

Presbyterian Review.

GENERAL NOTICES.

(a) Terms.—In advance, \$1.00. No subscription accepted for less than one year. The Review is sent to subscribers on the order received by the Publishers for its discontinuance, and all payment of arrears is made, as required by law.

A brief minority report was presented by Hon. Samuel M. Breckinridge, who objected to the report, not that it went so far, but that it did not go far enough, he not being content with anything less than organic union.

(5) I have already forwarded you a letter. I am aware of what Mr. Jamieson wrote also I send with this letter. I do not repeat their contents, all of which I know to be correct and true.

May God grant that such wise measures may be devised that, with the attainment of the end sought for, there may be no need, in this generation at least, for another such gathering to interpret clearly to the understandings of our representatives in Parliament that the Pope of Rome cannot and will not be permitted to exercise jurisdiction in our civil affairs.

harges that the Senate of Toronto University has persistently opposed the raising of the Matriculation standard in the Province. The Vice-Chancellor explained at length the means taken by the Senate to obtain a curriculum acceptable to and adapted to the High Schools and Collegiate Institutes, and claimed that the University in this and other respects had been faithful to the best interests of public education.

crnacle, New York. The organization, only three and a half years' old, can now boast of a membership of 97,000, a truly marvellous growth.

It is worthy of note that the General Assembly of the Presbyterian Church and the General Conference of the Methodist Episcopal Church have both expressed themselves unequivocally in favour of the prohibition of the liquor traffic.

Contributed.

MISSION WORK IN PALESTINE.

BY REV. N. EWING, D.D., VINCENNES, ILL. (Continued.)

[The following letter from a missionary of the Free Church of Scotland, addressed to Mr. William Mortimer Clark, has been forwarded by him for publication in the Review.]

A PROBLEM.

THERE is one outstanding problem in connection with Jewish work in Palestine. Whoever solves it will take rank as perhaps the greatest benefactor Jewish Missions have seen. Our object is to bring the Jews into such a position that they may be able to take a fair and independent view of the claims of Christ to the Messiahship.

The Jew utterly despises those who have become Christians, as traitors to their nation, who bring disgrace upon the whole people. The proselyte is made to feel as if one of the most fearful curses of the law were fulfilled in him—"That soul shall be cut off from among his people."

What are missionaries to do? Some have attempted to solve the problem by supporting inquirers. This I believe only accentuates the evil. It simply substitutes one kind of dependence for another, and the moral nature meets with no adequate stimulus.

Again, persons willing to examine the claims of Christianity, might be assisted to other towns where, unknown to their co-religionists, they might prosecute their inquiries. This plan has also been tried; but I think, with even worse results than the former.

There is a side to this case more serious still. Honestly and faithfully though the missionaries may labour, their testimony will never be so powerful and convincing as that of one man who with obviously disinterested motives and a good conscience, would be able to live in the midst of his people, and bravely testify for Christ.

Clearly effort to be successful must be directed towards cultivation of independence and development of the ordinary elements of manhood. If the people are to be delivered from

THE PROVINCIAL UNIVERSITY.

LAST Friday afternoon the annual Commencement of the Provincial University was held, the proceedings being attended by a very large audience of "gown and town" testifying by their presence to the deep interest felt by all classes of the community and by all the denominations in this great seat of learning.

No less than 187 degrees in the various faculties were conferred: 8 LL.D.'s, (honoris causa), 5 M.D.'s, 9 M.A.'s, 1 C.E., 25 D.D.'s (Dental Science—a new distinction), 15 LL.B.'s, 36 M.B.'s, 74 B.A.'s, 6 B.S.A.'s (Agriculture—also a new degree) and 9 M.D.'s ad eundem. The Honorary Degree of Doctor of Laws—the first in the history of the University—was conferred upon the Right Hon. Sir John A. Macdonald, K.C.B., Premier of the Dominion of Canada; the Hon. Oliver Mowat, Q.C., M.P.P., Premier of the Province of Ontario; the Hon. John Alexander Boyd, Chancellor of Ontario; Hon. William R. Meredith, LL.B., Q.C., M.P.P., Leader of the Opposition in the Ontario Legislative Assembly; William T. Aikins, M.D., President of the Medical Faculty of the University; Rev. John Campbell, M.A., Professor of Church History and Apologetics, Presbyterian College, Montreal; and John Hoskins, Esq., Q.C., of the University Trust Board.

EDITORIAL NOTES.

It is no mitigation, but rather an aggravation, of the horrors of the Johnstown catastrophe, to be informed that it was not by mere "accident" but through gross criminal neglect that the valley of the Conemaugh has been turned into a veritable Valley of Death.

