

us in the practical use of Scripture, and the relative measure of study we bestow upon its several parts.

I have not attempted any regular statement or discussion of the doctrine of inspiration. I have not even adverted to several questions which a careful examination of the subject would bring forward. Attention has been mainly directed to the broad fact declared in our text, that "All Scripture is given by inspiration of God." What is said comes far short, therefore, of an adequate presentation of the teaching of the Bible on this important topic. I conclude with the following remarks:—

#### THE BIBLE ABSOLUTELY RELIABLE.

(1) Since all Scripture is given by inspiration of God, and is thus so valuable, how deeply thankful we should be for the possession of the Bible. The Bible is not our God nor our Saviour, but it gives absolutely reliable information regarding God and the way of salvation through Jesus Christ our Lord. How great our loss had Scripture not been written! It is quite conceivable that all the revelations contained in Scripture had been made, but that no infallible record of them had been left to us. In which case the knowledge of God's mighty acts and gracious manifestations of Himself need not have been entirely lost, but might through various channels have been imperfectly conveyed to successive ages. But amidst conflicting voices of tradition, how great, in this case, the uncertainty and distraction regarding the most important things! We are not thus placed, for in His wisdom and goodness the God of Redemption has secured the faithful and adequate transmission of the story of grace to all future ages. The Church's teachers may err, but the Scriptures cannot. The religious literature—the theology—of any period may come under perverting influences, but the heavenly standard remains unaffected. There is the pole-star, steadfast in its place in the sky, and it shall continue to shine till lost in the transcendent light of the heavenly day.

(2) As all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, let us faithfully use it for these ends. Let us constantly read and study it, and let us meditate upon it in the night watches. "Let the Word of God dwell in us richly, in all wisdom and spiritual understanding." For "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold yea, than much fine gold; sweeter also than honey and the honeycomb." (Ps. xix., 7-10.).

If we read with intelligence and prayer, there is no fear that the Bible will occupy in our affections a place due to God only. It will lead us to God, not from Him, and will never become His rival. They who make a fetish of the Bible are not its devoted readers. But, really, with us the number who treat the Bible as a charm is very small; but those who neglect it, alas! are a multitude.

(3) If Scripture has the character ascribed to it in the text, we Protestant Christians should never forget how surely the maintenance of evangelical Christianity and freedom is bound up with the defence of the Bible. Let Scripture lose its place of reverence and authority—let its authority be seriously impaired—and we shall inevitably suffer from Rome on the one hand and from a dead rationalism on the other. Our zeal, also, for the circulation of the Scriptures would soon experience decline.

But, fathers and brethren, we cannot doubt that the Lord is among us, and He will preserve His Word in due honor. As many souls as are seeking for the light—seeking for God—will earnestly study it. As many as long for a fuller knowledge of God and for communion with Him will meditate in it day and night. The various experiences of God's children will open up more fully to them the amazing

treasures of His Holy Word. He will Himself speak to us through apostles and prophets, till that which is perfect has come, and we shall know even as we are known, and see face to face.

#### AFTER THE SERMON.

At the conclusion of the sermon the General Assembly was constituted by prayer, led by the retiring Moderator. The roll was called by Assistant Clerk Rev. Dr. Campbell, when about 250 ministers and elders answered to their names, including representatives from every quarter of the Dominion, though a large number, especially from the extreme east and west, have not yet arrived in the city.

#### THE MODERATOR RETIRES.

Principal Caven then rose and announced that the time had now arrived for him to retire from the chair, and he asked for nominations for his successor. He thanked the Assembly of 1893 for the honor done him by the Assembly of 1892, adding, that the duties of the position had been not only not onerous, but had been made extremely pleasant, by the fine spirit which had pervaded the last General Assembly, and would doubtless again prevail during this present gathering.

#### THE NEW MODERATOR.

Rev. D. M. Gordon, of Halifax, then nominated Rev. Thos. Sedgewick, D. D., of Tatamagouche, N. S., as Moderator for 1893. This was seconded by Rev. John Forrest, L.L. D., also of Halifax, both gentlemen speaking in highly eulogistic terms of their nominee. There being no further propositions the doctor was declared unanimously elected, and was escorted to the platform by his proposers amid warm and general applause. The Moderator-elect briefly returned thanks for the honor done him. He declared that he was at a loss to understand why he had been chosen, for single-hearted devotion to the interests of the Church was a characteristic of all present. If he might hazard a conjecture, he believed the choice had been made as a recognition of that large and goodly fellowship with which he had been so long united and identified—the country brethren. He would say but little, nor should they expect much, for although the present method of selecting a Moderator had many disadvantages, to which he trusted they would give early attention, it certainly had the advantage of preventing a lengthy speech from the newly elected incumbent of the chair. Continuing, Dr. Sedgewick said they were pleased to be meeting in the city of Brantford, and already they realized the kind thoughtfulness of the preparations made for their comfort and convenience. Their minds were saddened with the thoughts of many fathers and brethren who had been taken from them during the year, an unusual number, he thought. But he rejoiced to believe they had gone to their reward. He was thankful for the continued evidences of the presence of God in their midst. What an enlargement had taken place in their borders! What a contrast between this Assembly and the first Synod it was his privilege to attend! God had given them peace, too, for while other Churches were torn with dissensions within and dangers without, they had had harmony and prosperity. But they must ever bear in mind that this would only continue so long as the Church remained what she had been in the past, the pillar and ground of the truth. (Applause).

