

States, for the destruction of mutual national confidence and respect, nor for the loss to the cause of Christ, which is the inevitable result of all such outbreaks.

The Canadian Anti-Chinese cry is not as loud as it was a while ago, but it may be heard again before long, now that British Columbia is so much nearer to the rest of Canada than it was. Canada, as well as the United States, should remember that riot and massacre is a game that two can play at, and a dangerous sort of game to start. We also have citizens and missions in China.

Since writing the foregoing, advices from Shanghai, of date Sept. 1st, state that a general massacre of native Christians was in progress in the Eastern part of Szechuen, and the Northern part of Cochin China, but so far, no loss of life among the foreign population is reported. The general rising against the Christians is attributed in the dispatch to the imprudence of the missionaries, but when the whole truth is known it will be seen that this outbreak is but a fuller development of the general hatred felt towards all foreigners and Christians. The Chinese do not distinguish as we do, but excited by the unchristian and inhuman treatment of their fellow-countrymen in America, reckon all citizens of Christian nations as Christians.

THE Second Methodist General Conference to which we made some reference a short time ago is now in session in this city, and its proceedings are naturally attracting much attention. The Conference is composed of an equal number of ministers and lay delegates, one ministerial delegate for every ten ministers in the denomination, and one layman for each minister, about 340 altogether. The delegates are elected by each annual Conference at its session next preceding the meeting of the General Conference. Each lay delegate must be over twenty-five years of age and must have been a member of the Church continuously during the five years next preceding his election. This General Conference represents, it is stated, about 1,700 ministers and probationers; a membership of from 190,000 to 200,000, and adherents including members, over 900,000. The sphere of its operations embraces not only the Provinces of the Dominion and the Territories but also Newfoundland and Bermuda. There are two General Superintendents, those for this year being the Rev. Dr. Carman, of Belleville, and Rev. Dr. Williams, of Toronto, and a Secretary, Rev. Dr. Ryckman. The address of the General Superintendents was largely of a retrospective and hortatory character, and, as a matter of course, dealt almost wholly with denominational topics and the internal economy of Methodism. A single reference to political affairs evoked loud cheers: "Whatever we think of Home Rule or of the various measures to secure it we agree positively and heartily and continually on the unity of the Empire, and the Supremacy of the Crown and the Imperial Parliament." Attention was directed to the need of a Sustentation Fund for men on dependent fields, the completion and harmonizing of the Book of Discipline. Much satisfaction was expressed at the results of union and the progress of the Church generally. The special work of this conference was dwelt upon. "We have not come," they said, "to review, modify or amend the doctrines of Methodism. We have no new departure to make, no new theologies to seek, no rigid creeds to soften down or slack beliefs to stiffen up. We are here to bring our legislation, institutions and operations up to the spirit that by the word and truth of God dwells in our doctrines." And they concluded by exhorting the delegates to be faithful in the discharge of their duties "to the leading Protestant Church in the Dominion." The opening days of the Conference have been taken up chiefly in the presentation of reports and memorials and in discussions upon points of order growing out of the Union. As we write the committees are busy at work, and in our next issue we shall be able to announce some of the decisions arrived at by the Conference. As showing some of the matters that concern our brethren, we might mention that it was after a discussion in which the rights of the laity were very strongly urged almost in vain, decided to read memorials, or as we could call them overtures, only on request of a delegate, and to deal with them in committee. A request was made for the appointment of a lay member on the Sabbath School Committee, and by the students of Victoria College in favour of allowing graduates two years off the term of probation. Notices of motion have been given for legislation looking to the providing of a Church and Parsonage Building Fund; the changing of the name of "General Superintendent" to "Bishop"; for the expunging from the Book of Discipline of "Take no steps towards marriage without first consulting with your brethren"; for enacting "That in view of the fact that we as a people have not the position and influence in the management of the affairs of the country to which our numbers and intelligence entitle us, we recommend our people to take a deeper interest in the political affairs of the country, and support each other more strongly than in the past" a queer commentary on the phrase "leading Church of the Dominion," restoring to the ritual of the marriage service for the bride the word "obey," for dispensing with one of the editors of the *Christian Guardian*, and still another, for changing the name of our contemporary to *The Methodist of Canada*.

