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"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it whoso list."—JOHN KNOX.

Toronto, October 26, 1893.

Dr. Briggs and Smith.

THE case of Prof. Briggs passed through an interesting stage at the Synod of New York meeting at Rochester, last week. As it was presented to the Synod it consisted of five complaints against the action of the Presbytery of New York. The first represents the Presbytery of New York in the case, the second is a refusal of the Presbytery to sustain the first objection made by the defendant to the amended charges and is signed by C. A. Briggs and Francis Brown; the third is against the refusal of the Presbytery to entertain the second objection made by the amended charges; the fourth is against the Presbytery for refusing by a vote of 70 to 68 to strike out from the amended charges, the fifth is against the action of the Presbytery in voting that the evidence offered by the prosecution be considered competent. These were remitted to the judicial committee of the Synod, who brought in a report substantially as follows. The judicial committee take this occasion to confirm the right of all complainants in the Presbytery to ask relief of the Synod whenever they are aggrieved, and all loyal Presbyterians acknowledge the largest liberty under our constitution and form of government in seeking a true adjustment of their difficulties. But in this case we recommend that these complaints be dismissed for the following considerations:—The above mentioned five complaints all relate to occurrences on the two trials of Dr. Briggs by the Presbytery of New York. The merits of that case have all been heard on appeal in two General Assemblies. In the General Assembly of 1893 the whole case was heard at great length and a final judgment was rendered at that time by that Assembly covering the whole case. This, in our opinion, clearly and finally disposes of all interlocutory questions in those cases, no matter when those cases were pending.

This report was concurred in by a large majority and the future of the whole case has been thus much simplified.

Nor has the interests of Rev. Professor H. P. Smith fared much better at the hands of the Synod of Ohio. In his case an appeal was taken against the decision of the Presbytery of Cincinnati suspending him from the ministry. Unlike the acerbity of temper which seems to have gathered around the Briggs case, that in which Dr. Smith is concerned has been characterised by the utmost good feeling. The debate in the Synod occupied four sessions. One afternoon was occupied by Prof. Smith in presenting his

in 1870 he was called to the Union Theological Seminary. reasons for appeal. The next forenoon in the argument of the Committee of Prosecution and the reply of Prof. Smith; the afternoon in speeches from members of the Cincinnati Presbytery and in three-minute speeches from members of the Synod; the evening in voting upon each specification of the appeal. The upshot of the whole was this, that Prof. Smith's suspension from the ministry was confirmed by a vote of 78 to 61, or, to quote from the Cincinnati Gazette: "Dr. Henry Preserved Smith, dethroned from the Presby'cian ministry and from his professorship in Lane Seminary by the finding of the Presbytery of Cincinnati, was further anathematized last evening in the Synod of Ohio, for holding heretical views of Biblical inspiration."

Dr. Philip Schaff.

ON Friday last a noted scholar and equally celebrated divine passed into his rest. Of the eminent men whose work will live long after them, Rev. Dr. Philip Schaff will be accorded a high place. The nature and character of his work, together with his world-wide reputation, call for an extended notice of his illustrious career. He was born at Coiro, Canton Graubunden, Switzerland, in 1819. His education was most thorough, beginning at the college of his native city and being prosecuted in the gymnasium at Stuttgart and the Universities of Tubingen, Halle and Berlin. From the latter institution he graduated in 1841, received the degree of doctor of philosophy and bachelor of divinity; in 1854 the degree of doctor of divinity was awarded to him by the same university. After his graduation he travelled for a year or more in Europe as tutor to the son of a Prussian nobleman. Upon his return to Berlin in 1844 he lectured in the university on "Biblical Exegesis and Church History." At this time there was a desire among the leaders of the German Reformed Church in America to secure for an instructor in the theological seminary at Mercersburg, Penn., a suitable representative of the German theology, and Prof. Schaff accepted the vacant chair. The young instructor was ordained at Elberfeldt, and came to this country in the following year. Neander, "the father of Church history," of whom Dr. Schaff has given many interesting reminiscences in his "History of Germany," predicted with confidence the future distinction of his devoted disciple. Dr. Schaff's opening address in his new field of labour was on the "Principle of Protestantism as Related to Romanism and the Present State of the Church." It was published first in German, an English translation soon followed and gave rise to the "Mercersburg Theological Movement." The thoughts expressed in this book were so liberal that in less than a year after his arrival in America a charge of heresy was brought against him. His trial before the Synod in York, Penn., in 1845, resulted in his honourable acquittal, and he continued to teach and write at Mercersburg for nearly twenty years.

In November, 1862, he was invited to spend three months at the Andover Theological Seminary to deliver a course of lectures on "Ecclesiastical History." Instead of three months, he occupied that chair for five years, and in 1868 he was elected professor of church history in the Hartford Theological Institute. Dr. Schaff went to New York in 1863 to edit "Lange's Commentary" and to superintend the printing of his work on "Church History." Here he found a wider field for his scholarly attainments, and he made that city his home since that time. In 1864 he was chosen secretary of the New York Sabbath Committee, and