A cordial vote of thanks was then tendered Principal Caven for his courtesy and ability in the chair, and for the impressive and excellent sermon delivered this evening, a sermon so suitable for the needs of the times.

In tendering the vote, Dr. Sedgewick said that the sermon was not the least of the many services the doctor had rendered to the Church.

The Business Committee then presented its first report through Dr. Torrance, and the sederunt closed at 10 o'clock.

#### SECOND DAY.

At 11 o'clock the regular business began with a report from the Business Committee, presented by Dr. Laing, of Dundas. Principal Caven, ex-Moderator, formally reported that acknowledgments had

been received from the Queen and the Governor-General of the loyal addresses sent to them by order of last General Assembly. The Moderator reported the following committee on the reception of ministers:—President Forrest (Convener), P. M. Morrison, A. T. Love, W. T. Herridge, W. T. Wilkins, G. M. Milligan, Dr. Fletcher, P. Scott, Dr. Duval, A. J. McLeod, P. McLeod, ministers; and Hon. M. H. Goudge, J. Willett, W. Paul, John Keam, J. K. Macdonald, F. Rogerson, R. McQueen, Hugh Rutherford, John Patterson, John Charlton, M. P., J. McKelvie, elders. The usual documents relative to matters to come before this committee were laid before the Assembly and formally transmitted. A number of applications for licensure as students, and the retirement of ministers were submitted and referred to committees, to be named by the Moderator at the afternoon sederunt. The Assembly adjourned at 12 o'clock noon.

When the commissioners reassembled after lunch the Moderator announced the following committees, appointed by himself, as instructed by the Assembly:—

Committee on remits—Revs. S. Houston, J. A. Cavin, ministers; G. Gillespie, elder.

Retirement of ministers—Revs. D. J. Macdonnell, John Robbins, D. J. Fraser, Dr. Armstrong, J. R. McLeod, Principal Caven, Dr. W. A. McKay, R. G. McBeth, J. A. McDonald, ministers; and Andrew Walker, E. L. Thorne, Dr. W. Thompson, Dr. T. Christie, D. Fotheringham, J. A. Paterson, John Cameron, R. Lawrie, H. M. Campbell, R. Balmer, elders.

Committee on standing committees—Revs. J. McMillan, G. Bruce, Dr. Moore, R. Campbell, D. C. S., Alex. Gilray, Dr. M. Fraser, R. H. Myers, Dr. Bryce, Alex. Robson, A. B. Winchester, ministers; Jas. Forrest, Isaac Creighton, W. Drysdale, Warden King, J. N. L. Stevenson, Chas. Davidson, A. J. McKenzie, Adam Spence, D. Goldie, W. R. Ross, Hamilton Cassels, elders.

Committee on students—Revs. Dr. Gregg (Convener), D. M. Gordon, H. H. McPherson, K. McLennan, Dr. McNish, J. K. Smith, J. A. McKean, G. Burson, Dr. John Thompson, D. Campbell, P. Langille, ministers, and F. Falconer, D. Chamberlain, G. Hay, Jas. Jack, W. B. McMurrich, Judge Creasor, A. Marshall, Dr. MacDonald, David Morrice, Mortimer Clark, elders.

#### ORDINATION OF MISSIONARIES.

A number of overtures were then taken up, the first being from the Presbytery of Renfrew and Lanark, asking that the authority of the Presbytery be recognized by the Foreign Mission Committee at the designation services of female missionaries.

Rev. A. H. Scott, of Perth, supported the overture, and Dr. Campbell, Renfrew, followed him.

Rev. Dr. MacDonald, Seaforth, pointed out that designation services, not constitutionally recognized by the Church, should take the form of a good-bye service by the Foreign Mission Committee.

On motion the overture was passed on to the Foreign Mission Committee.

#### WORK AMONG THE MORMONS.

The next overture was from the Presbytery of Calgary, anent the work of evangelizing the Mormons of the Northwest. The necessity for the Presbyterian Church taking up the work seemed to be admitted on every hand, but the difficulty was as to which branch of the Church work the matter referred, neither the Home nor Foreign Mission Boards being inclined to take up the matter.

Dr. Laing supported the overture and moved a resolution to receive it and approve the zeal of the Presbytery and refer the matter to the Home Mission Committee, with instructions to act in conjunction with the Calgary Presbytery and go forward with such missionary endeavor as they might consider necessary.

The resolution was supported by Dr. Robson of Fort Qu'Appelle, N.W.T., Rev. P. Strath, Innerkip, and Rev. W. S. Ball, Vaneck.

