converts who remained faithful leaders throughout their life times, and these became the nucleus of a rapidly growing movement that more closely resembled an indigenous Chinese sect than a Presbyterian mission. Working at first with a native tutor loaned by the English Presbyterians in Amoy, he began his ministry by studying Chinese characters and the spoken language for as many as sixteen hours a day. Blessed with a prodigious memory, he learned to write one hundred new characters daily and spent the balance of his time practicing his reading and speaking with anybody who would listen to him. After only a few weeks his first tutor ran away, but Mackay had already met a young literati, Giam Chheng Hoa, who agreed to move in with him and become his new teacher in exchange for religious lessons. Giam and Mackay forged a deep symbiotic relationship grounded upon unfeigned mutual respect and admiration. The course Mackay pursued would have been impossible without this foundation. His first convert, and later the first ordained native pastor, Giam knew the island intimately. Having launched his itinerating campaign, he often passed weeks at a time without contact with other Westerners. If he suffered culture shock, his journals do not reveal it. Instead, he seems to have relished his growing intimacy with the band of men who traveled with him day and night. Mackay believed that his wandering lifestyle imitated Jesus. He certainly was familiar with the example of William C. But unlike Burns, who had almost no converts to show for his years of iteration, Mackay had already established seven chapels and had more than seventy baptized followers by the end of his third year in Taiwan. By the time he returned to Canada for his first furlough, his so-called peripatetic school had trained some two dozen preachers who weekly proclaimed the Gospel to more than a thousand regular hearers. Many foreign observers noted the remarkable devotion that existed between the missionary and his followers. To them Mackay was not so much the agent of a foreign religion as a prophet and spiritual father. Mackay regarded his visible success as incontestable proof of both divine blessing and the wisdom of his methods. Throughout his life he stubbornly resisted any pressure from Canada to change his ways, repeatedly leading him into conflict with church leaders at home. Beginning with James and Jennie Fraser in , it sent out a series of missionary couples to assist Mackay. These newcomers soon found themselves marginalized from the actual life of the community, Mackay leaving them alone in Tamsui to learn for themselves the language and to establish their own roles. Mackay considered the Frasers, who had small children, a major nuisance. Never again would Canadian leaders urge him to settle down with other missionaries. Furlough and Settling Down Marriage and the arrival of his first daughter, Mary, in required lifestyle adjustments. For Tiu Chhang Mia, not yet twenty, this first trip away from home and first encounter with the world church must have triggered a mix of emotions. At each stop they explored historical sites, mosques, temples, and cathedrals. Everywhere they visited the missions of different Christian

denominations. The trip convinced Mackay that his own methods were the best for Taiwan, giving him ammunition that he would later use when answering critics of his mission. By the time he returned from his first round of visits, however, her shyness had vanished. She informed him that she felt comfortable with his family and that he could travel for as long as he needed. Contributions for his work poured into the Presbyterian mission fund, money that he used upon his return to Taiwan to construct a home for his family, build larger churches, open a boarding school for girls, and construct Oxford College as a training center for native preachers. But celebrity and increased wealth proved a mixed blessing, for with it came mounting pressure from home to expand the Canadian presence and establish a more normal Presbyterian mission. He demanded freedom to set mission policy without intervention, threatening to resign and take all of the converts with him if not granted autonomy. The mission committee in Toronto knew that the irascible missionary was not bluffing. For twenty years he successfully blackmailed them into giving him free rein to pursue whatever policies he pleased. His goal was to see his community develop into a fully self-governing and self-propagating native church upon his own death. To this end, he would allow only one missionary couple at a time to come out from Canada to assist him, and he made it clear that these newcomers would be required to serve under the supervision of native Christians. These assistants were allowed to study language, plant gardens, help maintain the buildings in Tamsui, write letters home, and perform small tasks assigned by Mackay. But they did not engage in direct evangelism or teaching native church leaders, responsibilities that Mackay kept tightly in his own hands and shared with chosen native Christians. These were the exclusive preserve of the native preachers, whom Mackay himself trained and appointed. Critics charged that Mackay was unfaithful to Presbyterianism and acted as a bishop over the native church. Mackay angrily rejected the notion that Western institutions could be simply transplanted to Taiwan by fiat. In the meantime, he insisted, Christians in North Formosa already enjoyed authentic self-government without the creation of formal Presbyterian structures. Every one of the churches elected elders, and he was in constant contact with these leaders, with whom he deliberated in all matters confronting the community. He likewise consulted the preachers constantly, and in he and a group of elders together laid hands on Giam Chheng-Hoa and another early preacher named Tan He, ordaining them as the first two native pastors in Taiwan. For Mackay, the reality of shared governance mattered more than strict conformity to Presbyterian polity. Oxford College at Tamsui Mackay himself handled virtually all of the instruction at Oxford College, lecturing daily on topics ranging from biblical studies to geography to natural science and medicine. His advanced students assisted him with teaching younger students how to read and write Romanized Chinese. In fact, the school more closely resembled a lyceum than a Western college. Twice a year, before and after each term at school, he took his most advanced students on lengthy itinerating trips into the interior of the island, to give them experience preaching in public and facing opposition. The training at Oxford College was not designed to instill a liberal arts education, but rather to equip self-confident preachers, teachers, and healers who would soon hold responsibility for chapels of their own. The boarding school for girls, designed to equip Bible women and Christian wives, was likewise under native leadership. Tiu Chhang Mia herself, assisted by some of the older Bible women, served as headmistress and surrogate mother for the girls, who came from churches throughout the mission field. She is known and loved by converts throughout the whole field.

