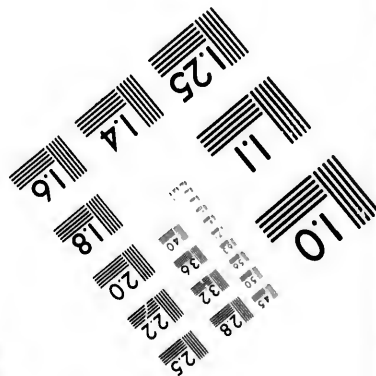
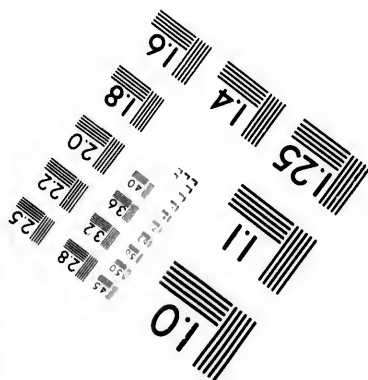
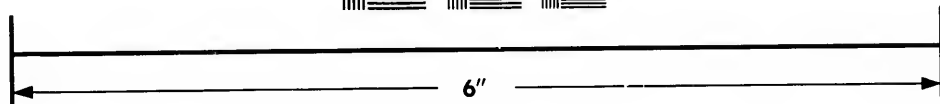
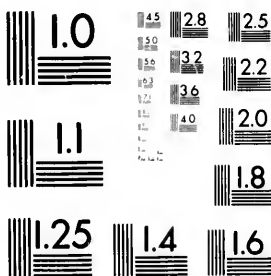


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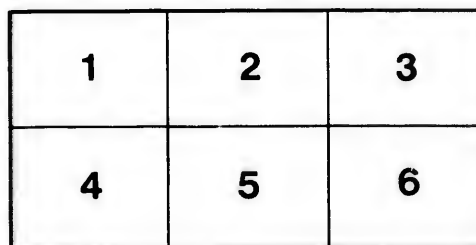
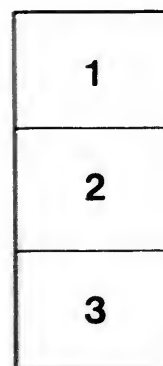
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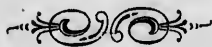
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PROTEST
AGAINST THE DECISION
OF THE
PRESBYTERY OF MONTREAL,
AND APPEAL
TO THE
SYNOD OF MONTREAL AND OTTAWA.



1894.

J50871

OCT. 19, 1954

PROTEST AGAINST THE DECISION OF THE PRESBYTERY OF MONTREAL, AND APPEAL TO THE SYNOD OF MONTREAL AND OTTAWA.

FATHERS AND BRETHREN :

The Presbytery of Montreal has formulated a charge of heresy against me on the ground of a lecture delivered in the Convocation Hall of Queen's University, Kingston, in the month of February, 1893. The two counts in the indictment are, (1) "A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth. (2) A view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked."

By varying majorities the Court found these two charges relevant, and, without proceeding to judgment, precluded me during the whole of the past session from discharging the duties of my chair in the Presbyterian College, Montreal.

The position taken by me in the lecture, on the statements of which the libel is based, was not a philosophical one, dealing with the rationalistic, either in metaphysics or in morals; neither was it literary and historical, as pertaining in any sense to what is called the Higher Criticism; but it was strictly hermeneutical, being based upon an examination and comparison of exceedingly important passages in the Holy Scriptures themselves. The presentation of these passages of Scripture the prosecution did

not meet, save in the most perfunctory manner, it being abundantly evident to my mind and to that of any candid observer that their object was not to adjudicate fairly in the premises, but to secure at any cost a conviction that should send the case for trial up to a higher court. Hence the form of my protest, "that the Presbytery, in the consideration of the arguments on which the decision was based, failed to weigh those Scriptural ones presented for the defence, which the appellant regards as sufficient to exonerate him from the charges contained in the libel." To this appeal a committee, in which I am ashamed to say the names of two of my colleagues appear, answered most disingenuously, that the Presbytery had before it all the arguments and Scriptural references written and oral used by me. If the Presbytery really had the Scriptural proofs before it, it acted as the priest and the Levite did in the parable of the good Samaritan; when they saw him they passed by on the other side. The prosecuting committee and its abettors in the house, while showering Old Testament texts as irrelevantly as abundantly, did not meet a single proof text from the words of Jesus Christ and His disciples. Never in all the history of Protestantism has there been a more conspicuous and wilful failure to ascertain the position of a theologian, nor a more glaring example of ecclesiastical injustice. Therefore, in spite of the Committee's reply, I bring entirely unaltered my protest and appeal to a larger, and more impartial, and, as I trust, more courageous tribunal.

I. The Presbytery's first count is that my Kingston lecture impugns and discredits the Holy Scriptures as the supreme and infallible source of religious truth. This I have already more than once by written and spoken word denied, but, like many another lie, it seems hard to kill. The lecture in question is full of reverence for the Scriptures, as considering its authorship, it could not fail to be.