Then followed the admission to the degrees in course, the reception of the matriculated students and the awarding of the medals and scholarships. A glance at the class-lists—a volume in itself—served to indicate to the experienced eye, that the examinations conducted by experts had been of the usual searching and thorough character.

The Vice-Chancellor in the closing address referred at considerable length and with much minuteness of statement to Rev. Principal Grant's reiterated

(7) People in Canada may naturally ask, Did Mr. Jamieson for four years help the work in North Formosa? I answer, No. Two years or even more are generally allowed for a man to study the language before being considered able to give much assistance. When in the field that length of time Mr. Jamieson was able to begin and go on practising and improving. He was strongly attracted to do so. He did not, but kept at these characters day by day and really without any profit. A month soon passed away a year indeed, and for two years I was hoping month after month, waiting week after week, to see if Mr. Jamieson would stop dreaming, would wake up and come out to gladden us with the Gospel of Jesus.

(8) The Church in Canada naturally asks, Is Mr. Jamieson able now to preach, etc., labour in the Mission? I answer, Yes, but in a different way. It is all true he proclaimed his utter incompetency on the house-top. He would have been better employed preaching the Gospel in villages. He went some time ago with Rev. Giam Chheng Hloa to the East Coast and did good work on return. Both addressed us all in the college. Mr. Jamieson gave a full and clear account which was understood (every word of it) by students, preachers, and even old women (and many children who happened to be present). His address would have been understood by natives in any part of North Formosa.

There is a wide range between excelling in any department and being utterly unable to do anything in it. Mr. Jamieson is in that range. He is neither of the extremes, but in the middle ground; able and willing to do useful work for our Master.

I have no doubt mischief has been done by Mr. and Mrs. Jamieson's letters, etc. Mr. Jamieson made many serious mistakes. He sees all that now, owns them up, gives over them, prays for grace to avoid all such in future and to labour for the cause of Jesus here with renewed strength and light.

One word more and I am done:—Whether Mr. Jamieson is to be recalled or allowed to remain here, I state once for all, that from the day he landed here up to this date there has been all along neighbourly, friendly and brotherly fellowship between us—no clashing, no irritation, no "temper"—during all these years. So "missionary quarrels," etc., don't just apply.

LATEST FROM FORMOSA.

THE following letter has been sent to us for publication in the REVIEW:—

To the Convention and Foreign Mission Committee of the Presbyterian Church in Canada

DEAR BROTHERS,—Letter from the Convention of date Feb. 26th, is before me. Among other things it contains a resolution of the Foreign Mission Committee passed at its meeting on Feb. 19th, namely, that Mr. Jamieson and I should be written to and requested to inform the Committee as soon as possible of the nature and extent of the work which Mr. Jamieson expected henceforth to do in connection with the Mission. In answer to this request I send you the following:—

(1) Mr. Jamieson is not a learned Chinese scholar as the term is commonly understood; but he came here as a missionary to preach the Gospel. Now he knows a sufficient number of Chinese characters and has a sufficient hold of the native dialect to enable him to do what he can for. If two years ago he had only taken advice and put into practice what he had learned, by this time he would be an efficient speaker. The truth is, he kept on at books instead of practicing what he knew. As it is, the daily practice which is the thing needed for the acquisition of any foreign tongue is every week making Mr. Jamieson more at liberty in the language. We notice a difference even within this year.

(2) Mr. Jamieson can do what he is doing now; namely, at any chapel in the field with open Bible, explain the Gospel to the people, and this he will be able to do with more and more freedom to himself and more profit to the hearers as he goes in practice. Thus is a chapel.

(3) He can exhort and encourage the preacher and be helpful to him in many ways; (4) He can assist preacher, elders and deacons in looking after the quaters and examine them; (5) Baptize converts; (6) Dispense the Sacrament of the Lord's Supper; (7) Preach to the people. In a word, do anything to help build up the work.

(4) The above is what Mr. Jamieson is able to do at the present time, part of which is actually doing. As regards teaching the present land of students and preachers I do not think he is able; but that does not mean that in the future he may not be able to help younger and fresher men. There is no lack of men capable of teaching in the college; a dozen could be named among the native preachers in ten minutes. That any foreigner is not asked for does not mean that no one is needed.

THE ANTI-JESUIT CONVENTION. In response to the call of the Citizen's Committee a great Convention at the present writing is sitting in the city with a view to forming an organization by which the Jesuits' Estates Bill may ultimately be prevented from becoming law, and for the purpose generally of securing and maintaining perfect religious equality throughout the entire Dominion and preventing ecclesiastical dictation in public affairs.

It remains to be seen whether re-union will be the practical outcome of these proceedings. The report as adopted in both Assemblies looked like a great advance, but some good judges of the situation assert that it amounts to a practical shelving of the whole subject of re-union or co-operation for some years.

