

will show its truthfulness. In our community men and women of beautiful life and upright conduct who have never made a profession of the faith of Christianity are held forth as examples of what education without religion will accomplish. The inference in the case is not legitimate. By examining the various causes which aided in moulding the moral character of those persons, it will be found that religion exerted a strong influence. The character of our nation is essentially religious. Our educational institutions are essentially Christian. Much that issues from our press is of a high moral tone. Our literature as a whole breathes the spirit of religion. Our schools are taught by those who reverence God. The sound of the Gospel is heard throughout the land. It is no wonder then, when these agencies are taken into account, that we meet worthy men and women who have not experienced personal religion. If we wish to see fair examples of what education without religion will do we must look for them among cultured pagan nations and not in a Christian land. We are not eye-witnesses of the real fruits of education divorced from religion. To give a child a literary and scientific education independent of religion is to place in his hands a mighty instrument for mischief. All the discoveries in the arts and sciences, when not subject to moral restraint, are just so many weapons for destroying the peace and welfare of the community. If the value and sacredness of an oath—if the home with its affections and associations—if the fear of God be all swept away, where shall we look for protection against fraud, violence and infidelity? Without the steady, fixed principles of the Christian faith to control a man's nature, a mere secular education will prepare him for the extinction of all that is good and fair and noble. One can easily imagine the immense power for evil which a knowledge of the laws which regulate the body, the mind and the material world puts into the hands of bad men. It fits them for villany of the worst kind. Hence we see the need of religious training to control and sanctify that which is secular. I do not maintain that our Public and High Schools should be theological colleges in any sense, or that denominational views of religion should be taught in them, but it is my firm conviction that the great fundamental principles of religion should be taught, and that along with literary instructions, the end of his existence and his relation to God should be impressed upon the mind of the pupil in his childhood and youth. "Our system of education" one has said, "should be placed on the basis of a sound scriptural religion, and guided by the unerring spirit of pure Christianity." This is true in a large measure of the foundations upon which our school system rests. It is in harmony with the sentiment of Dr. Ryerson which was quoted in a paper read at the Provincial Teacher's Association in Toronto a few weeks ago, "Christianity is the basis of our system of education." When we reflect on these facts and view the results of our system of education we shall be ready to take advantage of the provision which it has made for imparting a knowledge of the Scriptures, and when we remember that our popular and benevolent institutions owe their origin to Christianity, and that what religion has produced, religion alone can conserve and sanctify, we shall feel strong to insist that religion shall have the first and largest place in the education of our youth.

3rd. Another point which helps to show the value of religion in the training of children is, that the soul whose faculties are developed by religious instruction never dies. Education in its proper sense is unending. Some practically imbibe the popular notion that, with the close of school days, education is complete. I sincerely pity those of whom this is true. If their minds and souls are no larger at the age of sixty than they were at fifteen or twenty they must have been starved. They cannot be the daily possessors of noble thoughts and aspirations. The soul may be easily dwarfed. When it is considered that the spiritual nature of man receives the strongest impulse in childhood, it is plain that as far as human agency is concerned, the direction of the soul should be God-ward. An education which leaves a child ignorant of God is not really valuable. There are many conditions even in this life in which nothing but a sense of the divine presence can support and comfort a man. We do not undervalue the benefits which philosophy and science convey to our race. But there are heights and depths in the human life which they cannot reach. Philosophy can make men apparently indifferent to pleasure and pain by closing the fountains of natural affection,

but it leaves them powerless to inspire and comfort others in time of sorrow and bereavement. Science can make us acquainted with a world of interesting facts, but it is helpless to heal a broken heart or to give hope to a sin-stricken soul. It has neither balm nor remedy to offer. Its speculations and knowledges are impotent to relieve anxiety or pain. Although one understands the laws of force, what benefit will it be to him when in the midst of weaknesses, he has not the power to raise his own arm? What consolation can his knowledge impart, when he feels that he is going hence to the great unknown never to return? Is it not then the wildest folly to give those things which are absolutely powerless to aid men in their greatest need, the place which belongs to things which are infinitely powerful and true? Religion has a remedy for every disease and a balm for every pain which effects the human family. It teaches a man so to live that he shall be prepared to die. It gives him the assurance of the constant presence of a loving living friend, of like nature with himself—who has an intelligent sympathetic knowledge of every heart-throb—who is able to assist in every emergency; and who has promised every follower at the moment of transition, "When thou pass through the waters I will be with thee, and through the rivers they shall not overflow thee," so that the dying Christian in the midst of severe bodily pain can say with untrembling lips and perfect confidence, "Yea! though I walk through the valley of the shadow of death I fear no ill," and thus be ushered into the bright world above to enjoy eternal life and light and joy in the presence of the Lord.

A PLEA FOR MANITOBA COLLEGE.

