

But a man who professes to be a Christian and connects himself by profession with the visible Church has a right to the visible sign and seal of discipleship and such only have that right.

4. There is no moral difference, so far as man knows, between the infant child of Christian parents and any other child. But the former is a fit subject for baptism while the latter is not, because its parents are professedly disciples of Christ and in covenant with Him while the parents of the other are not.

5. The name of a baptized child remains in the register of baptized infants who are members of the church, but not in full communion. The regular membership consists of those who have attained full age and have themselves made profession of faith in Christ and obedience. It only remains to be added that a careful and intelligent study of the Shorter Catechism, Questions 91 to 95, Larger Catechism, Questions 161 to 167, and Confession of Faith, chapter xxviii., would make plain to "Inquirer" both the doctrine and practice as held by the Presbyterian Church. The answers to the specious objections made to infant baptism, by our Baptist brethren are easily found by those who will look below the surface, and who know their Bibles well enough to understand that the Scriptures do not teach that "believers only are to be baptized," but those who profess to believe, and that infants may profess, as infants can—may, be children of God—before they are consciously converted, and being thus the professing children of God, as really as adults, should receive the sign and seal of God's covenant in Christ Jesus.

[The above was in type before the Rev. Mr. Mackay's letter—published in another column—reached us.]

CHEERFULNESS AND RELIGION.

IT is frequently asserted that the religious character which is fostered by Calvinistic teaching is of a harsh and gloomy and austere type. A melancholy disposition, and sourness of temper are said to be characteristic features of those that have been nourished with Puritan doctrine. This is an old, and oft-repeated calumny. Dr. McCrie tells us that the same charge was made against our forefathers at the time of the Reformation, but adds that "minuter acquaintance with them would correct such an impression, for we meet with all different sorts of temperament among them, melancholy and lively, grave and facetious, rude and gentle. In short they resemble each other only in their piety and fidelity." It is, indeed, an easy matter to prove, by a reference to the lives of those who have held our views of doctrine, that there is nothing in our religious faith to hinder those, who embrace it most fully, from living cheerful, hearty and joyous lives. Many of the Reformers and Puritans—though earnest, grave and God-fearing men—could, on fit occasions, indulge in innocent mirth, and enjoy a harmless jest, quite as well as the most lax and worldly of their opponents. It is the same down to our own time. Let any one read the lives, and study the portraits, of such men as Chalmers and Guthrie, James Hamilton and Norman McLeod; and say, if he dare, that Presbyterian doctrine produces, of necessity, men of harsh and fanatical temper, and morose and ascetic disposition. We maintain on the highest authority—that of an induction from real facts and actual experience—that there may be as much of "sweetness and light" of tenderness and honour, of grace and charity, in the life of the evangelical Christian, as in that of the broadest Latitudinarian, or the most sceptical Rationalist.

The Christian life is not, of course, all made up of mirth and diversion. The life of no rational creature ought to be so.

"A being breathing thoughtful breath,
A traveller between life and death,"

cannot afford to say to his soul, "Take thine ease, eat, drink and be merry. To-morrow thou shalt die." He must face with seriousness the solemn responsibilities of time, the awful realities of eternity. Evangelical doctrine undoubtedly requires for the Christian character a substratum of serious gravity. Yet it does not hinder—and Christian people should remember this—the adornment of the religious life with grace and beauty, with wit and humour, with genial mirth, and sweet humanity.

The ideal Christian (to apply a figure from the same great poet we have already quoted) is not one, reckless of mild grace,

"With countenance severe,
A rock with torrents roaring, with the clouds
Familiar, and a favourite with the stars."

But evangelical truth, if fully embraced, would not only renew but adorn the Christian character—would clothe the stern rock with beauty,

"Plant its crevices with flowers,
And teach the little birds to build their nests,
And warble in its chambers."

Addison, in one of his most characteristic papers, has finely described the over-scrupulous Christian, who cuts himself off from all those pleasures and entertainments "which are not only innocent but laudable, as if mirth was made for reprobates, and cheerfulness of heart denied to those who are the only persons that have a proper title to it. He thinks himself obliged in duty to be sad and disconsolate. He looks on a sudden fit of laughter as a breach of his baptismal vow. An innocent jest startles him like blasphemy. All the little ornaments of life are pomps and vanities. Mirth is wanton and wit profane. He is scandalized at youth for being lively, and at childhood for being playful. He sits at a christening, or marriage feast, as at a funeral; sighs at the convulsion of a merry story, and grows devout when the rest of the company grow pleasant."

We would commend the study of this portrait to those who injure the cause of religion by their own austerity. Because we are virtuous shall we forbid innocent pleasures to ourselves and others? Nay; may we not even relish them with keener zest, because we trace them to a loving Father with whom our souls are now at peace?

PRESBYTERIAN COLLEGE, MONTREAL.

TWO years ago this College received as the gift of the Emperor of Russia a *fac-simile* of the *Codex Sinaiticus*. A few weeks ago another valuable and unique addition was made to its library by the Rev. George Coull, of Valleyfield, Que., who presented a *fac-simile* copy of the New Testament portion of the *Codex Alexandrinus*.

The original manuscript, as is well known, is preserved in the British Museum, where it was deposited in 1753. It was sent as a present to King Charles I. from Cyrillus Lucaris, a native of Crete, who had brought it with him from Alexandria, where, probably, it was written by Thecla, a noble Egyptian lady, a little after the Council of Nice, A.D. 325.

