

woman" (Matt. ix. 20). How could the hem of Christ's garment be a relic of Him? for He was wearing the garment to which it belonged when she touched it. Is your mitre, when it is on your head, a relic of you? Allow me, your Grace, to explain to you the meaning of the word "relic." It is from the Latin *relinquo* which means "I leave." A sister-word is "relict." There is, however, this difference between them, that though you will leave behind you many *relics* of yourself, you will not if you be a faithful son of the Church leave a *relict*. "The Bethesda a washing pool at Jerusalem when stirred by an angel cured the first diseased person that was thrown into it." How could the pool spoken of, be a relic of the angel? His Grace says that diseased persons had to be *thrown* into it, in order to be healed. Here is a word-picture of "A Cure at the Port of Bethesda," according to his account. The angel has just troubled the water. No time then is to be lost by those desiring to be healed. See! see! yonder a kind person takes one of the diseased up in his arms, gives him a swing, and then sends him away as one would cast a cordwood stick into a furnace. Down goes the latter like a large stone into the pool. Splash! up flies the water many feet into the air. Another moment, and he who was, as the sailors say, "hove" in, comes out perfectly whole. Therefore, according to His Grace, the man whom our Lord healed at the pool of Bethesda, had hitherto failed to obtain healing, because no one would—not help him to step into it, lay him in it, or push him into it, but—"pitch" him into it before any one else went in after the troubling of the water. A somewhat rough way of treating infirm persons! "The arm of the Lord is not shortened, and miracles have not ceased amongst His own true followers and believers." By "true followers and believers," His Grace, of course, means good Papists. It is quite true that miracles, such as they are, have not ceased among them. It is a very singular fact that real miracles are—as a commercial man would say—"a very scarce article" among heretics. Somehow or other, a strict examination into Romish miracles has an effect on them akin to that which heat has on the tracery formed by the frost on our windows. "Had we now amongst us any of those sacred relics of the Apostles, we do not doubt that all who believe in Christ and His Holy Word would reverence them with great devotion and respect." This is no proof that the Bible says anything about relics. It does not prove that these relics would work miracles. If they were true relics, Protestants would respect them as much as Papists would, though they would not make them objects of devotion, or expect miracles to be wrought by them. But if all that is said be true, we have abundance of these relics among us. In some instances, the entire body of an apostle is found in, at least, one church, and parts of the same in several others. Some of the apostles had as many heads as the fabled Hydra, and as many legs as a spider, judging from Romish relics. At Treves is the coat of Christ. In Quebec there is a link of one of the chains with which Peter was bound the night before his intended execution. These are only a very few specimens. "The cross upon which our Lord suffered and which was stained with His blood, contained, as a loadstone does attraction, virtue in a higher degree than did the handkerchief of St. Paul to cure diseases." The Bible says nothing about miracles wrought by the wood of Christ's cross. Very little of the cross was stained with His blood. The handkerchiefs and aprons which had touched the body of Paul—not one handkerchief as His Grace says there was—cured diseases and drove away evil spirits. How could the wood of the cross have greater power to cure diseases? "We have seen with our own eyes miraculous cures effected by the touch of the wood of the real cross of Christ." If cures were effected they must have been miraculous. Your Grace says nothing regarding the *when*, the *where*, and the *what* of these cures. I defy you to prove that the wood of which you speak, was that of Christ's cross. Had I space, I would show that we have not the slightest reason to believe that the disciples preserved the cross on which their Lord suffered. If all the so-called pieces of the cross were brought together, there would be enough of wood to make a vast number of crosses. Very probably, some of them are parts of shillelaha which have in their day seen a good deal of active service. We have as much reason to believe in the genuineness of so-called pieces of the cross, as we would have to believe in that of such relics as the following: the Virgin Mary's tea-pot, Dorcas' fash-

ion-book, John the Baptist's "sneeshin mull" and the quill with which he shovelled the "Irish blackguard" (a snuff) into his nose, stump of a cigar smoked by Paul, a tobacco "quid" which was once in Peter's cheek, and the Apostle John's "cutty-pipe" and tobacco sob. "The shadow of St. Peter cured the sick upon whom it fell" (Acts v. 11). Peter's shadow was a relic of that Apostle! What a pity it is that it has not been preserved! What a treasure it would be to St. Michael's Cathedral! Why, it would be worth five thousand times its weight in gold.

Of course, the Archbishop would call Elisha's staff a relic of that prophet. Well, when his servant Gehazi laid it on the face of the dead child, no change took place (2 Kings iv. 31). Paul left Trophimus sick at Miletum (2 Tim. iv. 20). Neither the preaching, nor the miracles of Christ could, of themselves, change men's hearts. Let us take just one instance. No place was so much favoured with His bodily presence as Capernaum was. On this account, He termed it "exalted to heaven." Yet, notwithstanding all they heard of His words, now terrible, and now tender, and all they saw of His wonderful works and of His spotless life, the great mass of the Capernaumites remained hardened (Matt. xi. 23-4). What reason then, have we to believe that anything which touched His body, should merely on that account, have been able to heal bodily diseases?

Subject of my next paper, "Archbishop Lynch on holy wells." T. F.

Metis, Que.

NOTES ON THE PACIFIC.

[The following letter, just received from Mr. Junor, bears the Yokohama post-mark May 4th.]

