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## The Canada Presbyterian

WEDNESDAY, JUNE 21ST, 1893.

The telephone city was at its best when the Commissioners arrived there last week. Brantford is a beautiful city at any time, but specially beautiful in the month of June. The people, however, are the main part of any city, and if there are any more kindly and hospitable people in the Dominion than the citizens of Brantford, the General Assembly has not yet come across them.

The General Assembly knows no East or West in the distribution of its honours. Dr. Cochrane and Dr. McMullen were elected to the Moderatorship in Eastern cities, the one in Halifax, and the other in St. John. Quite likely there was a majority of Eastern Commissioners in the House when both gentlemen were elected. There were, at least, ten Western to one Eastern man present when Dr. Sedgewick was unanimously put in the chair. There is no sectional feeling in the Church; a matter for which the Church should be profoundly thankful.

It is pleasant to know that fortune smile kindly upon manse families, as well as upon families that have more of this world's goods. Not long ago, one of the sons of a well-known Nova Scotia minister, was appointed a judge of the Supreme Court of Canada. Soon after, another was made a D. D.; and last week, the General Assembly appointed the new D. D. Moderator of the Supreme Court of his Church. Rarely, indeed, does so much honour come to one family in so short a time. But after all, is there any better place in the world for a boy to start from than a manse?

It was a happy circumstance that the reports for the best Home Mission year should have been read in the church in which the Convener of the Home Mission Committee of the Western Section has preached for thirty-two years. Dr. Cochrane has been associated with the Home Mission work of the Church, while that work has moved westward from the County of Bruce to the Pacific. He looked, and no doubt felt, happy, as he made the total of \$142,000 ring through the splendid audience room in which his voice has been heard so long. Why should he not be happy and grateful, in looking over the Home Mission report. It is given to few men to be so long and so successfully connected with such a noble work.

Principal Caven's opening sermon—elsewhere published in full—was a timely and able contribution to the discussion of a subject that has, of late, bulked largely in the public mind on both sides of the Atlantic, and on which the last word may not be spoken for some time to come. While open to light, that may come from any quarter, provided it is light, the learned Principal holds fast to the orthodox theory of Inspiration, and is both willing and able to defend the theory he believes and teaches. And here is a good place to say that, there is no occasion for unrest in the Church in regard to this particular doctrine. If one good man has gone wrong, and it rests with the Church Courts to say whether he has or not, the Church, as a whole, is as sound on the question of Inspiration as it ever was. Indeed, there is more danger at the present time from precipitate action, than from any other cause.

The popular evening meetings of the Assembly have so far been among the best, if not the very best, ever held by the Supreme Court. There was a splendid audience on Home Mission evening, the speaking and the singing were good and though the meeting did not end until half-past ten, the attention of the audience never flagged. The next evening, when the Foreign Mission work was discussed, the church was crowded, and the audience as lively and responsive as ever. The speakers were limited to ten minutes each, and stopped, most of them, in the middle of a sentence, when their time was up. It seemed a little hard to some in the audience, that a missionary who had come all the way from India or China, should have so little time, but what could be done? There are only a certain number of minutes in an evening, and if a large number of men have to speak, each can have only a limited amount of time. The returned missionaries acquitted themselves well. It is needless to say that Dr. Paton was received with enthusiasm. The vast audience rose when he was introduced, and gave him a royal welcome. With characteristic modesty, he stopped twice as the hour of adjournment had come, but each time the audience compelled him to go on. Altogether, the meeting was one of those powerful demonstrations that only Presbyterians get up, and they only once in a long while.