So far from calling in question the supreme authority of the Scriptures, the lecture does not even suggest a subordinate or complementary source of truth, either in nature or in the reason of man. Honest men should withdraw this charge as baseless as it is calumnious. Next it appears that I impugn and discredit the Holy Scriptures as the infallible source of religious truth, and one speaker went so far as to say that I rendered unreliable whole chapters, books and epistles. He called upon his imagination for his facts, and must have been exceedingly eager for a conviction when he allowed himself to state what he must have known in his own mind to be false or at best grossly exaggerated. Receiving the complete canon of the Holy Scriptures as the inspired word of God, I also find in them, and in them only, the infallible source of religious truth, and this the adverse majority of the Presbytery of Montreal perfectly knows.

If I am not guilty of placing the Holy Scriptures on a level with nature, reason, and other writings as coördinate sources of religious truth, nor of denying that they are, as such a source, infallible, it follows that, in spite of the vote of a majority of one-third of the Montreal Presbytery, I am both technically and really guiltless of the charge laid against me; but, while prepared to contend against falsehood and misrepresentation, I am unwilling to seek shelter under technicalities. What I have asserted in the lecture, on the statements of which the charge is based, is progress in revelation, the gradual development of doctrine—a progress and a development arising out of the varying limitations, not of the divine revealer but of the holy men of old to whom He revealed this truth. Of scientific, of historical, of literary errors I have said nothing, and when I have briefly indicated the ethical imperfections of a few parts of the Old Testament, *not chapters, books and epistles*, but rare verses or paragraphs, I have done so on the authority,

not of subjective conscience or any moral system, but of the Lord Jesus Christ and His apostles. While lamenting that a Church Court should have placed it on record, I glory in a condemnation that marks me as the justifier of the works and deeds of the Son of God. Hence, while I might quote hundreds of authorities for my course from among the fathers, the schoolmen, the reformers, and in our own day from such writers as Alford and Delitsch, McCosh, Candlish, Crawford, Schaff, Fairbairn, Newman Smyth, Fisher, DeWitt, Sanday, Dykes and Gibson, I prefer to set forth once again the simple scriptural arguments manifest to all.

I will make one, and only one, exception to this rule, inasmuch as the prime instigator of charges against me is an ardent disciple of Hodge. In the Introduction to his *Systematic Theology*, ch. vi., paragraph 2e, the divine of Princeton says: "No Christian puts the inspiration of the Old Testament above that of the New. The tendency, and we may even say the evidence, is directly the other way. If the Scriptures of the Old economy were given by inspiration of God, much more were those writings which were penned under the dispensation of the Spirit." Just as there are geological uniformitarians, so are there among theologians, but Hodge is not of them, neither is any intelligent student of the word of God. God Himself, said (Ezekiel xx. 25): "I gave them also statutes that were not good, and judgments whereby they should not live." Contrasting the old commandment with the new, John says (I. John ii. 8): "The darkness is past and the true light now shineth." The apostle Paul (II. Cor. iii. 7-13) contrasts the veiled revelation and transient glory of Moses with the open and abiding revelation of the Spirit. The author of the Epistle to the Hebrews says (vii. 19), "the law made nothing perfect;" (viii. 7), "If that first covenant had been faultless, then there should no place have

been sought for the second ; and (x. 1) " the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Jesus Himself said (Luke xvi. 16): " The law and the prophets were until John ; since that time the kingdom of God is preached, and every man presseth into it." In John i. 18, we read, " The law was given by Moses, but grace and truth came by Jesus Christ." In Galatians iv. 9, Paul calls the ceremonial precepts of the law " weak and beggarly elements." The same apostle gives special prominence to the revelation of Christ when he says (Eph. ii. 20), " And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Everywhere revelation is made to culminate in Christ, so that Peter calls His manifestation " a more sure word of prophecy" (II. Peter i. 19).

Jesus was the prophet whom Israel looked for above all other prophets, concerning whom Moses said (Deut. xviii 15), " unto Him ye shall hearken." Matthew (xvii. 5) cites in regard to His message the miraculous words of the Father, " hear ye Him." That same Matthew (xi. 27) quotes Jesus as saying, " neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Similar is John's language, " No man hath seen God at any time ; the only begotten Son which is in the bosom of the Father, He hath declared Him " (John i. 18). Again he says (John vi. 46), " Not that any man hath seen the Father, save He which is of God, He hath seen the Father." And finally (John iii. 34), " He whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto Him." Here plainly there is a line and a broad line drawn between Christ and other revealers, as compared with whom He stands pre-eminent. His word is not amenable to their standards, while their

utterances must be brought to the bar of His infallible truth and unveiled contemplation of divinity. As Paul says (II. Cor. iv. 7), the apostles had the treasure in earthen vessels, grace according to the measure of the gift. They and the prophets before them revealed God and His will according to their capacity, and alone, of all men since the world began, was it said of Christ, "God giveth not the Spirit by measure unto Him." If to assert the existence in the Scriptures of different degrees of inspiration be to impugn and discredit them, John the Baptist is worthy of libel, and even Hodge must find a place among the many thousands who believe the Baptist right. In so far as the inspiration of a prophet differed in value from that of Christ was it the means of a partial and imperfect revelation.

