

with the other two expressions except in the mere lettering. In substance they are absolutely identical, and the one cannot be presented as a modification of the other except by a writer or speaker who is not weighing his words.

In conclusion, I repeat that it is to be very much lamented that men of the standing of Dr. Stalker should lend their influence to conceptions that bear their birth mark too plainly on the face of them to leave a moment for doubt as to their origin. PHILADELPHIA.

Mr. Mackay's Defence Against Mr. Ballantyne's Attack.

EDITOR PRESBYTERIAN REVIEW.

SIR,—In giving so little as you gave on my case at the Hamilton and London Synod, I suppose you had sentiments similar to my own, and did not wish to unnecessarily expose the gross irregularities of Maitland Presbytery. I also believe that you will agree with me, that when a person is so unjustly attacked as I have been, through the report and editorial on my case that appeared in the Canada Presbyterian of April 23rd, it is his solemn duty to defend his own name; even, though in doing so, a Presbytery must be necessarily exposed. I am encouraged in this belief by the noble words of John Knox which you adopt as your motto in every issue of your valuable paper. As every Christian should regard himself as always in the place where he is demanded of conscience, whenever he speaks, to speak the truth; and as the Canada Presbyterian has placed me in a position where I am demanded of conscience to speak regarding my case, "therefore the truth I speak, impugn it whoso list."

As soon as I read these articles I thought on the noisy chirping of little birds, which, on being frightened from their nests, fly to a short distance and seek to draw attention away from their young. I also thought on a guilty little boy at school, who as soon as an investigation was begun over a stolen dinner, sought to lay the blame on an innocent lad. These articles are not only drawing the attention of the public away from the irregularities of a Presbytery, but the evil is, that they manifest something of the depravity of the guilty boy in laying unjust blame on the innocent. The editor, Rev. Mr. Ballantyne, labors hard to belittle my case; he misrepresents and needlessly attacks me on several points.

He says "This was a most complicated and tedious case." Mr. B. was at the Synod. I gave him my appeal. By an examination of it and a hearing of what was done at the Synod: he, who has criticised so freely, ought to have been able to see that the case was simply as follows: The Presbytery of Maitland in dealing with a complaint judged me in my absence and recorded blame against me without any trial. Putting too much confidence in the Presbytery, I acquiesced, but afterwards saw my mistake in acquiescing and the mistakes of the Presbytery in leading me to do so, learned that I was perfectly innocent of all those matters for which I was blamed, and petitioned for a trial or the removal of all blame and the vindication of my character. The Presbytery dismissed my petition and I appealed to the Synod. At the Synod I showed where the Presbytery, after reserving me from the court, made 27 breaches of the rules of the Church—breaches which neither the Presbytery nor the Synod were able to discover. Yet the Synod, led by Drs. Laing and McMullen, dismissed my appeal and sustained the action of the Presbytery. After I appealed to the Assembly and gave my reasons, that there was blame against me on the Presbytery records of which I was entirely innocent, the Synod brought in a second finding in which they instructed the Presbytery to delete the minutes and substitute words containing no blame. This means the removal of all blame.

A boy, who has not learned the rule of long division, may say of a question in that rule that it is very complicated and that he cannot understand how to get the answer. It is too bad that Mr. B. has not advanced any further in church law than he appears to have, when he represents my case as complicated.

He also says of the case "into which it is of no public interest to enter." Why then

does he, in so cruelly attacking the innocent party and in espousing a bad cause, make it my duty to lead the public into the case? If he wished to screen the Presbytery and certain members of the Synod his best way would have been to be silent; since, through his actions, they are now being exposed along with himself. If he had desired to take any side and had wisely taken the side of justice, he might be able to give several very useful hints.

It would be a capital opportunity to advise all church rulers never to judge a man or record blame against him over a complaint; but, if they find anything for which they think he do serve to be condemned, to pursue the orderly course and give him a fair trial before condemning him. See John vii. 51; Acts xxv. 16. He might get abundant material for ill-strating and enforcing such passages as Rom. xiv. 4, 10-13; 1. Cor. iv. 3-5; Jas. iv. 11-12; Jno. xii. 48; and Soc. 291 Book of Forms and warn against all rash judgment. They judged me on four matters, but have not yet given me one word of Scripture or one clause of church law to prove that I had done wrong. They judged me on matters of which I was innocent, without any trial, and afterwards refused to remove that judgment or have a trial. What a splendid opportunity this is to illustrate and magnify the duty of heartily confessing our errors and seeking at once to set right what we have done wrong. Prov. xxviii. 13. Further he might have given this interesting problem in church law: Show twenty breaches of the rules of the Church that a Presbytery made in judging a minister without any trial. Looking more carefully into the case he might be able to show how the actions even of a church court illustrate Ps. xxxv. 7-8; lvii. 6; and Prov. xxviii. 10. But law breakers do not like the law.