The following suggestive incident was related by the Moderator of the Free Church Assembly in his closing address:—

"Many years ago I met on a Highland road one of 'The Men,' as they were called, who have exercised so large an influence in that part of our Church. He had learned to regard me with profound distrust; I may even say that he thought me about the most dangerous person then within our borders. But we got into conversation, and sat down on a wall by the roadside, and I soon found that he was a good man, a devoted servant of the Lord Jesus, from whose experience there was not a little that I could learn. Had we discussed and disputed, as we might have done, I fear it would have been a barren meeting to us both. But I look back on that hour under the shadow of Cairngorm as one of the best in all my days, when two souls, wayfaring here amid clouds and mists and misunderstandings, met and recognized one another, and saw the shadows flee away ere they parted."

Had Dr. Smith and this Highlander discussed some of the questions pending in the General Assembly, no doubt they would have differed, and probably parted in an irritated, if not angry, mood. But they discussed experimental questions, and the Highlander went home, no doubt, thinking the Edinburgh minister was not such a heterodox man after all; and the brilliant young preacher went away convinced that "The Men" were much more reasonable than he had thought. There is a timely and suggestive lesson here for the Presbyterian Church in Canada at the present moment. If ministers and other good men would talk less about the "Campbell case," and more about experimental religion, when they meet, the Campbell case would be much more easily settled.

### THE CASE OF PROF. CAMPBELL.

The General Assembly never did a wiser thing than when it left the case of Prof. Campbell to the Montreal Presbytery. Any kind of deliverance given by the Supreme Court now would have the appearance of a pre-judgment, and would have fettered the action of the local court. Besides, Prof. Campbell was not before the Assembly, nor was he in any way represented there; and the very appearance of trying a man behind his back and unheard is so repugnant to our ideas of British justice, that had the Assembly done anything of that kind, any future action it might be called upon to take would have been seriously discredited. The Assembly was wisely guided, and everybody hopes the wisdom displayed last week may exert a salutary influence upon the whole matter.

The Montreal Presbytery is quite able to deal with what is called the Campbell Case without any outside assistance. There is no Presbytery in the Church that can be more safely trusted. It is a large body, and has on its roll a considerable

number of the most influential names in the Presbyterianism of Canada. Its orthodoxy is beyond question. The Presbytery will do its duty; and let every man outside of its bounds do his duty by letting the Presbytery alone—in other and plainer words, by minding his own business. We can get on in this country without the American system of deluging with letters every man who has important duties in Church or State. The only adverse criticism heard in the Assembly was that the Presbytery moved slowly. Well, justice always does move slowly. Judicial proceedings should never be conducted in a hurry. A Church Court is not a public meeting or a mob. A Presbyterian Church court has no business to take a panic. Anyway, the Presbytery itself knew best how and when it should act.

Now that Professor Campbell's Lecture is fairly before his Presbytery, it is to be hoped that common decency, not to speak of British fairplay or Christian charity, will prevent the press from commenting on the case while it is sub judice. The civil courts have a short and easy method of preventing people from interfering with the administration of justice. They fine or put in jail busybodies who try to influence judges, juries or witnesses, or try to inflame public opinion in regard to cases that are pending in the courts. It is a thousand pities that the Church courts have not some way of enforcing silence while judicial work is being done. Anything more base and cowardly than trying to influence a Church by editorials and anonymous letters cannot well be imagined. The injustice is all the more rank, because the writer of the anonymous attack may some day be found sitting as a judge in the case. The meanest tramp in the Dominion is protected from newspaper attacks while under trial; and surely Prof. John Campbell should have equal justice in the Church which he has served so well and of which his father before him was an honoured member and office-bearer. We have every confidence in the Presbytery of Montreal, and believe Prof. Campbell will have fairplay in spite of the attempts that have been made to prejudice the minds of the Church against him. Newspapers are useful for their own purposes, but they never were intended to take the place of ecclesiastical courts.

### THE HOME MISSION REPORT.

No more interesting or encouraging document, as a rule, comes before our General Assembly than the Home Mission Report. We shall refer to it more at length, and from time to time during the year. Meanwhile, we content ourselves with a brief reference to the Report for 1892-3, and that only for the western section of the Church, reserving that for the eastern section to a later issue. It embraces within its compass several departments of Church work coming under the head of Home Missions, such as Augmentation, with which we shall deal separately by and bye, Students' Missionary Societies, Young People's Home Missionary Societies, and Women's Societies for a like purpose, Missions to the Lumbermen, with tables of statistics embracing finance and work done generally.

