

TO CORRESPONDENTS

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Presbyterian Review.

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"I am in the place where I am demanded of conscience to speak the truth, and there for the truth I speak, in spite of all who list." —JOHN KNOX.

MAOKAY MISSION HOSPITAL.

THE Report of the Mackay Mission Hospital in Tamsui, Formosa, for 1889 which has just reached us, contains a number of very interesting facts and many fresh proofs of the value of the Hospital to the Mission in preparing the way for the message of the Cross, besides being a great boon to suffering humanity in that part of the island.

The Report is a pamphlet of twenty-eight pages, sixteen of which are devoted to the special report of A. Rennie, M.D., C.M., Physician and Surgeon in charge, the remainder being a brief record by Dr. Mackay of some forty cases, who having received medical treatment and been benefited thereby, proved afterwards either friendly to the Mission or became converts. The whole is followed by the financial statement of the treasurer, Mr. Jamieson.

During the period under review there were treated at the hospital new patients (outdoor and indoor), 3,055 persons; returning for medicines and dressings, 7,224—a falling off in the number of new patients of 225. This falling off is accounted for by the facts: (1) less sickness during the period, and (2) fewer admissions of soldiers, the camps in the neighbourhood to a large extent being depleted by the employment of all available men in railway work or in the desultory warfare carried on against the aborigines. Allowing for the falling off from these two causes, the admissions are still on the increase from the stationary population for whom the hospital is more especially intended.

Before concluding his report Dr. Rennie takes occasion to mention some theoretical objections to the progress of Western medical ideas among the Chinese. These arise chiefly from the native conservatism, which shows itself in the opposition of relatives chary of any departure from the routine native treatment, and the ludicrous obstinacy which affirms that although foreign remedies may act properly enough on a foreign constitution they are quite unsuited to a people whose food, drink and habits differ materially from our own.

The forty cases cited by Dr. Mackay where treatment by the hospital doctor or himself has been the means of directing the patient to the truths of the Christian religion, are all deeply interesting, but we can find space for only two.

Jim Sui, thirty-two years old and an opium smoker, was, by profession, a Taoist priest. Malarial fever and dysentery made him a despondent invalid, ever trying to cure himself by all sorts of Taoist incantations, sorcery, etc. Some asked him why he did not go to the chapel, but he was unwilling, having often before maltreated the man who dared to proclaim but one true God and one way of salvation. He, however, submitted his case, and Liu Tsai, among other things, gave him Gentian, Iron, Quinine and Ipecac. He stopped taking opium, and is one of the very few in North Formosa who have given up using the drug. Slowly he regained strength, meanwhile greatly interested in such expressions as "Come unto me all ye that labour and are heavy laden." It was thought advisable to take him on as a student, after a time he went forth as a herald of the Cross, and is now on the East Coast, where he labours with much acceptance.

Ong, aged fifty-five, had been a vegetarian for thirty-three and an opium smoker for thirty-two years. His eyes being very dim a grandchild one day led him to the chapel, whither he came asking medicine to help him give up the use of opium. The more youthful but wise watchman of Zion told the man that first he must have a dead heart, that is, no desire, second, he must have patience; and third, be prepared to suffer more or less. Also he advised him to order more easily "to overcome the habit, to have his grandson lead him every day for a walk to the house of prayer. In four months, by persevering, he was able to do without the pipe, in six months he discarded his old idea of being a vegetarian and the wooden goddess of mercy in which he had trusted for thirty-three years was handed over to me, and is now to be seen in my museum room. Thus the clouds of delusion that had shrouded a lifetime were dispelled by the grand light of Revelation, more than one of his family shared in the aged father's deliverance.

As regards the work on the whole, Dr. Mackay, as we gather from his report, does not wish it to be understood that all those who are actually

relieved or cured forsake the gods of their fathers, nor that all North Formosa converts were gathered in through the instrumentality of the healing art. While the medical work has been, and continues to be, a powerful agency in overcoming deep seated prejudices and opening the door for the proclamation of the message, the delivery of that message is the sole reason for the existence of the Mission and the main object of those who are engaged in it. The report concludes with an emphatic expression of opinion on the part of Dr. Mackay that the treatment should continue to be free, especially among the masses of the people in the country where the native evangelists are at work, otherwise "the tremendous power for breaking down superstition, removing prejudice and gathering souls to the Church militant will be lost."

