

## Presbyterian Review.

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## OUR FORMOSA LETTERS.

THE letters from Mr. and Mrs. Jamieson, which appear in other columns, our readers will observe have been occasioned by some remarks which we made in our issue of July 19, in reference to an alleged interview with Dr. Johansen, reported in the Montreal Star of July 10th last. For the better understanding of their letters we repeat a few extracts from the report of the interview in the Star.

"Dr. P. H. Johansen, for fifteen years medical officer of the Mackay hospital, Formosa, which is run under the auspices of the Presbyterian Mission at Tamsui, Formosa, is staying at the Windsor on his way home to Germany, and when seen this morning, said: 'Yes, I am on my way to Berlin as the climate of Formosa does not agree with me any longer, and I simply stop here to see what I can do in the way of making some provision for a successor to Dr. Mackay, and a little more aid for the Mission. I have no personal interest in the matter, but I should like to see such a flourishing mission break up, and this will be the consequence should Dr. Mackay die without a successor having been appointed, who has had ample time to study the people, their customs and language. Dr. Mackay has an assistant now, but he is no earthly good, and though he has been there for five years, cannot speak a word of English yet. It seems that the people here do not take as much interest in the Mission as they might, and the same thing happened several years ago. But Dr. Mackay came over personally, with his Chinese wife, lectured, and showed the people what they needed. What they need just now is a good, strong, healthy, smart and push-

ing man, not afraid of work, and able to stand some putations if necessary. Such a man would make a good successor for Dr. Mackay. I have letters of introduction to high Presbyterian Church officials in this city, and if they wish me to stay over and lecture on the Mission I will do so. If not I leave for home, via New York, to-morrow.'

The allegations of Dr. Johansen seemed to us so incredible at the time that we drew attention to them in order to prevent the public from forming too hasty conclusions with regard to statements apparently so improbable, but notwithstanding made by a gentleman high in the favour of Dr. Mackay, and whom he had accredited by a letter to at least one prominent Church official. In view of the absence of official information to the contrary, and the general understanding that Mr. Jamieson was satisfactorily fulfilling the duties which he had undertaken for the Church at Dr. Mackay's special request, we promptly challenged the statements of Dr. Johansen as to our missionary's incompetency, and adduced in support of his supposed ability to preach and teach in Chinese, some extracts from a letter written by Mrs. Jamieson which had incidentally come under our observation. We may repeat here what we said at the time:

"If the reference to Dr. Mackay's assistant is to Mr. Jamieson—a word of English—being presumably for a word of Chinese—the allegation as to his incapacity to speak the language may unhesitatingly be pronounced as wide of the truth. A letter lying before us from Mrs. Jamieson, of the date of March 12, 1888, describing a tour of Mr. Jamieson and herself, among the native churches says 'Mr. Jamieson addressed the people at Tamsui as he did at every place where we had service.' So far as known to us there has not been up to the present either from Dr. Mackay or from any other person any charge of inefficiency against Mr. Jamieson."

It now appears from the letters presented in this issue that we were in error in supposing Dr. Johansen's assertions unworthy of credence, and that although by Mr. Jamieson's showing Dr. Johansen was officially irresponsible, these assertions were by no means so wide of the mark as we would gladly have thought them to be.

It would seem, from the perusal of Mr. Jamieson's letter, that he has quite made up his mind that he is totally unqualified to engage in mission work in Formosa. Mrs. Jamieson, also, in her letter emphasises this conclusion in, if it were possible, stronger terms than her husband, though surely it would seem scarcely necessary in view of his explicit and wholly unreserved avowals that she should feel constrained to confirm her husband's estimate of his unfitness for the work there. We cannot but think that all this pitiful confession of incompetency and failure might have been prevented, if the Committee had from the outset, been kept fully informed of how matters were progressing in regard to Mr. Jamieson. As far as was known to the Canadian Church the affairs of the Formosa Mission were thought to be in a satisfactory condition. The present disclosures come with somewhat startling suddenness.