Mr. B. lifts up a wail of lamentation over the time spent on my case. According to reports, Rev. Mr. McLeod's case in British Columbia occupied about three days and Dr. Campbell's took up over two days; yet, I have not seen a word against these men for wasting time. Some appellants have been known to speak for four and five hours after all the official documents were read. I allowed the official documents to be held as read, which meant the saving of at least one hour's time. I did this though two-thirds of my reasons were not read in the Presbytery. My two speeches, which were listened to with good attention, occupied about an hour and three-quarters, and several other important matters were disposed of on the same day on which my appeal was heard. If the patience of the Synod was tried, it was chiefly after I appealed from the first finding. There is not much wonder if some members of Synod felt somewhat irritated and impatient after the court had been left in the lurch by two ex-Moderators, and when they saw that I would not acquiesce in their decision—a decision, I may say, for the support of which at the Assembly they had not a single prop. Yet Mr. B. casts the whole blame on me and says, "The patience of the Synod was most sorely tried. . . . It does appear altogether too bad that at the time of such a large body of men should be taking up listening for weary mortal hours to the presentation of a case in a mixed up, irrelevant, inconsequential way by the appellant personally."

He might have at least one word of commendation over the presentation of my case in a printed pamphlet to each member of Synod. This is surely an advantage to judges. Regarding my speeches, I may say that I lay no claims to power in oratory as Mr. B. seems to do, when he takes the position of a public critic, but I am very anxious to learn; and so will be pleased if Mr. B. can mention three points in them that were not relevant, or three in Messrs. Sutherland's, Laing's and McMullen's that were, or where they overthrew one of the several strong positions which I established in my reasons and speeches, by 32 Scripture proofs and 13 references to the Book of Forms. I cannot remember a single text of Scripture they advanced, and the only reference I remember they made to the Book of Forms was to Soc. 362 to try and get the court to believe that the Presbytery held only an informal investigation over the complaint, but this only strengthened my position, as

the stubborn fact remained in black and white, that judgment was passed upon me and blame was recorded against me, which could only be legally done after a formal trial.

Mr. B. speaks as if I did not seek suitable counsel. It is true I asked no member of Synod to plead my cause. I suppose Mr. B. has not been apprised of the time I spent in counsel with my God on the night of March 20th, when from 11 o'clock p.m. to 3.45 a.m. in communion with the Lord Jesus, David, Spurgeon and his friends, I enjoyed over the 118th Psalm one of the richest feasts I ever had; and largely in the strength of that feast went up to the Synod and through the unreasonable criticisms of such articles as Mr. B.'s; but I was not aware then that Mr. B. would be one of the bees. I would now ask him if he can suggest any more suitable counsel than the counsel I sought, and that he seriously ponder over Isa. xxx. 1-2.

He further says, "The Rev. Mr. Mackay may well congratulate himself that his case fell into the hands of such a body of men." A body that did nothing for him till after he appealed from their decision! I thank my God upon every remembrance of it that my case did not fall into their hands. With all due respect to the Synod with its many excellent members, I feel grateful that I gave my case into the hands of my God who emphasized on the night of March 20th His assurance to me that he would espouse it. I do not wish to boast, but Mr. B. has compelled me to glory. I am profoundly grateful that my God kept my case all along in His mighty hand, and did not allow it to fall into the hands of the Synod; but only allowed that court to have it so far, that, through their actions, He might win a victory for me not only over the Presbytery, but also over the Synod, and that without me having the trouble of going to the General Assembly.

Hoping you will be able to insert this in your columns so that I do not need to go the daily press.

Yours, etc.,

A. MACKAY.

LOCKPORT, July 16th, 1894.

The prejudice against the use of instrumental music, as an aid to religious worship, which a few years ago was well nigh universal amongst the Presbyterian body, has become so modified that the organ builder now classes that denomination amongst his best customers. The well known firm of S. R. Warren & Son, have just completed and delivered two manual organs for St. Andrew's church, Windsor, and the new Presbyterian church at Mitchell. They are now engaged on orders for the First Presbyterian church, Brockville, three manuals; St. Andrew's Church, Ottawa, three manuals (the action of which is electro pneumatic throughout); Presbyterian church at Moncton, N.B., two manuals; Presbyterian church, Paris, manuals. They are also remodeling the organ for the new Eskine Church, Montreal, which is to have some additions and an entirely new case of unique design to harmonize with the architecture of the beautiful building which that congregation is now erecting.

The "Console" or key desk for St. Andrew's, Ottawa, is a wonderful piece of mechanism. Miles of wire are used in its construction. All the different movements, including key and pedal contacts, combination pedals, fall organ, crescendo and swell pedals are contained in a small movable desk, whose only connection with the organ itself is a small cable of insulated wires.

The response to the touch is instantaneous no matter at what distance the key board may be removed from the organ, and twenty distinct repetitions per second can easily be obtained.

DEAR SIR,—I was suffering very much from diarrhea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man.

GENTLEMEN,—I have used your Yellow Oil and have found it unequalled for lumbago, sprains, neuralgic rheumatism, drops and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.