I know of no statement in the Scriptures which gives to understand that the revelation culminating in Jesus Christ is in every part infallible. Our Lord homologated them sometimes in their actual words, at others in their general statements, and probably His strongest language in regard to them was, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John v. 39). It does not follow that everything uttered or recorded by an inspired man is worthy to be received as infallible; for if this were the case Paul would not have said regarding prophesyings (I. Thes. v. 21), "Prove all things; hold fast that which is good," nor of the prophets (I. Cor. xiv. 29), "Let the prophets speak two or three, and let the other judge." The following verse shows the subject of their prophecy to be a revelation, and then (verse 32) we find the remarkable words "The spirits of the prophets are subject to the prophets." In I. Cor. ii. 13, the apostle of the Gentiles claims the right of comparing spiritual things with spiritual, and the author of the epistle to the Hebrews gives honour to those

who have their senses exercised to discern both good and evil (Heb. v. 14). An example of a revelation true in its main scope but defective in its particulars is that of Agabus (Acts xxi. 11) concerning Paul, whom the Jews did not bind and deliver into the hands of the Gentiles. To say that a professed revelation of divine truth, coming through the necessary medium of our fallible humanity, is no revelation because it contains an element of error, is to ignore utterly the relation of God to human freedom and to play into the hands of scepticism.

The text of the lecture on which the Presbytery's indictment is based is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." These are the words of Jesus Christ, and they follow a definite statement of His own fulfilment of certain precepts of the law as opposed to the partial and imperfect legislation of Moses. Our Lord's law regarding divorce (Matt v. 32) is diametrically opposed to that of the Hebrew lawgiver in Deut. xxiv. 1. His law concerning oaths (Matt. v. 34) abrogates that of Moses in Numbers xxx. The *lex talionis* (Matt. v. 38) which Christ condemns appears in all its integrity in Exod. xxi. 24, Levit. xxiv. 20, Deut. xix. 21. Hatred, which our Saviour condemns (Matt. v. 44) is virtually inculcated in Deut. xxiii. 6, in so far as the Moabites and Ammonites were concerned, and the 139th Psalm contains a fierce exhibition of it. Christ owns Moses as a prophet and homologates the Psalms as divine revelations, but in the Sermon on the Mount He gives it distinctly to be understood that their revelations were partial and incomplete: "It hath been said by them of old time—but I say unto you." A further renunciation of the old law of divorce is contained in Matt. xix. and in verse 8, the reason for the imperfect law of Moses is made the hardness of the hearts of Israel. The law was imperfect not through any changeableness in God, but through the lack of moral culture in

the human recipient. Here then is a distinct recognition by Christ of a human element in the Scriptures limiting and interfering with the perfection of the divine revelation. Our Lord's doctrine is contained in His deeds as well as in His words. The 69th Psalm is Messianic and curses most bitterly the enemies of the Messiah, but when that Christ was in the lowest depth of His soul agony He prayed, "Father forgive them; for they know not what they do." The psalm and the prayer as divine utterances are irreconcilable, but admit the subjective imperfection of the inspired psalmist as a factor in composition and the difficulty vanishes. In II. Kings i. 9, *seq.*, we read that Elijah called fire from heaven to devour two captains and one hundred soldiers of Ahaziah, and in Luke ix. 54 we learn that the sons of Zebedee, inspired by this Old Testament example, wished similarly to consume an inhospitable Samaritan village. Did Christ homologate the action of the prophet, who alone with Moses was yet to be honoured with a place in His transfiguration? On the contrary, He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of." The story of the woman taken in adultery is looked upon as an interpolation in John viii., yet few call it in question as the record of an actual event in Christ's life. It contravenes the law of Moses in Levit. xx. 10, Deut. xxii. 22. So Christ's conception of the Sabbath in Matt. xii. 8 brought Him into endless conflicts with the Pharisees who held fast by the Mosaic commandments.

The old laws and permissive enactments regarding slavery, polygamy, concubinage, the wholesale destruction of wives and children, slaves and property, for the sin of one man like Achan (Joshua vii. 24), and the military order (Deut. xx. 16), "Thou shalt save alive nothing that breatheth," are utterly irreconcilable with the revelation of God in Christ, and I cannot see what possible gain

there is to Christianity in maintaining a theory of plenary inspiration which sets God in conflict with His holiest attributes. The cold-blooded slaughter of a hundred thousand Midianite women and male children by Israel at Moses' command (Numbers xxxi. 14, *seq.*), were we to read the account of it in any other history, would fill our souls with the liveliest indignation ; and no words would be too strong to condemn the base treachery of Jael, the wife of Heber the Kenite, whom the inspired Deborah called "blessed above women" (Judges v. 24). In Ezekiel xiv. 9 we read, "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet and I will stretch out my hand upon him and will destroy him from the midst of my people Israel." This is very strange justice, yet similar is the language of II. Thess. ii. 11. "For this cause God shall send them strong delusion that they shall believe a lie." In I. Kings xxii. 23 it is written, "Behold the Lord hath put a lying spirit in the mouth of all these thy prophets." When we read the word of James i. 13, "Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil, neither tempteth He any man," and those of Paul, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey," we understand the mystery, namely : that when men choose the paths of falsehood and error, God permits them to fall under the sway of the father of lies. Did Ezekiel and the author of the Book of Kings know this ? We cannot tell, but their language plainly imputes to God directly such deception as cannot possibly pertain to the character of Him who is the Truth.