Mr. Jamieson's financial statement shows European subscriptions to the hospital \$182, and Chinese subscriptions \$89, the total—including balance from 1888 of \$188 78—being \$1,420 18, with expenditure to balance, less cash in hand of \$55 29. The chief items of expenditure are for medicines bought in London, \$937 45; wages to hospital assistant and coolie, \$108, and necessaries and expenses at hospital, \$108 53.

From the above it will have been seen that the hospital has had another year of marked success, and is answering the expectations of the benevolent Canadian lady who provided the funds for its establishment, as well as of those who have contributed to its maintenance. Long may it continue to prove itself a guiding star to the Great Physician Himself.

OUR ROYAL VISITORS

THE visit of His Royal Highness the Duke of Connaught and the Duchess of Connaught to this city last week, was the occasion of hearty demonstrations of loyalty to the throne and person of Her Majesty and of respect for the Duke himself and his wife. His Royal Highness in the evident pleasure he took in noticing the material growth of the country through which he passed, the development of our city and its institutions, and the interest he manifested in the old soldiers that had served in many a well-fought field, all of which found expression in choice and appropriate language, confirmed the good impression produced by his visit twenty years ago. The Duke has aged considerably since his last visit, but it was evident to all that had the opportunity of comparing him with himself that he too has developed and is proving himself not unworthy of his exalted station.

It was no fault of His Royal Highness that in his too brief visit he heard publicly nothing of the religious growth of the country and the efforts that are being made to elevate the people morally, to reclaim the vicious, to enforce Sabbath observance, and to minimise the evils of the liquor traffic. These, perhaps, are not topics upon which his entertainers for the time being felt free to enlarge upon. We trust, however, that the passage of his Royal Highness through the country was not too rapid to prevent his learning that some improvement in these respects also had taken place amongst our people; and that although our moral progress cannot perhaps be described as "magnificent," he will nevertheless be able to assure his Royal Mother that we are not losing sight of those things regard to which has been of the main elements of her popularity among her God-fearing subjects and the chief glories of her reign. We are not quite sure, however, that any allusion to Sabbath observance would have been particularly pleasing to His Royal Highness. It is greatly to be regretted in his trip through our country he did not himself cease to travel on the Lord's Day. In this respect the Prince has set a very bad example to our people, and has done much to weaken public sentiment with regard to a matter on which many are only too willing to follow illustrious precedent. It is not a little discouraging to those who are aiming at the abolition of Sunday travel to find both our Governor General and the Duke of Connaught setting at naught God's Law and thereby wounding the conscientious convictions of the very persons whose good opinions, in these democratic days, heirs to hereditary titles have especial reason to cultivate. We hope that the next time His Royal Highness visits us he will not be in too great a hurry to enter a church on the Lord's Day and give

thanks to the King of Kings and Lord of Lords for the very many benefits and favours bestowed upon him. A proper respect shown to the day, we undertake to say, would not have interfered materially with his salmon fishing.

THE NEW AGNOSTICISM.

THE fool of the Psalmist said in his heart, There is no God. Science has done a little since that date for this class of fools. Instead of declaring the non-existence of God, they admit now-a-days that there may be a God. Some philosophers go so far as to say there must be a God, the great first cause of things, but that it is not possible to know Him or to learn anything about His nature. The Power which transcends phenomena cannot, they affirm, be brought within the forms of finite thought.

It is interesting, in this connection, to note the direction of opinion in agnostic circles. Mr. James A. Skilton, Corresponding Secretary of the Brooklyn Ethical Association, contributes an article to the current number of the *Popular Science Monthly*, on "The Positive Side of Agnosticism," containing letters from Herbert Spencer, Prof. Huxley and Dr. Lyman Abbott, together with an explanatory statement by himself, proposing to discontinue the use of the name Agnostic, and substitute for it a word of more positive signification. The compound word Metagnostic, or Metanostic, is recommended as expressing more exactly, in the judgment of the writer, the religious attitude of his school of philosophy. Mr. Skilton thinks that the candid acceptance of such a word to designate Agnostics throughout the world would harmonize science and philosophy with true religion and nature, and would eventually bring organized Christianity into complete agreement with them. Prof. Huxley and Mr. Spencer, the acknowledged leaders of Agnosticism, do not apparently fall in with this proposition, and do not accept the suggestion to drop the cognomen. The former is of opinion that three or four generations of workers, cautiously feeling their way "by the methods of true science," may bring posterity within sight of such a philosophy as Mr. Skilton indicates.

