

Our Contributors.

FOR DOMINION PRESBYTERIAN.

A Word From Dr. Pringle.

The Good Samaritan Hospital standing on the Presbyterian reserve, beside St. Andrew's Church, owes its inception to Rev. A. S. Scott, B. D., the founder of our cause in Dawson. For five years he has given his services as superintendent without recompense. When it was first started, it was full before the roof was completed, and in tents and under tarpaulins outside, the sick also lay. It is not too much to say scores of men owe their lives to the efforts and sacrifices of Dr. Grant.

In a frontier camp there is no organized community life, and in the far north few have a permanent interest in the land. All want to make their "pile" and then get out. Failing the interest of the Church in hospital work, the burden necessarily fell on the man willing to bear it. So Dr. Grant heroically superintended and financed the institution until last January. Then he called the leaders of your church in Dawson together, told them that the burden had become unbearable, and if the Hospital was to be kept open the burden of the management and support must fall elsewhere. It was decided to keep it open, to raise \$15,000.00 of indebtedness in the Territory and to ask the Church to make a grant of \$3,000 a year for support and to ask our people in the East to give us \$5,000 to help clear off the debt of \$20,000.

I was chosen as their representative to bring the matter before the Church. The General Assembly declined to assume responsibility for any part of the support of the hospital; but expressed its sympathy with us, commended me to the churches in my endeavor to raise the required sum, and expressed the hope that at least \$8,000 would be given.

I have had a hearty welcome from ministers and people wherever I have gone, and have heard such expressions of interest in public and private, as have gladdened my heart. Will the people who are interested help us in this matter? See your own sons and brothers, sick, in dark cabins, ill-ventilated, dirt floors, dirt roofs, up some dark creek, with nothing of home but its memories.

There is the Roman Catholic hospital always open—all honor to our Roman Catholic brethren for their philanthropy—but we have our work to do there also. Are we going to let a well-equipped institution close after it has blessed the Camp for years? I do not think so. I know it will not close. For the rich out of their plenty and the middle classes out of their sufficiency and the poor out of their poverty, all alike moved by the Spirit of Jesus, will help. And we shall not be humiliated by seeing the Good Samaritan hospital close. For we shall here, as at Atlin and Teulon, obey the voice of the Great Physician. Preach the Gospel and heal the sick.

JOHN PRINGLE.

Send contributions to Rev. Dr. Warden, Toronto, or to your own pastors. J. P.

Rev. Prof. Campbell, M.A., D.D.

Rev. Dr. Robt. Johnston, a former student of Prof. Campbell, now minister of the American Presbyterian church, Montreal, has sent the following letter to the press.

"In the outline of the career of the Rev. Prof. Campbell, whose much to be regretted resignation from the staff of the Presbyterian College of this city is occupying the thoughts of many, but brief reference was made to the large part which the professor has had in the development and growth of the college in which for long and so efficiently he has served the church. Will you, in your courtesy, permit me a few lines in your column with regard to this?"

Professor Campbell joined the late Principal MacVicar in the work of the college, in the days when it was still struggling for existence, and no one was readier than Dr. MacVicar to acknowledge the large part that his colleague had in bringing the college to its present strong position. I am sure, too, that I voice the feeling of scores of the alumni of the college when I say that never was there a time in the past thirty years when the magnetic personality and the inspiring enthusiasm of Professor Campbell did not form one of the main attractive forces of college life, and that no one associated with the college, not even excepting the late principal, exerted a greater influence in shaping both the thought and the lives of the students. I recall the words of one who holds a high place in the estimation of the Church, and who has rendered signal service both in the home church and in the foreign field. He had come from Scotland to study in Canada, and at the close of his course he said—"I would grudge neither my separation from old associations, nor the seven years of hard work, had I received nothing in return more than the personal influence of Prof. Campbell's life and teaching."

I hesitate to make any personal reference, but I feel sure that I speak again for many, when I say that no single influence, outside of a Christian home, ever affected my life so profoundly as that of Prof. Campbell's personality, both as a friend and as a teacher, nor did any other teacher ever impress me with so profound a sense of the greatness of the work of the Christian ministry, and so true an enthusiasm for the preaching of the Gospel of Jesus Christ, as did he. Hundreds can say the same, and more.

Of Professor Campbell's ability as a scholar it needs not that I should speak. His is not the scholarship of the specialist alone, but that broad scholarship which leaves scarce a department of knowledge outside of its range, and that places him easily the peer of any scholar of our land. His students still recall how often disputed questions, alike in the fields of science and of philosophy, were carried to him from the class-rooms of the university, and never were we disappointed, for in all departments he was at home, and always he spoke as a master.

Professor Campbell's trial by his Church for teaching views supposed to be inconsistent with the Confession of Faith (a charge from which he was splendidly vindicated) has received prominent notice. There are in the history of every Church some occurrences that are to be remembered only with regret, and even with shame; the history of the Presbyterian Church in Canada is not without such. But even had there been reason for subjecting Professor Campbell to trial for entertaining liberal views, has the Church forgotten that for the last decade his has been one of the few voices in Canada

raised in able protest against the blind antagonism to the supernatural that has swept the Church in recent years? His masterly criticism of Dr. George Adam Smith's work on "Modern Criticism and Preaching of the Old Testament" has never been answered, and with good reason, for in fields which George Adam Smith ventured to enter, and, entering, displayed but his ignorance, Professor Campbell is a past-master. The Church at large has gone far past where Professor Campbell was alleged to stand at the time of his unhappy trial but he has stood consistently, both then and since, as a defender of the essentials of truth and of revelation. Whatever the Church at large may think, his students know the spirit of profound devotion that has always possessed him, and the reverent but passionate love for Him, who is the Truth, that always glowed both from his life and in his teachings—a spirit that even more than his masterly discussions impressed and quickened many a dull heart.

I do not question the fitness of any members of the present efficient staff of the college to fill with dignity, and with satisfaction to the Church, the high office of principal, but I speak without exaggeration when I say that in the retirement of Professor Campbell, whatever causes have led to it, the Presbyterian Church in Canada loses her ablest professor, and the services of one of the very few Canadians whose scholarship and research have made their names known and honored in every great seat of learning on two continents.

FOR DOMINION PRESBYTERIAN.

Church Federation.

BY REV. WM. A. STEWART, M.A.

Current events appear to indicate a praiseworthy desire on the part of various church communions for closer relations with each other. In this country Methodists, Congregationalists and Presbyterians are taking the initiative and are moving steadily in the accomplishment of this great object. Now in the interests of a free and full discussion of the best manner of their coming together permit me to make a suggestion.

A union of some kind or another among the churches appears to be the favorite idea in the meantime; but of course as that term is one of the vaguest, the question arises—what manner of union should obtain.

Many who have spoken already on the subject appear to think that Christ's words—"that they all may be one" affords the secret of the whole subject and that a basis for practical operations might be found along the lines of those well known words in Christ's Intercessory Prayer. But it must be observed that the union referred to there is a relationship of perfect spiritual identity, "one, as thou Father art in me and I in thee." Now without unduly depreciating the cordiality of the relations presently existing between the Methodist, Congregational and Presbyterian Churches it will be frankly admitted, they make no claim to feelings towards each other of so lofty a spiritual character. Let us not, therefore, grasp at an empty form for the sake of mere sentiment. Christ's conception of Christian Unity as presented in these words is ideal; let us fondly cherish it as such and not bring confusion into the church by trying to make it a basis for practical union.

Others, again, would like to see a Union among the interested churches on a sort of Doctrinal basis.

And, indeed, when the recent growth of inter-denominational comity and Christian