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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 7, 1881.

NEW CHURCH IN FORMOSA.

NOTHING more is necessary than to call the special attention of our readers to the letter of the Rev. Dr. McKay, which will be found in another column. We are quite sure that the Doctor will not plead in vain for the money necessary to complete the church he speaks of. Many individuals have each the ability to supply all that is needed without missing it, and we shall not believe that none of them have the will to part with their money for such a cause. Mrs. Mackay has shewn herself for the one half. Who is to have the honour of supplying the other?

FAREWELL MEETING FOR REV. DR. MCKAY.

AS was intimated in our columns a week or two ago, and as will be seen from a letter in to-day's issue, a meeting is to be held in Woodstock, on Tuesday first, the 11th inst., to say farewell to the Rev. Dr. McKay, and to bid him God-speed to his further work of faith and labour of love in Formosa. We are quite sure that very many from all quarters of the country will be present on that interesting occasion, and will, with their most fervent prayers and heartiest good wishes, send their beloved brother once more to the high places of the field in which he has already accomplished so much for the advancement of that cause to which he has consecrated his life. Dr. McKay has done a great work while professedly "resting" in Canada. He has made multitudes acquainted with Formosa and all its belongings, who were not only wholly or almost wholly ignorant of the entire subject, but indifferent as well. From the Doctor's vivid descriptions and earnest appeals many such now know that fair Chinese island as if they had themselves visited it, and had made a personal acquaintance with its scenery and its people. Many of these cannot come to Woodstock, but they will not the less earnestly follow him with their sympathy and prayers, and will in all his future labours, and trials, and successes take a loving, personal, and practical interest as

of one who has become to them a loved and honoured personal friend, in addition to his being a good and tried soldier of Jesus Christ—one whose praise is in all the Churches.

A CLAMANT CASE.

WE are quite sure that the appeal made by Mr. Findlay in his letter printed in another column, on behalf of the Presbyterians of Emsdale, will not be made in vain. There is too much genuine Christian feeling, too much brotherly sympathy, and too much wealth, let us add, held deliberately and honestly in trust for the Master's use, and at His call, among Canadian Presbyterians to allow a struggling congregation of brethren—comparatively few in number, amid the many difficulties and privations of a new country, with the recently superadded losses by fire—to lose their place of worship for the paltry sum of \$45 (forty-five dollars). There are literally hundreds if not thousands of Presbyterians all over the country who could individually give the whole sum and never feel the want of it—never have one comfort or one luxury the less because of their generous and timely liberality. Nay, they would have all one comfort and one luxury the more, arising from the consciousness of having helped the struggling and the deserving in their praiseworthy efforts to maintain religious ordinances in the way most in accordance with the dictates of their consciences. Of course it is generally urged by not a few that such claims are so often put forward, it is quite impossible to attend to and answer them all. Well, granted that they are as numerous as represented; what of it? We have never found the most spiritually minded and the most open handed urge this as an excuse for not even considering certain cases, to say nothing of assisting them. When God does not give the means He does not lay on the obligation, but it is never to be forgotten that the converse of this is equally true. We have yet to meet with the individual who could honestly say that he had ever even in a pecuniary sense been injured, far less ruined, by giving to Christ's cause, and by helping and encouraging Christ's poor ones. Let us add that the professing Christian who can spend thousands on his own house, and in providing for himself and family all the material comforts and luxuries of life, and is yet ready to grumble at being even asked to help brethren situated like those in Emsdale, must have a very strange idea of the position he occupies and of the vow of personal consecration which he has made.

Everyone who knows anything of the great majority of our mission stations, both in Muskoka and elsewhere, is quite aware that in very many cases the "deep poverty" of the members "has abounded unto the riches of their liberality." According to their means they have generally, if not always, done their parts and more. In the present season, and as far as Muskoka and other parts of the back country, the claims of the settlers upon the sympathy and assistance of their more prosperous brethren are peculiarly strong, for in too many instances they have through the bush fires literally lost their little all, and are but very ill able to face the rigours and privations of the coming winter.

We need scarcely add that we shall be only too glad to publish Mr. Findlay's acknowledgments of any sums sent to help the struggling Presbyterians in Muskoka, whether at Emsdale or elsewhere.

