

The Spread of Dr. George Mackay's (1844-1901) Religious Knowledge in Taiwan

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Abstract

At the end of the nineteenth century, Canadian missionary Dr. George Leslie MacKay (1844-1901) came to Taiwan for missionary work, arriving in Tamsui in 1872 and beginning a lifelong work of preaching. MacKay was renowned for his medical skills in extracting teeth, stating in his diary that he had extracted over 20,000 teeth. MacKay provided free medical treatment for people, establishing the Hobe MacKay Hospital (1879) and schools such as the Oxford College (1882) and Tamsui Girls' School (1884); building the cradle of Taiwan's Western education and medical education. MacKay preached throughout Taiwan, travelling throughout the northern and eastern Taiwan. Most notably were Yilan and Hualien, where the indigenous Kavalan people were so moved by his dedication that they chose to be baptized. During his preaching career, MacKay established 60 churches; started a family and business in Taiwan, dedicate his life and energy to this land. After his death, MacKay was buried in Tamsui, leaving behind an impressive collection of works such as *MacKay's Diary 1871-1901*, and *Formosa Chronicle: From Far Formosa*, the latter being edited by his friend MacDonald (1815-1891). These works provide invaluable insight in understanding the difficulties and challenges of MacKay's mission. This paper aims to explore how missionaries can use the gospel to run schools in foreign lands, pass on religious knowledge to Gentiles, and learn how to readjust in the face of religious conflict. MacKay serves as a prominent example of such a role, for he not only founded a new school, recruited local students, cultivated preaching talents from followers, but also personally faced missionary frustrations such as the destruction of his church. These demonstrate his perseverance and resolve ("rather burn than

rust out”). The author aims to provide an analysis of how the missionary environment of Taiwan during the 19th to 20th century laid the foundation of the Christian mission with first-hand materials from MacKay

Keywords: religious knowledge, Dr. George Mackay, missionary, Christian education,
Oxford College

I . Introduction

Far Formosa is dear to my heart. On that island the best of my years have been spent. There the interest of my life has been centered. I love to look up to its lofty peaks, down into its yawning chasms, and away out on its surging sea. I love its dark-skinned people--- Chinese, Pepohoan, and savage---among whom I have gone these twenty-three years, preaching the gospel of Jesus. To serve them in the gospel I would gladly, a thousand times over, give up my life.

(George Leslie Mackay 1896:13)

The history of Christianity's coming to Taiwan can be counted from the fact that the Dutch and Spanish brought missionaries to the island in the seventeenth century. According to Professor Zhirong Chen 's research on the Christian church and the tradition of ancestor worship, he believes that the process of Western missions is related to the expansion of colonialism in Taiwan, making it extremely difficult for Christianity to spread the gospel. Looking back on the history of the two missions, the first wave was the Dutch occupation of Taiwan, and the missionaries preached to the Pingpu tribe; the second wave was James Laidlaw Maxwell (1836-1921) and James Laidlaw Maxwell (1840-1879) from the British Presbyterian Church in 1865, and William Campbell (1841-1921) missions in southern Taiwan. However, Dr. George Leslie Mackay, an important missionary figure in the north, was the first Canadian missionary to preach in northern Taiwan from 1844-1901. He has pioneered and still remembered by future generations. (Lin,Ming-Chu ed. 2003:2-3)

The current files left by Mackay include diaries and related works, including the application for overseas missions from the Canadian Presbyterian Church until his death in 1901, the situation of Mackay and the missionaries' missionary work in Taiwan during their missions from Canada to Taiwan, and At that time, the people in Taiwan were sent back to the General Assembly in the form of letter reports. For example, the correspondence documents were regarded as official documents, which have been published in English and translated into Chinese.

Mackay is good at observing the surrounding environment, recording the scenes he saw,

and writing them in his diary in detail. For example, he observed at once that the ceremony called “Treading the Fire” in *Yilan*.

