

against Dr. Paul by members of the different congregations and mission stations to which he had ministered. There was a large attendance of members and of the general public, and much interest was manifested in the proceedings. The court having been duly constituted and the minutes of the previous meeting read, the Moderator requested the parties who had made the charges to proceed.

Mr. Advanced Thought first addressed the Court. He said he had no personal feeling in the matter, and believed Dr. Paul to be an earnest and good man according to his light. His teaching, however, was entirely behind the age and not at all adapted to the tastes of modern society. His notions were accordingly antiquated, and his doctrine utterly repulsive to people of refined taste. He instanced such doctrines as Total Depravity, Foreordination, Divine Sovereignty, and Future Punishment—doctrines on which Dr. Paul often wrote and spoke. Such teaching, he alleged, was in antagonism to the æsthetic taste of the age, was not suited to the genius of modern institutions, and was detrimental to the interests of our congregations and mission stations. These doctrines might suit Scotchmen or Irish Covenanters, but they could never be popular in this free country. Teaching of this kind would never evoke the liberality of the people. How could they expect men to pay liberally if constantly reminded that they were totally depraved and on the way to Hell? The thing was absurd. What they wanted was men of liberal ideas who would preach popular doctrine and please the people. He had another serious objection to Dr. Paul—his teaching on practical duty was as antiquated and unpopular as his doctrinal points. In a letter to some parties in Ephesus, a copy of which he now produced, Dr. Paul had said, "Wives, submit yourselves to your own husbands." Such teaching was not in accordance with the trend of modern ideas, and was repulsive to a growing class of our young ladies. It was all the more unfortunate, because the Methodists have just struck the word *obey* out of their marriage ritual, thus making their Church more popular with people of advanced ideas. In the same letter, Dr. Paul had said, "Children, obey your parents." Such teaching repelled the young people. It was too old-fashioned for the rising generation. They wanted a style of teaching that would give liberty to the young people, or they might join the Salvation Army. He would give one more instance—one that he considered an utter outrage on modern ideas. Near the close of a long letter to the Hebrews, Dr. Paul actually went so far as to tell his fellow countrymen to obey ecclesiastical rule. He would quote the exact words: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." Such teaching was simply monstrous. It might have done for the Dark Ages, but it

did not suit modern civilization, especially in America. He confidently hoped the Presbytery would remove Dr. Paul.

Mr. Worldly-Wise-Man next addressed the Court in support of the charges. He said his chief objection to Dr. Paul was that he did not display tact in dealing with the higher classes. He had no faculty for bringing in the genteel families. He would give an instance of what he meant. On a recent occasion, Dr. Paul had been called upon to speak before Felix and Drusilla and several of the first families of Casarea. Instead of conciliating these distinguished people as a prudent man would have done, Dr. Paul selected the very topics on which he knew Felix and Drusilla and several of the first families were most sensitive. He pursued the same course before Agrippa and Festus. He confidently believed no member of Presbytery would have pursued such an insane course. A great opportunity had been lost. Had these distinguished people been dealt with in a conciliatory way they might have been induced to endow a chair in the Temple for one of the High Priests. He could give many other instances of Dr. Paul's want of tact, but he thought enough had been shown to prove that the Doctor should be removed. His influence with the higher classes was gone.

Mr. Skinfint said his objection to Dr. Paul was that he had introduced the envelope system. In a letter to the Church at Corinth he told the members to lay by a certain amount of money on the first day of the week. That was the introduction of the envelope system—the thin end of the wedge, so to speak. The system was bad. It destroyed the moral effect of paying in a lump sum. It gave carnally-minded managers an opportunity to divide one's subscription by fifty-two and say how much it amounts to per Sabbath. Prudent, conservative people were opposed to these carnal innovations. By introducing this system Dr. Paul had lost his influence, and he hoped the Presbytery would remove him or ask him to resign.

Mr. Fault-finder said he had many things to urge against Dr. Paul, but he would try to be brief. One serious fault was that he did not divide his time fairly among the stations. He had stayed three years in Ephesus, and only a few months or days in some of the other stations. Then he was more familiar with the elders of the Ephesian Church than with the office-bearers in some of the other congregations. This was wrong. He was partial to the Gaius family and stayed whole days with them, and did not visit some of the others. He associated with Dr. Luke and Aristarchus and Apollos and several other favourites, and slighted Diotrophes and Demas. He had several other very serious objections to urge against Dr. Paul. He did not visit and make himself as sociable as he should have done. He spent whole weeks in writing letters to people in Ephesus, Colosse, Philippi, Corinth, and