

"NO SALVATION AFTER DEATH."

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—In my last letter, I presented some reasons for retaining the language of our present authorised version as regards the rendering of the clause "being put to death in the flesh;" inasmuch as, the proposition which is absent in this and other clauses, is supplied by the Apostle himself, in yet other portions of his writings. And not only so; but those who are familiar with the writings of Paul, especially in his Epistle to the Romans, know right well that the phrase "in the flesh" is quite current in them, and that he supplies the proposition, if not universally, at least quite frequently; quite sufficiently for my purpose at any rate. I submit, therefore, that the proposition to be supplied in this passage, is authoritatively determined; and ought not to be a matter of doubt. I further endeavoured to show, that Mr. Welch's translation "put to death for the flesh," is radically defective, in that it omits by omission of a most important cardinal truth; viz., the substitutionary work of Christ, as involved in the words "for us," which form a most important element in Peter's language, and of our faith. I also endeavoured to show, that this proposed translation cannot be received, at least as Mr. Welch would have it, as an exhaustive expression of Peter's thoughts, as arising out of the *dative of purpose*. Not only so—for I admit the purpose—but also, and more correctly, as I think, arising out of the *dative of manner, or instrumentality*. The Lord Jesus was made flesh for the suffering of death; "He took not on him the nature of angels, but was bone of our bone, and flesh of our flesh," that He might "pour out His soul unto death," for men. The *dative of manner or instrumentality*, includes also the purpose; our present translation, therefore, of this clause is not only thoroughly expressive of the mind of Peter, but of the Holy Ghost in other places of the scriptures. Let it therefore be retained. The other clause "but quickened by the Spirit," may not be quite so easily determined; and this, not as arising out of any difficulty as to the proposition to be supplied, for of that I have no doubt at all—but as arising out of the word Spirit. In the Greek, this word has not the initial capital letter; and therefore as far as this is concerned, our translators have not warrant for printing it with a capital letter in the translation, as if it undoubtedly referred to a person and not to a thing; even though that person should be the Holy Ghost. Now, there is no denying, that here the first real difficulty is to be found. What is the nature of the difficulty? It lies here; viz., (a) in that *flesh and spirit* are contrasted; and whatever proposition you employ in the one case, some hold you must also employ in the other, and (b) as there is no capital letter in the word Spirit in the Greek, it is disputed as to what that word involves; does it mean the Spirit of God, the Holy Spirit, as a person; or does it mean the Spirit of Christ, apart from the Holy Spirit? I say, apart from the Holy Spirit; because Trinitarian interpreters do not think the word applies to the human soul of Christ, as I suppose Socinian writers would interpret; but to the *divine nature of Christ*; or (c) does the word Spirit refer to the renewed nature of man, as contrasted with the old fleshly nature, as corrupt and depraved? The interpretation of this word calls for the exercise of an intelligent discretion, just as the word law as used by the Apostle Paul does; as he employs that word in several different senses, especially in Romans. Now, Mr. Editor, in order to be as brief as possible, and to clear the ground as much as may be, let all these things be admitted to which I have made allusion; for there are passages to which they undoubtedly apply. Mr. Welch says, and says rightly, "that the words flesh and spirit, as applied to men, are capable of two explanations. (1) In the first place, they may be understood as denoting the two great parts of human nature, the material, and the immaterial; (2) In the second place, they may be understood as denoting man's *unrenewed* and *renewed* natures respectively." He quotes passages which sufficiently prove these points; and then he goes on to say, "some may be inclined to hesitate before admitting that the word Spirit in such passages where written with a small initial letter, means the *renewed nature* of man. Many such passages as those we have quoted are read by some with a kind of confused idea that the word means the Holy Spirit." Of this number I confess to be; and I find myself in company with the great and good men who prepared our authorised English translation; for they do think that many of those passages in which Spirit is printed with a small initial letter, should have a large capital initial letter; and they have translated accordingly. In proof of this, I can only at present refer to the 8th chap. of Romans; where the passages are so numerous, it would take too much room to quote. I can only say this much, that whereas the word Spirit occurs in the 1st, 2nd, 4th, 5th, and in the first clause of the 9th verses of that chapter, in the Greek it is printed with a small letter, while in our authorised version it is with a capital, showing that the translators understood the word to apply to the Holy Spirit. There are many other passages where the same thing occurs, as in the 10th, 13th, 16th, verses of the same chapter. Now, the question may very naturally be asked, were our translators wrong in so doing? I think not. I may give one example in proof. In the 10th verse of that chapter, we have, "the Spirit itself bore witness with our spirit, that we are the children of God." Here there can be no doubt the Holy Spirit is referred to, in this personal agency, and yet in the Greek it is printed in a small letter. There are other passages equally clear, and to the point; but I forbear quoting them at present. Now, it so happens, that in these verses of

