

not uncover the nakedness of thy sister's husband, it is thy sister's nakedness." He has already admitted that if this analogue be granted its correlate must follow; and a man is forbidden to marry a deceased wife's sister.

W. T. WILKINS.

Bellevue, Dec. 13th.

PHILALETHES AND TRUTH.

MR. EDITOR,—After the reckless misrepresentation by "Philalethes" of the position taken by Principal Grant at the Philadelphia Council one should hardly be surprised at his misrepresentation of my letter, which, I may remark, in passing, was written solely on my own responsibility without any communication with Principal Grant, who follows the wise rule of paying no attention to anonymous attacks.

"Philalethes," besides the assumption contained in his signature, talks largely of truth, and of what is honourable and dishonourable. In which category would he place the man who professes to quote his opponent in *inverted commas*, and deliberately alters the printed words? He asserts that I "represent 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 till the Church puts him out.'" What I *did* say was, that he maintained that "a true minister's ordination vows are taken primarily to the Great Head of the Church; that so long as he feels himself faithful to these, it is his duty to remain at his post until the Church herself shall refuse to endorse him any longer as one of her teachers."

When "Philalethes" shall condescend to be truthful and honourable in argument, and to meet his opponent on the ground of what was said, instead of what was *not* said, it will be time enough to discuss with him the "essential, practical, profitable" element of truth! Till then, it is useless to discuss anything with a man whose ideas of argument seem to consist in bandying abusive language and reckless misrepresentation.

A LOVER OF TRUTH.

December 25th, 1880.

REV. DR. MACKAY.

MR. EDITOR,—I fully endorse all your Bellevue correspondent says about this heroic soldier of the cross. I write you to say that I think it will be a pity if Dr. Mackay is permitted to return to Formosa without leaving a published record of his mission behind. If the copyright of such a work were secured to the Church, the proceeds arising from its sale might be devoted to the Formosa mission. I am sure such a work would have a large sale. The intense interest awakened throughout the country by Dr. Mackay's simple, yet thrilling narrative of his personal labours, is a sufficient guarantee for the success of such an enterprise. We think there is no modern missionary who can present a more wonderful record than this self-sacrificing missionary of our Canadian Church.

VERBUM SAP.

THE LEVITICAL LAW.

MR. EDITOR,—A good deal of discussion has been going on through the columns of the public press touching that portion of the Levitical law relative to the question of who may and who may not marry, and although considerable diversity of opinion appears to exist as to the precise scope and meaning of the passages in question, all, however, are agreed as to the force and binding of the law upon us at the present day. I desire to direct attention to another portion of the Levitical law, to be found in Leviticus xi., bearing upon the question of abstinence from use of the flesh of certain kinds of animals as food, and notably the flesh of swine. While I apprehend there cannot possibly exist any doubt as to the intent and meaning of the language used, nevertheless very vague opinions appear to prevail with regard to its application and its binding force upon us. In some particulars it is religiously adhered to, and in other particulars it is loosely held or entirely ignored. I know that an opinion prevails that this portion of the law is abolished, but can any valid reasons be given for this being the case? I would like to be informed upon what grounds that wise sanitary law given to the Jews, and founded upon the physiological law of our being, is so vaguely regarded or wholly set aside? Are we so differently constituted physically from the Jew that the law should not apply to us? Or do we profess to

be wiser in our day and generation than the Lawgiver, that we should thus presume to discriminate in regard to it?

Are we not bending and perverting the law to suit our confirmed habits and prejudices, and making it conform to the long established customs and misdirected tastes of society? A better understanding of this portion of the law is necessary.

A SUBSCRIBER

ISRAEL'S SECOND SONG.

"Then Israel sang this song, Spring up, O well; sing ye unto it. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves."—Num. xxi. 17, 18.

Spring up, spring up, O well!
Jehovah bids thee flow;
He brings His people near,
His grace and power to know.
Dug from the sand,
By princely hand,
With pilgrim staff,
Spring up, O well!

Spring up, spring up, O well!
The Rock was rent before;
And by this desert way
Its precious waters pour.
Through all our course
Unfailing source
Of life divine;
Spring up, O well!

Spring up, spring up, O well!
The wilderness is past,
We reach with gladness haste
The goodly land at last.
Thy rich supply
Here ever nigh,
Flow like a flood;
Spring up, O well!

Spring up, spring up, O well!
Though foes beset the way,
Still onward will we press
To love and life and day.
And when we stand
Within the land,
We'll raise thy praise;
Spring up, O well!

Spring up, spring up, O well!
With glad and grateful heart
We walk and fight and wait;
While now we know in part,
Yet still we long
To join the throng
Before the throne;
Spring up, O well!

A. B. MACKAY.

THEOLOGY IN MANITOBA COLLEGE.

