

try. Had he been a Free Churchman he would have done as they did. They declared that the Church of Scotland and its branches were guilty of such grievous sins that they could not longer remain with her without sinning against conscience. Holding these views, they were right to do as they had done; to wipe such a church out of existence, as they had tried to do. He expressed no opinion as to the conduct of those who had belonged to the Church of Scotland. To their own master let them stand or fall. Then, again, the Church of Scotland afforded true freedom, without over restraint or undue laxity. Like a wine bottle, perennially new, there was sufficient elasticity to allow of the bubbles of youthful thought being liberated, yet sufficiently firm to keep that thought within bounds. There was a calf stage in the intellect, sometimes prolonged for many years, when old theories, long exploded, renewed and re-exploded, are picked up by silly young men, who take them to be new because they are new to them. Well, the Church of Scotland, like a decent, motherly body, does not make a public show of spanking the mischievous boys who have broken bounds. She does not send for the women from the neighborhood, but she does it in private, and the boy wipes his eyes, goes out, and there is an end of it. But here the whole country has been amused with the public spanking of a thoughtless lad, who fancied he had found a new doctrine because it was new to him, and went not to the Bible, not to the works of Christian fathers, but of all places in the world, he goes to Tennyson as an exponent of theology! And his church is crowded on the same principle that called forth almost innumerable offers of marriage to Madeline Smith, the girl accused of murdering her French sweetheart; or to Mrs. Bravo, after she had lost her second husband, carried off by

poison. The Church of Scotland does not pander to this notoriety-mongering. She preserved her standards unimpaired, but she knew how to do so with dignity. Then, again, they objected to the cutting and carving of the Confession of Faith. It was neither that of the Church of Scotland, nor of the Free Church, but a mongrel creed, hacked and mangled. If, as Dr. Barclay, of Greenock, said, they wished the standards altered, let it be done by the graving tool of the trained theologian, not by the tomahawk of the glib *litterateur*. They did not want it done, certainly, by immature boys, intellectually speaking, who took Tennyson as their guide. Already it seemed as if the Nemesis was about to overtake those who had left their church from motives of expediency and from ambitious hopes. With the feeble remnant of us that had been left, it almost appeared as if the great Vine-dresser had seen that the dry rot had begun on the branches of the tree, and that he had seen fit to cut it down to the roots, that from thence might spring fresh shoots, vigorous and full of life, and from which would proceed fruit to the glory of God and to the great good of the Dominion. (Long continued applause.)

After Mr. Brymner, the Chairman called on D. A. G. Campbell to address the meeting. He said: There is a better day dawning for the Church of Scotland. She has been sadly weakened, but it is in order that she may look to a higher power than earth affords for her strength and comfort. The Church of Scotland seemed to look coldly on us, but such a trial will drive us to look for aid in God's appointed way and time. In London things are looking up. Three times our church has been taken from us, but now we are placed on a better foundation than formerly; everyone is working, and God helps them that help themselves. Numbers do not constitute a