7: What's going on?: June

George Leslie Mackay, the famous Canadian Presbyterian missionary to Formosa, was a man of science and faith, defender and practitioner of miscegenation, proponent of a radical "native ministry" and "indigenized gospel" that both conformed to and challenged the racial thinking of nineteenth-century Canadian polite society.

He was such a wonder of a man for work himself that he inspired every one else to do his best, so the young men made rapid strides with their lessons. No matter how busy he was, and he was surely one of the busiest men that ever lived, he somehow found time for them. Sometimes in his house, sometimes on the road, by the seashore, under a banyan tree, here and there and everywhere, the missionary and his pupils held their classes. If he went on a journey, they accompanied him and studied by the way. And it was a familiar sight on north Formosan roads or field paths to see Mackay, always with his book in one hand and his big ebony stick under his arm, walking along surrounded by a group of young men. Sometimes there were as many as twenty in the student-band, but somewhere in the country a new church would open, and the brightest of the class would be called away to be its minister. But just as often a young Christian would come to the missionary and ask if he too might not be trained to preach the gospel of Jesus Christ. Whether at home or abroad, pupils and teacher had to resort to all sorts of means to get away for an uninterrupted hour together. For Kai Bok-su was always in demand to visit the sick or sad or troubled. There was a little kitchen separate from the house on the bluff, and over this Mackay with his students built a second story. And here they would often slip away for a little quiet time together. Some papers had been dropped over a pipe-hole in the floor of the room where Mackay was studying, and for some time he had been disturbed by a rustling among them. At last without looking up, he called to his boys below: The boy gave a shout, darted down the stair, and with a sharp stick, pinned the body of the snake to the wall below. The creature became terribly violent, but Koa Kau held on valiantly and Mackay seized an old Chinese spear that happened to be in the room above and pierced the serpent through the head. They pulled its dead body down into the kitchen below and spread it out. It measured nine feet. The rocks at Kelung harbor were another favorite spot for this little traveling university to hold its classes. Sometimes they would take their dinner and row out in a little sampan to the rocks outside the harbor and there, undisturbed, they would study the whole day long. Then there were oysters, taken fresh off the rocks, to add to their bill of fare. At five in the afternoon, when the strain of study was beginning to tell, they would vary the program. One or two of the boys would take a plunge into the sea and bring up a subject for study,--a shell, some living coral, sea-weed, sea-urchins, or some such treasure. They would examine it, and Kai Bok-su, always delighted when on a scientific subject, would give them a lesson in natural history. After four they made visits together to Christians or heathen, speaking always a word for their Master. Every evening a public service was held at which Mackay preached. On the whole the students liked their college best when it was moving. For on the road, while their principal gave much time to the Bible and how to present the gospel, he would enliven their walks by conversing about everything by the way and making it full of interest. The structure of a wayside flower, the geological formation of an overhanging rock, the composition of the soil of the tea plantations, the stars that shone in the sky when night came down upon them;--all these made the traveling college a delight. Although his days were crammed with work, Mackay found time to make friends among the European population of the island. They all liked and admired him, and many of them tried to help the man who was giving his life and strength so completely to others. They were familiar with his quick, alert figure passing through the streets of Tamsui, with his inevitable book and his big ebony cane. The representatives of foreign business firms, too, were always ready to lend him a helping hand where possible. His most useful friends were the foreign medical men. They helped him very much. They not only did all they could for his own recovery when malaria attacked him, but they helped also to cure his patients. Traveling scientists always gave him a visit to get his help and advice. He had friends that were ship captains, officers, engineers, merchants, and British consuls. Everybody knew the wonderful Kai Bok-su. The friends to whom he turned for help of the best kind were the English Presbyterians in south Formosa. They, more than any others, knew his trials and difficulties. They alone could enter with true sympathy into all his triumphs. At one

