

The Presbyterian Review.

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TO OUR SUBSCRIBERS.

We have to thank the friends who have renewed their subscriptions to the REVIEW by prompt payment in advance. We have respectfully to request that those in arrears for renewal would take advantage of our most favourable rates.

MEDICAL MISSION WORK IN FORMOSA.

THE report of the Mackay Mission Hospital in Tamsui, for 1884 and 1885, is recently to hand. The building, as many of our readers are aware, is the tribute of a devoted wife to the memory of her departed husband, whose name it bears, and the service it renders to suffering humanity, and to the cause of Christ, attests the wisdom of spending money in the erection of such memorials rather than the splendid mausoleums so often seen in our cemeteries.

On account of the disorganization caused by the French invasion and occupation, no report was issued of the hospital work for 1884. The total number of patients, treated in 1884, was 3,012, and in 1885 somewhat less, 2,806. The large increase over the 1,784 of 1883 is attributable chiefly to the great amount of sickness among the Chinese soldiers in the garrison. The number for 1884 includes also 185 soldiers who had been wounded by the French. "As yet," says the report, "the Chinese army is without anything that could be called a Medical Department, though a part of the N. Formosa army makes an exception," the commanding general having engaged one surgeon, and provided some hospital accommodation—a course in all probability suggested, perhaps in measure even necessitated, by the existence and good work of the Mission Hospital in Tamsui.

The former part of the report, from which we have learned the above facts, is written by Dr. C. H. Johansen, the physician of the foreign community resident in Tamsui and Twauteea, a town some miles up the country, where much tea, camphor, etc., is packed for exportation—who in the absence of a medical missionary gives what time he can to the medical work of the hospital. His "care, ability and success" are testified to by Dr. Mackay as "well known." But while not seeking in the least degree to disparage Dr. Johansen's work, we cannot refrain from stating that it seems to us a pity that so large a field of usefulness as the Mission Hospital offers could not be occupied by a medical missionary who could care for and minister to the souls as well as the bodies of Chinamen. Why could not Dr. Junoi, who has recently graduated in medicine, be secured for this work. This seems the more desirable because of the dense ignorance of hygiene, and of the simplest elements of the science of health, prevailing in China, as Dr. Johansen laments. "Some popular instruction about these points," he writes, "would be a great blessing to the poor sufferers in China." It occurs to us Dr. Junoi could give just such instruction as is needed to all the native students and preachers, and thus relieve Dr. Mackay of part of his far too heavy burden of work, and

pave the way for a far larger and more effective work being done in the hospital.

Medical men will be interested in the classification of cases treated. We take the year 1885, which excludes the exceptional cases of wounded soldiers. Of the total patients, 2,806, 1,019 suffered from fever, and all but 10 of these from malarial fever; 282 from venereal diseases; 185 from digestive disorders; 133 from respiratory diseases, but only 23 of these from consumption; 215 from affection of the eye; 401 from skin diseases; the remainder from a far greater variety of troubles than we have space to enumerate.

Dr. Mackay, who writes the conclusion of the report, records the extraction of 1047 teeth, and the fact that native dentists now come to have their own teeth extracted, and admit publicly the inferiority of their instruments and skill. With the native preachers, whom he has taught something of the healing art, he dispensed medicine, since his return after the French blockade, to 2784. Among the interesting cases was the extraction of a needle, which had been driven by a falling plank through a woman's skull into her brain, and the removal of a barbed arrow-head lodged four inches deep in a Chinaman's hip three months before by a savage, in a border feud, removed in an hour after all attempts of the native surgeons had failed.

The accounts of 1884 credit subscriptions to foreign residents amounting to \$258; Chinese residents, \$266, and the Chinese Imperial Commission—an acknowledgment of service rendered to wounded soldiers, \$266. The contra shows \$60 wages to hospital keeper, \$198 for food and incidentals, and \$258 for medicines, instruments, etc., being 143 dollars of a balance on hand at the close of the year. For 1885 the subscriptions from European residents are \$206, including \$50 each from Dr. Mackay and Mr. Jamieson, and from the Chinese \$86—a large falling off compared with the previous year. The expenses are however as economical as in the previous year, and the fact that in two years the hospital has cost the Canadian Church only \$255 is certainly most creditable to all concerned in its management.