I may sum up these objections in the words of the Rev. W. Hetherington in the *Christian World Pulpit* of Nov. 22, 1893. He says, after citing cases similar to those I have adduced, "With respect to these statements let me ask : Can God deceive ? Can the Holy One express His

approbation of tempting Ahab through the medium of a lie? Is God responsible for the concubinage of David? Can He directly in His own person dictate statutes which are not good, and judgments whereby men cannot live? Can He punish a prophet for being deceived if He Himself is the cause of the deception? The New Testament disposes of these utterances once and forever: 'God cannot be tempted of evil, and He Himself tempteth no man. God cannot lie. Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God,' I might refer to other examples, such as the spirit of the Lord coming upon Samson, and enabling him to kill thirty men of Askalon, who, as far as the narrative is concerned, had given him no offence. But the wholesale murder is committed that he may give thirty changes of raiment to his thirty companions who had seduced his wife into betraying his secret. Rather a strange proof of inspiration that! Or the often-quoted case of David's numbering Israel, regarded by the author of Samuel as a great sin and directly attributed to the Lord, and by the author of the later book of Chronicles attributed to Satan. What then is the meaning of these expressions? Is it not that in the Old Testament no sharp line of distinction is drawn between what God does by His own immediate agency and what he permits to be done by secondary agents, whether they be evil spirits, men, or the forces of nature? These statements show us that we must read what follows, a 'Thus saith the Lord,' even with discrimination."

The lecture on the statements of which this libel is based dealt simply with the moral character of God the Father as the Christ-given standard of Christian perfection. Tested by the Old Testament standard of the Moral Law, viewed as a rescript of the divine nature, several acts and utterances attributed to God in the Law, the Psalms and the Prophets fall far short of its requirements. Much more is this the case when in place of the Moral Law we

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set up as our standard the divine man who came to fulfil it. He who said, " I and my Father are one " (John x. 30), " He that seeth me seeth Him that sent me " (John xii. 45), " He that hath seen me hath seen the Father " (John xiv. 9), presents Himself in word, life and deed as the brightness of the Father's glory and the express image of His person. In Him revelation, coming gradually through the ages, partial and imperfect because of the straitening influences of a hard-hearted humanity, defective education, and whatever else pertains to the earthen vessel, reached its culmination and fulfilment. To be content, for the sake of a mere theory of infallibility, with any lower conception of the divine character than that which Christ presents is to live back into the times of darkness, is to Judaize, and virtually to allow that Christ has come in vain. I ask you, who is it that impugns and discredits the Holy Scriptures as the supreme and infallible source of religious truth, the man who makes Jesus Christ the infallible standard and touchstone of orthodoxy regarding the Father, or he who, in spite of Scripture itself, of the theological learning of the ages, of the dictates of common sense, would degrade the record of Him to whom alone the Holy Spirit was given without measure, down to the level of human seers, whose genuine heavenly treasure dwelt in a vessel of the earth earthy, rescued by grace from the blackened pots of ancient ignorance and prejudice? In condemning me on the first count I maintain, that the majority of the Presbytery of Montreal in session was not simply guilty of injustice and a grievous wrong to myself, but of something infinitely worse, namely: dishonour to the one only perfect revealer of the Father, concerning whom even his enemies were compelled to say, " Never man spake like this man." I protest against such a decision and appeal against it to the more enlightened Christian judgment of the Synod.

II. The second count on which the majority of Pres-

bytery present found me guilty, is that of holding "a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked." At two stages in the brief trial I protested against the charge as untruthful. It is not fairly deducible from even the rhetorical forms of the lecture in question, and the Presbytery knew very well that I do not hold such a view. In the first place I allowed the sovereignty of God to the extent that not a sparrow falls to the ground without our Father, and recognizing God as the author of these laws of nature, providence and grace, which carry their own enforcement, I asked that the word "directly" might be added to the verb "smite." This simple act of justice the prosecution refused to grant. Another blemish in the indictment is, that the word God is made use of instead of the Father. It is true that in the lecture, in order to avoid repetition, God and the Father are used interchangeably, but one has simply to look at the lecture's title and text in order to see that it is throughout a vindication of the first person of the Trinity. The aim of the lecture was not to intrude upon the mysteries of a future state of rewards and punishments, in which it expresses full belief, as well as in the divine attribute of justice. Its aim was to show from Scripture that in this life upon our earthly sphere all evil, physical as well as spiritual, is one, and that while under God's control it is not of God. It is true that, in order still further to correct a mistaken notion of the attitude of the Father to our race, I adduced a number of passages which declare that the function of judgment is exercised not by the Father but by the Son. If it be true, as Paul says, that the Saints also shall judge the world, I sincerely hope that they may prove themselves better qualified for the task than those of the Montreal Presbytery, who have knocked down a scarecrow of their

own stuffing which they presumed to call by my name. I am not guilty of the ridiculous charge brought against me as a second count, as many who condemned me know.