time Dr. Campbell, one of the south Formosan missionaries, paid him a visit. He proved a delightful companion, and together the two made a tour of the mission stations. Campbell preached wherever they went and was a great inspiration to the people, as well as to the students and to the missionary himself. One evening, when they were in Kelung, Mackay, with his insatiable desire to use every moment, suggested that they spend ten days without speaking English, so that they might improve their Chinese. Campbell agreed, and they started their "Chinese only." They had a long tramp that morning and there was much to talk about and the conversation was all in Chinese, according to the bargain. His next visitor was the Rev. Ritchie from south Formosa, one of the friends who had first introduced him to his work. Every day of his visit was a joy. But the more pleasant and helpful such companionship was the more alone Mackay felt when it was over. His task was becoming too much for one man. He was wanted on the northern coast, at the southern boundary of his mission field, and away on the Kap-tsu-lan plain all at once. He was crowded day and night with work. What with preaching, dentistry, attending the sick, training his students, and encouraging the new churches, he had enough on his hands for a dozen missionaries. But now at last the Church at home, in far-away Canada, bestirred herself to help him. They had been hearing something of the wonderful mission in Formosa, but they had heard only hints of it, for Mackay would not confess how he was toiling day and night and how the work had grown until he was not able to overtake it alone. But the Church understood something of his need, and they now sent him the best present they could possibly give,—an assistant. Just three years after Mackay had landed in Formosa, the Rev. He was a young man, too, vigorous and ready for work. Besides being an ordained minister, he was a physician as well, just exactly what the north Formosan mission needed. Along with the missionary, the Church had sent funds for a house for him and also one for Mackay. So the poor old Chinese house on the bluff was replaced by a modern, comfortable dwelling, and by its side another was built for the new missionary and his family. After the houses were built and the new doctor was able to use the language, he began to fill a long-felt want. Mackay had always done a little medical work, and the foreign doctor of Tamsui had been most kind in giving his aid, but a doctor of his own, a missionary doctor, was exactly what Kai Bok-su wanted. Soon the sick began to hear of the wonders the missionary doctor could perform, and they flocked to him to be cured. It must not be supposed that there were not already doctors in north Formosa. But the native doctors were about the worst trouble that the people had to bear. Their medical knowledge, like their religion, was a mixture of ignorance and superstition, and some of their practises would have been inexcusable except for the fact that they themselves knew no better. There were two classes of medical men; those who treated internal diseases and those who professed to cure external maladies. It was hard to judge which class did the more mischief, but perhaps the "inside doctors" killed more of their patients. For the dreaded malaria, the scourge of Formosa, the young Canadian doctor found many and amazing remedies prescribed, some worse than the disease itself. The native doctors believed malaria to be caused by two devils in a patient, one causing the chills, the other the fever. But when the barbarian doctor opened his dispensary in Tamsui, a new era dawned for the poor sick folk of north Formosa. The work went on wonderfully well and Mackay found so much more time to travel in the country that the gospel spread rapidly. But just when prospects were looking so fair and every one was happy and hopeful, a sad event darkened the bright outlook of the two missionaries. The young doctor had cured scores of cases, and had brought health and happiness to many homes, but he was powerless to keep death from his own door. And one day, a sad day for the mission of north Formosa, the mother was called from husband and little ones to her home and her reward in heaven. So the home on the bluff, the beautiful Christian home, which was a pattern for all the Chinese, was broken up. The young doctor was compelled to leave his patients, and taking his motherless children he returned with them to Canada. The church at home sent out another helper. Kenneth Junor arrived one year later, and once more the work received a fresh impetus. And then, just about two years after Mr. And so one bright day, there was a wedding in the chapel of the old Dutch fort, where the British consul married George Leslie Mackay to a Formosan lady. Tui Chhang Mai, her name had been. She was of a beautiful Christian character and for a long time she had been a great help in the church. Mackay she proved a marvelous assistance to her husband. It had long been a great grief to the missionary that, while the men would come in crowds to his meetings, the poor women had to be left at home. Sometimes in a congregation

