

Presbyterian Review.

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ADVERTISING RATES.—Per line per year \$5.00; per month \$1.50; per week 75 cents; per day 25 cents. Under 1 month, 10 cents. Special rates for contracts on application.

THURSDAY, AUGUST 22, 1889.

FORMOSA.*

TO the majority of our readers, Formosa, the beautiful island lying off the south-east coast of China, and in the immediate pathway of the typhoons that sweep across the Pacific, is no terra incognita. Ever since Dr. G. L. Mackay landed there in 1872 the word Formosa has been on the lips of our people and upon the hearts of thousands interested in the conversion of the world to Christ.

Mr. Campbell is a missionary of the English Presbyterian Church, who, after sixteen years service in the Island returned to England two years ago on furlough and has spent some of his well-earned leisure in preparing for the press the work now before us. It is largely a narrative of his personal experiences in the Island, preceded by the republication of a forgotten chapter in the history of missions—the early Dutch Mission in Formosa over 200 years ago.

This reprint, which is a very quaint narrative, tells of the conversion of 5,000 "East Indians" (as they were then called) in Formosa, near China, "through the instrumentality of Rev. Robertus Junius, of Holland, as related by his good friend, M. C. Sabellius, pastor in Davenport there, in a Latin letter" and translated, "to further the faith and joy of many, by H. Jesse, a servant of Jesus Christ." It bears the imprint of Joseph Cary, London, 1650. Readers of history will remember that in the opening years of the 17th century the Netherlands, having broken in their heroic struggles the oppressive yoke of Spain, exercised their newly found liberties in competing for the commerce of the Far East and in planting colonies there. Among other places in which they secured a foothold were the Pescadore Islands on the south-east coast of China, which they hoped to make the basis of further commercial operations with China and Japan.

till May, 1627. The first Christian minister designated to Formosa was the pious George Can didius, who arrived on the 4th of May, 1627, and laboured with a brief intermission till 1637, meeting with much success. Mr. Campbell, in his notes to the reprint, gives the names of no less than twenty nine missionaries who assisted in the Mission. The story of this Mission as thus rescued from oblivion is deeply interesting. It bears testimony to the success of the work and affords valuable details regarding the men and methods employed, and will well repay perusal even at this remote day.

We have not space to dwell upon this story of Christian enterprise and heroism, but must find room for the touching episode wherein R. v. Mr. Hambroek, coming from the separate Kingdom of the beleaguered Hollanders with a demand to surrender, is described as returning with a refusal, certain of the cruel death that awaited him.

Mr. Hambroek came into the Castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that he failed in his negotiation, he had nothing but death to expect from the Dutch. Yet he was so far from persuading the garrison to surrender, that he encouraged them to a brave defence by hopes of relief, assuring them that Koxinga had lost many of his best ships and soldiers, and began to be weary of the siege. When he had ended, he could of war left it to his choice to stay with them or return to the camp, where he could expect nothing but present death. Everyone treated him to stay. He had two daughters within the Castle, who hung about his neck, overwhelmed with grief and tears, to see their father ready to go where he knew he must be sacrificed by the merciless enemy.

But he could not stay. His wife and two other children were in the camp as hostages, and their lives was the price of his failure to return. But the chivalry of the missionary had no influence upon Koxinga. That inhuman monster ordered 500 male Dutch prisoners to be put to death—some by decapitation, some by crucifixion, others in ways more cruel still. The women suffered a fate worse than death. Thus the first Christian mission to Formosa closed in bloodshed and slavery.

Before we leave this part of the volume it may be mentioned that the student of Comparative Philology will find some interesting matter in the specimens given of the Formosan dialect and of Formosan-Dutch.

The work of evangelizing Formosa, thus interrupted in 1662, was not resumed till 1865, when the English Presbyterian Church began operations in the southern part of the Island where the early Dutch mission had been established, to be followed seven years later in the North by our own Church. What has been accomplished during that time we may state in Mr. Campbell's own words:

A considerable measure of success has attended the work of these Missions, and both together have now more than seventy little Christian congregations connected with them; some in purely Chinese districts, and some in villages occupied by people whose ancestors were members and office-bearers of the early Martyr-Church of Formosa. Thus in the village of Toa Sia, about fifteen miles from the county city of Charfoen, there is a self-supporting church of one hundred and sixteen adult members, and the young preacher in charge belongs to an aboriginal family which has occupied a place of influence there for many generations. . . . Still more encouraging signs of progress are seen in the efforts now being made by the native brethren in Formosa to establish a church on the Pescadores. This movement originated in a visit which the writer paid to those islands during the summer of 1886. While moving about then from one island of the group to another, the people were so eager to listen to the Gospel message, that it rejoiced one's heart to have the opportunity of speaking to them. The two hundred years which elapsed since a European preacher laboured here had blotted out every trace of Christianity from the place; and yet—as if there existed some natural adaptation between human need and God's rich provision—those simple-minded fisher-people now crowd round to hear the story of redeeming love. . . . The urgent call sent over to Formosa for fresh missionary extension soon awakened a genuine and wide-spread interest among the converts there. They speedily collected funds and set apart two rates ever for the work. They are now meeting with much encouragement in their work, and there is reason to hope that, before long, the first company of believers from those lonely islands will be received by baptism into the Church of Christ. Even already it would be difficult to estimate the high educational and Christian influence which such an effort is having on the Chinese and aboriginal converts of Formosa. They look upon the work in the Pescadores as being an undertaking of their own, and it would be difficult to place any limit to the possibilities which are suggested by this really new and most hopeful departure.

We have not space at present to follow Mr. Campbell in his exceedingly interesting and modestly told story of the planting of the English Presbyterian Church in Formosa and its rich fruitage there. The capital map enables the reader to make excursions all over the island in his excellent company, and to gather an immense mass of information respecting the various missions stations, native characteristics, the country generally—climate, soil, and productions—all described in such a way as to make the volumes fascinating as mere books of travel alone. For the present we shall content ourselves with some ex-

cerpts bearing on the work of our own Mission, in the hope that we shall send very many readers to the volumes themselves:—

In the chapter "Itinerating in the North," he thus describes his first visit to Tamsui in 1873:

On arriving at Tamsui, I called a small boat and was rowed across to the residence of Mr. Mackay. He gave me a truly highland welcome. Mr. Mackay arrived in Formosa a few months after myself. The Foreign Missions Committee of the Church in Canada having given him liberty to fix on some eligible field of labour in China, his attention was turned to this Island while sojourning with our Presbyterian brethren at Swatow. A decision in favour of North Formosa was come to during his subsequent stay at Takow, where he fully enjoyed the opportunity of diligent study, and becoming acquainted with all practical details of the medical, evangelistic, pastoral and training work carried on there. It was a great joy to Mr. Ritchie and Dr. Dickson that they were able to accompany him, and see him comfortably settled down in his chosen field of labour. At that time it was also arranged that Dzoë, one of the Takow native preachers, should proceed to the north, and thus enable Mr. Mackay at once to begin the work of the Mission.

Mr. Campbell's description of his eight days' visit to Dr. Mackay on that occasion we must leave to another occasion, but we must find room for the notice of the death of the man Dzoë mentioned above.

While at Lait-shi the brethren supplied in favour of North Formosa, was come to during his subsequent stay at Takow, where he fully enjoyed the opportunity of diligent study, and becoming acquainted with all practical details of the medical, evangelistic, pastoral and training work carried on there. It was a great joy to Mr. Ritchie and Dr. Dickson that they were able to accompany him, and see him comfortably settled down in his chosen field of labour. At that time it was also arranged that Dzoë, one of the Takow native preachers, should proceed to the north, and thus enable Mr. Mackay at once to begin the work of the Mission.

Mr. Campbell paid another visit to the Canadian Mission. Having made the round of the chapels in company with Dr. Mackay, he says:

And yet it is not from any such bare enumeration that one can know how much has really been accomplished during the past seven years. One requires to see the chapels, to have some acquaintance with those fifteen preachers and to mingle a little among the members and the much larger body of adherents, in order to judge correctly of a work, not less remarkable in extent than it is singularly healthy and well developed in all its parts. There can be no doubt that, so far as the field itself is concerned, the lines have fallen in pleasant places to the Canadian Mission. A few hours' sail in one of the river boats brings one to the greater number of the out-stations. The scenery in every direction is really grand, the climate colder than at Taiwanfoo, and the extreme poverty and ignorance among the people less frequently to be met with than in any other parts of the Island. . . . Mr. Mackay is a little man, firm and active, few words, and one whose sound common sense is equalled only by his earnest devotion to the Master.