MR. EDITOR,—May I ask you to give me the use of your columns for the purpose of intimating to your readers that of the debt on Manitoba College, an instalment of \$4,000 is now due, and though the loan might possibly be renewed it could be renewed only by paying a higher rate of interest. I have thought that an important end would be gained if this amount could be paid and the liabilities of the institution proportionately lessened. With this view I have made, during the last fortnight, two visits to Montreal, and with encouraging success. Over \$5,200 have been subscribed in that city, of which \$3,000 have either been paid or will be within a few days. Some additional amounts are still expected. The time was very far from being a good one for raising a large sum for this object. In my canvass I was greatly aided by the Rev. Mr. Warden, and by a still older friend, who has assisted so many struggling causes in our Church, Mr. Warden King. A part of the large subscription of Mr. King is very properly payable on a reduction of the debt to at least half its present amount. Now my object in making this statement, is not simply to keep the Church acquainted with what is being done, but to invite assistance from any of its members who are disposed to aid me in the difficult task which, in obedience to the appointment of the Assembly, I have undertaken. *Which of your readers is prepared within the next ten days to send me a contribution with the view of making up the amount in hand to \$4,000?* I may say that I do not intend at present to make any further personal canvass. Even if my time permitted, which it does not, I could not hope to do so with success in districts which have been lately canvassed on behalf of Knox College Endowment, and I would not feel at liberty to enter those, which have yet to be visited in connection with the hopeful effort now being made to put this important institution on a better financial basis.

Toronto, Oct. 6, 1883.

JOHN M. KING

LETTER FROM FORMOSA.

The following letter from Dr. Mackay addressed to the Mission Band at Hamilton, has been kindly forwarded for publication:—

To M. Smellie and Mission Band:

I admire the spirit of your letter. Don't listen to any man, woman or child in Canada wasting time talking about "Home first." It is cant old and stale. Positively, I believe God himself is displeased with such plausible excuses. Tell people who speak thus to come out and see. I for one have seen both sides; such persons have not. Above all Jesus stands with an entreating voice, calling on men to go forth. One after another departs. An old woman three days journey from here went home. Eight years ago she

would stand in front of the chapel and throw dirt, etc., at those going to worship. I visited her on her death-bed. I feel the dying grasp of that hand still. "Forgive me! forgive me! for the way I abused and slandered you at first, God forgive me for my wickedness." Are you clinging to Jesus? I asked. "Look, here I am holding on, and he will forgive, and take me home above. I'll tell Him we villagers stoned you at first," etc. Such the deathbed! Such the faith: O for faith to help us march on through fire and foe. 2,000 Aborigines threw all idols away. Could all Hamilton hear the women sing our sweet hymns to their own mountain tunes, you would pour out your soul in thanks to God.

"A few more years
A few more tolls;"

and then, and then—

"O Blessed Jesus come,
We will soon be away."

Mrs. Mackay will never forget Canada—never forget Hamilton. All well, yours sincerely,
Tamsui, August 3rd, 1883. G. L. MACKAY.

A GRATUITOUS INSULT.

MR. EDITOR,—I regret very much that an anonymous correspondent, "W. C.," in your last issue, should have so construed a sentence in my article III. (12th Sept. ult.) as to find therein "a gratuitous insult to every minister who is out of a charge."

The sentence referred to is this: "The chief obstacle to any scheme is the dearth of suitable men." I quoted it from a private letter sent me by a prominent minister of our Church, and used it in a connection totally different from that indicated by "W. C."

The question of *suitableness* was not in my mind at all, but only the point of "dearth" of men. And further in view of my explicit statement in article II. (29th August ult.)—"I make free to say that with few exceptions, the unsettled preachers of our Church are workmen who need not be ashamed; men who, if in the Methodist Church or the Anglican, would have unbroken appointments all through life," etc. I am at a loss to understand how your correspondent could have so utterly misunderstood my meaning.

I need only add that should "W. C." favour me with his name, I shall endeavour as far as in my power to remove his misconception.

Lindsay, October, 1883.

LATE AGAIN!

MR. EDITOR,—Probably there is nothing more irritating to the pastor as he commences the service of God's house, and when all his thoughts are wrapt up in the duties of the hour, than to be disturbed by members of the congregation coming late. The creaking of boots and rustle of dresses completely disturb and distract his thoughts. And not only is the pastor annoyed by those who come late, but also the whole congregation. Many a good sermon has been lost to the writer through the noise and disturbance occasioned by late members, and it is for the sake of those who desire to listen undisturbed, that this article is written.

Now, Mr. Editor, I am not going to preach a sermon to those who come late, for there are those who if I might use a common expression, were born late, and couldn't possibly be in time, and we are often led to wonder if, when the hour of death comes, they will be in time to enter the pearly gates. But I would suggest that, in order to obviate this irritation and annoyance, it be made a rule in every church that persons coming late should accommodate themselves with a seat as near the door as possible, instead of hurrying along to their own seat, which may, perhaps, be right up in the front. Pastors should see to it that this rule is publicly announced, and we are sure that all who look at the matter fairly will see the justice of it, and co-operate by always being in their place at the appointed hour.

WELL-WISHER.

IN the increasing use and growth of opium, the Presbyterian missionaries, whose Synod recently met for an eight days' session at Shanghai, China, find a very serious barrier to their work. A petition was sent to England, beseeching the Government to abolish the trade. Three hundred thousand chests of the drug are raised annually within the Chinese borders, and a third as much more is imported.