of two hundred there would be only two or three women. Chinese custom made it impossible for a man missionary to preach to the women. Only a few of the older ones came out. So the mothers of the little children did not hear about Jesus and so could not teach their little ones about him. But now everything was changed for them. They had a lady-missionary, and one of their own people too. The Mackays went on a wedding-trip through the country. Kai Bok-su walked, as usual, and his wife rode in a sedan-chair. The wedding-trip was really a missionary tour; for they visited all the chapels, and the women came to the meetings in crowds, because they wanted to hear and see the lady who had married Kai Bok-su. Often, after the regular meetings when the men had gone away, the women would crowd in and gather round Mrs.

8: Jonathan A. Seitz | Life, Ministry, and Study on the Beautiful Island - Part 13

George Leslie Mackay George Leslie Mackay was the first Presbyterian missionary to northern Formosa. He served with the Canadian Presbyterian Mission. He served with the Canadian Presbyterian Mission.

Mackay John A. Mackay May 17, 1847 June 9, 1929, was a Presbyterian theologian, missionary, and educator. He was a strong advocate of the Ecumenical Movement and World Christianity. Early life and education John A. Mackay was born on May 17, in Inverness, Scotland, the eldest of five children. The family attended the Free Presbyterian Church, a very small denomination. At the age of 14 at a communion service at Rogart, Scotland, Mackay had a profound religious experience that influenced the remainder of his life. Mackay then studied philosophy and logic at the University of Aberdeen, leaving for a time to pursue theological studies for the Free Presbyterian Church ministry. He returned to Aberdeen to complete his honors degree which he received in 1869. When he was graduated in 1869, he won a fellowship in didactic and polemic theology, which he used toward studies in Spanish culture at Madrid, Spain, to prepare for missionary work in Latin America. Haya de la Torre, a political leader in Latin America, taught at the school. The mission also started a mission station at Cajamarca in the northern Peru. From his position as school master, Mackay entered intellectual circles and became a member of a literary group that included Victor Andres Belaunde, Professor of Philosophy at San Marcos University. Five members were corresponding members of the Spanish Academy. Mackay joined the Y. During the next seven and one-half years, he traveled widely through Chile, Brazil, and Argentina as an evangelistic speaker. He attended the Jerusalem Conference of 1891 and traveled extensively in Europe during his furlough in 1892. From April to July Mackay and his family lived in Bonn, Germany where he attended the lectures of Karl Barth and began a friendship with him. Under the auspices of the Y. Mackay made many significant addresses in Mexico during the revolutionary period of religious persecution, including an address to over 2,000 men and women in the largest theatre in the town of Chihuahua. Over the years he was invited to speak at 35 Latin American universities. North American educator In 1900, Mackay reluctantly left the foreign mission field to become the third President of Princeton Theological Seminary which had recently been weakened by the secession of several professors, including his own former teacher, J. By Theology Today was the most widely distributed religious quarterly in the world. Church leader An eloquent and charismatic platform speaker and preacher, Mackay was often called upon to present keynote addresses at conferences, assemblies, and gatherings. As the holder of leadership roles in church organizations, his constituency included tens of millions of Christians. Five leadership roles were particularly significant, the Presidency of the Presbyterian Board of Foreign Missions from 1900, after which he continued serving as a member of the Mission Board; membership on the Provisional Committee of the World Council of Churches in 1904 and from membership on the Central Committee of the World Council of Churches; the Chairmanship of the International Missionary Council from January 1, 1907, to 1910; membership on the Executive Committee of the World Alliance of Reformed Churches and from the Presidency of its Executive Committee; and Moderator of the 10th General Assembly of the Presbyterian Church, USA, in 1910. In addition to writing the influential "Letter to Presbyterians", which fortified resistance to McCarthyism in the United States, Mackay was also the primary draftsman of a number of other church statements and messages on behalf of various ecclesiastical councils and conferences. Thus, as a fellow Presbyterian leader correctly concluded, Mackay exerted influential leadership in three broad areas: Missions, the Ecumenical Movement, and social and political thought and action. Frequently asked to preach, his sermons called for response on the part of his hearers. Mackay wrote devotional literature in English and Spanish. He believed in a personal and incarnational approach to foreign missions by which the missionary would become a member of the community and earn the right to be heard through particular service that met specific needs within the receiving culture. These might include the demonstration of authentic Christianity in action through educational, medical, or agricultural service. This gift of service offered a platform through which the missionary could effectively proclaim the faith that he held. At the Oxford Conference on Church and State in 1910, Mackay coined the phrase that became the byword of the conference, "Let the Church be the Church. Mackay advocated visible unity of the Church. His high Christology also stressed a unity of spirit

