

his ministerial brethren or some vacant congregation; but for twenty years previous to that date he had been an active and powerful helper in all work for the moral elevation of the community. Almost his last word in public was an expression of his thanks for a gift of a Bible and hymn-book made to him by the ladies of West-side Presbyterian church, in which he had occupied the position of pastor during the interval between the resignation of Rev. W. G. Mills and the happy settlement of Rev. G. B. Greig.

(Continued from page 601.)

And it is the results of inspiration, rather than its modes, that are before us in this process. Professor Campbell holds the Scriptures to be inspired, but some of them by the Evil Spirit rather than by the Holy Spirit, and he comes to this conclusion because of the imperfections he thinks he finds in the Scriptures. As much as to say, there is that in them which is worthier of Satan than of the Holy Ghost. The fault we find with Professor Campbell's theory, is because of the attack which he makes upon the Book, which he sought in his lecture to make out to be an imperfect Book in contrast with the perfect Father, whom Christ reveals. The Church says the Book is "infallibly true, and of Divine authority." And not the Presbyterian Church alone, or Potestantism alone, which makes the Bible, as now the only safe source of religious truth, but Roman Catholicism as well, is concerned in this controversy. In all of them they give the Holy Scriptures the first place among their religious authorities, and all of them hold the Scriptures in the highest esteem and reverence as from God. The attack is on the faith of Christendom at large, which holds the Scriptures of the Old and New Testaments as God's message to mankind. If the attack were on the subordinate standards of the Church, it might be pardonable, because they, being the composition of men, are liable to change. They have been already changed in some particulars, and may yet be changed in more, and consequently the assailing of them might be justifiable; but it is a different thing, and a much more serious thing to attack the Word of God. Here is something that cannot be changed, whatever you do with it. If the foundations be destroyed, what can the righteous do? "Given once for all, the Bible must be either accepted or rejected; it cannot be changed by human hands." Our Church is accused by ignorant and ill-disposed persons, of placing the Confession above the Bible. We do not place it above the Bible, nor on the same level either, and therefore, the libel under consideration sets forth first, what the Scriptures have to say about themselves. As it is a Bible question, the appeal is properly taken to it, rather than to the Westminster divines, at least in the first instance.

And what say the Scriptures? What does Jesus, who is the authority to which every one will bow, say on the subject? The libel sets forth passage after passage, showing that He held the Old Testament in the highest esteem—not merely in that He quoted largely from it in the way of isolated passages, but in the use of the general terms which embraced the entire volume of the Hebrew Scriptures—"Moses and the prophets," "the law, the prophets and the Psalms." Paul, too, uniformly appealed to the revelation given to the fathers, and hurled back with indignation the imputation that he was teaching anything contrary to them. And Peter, not only tells us in his Epistle that in the Bible "holy men spake as they were moved by the Holy Ghost," but in his sermons to his countrymen on the day of Pentecost he showered down upon them passages from the Old Testament, by way of convincing them of sin, and bringing them to accept the Saviour. In the teaching of Jesus, in the writings of Paul and in the preaching of Peter, there is no reservation in the way in which the appeal is made to the ancient Scriptures. There is no criticism of them; and yet we all agree that those Scriptures were substantially then what they are still. Surely if there were horrible things in them, the product of Satan, Jesus and Paul and Peter would have pointed them out. But what says the lecture now under review? It tells us that what has hitherto been ascribed to the Holy Spirit, and thought by the writers themselves to have been put into their minds by the Holy Spirit, was really the offspring of Satanic influence, the tempter somehow coming between the Divine Spirit and the prophet's, or chronicler's mind. We used to know the worst that could be said about the Venerable Volume. There are certain classical passages like that about the "lying spirit," put in the mouth of certain prophets by the Lord—and others, the interpreta-