A sorceress supported by her two sons was brandishing a long knife like a maniac; an assistant was lashing with a whip like a demon whilst another was putting mock money on the heap of coats in the centre of the court. Soon a dozen men appeared with idols in chairs on their shoulders and now led by the sorceress all began to move faster and faster around the fire until a signal was given and then they rushed over the heap of red hot coals fully 8 ft. in diameter and several feet high. This was repeated six times by the party barefooted, then all retreated amid shouts and praises. I stood on the spot and preached the all sufficiency of Christ’s merit, because these poor deluded devotees of Buddhism were treading fire for merit and mutilating their bodies for praise. (Chen Kuan-chou eds(vol.1).2012:122)

This is the record on November 17, 1876. It is clear that Mackay was shocked at the ceremony site in person, because he was a foreigner and was responsible for evangelism. Facing infidels, he felt inwardly. It is not easy to spread the gospel in a remote place. It takes a lot of effort to get a group of strangers to change their religious beliefs and abandon their original beliefs to become believers in God. Perhaps MacKay looked at local customs from a foreigner's perspective and had a contemptuous attitude, but he recorded the passionate worship of Taiwanese people in the Qing Dynasty for folk beliefs. I use Mackay 's related books that have been published to analyze his strategies used in Taiwan's missions and his cultivation of religious knowledge. Through vivid environmental teaching, Mackay was the forerunner of Western general education in the nineteenth century.

II. Mackay's Gospel Mission

Now I trust the whole church will show the right ring when the door will be opened th get back. For God’s sake let there not be even a whisper about discouragement. No, I counted bricks, weighed lime &c &c, travelled over mountain and valley establishing chapels &c &c in the past and by God’s grace and power will do so again.

(Chen Kuan-chou eds(vol.3).2012:17)

We know the process of Mackay's theological training and Calvinian theological tradition. The study stage is mainly based on the learning experience of the Free Church in Scotland, Princeton Theological Seminary in the United States, and the University of Edinburgh in the United Kingdom. First of all, the Presbyterian Church in Scotland has a tradition of active evangelism. Mackay's faith and life are based on the Scottish style, pragmatic, and hate unrealistic. This is also from Jean Calvin, (1509-1564)'s "empty self".¹ Secondly, Mackay 's study at Princeton Theological Seminary in the United States is not only in knowledge, but is witnessed by the personality beliefs conveyed by Charles Hodge(1797-1878) so that when Mackay is preaching abroad, he will deepen his desire to go overseas. Promoting Christian determination, Mackay applied difficult doctrines to his preaching methods. In addition, Professor Alexander Duff (1806-1878) of the University of Edinburgh in the United Kingdom influenced Mackay on the idea of a free church, with the mission of spreading the gospel and full of sacrifice and struggle. Mackay studied Indian Brahmanism and Buddhism at the University of Edinburgh. (Lin, Hong Hsin 1998:63-66)

However, Mackay believes in the concept of Eschatology, in line with the social and religious traditions of his external growth, and his promotion of overseas missions, establishing a new vision of God's kingdom that is different from the traditional Christian theology at that time. Based on development, the attitude of contact with other religions is also different from that of other missionaries. (Wang, Jung-Chang 2014:214) The missionary plan in Mackay was mainly to follow the teachings of the church, because in the second half of the nineteenth century, whether they were Protestant missionaries from the mainland or Taiwan, they used "education" and "medical" methods to preach. For example, the Presbyterian Church in England and the Presbyterian Church in Canada use two methods for preaching. Mackay used education to preach in northern Taiwan. He founded Oxford College in Tamsui in 1882 and a girls' school in 1884. He was a pioneer in women's education. Before the founding of Oxford College, Mackay had led students to travel and preach, and when he had time, he would educate students and cultivate local preaching talents. Two years later, because of Taiwan's rules that women cannot meet with outsiders (especially men), Mackay

¹ New Testament Philippians(2:7-8) . "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

thought it was difficult to teach women, so she set up girls' schools to train female Christians so that they could teach to women's friends. (Chen, May-chin 2000:11-12)

At the beginning, Mackay preached Christianity in Taiwan, and encountered difficulties and hardships during the process. It was very hard and difficult to cultivate evangelist locally, but Mackay succeeded in the end. Before teaching the first student, Mackay once said this experience.

