

the secretary of the Board. The salient points were as follows:—The Board stood pledged at the outset of the year for the amount of \$1,015,000, appropriations made for the operations of the various Missions during the year which is now closed. During the year many requests have come from the field for additional appropriations, some of which have been made and met by special gifts. Happily for the condition of the Board, the purchasing power of gold in countries where silver is the coin has enabled the Board to meet many of its disbursements for less than the amount estimated, so that as a final result the gold appropriations for the year have been \$995,921.70, a less amount than the original appropriation. The receipts, however, for the year have been only \$843,411.67, including surplus of May 1, 1893, of \$1,858.72, leaving a deficit of \$162,510.03. The present system of the Board in its finances furnishes an additional opportunity for saving by carefully calculating the amounts unused on the field in the preceding year, which were not and could not be known in New York at the time the books were closed on April 30, 1893. On this account the deficit is decreased \$49,912.24 so that the actual debt resting upon the Board in beginning the year is \$102,579.79. The assiduous efforts of the women of the church through their various boards and societies have never been more highly appreciated than in the past year, when the treasury has been subject to so severe a strain. Their contributions have amounted to \$324,003.11. The receipts from the Sabbath schools and Christian Endeavor societies, have continued an important item of our annual income. In the retrospect of the year's work in the foreign field there is renewed evidence of the fidelity, consecrated energy, and generally wide measures on the part of the missionaries under commission, and of the immense usefulness of the native assistants who have been gathered around them.

THE SMITH HERESY CASE.

The charges of heresy against Professor H. P. Smith came up on Thursday, they are as follows:—First—The Presbyterian Church in the United States of America charges Rev. Henry Preserved Smith, D.D., being a minister in said church and a member of the Presbytery of Cincinnati, with teaching, in a pamphlet entitled "Biblical Scholarship and Inspiration," contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful; i. e., free from error when interpreted in their natural and intended sense. Second—The Presbyterian Church in the United States of America charges Rev. Henry Preserved Smith, D.D., a minister in said church and a member of the Presbytery of Cincinnati, in a pamphlet entitled "Biblical Scholarship and Inspiration," while alleging that the Holy Scriptures are inspired and an infallible rule of faith and practice, with denying in fact their inspiration in the sense in which inspiration is attributed to the Holy Scriptures, by the Holy Scriptures themselves and by the Confession of Faith. The Prosecuting Committee from the Cincinnati Presbytery consists of Rev. Dr. William H. McKibbin, Rev. Dr. William H. James and Ruling Elder Daniel H. Shields. Dr. Smith defended himself. He explained the old theory of inspiration at length, claiming that one proved error in the Scriptures makes it fall to the ground. He made much of the fact that the original autographs of the Bible were not accessible, and that it could not be said of them that they were absolutely free from error. He knew of the existence of discrepancies in the present Bible, and it was not a crime to say that there may be errors in the originals. He discussed the evidence adduced on the trial from the Bible and from the Confession of Faith. He explained the true teachings on inspiration and inerrancy, and he showed that his doctrines were not in any way contrary to the Scriptures, and that he had in no way impugned the essential and necessary doctrines of the Westminster Confession. He closed with an earnest plea for liberty. Said he: "The correct answer to this question concerns you more than it concerns me. The ministerial usefulness of one man is indeed a small thing. When we have done all we are unprofitable servants, but to have a great church go in the face of well ascertained facts is not a small thing. To have the supreme court of such a church moved by private opinion rather than by the plain and obvious statements of its creed, is not a small thing. These are matters of the greatest weight. To have wrong action in these particulars would be a calamity—a disaster whose magnitude we can hardly estimate."

Dr. William McKibbin of Cincinnati presented the case for the prosecution. He explained that the charges had to do only with the fact and effect of inspiration. Inspiration involved simple truth. No phenomena could be urged against verbal inspiration which did not involve the truth. The doctrine of inspiration is a matter of faith, and the testimony the Bible bears to it must be accepted. This doctrine is so interwoven with the text of Scriptures that its elimination destroys their coherence. To impeach their veracity is to impeach the veracity of God. Dr. McKibbin then followed the history of prophecy as set forth in the Bible from the time of Moses to the time of Paul, to show its divine authority. Fifty times the Scriptures appeal to Scriptures in the words "It is written." In the Confession of Faith the same teaching concerning inspiration was to be found. The Confession emphasizes the awful significance of Scripture by naming the books, not by the names of the human authors, but by declaring that God is the author of all. Men have underwritten the Confession into saying that it does not refer to the original autographs. This is to deny that there are any texts that came from God. This seeking for an imaginative Bible by looking for the original texts is to destroy the only Bible we have. If there is an imaginary Bible the authors of the Bible must be imaginary men and the relations between

them and God must be imaginary. Dr. McKibbin read copious quotations from new school Presbyterian writers to show that the hold the theory of inspiration. He quoted the declarations of the General Assemblies since the reunion, which showed this to have been the accepted view of the Presbyterian Church for 35 years. He gave an account of some of the proofs of Prof. Smith's teaching. He examined the specifications of the argument one by one; he read quotations from the pamphlet of Prof. Smith setting forth the historic and scientific errors of the old testament; he showed that Prof. Smith taught that the inspired author of the Chronicles asserted sundry errors of historic fact, suppressed sundry historic truths and incorporated with his narrative material drawn from unreliable sources, and that historical unreliability of the Chronicles is so great that the truth of the history therein contained can only be discovered by investigation, sifting and discriminating.