It is not a bad sign, we think, to find a growing restlessness in the minds of leading Agnostics, and a difference of opinion as to the name by which they wish to be recognized. It is hopeful for the class that even one leading spirit among them has been awakened to the need, for the moral welfare of mankind, of somehow coming into line with Christianity. On the other hand it is devoutly to be hoped that no such unholy alliance will ever be formed, that whether the name "Agnostic" remain, as seems likely at present, or whether a more positive and plausible appellation be assumed to deceive the unwary, the Church will be on her guard against fellowship with her direct enemies who would attempt to enter the fold not through the door, but by climbing up by scientific methods. "The same are thieves and robbers." Such fusion would rob the Christian of everything he holds most precious, and leave him a religion which is founded neither on inspiration nor revelation, but only "the normal deliverance of human consciousness."

"The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts"; or, as in the margin, "all his thoughts are there is no God." It is the same pride of heart and intellect whatever disguise it may assume, which stands in the way of the Agnostic in the knowledge of Divine things. He has yet to learn the truth that there is a knowledge beyond human knowledge, and independent of it, a spiritual insight by which the personal God is revealed to the soul, making the existence of such a God a fact, the final proof of which is spiritual communion with Him.

The writer of the Epistle to the Romans divides mankind into two classes, the spiritually-minded and the carnally-minded, and the same great division prevails throughout the Bible. It is only through spiritual discernment guided by inspiration, that a knowledge of God in His true nature, and of human relations to Him, is possible. It is safe to say that such knowledge will never be attained by scientific methods, though even these may, and there is good cause to believe will, be used and over-ruled by Divine providence, to bring men to that stage of mental dilemma, where they will be

shut in to accept revelation or to stand at bay, walled in on either side by the conclusions of philosophy, which present problems only to be solved in the light of Bible truth.

THE FREE CHURCH HERESY OASES.

THE cable despatch of May 29th announces that the General Assembly of the Free Church of Scotland by a vote of 392 to 237 rejected a motion in favour of prosecuting Prof. Bruce for heresy. The ballot, it is stated, was taken amid great excitement and the announcement of the result was received with cheers.

Beyond this very meagre account of what must be regarded as one of the most important events, not merely in the Presbyterian but in the whole ecclesiastical world since the deposition of Dr. Robertson Smith, there are no particulars. Nothing is said of the case of Dr. Dods. We are left merely to conjecture that a similar motion in his case was rejected by even a larger majority. Once more the Press agents have verified the truth of the Master's words. "My Kingdom is not of this world." If the matter had been one relating to a horse, or a boat race, or a boxing match, or an abominable scandal, or the details of the bridal outfit of some wealthy parvenue, too abundant particulars would have been forthcoming; but in cases which involve fundamental religious truth there is nothing but indifference.

The figures given, however, are most significant of the widespread alarm in the Free Church as to the character of Dr. Bruce's teaching. They indicate more than alarm—a belief which finds expression in a vote that Dr. Bruce's published views on Inspiration are at variance with the Standards of the Church, and as such ought to cause his removal from his chair. It cannot be supposed that this vote ends the controversy. So far from the vote tranquillising the Church, it will only add to the discord. In view of the vote and the stormy agitation which led up to it, it may be taken for granted that those who for conscience' sake have thus far felt bound to protest against the teachings of Drs. Bruce and Dods will not rest until they have exhausted every constitutional method for depriving them of their chairs and purging the professorial staff of every taint of heresy. Further particulars as to the movement and the kindred but larger question of the revision of the Confession of Faith will be awaited with intense interest. It is not at all unlikely that we are at the threshold of a new epoch in the history of the Free Church of Scotland and indeed of Presbyterianism generally.

EDITORIAL NOTES.