One plea of the lecture, in vindication of the character of God the Father, was that many acts of which subordinate agents were the immediate cause are in the Old Testament attributed to God who permitted them. It was attempted by one very fervid member of Presbytery to prove that God is responsible for all such actions on the principle *qui facit per alium facit per se*. That does not follow by any means, since God permits a thousand things which he does not approve. The whole realm of sin, its spheres of war, murder, persecution, are in God and permitted by Him, but are utterly antagonistic to His holy nature. God is only responsible for them to this extent that He bestowed on their perpetrators the freedom which they have so foully abused. The visible agents who contravene the laws of God are men, and the invisible ones who owe their continued existence and activity to man's choice are the devil and his angels. One who theoretically believes as strongly as I do in the existence and agency of evil spirits, remarked in Presbytery that it was refreshing to find a theologian in the nineteenth century who believed there was a devil. I do believe there is such a being, and, if I had any doubt about it, this prosecution would be enough to settle it. My crime, therefore, is not that I deny divine justice, judgment and punishment for sin, present and eternal, for I admit all of these ; but it is that I emphasize the existence of the devil and his angels and their power in the natural as in the spiritual world, and that I characterize as little short of blasphemy the confounding of the actions of the ever-blessed God with those of the fiend who is His enemy, albeit His subject, as he is mankind's greatest foe. Here, again, I might quote King, Whately, Delitsch, Müller, Maurice, Edward White,

Matson, and many other writers old and new, but I prefer to keep to the language of Scripture itself in proof of my position.

I believe in the existence of a personal devil, who, while God's creature, is the chief enemy of God and of God's children. Paul says (Eph. vi. 12): "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spirits of wickedness in high places." Peter says: "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." He was with our Lord at the beginning of his ministry, and one of Christ's last words to His disciples was: "The prince of this world cometh and hath nothing in me." That devil tempted Jesus through Peter and betrayed Him by Judas Iscariot. When we assert divine sovereignty on earth we forget two petitions of the Lord's Prayer, namely: Thy kingdom come, and Suffer us not to be led into temptation, but deliver us from the evil one. God's kingdom has not come. This world is the strong man's house waiting for a greater to come who will bind the strong man and spoil his house (Matt. xii. 29). In John xii. 31, the strong man is called the prince of this world, as in xiv. 30, and xvi. 11. In Ephesians ii. 2, he is the prince of the power of the air, the spirit that now worketh in the children of disobedience. In Hebrews ii. 14, he is said to have the power of death and to be the devil. But why should I tire the Synod with proofs of the existence and activity of Satan as well known to you as to me?

It has appeared that the Old Testament writers, whether anxious to escape the charge of Persian dualism, or from some other reason, frequently confounded the direct actions of God with permissive acts performed by His creatures, which were not necessarily done with His approval. Thus it happens that while the activity of the

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devil and his angels must have been immeasurably more frequent during the four thousand years of Old Testament history than during the sixty of the New Testament record, the references to this activity in the Law, the historical book, and the prophets are exceedingly few. As the serpent, Satan appears and disappears in Genesis; he has great prominence in the book of Job; he is mentioned in Psalm cix. 6; in I. Chron. xxi. 1; he takes the place of God in II. Sam. xxiv. 1; and in Zech. iii. 1, 2, he appears as the opponent of Joshua the high priest. On the other hand, the New Testament is full of the doings of this great adversary of our humanity. It does not appear to me that the indication of this discrepancy, or the assigning a cause for it, is a sufficient foundation for a heresy libel, unless of course Satan himself were the prosecutor.

One of the most horrible sins of thought is that of confounding the works of God with the works of the devil, and he who does so thereby becomes the devil's advocate. He has had many such, but in the Old Testament the book of Job distinguishes clearly between the divine permitter and the diabolical inflictor of physical evil. The raids of the Sabeans and Chaldeans, the fire from heaven, the disastrous tempest, the patriarch's disease were permitted by God, but were physical acts of Satan; yet confusion of thought reigns even in the book that lifts this veil, for Job said, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord," and at the end of his story it is said that his friends "comforted him over all the evil that the Lord had brought upon him." So in Samuel, God tempts David, and in Chronicles it is Satan. In the 78th Psalm at the 49th verse, referring to the plagues of Egypt it is said, God cast upon them the fierceness of his anger, wrath, and indignation and trouble, by sending evil angels among them. In Judges ix. 23, God sent an evil spirit between Abimelech and the men of

Shechem; and in I. Sam. xvi. 14 and onwards, an evil spirit from the Lord is said to have troubled Saul. Nevertheless God's spirit is called good (Psalm cxliii. 10): He himself is a physician and restorer, declaring at Marah (Exod. xv. 26), I am the Lord that leadeth thee: and in the 103rd Psalm, the Lord who forgiveth all iniquities, also healeth all diseases. There is a strange anomaly, a contradiction, a house divided against itself, in a God who heals the wounds of his own inflicting.

