

a basis for a law of both the Church and the State. The cutting off from the Christian Church of estimable professing Christians so married, is a responsibility too tremendous on grounds so extremely doubtful.

PRESBYTER.

"PHILALETHERS" AND "A LOVER OF TRUTH."

MR. EDITOR,—That is rather a dirty weapon which "A Lover of Truth" has offered to Principal Grant to defend himself with, and I mistake that gentleman very much if he will consent to defile his fingers with it. As represented by me Principal Grant said that "as long as a minister could say that he believed himself faithful to Him to whom he took his ordination vows, he ought not to go out of the Church, nor ought the Church to exercise discipline upon him, however widely he diverged from her teaching and his own subscription to that teaching." Your correspondent, the "English" Lover of Truth, represents the Principal as saying that "a minister, however widely divergent from the truth as taught by his Church and as subscribed by himself, should stay in the Church until the Church puts him out." Now, Mr. Editor, I submit the two representations to any unprejudiced arbitration to say if I have not rightly characterized the latter representation as a dirty weapon? Is there a man of honour within the limits of the Presbyterian Church who would consent to accept of that weapon as a means of defence? Is there a single member of the school to which the "English" Lover of Truth belongs, but himself, willing to be pictured as remaining in a Church to which he had obtained access by subscribing to her creed, although he had widely departed from that creed, and violated his subscription, because he had determined to remain until the Church put him out. Nay, I can scarcely imagine that the "English" Lover of Truth, himself is willing that Principal Grant's likeness should be taken by the Church as he has given it? Let him say in cold blood that he is willing that the Church at large is to consider Principal Grant as ready to diverge to any length he sees fit or safely can from the truth as held by the Church, and to employ his position in Kingston for propagating his divergences until the Church bestirs herself and begins to ask him what he is about? Are we to understand that this is the position occupied by Principal Grant? It is the picture of him that the "English" Lover of Truth has furnished us with! Are we to receive it as an authorized portrait, and hang it up as the likeness of Principal Grant? If that is his likeness then I say that hanging would be too good for it. It is utterly and abominably dishonourable. It presents a character that will meet with the instantaneous and indignant condemnation of every man whose sense of right is not perverted by the prejudice arising from friendship, or whose integrity has not been undermined by what are too often the not very honourable tactics of what some men are pleased to call liberalism and advanced thought, but which plainer men see to be nothing else than that most offensive of all wickedness, the playing false to the truth. Mr. Editor, it was with a mixture of pity and indignation that I read such expressions in your correspondent's letter as "unessential matters," "matters more practical and profitable," "matters on which we all profess to agree," and the "hope that the Editor will shut down on all controversy which has not an immediate bearing on our Christian work." Mr. Editor, allow me to tell you one thing that with your correspondent is an unessential matter, a thing that is not among the more practical and profitable matters, a thing that is not comprehended by your correspondent among the things upon which we all profess to agree, a thing that with him has not an immediate bearing upon Church work, and that therefore you are to shut down upon. That thing, Mr. Editor, is the truth! It is the truth that is unessential, unpractical, and unprofitable, without bearing immediately upon Church work. Such are the sentiments of your correspondent who signs himself in English "A Lover of Truth." Why, Mr. Editor, of all the essential things, the practical and profitable, the things that immediately bear upon Church work, the most essential, practical, profitable, and immediately important to Church work is the truth. It is the one essential. Without it nothing can be done. With it everything will be accomplished. Ah, sir, it is an easy thing to get up and run the machinery of a Church. It is not so easy to run it on the basis of the truth. And yet without that it is got

up and run in vain so far as the great ends of Church work are concerned. Your correspondent has miserably failed to apprehend this, and therefore it is not wonderful that his sense of honour should not be very keen, and that with more zeal than discretion he should have handed to Principal Grant a weapon of defence which we find it impossible to characterize in any other way than we have already done. If Principal Grant is pleased with it, that is his lookout. I can only say in that case that he is thankful for very small mercies. And I would add this, that if Principal Grant is pleased with it, it will present him in a very different light to the Church, and I venture to say to all men of honour, from that in which he has hitherto been regarded.