"THANKSGIVING DAY."

"THANKSGIVING day" has now come to be regarded in Canada, as it has long been in the United States, a fixed institution. It is felt that every year, whatever may be the character of the harvest and whatever the general condition of the times, there is always abundant reason at once for humiliation before God, and a solemn general expression of thanks to Him for all His mercy, forbearance and grace. No doubt it is quite true that thanksgiving is not to be confined to any particular day, and that it is equally unquestionable that while thanksgiving may be good, thanksgiving is a great deal better. But after all this has been granted, it remains to be said that it is a good and proper thing for the people of a country on some particular day, universally agreed upon, to recall with devout thankfulness the mercies of the year, to deplore the sins and shortcomings, and to seek from a higher source grace and guidance for the time to

come. Nor can any one reasonably object when the Government of the country fixes upon some particular day on which all may have opportunity of engaging in such a service of praise with the greatest amount of convenience and quiet. Such a proceeding is not at all an intrusion into the realm of conscience. There is no command either expressed or implied in it. There are no pains or penalties threatened in case of disobedience. Every one is left at perfect liberty to follow his own inclination in the matter, but those who think that it is a good thing to "give thanks" have the desired leisure and the needed freedom from distraction and business. It used to be that each Church fixed upon a day for itself, and the results were by no means satisfactory. We have no wish to see Caesar, whether in the shape of King, President or Governor, stepping out of his sphere and ordering or regulating the religious worship of the people. But so long as all that is done is simply for general convenience and is giving effect to a general wish for such general thanksgiving and prayer, there is surely nothing which need stagger the most keenly sensitive in reference to the spiritual independence of the Church, and the necessity there is for Caesar keeping exclusively to his own secular affairs. We know, besides, that many will not observe such a day, for they recognize no mercies bestowed, and therefore can see neither the necessity nor the reasonableness of anything like thankfulness. Others may also make the day a mere holiday time, and may even take advantage of its leisure the more thoroughly to dishonour God and degrade themselves. But after all this has been allowed for, in the fullest degree, there will remain a very large number of Canadians of all classes and of all Churches who will gladly avail themselves of the opportunity provided for rejoicing before God with the voice of praise and thanksgiving, for the many great and precious blessings with which the people of Canada have been favoured during the year that is now rapidly drawing to a close. Some may, if they please, say that all such seasons of professedly religious service have come to be mere traditions received from the fathers, to observe, with no life, no reality about them. Multitudes, however, of the very best in the land know that the facts are different, and that a large amount of true thanks rendered on such occasions is not prompted by a cold respect for their fathers' feelings or their fathers' faith, but is the simple and heartfelt utterance of their own.

While we say this, we are free at the same time to acknowledge that many, from whom better things might have been expected, are at such seasons very indifferent; very ready to receive the blessings, yet very backward to acknowledge it with thanksgiving. We trust it will be very different this year, and that on the 20th we shall have increasing intimations of God's hand being generally recognized among us in human affairs, and of the people's gratitude being equally conspicuous.

ATTENTION is directed to advertisement of the Sabbath school papers published at this office. They are all neatly printed on good paper, suitably illustrated, and, in our opinion, fully better adapted to Canadian schools than those imported from abroad. Specimen copies of each issue will be cheerfully forwarded to any address on application.

WE are much obliged to the Young People's Association of the Elm street Methodist Church, who have, through their Secretary, very cordially thanked us for reprinting from the "Westminster Teacher" a paper on the right constitution of Young People's Associations. We are sure the conductors of the "Westminster Teacher" will feel very much pleased that the paper in question should have been found so useful.

THE N. Y. "Independent" says about the rumoured appointment of the Rev. Knox Little to a canonry by Mr. Gladstone: "Our objection to the nomination by Mr. Gladstone of Mr. Knox Little to the canonry made vacant by Dr. Bradley's elevation to the deanery of Westminster is not that he is a Ritualist, nor that he is a warden of the Confraternity of the blessed sacrament, but that he agrees with Brigham Young that the man should be a sort of God to the woman. His sermon to women, in Philadelphia, was astonishing; but, though he tries to be an idolator of bread made flesh and blood made wine, he is an able and useful revival preacher, a Methodist in fervid earnestness."