with a diversity of treasures from the various Christian traditions. In this way Mackay helped to lay the foundation for spiritual ecumenism among fellow Christians across denominational lines. Travelling in Chile in Mackay agreed with Fr. In his final years Mackay moved to a Presbyterian retirement community in Hightstown, New Jersey , and died early on June 9, Coincidentally, the General Assembly of his denomination voted to join the Southern Presbyterian Church later that same morning. It would have pleased Mackay because he had worked for many years for the reunion of the Northern and Southern Presbyterian Churches.

9: From Far Formosa

George Leslie Mackay (center) in (Handout) Up on a hill above the Tamsui River, past the renovated Fort San Domingo, stands Aletheia University, a quiet campus filled with leafy trees, an imposing neo-Gothic church with a foot-tall pipe organ, and two pointed arches at its entrance.

By George Leslie Mackay, D. It is the largest and most important city, thoroughly Chinese, and intensely anti-foreign in all its interests and sympathies. In , I visited it with A Hoa and got a foretaste of the reception awaiting me on every subsequent occasion. They are materialistic, superstitious dollar-seekers. At every visit, when passing through their streets, we are maligned, jeered at, and abused. For hatred to foreigners, for pride, swaggering ignorance, and conceit, for superstitious, sensual, haughty, double-faced wickedness, Bang-kah takes the palm. But remember, O haughty city, even these eyes will yet see thee humble in the dust. She sent hirelings to surrounding villages and towns to reprimand the magistrates, incite the people, and frustrate us in the execution of our work. Three large clans, through their head men, ruled the city. All the others had to acquiesce in every proposal. Foreign merchants never succeeded in establishing themselves there. Attempts were made, but their Chinese agents were dragged out of the city and narrowly escaped death. It might seem that mission work should have been begun in Bang-kah first. Indeed, I received a communication from a very devoted and excellent missionary in China -- one who has now gone to his reward -- in which he said, "I hear you have stations in several towns and villages. I sought to follow the lead of my Captain. He led me to Formosa, and to point after point where chapels were already opened. I knew the time would come when Bang-kah would be entered. The authorities of Bang-kah issued proclamations calling on all citizens, on pain of imprisonment or death, not to rent, lease, or sell either houses or other property to the barbarian missionary. But in December, , the time came for establishing a mission there, and in spite of all their attempts to prevent our entrance I succeeded in renting a low hovel on the eastern side. Then they returned to their encampment and reported to the general, who despatched a number of [p. I demanded proof of their statement. It was produced, and it was at once evident that I could not maintain my position there. Till long past midnight angry soldiers paraded the streets, shouting threatening words. At times they were at the door, on the point of smashing it, rushing in, and disposing of me with their weapons. Again and again they approached, and it seemed in that dark, damp place as if my end were at hand. Entering a boat, I went down the river to the Toa-liong-pong chapel, three miles away, to find my students. We spent the rest of the day there, and in the evening, after preaching in the chapel, we entered the little room and prayed to the God of heaven to give us an entrance into the city of Bang-kah. Rising from prayer, we returned immediately to the city. It was dark, but some lights were visible. Not knowing exactly whither we were going, we met an old man, and inquired if he knew any one who would rent even a small house for mission work. We entered and began to write a rental paper. The house had to be rented by a native, for foreigners cannot hold property away from the treaty ports. He gave us possession at once, crept out a back way, and disappeared. People came and went the whole day long. The second day the whole city was in an uproar, and the hubbub produced by their thousand voices fell very unpleasantly upon our ears. Still I walked the street among them, now and again extracting teeth, for we had friends even among so many enemies. On the third day lepers and beggars and other lewd fellows, hired to molest us, pressed around with their swollen ears and disgusting-looking features. They tried to rub against us, expecting us soon to quit the premises. Hundreds had their cues tied around their necks, and blue cloth about their loins, to signify that they were ready for the fray. One stooped down, picked up a stone, and hurled it against the building. In a moment their screams were deafening. They were on the roof, within and without, and the house was literally torn to pieces and carried away. No material was left. They actually dug up the stones of the foundation with their hands, and stood spitting on the site. We moved right across the street into an inn. No sooner had we done this than scores were on the roof and many more climbing the walls. The crash of tiles could be heard as they attempted to force an entrance. By this time the shouts and yells were inhuman. One who has never heard the fiendish yells of a murderous Chinese mob can have no conception of their hideousness. The innkeeper came to us with the key of the door in his hand and begged us to leave, lest his