Peter, which we are considering, the same thing occurs. The word spirit in the Greek is printed in small letters, while our translators have printed it in one case with a capital, and in another with a small letter. "Quickened by the Spirit;" Spirit is in a small letter in the Greek, but our translators have given it a capital letter; while, in the 6th verse of the 4th chapter they have printed it as in the Greek, with a small letter. Is this discrepancy a mere waste of words, and a trifling with time, or is it really of intrinsic importance? On the settlement of this point, the right understanding of the mind of the Spirit depends; and surely that is of importance. In regard to this matter, I would be disposed to lay down this rule; viz., that where, in the Greek, the word Spirit is printed in small letters, it should be in capitals where there is prominent reference to the individual, personal, effective agency of the Holy Ghost; so that the people of God should not withhold from this blessed and gracious one that honour and glory to which He is so much, and so prominently, entitled. I do not think that we shall greatly err in such a course. If in the work, there is an evident and prominent allusion to the worker, let not the worker be lost in the work, but the work in the worker. Or, rather, let both be prominently kept in view, if at all possible. I might illustrate what I mean, from the 8th chapter of Romans, but it would take too much space. Suffice to say, then, for the present, that I am disposed to follow our authorised translation, in the reading "quickened by the Spirit;" as referring to the agency of the Holy Ghost in the resurrection of Jesus Christ from the dead. And to express my conviction, that it not only is in keeping with other parts of the Scripture, but really avoids difficulties. Let me try to show this. And (1) As to its being in keeping with other places of the Scriptures. In my last letter I referred to the prominent part assigned the Holy Ghost in several portions of our blessed Redeemer's life and work; as at his birth, his baptism, his consecration, his sacrifice and death; strange, if this Holy One should have no part in this last, really crowning act of the Son of God. The analogy of faith would lead us to expect that He should have as really prominent a part in the resurrection of Jesus, as he is afterwards found to have with His ascension and session at the right hand of God. And the more I think upon it, the more I am shut up to the conviction, that if no place in the resurrection of Jesus is found for the Holy Ghost, it arises from our misapprehension of the Word of God, and should lead to a more careful and devout study of the language of Scripture. And I am the more fortified in this conviction, when I remember, (2) That the Holy Ghost is expressly, and directly, alluded to in connection with the resurrection of the bodies of Christ's people, as in Romans, viii, 11, which runs thus: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This is a most suggestive verse. Let it be noticed, not merely that the bodies of Christ's people are here said to be quickened by the Spirit that dwelleth in them; which clearly means that the Holy Spirit has to do with their resurrection from the dead; but I would like that the word quickened here be noted very distinctly, as to its force and power, as it is the precisely same word that Peter employs in the phrase under consideration, "quickened by the Spirit;" which simply means, "life imparting." And not merely so; but there is force in the particle also. As Christ's body was quickened, so also shall be his people's; and by the same power that raised His shall theirs. It is to be carefully noted, that the Spirit, which, in the 9th verse of this 8th chapter of Romans, is called the Spirit of God, is also in the very same verse, called the Spirit of Christ. Is there any grammatical impropriety, therefore, in translating the opening words of the 11th verse in the light of the 9th? which would make it read thus: "But if the Spirit of Christ, that raised Jesus from the dead, dwell in you, he, having raised Christ from the dead, shall also quicken your mortal bodies, by His Spirit that dwelleth in you." As there is a word to be supplied to the Greek article immediately after Spirit in the first four words of the 11th verse, the question naturally occurs what shall it be? Our translators have rendered it "of Him;" which is indeterminate as it may refer to the Father, or the Son. And it is true that the Apostle employs the term in this way, as I have shown in the 9th verse, where the Spirit of God, is also in the same verse called the Spirit of Christ. Either sense, therefore is admissible, by authority of this very Apostle himself. But it strikes me, that there is a force in this expression of the Apostle which even our admirable version, unwilling as I am, even to find fault with it, does not fully bring out, so as, literally and grammatically to show the agency of the Holy Ghost in the resurrection of Christ. Nor is the rendering of the above verse chargeable with tautology. There is a very important canon of interpretation directly applicable to this matter. That canon is, "that the Apostle Paul never repeats an idea simply, or alone; but in order to bring out some additional truth, or phrase of the truth; so that tautology is avoided. One has well said, in reverence to the application of this canon to the verse now under consideration: "Here there is no tautology; inasmuch as the Apostle indicates that that resurrection of Christ, effected by the Father, was also effected by the Holy Spirit co-operating; and that this indwelling of the Holy Ghost in believers, is the pledge or earnest that that same Spirit, who co-operated in the resurrection of Christ, shall also operate efficiently in the resurrection of the bodies of the people of Christ." Now, it is to be observed, that those remarks proceed on the assumption, that the resurrection of Christ is directly attributed to the Father. While I have suggested that it may as well directly be attributed to the Holy Ghost, as that the term "Spirit of Christ" is used in the chapter as "Spirit of God." And that, if so, there is no tautology here either, because that Holy Spirit that is thus said to have raised up Jesus from the dead, is said also to be the Spirit of Christ's