The letters it will be observed furnish strong confirmatory evidence of the correctness of the opinion we ventured to offer last week that the aim of Dr. Mackay is to make, in the immediate future, the Mission self-governing, and consequently, as a matter of course, self-sustaining. The idea of a Canadian "successor" to Dr. Mackay is ridiculed. Evidently no missionary of the Canadian Church will be acceptable to the native converts. Manifestly Dr. Mackay is, for the time being, to be the sole connecting link between the Parent Church and the Mission. The idea of Mission Council, such as is established in Central India and elsewhere, and generally approved, as being not inconsistent with the genius of Presbyterianism, is undoubtedly repugnant to the native Church and their present pastor. This may, in the circumstances, be the best for all concerned, but it is to be regretted that the evolution of the idea has been attended by so much that is painful and humiliating. It ought, however, to afford satisfaction and cause for thankfulness that the senior missionary in this field is "still in the prime of life, strong, vigorous and healthy," and that while it may be true that "neither in Canada, nor yet in Formosa, is there a man who could be able to step into Dr. Mackay's place and fill it," there are in the field able, intellectual, devoted men ready to act, as his successors.

## EDITORIAL NOTES.

SIR DANIEL WILSON, President of Toronto University in his address at University College convocation referred with evident pleasure to the fact that two graduates of the University had recently been called to fill important lectureships in the University of McGill and of Queen's College Kingston, at the same time that the latter has selected for another of its chairs a graduate of high repute from the University of Glasgow. And he added some remarks which all connected with the administration of educational affairs would do well to bear in mind:—

"In older centuries when the universities of Europe were the sole nurseries of letters, their whole body of graduates constituted one brotherhood, and in a wider, but not less liberal sense, we recognize the Republic of Letters as a federation of ampler range than any political limits to which we may turn at every need in search of the true teachers. We want neither pedants nor scholastic drudges; but leaders of thought, men of refined culture and lofty aim, who will speak with authority, and whose personal influence will accomplish even more than their lectures in the development of a high standard. It is, moreover, no loss, but an important gain, if the professor is himself a worker busied in literary or philosophical research; or largely occupied with scientific investigations. The teacher who is himself a learner will ever communicate most knowledge to others, for he is in full sympathy with research, and is combating, on a higher platform, the same difficulties which beset the student in his daily work."

In a peroration of stately beauty while arguing the happiest results from the University being placed in a centre of great industrial activity he paid a graceful compliment to Princeton and its new President:—

"It was my privilege, since last we met here, to be present at the installation of the Rev. Dr. Francis L. Patton, an old student of this college, in succession to the venerable Dr. McCosh, as President of Princeton University; and few more enviable haunts of letters and science can be conceived of than that academic grove of elms, sacred to the muses and their devotees. Doubtless the retired seclusion of such a classic haunt has its advantages. Princeton has won for itself an honourable rank among American universities, and has further triumph, I doubt not, to be won under the leadership of its gifted young President. But for ourselves, I welcome the home of this university amid 'the hum and shock of men.' The history of a Dominion larger than Europe lies as yet unexcavated in the coming time. It is no little stimulus to ourselves to believe that, in this and kindred institutions, men are in training as citizens, as statesmen, as Christian teachers, destined to turn to wise account the culture here acquired in transforming our great clearings and the vast prairies beyond them, into the provinces of a great confederacy, proud to emulate the triumphs of the Motherland. Our free outlook into such a future is stimulating as 'The breezy call of incense breathing morn.'"

The deliberations of Presbyteries in disposing of calls seem, of course, all right and proper to Presbyterians who understand that the proceedings which seem so farcical to people of other denominations, are merely so many methods of safeguarding the liberties of pastors and congregations. It is not impossible however, that some good may result from considering how these proceedings sometimes strike others. There is more than a grain of sense in the following which we clip from a New Brunswick paper of recent date:—

"The proceedings of our respected friends, the members of Presbyteries, in the matter of translating ministers from one station to another, strike the ordinary observer as cumbersome farces. The pretence of not having made up his mind on the part of the called, or position on the part of the congregation to be left, and of deliberation on the part of the Presbytery as to the granting of its permission, are bare-faced farces of the thinnest possible kind. The serious faces with which our reverend friends go through the whole performance, keeping up the make-believe to the last, prove that they have a wonderful command of countenance."

Last week the Annual Meeting of the Provincial Sabbath School Teachers' Association was held in the city of Kingston and attracted a large number of delegates from all parts of the Province. Another meeting of much importance was the gathering in this city of the American Humane Association. We regret that the limits of our space this week forbid our doing more than mentioning these notable meetings.