In another entry we have a bright glimpse of the joy in his fellow-workers that stirred our author's heart, as with three of his students he went out from Taiwanfoo on a beautiful Sabbath morning for evangelistic work in Singkang:

It would be about six o'clock when we issued from the great north gate. The morning was cloudy yet delightfully fresh and cool, enabling us to dispense entirely with the usual sun-protectants and umbrellas. What a heavy dew we have in Formosa here! And how very inspiring the thought, as we now left the city, that as the dew of Hermon, and as the dew that descended upon the mountains of Zion, so before noon that day, the rich blessing of our gracious God would be descending upon that beloved land of our adoption! Barclay was away in the thick darkness of the Kagi region; Smith, some fifty miles further south at Takew; our worthy Doctor, assisted by the same cool mist and dew, were ready for action at Taiwanfoo; while in the far north Mackay and Fraser were their land of well-trained preachers, would also be waiting to see another day of the Son of Man.

The volumes are concluded with a chapter on "Work for the Blind" in which Mr. Campbell gives facts relating to the great prevalence of blindness in China, and the efforts that have been made to provide a literature for those thus afflicted, touching but lightly, with characteristic modesty, on his own well-known and valuable assistance in that direction.

EDITORIAL NOTES.

INTEREST in the Jesuit question and related problems has been deepened by the announcement, that it is the intention of the Manitoba Government to introduce a Bill in the next Session of the Legislative Assembly for the abolition of the Separate School System of that Province, and to bring the whole educational machinery of the Province under the control of a Minister of Education. At present the number of Catholic children of school age is 4,300, of non-Catholic 18,000—the former in 69 and the latter in 495 schools. But though the Catholics have but one-ninth of the schools their financial interests have hitherto been so carefully looked after that they receive at the rate of \$376 per school, while the Public Schools receive only \$197. The

Province last year raised by taxation \$244,602, of which Roman Catholics paid \$17,789 and the non-Catholics \$226,813. Or, as Mr. Smart, a member of the Local Legislature puts it: "The Catholics pay in taxation \$1.07 per pupil, while the Protestants are called upon to be taxed \$12.03, or in proportion to the estimated number of taxpayers, Catholics pay in taxes \$5.75 and the Protestants \$10.50 each. Whether reform will go to the length of abolishing Separate Schools it must be obvious to the dullest comprehension that there is need for radical changes being introduced so as to equalize the burden of tax-paying. It is to be feared that the party politicians who covet the Catholic vote will strive to throw obstacles in the way, but we hope that the Legislature will have sufficient courage and patriotism to pluck up the Separate School System by the roots. It is a upas tree on which nothing of real service to the country grows.

THE discussion on the Revision of the Confession of Faith still goes on with unabated vigour in our United States contemporaries. The Philadelphia Presbyterian sees at least one good result likely to accrue from the question being sent down to Presbyteries. It says:

The Confession of Faith bids fair to be in great demand before long. Even in this hot season there are numerous enquiries for it in the book trade. Our Board of Publication will doubtless be able to relieve its shelves of its surplus stock in this line. The discussion already started in regard to its proposed revision is the cause of this revived interest in this old, and, as some have thought, effete book. When people begin to read and study it as our fathers did, when the press and pulpit set it forth in its logical connection and its biblical character, they will have a higher respect for it and see how little ground there is for the hue and cry inaugurated for a change of phraseology or of doctrine. It has stood the test of ages, and must now go through the sifting process of the nineteenth century scrutiny; but it will come out of the fire like pure gold, all the better for the crucial experience. Providence may be permitting the present investigation into its statement of truth in order to quicken the Church's faith and to bring the mind and heart to a more intelligent and earnest reception and veneration of the Calvinistic system of doctrine, which we regard as more Pauline than that of any other Church.

THE annual statement of the Treasurer of the Superannuation Fund of the Methodist Church in Canada discloses a healthy condition of affairs. The capital account shows a total of \$174,648.26, yielding an income this year of \$78,255.83, which was disposed of as follows:—

Table with 2 columns: Item, Amount. Back claims... \$282 03; 190 ministers... \$2,552 60; 148 widows... 20,555 08; 106 children... 2,038 30; Annuitants... 282 50; Refunds... 362 03; Paid on commutation account... 81 50; Treasurer's salary... 1,000 00; Expenses... 1,100 89.

If our readers will carefully examine the above figures and then look up the reports of our Aged and Infirm Ministers' Fund and Widows and Orphans' Fund, as presented to the late General Assembly, they will not be without food for reflection.

THE great struggle in Cincinnati over the Sunday-closing question has resulted in a complete victory for the law. The rebellious saloon-keepers, who three weeks ago had expressed their intention to defy the law, have, through their attorneys, declared their determination to obey the law in future. The victory is largely due to the excellent police system with which the city is now blessed. The rumsellers found they could not fight successfully against a good law enforced by good police, and so they succumbed. The Sabbath Day is well observed now in Cincinnati.