While studying the language I was also coming into touch with the people. The proud, conceited literati would enter my room, open my Bibles and other books, throw them on the floor, and then strut out with a grunt of contempt. I got a large sheet of Chinese paper, printed on it the ten commandments, and pasted it on the outside of my door. It was soon daubed with mud and then torn down. A second was similarly treated. The third was put up and remained untouched. (George Leslie Mackay 1896:137-138)

A native ministry for the native church was an idea that took shape in my mind before leaving Canada. 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 very beginning I began training the first convert for the work of the ministry. He became at once both pupil and companion. On the morning after his confession he came to my house, and as my old servant had wearied of my everlasting Chinese chatter, he set to work and made the room clean and neat. The result was that he joined himself to me and took full charge of all housekeeping affairs. (George Leslie Mackay 1896:142)

In Mackay's educational philosophy, he believes that it must have the characteristics of localization, because the missionary teacher must agree with the lifestyle of the local people. He even proposed the missionary philosophy of "survival of the fittest" and believed that a self-supporting church should be established. The reason why Mackay did this is mainly the idea of self-propagation, that is to say, the practicality and necessity of "local missions." In addition to the urgency of cultivating local missionary talents and the lack of manpower for foreign missionaries, Mackay understands that foreign missionaries can hardly adapt to the challenges of Taiwan's difficult environment and climate. Therefore, he emphasizes

"localization", which is not only a demand, but also an idea of progress. (Cheng, Yang-en 2012:144) According to this idea, I think it was not easy for Mackay to have such an advanced missionary strategy more than a hundred years ago. This confirms the idea that the gospel should be spread to the whole world and everyone can be saved.

As the result of the previous analysis, Mackay 's initial mission in Taiwan started with the promotion of the Ten Commandments. He not only posted the Ten Commandments outside the door, but also distributed posters of the Ten Commandments everywhere, hoping to arouse Taiwanese interest in Christianity. MacKay's approach has his intentions in missionary work. Rev. Ho-liet Kuo (1906-1974) made the following judgments based on MacKay's historical data. He made three statements. (Kuo, Ho-liet 2019:67)

First, MacKay knows that Chinese have read the three words "Heaven", "God" and "Emperor" in the Four Books and Five Classics. These three words are used interchangeably. He understands that most Chinese do not worship the Four Books and Five Classics. The speaking God, even scholars did not worship this God, but worshiped Confucius as a god or other gods. However, MacKay's mission in Taiwan was to preach the gospel of this God becoming a man (Jesus Christ) and dying his life for sinners. This God is a holy, righteous, and loving God, which humans should worship, and we must live according to the will of this God. Not only do we seek the five blessings, but the most important thing is to practice God's work for people, the country, and the society. Holy, righteous, and love to glorify God.

Second, MacKay knows that China is a nation of filial piety. In the fifth commandment of the Ten Commandments, he found the common ground with the Chinese, and transferred the Chinese thought of filial piety to filial piety to the Father.

Third, Mackay's distribution of posters of the Ten Commandments has other important meanings, such as listening to the sermon on the Sabbath and observing ethics and morals, so that readers can know that Christianity is a religion that emphasizes morality and does not need to blindly reject it. This also has a good point of contact with our moral and righteous state. It can be seen that MacKay was a wise preacher.

In the following content, I try to explain that in the process of preaching, Mackay used practical actions to inspire believers and practice his educational philosophy.

III. Mackay's religious practice

I had trouble and sorrow brimful. Hard to endure, still God our God is ever Gracious and True. Soon all will be over here and we will go to lands unknown. "We shall Meet to part no more." God bless and save us.(George Leslie Mackay_2015:347)

Because Mackay focused on localizing missions, he accepted a few locals as preachers in the early stage, which greatly contributed to the mission work, and even other missionaries praised him. Rev. William Gauld (1861-1923), a Canadian missionary who came to North Taiwan to preach after Mackay, mentioned the efficiency of local co-workers. Take Mackay's first student, Rev. Qinghua Yan (1852-1909) as an example. Mackay wrote about his first student in the record

With him I am constantly in contact and conference. He is conscious that he is not a nonentity in the work, but so was Paul. However, never by gesture, by word, or by action is he at all officious in discussing the affairs of the Mission with the new foreign Pastor. Though constantly in consultation there has never been the slightest approach to friction between us, so far as I could see, and the longer and the better I know him the more I love him, the more I trust his honesty and respect his judgment. (Chen Kuan-chou eds(vol.5).2012:19)