When I said that the Father does not in this life smite immediately, I applied to this strange and perplexing problem the teachings of Jesus Christ and His apostles, which, in any other Church court than the Presbytery of Montreal, would be regarded as sufficient testimony. That court paid no attention in spoken word or in writing, whatever it may have done in silent thought, to that all-important witness. It has already appeared that our Saviour recognized diabolic agency in the world, as he could hardly fail to do, seeing that He suffered from it all through His career, and that He designated Satan as the prince of this world. When accused of casting out devils by the agency of Beelzebub the prince of the devils, he exposed the folly of supposing such a house divided against itself, a folly that holds equally good if He, the Son of God, be represented as divided against the Father. In I. John iii. 8, it is expressly said, "For this purpose the Son of God was manifested that He might destroy the works of the devil." When Jesus cast out devils, those possessed were at the same time healed of their physical diseases, so that in Matt. ix. 33, "when the devil was cast out the dumb spake," and in a similar connection (Mark vii. 37), men said, "He maketh both the deaf to hear and the dumb to speak." Peter, in Acts x. 38, plainly recognizes physical suffering as of diabolical agency, for he declares that Jesus "went about doing good, and healing all that were

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oppressed of the devil." But, more than all, there is the testimony of Christ himself, who said concerning the woman that had a spirit of infirmity, "ought not this woman being a daughter of Abraham, *whom Satan hath bound*, lo these eighteen years, be loosed from this bond on the Sabbath day?" (Luke xiii. 16). In John viii. 44, Jesus calls the devil a murderer as well as a liar; and in John x. 10, contrasts himself as the giver of life with the thief who comes to steal, and to kill, and to destroy. In the ninth chapter of Revelation and elsewhere, under the names of Abaddon and Apollyon, the evil one is represented as the king of the tormentors of the bodies of men; and in Hebrews ii. 14, we read of "him that had the power of death, that is the devil." I do not think I need apologise to this or to any Church court for quoting such words as these, and quoting them with joyous approbation.

Judgments in this life are hard to determine and Christ warns us to judge not that we be not judged. Those on whom the tower of Siloam fell, the Galileans whose blood Pilate mingled with their sacrifices, the blind man and his parents, did not suffer death or affliction because they had been notorious sinners. The cases of Ananias and Sapphira, and of Elymas the sorcerer, bear the character of judgments, but we cannot decide that no mediate agency brought about their fate. There are three clear cases of the agency of Satan in matters of divine or ecclesiastical discipline. The divine discipline is Paul's thorn in the flesh, which he, in II. Cor. xii. 7, calls "the messenger of Satan." The ecclesiastical cases are the incestuous man of Corinth (I. Cor. v. 5) who was delivered unto Satan for the destruction of the flesh; and Hymenaeus and Alexander (I. Tim. i. 20) whom Paul delivered unto Satan that they might learn not to blaspheme. These three cases are certainly calculated to arrest the attention and prompt the question, If God

himself smites immediately, why were the beloved apostle of the Gentiles and the Corinthian and Ephesian heretics handed over to the power of the evil one? What has the Church to gain by contravening or ignoring these express declarations of the New Testament, which nothing in the Old but the preface of the book of Job will explain, and which are sufficient to explain all Old Testament accounts of divine smiting? I question if ever before in the history of the world a man was adjudged guilty of heresy for designating Satan as the fruitful source of the world's physical and spiritual ill-being. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath" (Rev. xii. 12). That God should give men over into the power of any evil is no evidence that He approves or that He created the evil. In Psalm lxxxi. 12, He is said to have given Israel up to their own hearts' lust. Stephen, in Acts vii. 42, says that God gave the Israelites up to worship the host of heaven. Paul at Lystra (Acts xiv. 16) declared that God in times past suffered all nations to walk in their own ways; and in Romans i. 24-26, a passage most ludicrously quoted against me, He is represented as giving the Gentiles up to uncleanness and vile affections. It seems to me that these are illustrations of the our Lord's word, "Whosoever committeth sin is the servant of sin," and of Paul's warning, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." The wages of sin is death.

My original, cowardly, anonymous slanderer, who posed as a writer of editorials in the *Presbyterian Review*, charged me with holding the views of Irenæus and other fathers in regard to the atonement, which in vulgar language represents the sacrifice of Christ as a sop to Cerberus. Such a thought is not even obscurely hinted at in the lecture under discussion, and malice must

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have gone far before it raised such an utterly ungrounded charge. That Jesus Christ came under the tempting power of Satan is undoubted ; that He passed under the sway of him who has the power of death cannot be denied. Paul (Rom. iv. 25) says that He was delivered for our offences, and (Rom. viii. 32) that He was delivered up for us all ; but His sacrifice was to the Father's love, and His death, so far from being a sop to Satan, is characterized as a spoiling of principalities and powers, of which He made a show openly, triumphing over them in it (Col. ii. 15). I reject with indignation each and every inference drawn from my words by shallow-minded theologians, who, under a great parade of contempt for the evil one, have declared themselves to be the devil's advocates. If it is not meet in ecclesiastical circles that every nice offence should bear its comment, much less should Church courts give heed to slanderous insinuations and wire-drawn inferences, until they have considered the unworthy motives of those who are responsible for them. My colleagues, even those who are officially opposed to me, know very well whence these emanated and who is the cause of the unworthy clamour to which mistakenly, and I would hope unwittingly, they have submitted their judgment. I content myself with saying that such insinuations and inferences are as false as they are malicious and should have no place in any charge formulated against my utterances.