We commend to the special notice of our readers the very interesting letter in another column from Mr. Ratcliffe. He has more than made good his claim to attention, and we trust that his

heart, and the hearts of those associated with him in his benevolent work, will be gladdened by liberal assistance in the line he indicates.

## Literary Notices.

THE JEW, OR PROPHET AND FULFILLMENT. AN ARGUMENT FOR HIS TIMES. By Samuel H. Kellogg, D.D. New Edition, with an Appendix. New York: Anson D. J. Randolph & Co. 1888.

In one of the early issues of this journal we called the attention of our readers to this interesting and instructive treatise. We are pleased to know that not a few, among whom was the late Hon. Mr. Justice Tonnage, were by our remarks led to obtain the book itself, and were awakened by its perusal to a realization of the importance of the subject. We have now the pleasure of welcoming a new and enlarged edition of this volume.

From whatever point of view we regard the Jewish nation, they must inspire every thoughtful mind with the liveliest interest. They are at once the most ancient and the most extraordinary people who ever trod this earth. The famous nations of antiquity have passed away, and their memory survives only in the pages of the historian. The Jews are to-day an extant race possessing even in their physiognomy the indelible features of their ancestors, and notwithstanding the fact that all denationalizing influences have been brought to bear on them, exist as a people distinctively separated from the other nations. Their history, as a fulfilment of the prophecies of the Old and New Testaments, affords us a conclusive argument. In Dr. Kellogg's words, that "in a sense in which it is true of the words of no other man, the words of Jesus, of the Apostles and Prophets, are indeed the words of the living and omniscient God, and that the books in which these are found, and of which they form an integral part, are, in a very true and literal sense, unlike all other books whatever—the very Word of God." We agree with Dr. Kellogg in saying that no reasonable and unbiased mind can escape this conclusion. We have always regarded the very presence of a Jew on our streets as an irrefragable argument for the truth of Revelation. The unparalleled facts of the dispersion and preservation of Israel are inexplicable on natural grounds. Dr. Kellogg writes that this "is assuredly the most marvellous event that is recorded in the history of nations." \* \* \* and the most inexplicable within the province of the philosophy of history." Principal Brown, of the Free Church College, after an exhaustive consideration of the whole subject, exclaims: "If there be such a thing as a moral miracle traversing all the fixed laws of the social and political worlds, this surely is one, and, if it be a miracle, it is a standing miracle." \* \* \* The circumstances in which they have been preserved enhance prodigiously the singularity of their preservation, baffling every attempt to explain it on ordinary principles. \* \* \* The continuance of the Hebrew race in direct contradiction to all the laws by which nations are affected. Professor Christlieb, when referring to those who persist in doubting miracles, says: "We would point them to the people of Israel as a perennial living historical miracle. The continued existence of this nation up to this present day, the preservation of its national peculiarities throughout thousands of years, in spite of all dispersions and oppression, remains so unparalleled a phenomenon that, without the special providential preparation of God, and His constant interference and protection, it would be impossible for us to explain it. For where else is there a people over which such judgments have passed and yet not ended in destruction?" The solution of this otherwise insoluble problem is found in these words of divine truth: "Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night." \* \* \* if these ordinances depart from before me, then the seed of Israel shall also cease from being a nation from before me for ever."

Dr. Kellogg treats at length of prophecies fulfilled and to be fulfilled regarding Israel. It need hardly be said that he is not one who bases his arguments and theology on the headings to the chapters in the Authorized Version, but the Word itself. He believes God to mean what he says when he tells us that the Jews "shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell in the land, even they and their children, and their children's children for ever." To the theories of prophetic interpretation he applies the test of historical fulfilment, and on the fulfilment of prophecy in relation to the Jews he rests a most weighty and conclusive argument for the credibility, inspiration, genuineness, and authenticity of Scripture. His remarks on the interpretation of Scripture we commend to the attention of those divines whose spiritualizing methods would expiate the very life out of the Word itself, and whose optimistic theories have no foundation but in their own imaginations.