PHILALETHERS.

P.S.—I have to explain that the brevity of my notice of the "English" Lover of Truth, arises not from a want of courtesy, but from a press of engagements.

CORRECTION.

MR. EDITOR,—Permit me to correct an error into which I fell in writing on the marriage question, as given in your last number. It occurs in paragraph three, in the sentence: "There is not a single instance of a wife's relatives by blood in the collateral line being expressly forbidden to the husband, or of a husband's relatives by blood in the collateral line being forbidden to the wife." The clause italicized should read, (*Although a husband's relatives by blood in the collateral line is forbidden to the wife*), in parenthesis. As first given it not only contradicts Lev. xviii. 16, but refers to a man's widow only, and in no way affects the relation of which I am speaking.

JOHN LAING.

Dundas, Dec. 10th, 1880.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following are the sums received for Knox College Students' Missionary Society up to date: 1. Sums from the fields occupied by the missionaries of the Society—Per A. Robertson, Little Current, \$23; Rockvale, \$1.85; Sheguiandah, \$1.75; Ten-Mile Point, \$1.47; Slack's Settlement, \$6; Skippens, \$6.95; Bidwell, \$2: total, \$43.02. Per James Farquharson, Preston, \$29; Pilot Mound, \$10.25; Silver Springs, \$18; Clear Water, \$10; Township 2, Range 11, \$2; Rock Lake, \$1: total, \$65.25. Per G. B. Greig, Emsdale, \$18.90; Katrine, \$10.50; Burks Falls, \$10.25; Sharpe's, \$6.55: total, \$46.20. Per J. Jamieson, Parry Sound, \$37; Parry Harbour, \$25; Carling, \$10; Waubanick, \$6; Haines' Settlement, \$5: total, \$83. Per J. Gibson, Providence Bay, \$6.75; Mindemoya, \$7.25; Bassingthwaite's, \$2; Sandfield Mills, \$4.75; Tehkummah, \$2.25; Michael's Bay, \$35.25: total, \$58.25. Per D. Davidson, Powassan, \$6.50; Commanda Lake, \$3; Commanda Creek, \$14; Nipissingan, \$2.15: total, \$44.65. Per W. S. McTavish, Bruce Mines, \$45.33; McCrae's, \$2.43; Day's, \$8.96; Rock Lake, \$20.42; Thessalon, \$6.56: total, \$83.70. Per T. Inglis, Strong, \$6.80; Stony Lake, \$11; Eagle Lake, \$10; Mecunoma, \$12.75: total, \$40.55. Per A. B. Meldrum, St. Joseph's Island, \$55. Per D. James, Waubashene, \$119.25; Port Severn, \$100; Sturgeon Bay, \$33.97: total, \$253.22. Per James Ballantyne, Baysville, \$20.10; Hamilton's, \$6.55. Uffington, \$12: total, \$38.65. 2. Sums from friends in other places: Per Jos. Builder, Salem Presbyterian congregation, Elderslie, \$8.35; per Jas. Johnston, Stouffville, \$1; per A. G. P. Smellie, Fergus, \$36; Knox Church, Toronto, \$10; per A. B. Dobson, Leaskdale, \$7; per A. Mackay, Harrington, \$6.54; Price's Corners, \$3.75; Hillsburgh, \$7.21: total, \$17.50. Per Jas. Henderson, Mount Albert, \$18.10; Ballantrae, \$9: total, \$27.10. Per D. Stalker, Kemble, \$3; Sarawak, \$3.43; Lake Charles, \$2.39; Big Bay, \$2.40: total, \$11.22. Per A. Beattie, East Oxford, \$2.10; Blenheim, \$3.07: total, \$5.17. Per W. McKinley, Eden Mills, \$15; per John Currie, Ratho and Innerkip, \$8; per J. Mutch, Sandhill, \$14; per D. Bickell, Beverly, \$17.15; Strabane, \$7: total, \$24.15. Per S. Carruthers, Scotch Block, Ancaster, \$19.02; Barton Stone Church, \$5.50: total, \$24.52. Per W. Farquharson, Chatham, \$10; Tillbury East, \$16.50: total, \$26.50. Per J. W. Cameron, West King, \$11.80; per A. U. Campbell, Mr. Urquhart, Chatham, \$4. Per R. B. Smith, Shelburne, \$4; Primrose, \$5: total, \$9. Per J. L. Campbell, Woodville, \$15.50; per Joseph Builder, Robert Kilgour, Toronto, \$10; per J. Ballan-