An incident of this part of the business of the Assembly shows the possibilities of the negro race under favorable conditions, and affords an earnest of what the two Assemblies may accomplish when they cooperate in this branch of evangelistic work:

Dr. Allen introduced a venerable coloured man, who was a member of the Assembly from Knox Presbytery, Georgia, whom he wished the Assembly to hear. It was the Rev. Joseph Williams, "Uncle Joe," who was born in slavery eighty-four years ago, and bought his freedom. He joined the Presbyterian Church sixty years ago, and has been a loyal supporter and exponent of its doctrines ever since. Though so old, Mr. Williams is not by any means decrepit with age, nor feeble intellectually. As he walked up the middle aisle after Dr. Allen's allusion to him, the Assembly applauded. While he was ascending the steps of the platform, Dr. Allison called to mind that Mr. Williams was a delegate to, and addressed the Assembly twenty years ago in New York. The Moderator, Dr. Roberts, shook him heartily by the hand, recalling the fact that he had met him there. Mr. Williams certainly surprised and interested the Assembly by his address. He particularly emphasized his love and appreciation of Presbyterian doctrine. He said "Presbyterian doctrine required an intelligent and educated mind to receive it. If Presbyterians wanted to make any headway among the negroes, they would have to educate them first. Negroes seemed to be born Methodists or Baptists, but they became Presbyterians by grace. His master's family had been Methodists, but he had never fancied them much!"

THE NORTHERN ASSEMBLY.

THE COLOUR QUESTION.

A MATTER of commanding interest at the late meeting of the Northern General Assembly was the disposal of the Colour Question, which came up on the report of the Special Committee appointed to confer with a similar committee from the Southern Assembly in regard to a plan of co-operation.

The report stated that there had been two joint meetings of the Committees, at which it was found that there was already co-operation in the work of Foreign Missions, and the publication departments were working in harmony.

"In the van of all discussion upon methods of co-operation to this end, we find ourselves confronted by a difference of opinion between the two Assemblies, so far as we can gather from their deliberations, as to the theory upon which such co-operative efforts are to be undertaken, and the distinct aim of their accomplishment. In the Southern Assembly the policy was adopted many years since of entire independence for the coloured people for their Church organizations, as the ultimate issue of the cordial efforts of that Assembly on behalf of their coloured brethren.

"The Northern Assembly, on the other hand, has pronounced itself in favour of the setting off its coloured members into a separate, independent organization, while by conceding the existing situation, it approves the policy of separate churches, Presbyteries, and Synods, subject to the choice of the coloured people themselves. It believes that our great work among the coloured people for their moral and religious development is to be done by recognizing those who are in the Church as entitled to all the rights and privileges which are involved in church membership and ordination. However, since the status in both Churches finds them practically employing the same methods at present in their respective bodies as regards the education of coloured ministers, the progressive evangelization of that race, and the organization of their churches into Presbyteries, and Synods, subject to the choice of the coloured people themselves, it believes that our great work among the coloured people for their moral and religious development is to be done by recognizing those who are in the Church as entitled to all the rights and privileges which are involved in church membership and ordination.

The report contained the following recommendations:— 1. That the relations of the coloured people in the two Churches be allowed to remain in statu quo, the work among them to proceed on the same lines as heretofore. 2. That all proper aid, comfort, and encouragement in a spirit of kindly Christian sympathy, brotherhood, and confidence, shall be extended by each church to the educational and evangelizing efforts of the other for the coloured race, with a view to the encouragement of every laudable effort to this end on both sides. Hence this Joint Committee, waiting the consideration of these differences heretofore stated, agrees to recommend to the two Assemblies:— 1. That the schools and churches under the care of the Board of Missions for Freedmen, and any corresponding work undertaken by the Southern Assembly, especially its Tusculum Institute for the education of coloured ministers, to the gifts of our respective churches for practical aid as mutually concerned in the great missionary work for the glory of God and the blessing of our common country."

TO CORRESPONDENTS.

In order to receive prompt attention correspondence should be received by the Editor. All letters relating to business should be addressed to:

THE MANAGER, Presbyterian News Co., Toronto.

All communications intended for insertion in the Presbyterian Review should be addressed to:

THE EDITOR, Presbyterian News Co., Toronto.

ADVERTISING RATES.

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TO SUBSCRIBERS.

During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions. They have to thank the friends who have promptly remitted and respectfully to request those still in arrears to remit without further delay. The attention of all subscribers is directed to the "General Notices" above.

FATHER CHINQUY'S 80TH ANNI VERSARY.

At the request of the committee the Editor of the PRESBYTERIAN REVIEW will receive and make acknowledgment of any moneys received by him for the "Father Chinquy 80th Anniversary" Fund.