

Correspondence.

Editor of PRESBYTERIAN REVIEW.

SIR,—You gave your readers the benefit, as you intimated by special request, of what is called the official report of the proceedings of the Presbytery of Victoria at its last three meetings. As the official report is prepared by the Clerk of Presbytery, who constituted himself one of the prosecutors as well as one of the judges in my case, and as important facts are omitted from said report I claim the privilege of a hearing in my own defence, not in the way of anticipating the judgment of the higher court, but simply to correct false impressions which may be made on the minds of my friends by virtue of the word official being used in connection with the partial report forwarded to you. First then, with regard to the meeting on the 6th of September at Nanaimo at which my resignation of St. Andrew's was accepted and at which the petitioners for a new congregation appeared and presented their petition, you will note that the terms of the petition are not given, nor is any reference made to the statements of the petitioners in support of their petition. Now these suppressed facts are the justification of my preaching on the tenth and seventeenth of September, contrary to the mandate of the three brethren to whom I must refer later on. The petition asks for organization in the old Methodist church in the meantime with the understanding that the permanent site will be chosen subject to the advice of the Presbytery, and the representatives of the petitioners stated that we had taken the said church for one year, that we had determined to call it Central Presbyterian church, and that we were greatly encouraged by the attendance at our services. Everybody in that Presbytery know that we intended to go on with our services, and if the three brethren did not understand that, it showed they had paid little attention to the statements made in the court. Upon myself and the petitioners it never dawned that we were to stop our services, and we went away from that meeting considering that our way was to be smooth and happy.

We returned from Nanaimo on the Friday, our services were announced on the Saturday morning as usual, and on the Saturday afternoon while in my study, the following document was handed me by Mr. D. McRae, the Presbytery clerk:

"To the Rev. P. McF. McLeod, Victoria.

Whereas in the Daily Colonist of September 9th, 1893, published in Victoria, there appears a notice reading as follows:—

CENTRAL PRESBYTERIAN CHURCH,

Cor. Broad St. and Pandora St.

REV. P. McF. McLEOD,

will preach on

Sunday, September 10th, 1893

Morning Subject.—"Our Power."

Evening Subject.—"Our Purpose."

Whereas such notice on its face bears evidence that Mr. McLeod would seem to be a party to this action;

Whereas, in the judgment of the undersigned such action is in violation of the law of the Church and contrary to the resolution passed by the Presbytery of Victoria at its last meeting at Nanaimo in appointing a committee to cite sessions interested and consider the whole question of organization of a new congregation in Victoria, said committee being required to report to an adjourned meeting of the Presbytery.

Therefore, the undersigned would respectfully ask Mr. McLeod to reconsider the whole matter and refrain from holding any public service in Victoria of the kind indicated above until the Presbytery has considered the case in the usual way and has issued the case.

Further, the undersigned would assure Mr. McLeod that to follow any other course than that here indicated is calculated to jeopardize important interests and complicate the action of the Presbytery in dealing with matters now before it.

Further, that should Mr. McLeod refuse to act on the request here preferred, the undersigned would warn him that they will petition the Moderator of Presbytery to call a *pro*

nata meeting of Presbytery with as little delay as possible to deal with the whole case.

That the Clerk of the Presbytery be asked to see Mr. McLeod this afternoon and inform him of the action now taken, and should Mr. McLeod not act on the advice here tendered but go on with services as advertised, that the Clerk be asked to communicate with the Moderator at once and ask him to call a meeting of Presbytery."

(Signed.) J. CAMPBELL,
D. MACRAE,
A. B. WINCHESTER.

That the above is a true and correct copy of the original in my hands, is hereby certified.

D. MACRAE.

Victoria, B.C., Sept. 9th, 1893.

I need not say I was taken by surprise by this peremptory and, to my mind, impertinent demand, and that I declined to act upon it. Here were three brethren living with me in the same city and they refuse to confer with me in a kindly spirit, refuse to hear what I may have to urge in my own defence, but demand from me obedience to them, be that on pain of their calling a special meeting of Presbytery of which they would form the majority, to consider the whole case. I remonstrated with Mr. McRae, showing him how impossible it was for me, as an honest man, to break my contract with the petitioners at the eleventh hour, and I wrote a letter to the three brethren giving my view of the situation, and further. The petitioners held a meeting on the Monday evening and forwarded a resolution to Mr. McRae protesting against the action they were taking, but these brethren were not prepared to reason with me or with the petitioners, but sent their request at once to the Moderator asking for the *pro nata* meeting. In taking upon themselves that responsibility they clearly became my accusers. They asked for the meeting and it was called at their instance, and yet when the Presbytery met they declined to act as the prosecutors and expressed great indignation at my objecting to their being my judges. I was called to the bar but there was no formal process entered upon, and the resolutions which were carried, and which Dr. Robertson declared placed me under censure and made it impossible to employ me to exercise my ministry in the Presbytery, were prepared before the Presbytery met, and were tabled before I was heard, and of course passed as they were tabled.