IT is understood that the course in Mental and Moral Philosophy in Queen's University is to be divided between two chairs as in the Scotch Universities, and that in order to carry out this plan another professor is to be added to the staff. It is stated that arrangements have been made whereby the services of Dr. Dydr, of the University of New Brunswick, have been secured and that he will enter upon his duties in Queen's at the opening of the next Academic year. The appointment is an excellent one.

IT will be of interest to many of our readers to learn that Mr. William Mortimer Clark, of this city, whose letters in the Review have been such a prominent and pleasing feature during the last few months, returned home last Monday evening with his family, in good health—having accomplished their long journeyings in Bible Lands in safety.

THE Church Blue Book—the Minutes of the General Assembly 1889—is now ready, and copies are in process of distribution.

Literary Notices.

CHRISTIANITY ACCORDING TO CHRIST: A Series of Papers. By J. Munro Gibson, M.A., and James Nisbet & Co., London; Willard Tract, Toronto.

This volume forms one of "Nisbet's Theological Library," a series of publications which embraces not a few works of solid merit. The distinguished place which Dr. Gibson holds in the London pulpit, and which he formerly held in Montreal and Chicago, secures for anything he writes, the attention of a wide circle of readers. And those who peruse his writings carefully will easily discover the qualities which attract to his ministrations so many intelligent and attached hearers. His mind is clear, fresh, richly furnished, well disciplined and fully in touch with the age. His style is felicitous, and the matter of his teaching is so genial, earnest and catholic, that we learn to love the man as we peruse his pages. He apprehends and sets forth divine truth with rare exactness. Indeed, there is a combination of academic accuracy and popular power which imparts a special charm to his papers. He frequently travels in apt illustration. He employs with great effect and beauty the analogies of nature and the laws of the material world to illustrate the facts and truths of the Christian system, but he has been too well trained as a theologian, to allow himself to threaten the foundations of human freedom and responsibility by attempting, like Drummond, to push natural law into the spiritual world. At times he seems to lean towards the opposite error, and uses language which needs some qualification. At page 162, he says, "The power of God can reach no one without His consent, for personal freedom is, and ever must be, a sacred thing; hence one reason why faith is necessary." We venture to think that, if the power of God cannot reach fallen man without His consent, He never will consent. It is quite true human freedom is a sacred thing which is never violated in the process of man's salvation. This is not, however, because God's power waits on man's consent, or cannot reach him without His consent, but rather because it reaches him in that region of his nature which lies back of consciousness, and so touches the springs of thought, feeling and activity, that he consents freely, being made willing in the day of God's power. We do not suppose that Dr. Gibson has designedly departed from the faith of the Reformed Churches on this vital topic, but only that, like Homer, he sometimes nods. For in other portions of these papers he has laid due emphasis on the work of the Holy Spirit and the reality of efficacious grace. This volume is not a continuous treatise. It is composed largely of papers and addresses published on various occasions. The topics, however, are connected, and are so arranged as to give at least a degree of unity to the whole. The author informs us that "the leading idea is in the title." He tells us also that "the increasing disposition to revert to the simplicity that is in Christ," is one of the most encouraging signs of the times. "It is in this direction we must look most hopefully for the manifestation of the unity of the Church and the power of the Gospel." Few probably will question the correctness of these statements, if they are allowed to put their own construction on "the simplicity that is in Christ," and to hold their own conception of what is really "Christianity according to Christ." In the mouths of this generation these phrases are quite ambiguous, and mean little or much, very largely according to the general view cherished of the Christian system. In the mouth of those who regard Christ merely as a great ethical teacher, they mean one thing, and in the mouth of those who adopt the evangelical view of His person, mission and work, they mean something very different. With Dr. Gibson the evangelical standpoint is taken, and he finds no occasion for eliminating the supernatural from Christianity, and reducing it to a mere system of morality. In his last paper, which we regard as one of the most valuable in the volume, Dr. Gibson has shown, with great clearness and power, while there is a difference between the teachings of Christ and that of His apostles, and the former is simpler, and gives greater prominence to the ethical element, and the latter greater emphasis to the doctrinal, that they are in entire harmony, and the teaching of Christ Himself concerning His own Gospel, includes, if not in full development, certainly in germ and essence, all that is distinctive of the apostles' "gospel of the grace of God." In an earlier paper on "The Trinity As Taught by Christ," while there is much that is excellent, the line of thought followed tends to lead the reader, certainly not to deny the definitions of the Christian Church on this mystery, but to undervalue them, as something for which there is no adequate foundation in the teaching of Christ. We are satisfied that if the author will examine as carefully the four Gospels to discover "the Trinity as taught by Christ," as he has in his closing paper to find the elements of the Gospel embedded in the words of the Master, he will find more in the teachings of Christ on this great mystery than has found a place in his paper, and he will discover, moreover, what supplies good ground for some of those exact and careful distinctions by

which the Christian Church has sought to guard the doctrine of the Trinity from the assaults of errorists. The paper on "Evangelical Apologetics" appears very valuable and worthy of careful study. As a whole, we cordially commend to thoughtful Christian readers this interesting and instructive volume.