THE *New York Independent*, with evident approval of the boy's conduct, narrates the following story in its issue of last week:

An American boy, whom we know of, was taken by his father, a clergyman of this neighbourhood, to England two or three years ago, and was put into an English boarding school. The boy had shortly before leaving this country made confession of Jesus Christ and joined the Christian Church. The first night that he was in the school, he knelt down by his bed in the boys' dormitory for his evening prayer, as was his custom. But it was not the custom of the other boys, and they began to call out at him, and one of them threw a boot at him. Our young friend was a stranger to them all, and had no brave champion, as had the little boy in "Tom Brown at Rugby" to protect him, and so he protected himself. He put his prayer short, and jumped up and went out to the school, and he had the fight out then and there, and, after giving him a good whipping, he went back to his bedside and finished his devotions in peace. He was not troubled afterward, and soon won the respect of the whole school, not only for his faithfulness in his studies, but, what boys appreciate quite as much, his ability to be a leader in all athletic sports. They understood that manliness, which our English Bible translates as "virtue."

If the American boy was right in abridging his prayers to go for that heathen English boy, what becomes of the Scriptural injunction, "Whosoever shall smite thee on thy right cheek, turn to him the other also"? But perhaps the good American boy and his father the clergyman, and the editor of the *Independent* do not thus literally interpret the passage. They prefer the Mosaic law. "An eye for an eye and a tooth for a tooth." Or perhaps they strive to harmonize the two passages. Can it be done? Is "Tom Brown" a better exemplar than the Great Teacher? Are American boys, when enjoined to add to their faith virtue, really given to understand that it is to faithfulness in study they must add ability to be a leader in athletic sports? Suppose that good American boy, instead of whipping the heathen

English boy, had been whipped by him, how would the case stand? How would it look if grown-up people who, like this American boy, had made confession of Jesus Christ and joined the Christian Church, abridged their prayers to "go for" the people that persecute or revile them? The moral of this story starts, you see, some curious questions.

THE reports presented by the five Executive Committees of the Southern Presbyterian Church at the recent meeting of the General Assembly at Asheville, S.C., show general advance. Foreign Missions show an increase of fourteen new missionaries sent out during the year, the total number now in the fields being seventy-eight, with fifty native helpers, 360 communicants during the year, making a total of 2,072, with 1,207 pupils in Sunday schools and 845 in day schools. Ten native churches contributed \$4,317. Total receipts for the year, \$107,627.36—an increase over last year of over \$11,000. The total receipts for Home Mission objects were greater by \$13,000 over those of last year, amounting to \$76,242.87. Publication report shows old debts all paid, sales largely increased, publication house more than paying expenses, and excess of assets of over \$80,000. Equally satisfactory are the reports from Education, and Institute for Training Coloured Ministers. Among the questions of general interest was the answer of Presbyteries to the question sent down by the last Assembly, "Is the law of the tithe still binding upon the conscience under the Christian dispensation?" A large majority decided in the negative, at the same time acknowledging it as a divine expression of the lowest amount that each one of the Lord's people should give of his substance to further His cause. The evangelization of the Jews was presented by several overtures. Each Synod was urged to put an evangelist in the field to labour especially among the Jews. Steps were taken looking to the training of female missionaries under appointment before leaving for foreign lands, especially in the science of medicine. The Assembly will meet next year in Birmingham, Alabama.

DURING an exciting debate in the late Northern Assembly, disapproval of certain views found expression in hisses. This was promptly met by the Moderator, who said: "That is not a fair or manly way of meeting an argument, and it must be stopped." Expressing disapproval by the snake and goose method is only one degree worse than expressing approval by stamping on the floor. Excitable people who go to public meetings, and especially those whose duty calls them to Presbyterian General Assemblies, might, with advantage, occasionally adopt Daniel Webster's rule of never applauding or making any other demonstration during debate. The observance of this rule served to keep his head cool.

By the decision of the majority of its justices, the Supreme Court of the United States has rendered another judgment which must go far to destroy Mormon polygamy. The decision affirms the constitutionality of the Edmunds law, which, as we have already mentioned, disestablishes the Mormon Church and confiscates its property. It is evident that the American people are determined to stamp out the Mormon abomination. It becomes our own authorities in the circumstances to double their vigilance, lest the organization, driven out of the United States, should find a home in Canada.

THE *Philadelphia Presbyterian* thinks that the beneficial use of formulating committees was never more fully exemplified than in the late Assembly. Well selected committees with all the facts before them from the debate which preceded their appointment, were able to make unanimous reports, and the General Assembly answered with a unanimous "Aye." Our contemporary thinks that by this method no genuine principle of Presbyterianism was ignored or repudiated.