tion of which has afforded embarrassment to commentators. But here suspicion is sought to be thrown upon the whole volume, because the lecture tells us: "Save in the Book of Job, and the 21st Chapter of 1st Chronicles, and in a few other places, the Old Testament writers merged two supernatural agents most divergent in power and character, namely, God and His creature, the devil, in one," and a couple of lines after adds: "If you are an intelligent Christian, you can read between the lines, and tell when God speaks and when the evil one, when man is moved to act by the Giver of every good and every perfect gift, and when by the great enemy of God and man. But your reading does not exonerate the sacred writers." Does not that statement impugn and discredit the entire Old Testament or none, except two comparatively small sections of it? If not, I should like to know what words could do so. To him they were utterly shocking. And again, the Professor says: "The moral difficulties of the Old Testament are insurmountable." Here we have the same sweeping, general terms. It is not as if a passage here and there was attacked, but the entire volume. Right through it, from Genesis to Malachi, you need special intelligence to discern what is inspired from heaven and what from hell. According to this lecture, what could be the value of a Book of this kind as a religious authority? He was not going to deal with the few particular passages quoted in support of this extraordinary view of inspiration, he would leave that to other speakers to follow, but he would just allude to one, which seemed to him very unfortunate—the reference to Abraham being called to sacrifice his son. Why the author of the Epistle to the Hebrews, not only vouches for the passage and endorses it, but improves upon it, by telling us: "By faith Abraham being tried, offered up Isaac; yea, he that had gladly received the promises, was offering up his only begotten son. . . . accounting that God is able to raise him up even from the dead."

Professor Campbell had apparently confounded incompleteness with faultiness. Many truths now clearly revealed, were incompletely known until Christ came. But to find fault with the Old Testament religion because it does not embrace all that is in the New, is in effect to find fault with the whole divine procedure, in withholding Christ and His Gospel, from the earlier ages of mankind. But Professor Campbell might go farther than that and find fault with God, because even now, with all the light the Gospel has shed on man's life and destiny, he sees only through a glass, darkly, and we are told that new revelations await him in the world to come. Professor Campbell spoke of progress, but the progress is not yet ended; and any one might as well charge the present amount of light and knowledge and purity, as faulty and unworthy of God because it lacks the fullness of knowledge and holiness yet to be reached by the saints, as charge faultiness on the Old Testament stage of religious development because it fell short of what is realized under the Gospel.

The Church welcomes scholarship in its preachers and teachers, and affords them ample scope for research, without unduly trammeling them by hard and fast views. Everything which criticism had brought to light bearing on the grammar of the Scriptures, on their ethnology, geography and general literature ought to have due weight; but a priori arguments, such as we have a specimen of in this lecture, maintaining that the sacred writers, if they were under the guidance of the Holy Spirit alone, could not have written so and so—that God could not have said or done so and so, consistently with what Prof. Campbell thinks would be worthy of Him—arguments of this kind go for nothing, when put in the scale with the testimony of the ages as to the origin of these writings and their religious value—and especially with the general support given them by Christ and His apostles. The older ministers present would recall the clever brochure by the late famous Archbishop Whately, called "Napoleonic Doubts," in which he demonstrated, by applying a priori arguments, how impossible it was to believe that such a man as Napoleon Bonaparte ever lived.

Nor is it needful to import into the discussion the debatable question whether Professor Campbell should not have resigned his position in the ministry and in the College, when he felt himself constrained to adopt these new views. Men who recognized that they could no longer be counted in harmony with the current belief of the Church, have sometimes resigned their positions; but Professor Campbell's attitude is such that the following of this course was not to be expected of him. His answer to the Libel,

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and his pleadings here, are to the effect that when his views are rightly regarded, they are not out of harmony with the Church's creed. But even if he felt otherwise, he might well pause before voluntarily severing his connection with the Christian Church, leaving it rather to the Church to say whether it will tolerate his views. There has been a good deal of superficial writing in the newspapers on this subject, in which one's relationship to the Church was compared to a commercial paction—that the Church of God is to be thought of as a mere voluntary association. Professor Campbell knows better than that. This Church is to him the Church of Christ, and no other; and he rejects the utterly inadequate conception which would reduce it to a mere voluntary association, to which one may or may not belong. It is imperative on the believer to be a member of the Church; and he would cut himself off from the communion of the saints—from Christ in the Church—by separating himself from it by his own act. The Church is the repository of the faith, which it is charged to keep, as well as to watch over the character of its members; and Professor Campbell is clearly within his right in pursuing the course he has adopted. We recognize this in our dealing with him. The Church is represented by this Presbytery, and if the conclusion arrived at in this case here be not satisfactory, the judgment of the larger representation of the Church, to be had in the Synod or the General Assembly, may be invoked.