THE corner stone of the Toronto Young Men's Christian Association Building, to be erected on the corner of Yonge and McGill

streets was laid on the 31st ult., by John MacDonald, Esq., in the presence of a numerous company, representative of all the Evangelical Churches in the city. The proceedings throughout were of a most interesting character and bore witness to the pleasing fact that the Associations are in their proper sphere deemed worthy of the confidence of the Churches and that the Churches see in them powerful auxiliaries in word and work. A most interesting historical sketch of the rise and progress of the Association in Toronto was read and a grateful tribute of praise was paid to the labours of Mr. David Nasmith, our Professor Campbell, the late Robt. Baldwin, President Wilson and others. Stirring addresses were delivered by Mr. MacDonald, Revs. P. McF. McLeod, Elmore Harris, A. H. Baldwin, His Worship Mayor Howland, Revs. Dr. Potts, and John Burton, who all saw in the Association the promise of the coming union of the various evangelical bodies, a powerful missionary engine, and a training school for Christ's work. The building when complete will be a massive structure. It will have a frontage of 68 feet on Yonge street and 198 on McGill street. The rear part of the building which will be in the shape of the letter "L," will be 149 feet in width. It is expected to be ready for occupation by April next. The land on which it is situated cost \$21,000 and the expenditure on the building will be about \$59,000. The amount realized by the sale of Shaftesbury Hall building was \$55,000, so that \$25,000 is required in order to have the Association free from debt. With the hope expressed at the meeting, that at the opening service the building may be declared free of debt, we heartily sympathize.

THE *Missionary Review* in commenting on the frequent failure of periodicals, particularly missionary periodicals, and enquiring into the reasons for such failures, has this among other questions:—"Does the blame lie mostly with our Mission Boards, which, like the Presbyterian Foreign Board, have published their periodicals mainly with funds given for work among the heathen, and given them gratuitously to Christian readers, till the demoralized Christian public has come to feel it a kind of condescension, or act of charity, to accept a missionary periodical, without the price even?" We answer for the Presbyterian Church in Canada emphatically, no. So far as we can ascertain not a dollar subscribed by our people for missions is diverted by the publication for free circulation of even mission news, though such expenditure might be politic and proper enough. Our Foreign Committee sells its annual report, but sells it at a bare cost—70 cents per hundred. And our *Home and Foreign Record* like the *Missionary Review* gives its profits to missions.

#### WORDS OF CHEER.

FROM a great mass of letters we have received lately respecting the attitude of the *Review* on certain public questions, we select two or three for publication. They are from ministers of our Church high in the favour and love of our people. We take the opportunity of thanking all the friends whose kind words do much to cheer us in the discharge of our duty.

"I feel impelled to write you a line or two to express my profound sympathy with you in your late exposure of the Roman tendencies of the *Globe*, and our Provincial Government. Many thanks for your article in this week's *Review*, headed 'The Curse of Canada.' It is true every word of it. Everything at present is looked at from a party standpoint. No question is considered on its merits. Why is our prohibitory legislation in Ontario so inefficient? Is it not because one political party is trying to make capital against the other out of the law. O for some one to lead the good men out of both the present political parties, and form a new party along the line of right, a party that would put God first and party second."