people from the dead. The two affirmations are perfectly distinct, and yet they are inseparably connected. If I am right in these remarks, then has the Holy Ghost to do with the resurrection of Christ, and that very directly. And that the argument of the Apostle has all the greater weight, viz.: That the people of Christ, having the Spirit of Christ dwelling in them, have the Blessed One as the pledge and earnest of the resurrection of their mortal bodies in due time; as He who raised up Jesus from the dead shall also infallibly raise up theirs. And I do not think in coming to this conclusion I have in any way done violence to grammatical propriety, or to the scope of the Apostle's teaching. The truth, therefore, taught by Paul as by Peter is, that the Lord Jesus Christ took unto Himself a true human body, and that "for the suffering of death;" that he really died as to this human body, a part of the penal infliction imposed on him by the Father for the sins of his people, and that the Holy Ghost, as well as the Father, and even the Lord Jesus Christ Himself, had to do with the re-animation—the quickening—of this human body. This is what I believe to be the plain, direct, and undoubted teaching of Scripture; and needs no circumlocution at all, in order to bring it out. And if so, thus far we need have no great difficulty in the interpretation of Peter's words, on which so monstrous notions have been so unwarrantably based. Before concluding this letter I desire to notice in a one or two certain remarks by a layman, in your paper of September 25th. I may say, that I rejoice if this discussion should lead laymen to take interest in theological matters. Our friend, however, will at once see that, while there is a certain amount of truth in his remarks and in which I agree, there is also a certain amount of misapprehension of the Apostle's words which he quotes. If he reflects a little more, he will see, that "to live in the flesh," does not mean in the passage he quotes, "living to the lusts of men." That is true elsewhere but not in the passage to which he refers. When the Apostle says: "He that hath suffered in the flesh, hath ceased from sin," he means, he that hath suffered in his human body; so suffered as to die the death of the body; "has by thus dying, ceased from sin." It was for this purpose the Son of God came into the world, that he might die a bodily death; and that is what Peter affirms. Paul's expression, in the words he quotes, are entirely different. And yet Paul affirms the same thing as Peter, when he says that "Jesus took not on him the nature of angels, but the seed Abraham." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." "He that hath suffered in the flesh," therefore means, suffered as to his body even unto death." And so likewise with that other member of the verse, "that he no longer should live the rest of his time in the flesh to the lusts of men, but in the will of God." Our friend will see, if he reflects, that "to live the rest of his time in the flesh," simply means, "what remains of his mortal life in the body" should not be spent in living "to the lusts of men, but to the will of God." As the Apostle elsewhere says: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, scenes of wine, revelling, and abominable idolatries." In a similar manner, while I admit, "that what Christ hath done, his people are exhorted to do," I differ from our friend in thinking that all that involves is "ceasing from sin, and living to the will of God." That is true, but it is only a part of the truth. Our friend does not see that the apostle also aims at is, that "if we arm ourselves with the same mind that was in Christ Jesus," we are not to love ourselves even unto death, even as Jesus did. In one word, as Jesus Christ died a bodily death, truly and really, we, as his disciples, and as inspired by his illustrious example, are to be stimulated to die the death too, if the interests of truth and righteousness demand the sacrifice. This Jesus plainly requires of all his true disciples, and the apostle is only re-echoing the same precious truth. Our friend will therefore see, that, so far, he has missed, as well as Mr. Welch, the very gist of the apostle's argument. When, therefore, he closes his letter with the following words: "Mr. Welch is so far right when he says it does not express the death of his body at all." I repeat that both he and Mr. Welch have very signally failed to notice what is one of the leading and most important elements in the expression of the apostle; and that Mr. Anderson desires to give the prominence and place to the truth which the apostle unquestionably assigns it—no more, but no less. When our friend, therefore, makes his application of his criticism, thus: "Apply this to the passage in question, and it becomes plain: 'Put to death in the flesh—that is, dead as to the flesh.'" I submit that only so far has he made the meaning of the apostle plain. That Jesus "ceased from sin" is true; but he only ceased from sin by dying a bodily death, is the truth the apostle here asserts; and which both "A Layman" and Mr. Welch fail to notice. And when our friend further says, "but quickened by the Spirit,"—that is, alive to the Spirit—I do not see that he has mended the matter, but rather obscured it, as I hold these last words as referring not to the human spirit of Christ, but to the direct, personal, efficient agency of the Holy Ghost. And for the proof of this, I refer "A Layman" to the discussion in the previous part of this letter. I have been very desirous, it will thus be seen, of vindicating for the Holy Ghost that part of His work which, it seems to me, has been denied Him in the resurrection of Jesus Christ. How far I have succeeded in this, my earnest endeavour, the attentive reader must determine. It has, at least, been a refreshing exercise for my own soul.

