

be morally so injurious and socially so corrupting that they have been condemned by all but the worst section of the "world" in every country making any great claims to high civilization and passable morality, and it is too bad to see practices turned out of doors by secularists and mere politicians, finding a refuge in any Church calling itself by the name of Christ, and professing to hold by either the principles or the practices of the Sermon on the Mount.

TURKISH RELIEF FUND.—Previously acknowledged, \$161.25; T. Beverley, \$2; J. G. Wardrope, Teeswater, \$4; total amount received, \$167.25.

ERRATA.—In Principal Grant's sermon the following errors occur: 3rd column, 33 lines from bottom, for "industries" read "industrious;" 4th column, 5th line from top, after "denied" insert "it in;" 4th column, end of 2nd paragraph, for "breathing" read "begetting."

IN his last address to the Grand Jury Judge Gowan, of Barrie, made, as he always does, a good number of very sensible and very timely statements, especially in reference to the all but universal connection between drunkenness and crime. If other judges were asked to give their experience, it would, altogether apart from their views on total abstinence, be very similar. We once asked a Scotch county judge to go over his notes for two or three years and say what proportion of cases coming before him could be traced to intemperance. He was not a total abstainer but used his wine, though very moderately, every day. His testimony was that directly or indirectly 90 per cent. of all the criminal cases coming before him could be traced to the use of intoxicating liquors. Of the remainder some were doubtful, and in only one single instance could it be positively affirmed that strong drink had nothing to do with the trouble.

THE Robertson Smith case is not by any means settled. It has now assumed a new phase from some new articles which have appeared in the recently issued volume of the "Encyclopædia Britannica," particularly one on the "Hebrew Language and Literature." These have been brought up in the Free Church Presbytery of Edinburgh, by Mr. Macaulay, in a motion by the adoption of which he wishes the attention of the College Committee to be drawn to these papers in question so that it may take proper and prompt action in the premises. Mr. Macaulay has a second motion before the Presbytery which is of the nature of an accusation against Prof. Smith, made to the Commission of the Assembly to be held next month, which is asked to take such action as may be fitted to vindicate the Confession of Faith and to prevent Prof. Smith from teaching erroneous and destructive views. It also moves that the Presbytery complain to the Commission that the article proceeds throughout on the ignoring of the fact that the holy writings were given by inspiration of God, that the views enunciated in the article are false in themselves, dangerous, and destructive in their tendencies, all of which (the motion proceeds), will appear from the following statements quoted from the article:—

1. At one stroke in a single short sentence, Professor Smith, in this article, disposes of the question whether the Pentateuch or any part of it was written by Moses. For he says—"The earliest date of written law books is uncertain. It may fairly be made a question whether Moses left in writing any other laws than the Commandments on the tables of stone. Even Exod. xxiv. 4, and xxiv. 27, may in the original context have referred to the ten words alone." He makes this statement after saying that "The Semitic people possessed the art of writing and an alphabetical character from a date so remote as to be lost in the mists of antiquity." And after having made it, he says, "Written history began comparatively early." What he means by "comparatively early" is "earlier than the use of the prophetic literature in the eighth century B.C." In keeping with the statement that "it may be fairly questioned whether Moses left in writing any other laws than the Commandments on the tables of stone," is the argument throughout the article. For (1) Deuteronomy, brought into prominence in the reign of Josiah consists, according to the Professor, of "the ancient ordinances of Israel re-written in the prophetic spirit." (2) The Levitical code, first drafted in outline by Ezekiel, was about the last development of Israel's literature. "The decadence of prophecy, and the synchronous systematization of the ceremonial law on lines first drawn by Ezekiel, mark the commencement of the third and last period of Hebrew literature." (3) And to the period between David and the age of Amos and Hosea must a great part of Genesis be referred. To this period belongs what the Professor calls the "best written and the most brilliant part of the Pentateuch—the combined history of the Jehovist and the non-Levitical Elohist." This "most brilliant part of the Pentateuch" gives the story of "the loves of Jacob and

Rachel," with "the history of Joseph." In the same collection are given "the life of Elijah, and the pictures of nature in the Canticles."