MR. EDITOR, From the Pacific I drop your readers a few lines. I have entirely changed my views regarding the pacific character of this great ocean. I have been on the Atlantic eight times, and in storms too, but never did I experience *such* a storm as we have just passed through. It was terribly grand, but, oh! such discomfort. On Friday week the 12th the storm began and increased to a hurricane during the day, continuing until Monday, and blowing a heavy gale for over a week. The sea was a fearfully cross one, and more severe than any ever seen even by the captain. The decks were being constantly swept by the seas; so that it was impossible to go out. It was equally impossible to keep the water out of the saloon and state-rooms. Dishes and tables and chairs were smashed; and some passengers were injured but not severely. Very little real damage was done to the ship, she rode the sea so well. We had, however, to go somewhat out of our course, and lost about forty-eight hours of our time owing to the head sea and wind. Up to the 12th the weather was most delightful, and we were enjoying it with some drawbacks. Mrs. Junor was up to that time less sick than ever before on shipboard. She, in common with nearly all others, was sick a second time during the storm. Our little boy was not sick at all, which was a great comfort. As for myself I suffered very little indeed, only a slight touch the first day or two.

Now as to the drawbacks which have made this ocean voyage anything but pleasant, and I would like the following statements as widely circulated as possible. I have wondered since being on this ship that Christianity has made any progress in China, and for the reason following. Out of my wondering reflection has grown upon me a deeper conviction of its divine origin and character, and under my circumstances it has been a positive comfort. We have about forty cabin passengers, among whom are the Consul-General of the United States at Yokohama, an old gentleman by the name of Van Buren; also a Professor Morse of Tokio, Japan; and a great many tea-tasters going to China. We have also Dr. Yates, a missionary of the American Baptist Church South, a man of prominence and of thirty years' missionary experience in China. From him I learn that what we have on board is a fair specimen of Europeans in China, and of European conduct in China. And what is that? An exhibition of the lowest and most unblushing wickedness, cursing and swearing, drunkenness and gambling during the day and late on into the night. The Consul-General of the United States had actually to be reported, with three or four others, to the officer of the deck for unseemly and drunken conduct after twelve o'clock at night. Worse conduct even than the above was carried on

without let or shame, there being some women on board as bad as themselves. And yet these men are looked upon as Christians in these heathen countries; and representative and influential Christians at that. The professor is a Darwinian, not of the Darwin but of the low, unscholarly type—seeing in the ape our father and in matter "the power and potency of all things," and yet such a man is one of the chief educators of the youth of Japan, and is of course looked upon as a representative Christian by the masses. I only wish that the "New York Times" or "Herald" may see the above fact regarding the Consul-General of the United States, and that the heathen may come to know that such men as these are farther removed from being Christians than they themselves. There is but one voice from Christian missions as to the great and lamentable fact that *so-called* Christians abroad form *the greatest* impediment to the Gospel of Christ. Yet in the teeth of the disreputable and godless lives, and open opposition of such as these (so-called) and influential Christians, the Gospel of Christ has made actually more rapid increase in foreign than in Christian lands. Even figures, the lowest method of estimating the progress of missions, prove the above a fact. Some of the foreign missions of the American Board, have increased from 100 to as high as 370 per cent, while the home church has been increasing at the rate of 8 per cent. in the same time. For April the 20th and 21st I have to record another storm. In fact, since the 12th it has been one continued storm, with two hurricanes, one on the 12th, 13th, 14th, 15th, and the other (severer but shorter), on the night of the 20th. April 23rd, 10 a.m., we are now going up the Bay of Yeddo to Yokohama, which we shall probably reach about 1 p.m. We shall likely leave tomorrow morning for Hong Kong—a six days' sail. We have from here the whole steamer to ourselves. I will give a few things regarding Japan in my next. For the present I must close with the earnest hope that we shall receive the prayers and patience of the Lord's people throughout the Church, in the work to which we go; for we shall need both in large measure. K. F. JUNOR.

City of Peking, April 20th, 1878.

THE PRES. CHURCH IN CANADA AND THE TEMPORALITIES FUND.

MR. EDITOR,—The persistent efforts of the Anti-Unionists to obtain the entire control of the Temporalities Fund, will, it is to be feared, introduce trouble into the united Church, if, as is freely mooted as probable, the coming General Assembly undertakes in its official capacity to espouse the cause of the Board, in the defence of their position and of the existing arrangements under which the funds entrusted to them are distributed.

It will be remembered that when the late negotiations for union were in progress, the Canada Presbyterian Church declined to emit any expression of opinion regarding the disposal of the Temporalities Fund, on the ground that conflicting views of the character and tendency of such methods of maintaining ordinances existed within the Church; and so the solution of the question was wholly left to the sister Church, in the interest of which it had been erected.

The same diversity of opinion regarding the Fund still prevails in the united Church, and it is therefore difficult to perceive how the supreme court can interfere in this case, which is simply one of individual civil right, without doing violence to the convictions of many of her most devoted members. By all means let the defense be left to those who are responsible for the existence of the Fund, and are in receipt of its benefits. AN ELDER.

L'AMABLE CHURCH.

"THREE HUNDRED DOLLARS YET NEEDED."

Friends of Presbyterianism, I know of no Ontario mission-field where your money can be better expended than in that of the free grant district of North Hastings. A few hundred dollars spent *now* for the purpose of establishing our cause, may save the Church many thousands of dollars in the future. Let us act on the principle that "a stitch in time saves nine." I pray that God may open your hearts to send us aid. Contributions to be sent to my address as below.

The following contributions have been received during the past twelve months: Friends, W. and S., Georgetown, \$18; Angus McDonald, Windsor Mills, \$1; Rev. Norman McPhee, Dalkeith, \$4; Rev. D. H. McLen-