We conclude our notice of this most interesting and important branch of the Church's foreign mission work with the eloquent words of Dr. Mackay himself—"Medicine in the hands of a man in North Formosa (and I believe all over China) who can use it with care and skill is a great power. A mighty power, which when blessed by the Invisible, yet Personal and Almighty Creator of the Universe, will help to scatter the ignorance and superstitions of this fair Isle. Be the glory of lion-hearted warriors to shed blood and cause weeping and woe; be it ours to 'heal the sick,' raise aloft the red cross, unfurl the white flag, to the breeze, and proclaim Peace to a world full of misery and sorrow."

The latest statistics of the Formosa mission, we may add, give 38 stations; 2,330 members baptized, of whom 73 "have fallen asleep"; 28 native preachers, of whom 2 are ordained, 33 elders, and 42 deacons. Such figures speak for themselves.

WOUNDING THE TRUTH.

OUR neighbour the Christian Guardian in last week's issue has a paragraph reflecting very unjustly on the REVIEW, on account of its recent article on Christian Instruction in the Public Schools. It says, "THE PRESBYTERIAN REVIEW has a strong desire to find fault with our public school system, and the arrangements of the educational department. It wants the teacher to have full liberty with the Bible lesson as with any other. So long as children of all denominations meet in one school, the teacher cannot become a theological tutor. Shall the teaching be Calvinist or Arminian? Protestant or Catholic? High Church or Low Church?" The Guardian is wholly wrong, and should deal with facts, and be above the poor business of imputing motives. As a matter of fact our articles dealt exclusively with one serious defect in regard to which we very much regret there should be any difference of opinion among Christian people. While our present system recognizes Christianity, and insists upon the acceptance of it as an indispensable qualification on the part of the teacher, it will not allow the teacher to give Christian instruction, but distinctly forbids it. This we maintain is an inconsistency. We hold that our teachers should be not merely qualified but directed to give instruction in our common Christianity. If the Guardian, as it seems to do, believes that there is no such common ground, it might have told its readers that we have a different belief, and that we believe that there need be no difficulty in the communication by teachers of different denominations, of instruction in all the essential facts and principles of Christianity. We are forced to the conclusion that either the Guardian cannot have read the articles it attempts to criticise, or it assumes its readers will never see them. It does not even give us credit for the maintenance of a conscience clause, but speaks as if we are opposed to it or ignored the need of it. Is this fair? And is it possible that the Guardian really believes that a Christian cannot give religious instruction without introducing his own denominational views?

As to the relegation of the teacher's proper work to the ministers, we are quite prepared to stand by what we have said, and to show that the scheme is the reverse of "fair and judicious." We welcome the evidence that our columns afford that ministers in several localities are not insensible to the danger of having public school education wholly secular, and are taking steps to remedy its defects by availing themselves of the privileges the law affords to give instruction in the common principles of Christianity, but none the less do we deplore the fact that this is not

the daily duty as determined by law of every teacher. No one has such opportunities of doing this effectively as the Christian teacher in daily contact with the young, the Guardian notwithstanding.

We are deeply grieved to see our contemporary, from whom we had hoped better things, first setting its face against the use of the Bible in the schools in favour of the "scripture lessons," and in the second place trying to make it appear that religious instruction must necessarily be denominational. We commend to the notice of the Guardian the letter signed "B. B." in our columns, and would respectfully ask it if it really prepared to hinder such work for the common Master we profess to serve, as is described there? This letter and others that have recently appeared in our columns upon the subject of the Bible in the schools, should show even people less well informed than the writers in the Guardian, that public education need not necessarily be divorced from Christianity if Christians would only be true to themselves. They most effectively dispose of the sophistries of the Guardian.

Let us once more repeat our chief objection to the "Scripture Lessons" is not that it is a corpus of selections, but that the reading of such selections as might be approved by the Educational Department is not made directly from the Bible itself. We hold that the Bible and the Bible alone should be in the hands of both teachers and pupils, let who will make the selections. We have yet to hear the first valid argument against the plan of indicating the selections to be read in the Register or the Regulations annually furnished to the schools. Matters have come to a bad pass in the Christian Church when a religious newspaper and some ministers will unite in defending a scheme that plainly dishonours God's word, and teaches the rising generation to regard it as something unfit for daily handling.