2. The Professor's statements destroy, not only the historical truthfulness and credibility of Deuteronomy and the Pentateuch generally, but also the consistency of Holy Scripture with itself, its unity and continuity, together with the divine adjustment of its several parts, by which, as by other internal arguments, it proves itself to be the Word of God. By placing last what should be first, and first what should be last, by dislocating and inverting the order of the contents of Holy Scripture, the statements in the aforesaid article throw the whole of the divinely given revelation into confusion, and beget unworthy and erroneous ideas respecting Holy Scripture and the purposes and ends for which it was graciously given and inspired of God. If the literal and historical credibility of the record is supplanted, as it is by the Professor's method and statements, the infallible truth, inspiration, and authority of the Word are certainly taken away. Of the writing it can no more be said that it is holy, nor that as holy it is breathed or inspired of God. In illustration of all this let the statements of the Professor be read and duly considered. "Eber in Genesis is not an actual personage but an ethnological or geographical abstraction." "The Terahites, according to other testimonies, are Aramaeans (Gen. xxii. 20 seq.; Deut. xxvi. 5), but our Elohist, who can hardly have written before the captivity, makes Aram a separate offshoot of Shem, having nothing to do with Eber." A geographical and ethnographical abstraction "lived four and thirty years and begat Peleg," and the same abstraction lived after he begat Peleg four hundred and thirty years, and begat sons and daughters, see Gen. xi. 16. This abstraction was begotten by a previous abstraction called Salah, and he by another called Arphaxad, and he by another called Shem; and why not go backwards amidst successive abstractions? Why not forward also along the line of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, and David? Thus at the fountain-head the historical truthfulness of the record is destroyed. For "These (Peleg, Reu, Serug, and Nabor) "are not to be taken as the names of individual men; several of them are designations of places or districts near the upper waters of the Euphrates and Tigris." With this, take—"The chronicler no longer thoroughly understood the old Hebrew sources from which he worked, while for the latest part of his work he used a Jewish Aramaic document, part of which he incorporated in the Book of Ezra." Of the Song of Songs he says, "This lyric drama has suffered much from interpolation, and presumably was not written down till a comparatively late date, and from imperfect recollection, so that its original shape is very much lost."

PAN-PRESBYTERIAN COUNCIL.

The following are the names of the Canadian deputies to the Pan-Presbyterian Council:

Ministers—Rev. Principal McKnight, D.D., Halifax; Rev. Principal McVicar, L.L.D., Montreal; Rev. Principal Grant, D.D., Kingston; Rev. Principal Caven, D.D., Toronto; Rev. William Reid, D.D., Toronto; Rev. John Jenkins, D.D., Montreal; Rev. D. J. Macdonnell, B.D., Toronto; Rev. R. F. Burns, D.D., Halifax; Rev. Donald Macrae, M.A., St. John's, N.B.; Rev. G. D. Mathews, D.D., Quebec.

Elders—Mr. T. W. Taylor, M.A., Toronto; Hon. Alex. Morris, Toronto; Mr. James Croil, Montreal; Hon. J. McMurrich, Toronto; J. D. McDonald, M.D., Hamilton; Mr. T. McCrae, Guelph; Mr. J. B. Fairbairn, Bowmanville; Mr. J. K. Blair, Truro, N.S.

MANITOBA.

MR. EDITOR,—The following circular, issued by the Presbytery of Manitoba, and sent to all the supplemented congregations and stations within their bounds, shews the efforts that are being made by the brethren there, to evoke the liberality of the people.

It may serve a useful purpose if published in your columns,

WM. COCHRANE,

Convener Home Mission Committee.

Brantford, July 14th, 1878.

To the Members and Adherents of the Supplemented Congregations and Mission Stations of the Presbytery of Manitoba:

BRETHREN,—

Your Managers will soon be calling on you to solicit subscriptions for the support of Gospel ordinances in your midst. The Presbytery wishes to lay before you a statement of facts, that you may be able to contribute as intelligently and liberally as possible.

In Manitoba and the North-West the line of settlement is rapidly extending. A large proportion of the incoming settlers are Presbyterians. It is most desirable that they should have Gospel ordinances dispensed among them from the date of settlement. Unless this is done many, it is to be feared, will lapse into indifference, or should other denominations occupy the ground, as they are sure to do, our people may connect themselves with those Churches. When the Presbyterian Church would afterwards establish a cause in such localities our congregations must for years be feeble and burdensome. Duty and policy consequently indicate that a missionary should go with the settler, and so secure a vigorous congregation from the outset.

