

that from one point of view our Church history is a melancholy record. Let me explain from my own brief experience. The ablest expounder of the New Testament that I heard, when a student in Scotland, was Morrison, the founder of the Evangelical Union. Him, the U. P. Church cast out. The holiest man I ever knew was John McLeod Campbell, whose work on the Atonement is the most valuable contribution to the great subject that the nineteenth century has produced. Him, the Church of Scotland cast out. The most brilliant scholar I ever met, the man who could have done the Church greater service than any other English writer in the field of historical criticism, where service is most needed, was Robertson Smith. Him, the Free Church of Scotland cast out from his chair. Of course these churches are ashamed of themselves now, but think of what they lost, think of what the Lord lost, by their sin, and if, where such vast interests are concerned, we may consider the individual, think of the unspeakable crucifixion of soul that was inflicted on the victims. It would ill become me to suggest that you do these things better in the United States. Yet, without adverting to recent cases, where the ashes of controversy are hot, I may be pardoned for saying that a Church which cut off at one stroke the Presbytery of New Brunswick, and subsequently those who formed the Cumberland Presbyterian Church and at another stroke four Synods, without a trial, need not hesitate to fall on its knees with us, and cry, 'We have sinned.' God give us the grace to repent, and strength from this time forth, to go and 'do otherwise.'—*Sel.*

REMARKS.

As a successor of the "Reformers" it is to be hoped that the Rev. Principal will speedily complete his perfect scientific method of interpreting Scripture.

When he says "the Church has much of the spirit that it has had in every century from the days when its chief court gnashed with the teeth at St. Stephen—that when it cast out Morrison, the ablest expounder of New Testament Scripture, in Scotland—when it cast out John MacLeod Campbell, whose work on the Atonement was the greatest that the 19th century had produced—when it cast out Professor Robertson Smith, the most brilliant scholar he had ever met," we are forcibly reminded of a more recent relation that the Rev. Principal had to a certain "seven" other "cast out" ones, against whose suspension we have yet to hear of him having entered even the faintest protest, at the Synod they

were cast out; and we did not observe that he secured the honor of representing his Synod before the General Assembly, where the said "seven" were brought with himself and the other members of the said Synod.

He glibly denounces 'other churches performing these acts, but is silent on the question as to whether he is ashamed of the part taken by the branch of the church he was moderator of at that time. He speaks "of the crucifixion of soul of Morrison, Campbell, and Smith," but says nothing of the crucifixion of soul that he with others was the possible means of bringing upon the "Galt alleged heretics."

When he challenges the American Presbyterians "to fall upon their knees and confess with him that they 'have sinned,' and asks for strength that both from this time forth may 'go and do otherwise,' and prates about 'repentance' we are constrained to ask what fruits he has brought forth meet for repentance? The "seven" are still suspended. One of them died within a month. What steps has he taken to remove the sentence of suspension from the remaining six! or to weigh the justice of the sentence in the light of *apparent* increased knowledge, liberality and enlightenment?

Or does the "go and do otherwise" simply mean "do it again"—sin and repent—sin and repent! We wonder if the doctor has courage to face present as well as past issues, or whether his heart is only breaking for the offences of Scottish and American churches.

And the doctor surely does not mean to insinuate that it is possible that some of the books of the Bible may be books of straw.

And he surely has not the audacity to even hint at any other book comparing for a moment with those of the Bible.

H. DICKINSON.

WHEN we love the Lord in earnest some of the neighbors will be sure to find it out.—*Ram's Horn.*