This edition contains much additional information as to the Alliance Israélite Universelle, the financial position of the Jews, the Jews in education, the Jews and the press, the Jews in political positions, the Jews and modern socialism, etc., etc. We feel confident that such of our readers as may be induced to procure this volume will thank us for directing their attention to it. M. R. K.

JUDGE BURNHAM'S DAUGHTERS, by "Pansy." Toronto, 1888: William Briggs.

WHY this book should be called "Judge Burnham's Daughters" it is difficult to see. The young ladies so named play but a secondary part in the story, and are neither very interesting nor very attractive, their chief characteristics being a love of pleasure and a spirit of unalloyed selfishness. But Judge Burnham's wife—the Ruth Erskine of other days, is both interesting and charming. She is no angel of perfection, but a very human woman. She has a fiery temper and on occasion a haughty manner, but withal she is strong, true and warm hearted. Thrown among people altogether worldly she preserves the integrity of a Christian life, though at a price few would be willing to pay. Indeed, so isolated does her position at length become, that she is virtually left to herself, all alone, except for the child Erskine, who, by the way, is a sweet, natural and very good little boy, a credit to his mother's training. When sickness, disgrace and death enter the doors of Judge Burnham's opulent home, then it is that his wife's religion triumphs. Not too suddenly. Not all at once. In this time of trial Ruth comes to understand that more than good principles are necessary to command religion to the worldly and the indifferent. At her step-daughter's death bed she discovers wherein her own religion has been insufficient. Face to face with death the depths of her heart are unlocked. Love is the key, and at last mother and daughter understand one another. The same power of unselfish love is the means of rescuing the outcast and wretched Minta, and even in the end of bringing the proud and obstinate husband to the feet of Jesus. The delineations of character are very skilful and there is plenty of movement in the story. The interest does not flag to the very end. One only wonders how a writer so prolific as "Pansy" is able to maintain so uniform and so high a standard of excellence.

THE October Century closes the 36th volume and 18th year of that periodical. The frontispiece of the number is a portrait of the late Emma Lazarus, the Jewish poet of New York; and in the body of the magazine appears a sympathetic study of the genius and personality of this most interesting woman. The opening illustrated article of the number is a paper by Richard Jeffries, on "An English Deer-Park," with illustrations by Alfred Parsons and Bryan Hook. To most readers the most interesting and important illustrated article of the number will doubtless be George Kennan's description of "The Tomsk Forwarding Prison," in his series on the Siberian Exile System. This instalment of the Lincoln series is on "Plans of Campaign." Mr. Janvier's brief serial "A Mexican Campaign," is concluded in this number; and there are two short stories, "A Snake," by Maud Howe, and "An Idyl of Sunkin Mountain," by H. S. Edwards, author of "Two Runaways." Other papers are on "The New Political Generation," "Christianity the Conservator of American Civilization," and "Scenes of the Western Meadow Lark." In Topics are discussed "The American Volunteer," "General Sheridan," "The Amenities of Politics," "Who is the Genuine Party Man?" "Manual Training," and, in Open Letters, "Lincoln as a Military Man," "Lowell's Recent Writings," "Lectures on American History," "The Right Man for our Church," etc. [Century Co., New York.]

Discussion of social and political questions, natural history and human science, predominate in the October number of *The Popular Science Monthly*. In the first article Prof. E. D. Cope, considers, from a strictly philosophical point of view, "The Relation of the Sexes to Government," drawing his argument against woman suffrage from its tendency to disturb the natural relations of the sexes. In "A Living Mystery" Grant Allen illustrates the whole process of birth and reproduction from the life-history of a pea. Prof. W. K. Brooks concludes his interesting though somewhat technical paper, which is made clearer by fine illustrations, on "The Growth of Jellyfishes." Prof. Edwin Emerson's "Man in Relation to the Lower Animals" presents the claims of brutes to be regarded as possessed of moral qualities to a certain degree, and of much more intelligence than is usually attributed to them. Dr. Christian A. Herter tells, from the point of view of the school of which Bernheim is the chief representative, "What Hypnotism is and what it is not." Robert Matthews makes an application of the law of the struggle for existence to questions of "Ethics and Economics." Other papers are "Curiosities of Evolution," "Spiders and their Ways," "What is known of the Earth," "The Last Stages in the Genesis of Man." A portrait and sketch are given of J. C. Boussinquet, the founder of the modern science of ag-

cultural chemistry. "State Education in England," and "The Cleveland Meeting of the American Association," are the subjects of the "Editor's Table." [New York: D. Appleton & Company.]