THE Rev. Dr. McLaren, in addressing the congregation at Dr. Kellogg's induction, emphasized strongly the attractive power of the truth when faithfully proclaimed from the pulpit. In the line of what the REVIEW has lately been urging, he said: "Nothing more sensational than the preaching of the cross of Christ should be needed to fill this church. It was to the disgrace of Christians that in some quarters it should be thought necessary to preach other than the cross of Christ crucified in order to fill God's house." We have no fear of sensationalism at St. James's Square. Profound scholars and successful teachers are not much given to pyrotechnic displays, nor are such things acceptable to intelligent, sober-minded people.

ADDITIONAL missionaries for British Columbia, and also a minister to succeed Mr. McWilliam at Prince Albert, N.W.T., will in all likelihood be appointed by the Home Mission Committee during the Assembly. Applicants for such fields should at once correspond with Rev. Dr. Cochrane, Brantford.

SEVEN MONTHS' TRIAL OF RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS FROM THE SCRIPTURE READINGS.

WHILE some others were speculating with regard to the scripture readings and religious instruction in our public schools, the three clergymen of this village agreed to avail themselves of the privilege granted them to impart religious instruction weekly to the scholars attending our school. Until this new recommendation of the Education Department was issued, practically clergymen were shut out from giving instruction in the public schools. It is true, they might have the use of the schoolroom, after school hours, when the children were exhausted with the week's work and when other children were permitted to rush forth to the fresh air and to play, then the children belonging to a certain church were to remain behind, as if they were kept in, and receive religious instruction; but the object been to give the children a dislike to all religion, it could not have been better designed. Of course, no one thought of accepting these terms, but under the new Regulations, permission is granted, with the consent of the Board of Trustees, to clergymen to meet with the scholars in school hours and impart religious instruction to them, thus doing away with the hindrances that formerly existed. Several clergymen have availed themselves of this privilege and I am sure, if the attention of others was directed to the matter, it would meet with their approbation and co-operation.

It is now over seven months since we commenced to give religious instruction in our school. It may encourage others if they knew what our plan has been and how it has wrought with us. Our village is favourably situated for making a fair trial. We have in our school a room large enough to accommodate all the children in attendance (except the primary division which is let out an hour before the others) and the three clergymen have such confidence in each other that they agreed to form all the children into one class and each in rotation take charge of it for a month at a time; this was deemed better than a weekly exchange, as it would enable us to follow up the lessons more closely.

We have made the Scripture lessons that had been read at the closing of the school through the week, the principal subject of examination and address.

By this arrangement three things were gained. (1) The children gave closer attention to the portions of the Scriptures that were daily read. (2) The children were in some measure prepared for our service, and (3) it secured the consecutive study of the Scriptures and gave uniformity to the lessons, whoever presided. In addition to this exercise, we have introduced the repetition of the Commandments and several other topics of interest to the young, for no cast-iron rule can be strictly followed if the attention of a hundred children or more is to be kept up for half an hour at a time, occasionally the exercise must be varied; we have found a little singing also very enlivening. Variety and liveliness are a sine qua non of success.

Such has been our plan hitherto. It may be too soon to speak of results, yet this much may be said: (1) It has shewn the whole community, that while the clergymen hold the distinctive views of their separate churches, they yet have confidence in each other and believe in the non-churchism of the readings, and so commended their children to give regular attendance and earnest attention to the daily reading of the Scriptures and to the address of the presiding clergyman, whoever he may be—this is practical Christian union. (2) It gives the teachers a rest and throws an interest around the daily closing exercises of the school, and (3) from all I can learn the children are delighted with the exercise, they speak of it to each other and speak of it at home as a pleasing part of school work. Altogether the service is very encouraging; both teachers and scholars welcome it. It is a grand seed time, and the seed is the Word of God; sow it everywhere and the Master will take care of it. Many clergymen from their arduous duties on the Sabbath day, cannot visit the Sabbath School; by some such arrangement as the above, they may overtake a much neglected part of the minister's work and feed the Lambs of Christ.

With regard to the Scripture lessons provided for the schools by the Education Department, I give them my decided approbation after a careful examination and after the practical use of them in the way mentioned above. I do not use the word unqualified approbation, because I think it is impossible for any man or any committee to make such a selection as will meet the wishes and the tastes of every Bible reader. This difficulty has been felt by the committee's preparing the International Sabbath School lessons, they have found it to be impossible to go over the whole Bible in a five years' course, but they have done the best they could, and so in the Scripture Readings an attempt has been made to go over the whole Bible in about a year and a quarter.