Yours very truly,

D. ANDERSON.

The Presbyterians in Harrison have taken steps towards the erection of a new brick church on the same site as the old one, and the subscriptions already taken up for the purpose amount to the neat sum of about \$2,000, which is a good beginning.

Ministers and Churches.

We are glad to learn that the Rev. R. Rodgers, of Collingwood, is recovering from a somewhat serious accident, which happened to him during a recent missionary tour in the Minnesota District.

On Tuesday evening of last week, the interesting ceremony of ordaining and inducting the Rev. S. W. Fisher, pastor elect of Knox church, Watertown, was held in the church, and in the evening a service was held in the Town Hall, at which there was a very large attendance. In the evening the church was occupied by the Rev. D. H. Fletcher, Moderator of the Hamilton Presbytery. The church of Macnab street church, under the leadership of Mr. J. Wilson, supplied excellently. The Rev. Messrs. J. McColl, Hamilton; R. N. Grant, Ingersoll; T. McGuire, Jarvis; J. Black, Oshawa; Dr. James, Albany, N. Y.; Rev. Mr. Porteous and S. W. Fisher, delivered very interesting addresses. The proceeds, which were large, are applied in repairing the Manse.

This neat and comfortable residence for the clergyman of St. Andrew's Church, Huntingdon, has been completed during the past season by the erection of outbuildings. The grounds have also been attended to, the Rev. J. B. Munro displaying unusual taste and much energy in laying them out and seeing that the work is done. In a year or so, there will be nothing in this vicinity superior, if equal, to them. The congregation have assisted in a willing manner, there having been several bees, and they have the satisfaction of knowing that their labor has been spent to good purpose. Indeed, the manse and all its belongings is in the highest degree creditable to St. Andrew's congregation. The outlay has been very great, approaching, including the building that was burned down, \$4,000, so that no common sacrifice is required off the congregation to meet it, but we are pleased to say there is every prospect that they will be equal to the obligation. The attendance was never larger, nor a greater spirit of unanimity shown.—Huntingdon Gleemer.

Presbytery of Manitoba.

AFTERNOON SESSION.