The interactive relationship between Mackay and Qinghua Yan is like God has arranged for Mackay to enter and integrate into the local society in Taiwan. The following two diaries illustrate the process of interaction between Mackay and Qinghua Yan in studying the Bible:

(1) 1872.04.05

A-Hôa read six chapters of John in my hearing. I also read for him to criticize my Chinese. Splendid fellow, just a "God send". Again invited the Foreigners to worship on Sab. A-Hôa got newspapers and pasted them no my book case of rough boards which were not planed, also all over covering up imperfections in my furniture! Prepared for Sab. Slept little every night.(George Leslie Mackay_2015:16)

(2) 1872.10.30

We all got to work on the Gospel by Mark, first reading the Radicals, then the “book reading”, then the way we would read for the people to understand. All then took the Colloquial Romanised. A-Hôa alone could read at sight. Jû was hard at work, Jõe read very well, and the rest began to learn a little. We practiced for hours singing hymns. (George Leslie Mackay_2015:30)

As a missionary, Mackay needs to be able to speak fluently and to be able to move his followers by reasoning. In addition, as a foreigner, Mackay needs to adapt to local conditions and speak the local language. This shows that Mackay spent a lot of effort in preaching. He reads the Bible with the believers, leads them to understand the content of theology, and learns and grows together. His students once described the spirit of the teacher like this. Zhang Yan (1869-1939) said:

My teacher, Dr. Mackay, is the one who can preach the most in 60 years of my experience. After listening to Dr. Mackay's sermon, no matter how long it is, they will not get bored and will be deeply moved. Regardless of scholars, farmers, workers, or businessmen, people of every class want to be close to him, and he also welcomes them and guides them. Dr. Mackay loves his students very much. When they see his kind face and posture, they will feel love and awe from the bottom of their hearts. In the process of training students, if a student makes a mistake, Dr. Mackay will call that person to a place where no one can see, give advice or persuasion, and never spread his fault to others. His spirit of letting people know their faults, giving people a chance to reflect, and leading to repentance of those who have committed it, is convincing. (Su, Bunkhoe 1992:115-116)

Through the description of the disciples, we can see that Mackay's personal characteristics, full of enthusiasm, devotion to faith, and treatment of others are impressive. He has learned a lot in his books and has a detailed observation of life. Therefore, we understand that Mackay is preaching on the one hand, and on the other hand is interested in astronomy, geography, zoology, botany, religion, geology, etc. In general, there are three purposes for Mackay's mission. First, to observe nature. It is Mackay's pious confession of

faith, sincere trust and full gratitude to the heavenly Father who created the universe; second, to train his own disciples. Observing nature allows them to better understand the greatness of God from it; thirdly, through missions, they become one with the above two, because the purpose of disciples training is also missions. (Kuo, Ho-liet 2019:138) That is to say, faith is not just to learn the truth behind closed doors in the church, but also to understand God's creation of nature, from which to understand the importance of the environment to man, man is not an existence independent of the world, but an experience with God Co-exist. Next, we saw that Mackay had a unique method of training his disciples, when Qinghua Yan used his identity as a local Christian for the first time to testify to angry people who do not believe in God. Mackay said:

At Kelung we stood on the stone steps of a large heathen temple, sang a hymn or two, and immediately the crowd gathered, filling the open space and the street. It was a mob of angry idolaters. Some of them were A Hoa's old acquaintances and companions, and when they saw him stand beside the hated "foreign devil" their contempt for the Christian missionary was as nothing compared with their feelings toward the Christian convert. I turned to A Hoa and invited him to address the people. It was a moment of testing. He had never before spoken for Christ in the public street. It was only a few months since he himself had first heard the gospel. He heard the scornful and vile words of his old friends and comrades, and when I turned and asked him to speak he was silent and hung down his head. Immediately I read the first verse of a hymn, and we sang it together.

A Hoa raised his head, and never again was he "ashamed." Looking out over that angry mob, he said, in the calm, clear tones of a man who believes and is unafraid, "I am a Christian. I worship the true God. I cannot worship idols that rats can destroy. I am not afraid. I love Jesus. He is my Saviour and Friend."