MR. EDITOR,—An article appeared in your issue of November 5th, under the above heading, in which the writer, who is one of the professors in the above institution, advocates the support of the College wholly on the plea of cheapness. What is needed for the success of our cause in the North-West is not cheaper but more efficient work. The professor seems to lament the paucity of unmarried missionaries who are willing to labour in the North-West. We think the Church is to be congratulated on that account. Of all the places in the world, where a labourer in Christ's vineyard needs the loving sympathy and counsel of a wife, it is in the frontier settlements. One important item the professor leaves out, and that is the worth of the minister's wife, who, though an unpaid labourer, in many instances exerts an influence, almost, if not altogether, as beneficial as the minister himself. One of the most potent powers for good in these new settlements is the example of a good Christian home.

We admire the zeal and devotion of young theological students, and gladly admit their important services to the Church. But any one at all acquainted with the results of their labour knows that the good they have achieved has been mainly that of pioneers paving the way for continuous mission work. Apply to one of these embryo frontier congregations the professor's plan. What is the probable result? The six dollars he proposes to allow the student, in most places in the North-West, would not pay for his board and washing. The result to the student—pecuniary loss. What is the result to the congregation? When he is withdrawn for the winter months, there is saving; but it is saving purchased at too dear a rate. Any interest awakened by his labours, however zealous, in most cases evaporates before his return next summer, and the work needs to begin anew at a dearer rate to the Church in the long run than if from the first provision had been made for continuous supply the whole year.

We cannot see that the interests of Manitoba College, or the Presbyterian cause in the North-West, can be greatly helped by the advocacy of what is plainly unscriptural doctrine, for Paul declares "a bishop should be the husband of one wife." The interests of both would be far better promoted by the vigorous advocacy of a Church and Manse Building Fund, adopting the good old Presbyterian plan—the plan of Knox—wherever a church was started a manse was built alongside. Nearly every other Presbyterian Church, whether Scotch or American, has a Church and Manse Building Fund. Why should not the Presbyterian Church in Canada adopt a similar plan, the only plan that will give "our noble Presbyterianism" the position it should have in the sparsely settled, yet rapidly increasing, settlements of the North-West, and save our missionaries from needless sufferings.

JAMES STEVENSON.

Prince Albert, N. W. T., Dec. 11th, 1880.

MISSION NOTES.

EXTRACTS OF LETTERS OF REV. J. W. MACKENZIE, MISSIONARY IN CHARGE, NEW HERRICKS.

We set sail from Sidney on the 10th of April, and had a rough, tedious passage to Anicetum. Our poor natives at Erakor were very glad to see us back. They had been looking for us for over a fortnight, and were afraid that something had happened to the "Dayspring." Nearly all the natives from the three Christian villages were assembled at the boat-landing when we got ashore. They had a present of yams ready for the vessel, and another for ourselves. We found that the work had been moving on smoothly in our absence. The hurricane, which had been very severe in some places, had done very little damage, either to the natives, plantations, or our premises. Since our return we have been very much cheered, seeing the natives take such interest in the work. They have just completed a new school-house, in which we met yesterday for the first time. In the past we made one building serve for church and school. The school-house is a wattle and plastered building. The natives did all the work themselves, the only assistance I rendered being in putting in the desks. One of our natives is a very clever fellow, Kalumtak, brother of the chief Pomal. The school-house is the third time house he has built, or at least had the management of, during the last year or two. The first was a building of three rooms for his brother, the chief, then a house for himself, and now he is building a store-room for me.

The children's school is very interesting. We have fifty attending at present. A number of them belong to two other villages, but they have come to Erakor to be near the school, and the friends for the most part bring them food. You would be delighted to hear them sing. Over eighty attend our adult's day school, though this is their busy season. You cannot imagine how loth we are to leave our station at present, but I fear we shall be obliged to do so for a time. We intend going up to Sydney at the end of the year. Where we shall go then I cannot say. I must just leave it all in God's hands. Of this, however, I feel convinced, that it is only by going to a cold climate that my health can be permanently benefited.

Our annual meeting was held at Havannah Harbour this year. Our new missionary from Victoria was settled on Api, a heathen island. It is the most northerly occupied.

Erakor, Esate, Aug. 31, 1880.

You will be glad to learn that our Christian natives are beginning to take a deeper interest in the work than hitherto. At present we feel greatly encouraged. Nearly all our young men who were away in Queensland and other places are home again, and a number of them attend the candidates' class and day school. In former times we took charge of the morning school, but since our return from Sydney we have left it in the hands of the most advanced natives. We find the day schools as much as we can attend to.

September 7, 1880.

THE Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now, this thirst is prayer. Ever desire to approach your Creator and you will never cease to pray. Do not think it is necessary to pronounce many words.—Fendlen.