In regard to the matter of judgment, I have not said that God does not judge, but that judgment, even though it may be the prerogative of the Father, is not, and will not be, exercised by Him. In Matt. xxv. 31 and parallel passages, depicting the last judgment, the Son of Man is set forth as the judge. In John v. 22 these words occur : "The Father judgeth no man, but hath committed all judgment unto the Son"; and in the 27th verse we read : "And hath given Him authority to execute judgment also,

because He is the Son of Man." Peter (Acts x. 42) emphasizes the same truth, "He commanded us to preach unto the people and testify that it is He which was ordained of God to be the judge of quick and dead." Paul (Acts xvii. 31) states that God has "appointed a day in the which He will judge the world in righteousness by that man whom he hath ordained." In Romans ii. 16 he speaks of "the day when God shall judge the secrets of men by Jesus Christ," and in xiv. 10 says, "We shall all stand before the judgment seat of Christ." Inasmuch as Christ is judge by virtue of His humanity, it follows that the saints are assessors with Him. In Luke xxii. 30 He speaks of the apostles sitting on thrones and judging the twelve tribes of Israel; and in I. Cor. vi. 2, 3, Paul makes the noteworthy interrogations: "Do ye not know that the saints shall judge the world?" and "Know ye not that we shall judge angels?" It must be evident from these passages that the Father, with whose being and functions the lecture under consideration is concerned, does not judge, but remits the office of judgment to sanctified humanity under the presidency of the Son as the Son of Man.

The plea of the lecture is a plea for the Son as the fullest and only perfect revelation of the Father. Thus it emphasizes (John v. 19) the truth that "the Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." Again Christ says (verse 30), "I can of mine own self do nothing: as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." Once more (John viii. 26) Jesus speaks: "He that sent me is true; and I speak to the world those things which I have heard of Him"; and in verse 28 He adds: "As my Father hath taught me I speak these things." Then in John ix. 4 He declares, "I must work the works of Him that sent me"; and these

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works were works not of smiting but of healing. His very words were given Him, as He says (John xii. 49), "I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say and what I should speak." Finally, in John xiv. 9, 11, we read the marvelous words, "He that hath seen me hath seen the Father," and "Believe me that I am in the Father, and the Father in me." No other revealer of the will of God ever spoke like that. In view of such manifest superiority over all other witnesses for the Father, it is criminal to neglect Him who now speaks from heaven, or to give equal credence to minor testimony that conflicts with His record or in any respect falls short of it.

I make this appeal because the Presbytery of Montreal virtually said, we decline to consider your Scripture proofs. No real attempt was made by that court to clear up misconceptions. Its procedure was an injudicial rush to formulate a foregone conclusion, in obedience to the clamour of an excited mob, stirred up by cowardly anonymous misrepresentation on the part of a now defunct newspaper, calling itself religious and Presbyterian. The comments of British journals indicate that such a trial as I have been subjected to would be an impossibility in the home Churches, which are certainly as devout, and as certainly much more scholarly than our own. Ignorance has marked the attitude of those opposed to me from the beginning. I have been called a Canadian Briggs, and have been charged with the whole of the Higher Criticism. I challenge my accusers to find in the lecture in question or in any other of my writings the remotest advocacy of the Higher Criticism. I do not say that I am not prepared to welcome the fruits of honest literary toil in any direction; but, with my present light, I should hesitate before placing with approval in the hands of my students Dr. Bruce's Apologetic, which homologates the entire

scheme of the Higher Criticism, as my ultra-orthodox colleagues of the Presbyterian College have done in that absence of mine for which they are chiefly responsible. A more disingenuous action than the superseding of my orthodox lectures by Dr. Bruce's Apologetic it would be hard to imagine. If consistency be a jewel, this is mud.