The debate was temperate and taken part in by an unusually large number of ministers and laymen. At the hour of going to press a committee was conferring with Dr. Smith to bring about a compromise if possible.

ENGLISH SYNOD.

The nineteenth Synod of the English Presbyterian Church has been held under the Moderatorship of Rev. Dr. James Muir, of Egremont, (a suburb of Birkenhead.) The membership numbered about 600, of which 291 were laymen. Two points in the Moderator's address were, that the time for union of denominations had not arrived, and a call for a "higher criticism" of the spiritual life in congregations. The venerable Dr. Blaikie who was a delegate from the Free Church of Scotland could not find any excuse for the separation of the Presbyterian Churches of England and the Free Church. Rev. Dr. Walter C. Smith, Moderator of the Free Church, also a delegate, made a characteristic speech. He said it was the business of the Presbyterians to maintain their denominational character, but they must not go too far. There were High Church Presbyterians as well as High Church Episcopalians, and he liked neither. Both were tarred with the same stick. Alluding to the labor questions, he maintained that it was not for the church to solve the problems; it lay with statesmen. Ministers were said not to be good politicians, and possibly they were not, but they could hold their own with newspaper men, at all events. It was the business of the ministers, however, to take loving interest in the well-being of the whole community, and especially of the laboring poor. There should be a lifting up of the voice against oppression of every kind, by whomever done. Mr. Charles W. Gordon's address is described as bright and interesting. He spoke for the western part of the Dominion. In 1835 the attention of the church there was directed principally to Home Mission work, but in that year the Canadian Pacific Railway was built from Lake Superior to the Pacific Ocean. By this means the field of the North-West Territories was thrown open, and as a church they realized that God had given them their great work. They took upon themselves the responsibility of following up the settlers who entered this new field of work. Their work had greatly increased. In 1835 there were 15 congregations in the whole of the western territories, now there were 77. In the same year they had 250 "preaching points," now 812 were recorded. Their 3,000 communicants of 1835 had grown to 15,091. (Cheers.) Fifty little churches were planted in British Columbia and in the prairie in the first named year, while in 1893 there were 253. Opportunity had made the Church in Canada what it was. This was the first occasion, he believed, on which a Canadian Church had raised its voice in England. Referring to the geography of the situation, he compared the mission-field in Canada to Europe, supposing that a railway ran from London to Moscow, with branch lines to Inverness, Marseilles and Lucerne. The country was 2,000 miles one way and 500 the other, into which 40,000 men were coming every year. What was the limit of the settlement to-day would in a month be well within the boundary. He asked whether this church could not help them and co-operate with them if its hands were not too full. The Presbyterian Church had a grand and magnificent opportunity in the West, and its hold on the country was greater than that of any other church. Still, only 5 per cent. of the young men of the country were members of any church. Rev. Dr. Lundie said he had been in Canada and had seen the good work being done there. Part of Canada was as Presbyterian as Scotland. He suggested that the matter be referred to the Committee on Inter-course with other churches, though he did not wish to encourage a hope not likely to be realized. Colonial applications had been refused years ago on the ground that if one had been helped it would have been impossible to refuse another. Rev. Dr. Gibson seconded, and said it was the best possible work that could be done by the church. Several other members bore testimony to the good work being done. Rev. Dr. Dykes thought the motion before the House did not cover the ground. He suggested adding a recommendation of the claims of the Canadian Church to the fullest sympathies of this Church. This was agreed to. The Moderator, in a few sympathetic words, tendered the thanks of the House to Mr. Gordon.

UNITED PRESBYTERIAN CHURCH.

The United Presbyterian Church Synod assembled at Edinburgh on the 7th inst, when Rev. Dr. Oliver, of Glasgow was elected Moderator. It was reported that 573 congregations showed a membership of 188,706, as against 187,075 for 1892. The debt owing by congregations amounted to £104,221, of which £96,272 was on property. The accounts showed an income for 1893 of £84,137 17s. 2d., as compared with £82,856 6s. 7d., in the previous year; and that the expenditure was £79,919 7s. 7d., as against £77,103 6s. 7d.