"I cannot but take occasion to assure you of my sympathy with you in connection with the *Globe's* reference to your article on Mr. Massey's case. You are aware that the present Ontario Government has no warmer friend than I am. All the more on that account I have often felt humiliated in reading the editorial utterances of the chief organ of the party to which I am strongly attached. But anything I can at present remember is completely outdone by the shameful violence of the personal attack upon you that appeared a few days ago. I could not help calling to mind that in the first draft of an article that I prepared for the *Review* some time ago, I remarked, in reference to a particular subject, that we should take a leading part in the agitation of it, undeterred by the strife of tongue and of pen that it might give rise to, and that we must 'strive to maintain a Christian equality in the midst of the rottenness of controversy which we can hardly in these times avoid exposing ourselves to, if we would be faithful to the best interests of the community.' In preparing for the press I thought the expression undefined objectionable, and changed it. But coarse as it is, it might, I think, have very well been allowed to stand, as aptly describing the scurrilous treatment to which you have been subjected in the discharge of your duty to the Church and to the community at large. I pray and trust that good will yet come of it. There are not a few who feel as I do in reference to the *Globe*, and who are not blind to the devices of Popery."

SIR—I write to express my cordial approval of the *Review* in its recent utterances on the "Massey case" and the partyism of this country. In politics, I am a Liberal, and for that very reason I am thankful for the *Review's* fearlessness in upholding the right and denouncing the wrong.

Partyism is gone mad. The servitude of the purely party press to purely party ends is becoming every day more ignominious. Violence of language, extravagance of statement, and ferocity of invective are blotting out the distinction between truth and falsehood. Take up any party newspaper, and if a leading one the case is all the stronger, and if you believe what it says of public men on the one side they are miscreants for whom the gallows would be too good an end. This report is served up to us day after day and week after week with sickening iteration, and where to look for the grain of truth in the bushel of lies one knows not.

Men of self-respect and a sense of righteousness will tell you that they don't read the politics of such and such papers. They read their news columns. When such papers write about our public men, and public measures,

their fairness and accuracy fall under suspicion, and often only too justly. You mention two papers, the *Globe* and the *Mail*. I read both. Able and influential newspapers they are. Their energy and enterprise deserve all praise. But as moral forces they are both feeble, and getting feeble. On any public question respecting which the "parties" differ, you can't be sure that either the one or the other gives you the truth. The strong probability is that neither does. Political morals have degenerated in Canada, that the party press will hesitate at nothing which is likely to secure an advantage for its own side, or cripple an opponent.

We are a reading people, particularly a newspaper reading people, yet in many respects we do not read intelligently. We do not read as "Liberals," with the mind and heart generously open to the truth, come it from what side it may. We read on the leading questions of the day as miserable partisans, believing that "no good thing can come out of Nazareth."

Then as to Romish intrigue little need be said. I would like to think well of every human being, and of every human community. But the broadest and most sympathetic liberalism cannot say much in favour of the hierarchy of Rome and be truthful. I know her history, a history intensely political as well as intensely ecclesiastical, and it suggests but one question: "Can the Ethiopian change his skin, or the leopard his spots?" Juggling politicians, who have nothing to lose, and possibly many selfish ends to serve, may think differently. And why they think so it is not hard to tell. But "he needs a long spoon who sues with the devil."

You don't draw half enough attention to your notes from Quebec, on the decay of Presbyterianism and Protestantism there. The story is a melancholy one, and those Presbyterians who may feel like taking sides with the *Globe* against the *Review* just now had better read it, and save themselves the pangs of repentance later on.

Accept my own thanks and the thanks of my family for the many good things we get in the *Review*. It may not suit the oblique vision of partyism, just as plain food does not agree with the vilified palate, but I am sure the *Review* is a healthful, mental and moral tonic to all who love and hold fast the form of sound words.—Yours, etc.,

Aug. 30th, 1886.

LIBERAL.

## Communications.

### THE INDORE MISSION. MISS MCGREGOR RESIGNS.

[To the Editor of the PRESBYTERIAN REVIEW.]