house be destroyed. The Chinese mandarin, in his large sedan chair, with his body-guard around him, and with soldiers following, was at the door. Scott, put in an appearance. We sat down together. The Chinese official told the consul to order the missionary away from the city. When the consul left I accompanied him to the outskirts of the city. On my return the mandarin was literally on his knees beseeching me to leave the city. I showed him my forceps and my Bible, and told him I would not quit the city, but would extract teeth and preach the gospel. He went away very much chagrined, but left a squad of soldiers to guard the place. In two or three days the excitement subsided. In a week I was offered a site outside the city, and the promise of help from the Chinese authorities to erect a building there. As I was lawfully in possession of the site as well as of the building which had been destroyed, I was determined to have our mission building in Bang-kah, and on that spot. The officials then said that I would not be allowed to build in that place again because it was within only a few feet of the examination hall, although, in fact, the hall was a mile and a half away. Having exhausted their whole stock of excuses and subterfuges, they yielded. I erected a small building on the original site -- not one inch one way or another -- and opened it, with soldiers parading the street to preserve the peace. Still the three strong clans continued to be bitterly opposed to us and our work. Every citizen who dared to become even a hearer was boycotted. The former owner of the site had to flee for his life. In time a few became friendly. We purchased a larger site and erected a good, commodious place of worship, roofed with tiles. During the French invasion in [p. Within three months after the cessation of French hostilities three stone churches were erected. One of these was in Bang-kah. It is a solid, handsome, substantial church, with stone spire seventy feet high, and lightning-rod three feet higher. There are rooms for the preacher, and an upper room -- the only one in the mission -- for the missionary. In six students and I, on foot, and my wife in a sedan chair, were going through one of the streets after dark on our way to the chapel. It was the tenth day of a heathen feast, and the idolatrous procession was about to disband, so that the devotees were wrought up to the highest pitch of fury and agitation. There were thousands of them in the procession, leaping and yelling as if under the afflatus of evil spirits. There was a pause, and a torch was thrust into the face of my wife in the chair, nearly destroying her eyes. A dozen dragged two students by their cues, while others were tumbling a third on the stone pavement. Wilder and wilder grew the infuriated mob. Louder and louder sounded their gongs and yells. Things looked dangerous, when an old man from a house right there rushed up and said, "This is Kai Bok-su, the barbarian teacher. Do not interfere with him or his company. Take my advice and go on in your procession. Into this he hurried us out of danger. We went directly to the chapel, where I preached on the words of the psalm, "As the mountain, are round about Jerusalem, so the Lord is round about his people from henceforth even forever. Perhaps there never was such a gathering of people in that city before. A Hoa and myself took our position purposely at various places near the temple, on the cross-streets, by the wayside, and on the wall of the new city. Once we were right above the gateway through which the processionists passed, but we were neither molested nor slandered. They went along with smiling faces. That very evening we sat in front of the large temple where years before the mob met to kill us. The same Bang-kah head men were in the procession, and as they came near us they halted and greeted us kindly. Before dark I extracted five hundred and thirteen teeth and addressed an immense throng. By removing an idol or two the whole performance would have amounted to little more than a sight-seeing farce. But idolatry is far from being dead yet. There is indeed a great change, but hard battles must yet be fought before heathen hearts will yield to Jesus and follow him. But it was on the eve of our departure to Canada in that Bang-kah gave evidence of the greatness of the change produced in that city. In the chapel, on the occasion of our last visit, two marriage ceremonies were performed in the presence of a large assembly. The head men of the city sent their visiting-cards, with a message to ask if I would be willing to sit in a sedan-chair and be carried in honor through the streets of their city.

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