The Presbytery met on October 27th at 2 p.m. in the Presbyterian Church, High Bluff. Present, Rev. Messrs. Black, Robertson, Fraser, Donaldson and Mr. Fraser, elder. The Presbytery having previously asked Mr. McKellar to go to Prince Albert, urged on him to accept the call, and when he had reluctantly agreed to do so, proceeded to hear his exercises and examine him, after which he was licensed to preach the gospel. Mr. Currie was sent to Portage la Prairie, and Mr. D. D. Fraser to Palestine, till next meeting of Presbytery.

EVENING SESSION.

The Presbytery having adjourned met again at 7 p.m. It was agreed to that Mr. McKellar's examination for license be sufficient for ordination. Rev. J. Robertson preached to a large and attentive congregation from Isaiah, 4 ch. 6 v. "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

Rev. A. Fraser moderator explained the circumstances which led to the present course of procedure on the part of the Presbytery. The Rev. Mr. Vincent had left the field, and the health of the Rev. Mr. Nesbit, and Mrs. Nesbit failing, they came to Red River, and their both died. This field cost the church two valuable lives, and a great sum of money, and now it could not be abandoned even temporarily without very great disadvantage. Thanks were due to the Head of the Church, who, while he had taken to himself former labourers had now provided a successor. The Presbytery then proceeded to ordain Mr. McKellar, the Rev. John Black leading in prayer. When the right hand of fellowship had been given to Mr. McKellar by the members of Presbytery, the Rev. John Black proceeded to address him. "You are going on a mission for which I have laboured and prayed much, and hold a great deal of intercourse with your predecessor, who was a friend of thirty years standing, and a choice man of God. At the beginning, eight years ago, there was nothing around but the bare prairie, but now, besides the Indians, for whom the mission was first instituted, there is settlement with a population of more than three hundred souls. For these you will have to do what lies in your power until you are formally appointed or released. You will minister to them in all the various ways of pastoral duty. The Rev. speaker thus minutely described the nature of these duties, and exhorted the ministers to be courageous and faithful in the discharge of them. Rev. Samuel Donaldson addressed the people, and in the course of his address explained the purpose of mission, and the way in which they may be successfully carried on. He exhorted them to pray for the success of the newly ordained minister, and to promote the success of missions by contributing to them, and working for them. The meeting was closed with prayer and the benediction.

Induction of Rev. J. McAlpine

The Rev. Mr. McAlpine was inducted by the Presbytery of Stratford, into the pastoral charge of the Windsor St. congregation, St. Marys, on Wednesday of last week. The Rev. Mr. Scott, of Oranmore, preached a practical discourse, from Matt. xxviii, 20 "Lo, I am with you alway, even to the end of the world," after which the Moderator, Rev. J. E. O'Leary, M. A., put the usual questions to the minister and congregation, and after engaging in solemn prayer, gave him the right hand of fellowship. The Rev. Mr. Hamilton then proceeded to the pulpit, and

read an excellent address to the minister, fraught with sage counsel and practical advice. The Rev. Thomas Macpherson next addressed the people, in his usual practical and happy manner. On Mr. McAlpine's expressing his readiness to sign the formula, his name was added to the roll of the Presbytery. In the evening of the same day, a meeting of welcome was given to the new pastor, at which addresses were delivered by Messrs. Macpherson, Hamilton, McAlpine and Scott of Cambridge, interspersed with some excellent music by the choir of the church. A very interesting episode occurred during the evening, by Mr. McAlpine presenting the Rev. Mr. Hamilton with a beautiful silver tea service and a purse of money as an acknowledgment of his efficient services as moderator of the session during the vacancy.—Cont.

Canadian Authorship—A New Algebra.

In a recent issue of the *Globe* we find the following complimentary notice of a new and valuable work by a young Canadian University man, who is well-known to many in this town and neighborhood:—

We have received from the publishers, Messrs. Adam, Stevenson, & Co., a batch of school books, comprising (1) "The Elements of Algebra," by James Loudon, M. A., Mathematical Tutor, and Dean of University College, Toronto. This work is written for the use of schools and colleges, and is intended to develop in natural order the general laws that govern the operations of real quantities in algebra. Illustrative of the high value of this Canadian text book of algebra, we find it amongst the publications of the eminent school publishers of Glasgow—Messrs. W. Collins, Sons, & Co., and we learn that it has been introduced into many English and Scotch educational institutions. Mr. Loudon states that if the present work be received with favor by teachers, a second part will be brought out, in which the higher parts of the subject will be treated.

