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Toronto, August 15, 1895.

Massacres and Missionaries.

DURING the last days the world has been horrified by reports of the ruthless slaughter of missionaries in China. Such an indiscriminate slaughter of men women and children as sickens the heart, with the possibility that these are but the beginnings of sorrow. We have been accustomed to hear missionaries speak of the intense hatred for the foreigner that prevails throughout China and that Europeans are as if sleeping over a volcano that at the most unexpected time may vomit forth destruction and death. The fact seems to be questioned by none who have visited the country, and in this hideous outrage we have but an intimation of what is possible. The foul slanders circulated about the missionaries by designing officials easily excite the superstitious mob, and once the passions are aroused nothing is too revolting to be probable. The almost utter collapse of the Central Government as well as the unpopularity of the reigning dynasty, adds indefinitely to the danger. The foreign element in Hong Kong and elsewhere are justly indignant at the apparent apathy and half hearted action of the English and American Governments, when their subjects are in such peril. If ever decisive action is needed this seems to be such a time. We trust such prompt and emphatic measures will be adopted as will teach the Chinese that treaty rights cannot be trifled with and that the lives of foreigners must be held sacred.

And at the same time that we have occasion to chronicle these lamentable events, we have also to note the departure for China of some more missionaries. On Monday last, the Rev. R. A. Mitchell, Mrs. Goforth and her three children and Miss Annie McKenzie left the City en route to Honan and Dr. and Mrs. McClure are to join them by the way. It will be remembered that Mr. Goforth, Mr. Slimmin and Dr. Malcolm, left in March last, eager to resume their work, notwithstanding the uncertainties of the war then raging and in the face of many well meant cautions on the part of civil officials. There are not a few who feel that it is unwise to go at this time, when the heathen rage, and we cannot but sympathize with and even at times yield to such feelings, yet where would the mission enterprise of the Church be if such councils had prevailed in the past? Great as is the danger in China and elsewhere today it was much greater half a century ago when natives were less familiar with the foreigner and his religion when traders were hostile and when Christian Governments were unfriendly to the ambassadors of the cross. Even then men and women did not shrink from the dangers, in order that they might obey their Master's command, which is not conditioned upon the state of the political horizon. We rejoice that there exists still in the

Church the heroic fire that burned in the breasts of the martyrs who counted not their lives too great a sacrifice that souls might be redeemed through the crucified Christ. Yet whilst we say that, we do feel that the sacrifice is great, and do not seek to minimize the inconvenience or danger. Amongst the many who had gathered at the station to say farewell we venture to say none felt that the missionary's life is an enviable one from a worldly standpoint. The sacrifices made as to the manner of life alone with all its disagreeable associations for years to come are such as cannot be compensated for by any pecuniary considerations. It often is said, by the unfriendly, that the missionary is well paid, but what scale of salary, would compensate for the difference between the conditions of Christian service in Canada and that of workers in the Province of Szechuen at this time? There are however compensations. Testimonies abound to the effect that the spiritual exaltation incident to pain and toil far surpasses the average experiences in more favorable circumstances. They see the Master walking on the troubled waters and then are the disciples glad when they see the Lord. The Church should sustain her missionaries and this is a special occasion when Christians should and will rally and uphold them at a Throne of Grace. Through wrestling will come victory. Again will it be true that through fire and through water, the church has been led into a wealthy place.

Laws and Their Enforcement.

When laws are made by our legislature they are usually intended to be enforced. To put laws upon the statute-book to meet the desire of a respectable portion of the people, and at the same time make no provision for their being carried into effect is hardly treating that body of the people with proper respect and consideration. To one who takes note of such matters there is a vast difference in the administration of the laws. Some are "pushed" by the officers of the government with a zeal that is commendable, while others are allowed to look after themselves. Now the question arises why should there be this marked difference? Ought not every statute to have the same attention? Ought their not to be an effort,—steady, strong and persistent to give effect to all legislation? What is a government if it does not govern? and what is government if it does not look after the best interests of the people in relation to everything that is for their moral and physical well-being. When laws are made bearing upon health and sanitary conditions, upon the tariff and commercial restrictions, upon taxation and its demands, upon professional privileges, such as are embodied in the medical act, and upon scores of other matters, there is an executing of them by the officers of the government, which makes men feel in the truest and deepest way that there is a government, which really governs. But why should not this extend to all laws, especially such as concern either great bodies of the people or all the people as a whole. And that too, in things which are of vital importance to the prosperity of the country. To make fish of one set of laws and flesh of another, is not the way to commend a government to the good sense and hearty support of the people. If an ordinary officer of the government discovers a man taking what is not his own, he arrests him as a thief, if he sees him assault a citizen, he seizes him and makes him answer for his fault before a magistrate or a justice of the peace, if he finds him trespassing beyond the limits of his own property, or what is common to all, he at once interferes and calls him to