But that this may be done all connected with the Church require to help liberally. The Home Mission Committee of the General Assembly is able to give but a limited amount for mission work in the North-West. The more we can raise ourselves the further that amount will go in engaging

missionaries. Let every one, therefore, feel that by contributing liberally he is helping to supply some destitute locality with a minister. Were your fellowmen to appeal to you for bread, you would give. Will you not assist to furnish them with the Bread of Life? Let every one feel that a crisis in our work is reached, and self-denial and loyalty to the cause of Christ can alone enable us to pass it safely. A few years will now decide our position in the North-West as a Church.

The Presbytery would direct your attention to the Scripture rule in contributing for religious objects: "Let every one of you lay by him in store on the first day of the week as the Lord hath prospered him." Let every family, whether rich or poor—let parents and children—let young men who have claims—let servants—in short, let every one contribute as God hath prospered him. The Presbytery would suggest that in villages and towns what is termed the "weekly offering" system be adopted. It is Scriptural, and by spreading the amount over the year larger contributions will be obtained and at less felt personal sacrifice.

The Presbytery is most anxious to maintain ordinances in all stations hitherto occupied; but when so many new localities are asking for missionaries, and offering to contribute largely for their support, the Presbytery would not be justified in continuing missionaries in weak stations unless it is clear that the people are contributing according to their ability. Since from every quarter the Presbytery is appealed to for missionaries we urge a decided increase in contributions all along the line, and thus the wants of the new and necessitous localities shall be met.

The salary of married missionaries in this Presbytery is \$900, and of unmarried missionaries \$700 per annum. The amount contributed by stations is reckoned as part of this sum. It is hence of the utmost importance that your contributions be paid in full and promptly. That a missionary may do his work efficiently he must be free from worldly cares, and in money matters, as in other things, have an unsullied reputation. This he cannot enjoy unless your engagements are punctually implemented, for the cost of living is high.

It is requested that subscription lists be circulated and returns made not later than August, so that the Presbytery may be able to comply with the regulations of the General Assembly's Home Mission Committee.

The Presbytery is of opinion that the following amounts should be reached in order to have our work carried on:

	Stations	Amt.	Advance.
Portage la Prairie group	2	\$750	\$150
High Bluff	3	500	50
Emerson	1	500	300
Selkirk and Little Britain group	2	400	
Springfield and Sunnyside	2	400	113
Cook's Creek	"	100	
Caledonia	4	300	50
Plympton and Prairie Grove	2	100	100
Grassmere	3	300	200
Greenwood, etc.,	4	250	
Woodlands	3	250	37
Gladstone	5	400	100
Big and Beautiful Plains	4	150	150
Grand Valley	2	100	
Little Saskatchewan Crossing	2	300	240
Rapid City	4	300	
Upper Little Saskatchewan	4	300	300
Birtle	5	200	100
Morris	3	200	50
Headingley	2	150	
Park's Creek	1	50	
Little Stony Mountain	1	25	25
Roseau and Ridge	2	150	25
Boyerne	4	350	
Nelsonville, etc.,	5		
Archibald	4	200	
Rock Lake	4	100	
Prince Albert	5	300	

Passed by the Presbytery at its meeting on May 19th, 1880, and enjoined to be read as soon as practicable in every preaching place in the Presbytery.

In name and by order of the Presbytery of Manitoba,
JAMES ROBERTSON, Clerk.

The Manse, Winnipeg, July 2nd, 1880.

PRESBYTERIAN TEACHING.

MR. EDITOR,—Chillingworth is the reputed author of the slander that Calvinists teach, or believe, that there are infants, not a span long, in hell. This person was a bitter enemy of Calvinism, and coined that phrase to cast obloquy upon his opponents. I am unable to verify the reputed authorship; but a writer in the "Philadelphia Presbyterian" ascribed it to him. Nor do I remember the week's issue in which that writer made his statement, it is not more than a year since it appeared. If my memory serves me right it is on or near the editorial pages. My own copies of that paper are circulated as soon as I am done with them; perhaps, however, some reader will confer a favour on your correspondents, seeking information on this point, by producing, through your columns, the paragraph of which I speak. N. N. T.

8th July, 1880.

THOSE who despise fame seldom deserve it. We are apt to undervalue the purchase we cannot reach, to conceal our poverty the better. It is a spark which kindles upon the best fuel, and burns the brightest in the bravest heart.—*Jeremy Collier.*