

souls, as they that must give account." Such teaching was simply monstrous. It might have done for the Dark Ages, but it did not suit modern civilization, especially in America. He confidently hoped the Presbytery would remove Dr. Paul.

Mr. Worldly-Wise Man next addressed the Court in support of the charges. He said his chief objection to Dr. Paul was that he did not display tact in dealing with the higher classes. He had no faculty for bringing in the gentle families. He would give an instance of what he meant. On a recent occasion Dr. Paul had been called upon to speak before Felix and Drusilla and several of the first families of Caesarea. Instead of conciliating these distinguished people as a prudent man would have done, Dr. Paul selected the very topics on which he knew Felix and Drusilla and several of the first families were most sensitive. He pursued the same course before Agrippa and Festus. He confidently believed no member of Presbytery would have pursued such an insane course. A great opportunity had been lost. Had these distinguished people been dealt with in a conciliatory way they might have been induced to endow a chair in the Temple for one of the High Priests. He could give many other instances of Dr. Paul's want of tact, but he thought enough had been shown to provide that the Doctor should be removed. His influence with the higher classes was gone.

Mr. Skinfint said his objection to Dr. Paul was that he had introduced the envelope system. In a letter to the Church at Corinth he told the members to lay by a certain amount of money on the first day of the week. That was the introduction of the envelope system—the thin end of the wedge, so to speak. The system was bad. It destroyed the moral effect of paying in a lump sum. It gave carnally-minded managers an opportunity to divide one's subscription by fifty-two and say how much it amounts to per Sabbath. Prudent, conservative people were opposed to these carnal innovations. By introducing this system Dr. Paul had lost his influence, and he hoped the Presbytery would remove him or ask him to resign.

Mr. Faultfinder said he had many things to urge against Dr. Paul, but he would try to be brief. One serious fault was that he did not divide his time fairly among the stations. He had stayed three years in Ephesus, and only a few months or days in some of the other stations. Then he was more familiar with the elders of the Ephesian Church than with the office-bearers in some of the other congregations. This was wrong. He was partial to the Gaius family and stayed whole days with them, and did not visit some of the others. He associated with Dr. Luke and Artichorus and Apollon and several other favourites, and slighted Diotrophes and Demas. He had several other very serious objections to urge against Dr. Paul. He did not visit and make himself as sociable as he should have done.

He spent whole weeks in writing letters to people in Ephesus, Colosse, Philadelphia, Corinth, and other places when he should have been visiting round among the people. Had he spent less time on these letters and given more attention to tea-meetings and socials and the sewing circle, the Church would be in a different position to-day. Many of the sewing circles had gone down for want of somebody to read to the members. There were many other things he might urge but he thought he had made it sufficiently clear that the Doctor's influence was gone.

Mr. Legal Kennedy said Dr. Paul was not sound on Episcopacy. He does not support Local Option as he should do. Other ministers spoke at Local Option meetings on Sunday, but Dr. Paul refused to do so. His notions about the Sabbath were Puritanical. He went so far as to tell Timothy to use wine as a beverage, and any man who could do that as not fit for the pulpit in this country. In all his writings he had not said one word against the use of tobacco and snuff, evils that must be put down immediately by law. The very fact that Dr. Paul went around preaching and holding prayer meetings when he should have been canvassing for Episcopacy showed what ails a man it was. The speaker wound up by declaring with great vengeance what if Dr. Paul was not at once removed he and all his relations would leave the Church.

Mr. Fugio Propriety next spoke. His chief objection to Dr. Paul was that he was too enthusiastic, indeed, he might say fanatical. On one occasion he quoted himself in such a manner as to make Festus say he was mad. He preached so long at Troas that a young man who went, as heep, fell out of the window and broke his neck. He displayed too much zeal at Athens. He should have been calm and dignified before these learned Athenian people. Zeal was the proper attitude before philosophers. On many occasions the Doctor had been moved to tears and had displayed an amount of emotion that was unbecoming. He quoted from Euclid on the "Art of Preaching" to show that such displays of feeling were unprofessional and undignified. He might give many more instances of Dr. Paul's enthusiasm; but, as the dinner hour was near and these proceedings should not be allowed to interfere with the comfort of members of the Court in dining, he would forbear. He hoped the Presbytery would remove Dr. Paul and allow them to call a minister that had no fanaticism. The Presbytery then adjourned.