AN interesting unpublished manuscript, by Lincoln, will be given to the public in the September Century.

A PAPER, by Prof. Huxley, bearing directly on the question involved in the recent discussion between himself and the Rev. Dr. Wace, concerning the genuineness of miracles, and entitled "The Value of Witness to the Miraculous," will appear in the September Popular Science Monthly.

THIS is a delightful story which Mr. Ruskin quotes concerning Carlyle at a Scotch church. The minister, David Gillespie, was a quaint person, accustomed to speak his mind very plainly from the pulpit, and while preaching a sermon on "Youth and beauty being laid in the grave," something tickled Carlyle and he was seen to smile, upon which Mr. Gillespie stopped suddenly, looked with a frown at Carlyle, and said:—"Mistake me not, young man, it is youth alone that you possess."

PROFESSOR GEO. TRUMBULL LADD, of Yale College, will have in the September number of Scribner's a very timely article on the "Place of the Fitting-school in American Education," in which he discusses certain plans for enabling the preparatory schools of the country to accomplish much better work than is now possible, so that they may send out their pupils as well educated at eighteen as they now are at twenty. Such changes he believes necessary in order to effectively raise the standard of American universities.

THE Missionary Review of the World for September, amongst other papers, contains "The Waldensians and their Bi-Centennial," by Prof. W. H. Huber, in time to remind us of the celebration of their 200th anniversary; and Dr. Ellinwood's article, "Buddhist Doctrine of Salvation by Faith." The two editorial articles on "Prayer" and the "Ministry of Money," "Korea and her Religions" by Prof. Hulbert, of Korea, "Our Extant Sydney Smiths," "Missions Among the Jews," by Prof. Pick, as well as Starbuck's Translations from foreign magazines, and Notes from James Johnston, of England, all furnish timely and valuable information. [Funk & Wagnalls, New York.]

MR. FAY's long-promised "Three Germans" is now ready. The eminent German-American scholar, Rev. Philip Schaff, D.D., after a critical examination of the work, says, "Few men have had better opportunities to study the history of Germany than Mr. Theodore S. Fay, who, for twenty five years, occupied diplomatic positions in the service of the United States at Berlin, London and Bern. He was an eye-witness of the important events of 1848, 1866 and 1870. His personal experience and long observation give a fresh and life-like character to his interesting work on the "Three Germans," especially the greater part of the second volume, from the reign of King Frederick William III. to the death of Emperor Frederick III. in June, 1888." This work is issued in two octavo volumes, and may be obtained through Messrs. A. S. Barnes & Co., New York, or Sampson Low, Son & Co., London.

Current Opinion.

UNWISE TALKING.

UNWISE talking has made more personal, political, and ecclesiastical feuds than all other things put together. It has undermined faith, destroyed chances of promotion, excited undying hostility, raised questions of veracity, rendered consistency impossible, defeated its own object, furnished enemies with material of attack and defence, violated confidence, revealed personal secrets, ignited the baleful fire of lust, and assassinated domestic peace.—V. Y. Christian Advocate.

THE FINAL QUESTION.

DOCTRINAL preaching, as it is termed,—that is, a presentation of the principles of religion which underlie right action—is useful, nay, essential, in its turn, in order that learners may be able to give a reason for the hope which is within them. Ceremonial observances, also, may not be omitted. But the natural tendency to overrate their comparative importance should be checked, and special stress laid upon the life. The final question may be, not, What have we thought? or, How have we felt? but, What have we done to promote the glory of God and the welfare of man?—Religious Herald.

COME TO STAY.

THE Jesuit Act promises to be the all-absorbing topic of discussion from now until the next election and then to be the exciting issue before the country. The wisdom of dividing parties on religious questions is another matter; the endurance of the agitation is no longer doubted. It has come to stay, and the fact is contemplated pleasantly or unpleasantly as political fortunes are likely to be affected by it. One thing is certain—that the speech of the Governor-General has lent fuel to the flame; has given the Equal Rights Association fresh stimulus and added powerfully to its effects.—Kingston Whig.