It is written in uncial or capital letters, without accents or marks of aspiration, and with few abbreviations. The *fac-simile* of the New Testament was published in London in 1786, in folio, by the late Dr. Woide and dedicated to the Archbishop of Canterbury.

Among the subscribers to the enterprise were King George III. and the College of the Propaganda at Rome. The type was cast for the purpose, line for line, without intervals between the words, precisely as in the original.

We congratulate the Presbyterian College upon its possession of such rich treasures. The growth of its library is most gratifying, and it is surely time for the friends of the institution to provide for its safety by placing it in a fire-proof building.

WE have on our table a continuation of Miss Fairweather's interesting papers entitled "Seven Years in the Indian Mission Field," number four of which appears in this issue.

MARRIAGE WITH A DECEASED WIFE'S SISTER: OPINIONS OF TWO LEADING PROTESTANT CHURCHES.—We are compelled to hold over a communication bearing the above title until next issue.

THE Hamilton "Times," referring to our article on "Politics and the Sectarian Press," and the position ministers and editors of religious papers should take with reference to public affairs, very justly remarks: "In the intelligent discussion of the affairs of this country, or of the world at large, we need the assistance of every able mind; and no false sentimentality should prevent that aid being forthcoming when it is required. To the clergy and to the editors of the sectarian press must be left the consideration of when and how they shall speak or when they shall hold their tongues. A perpetual dabbling in politics we do not think would be in the true interest of any minister of the Gospel; but a liberty such as that craved by the editors of the organs of the Methodist and Presbyterian bodies no one can object to."

IS IT HONEST?

A correspondent sends us the following extract from a contemporary, with the accompanying remarks:

"The fact of a Hornellville Presbyterian minister having lately brought suit against an estate for \$50 for funeral expenses and recovered the amount, has called forth a great deal of hostile criticism. The real circumstances of the case are these: A wealthy man, previously living in the country, died. The family wanted the funeral on Seneca, and also wanted the minister in question. He gave up his appointments for that day, hired a carriage and went. Nothing was said about remuneration for some time, and a bill was sent for \$25, covering his Sunday's salary and team hire, and the bill was refused payment. So for bill and damages the suit was brought for \$50. It seems that the man was not in the habit of hiring a pew or paying for preaching, and the family, depending upon the Christian graces of the minister, concluded he could 'work for nothing and board himself.'"

The above may have been sharp practice, and not what Christian forbearance demands, still the heirs of the wealthy man have no right to complain. The miserable souls who will not contribute anything for the support of a minister, but leave their neighbours to bear the whole expense, should be ashamed to ask his services at a funeral. It looks very like taking the time of a man which others have a right to, without paying for it. Shall we call it stealing? If men decline to pay for a minister's services, they will not be forced to do so, but it is a mean thing to take a man's time and labour without paying for it. If men insist upon hiring ministers, then they should understand that they have no claim on the services of a man they did not hire, and whose time belongs to others.

SECOND GENERAL COUNCIL OF PRESBYTERIAN ALLIANCE, PHILADELPHIA.

Visitors may avail themselves of summer excursion ticket issued by the trunk lines east of Pittsburg to Philadelphia and New Jersey seaside resorts, which pass through Philadelphia, and which are good to come upon to October 1st and to return to November 1st. Specific information can be obtained at railroad stations. Should reduced rates be obtained for delegates they will be announced.

The Presbyterian Board of Publication House, 1334 Chestnut street, will be headquarters of the committees, where delegates and those appointed to read papers are requested to report immediately on arrival, and register, and be assigned their places of entertainment.

Visitors to the Council, by applying at the same place personally on their arrival in the city, can obtain information of and be introduced to boarding houses and hotels, willing to accommodate them at rates varying from \$1 to \$3 per day.

At the Academy of Fine Arts, on Wednesday evening, September 22nd, at eight o'clock, the members of the Council will be received socially by the Governor of the State and the Mayor of the city.

At the Academy of Music, on Thursday, September 23rd, at eleven o'clock a.m., the opening sermon will be preached by the Rev. William M. Paxton, D.D.

The Council will hold its first session on the afternoon of the same day, in Horticultural Hall, at half-past two o'clock. The address of welcome will be delivered by Rev. William P. Breed, D.D.

GEORGE JUNKIN,
Chairman of Business Com.

IN consequence of the death of Rev. Dr. Henry A. Boardman, who had been appointed to the service, the Rev. W. P. Breed, D.D., has been requested to make the address of welcome on the assembling of the Triennial General Presbyterian Council, to meet in Philadelphia, on the 23d inst. Dr. Wm. M. Paxton, Moderator of the Assembly that met in Madison, Wis., in May last, has been appointed to take the place of the Rev. William Adams, D.D., deceased, in preaching the opening sermon of the Council.

REV. MR. FOTHERINGHAM, the esteemed minister of Norwood, had a narrow escape from drowning during his recent holiday tour. With his niece, Miss Maggie Macgregor, he was canoeing and fishing on one of the back lakes, and while in the act of hauling in a large maskelonge, the canoe upset and both were thrown into the water. Mr. Fotheringham, with great presence of mind, seized Miss Macgregor and kept her from sinking, and succeeded, after a hard struggle, in securing a position for both himself and her on the upturned boat, from which they were shortly afterwards rescued by their friends.