Dr. Campbell then went over the passages in Prof. Campbell's lecture, cited in the Libel as the foundation of the first count, analyzing them and showing that any one of them would be sufficient to justify the Libel, but that when all were taken together, the evidence was overwhelming in support of the charge that Prof. Campbell had in this lecture taught "a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth." He hoped he had not strained anything to the disadvantage of his co-presbyter and friend. He had no wish to do so; and he was sure that every member of the court would consider the case on its merits, without prejudice.

After a long pause, the Rev. A. J. Mowatt seconded the motion. In the discussion which followed, it was moved by Rev. Dr. Barclay, and spoken to by the Rev. J. M. Crombie, the Rev. James Fraser, Mr. W. Drysdale, Rev. C. B. Ross, Rev. F. M. Dewey, Rev. Profs. MacVicar, Scrimger, Ross, and many others, "That the Presbytery, while deeply regretting many of the expressions into which an overzeal for certain aspects of truth, had led Professor Campbell, yet does not find the first count of the libel proved." Rev. Prof. Ross suggested a change in this amendment, which was not adopted. Upon vote being finally taken, there voted for the motion, 21; for the amendment, 13. Prof. Campbell is accordingly found to hold a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth, contrary to the Word of God and the standards of the Presbyterian Church in Canada.

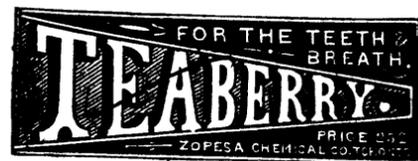
The second count was then taken up. It is that Prof. Campbell "teaches a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked." The Rev. Dr. Patterson, of St. Andrew's, adduced many passages of Scripture opposed to this count, and moved that it be found proven. This motion was seconded by the Rev. C. B. Ross. The Rev. Dr. MacVicar spoke strongly against Professor Campbell's views on this count, as did Rev. Dr. Barclay. Several members of Presbytery who had been students under Prof. Campbell, spoke warmly of his wholesome teaching as to the inspiration of the Scriptures, and the Rev. J. Crombie moved in amendment that this count be held as not proven. When the vote was taken, 27 voted for the motion, and 2 for the amendment.

Prof. Campbell gave notice of appeal to the Synod of Montreal and Ottawa against the decision of Presbytery. Revs. Dr. MacVicar, Patterson, Robert Campbell, and Prof. Scrimger, were appointed a committee to formulate answers to Prof. Campbell's reasons for appeal, and the Presbytery adjourned.



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The Sunday question has been engaging the attention recently of the Church of England Convocation at Canterbury. A joint committee of the bishops, clergy and laity did not oppose the opening of museums on Sunday, but thought, in view of the danger of rendering the day less sacred, this liberty should be carefully guarded. The committee reported resolutions pressing upon the clergy the duty of warning the rich and leisured classes against the increasing misuse of Sunday for purposes of mere amusement as tending to impair the sacred character and distinctive value of the Lord's Day, and involving additions to Sunday labour; declared it the duty of the Church to remind the people that the foremost privilege of the Lord's Day is the privilege and responsibility of worship, and that this must be safeguarded at whatever cost. Among the clergy there was considerable diversity of opinion and the matter was laid over for future consideration. But the House of laymen had no such hesitation on the subject, and resolved squarely, "that the day of holy rest is a divine institution appointed by God at the beginning as a day for rest and worship; that the observance of Sunday has been an inestimable blessing to all classes of society, especially to working men and women, and this House deprecates every movement which tends to increase Sunday labour or to make the Lord's Day a mere day of amusement, and is of opinion that such public institutions as museums, picture galleries and libraries, should not be opened on Sundays.