tyne, Presbyterian Sabbath School, Bracebridge, \$8; John Mowat, \$1; Friend, \$1.

As the above receipts do not cover expenses, further contributions will be thankfully received.

A. MACKAY, Treasurer.

Knox College, Dec. 11th, 1880.

FRENCH EVANGELIZATION.

As the season of the year is approaching when many congregations and Sabbath schools appropriate their missionary contributions, we desire to draw attention to the increasing claims of the French Evangelization Scheme of the Church. The amount required efficiently to carry on the work this year is \$32,500—fully fifty per cent. more than the revenue of the past year—whereas at this date the contributions are only \$2,000 in excess of those of last year at the same period. To obtain the additional amount required the Board earnestly appeal to all the congregations and Sabbath schools of the Church, and to the friends of the work generally. The increase in the expenditure is chiefly owing to three causes: First, the appointment by the General Assembly of a French Theological Professor for the more efficient training of French-speaking missionaries; second, the purchase by the Assembly in June last of the Mission Schools at Pointe-aux-Trembles, the maintenance of which costs \$5,000 annually, in addition to the sum of \$5,500 required for the purchase of the property; and third, the increase to the staff of the Board of the colporteurs of the French Canadian Missionary Society, which ceased operations in November. This addition alone adds \$3,000 per annum to the expenditure of the Board. It will thus be seen that the Church is committed to this largely increased outlay, and that there cannot be any material reduction in the expenditure without a retrograde movement which would be most disastrous to the work. Never before have the appliances for conducting operations been more adequate and efficient, and never before have the prospects been more encouraging.

Heretofore not a few congregations have failed to contribute anything for French Evangelization, while the contributions of others have been so small as to be out of all proportion either to their wealth or to the wants of the Scheme. We earnestly appeal to all the congregations of the Church for contributions proportionate to the amount required this year, viz., \$32,500. We further invite the co-operation of all Sabbath schools on behalf of the work. An average contribution of one cent per Sabbath from each of the 100,000 Sabbath school scholars connected with the Church would amount to over \$50,000 per annum. Can anyone doubt the ability of the Sabbath schools to raise this amount annually on behalf of the Lord's work, provided a systematic effort was made by sessions and superintendents to accomplish so desirable an end? We solicit the help of all teachers in securing a contribution from every Sabbath school on behalf of French Evangelization.

In previous years the Board have been under obligation to many private friends for personal contributions, some of whom have even collected from friends in their neighbourhood on behalf of the work. At no former period were the Board more in need of the co-operation and pecuniary help of such friends, and they now earnestly appeal to all interested in the cause of French Evangelization to come to their help and render unnecessary the contraction of the work in its present most hopeful stage. With returning business prosperity, will not many consecrate a portion of the first fruits of "better times" to the cause of French Evangelization? All contributions should be forwarded to the Treasurer, addressed Rev. H. Warden, 260 St. James Street, Montreal.

D. H. MCVICAR, LL.D.,

Chairman of the Board.

R. H. WARDEN,

Secretary-Treasurer of the Board.

Montreal, Dec. 11th, 1880.

ARCHBISHOP PURCELL, of Cincinnati, failed about two years ago, and his liabilities were stated to be about \$4,000,000. Not one cent of this immense indebtedness has yet been paid, and there are many of the creditors who will go to their graves without seeing any of the money which they entrusted to the Archbishop. It is the most stupendous ecclesiastical failure ever known.