

dissent and complaint against the judgment of the Presbytery in relation to the second particular as applied to the first charge, and reverse the judgment of the Presbytery so far as to find that part of the libel relevant, to the effect that statements quoted in the minor propositions as those of Professor Smith regarding the Book of Deuteronomy, amount to what is expressed in the said particular, and are opposed in their legitimate results to the supposition of the book being a thoroughly inspired historical record, according to the teaching of the Westminster Confession, while his declarations on the subject of the inspiration are the reverse of satisfactory and do not indicate his reception of the book in character."

The Synod of the United Presbyterian Church, which adjourned May 24d, has settled the Ferguson case in a very different manner from what was expected. The committee appointed to confer with Mr. Ferguson reported his explanations on the various counts of the libel in detail, closing their report by expressing regret at the "novelty and ambiguity of much of Mr. Ferguson's language, as tending to mislead." Chairman Marshall moved that, "encouraged by some of the explanations already given by Mr. Ferguson, the Synod appoint a committee to confer with him, and with power to finally issue the case as soon as they shall see their way to do so." Professor Calderwood made the following motion, supporting it in a long address:

"The Synod expresses its gratification with the report of the committee as indicating that Mr. Ferguson holds that Christ's satisfaction to divine justice consisted in the endurance of the holy indignation of God against sin; and, in harmony with this, holds that the sole meritorious ground on which the sinner is pardoned, regenerated, and sanctified by the Holy Spirit and ultimately saved is Christ's sacrifice as it was completed on the cross. The Synod expresses regret that Mr. Ferguson has committed himself to a theory as to annihilation having been inevitable if Christ had not come; and that, while holding a final separation between the righteous and the wicked, involving blessedness on the one hand and condemnation on the other, he

has ventured on hypotheses as to the modes of judgement in the world to come. The Synod further regrets the course often adopted by Mr. Ferguson in extending confessional language beyond confessional significance. Accepting the explanation of Mr. Ferguson's views on the great fundamental articles of the Christian faith, the Synod agrees that he be restored to the exercise of his ministerial functions. At the same time, without curtailing Mr. Ferguson's liberty under the Standards, and in view of the declaratory statement approved for submission to presbyteries and sessions, the Synod tenders to him solemn and affectionate admonition to present his doctrinal positions in such a manner as to set forth their harmony with the fundamental doctrines referred to in the first part of this resolution."

The vote on the two motions was as follows: Prof. Calderwood's motion, 142; Dr. Marshall's motion, 90; majority for Calderwood's motion, 52. The question then arose whether the motion adopted did not call for admonition at the bar. It was finally agreed to dispense with it, in view of Mr. Ferguson's condition of health. Mr. Ferguson accepted the decision of the Synod, in a letter, as follows:

"I feel thankful to God that the long and arduous discussion in which I have been engaged has come to a peaceful termination, and that the Synod has been able to satisfy itself as to my soundness in the faith as regards the fundamental doctrines of the Church. I have not been conscious of any departure from those doctrines, nor have I been able to discover any discrepancy between what I hold in respect to that which is central and vital and that which is more remote and subordinate. I beg to thank the Synod for the patience it has shown, and for the great amount of time and attention it has bestowed upon the elucidation of the matters before it in this case. In assenting to its judgement, I may be allowed, further, to say, in justice to myself, that I cannot accuse myself of carelessness in regard either to modes of expression or tendencies in thought; and certainly I shall not have less solicitude on these points in the future than I have had in the past."