

## Our Contributors.

### Home Missions in Eastern Ontario.

BY DUART.

Canada may be said to be a vast mission field, with its huge stretches of land yet to be taken up by settlers. The prominence it has obtained in the old world will doubtless attract a large immigration in the near future.

These new comers must have their spiritual needs looked after by the church, if our land is to become a force for good among the nations.

The Presbyterian Church fully recognises that necessity, and is doing its part in this work. One of its most representative boards is the General Assembly's Home Mission Committee, composed of a representative from each Presbytery. Its business is to look after and supply fields too weak, and it may be, too poor, to support services themselves. Many large and strong congregations, which now give liberally to the Mission Schemes of the church, have been generously aided by grants from the Committees, until they reached the stage of fully organized congregations.

While the North West must attract the attention and get the help of the committee as immigrants crowd in to occupy its prairie lands and mining districts, and the growing claims of New Ontario be considered, we must not forget that we have, scattered over Eastern Ontario, many fields which may never reach the status of settled congregations on account of the sparsely populated districts, the rough country, and poverty of the people. Yet these also must in the future obtain the same sympathy and judicious help from the Committee, which has been extended to them in the past.

The families constituting these fields are our brethren in the faith, and naturally look to us for the aid required to enable them to obtain the supply of ordinances for their churches. Many sons and daughters from these districts have gone here and there throughout the country—have connected themselves with our congregations, and become active working members in them.

Let us see how this mission work begins. Among the settlers there are a number of Presbyterian families. They desire regular church services, and a Sabbath School established. They may not be able to pay the \$6.00 per week and board, which the General Assembly has fixed as the salary of a student missionary. They apply to the Presbytery, promising a certain amount weekly and board. After considering the application the Presbytery agrees to apply to the Home Mission Committee for such a grant, per sabbath, as will make up what is lacking in order to reach the \$6.00 per week. The Home Mission Committee on application being made, enquires into the case, and if satisfied there is hope of some numerical increase in the district, decides to grant the amount asked.

A student is then appointed, if possible one who has seen service. After reaching the field, and consulting with such of the people as he can meet, he makes arrangements for holding service on the coming Sabbath. In the course of a week or so, after visiting as many families as possible, he has gained some knowledge as to the points where Divine service will reach the greatest number. Then he intimates the preaching stations, the hour of service at each, and settles down to work: gathering the church people together, organizing Sabbath Schools and, if possible, at least one weekly prayer meeting in the likeliest place.

Our Eastern Ontario Mission fields begin with Glengarry Presbytery and ends with Kingston. It includes the Presbyteries of Ottawa, Lanark and Renfrew, Brockville and Peterboro. with an aggregate of 39 mission fields embracing 92 preaching stations. There are in all 1,400 families, with 1,917 communicants, connected with the Presbyterian church. The Home Mission grants to the whole district, for the year 1900, amounted to \$169.34 per Sabbath; and the amount weekly expected from the people for the same period, was \$213.34.

While in many sections, especially in the Presbyteries of Ottawa and Kingston, the nature of the soil, and the sparseness of the population is such that little growth can be expected; but considering everything, throughout the whole eastern section solid results have been attained. Stations have indeed been taken up and dropped for good reasons; on the other hand stations have been joined to aid-receiving congregations, thereby relieving the Home Mission and augmentation funds at the same time. Again fields that a very few years ago had to get liberal grants from the Fund are now progressing as settled congregations—results which would never have happened, but for the aid received. Without these grants hundreds of families would have been lost to the church.

It should be noted that the assistance given to weak fields does not pauperise the people; it is given only to supplement, if necessary, their contributions up to the amount required for the salary of the missionary.

As an evidence of the interest the people take in the services of our church, the aggregate average attendance on Sabbath, as reported in the last General Assembly blue-book, was 4,744—while in the 39 mission fields there are 57 church buildings. In the erection of these buildings, help had, of course, to be obtained from outside; but the people themselves did to the best of their ability, both cheerfully and willingly.