For years, with scarcely an exception, this Report has had to speak of success, prosperity and progress, and to ascribe praise and thanksgiving to the great King and Head of the Church for His manifest blessing resting upon our Church's work in this regard. The Report of this year is no exception in this respect. "A large number of new fields, especially in the North-West and British Columbia have been taken up, while many Mission Stations have passed to the list of Augmented Congregations, and a considerable number of Augmented Congregations have become self-sustaining."

The liberality which has so steadily for many years sustained and carried forward this great arm of our Church's work, is worthy of all praise. The spirit of giving has grown with the growth of the demands of this work; and, let our readers note it, as there is room, so there is still need for this spirit to grow. "The de-

mands," says the Report, "upon the Committee are constantly increasing, year by year, requiring a much higher degree of liberality on the part of our congregations, if the Church is to maintain the position she has attained, and advance to still higher things in the years to come." We trust and believe that this call of the Home Mission Committee will be responded to and that the young race of Presbyterians rising up will in this respect be worthy of their fathers.

Brief sketches of Home Mission work in many Presbyteries are given, being more full in those which have the largest mission fields, such as Quebec, Montreal, Kingston, Barrie, Algoma, the Muskoka region, and in Manitoba, the North-West and British Columbia. A very interesting item appearing for the first time in this year's Report is that of winter supply of our mission fields, as affected by the summer Theological Session, instituted in connection with our College in Winnipeg.

It will gladden many in our Church, all we should hope, to hear that this new departure in our Church's action has been attended with "very gratifying results," so far as the question of winter's supply is concerned. "These young men supplied 26 mission stations, connected with which are about 1,200 families of our own Church and a large number belonging to other denominations. But for their help several important missions would have had no supply, which would have inflicted serious loss on our cause. The summer session arrangement from the side of the mission field may hence be pronounced a distinct success."

In this Report are also found what should be most helpful and stimulating to the end in view—forms of Constitution for Young People's Home Missionary Societies, auxiliary to the Home Mission Committee, for Presbyterian and Synodical Societies, and for Women's Missionary Societies on behalf of Home Mission work. Why should not such societies become as numerous and as powerful for good at home as they have already become for work abroad?

The receipts for the Home Mission Fund proper during the year have been \$116,857.96, not including Augmentation. This leaves a balance in favour of the fund of \$6,924.98. This favourable showing is due, however, the Report states, "not to the increased contributions of congregations, but to donations and bequest received during the year, a source of revenue that can never be depended upon." Let not congregations, therefore, slacken their contributions, but rather, in view of ever-increasing needs, greatly increase them.

The number of mission fields reported this year, is 342, having 990 preaching stations. Average Sabbath attendance, 35,171, coming from 11,254 families, and 2,897 single persons not connected with families, and a roll of communicants of 12,547.

This brief resume, gives but the faintest idea of the zeal, interest, thought, care and diligence given to it by all connected with this great work of our Church. All honour to the men engaged in carrying it forward so successfully, from the energetic Convener of the H. M. Committee, to the humblest labourer in the most distant post of the wide-spread field covered by our Home Missionary operations. Let the Church support them heartily, by their prayers, contributions, and sympathy, to the honour and glory of Him who has given our Church this great work to do, for the extension and building up of His kingdom on our land.

### THE BRIGGS CASE.

The verdict of the Assembly settles nothing. Instead of the end of the battle over the Bible, it is only the beginning.—Christian-at-Work. (Undenominational).

The Church stands by the Bible. It will have none of that criticism which begins with doubt as to the absolute authority of the Word of God.—Herald and Presbyter.

With the sincerest sympathy for both