

people, James Cranston shouted, "Glory Hallelujah, there's more to follow." One of the Cranston brothers rose in the same meeting and said that Ichabod was written on the walls of Knox Church. The excommunication was done at this meeting, but he found afterwards that the Session did not possess this power, and that there was an indiscretion committed. Before they went to the Presbytery he pointed this out to the Session, and they were ready to acknowledge that an indiscretion had been committed. Mr. Cranston also, at a previous meeting of the Session at which Dr. Smith presided, jumped up with an open Bible in his hand and shouted "You do not know anything of this Book. You should learn something about it before attempting to preach the Gospel." The action of the Presbytery was, that whereas the Session had erred in its action, and not having presented sufficient details of the case, the case was referred back in order to give the appellants the fullest benefit of their interpretation of the laws of the Church. Dr. Smith's absence all the winter gave these people the opportunity of developing this matter to the extent it had obtained. He did not think that it would have ever come before the courts if he had been in charge all that time. They went over the case from the beginning in order to give the Presbytery all possible information regarding it. In answer to the complaint of the appellants that they had been compelled to answer "Yes" or "No" to the questions put to them by the Presbytery, Mr. Jackson said that they had found in dealing with those people that they avoided the main point of issue and answered the questions in a prevaricative form. It was therefore found necessary to keep them to the point and forbid them to theorize, explaining at the same time that they would have plenty of time to give an elaborate statement. On different occasions during the progress of this case delegations had gone from the Session and dealt privately with these people with a view to getting them to stop pushing their views upon others, but they had been time and again rebuffed and told that they courted discipline. In the progress of this whole case he (the speaker) had made but one slip, and the appellants had made the most of it. This was in connection with the pew rent debt referred to so triumphantly by J. K. Cranston this morning.

Dr. Middlemiss, of Elora, believed there was no more important subject in relation to the spiritual life of the people before the Assembly than this question of the Knox Church difficulty. He protested against the use of ambiguous terms by the appellants with a view to giving the impression that they had been cast out of the kingdom of God and delivered up to the kingdom of Satan. The committee had done the very best that they could with safety to the welfare of the church. The speaker then went elaborately into the Scriptural and doctrinal aspect of the question. He summed up the whole matter as follows:—It is not, Can God give such grace that the believer may live without sin? but, has He so ordained and promised to impart such grace? The whole pleadings, both written and spoken, of the appellants show that they claim that they have had a communication of Divine grace, which we believe God makes to no man in this life. This doctrine must, from the nature of it, result in great danger to the spiritual condition of those