(George Leslie Mackay 1896:146-147)

It can be seen that Mackay's poetry is not only to attract the attention of the masses, but also to strengthen Qinghua Yan 's confidence many times. Poetry is a good way for Mackay to comfort himself and regain strength. In Mackay's busy teaching and preaching, people come

to Mackay's home to share life every night.(Hsu, Po-jung; Chen, Chao-yi 2008:181) In short, there are four methods of evangelism used by Mackay, which are included in the 50-year historical documents of the churches in northern Taiwan.(Beibu Taiwan Jidu Jhanglaojiaohuei Shihji Weiyuanhuei 1997:47-48) Below I use a table to present the methods of spreading Christianity.

1	週遊佈道。一邊讀書，一邊講道。 Travel and preach around. Spread the truth while reading.
2	建立禮拜堂派人在那裡傳道。昔日傳道人得分成好幾次來讀。 Set up a chapel and send people to preach there. Past preachers have come to read it several times.
3	設義塾教孩子讀書，未收學費，學習聖詩，白話字要理問答。 A free school is set up to teach children to read, learn hymns, and quizzes in vernacular Chinese.
4	濟藥。用西藥送人，馬偕為人拔除蛀牙來利益別人。 Relief medicines. Using Western medicine to give away people, Mackay removes cavities for others to benefit others.

First of all, in the early days of Taiwan's missionary environment, illiteracy accounted for the majority. Foreign missionaries with Western knowledge advocated improving the education situation. Coupled with Taiwan's poor medical standards, treating patients became an important way of missionary education. They gradually embodied the core value of Christianity from helping others. Mackay believes that the quality of evangelism teachers must be continuously improved. Mackay leads his disciples to read while spreading faith, and at the same time learn to sing hymns in Taiwanese, so as to get close to the masses and gradually overcome difficulties.²On the other hand, the gathering style of the Presbyterian Church established by Mackay in Taiwan is not like the gathering style of the Presbyterian Church developed in Canada in the 1870s. The gathering style of the Presbyterian Church he taught is shaped by the structure of the community. Formed, but not the structure of the church organization. The form brought by Mackay has class characteristics. It is a traditional

² In the beginning, Mackay's Taiwanese was originally studied with shepherd boys, and he also used an "English-Chinese Dictionary" for self-study purposes. Because he has no teachers and assistants, he often has to figure out every word, wasting a lot of time. He constantly practised the new vocabulary he learned aloud every day, tried his best to avoid contact with Europeans and Americans or English-speaking Chinese, and always tried to chat with Taiwanese speakers.(Tsao, Yung-Yang 2001:51-52)

patriarchal religious culture in the Scottish Highlands. It values personal testimony, interpretation of scriptures, and the leadership of the patriarch. (Chen,Chih-Jung ed. 2012:16)
I think maybe this is the method he took in response to the customs and conditions of the Han people in Taiwan, and it is related to the patrilineal society of the Han people.

IV. Mackay's religious education

Christianity is not a system of philosophy that may be taught, but a life that must be lived. The religion of Jesus is distinguished from all other religions in its incarnation. Its power is the power of a divine Personality. It is propagated by personal contact.
(George Leslie Mackay 1896:153)

Mackay familiar with Taiwan's religious culture, he does not view foreign cultures from a Christian apologetic standpoint. Instead, he is closer to the concept of participating in the game and uses the perspective of winning the game. This may come from his experience of studying in the UK. The previous analysis mentioned that he studied Brahman and Hinduism, so that he could understand the religious traditional knowledge related to India. In addition, Mackay's missionary strategy does not use publicly accusing or criticizing believers of other religions for things that are sacred and precious, but takes the initiative to identify the truth and beauty of what they believe in as a way to open their hearts. (Wang, Jung-Chang 2014:224) One year before Mackay passed away (1900), he wrote a mission report to the Canadian church, which explained the results of these years. Mackay wrote a mission report to Mr. Peter, the secretary of the Overseas Missions Committee, and mentioned the following ten characteristics of the North Taiwan Ministry in 1990. (Chen Kuan-chou eds(vol.5).2012:189)

1	The very friendly attitude of the Formosa Government towards us. The Preaching of Jesus and him crucified to the heathen.
2	The teaching of converts by means of Catechisms.
3	The earnestness of the Majority of Preachers in teaching children, women and old men.

