

home to thousands of cities and hamlets which the foreign missionaries would not be likely to visit for years to come."

I have before me reports, more or less complete, of "Mission Work Among the Chinese," in Oakland, Sacramento, Philadelphia, Pittsburg, Chicago, Boston, and some other places. To use the language of one of these reports, "The experience of the workers has been uniformly interesting, and in most instances very encouraging."

The following rather amusing incident will shew not only the clear apprehension of the true nature of Christianity, but also the power of ready retort possessed by a large number of Chinamen. A ministerial friend of mine, not a hundred miles from Woodstock, was lately dining at an hotel. His nearest neighbour at table was a well-dressed, intelligent-looking Chinaman. The conversation turned on Christian work among the Chinese. "How," inquired the clergyman, "does Mr. — (a missionary in California) succeed among your people?" "Very well, doing much good," was John's reply. "Why does he not get them to cut off their pig-tails?" said a snobbish-looking individual, with a squeaking voice, on the other side of the table. "O, sah," retorted John, without a moment's hesitation, "Christianity has to do with the heart, not with the hair."

In regard to the work in Ontario, it is as yet but the day of small things. Still, a good beginning has been made. In Toronto there are at present ten Chinamen. Perhaps this is the largest number to be found in any of our towns or cities. Mr. David McLaren, son of Rev. Professor McLaren, has interested himself in the secular and religious education of the Chinese of Toronto. In a private letter Mr. McLaren says: "As regards my work, it has been little as yet. Last June I began a Sabbath school class with one pupil. After a few Sabbaths I had three pupils, and had just secured another teacher to help me, when one of the Chinamen left with his brother for Saginaw, Mich. Then another left for Rochester, but came back after a few weeks, when the third man left for the United States. So at present I have but one pupil, whom I teach in Rev. Mr. McLeod's vestry every Sabbath. He attends Mr. McLeod's church, and is a very interesting, intelligent fellow, who wishes to live well, and to learn to read the Testament."

It is a pity that Mr. McLaren is compelled to add the following: "I am sorry that there is a rowdy class even in Toronto, who are cowardly enough to persecute and even stone this Chinaman on the street when they can do so on the sly." He may well ask "How can we dare, complain of ill-treatment to our missionaries among the ignorant heathen of China, when such things are done here?"

The few facts I have thus given are encouraging, as indicating that God is with us and prospering our work among the Chinese. It is true when we think of China, containing one-third of the earth's inhabitants, steeped in heathen darkness and degradation, we sometimes stand appalled at the work before us. But why should we doubt? Let us go forward to possess the land, not looking, like unbelieving Israel on the borders of Canaan, to the giant-like forms of evil, or to the numbers which oppose or hinder, but rather to the Lord of Hosts who fights for us. Let us not ask, with unbelieving Philip, as we contemplate our feeble resources, what are these among so many? Rather let us rest in the confidence that He whose very touch is consecrating can take and bless the few resources we offer to Him, and multiplying them just as we faithfully employ them, can make them available to the full comprehension of the work. "The morning cometh"—the morning of a brighter and more glorious day for China than she has ever yet seen. Its coming may be hindered by the wickedness of some, and the worldliness and selfishness of others, but come it will. The power and the promises of God make it certain. God help each Christian to perform his part well in bringing about the glorious consummation.

W. A. MCKAY.

Woodstock, Dec. 5th, 1881.

#### ROMISH ORDINATION.

MR. EDITOR,—As I said in my former paper, if the application to receive Mr. Quinn, ex-priest, is made in accordance with the Act for the admission of ministers from other Churches, then it is proposed that in so far the Presbyterian Church in Canada shall acknowledge and officially recognize the Roman

Catholic Church as a "sister Church of Christ." Are we prepared to do this? It is true that Dr. C. Hodge and Dr. Patton, in advocating the validity of Romish baptism, have, to a certain extent, taken this position. Dr. Hodge's position, in a sentence is, that as the Church of Rome, notwithstanding all her errors and corruptions, "does contain truth enough to save the soul," holds the cardinal truths of Christianity, and has Christians within her pale, so she is a Church of Christ. I think it will be admitted that in the sense above given the Church of Rome may be a Church without it following therefrom that all the rites and ceremonies she has established and practised are to be recognized by other Churches as *Church rites* having Christ's sanction. Particularly, it may be admitted that the Church of Rome is a Church, without the necessity of deducing therefrom that the Mass is the Lord's Supper, or the priest (*sacerdos*) the New Testament presbyter, or the ordination of a prelate the equivalent of a call from the people and the solemn investiture with office by a Presbytery.