DEAR SIR—Will you kindly correct the error which appeared in a late number of the PRESBYTERIAN REVIEW in regard to my going to Canada on furlough, as it has caused some misapprehension on the part of my friends at home. It is not my intention to return to Canada at present, though I have felt it necessary to resign my connection with the Canadian Presbyterian Mission Indore. I hope in future to carry on independently my work in the Girls' School and zenanas, though not as hitherto under the auspices of the Mission.—Yours, etc.,

INDORE, July, 31st, 1886.

M. MCGREGOR.

### OUR WEAK CONGREGATIONS—A VOICE FROM ONTARIO.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR—The notes of your correspondent on the state of Presbyterianism in Quebec are both saddening and suggestive. Our brethren and countrymen there have to contend with a powerful foe, who will leave no stone unturned to accomplish his end. Nor do they seem to have the sympathy and support of the leaders in our own Church which they ought to get, as they struggle to preserve the purity of the worship of God, and educate their children according to the principles and practices of the Presbyterian Church. The reading of the article suggested the thought, "What is the use of spending thousands in the attempt to erect Mission Stations among the French Roman Catholics when our own brethren in these districts are allowed to starve, or see their children Romanized, or driven from their homes for the lack of hundreds?" We proudly point to the burning bush as our emblem—burning but not consumed—but we need to hang our heads, somewhat, as the Church is allowing some of the important twigs to turn to ashes.

Your correspondent suggests that the Augmentation Fund might come to the relief of these weak congregations. The efforts made to increase the income of ministers receiving small stipends were praiseworthy; and earnest was the prayer waited from many of our manes that it would succeed. According to the present policy of the almoners of that Fund, no help is to be expected from that quarter. The aim is to give each minister on it \$750 and a house. If two plans this result may be effected. The first is, the liberality of the Church providing the means, and the second is by cutting off congregations who receive the larger grants; thereby setting their ministers adrift, or allowing their families to suffer the pinchings of poverty.

One of the provisions in the scheme as adopted by Presbyteries is to supplement to \$500, after this to divide the balance equally among the recipients as far as it will go, or until they get \$750, or \$700 in the case of those whose stipend is \$400 only. This provision is wise and just, but has not yet been acted on. Were it carried out, small and financially weak congregations, in both Quebec and Ontario, would not be harassed as they are, nor would our Church lie under the reproach of allowing our families to leave their homes, because of their inability to give for the support of ordinances more than the Church requires. It must not be forgotten that our congregations are not equally wealthy. Some have to exert themselves more to give one dollar, than others have to give five.

The scheme, as adopted by the inferior courts, so provides that congregations giving the minimum stipend, and at the rate of not less than \$450 per member, shall be entitled to receive a grant of not more than \$300. The readers of THE REVIEW will be surprised to learn that ten congregations have lately been cut off from any benefit from this fund, although contributing from \$464 to \$10.15 per member, or on an average of \$5.93, which is .91 higher than the average throughout the Church. They were cut off by the Augmentation Committee and not by the Presbyteries. The design is ostensibly to make these congregations Mission Stations, or perhaps to bear pressure on their ministers to force them to resign their charges. Presbyteries ask the grant, but the committee has it in their power to refuse, without giving a reason. The Presbyteries are, therefore, in the power of this committee, and supplemented ministers at their mercy. On the floor of one of our Synods, a member of that committee said "Presbyteries may, out of sympathy for a minister, ask a grant, but the committee refuses to give it," even although the congregation and Presbytery comply with the law of the Church. The will or right of the Presbytery is practically ignored.

The scheme was adopted by the Church according to the provisions of the *Barrier Act*; that is, it was sent down by the Assembly to Presbyteries for discussion. Alterations are being made on the scheme, by the Assembly at the suggestion of the committee, which is, therefore, unconstitutional.

By reducing a supplemented congregation to a Mission Station the minister is forced to resign or suffer hardships the Church itself does not intend him to suffer. A loss falls on the Church. Congregations are left vacant a large part of the year. The leakage caused by this policy is too well known to need description.

Yours, etc.,

L. E.

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