I have called in question the inspiration of no portion of Scripture, great or small. The doctrine of the atonement has not been impugned by me. Neither have I in any way discredited the divine justice or future retributions. I have been charged with making a subjective interpretation of Scripture. This is utterly false, as the accuser knew when he made the unworthy charge. I interpret Scripture by Scripture and bring all to the bar of Christ in the gospels. Yet if I had made the test subjective, I would still have been within the limits of the Confession of Faith, which plainly says (Ch. i. 5), "Our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." One critic maintained that in Matt. v. Christ objected not to the words of Moses but to Jewish glosses, a view contradicted by our Lord's language, and held by no commentator of any reputation for scholarship and sincerity. Others in the vain effort to bolster up the theory of verbal or plenary inspiration, adduced texts which prove nothing of the kind, laying great stress upon II. Tim. iii. 16, "All Scripture is given by inspiration of God," the doubtful character of which is admitted by every exegete. In answer to the unworthy accusation of another that I defended my position by exceptional and isolated texts wrested from their connection, I have simply to refer to the cloud of Bible witnesses cited in all documents contributed by me to the trial. The weakness of opposing testimony could not be made more conspicuous than it has been

made by such a school-boy contention. A worthy member of Presbytery claimed that the scourge of small cords with which our Saviour drove the traders out of the temple constituted a case of divine smiting, forgetting that the so-called cords were soft bruised rushes used for litter, and that they were gentle persuaders to animals, not to men. Finally, the last speech, to which I was precluded from replying, consisted of a string of texts largely from the Old Testament, which, while setting forth God as a smiter, did not in the least invalidate the argument of Job and my New Testament quotations. That our God is a consuming fire I never called in question, and many other texts quoted simply confirmed my contentions instead of disproving them. It is not my business to indicate the unnamed agency by which judgments in old time were wrought, so long as I have proof positive in Scripture that physical calamity in this life pertains to the world of evil.

It is contended that the language of the Kingston lecture is in part very strong and to certain minds offensive. The term offensive is a very relative one, as we know that one man's meat is another's poison. Doubtless many have heard far more offensive language from the ordinary pulpit, from which they could not escape, while to be offended with the lecture's style involved the voluntary purchase and reading of it. If the offensiveness of the Kingston lecture be one tithe as bad as that of the unjust, slanderous, abusive and cruel things spoken and written about its author, I should be exceedingly sorry. But it is not.

When a great truth has been suffered to fall into abeyance it needs a trumpet tone to rouse the world to consider it. Such a great truth is this, that Jesus Christ is the revelation of the Father. I honour my Father, said Christ, and ye do dishonour me. My work has been Christ's work, the vindication of the Father's character, an attempt to put into practice the first petition of the Lord's Prayer,

hallowed be Thy name. To compare small things with great, I do not find that truth-lovers found fault with Luther and Knox for using strong language, or that they sat in judgment on Paul for calling Moses' ceremonial enactments "weak and beggarly elements." Suppose that certain sentences in the lecture convey an exaggeration, is this wrong? Has not every fervent speaker and writer the right to employ the rhetorical idiom of exaggerated contrast? In the lecture it was done in order to call attention to an obscured truth, since then happily coming to the front on all sides. This idiom was used by the prophets and apostles, and the Psalms are full of it. Every preacher and public speaker is allowed this liberty, save when some small verbal peg is wanted on which to hang a large charge of heresy. Moses (Exod. xxxii. 32) prayed God to blot him out of His book; Paul (Rom. ix. 3) wished himself accursed from Christ; Jesus (John ix. 3) said concerning the man born blind, "Neither hath this man sinned nor his parents." When that same Saviour told men to offer their left cheeks to the smiter, to give the coat-thief their cloak, to go two miles for the offender that took them one out of their way, He used the idiom of exaggerated contrast, as He did when He said, "If any man hate not his father and mother, and wife and children, and brothers and sisters, yea and his own life also, he cannot be my disciple." There is a very pertinent Scripture which says (Isaiah xxix. 20), "For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: *that make a man an offender for a word*, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught." To any candid examiner my meaning is plain and the exaggerated idiom is in no danger of leading such astray.

The subordinate standard of our Church is the Westminster Confession of Faith. The Church does not accept

it all. Its doctrine regarding the civil magistrate and the deceased wife's sister it rejects, and it virtually declines to believe in predestination to sin and wrath. But wherein have I offended the Confession? Has it any theory of inspiration? Did its framers formulate any articles on diabolical agency? Does it not assert that in God's providence "things fall out according to the nature of second causes?" The Presbytery of Montreal was blind to the very traditions of the Church when it wrongfully condemned me. To condemn an honest enquirer because his views are not those of the dying school of verbal inspirationists and anti diabolists, evolutionary or otherwise, imputing to him inferences which he has not stated and for which he refuses to be responsible is conduct directly opposed to all law and justice. Are we ministers and elders tied by the *ipsissima verba* of the Confession, or are we free to search the Scriptures? For my part, I do not wish to remain a single moment longer in any church that is narrower than the Word of God. What have I presented to this court? The Word and nothing but the Word. I have said let God be true and every man a liar. Christ is God and all that is in accordance with Christ is of God. What I contend for is purity of doctrine, perfection of character, the living face of God. It is far from a pleasant experience for a man of my habits to be dragged into publicity, tossed about and baited in church courts, after five and twenty years defence of the Gospel, and that by men who, knowing me as they do, are well aware that I can do nothing against the truth but for the truth. Yet unpleasant as it may be in many ways, I stand here with the answer of a good conscience in the sight of God and men to protest against the adverse ruling of the Presbytery of Montreal and to appeal to a wider constituency and higher court of the Church from its hasty and ill-judged decision.

JOHN CAMPBELL.