NOWADAYS, when much attention is being given to the study of Art, it is very desirable to have access to some authority which will supply good illustrations and sound criticism. Such an authority is to be found in *The Mosaic of Art*, published by Cassell & Co. of London and New York. This standard publication is now in its eleventh year and has won for itself a high place in art literature. Some idea of its scope and aim may be gathered from the contents of the October number: "The Convalescent," by Sir J. E. Millais, the frontispiece, a full page etching, a little maid just up from a sick bed, "Old Arts and Modern Thoughts: Poetical Treatment," by J. E. Hodgson, R.A. (with three illustrations); "Sculpture at the Royal Academy," by Claude Phillips (with four illustrations); "The Stopping Point in Ornament," by Lewis F. Day (with eight illustrations); "The Yellow Gown" (a poem); "The Keppelstone Collection," by J. Dow (with four illustrations); "The Harbison School," by D. C. Thompson (with six illustrations); "Richard Van Orley," by W. S. Sparrow (with three illustrations); "The Chronicle of Art," and "American Art Notes." [Price \$3.50 a year, 35 cents a number. Cassell & Co., New York.]

AMONG the papers that go to make up the October *Quiver* are "The Temples of Egypt," by Edward I. Wilson, (with illustrations); "Problems in American Politics," by Hugh McCulloch; "The Railroad in its Business Relations," by Arthur T. Hadley, (with portraits); "Two Grecian Myths," by C. P. Cranch; and "Contributions to the History of Life: Random Memories," by Robert Louis Stevenson. "The Temples of Egypt," by Edward I. Wilson (whose articles on "The Modern Nile" and "The Great Pyramid" will be recalled with pleasure), is the most richly illustrated paper of this issue. An Egyptian Temple perfectly preserved in all its details does not exist. The author has accordingly illustrated each important part by the most notable existing example from among many, and the result gives an adequate idea of what one of these marvellous structures must have been in its completeness. The illustrations are from the author's own photographs, which are unequalled.

In the *Quiver* for October there is a very interesting account of Emin Pasha by "One who knows him."

## Contributed

## THOUGHTS ON FAMILY RELIGION.

BY REV. JAMES HENDERSON, M.A.

## III.

## EVIL CONSEQUENCE OF THE ABDICATION OF PARENTAL RULE AND OF HALF HEARTEDNESS IN RELIGION.

IN our last article, we called attention to the prominence that God gives to the exercise of parental authority, in His commendation of Abraham's fidelity, as the head of a family. That the fulfilment of the promise is ascribed to his exercise of the authority conferred upon him as a parent—without any mention of other means not only important but essential in the godly upbringing of children—is fitted, if not designed, not merely to teach us that important and essential as the use of other means may be, it will not suffice to secure the fulfilment of the promise, unless it is associated with the exercise of parental authority, but to remind us that it is in this very respect that truly pious and otherwise faithful parents are most apt to fail. At least, no one, we think, can question the fact that parents who are not faulty or wanting in other respects, who are careful, that is, in the religious instruction of their children, pray for them, and set them a good example, often fail in the authoritative control of their children. The case of Eli, a man of genuine if not eminent piety, was referred to, as an instructive contrast to that of Abraham. And Christian parents of the present day would do well to consider what has been recorded of the evil issues of his paternal weakness. For no observant person can but feel apprehensive in regard to the future both of the Church and of our land, in view of the fact that Christian parents of these days so frequently, if not generally, exemplify the weakness and laxity of Eli, rather than the firmness and decision of Abraham, in the government of their families. It will hardly be disputed that there are two evil tendencies to which their very love of their children makes parents ready to yield, and which appear at least to be of growing prevalence, notwithstanding the disastrous results that so surely and visibly come of yielding to either of them.

1. We refer, first, to what we may call the practical abdication of parental rule. Sure and strong as any instinct, is the disposition of the human creature to assert his individual supremacy, and to establish and maintain it by all available means. No disposition more early manifests itself. It is more conspicuous in the child than in the grown man, who has learned by experience that his own interests demand the