"In these twenty-one years, and more so in these fifty years," remarked the doctor, "I have seen the swing of the pendulum in more than one thing. It swung from what might be called extreme orthodoxy to the point occupied by Macleod Campbell and Thomas Erskine of Linlathen, and Frederick D. Maurice of England, and Kingsley, who emphasized the Fatherhood of God; and that became the style with all young ministers. I was myself caught in the eddy when I was comparatively young."

"The pendulum, however, has begun to swing back again, and with God's righteousness the necessity for righteousness on the part of man is realized. The generation that is gone seemed to have missed a little as to the effects upon character-building. 'Behold the goodness and sovereignty of God!' is the way Peter put the matter, and the two things have to be considered, for God is not only a God of Love, but a God of Righteousness; and the demands of God's righteousness, it is realized now, have not been kept to the front sufficiently. So that now there is a re-action towards the situation in which things were fifty years ago, when I entered the ministry.

"Then the whole question of the point of view of Biblical Criticism has been changed during my ministry. It was about 1876 that Robertson Smith created such a sensation in Great Britain by the publication of the articles on the Bible. I was

Present at Robertson Smith's Trial,

and heard his very brilliant address in the Free Assembly. I also heard Dr. J. S. Candlish, son of Dr. R. S. Candlish, who gave a very brilliant speech in defence of his colleague. Dr. Rainny was rather on the fence at the start, but if anything against Robertson Smith, and the vote of the Assembly in 1877 condemned him."

"Do you think that was a mistake?" interjected the interested hearer. Without answering directly, Dr. Campbell continued: "All the students in Scotland in the Free Church came under the spell of Robertson Smith, and the teaching of Professor Duncan. Later, Professor Davidson created a school, the influence of which is still dominant in Scotland.

"My own conviction is that their position is an evanescent one, and is already passing out of view, because it was founded upon the assumption that the theory of evolution in biology is true; whereas that position is not now held by biologists. So this school, having the foundation taken from it, must necessarily prove short-lived. That is my own conception, and I am a biological student myself, and botany has been my fad for a lifetime.

"I am quite familiar with many assumptions of Darwin which cannot be maintained by students of theology. The Biblical critics and theologians who assumed that that was the law of all life and the principle underlying everything in the domain of God, not having that to rest upon, their conception of the nature, origin and development of the Scriptures, of the mind of God in the Holy Scriptures—falls with the assumption underlying it.

"These are the two great questions that have been debated during my ministry, and I saw the beginning of them both, and to some extent was influenced by them both; though with increased knowledge, I came round pretty much to the point of view with which I started.