I am averse to supporting a cause by the weight of any man's authority; but as Principal Caven at last Assembly laid great stress on the opinion of the eminent theologian mentioned, it may not be amiss to remind your readers that every other theologian of eminence of the American Church took the other side of the baptism question, even although some of them allowed that in a certain sense the Church of Rome may be called a Church of Christ. May I further quote the language of a Scotch divine, still, I rejoice to think, spared to the Church of Christ, whose opinion on the other side will have much weight with some of us: "There may be, and no doubt is, salvation in the Romish Church. But as an outward organization, I look on it as radically vicious, through a false theory of membership, which is communion with the Bishop of Rome and alleged successor of Peter; a false theory of the sacraments, which is the dispensation of grace through them, and not through faith in the Saviour; and a false theory of the priesthood, the main function of which is to offer sacrifice to remit sin, and not to preach the gospel and watch for the souls of men. A Romish priest is so entirely different a functionary from a Protestant minister that the ordinance which has been the introduction to the one office cannot be the passport also to the other."

I think that it is expedient, unless there be special reasons to the contrary, to give converted priests who are called to the ministry Protestant ordination. So writes Dr. John Cairns, of Edinburgh, and if authority is to have weight let his words be weighed. I may also just note that the "Westminster Confession," ch. xxv., sec. 5, says: "Some (churches) have so degenerated as to become no churches of Christ, but synagogues of Satan." If the framers of the "Confession" did not by this clause intend the Church of Rome, the Pope of which is further down declared to be Antichrist, who was intended? Calvin also (Instit., Book IV., ch. 7, sec. 23) argues that there is no church at Rome, because there is no true bishop, and asks, "Where will they shew me any semblance of a church?" I may further add, that Rev. C. Chiniquy, who, as an ex-priest, may be thought to have a right to speak, wrote a short pamphlet against the views of Dr. Hodge; and those who listened to the clear, tender, convincing speeches of Mr. Casey at last Assembly will conclude that if the attention of ex-priests is properly directed to the subject, they will ask for ordination when called to the ministry in the Presbyterian Church. So much for authority. But the vast majority of the Church of the United States, both North and South, approve of the following declaration on Romish baptism in 1845: "The so-called priests of the Romish communion are not ministers of Christ; for they are commissioned as agents of the Papal hierarchy, which is not a Church of Christ, but the man of sin, apostate from the truth, the enemy of righteousness and of God; . . . and the whole Papal body, though once a branch of the visible Church, has long since become utterly corrupt and apostate." The United Presbyterian Church have decided in the same way. In 1858 the Synod of the Presbyterian Church in Canada approved and sent down an overture to Presbyteries on the subject of Romish baptism, which contained the following: "The Church of Rome should not be acknowledged as a branch of the visible Church, nor should her ordinances be accounted as the ordinances of the Church of Christ. Therefore, it is respectfully over- tured to declare that Romish baptism is not to be

regarded or treated as Christian baptism." What proportion of the Presbyterian Church in Canada holds these views to-day remains to be seen; but it is more than probable that a large majority does so, although the overture which proposed re-baptism was not approved by the Presbyteries in 1858. If in this opinion I am correct, then it is only natural to expect that while willing, nay, anxious, to receive Mr. Quinn and any other ex-priest who may be approved, and give him part in the ministry, the majority of the Church will insist on re-ordination.

The other point raised at last Assembly by Principal Caven, and given as a reason for not deciding the "general question," viz., a fear lest we might put ourselves in opposition to the Reformed Churches in the past, will require a somewhat lengthened notice at a future time.