Moral: Complaints can be made against any minister—even against an Apostle.

The Canadian Churchman, the organ of the Church of England, speaking editorially of the recent tercentenary celebration at Quebec, has these words which are well worth quoting:

"To speak frankly, we distinctly remember the time when the accession of a French-Canadian to political leadership would have probably disrupted his party on the racial issue. We may be treading on somewhat dangerous ground, but we feel sure that our readers will not misunderstand us when we say that the advent of the present Premier to office was in one respect a most fortunate occurrence, in that it has demonstrated once and for all the absolute political equality of the two races, finally banishing the bogey of "French denomination," which a generation ago, at all events haunted the imagination of the average English-speaking voter of whatever political stripe. Now we know that a French-Canadian Premier can be as staunchly loyal to the British Crown and to Imperial solidarity as any Premier of Anglo-Saxon extraction.

LAYMEN'S MOVEMENT IN THE WEST.

Under date, C. P. R. 13, Oct. 1908, Rev. Dr. K. P. Mackay gives a most encouraging report of his own and Mr. J. Campbell White's visit to important points in the far west:

Dear Mr. Robinson:—You are interested in the Laymen's Movement, allow me to report progress since we left Ottawa for the west. We feared the influence of the political campaign, on at the same time, but how I am rather glad the two came together. It is another proof that nothing on the earth or under the earth can stop the sweep of this movement. In Vancouver there were counter attractions. Amongst them a political meeting addressed by the famous "Joe" Martin, but notwithstanding all, about three hundred partook of the banquet—the quiet earnestness, the suppressed enthusiasm, were such as excite expectation as to results, and the result is that Vancouver city is proud to prove as their contribution to the evangelization of the world in this generation. Mr. J. Campbell White is doing heroic work, but it is not the personality of any man that does it. If it were, the enthusiasm would disappear with him. Instead of that being the case, the largest gathering of men, at any time, was a Sabbath afternoon in St. Andrew's church, after Mr. White had gone. His presentation of his case is so convincing and inspiring, he gives such a vision of the possibilities before the men of to-day, that they want to have a hand in it. He comes not to beg, but to offer an investment to men, and quick to recognize, they take shares. It is no longer Mr. White that holds them but a new ambition; the explosive power of a new action.

In Victoria the attendance was not so large, but quite as enthusiastic, the resolution there was a fourfold increase, and at the end of the second year, a total for the city of not less than \$25,000. In Vancouver some of the churches took action immediately. In St. Andrew's the Session met after the morning service and asked a prominent business man in the church to undertake the leadership of the congregational campaign, which he did. In fact everywhere the indications are that God's hand is in it, and it must succeed. It is remarkable that no opposition has appeared. The movement commends itself to the practical mind, and touches the imagination of any man who believes in the Gospel of Christ, and has faith in the future.

As I write we are on the train on the way to Edmonton, and then to Calgary. Next week points east, on the way to Winnipeg will be touched, and Winnipeg itself will be reached in the latter days of the month. May the last be the great day of the feast!

It would be hard to exaggerate our indebtedness to Mr. White for this seven weeks of his time. I cannot now recall a visit from any man, that meant so much as this is likely to mean to our Country. He is a chosen vessel for a great work. It is a privilege to live at this time, but what to be permitted to take so large a share in realizing the possibilities of the time! Thank God for such men.

R. P. Mackay.

Very successful anniversary services were held in the Paris Presbyterian church on Sunday, Oct. 11th, conducted by the Rev. D. D. McLeod, D.D., of Barrie, who preached able sermons both morning and evening. On Monday the ladies gave the annual dinner which is looked upon as a social reunion after the summer. Master Ernest C. McMillan, son of Rev. Alex. McMillan, of Mimico, gave an organ recital in the Church to the great delight of the large audience that had assembled. The free-will offerings were greater than any previous year.