We understand that Mr. Loudon's Algebra has been very favorably criticized both in England and Scotland by the highest educational authorities, and the author very justly prided for his acuteness and originality as a mathematician, as well as for the admirable method of his whole work. The present edition has already been adopted as a text book in University College, Toronto, and in time, as its value and usefulness become better known, will no doubt supersede in other institutions the fagged-out treatises on the same subject by Todhunter and Colenso. It is in the highest degree creditable to Canada that a native born Canadian, trained in her national University, and one of her own scholars, should thus have early distinguished himself so signally in a very distinct department of study. Mr. Loudon is a graduate of comparatively recent standing. Although a Mathematical Gold Medalist, he has not, like many other Medalists before him, been content to rest upon his University laurels and the reputation gained by him in his college career. He has turned his ability to practical account, and given us, as the result of his varied experience and scholarly research, a work that must prove of inestimable service to the students, on a subject that has always held a foremost place in all our institutions of learning. Canadian authorship has too often not being rewarded according to its merit, and has, as a rule, met with scant praise. This is little to our credit, but whatever may be its cause there is no reason why a Canadian production of real excellence, whether it be in the shape of a poem, a magazine article, or, as in the present case, a mathematical text book, should not receive the warmest commendation and the greatest possible encouragement. In things like these we are "Canada First" strong, believing, as we do, that national life and vigor and national distinctiveness must be born almost altogether of a national literature.—*Berlin Telegraph*.

Book Notices.

BRITISH AND FOREIGN EVANGELICAL REVIEW.

Last year, by special arrangements with the London publishers, Messrs. James Bain and Son, of this city, were enabled to offer this valuable periodical at the exceedingly low price of \$2 per annum. By circulars just received we learn that the favourable terms of the past year will be continued during 1875, providing names and money are sent in before the 10th of December next. It is quite unnecessary that we should say a single word in favour of the *Evangelical Review*. Its reputation is established; and we bespeak for it a widely extended circulation among the ministers, elders, and members of the Presbyterian Church in Canada.

Births, Marriages, and Deaths.

MARRIAGES.

At Guelph, on the 24th inst., by the Rev. V. S. Ball, Mr. James Nowling to Isabella, eldest daughter of Mr. John Addison, of Armstrong, McCrack & Co.  
At Guelph, on the 12th inst., by the Rev. Thomas Wardrop, Mr. John Beckman, to Miss Mary Jane Hall, both of Guelph.  
At the residence of the bride's father, on the 15th inst., by the Rev. R. Roberts, assisted by the Rev. W. Bennett, the Rev. Isaac Campbell, of Kilbride, to Francis A. eldest daughter of James Stratton, Esq., editor and proprietor of the *Peterborough Examiner*.  
At the Manse, Brantford, on Nov. 3rd, by Rev. E. Jones, Mr. Nathan Richardson, to Jane, only daughter of Mr. John A. Kerr, of Morris.  
On the 24th ult., at the residence of the bride's father, Sunnyvale Farm, by the Rev. Walter K. Ross, William D. Gordon, Esq., Duff's Creek, to Maggie, daughter of James McQuay, Esq., all of Pickering.  
At Ottawa, Thursday, November 12th, at the residence of the bride's brother, Hugh Street, by the Rev. D. M. Gordon, B. D., Mr. Andrew Muir, of the Bank of British North America, Ottawa, eldest son of Mr. James Muir, of Saint-John's, New Brunswick, to Miss M. A. Gordon, only daughter of Mr. John A. Kerr, of Morris.  
At Woodstock on the 27th ult., by the Rev. W. T. McMillan, Mr. John E. Burgess, of North Norwich to Miss Catherine Ann Campbell, of Guelph.  
At Mitchell, on the 10th inst., by the Rev. W. Mitchell, M. A., Mr. Geo. A. Knox, of Clinton, to Miss Anne Knox, of Stirling, Iowa, U. S.  
At Mitchell, on the 11th inst., by the Rev. W. Mitchell, M. A., Mr. Robert Campbell, of Hamilton, to Miss Margaret Wilson, of Logan.