4	The diligence of Preachers in studying Portions of the Bible ascribed them.
5	The activity of members to win the heathen.
6	The general progressiveness on every hand.
7	The erection of ten new chapels and rebuilding of destroyed ones.
8	The hearty work done in Oxford College - Apart from short vacation students in two divisions continued their work with single aim – Koa Kāu and several assisted me teaching – never in the history of the Mission did I enjoy College work so much.
9	The Hospital did its usual work.
10	The baptisms throughout the year were 252. 1891 commemorated our Saviors dying love.
11	Is the work slow? Will Formosa be entirely won for Jesus?

In addition, I think that the establishment of Oxford School is a concrete implementation of the theological education by Mackay. In the school, they spend a lot of time studying the Bible, history, ecology and other subjects, discussing the doctrine of Christianity, and finding it in their lives. The connection with faith also trains the students to preach and grow in all aspects. This is the teaching job that Mackay enjoys most. In detail, such a comprehensive curriculum arrangement expresses Mackay’s emphasis on general education, returning to the education of the essence of human beings, and cultivating high-quality talents, not just professionals, but also generalists. In other words, from a modern educational point of view, based on the cultivation of Christian faith, Mackay gradually develops educational resources in various disciplines and fields, so that students can obtain full development in all aspects of body, mind, and soul, and pay attention to student life education, and Caring for students is related to Christianity's emphasis on life education since the establishment of its teaching. The derivation and development of life education all originate from theology. (Kao, Jung-Hui 2006:18-21) In other words, Mackay’s teaching method actually has the scientific knowledge and concepts of natural history in the nineteenth century. This is because his travels and explorations of Taiwan are like the career of an explorer. The curiosity of “the Other”, through wandering around and visiting, on the one hand, we understand the people's conditions in various places in Taiwan as a basis for constructing and supporting the spread of the gospel

and promoting the civilization of the "barbarians"; on the other hand, it uses his role in intellectual superiority to construct a way to interpret Taiwan's local knowledge.(Yin, Pao-Ning 2014:16; Chiang, Yu-Lin 2019) Mackay mentioned how he studied with his disciples, he said:

We devoted hours to Church History, Bible Theology, Zoology, Geography, Astronomy &c addresses varied from one to five hours every day. The 107 Questions of the Shorter Catechism were discussed line by line and word by word. Then they committed the whole to memory. As usual we met every night in College Hall, for from one to two hours, and there women from the Girl's School sat in the centre surrounded by the College boys. Every individual had abundant exercise in ready speaking, reciting and singing. I am unable to put on paper the sound, solid and far reaching results from these persistent nightly meetings. Let one word characterize every phase of them. The word is growth, growth in zeal, growth in ethics, growth in knowledge, "growth in grace" and growth in the art of addressing, convincing and instructing multitudes. (Chen Kuan-chou eds(vol.4).2012:73)

As mentioned above, Mackay's approach to religious beliefs in different cultures is based on observation rather than immediate criticism. He particularly uses "ancestor worship" as an example to illustrate that ancestor worship is like the Passover habit of Jews. It is human nature, not Just accepting criticism from Christian idolatry has its merits. It is expected that the people will accept the Christian faith, he said:

There are some things that appeal to human nature in this ancestral idolatry. Its motive may be fear, but its basis is filial piety. And there is something very solemn about their annual family gatherings before the spirit-tablets of their dead. (George Leslie Mackay 1896:132)

This ancestral feast on the last night of the year is to the Chinese what Passover night is to the pious Jew. (George Leslie Mackay 1896:133)

It has been my custom never to denounce or revile what is so sacredly cherished, but rather to recognize whatever of truth or beauty there is in it, and to utilize it as an "open sesame" to the heart. (George Leslie Mackay 1896:133)

Mackay adopted bold designs in the church planning, such as the three places of Mengjia 艋舺, Xindian 新店, and Xikou 錫口, deliberately building a spire church, hoping to break the traditional concept of feng shui in Han culture and guide the people of Taiwan to cast aside the superstition of feng shui. Further accepting the gospel and letting Mackay make a spire on the building is tantamount to adopting a tough approach like “drinking the head”. However, Oxford Academy adopts a style that blends East and West. The reason is to ease the repulsive mentality of nearby Buddhist believers, or to reflect its intention to cater to traditional feng Shui thinking, and to show Mackay’s compromise in doing things.(Hung,Chien-Jung 2012:188-189) Mackay taught at Oxford School until his later years, and wrote a lot of his feelings about this place, he said:

My evening at Tamsui are sometimes spent walking round and round the paths among the trees and groves, exercising, superintending, meditating. The order and beauty are refreshing, and the fine appearance of things is a help to the college. Chinese people and officials visit, wonder, and admire; converts walk around and rejoice. Is such a part of mission work? Yes; most emphatically, yes. I, for one, went among the heathen to try to elevate them by making known to them the character and purposes of God. Our God is a God of order. He loves beauty, and we should see his handiwork in trees, plants, and flowers; moreover, we should endeavor to follow the order which is displayed so visibly throughout the God created, star-studded universe.

(George Leslie Mackay 1896:293)

According to historical archives, since the era of Xiaoyao college 逍遙學院, Mackay’s teachings to students often cover the knowledge of animals and plants. Although the main purpose is to train talents who spread the Christian faith, this is different from general theological education. For example, Mackay and Qinghua Yan climbed Guanyin Mountain to open up their beliefs and increase their knowledge of God. For Mackay, becoming an excellent missionary requires not only learning to understand the Bible, understanding the language and culture, but also learning about nature.(Lin, Hong Hsin 2001:36) Such examples show that life and faith are inseparable. The relationship between man and nature can be deepened by faith to deepen man’s abilities and meet the sacred.

V. Conclusion

He had a very good command of the language. He was a gifted speaker. He had a strong and beautiful voice and he always spoke with great intensity and conviction. Young and old alike would give him rapt attention for hours, and few ever forgot his addresses.

My father was by nature a man of few words. He had no sense of fear, and would face the greatest danger all alone. He had a strong will, was consistently cheerful, and always optimistic. Discouragement never overcame him. He disliked falsehood and pride. Honor, justice, humility, and love, those were virtues he set at high.

--- George W. Mackay, *Reminiscences - The Radio Message*³

2021 is the 120th year of Mackay 's death. He arrived in Tamsui for almost 150 years. Over time, many people have commemorated this missionary from the Canadian Presbyterian Church. In summary, Mackay is a caring religious and knowledgeable educator. Mackay came to Taiwan to promote Christianity at the age of 28. He died in Tamsui at the age of 57 and was buried in Taiwan with his family. In addition, Mackay has superb medical skills and has saved countless Taiwanese. He also founded Western education. Many institutions are related to Mackay, such as Taiwan Theological College and Seminary (founded in 1901) and MacKay Memorial Hospital (founded in 1912), TamKang Junior high School (founded in 1914), Aletheia University (founded in 1965).(Chen, Jen-kuei 1982:115)

We know that Mackay loves Taiwan. From his marriage to Taiwanese Congming Zhang (1860-1925), at that time, the Christian missionaries who came to Taiwan were the only one who did this. Mackay's three children, Mary Ellen Mackay (1879-1959), Bella Catherine Mackay (1880-1970), and George William Mackay (1882-1969) all inherited his father's work and spread Christianity. Two daughters married Taiwanese ,it's very rare. From the archives left by Mackay, it can be inferred that he was a man of great tolerance and confidence. He has lived in Taiwan for nearly 30 years and has experienced the rule of the Qing Dynasty and Japan. He is full of confidence in preaching. Not only that, but Mackay was good at planning, studying hard, having a talent for languages, and founding schools to

³ <http://www.laijohn.com/Mackay/MGL-rem/George/1932.htm>

make Taiwan a model of Western-style education. (Chen, May-chin 2001:96-98)

Finally, I analyzed Mackay's great contribution in Taiwan. Through the perspectives of gospel education and religious knowledge, I explored how Christianity at the end of the nineteenth century was introduced to Taiwan, and then through education and medical treatment to let the people accept the gospel and the grace of God, it became a brand new one. People, and have the faith to love God. As Mackay wrote in his memoirs, when he returned to Taiwan after his third vacation, these words are heartening and serve as the conclusion of this article.

*Farewells have all been said, and trusting the guidance of Him who knows the way
and never lead astray, we go out in the glad confidence that in Formosa we have work
to be done and a witness to be borne for Jesus our Saviour and King.*

(George Leslie Mackay 1896:330-331)

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