JOHN LAING.

Dundas, Ont., Dec. 17th, 1881.

#### REMIT TO PRESBYTERIES.

##### SUSTENTATION AND SUPPLEMENTAL SCHEMES.

IN ACCORDANCE WITH RESOLUTION OF GENERAL ASSEMBLY.  
Printed Minutes, p. 31.

"The General Assembly having received the overture (in relation to a Supplemental Fund for the adequate support of the Ministry in this Church), appoints a Committee to prepare a detailed scheme in accordance with its proposals, and to remit it, along with the Sustentation Scheme, to the Presbyteries of the Church, with instructions to report as to their preference of the one or of the other, and to make suggestions in regard to either, so as to guide the General Assembly in its future action."

#### SUSTENTATION SCHEME.

##### 1. AS TO AID-RECEIVING CONGREGATIONS.

1. No congregation shall be entitled to receive the minimum stipend agreed upon unless it remits to the Fund the sum of not less than \$500, and rises to the standard of liberality per member and family now required for participation in the Supplemental Fund, or such other standard as may be agreed upon by the Assembly.

2. Every congregation receiving aid from the Fund shall be required to send into the Fund its whole revenue, after paying the rent of a house for the minister, where there is no manse, and the usual congregational expenses, such as the salary of precentor, caretaker, fuel, lighting, etc.

N.B.—All cases in which there are debts on buildings requiring a yearly outlay for interest shall be specially dealt with by the Committee.

3. In every aid-receiving congregation, opportunity shall be given to all members and adherents to contribute regularly to the Fund, if possible monthly.

4. It shall not be lawful for any aid-receiving congregation to pay their minister a supplement.

5. A re-arrangement shall be made with every congregation on its becoming vacant, and no step shall be taken towards filling up the vacancy till this is done.

6. In the event of any congregation failing to fulfil its engagement towards the Fund, the Committee will communicate with that congregation directly, and through the Presbytery, and, if necessary, bring the case before the Assembly, which may, if it see cause, remove it from the minimum stipend platform.

7. All congregations at present on the Supplemental List, not able to reach the amount necessary to place them on the minimum stipend platform, shall be dealt with so as most effectually to develop their resources by means of direct grants on a given basis, to make up a certain amount; all the revenue of such congregations being sent to the Fund, and arrangements made in them for regular contributions to the Fund as in those on the minimum stipend platform.

8. That in the event of a vacancy in an aid-receiving congregation, situated in the immediate neighbourhood of one or more other congregations, the Presbytery within whose bounds such congregation is situated shall consult with the Sustentation Committee in regard to the necessity of retaining such congregation as a separate and independent charge, and, if it shall seem expedient, use all prudent means to effect a union between the vacant congregation and a neighbouring one, cases of difficulty to be referred to the Assembly.

9. That every aid-receiving congregation be required to furnish the Committee with an annual statement of its accounts, duly certified by the Presbytery of the bounds.

##### 2. SELF-SUSTAINING AND AID-GIVING CONGREGATIONS.

1. All self-sustaining and aid-giving congregations shall be required to participate in the Fund, sending in the amount of the minimum stipend, or the minister's receipt for the same, plus whatever they may be able to give to the help of the Fund, and receiving back the minimum stipend for their minister.

2. When such congregation gives a call, it will promise its minister the minimum stipend plus any amount it may feel able to give as supplement.

3. The amount such congregation will be expected to contribute to the Sustentation Fund will be adjusted by negotiation between the Committee and each congregation, subject to the sanction of the Presbytery, on a common basis applicable to the whole Church.

It being understood that such adjustment is not meant to limit the liberality of such congregations or to enforce from them any stated sum. The Sustentation Fund, like all the other schemes of the Church, will rely on the free-will offerings of the people.

##### 3. REGULATIONS APPLYING TO BOTH AID-RECEIVING AND AID-GIVING CONGREGATIONS.

As it is proposed to pay the minimum stipend at the close