THE General Assembly of our Church will meet according to appointment on Wednesday, June 11th, in Bank Street church, Ottawa, at 7.30 in the evening. There are no burning questions before the Church this year, and the Assembly will, therefore, have all the more opportunity for giving due attention to the Schemes and the general development

of the work. May the Assembly be divinely guided in all its deliberations.

THE *Rochester Democrat*, in its issue of May 19th, announced that, though its Sunday edition had been profitable, yet in deference to the growing public sentiment in favour of a more careful observance of the Sabbath, that edition would thenceforth be discontinued.

THE total receipts from the seven Woman's Boards of Missions in connection with the Northern Presbyterian Church amounted last year to \$280,285.51, as against \$278,904.17 of the preceding year.

CHARLES H. said Episcopacy was the only religion for a gentleman. "Yes," said Professor Blackie recently, "for a gentleman such as he was."

Literary Notices.

AIMS TO ENDEAVOUR. Boston: D. Lothrop Company; 6 1/2 x 5 1/4 in.; pp. xiii + 207, price 75c. Presbyterian News Co., Toronto.

THIS little book, as its name indicates, is designed as an aid to the members of Young People's Societies of Christian Endeavour. It is one of the conditions of active membership in these societies that some part should be taken by each member in every meeting. Young and timid disciples hesitate to give utterance to their thoughts in their own words. This collection of the sayings of the good and wise is intended to put words into their mouths until such time as they shall have found the use of their tongues. "The essential qualities of such a compilation," says Dr. Francis E. Clark, the "father" of Christian Endeavour Societies, in the preface, "are that the selections should be chosen judiciously from a wide field of literature, that they should be of a devotional character, and that the needs of those for whom the book is compiled should never be forgotten." The volume admirably fulfils these conditions. It embraces a large selection of poetical and prose selections, old and new; and from authors as diverse as St. Augustine and Chas. Dickens, Robert Browning and De Witt Talmage, John Wesley and John G. Saxé. An index of subjects, an index of poems, and an index of authors, make reference to the contents handy; and "A Word with Leaders," by Dr. Clark contains many valuable hints as to proper modes of conducting Y.P.S.C.E. meetings.

STORIES AND PICTURES FROM THE LIFE OF JESUS. By "Pansy" (Mrs. G. R. Alden). Boston: D. Lothrop Company. 7 1/2 x 5 1/4 in. pp. 122; twenty-four full page illustrations; price 75c. Presbyterian News Co., Toronto.

"PANSY" is so great a favourite that no commendation of any book which bears her name is necessary. We have here stories from the life of Jesus told in simple words and each one illustrated by a full page picture. The type is large and very clear, admirable for children who have just learned to read and for the eyes of wearied mothers, who will find "Pansy's" "Stories and Pictures" an excellent Sunday evening book for the little ones.

ALREADY the ten-guinea edition de luxe of "In Darkest Africa" is (says the *Publisher's Circular*) at a premium, and, as a matter of fact, Messrs. Sampson Low & Co. have been trying to buy back from the trade some copies of the book—a probably unparalleled circumstance in regard to a book which is still unpublished.

DR. G. J. ROMANES in *Nature* for April 15th says that Mr. Gulick "is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period." Mr. [Rev. John T.] Gulick was formerly a missionary of the American Board at the Hawaiian Islands and is now of Japan.

"THE FALLACY OF 'CHRISTIAN SCIENCE'" is a little pamphlet of thirty-two pages, from the pen of Rev. Edward P. Terhune, D.D., pastor of the First Reformed church, Brooklyn, N.Y., which has already reached a second edition. Beginning with a declaration of the difficulty of gaining or presenting a definition of what Christian Science really is—so vague are the utterances of its votaries—Dr. Terhune considers the subject historically, and then proceeds to examine Christian Science negatively and then positively. Step by step he reaches the conclusion that this "science" is more irreverent than Pantheism, in that it takes the disposition of things out of the hand of God and removes all occasion for the prayer, "Thy will be done." "Indeed, it blots out the requirement of God in making our own will supreme. It does away with the need or value of prayer, every one being sufficient to himself. It makes mind omnipotent, and brings the entire universe of providence and grace into subjection to its thought-force. It defines faith to be not an exercise of trust in God, but a presumption that holds mortal destiny in a belief in ourselves. It nullifies the possi-