Dr. Cochrane, convener of the Home Mission Board, pointed out that the Board had its hands full now and that the entering into this work was an immense undertaking, involving a great expenditure, and, while not opposing the resolution, he hoped the Assembly would remember this and suggest where the money was to come from.

Rev. W. T. Herridge, Ottawa, suggested the division of the resolution and this was agreed to, the clauses approving of the zeal of the brethren at Calgary and commending the work to the Home Mission Board being adopted, and that portion which gave instructions in the matter as to further action was left over to a later date.

#### PROF. CAMPBELL'S CASE.

It being 4 o'clock the order of day specially appointed for that hour was taken up, namely, the receiving and consideration of an overture from the Presbytery of Maitland, having reference to the teachings contained in a recent lecture delivered by Prof. John Campbell, L.L.D., of

Montreal College, at Queen's College, Kingston, and entitled, "The Perfect Book or the Perfect Father? The overture read as follows:

"Having seen no notice or overture by any other Presbytery upon the same subject the Presbytery of Maitland overture the venerable the General Assembly of the Presbyterian Church in Canada, cited to meet in the City of Brantford, Ont., on the 14th day of June, 1893, as follows: Whereas an ministers at their ordination and an professors at their induction into professorial chairs in the colleges of the Presbyterian Church in Canada, solemnly declare that they believe the Scriptures of the Old and New Testaments to be the words of God and the only infallible rule of faith and manners, and that they believe the Westminster Confession of Faith as adopted by this Church on the basis of union to be founded on and agreeable to the word of God and promise in their teaching faithfully to adhere thereto; and whereas, the Rev. John Campbell, L.L.D., both at his ordination and also at his induction into the chair of Church History and Apologetics in the Presbyterian College, Montreal, made the foregoing declaration of belief and gave the foregoing promise, being the indispensable condition of his said ordination and induction; and, whereas, the Rev. John Campbell, L.L.D., professor of Church History and Apologetics in the Presbyterian College, Montreal, has, in an address delivered by him in Convocation Hall, Queen's College, Kingston, February 28, 1893, corrected by himself for publication, made use of language highly derogatory to the character of God, to the character and inspiration of the Scriptures, and the characters and writings of the inspired penman, etc., as for example: "The prevailing Old Testament notion concerning God was that of an oriental monarch subject to no law, ruling absolutely, sitting upon the circle of the earth and looking down upon its grasshoppers beneath; a warrior king he goes forth to fight for Israel against the rest of His children, an avenger He takes the little ones of Babylon and dashes them against the stones, etc.; we find God tempting Abraham to commit murder and David to number Israel to his people's destruction; sending lying spirits to deceive, and commanding Hosea to sin filthily, save in the book of Job, 21st chapter of I. Chronicles, and a few other places. The Old Testament writers merged two supernatural agents most diverse in power and character, namely, God and His creature the devil, into one. If you are an intelligent Christian, zealous for your Father's reputation, you can read between the lines and tell when God speaks and when the evil one, but your reading does not exonerate the sacred writers. It is in vain, God says I am the Lord that healeth thee, for He sends plague and pestilence on Egyptian, Israelite and Assyrian. It is of infinitely more importance to believe in an infallible God than in an infallible book; the latter is vulgar idolatry. When I come to investigate this book I find that those to whom God spoke at sundry times and in divers manner had very different and contradictory views of God. The infallible teaching of Christ reveals the fallibility of preceding teachers. The divine perfections set forth in the New Testament declare the untruthfulness of the statement in Samuel." And much more of the same nature; and, whereas, watching over and preserving to the Church the sound teaching of the Scriptural standards in her colleges and pulpits is a primary duty of the Supreme Court of the Church; therefore the Presbytery of Maitland humbly overtures the venerable the General Assembly to take such steps, with the least delay, in the premises as shall uphold in the colleges of the Church the teachings of her Scriptural standards, remove from the minds of the people the well-grounded anxiety and alarm awakened by the address at Kingston, complained of, and deal with Prof. Campbell as faithfulness to himself and to the best interest of the Church demand." Rev. A. Hartley, of Bluevale, was commissioned to support the overture before the Assembly in conjunction with Rev. Angus McKay, of Lucknow.

Before Mr. Hartley could reach the platform to speak to the overture Rev. Dr. D. L. McRae, of Collingwood, rose to a point of order, contending that it was utterly incompetent for the Assembly to deal with the matter as it stood at present, as the Montreal Presbytery had it under their consideration, and it must be dealt with by that body first. The Moderator ruled that it was competent to receive and consider the overture, but that when any motion was offered or action suggested later in the proceedings the question of competency might possibly arise. On behalf of Montreal, Principal MacVicar explained that the Presbytery was proceeding in the matter according to the laws of the Church and had appointed a committee to confer with the accused. Upon hearing this the Moderator appealed to the representative of Maitland Presbytery to withdraw their overture or refer it to Montreal, and the proposal was met by some applause, while others expressed dissent, and Mr. Hartley