The question has been raised, is this not a mutilation of the Word of God—putting a part where the whole should be. Theoretically there may seem to be some force in this objection, but practically there is none. Every one knows that there are portions of the Bible that cannot be read in school—these are chapters of proper names, there are also a few passages in the Old Testament it would be neither wise nor profitable to have read there; and instead of leaving it with the teacher to select, the selection has been made for him. It is possible that after a few years' use of this selection another and a fuller selection may be given. But what we now have contains the Word of God, and even as it is read, both teacher and scholars should remember this. Every day's lesson is as much the Word of God as if it were read out of a large Bible, and they would read no more though the Bible and not selections were on the desk.

I think, however, a mistake has been made in not giving the verse, chapter and book from which the lesson is taken, and a still greater mistake is altering the number of verses as is sometimes done. We have got so familiar with the division into chapters and verses, and find it so helpful for easily finding a passage or for reference, that I am sure this defect will be remedied in a second edition. The object is not to supersede the Bible, but to commend its teaching to the rising generation, and this can best be done by marking every lesson where it may be found in the Bible, so that the young may, if they wish, read it in their homes and prepare themselves more thoroughly for the instruction of the officiating clergyman.

ST. JAMES' SQUARE CHURCH, TORONTO. INDUCTION OF THE REV. DR. KELLOGG TO THE PASTORAL CHARGE.

ON Thursday last the Rev. Dr. Kellogg, late Professor of Apologetics, Allegheny Seminary, was inducted into the pastoral charge of St. James' Square church, this city, vacant since the retirement of Rev. John King, D.D., in October, 1883, to assume (at the call of the General Assembly) the Principalship of Manitoba College, Winnipeg. The pulpit in the long interim has been filled by various candidates, and more recently, since the acceptance of the call in September last, by Rev. Dr. James, of Paris, Ont. Though the congregation has not materially, if at all, suffered either in numbers or resources from the disadvantage of so long a vacancy, and though the ministrations of Dr. James were so thoroughly acceptable, the satisfaction felt in the thought that the prolonged vacancy has at length been terminated is evidently strong and universal throughout the congregation. It is doubtless a matter of great satisfaction to the whole Church that this fine congregation has once more a pastor to go in and out amongst them, and represent them at its courts.

A large congregation assembled in the afternoon for the induction service, which commenced at half past two o'clock. After the customary formalities the services began with devotional exercises. Rev. John Neill, pastor, Charles Street church, Toronto, preached an able discourse from the text John viii. 32, "Ye shall know the truth and the truth shall make you free." He defined freedom as that condition when there is nothing to interfere with development. There was perfect liberty when everything in connection with man was in perfect harmony with the law of God. Men not being in harmony with the laws of God they were in slavery. But the truth would set them free. The preacher gave several illustrations showing that the truth sets free from servile obedience to the law, from sin in the heart and life; from anxiety in regard to the future. But in order that the truth should set free, it was necessary that it should be appropriated by the hearer. Then having been appropriated it set free by calling spiritual powers into exercise. Freedom then came gradually, not suddenly, and the will came into harmony with the law of God. He then urged that all should strive to prize the truth and search after it, and no part of the truth should be indifferent to it. He concluded by pointing out how important it was that they should declare the whole truth.

THE INDUCTION.

Rev. H. M. Parsons, Moderator of the Presbytery of Toronto, then took the chair, and expressed the pleasure which it gave them to induct the one who had been selected, as they trusted, under the Spirit of God. He then recited the various steps leading up to the induction, and put to the pastor-elect the various questions usual on such occasions, which were answered in a clear and emphatic affirmative. The ceremony of induction was then continued and the presbytery gave the new pastor the right hand of fellowship. The Moderator continuing delivered a most appropriate address. After welcoming him on behalf of the members of the presbytery he directed Dr. Kellogg's attention to the fact that the Bible directs men to be instant in prayer and meditation. After dwelling upon this point he referred to the tendency at the present time to divorce religion from the living Christ, from Christian activity. This, however, was contrary to the word of God. The new pastor would, he believed, preach the whole word.

Rev. Dr. McLaren then addressed the congregation. He asked the people to remember that a minister was very much what the people made him; therefore they should give him the right place in their hearts and love him in order to make his ministry really effective among them. He called upon them also to use the minister for the purpose for which ministers are sent, and to wait regularly on his preaching. They should not let anything more sensational than the preaching of the Gospel of Christ be needed