There is, as a rule, no difficulty in getting summer supply by students, who as a body, have done thoroughly good work during their term of service. But they have to return to college at the very time their work begins to tell; and in not a few cases, the field remains vacant for six months, except occasionally when supply can be given during the Christmas holidays. As a consequence the interest weakens and our cause suffers. It is wonderful, however, the hold our church has upon our people, and, if the missions have prospered as they have, under such adverse circumstances, how much more would this be the case if every large field had the continuous service of an energetic, healthy, earnest minister?

Another very desirable thing would be hearty co-operation among the churches, in Home Mission Work. It seems to me that where the people are scattered and poor, and where there is no probability of having more than one congregation, and even that not self-sustaining—the church which is first in the field, or has the largest number of adherents should be left to work alone. Instead of that we have representatives of the leading churches, in the poorest districts, rendering it for ever impossible for them to rise to the status of settled congregations. This course is a waste of money—a waste of energy—a waste of men and a detriment to the cause.

Home conversation needs more than love to give it its best influence; it ought to be enriched by thought.—J. R. Miller.

### Roman Catholic Tactics in China.

Mr. John Ross, in the current Contemporary Review, as we indicated last week, deals with the arrogant and hurtful attitude of the Roman Catholic church, showing clearly how injurious her influence has been on the people, the officials and the rulers of the Chinese Empire. The writer fully justifies the views held and expressed by our own missionaries, that the present troubles in China are largely attributable to the arbitrary and meddlesome policy constantly pursued by Romish priests and bishops in that country. Mr. Ross writes from long experience, close observation and with evident reserve. This is what he has to say:

But an agency ever present, ever active all over China, has, like the incessant friction of an open sore, increased the irritation, and the inflammation has not only become chronic but has never been permitted to cool down. This agency is what appears to be the definitely fixed and invariable policy of the Roman Catholic church. From lack of absolutely complete information, I am unable to affirm positively that all Protestant missionaries have, in all instances, so acted with wise tact, moderation and consideration for the people as to be perfectly free from any blame in helping to keep alive the irritation of the Chinese against the foreigner. But, judging from the current history of many years, I am prepared to state that, as far as my knowledge extends, Protestant missionaries have not anywhere acted in such a way as to arouse the Chinese enmity to the point of killing a single individual. There have been faults, but they are confined to want of consideration for the feelings and prejudices of the people in regard to their social customs. They have no part in that dictation to native officials which is so extensively and continuously characteristic of the Roman Catholic church. This dictation and unwarranted interference had, as we have seen, something to do with creating, they have had much to do with confirming and deepening, the conviction in the minds of the Chinese that western powers are resolved, on the occurrence of favorable conditions, to seize the lands of China. This dictation, and it alone, is responsible for the belief that missionaries are a political agency. The missionary is regarded as the vanguard of the armies of the foreigner. If they destroy the vanguard the Chinese foolishly imagine they can remove the danger of molestation from the advance of the armies. Hence the wanton and cruel destruction of the lives of so many missionaries, who have never imitated, but have always deprecated, the policy and conduct of the Roman Catholics.

In any case of litigation, however remotely connected with a convert or adherent of the Roman Catholic church, or with a friend of such adherent, the power of the Roman Catholic church is brought to bear upon the magistrate, at first, perhaps, by a native deacon, then by a priest, next by the bishop, and finally, in case of need, by the French minister in Peking. A few instances, coming under my personal observation, will serve as illustrations of the manner in which the Roman Catholic church acts towards officials and people.

In a village of over a hundred families near Moukden, ten Roman Catholics, only one of whom had any visible means of livelihood,

#### Seized the Buddhist Temple,

cut down the fine old pine trees attached to it, and pulled down the buildings, using the material to erect an inn or hotel by the roadside. The images they crumbled into their original clay, and beat them down as flooring for the brick bed or kang on which travellers sleep by night and sit by day. The