Again the official report tells you that a committee was appointed to meet with the parties applying for organization as a new congregation, but the real facts of the case are hidden out of sight. First, the committee appointed by the Presbytery was composed of three members living outside the city, but one of these, Mr. Young, of Wellington, was prevented by illness from being present, and the other two substituted Mr. Winchester for Mr. Young, that is, they put a member of St. Andrew's church, and a man who had already shown his bias by his action with regard to my preaching, on the committee to consider the petition for a new congregation.

Further, the convener of this committee, the Rev. D. A. McRae, of Nanaimo, spent two days in the city in constant communication with those seeking to prevent the formation of a new congregation, but held no communication with either myself or the petitioners. Further, the sessions of St. Andrew's and of First church were cited to appear before that committee, but neither the petitioners nor myself received any notice to attend, and no effort was made to meet with the petitioners in a body, and really to find out the facts in the case. Then the committee was virtually the Presbytery, and so it was a foregone conclusion that the finding of the committee and Presbytery would agree.

Lastly, the official report of the meeting at which the petition of the petitioners was thrown out, gives no idea of the treatment meted out to the petitioners or of the attempts made to frighten them, as though they were children, with demands which were not only contrary to the law, but in themselves ridiculous, such as that they should give bond to the extent of \$5,000, or show a subscription list to that amount towards the building

of the church, that they should state there and then what salary they proposed to offer, that they should consent to give up the building leased for a year, and locate where there is no building to be had. I have, of course, much to say yet about the whole case, but I claim the right to correct the official report so far as once.
REV. P. McF. McLEOD.

Prayer Meeting Hints.

TOPIC: GENTLENESS A FRUIT OF THE SPIRIT.
EPIH. iv. 30-32; COL. III. 12-16.

GENTLENESS is softness or mildness of disposition and behavior. It is little thought of by many. They regard it as useless in the rough and tumble of life. Man has to fight his way in society, in business and in the world, and there is no place in these contests for the gentle spirit and conduct. He has to stand up for his own, and be independent, and let people see and know that he is master of the situation. But, after all, gentleness is not to be despised, and often conquers where nothing else will. Other things being equal, it ensures the prizes of life. It tends to disarm criticism, to commend one to favour and recognition, to prevent strife and alienation, and to promote good feeling and well-being.

However it might be discounted and repudiated in various circles, it is of great price among Christians. The Bible calls upon them to illustrate it on all proper occasions as one of their permanent characteristics. It requires them to be "tender hearted." James says: "The wisdom which is from above is gentle." Our Lord was noted for His gentleness. Paul speaks of it as a fruit of the Spirit. It is a product of grace, not of nature. Some may be naturally more soft and mild in temper and behaviour than others, but the power which takes hold of men or unsubdued wills, resentful minds and contentious dispositions, and so transforms them that they become forbearing and considerate toward others, and forgiving and kind, is not of earth. God alone effects the result. It is His grace which tames the wild and rebellious, which subdues, modifies and restrains the passions, and which brings the entire being into obedience to the will of Christ, and into loving fellowship and accord with the brethren in all that is right, sweet, true, good and becoming.—Selected.

REV. A. T. PIERSON, D.D., the Editor-in-chief, opens *The Missionary Review of the World* for November with an intensely interesting and able article on "Thy Kingdom Come." It is the substance of an address delivered at the Congress of Missions in Chicago, and in it Dr. Pierson shows the relation of the Kingdom to the World, the Church, Israel, the Nations, and the Ages. "Romanism on Exhibit," by George W. Chamberlain, D.D., of Brazil, holds up the practical results of papal power on priests and people in that country, where there is not the restraining influence of Protestantism. In the International Department, Dr. Gracey, furnishes, as usual, several interesting articles on Africa, Self-support, Chinese customs, and the needs of Chile. The Review is published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2.00 a year.

Dr. Wood's Norway Pine Syrup.

Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup, and all diseases of the throat and lungs. Price 25c. and 50c., at all druggists.

Well Adapted.

The effective action on the glandular system and the blood, and the general regulating tonic and purifying action of B. B. B. especially adapt it for the bilious, nervous, costive or scrofulous. From three to six bottles will cure all blood diseases from a common pimple to the worst scrofulous sore.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.