

Pages Missing

The Presbyterian Review.

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I Know Not The Hour.

I know not the hour of His coming ;
I know not the day nor the year ;
But I know that He bids me be ready
For the step that I some time shall hear.

And whether on earth or in heaven—
Down here, or 'mid scenes of the blest
I am sure that His love will surround me,
And with Him I will leave all the rest.

I know not what lieth before me,
It may be all pleasure, all care ;
But I know at the end of the journey
Stands the mansion He went to prepare.

And whether in joy or in sorrow,
Through valley, or mountain, or hill,
I will walk in the light of His presence,
And His love all repining shall still.

I know not what duties are waiting
For hands that are willing and true,
And I ask but the strength to be faithful
And do well what He gives me to do.

AND IF HE SHOULD BID ME STAND IDLE—
Just waiting—IN WEAKNESS AND PAIN,
I have only to trust and be faithful,
And some time He'll make it all plain.

And when His voice calls in the morning,
At noontime, perhaps, or at night,
With no plea but the one, Thou hast called me
I shall enter the portals of light.

The Pioneer Church of the Disruption.

BY HUGH CROMARTIE.

NESTLING on the south side of the Moray Firth about fifteen miles east of Inverness is the clean, lively little town of Nairn, on account of its salubrious climate and beautiful surroundings, known as the "Brighton of the North." It is an historic as well as a romantically situated town. On its seal is St. Ninian, in proper habit, holding in his right hand a cross and in his left an open book. Some of the best blood of the covenanters of the north still flows in the veins of the native inhabitants and has made its independent sturdiness felt more than once with living memory. It was probably that heritage to which may be, to some extent, attributed the self-denying, but determined, stand taken by the Nairn congregation in 1840, in connection with the Disruption. A brief account of the facts no doubt will interest many of the readers of the PRESBYTERIAN REVIEW among whom are some who worshipped in the old church and by whom the associations of a past generation are dearly cherished. Last spring the Free Church congregation celebrated its jubilee and the circumstances amid which the congregation was formed fifty years ago, gave the celebration an interest quite unique, and attracted to it the interest of the Free Church as a whole, the chief feature being that the old Free Church of Nairn was the pioneer church of the Disruption. It came about this way. Dr. Chalmers visited Nairn in 1839 to advocate his scheme of Church Extension. He was accompanied by Dr. Buchanan. The result was the formation of a committee for the purpose of erecting a chapel of ease or *quoad sacra* church. The names on the committee deserve to be recalled from the past of fifty years ago. They are James Rose, elder, John Malcolm, senior bairn, Alexander Falconer, sheriff-substitute, Robert Malcolm, sheriff clerk, James Anderson, elder, John Donaldson, elder; and Dr. Bayne, Firhall. The minister of the

parish, at the time, was a Mr. Grant, who, although he acted as chairman of the committee, proved rather a hindrance than a help to its operations. After two years, during which little or nothing was done, Mr. Grant opposed the work of the committee, but great as was the influence of the minister in the North in those days, the Nairn men had minds of their own and Mr. Grant was succeeded in the chairmanship by a gentleman of high Christian character, named Mr. Robertson of Newton. In the meantime the struggle for freedom was being sorely waged over all Scotland with Chalmers, Gordon, Cunningham, Candlish, Begg, Buchanan, MacDonald, Forbes and other mighty men as leaders on the popular side. The Nairn committee foresaw the result and began to prepare for the inevitable fully a year before the crisis came upon the Church. In the words of the local chronicler, they practically gave up the idea of building a new parish church and at a subsequent meeting of subscribers they finally and formally abandoned the project, advertised that such subscriptions as had been paid towards erecting the additional church would be repaid by the treasurer, and thereupon the committee dissolved. The same committee, however, slightly enlarged, immediately came into existence again, and the subscribers to the old scheme—all but one—transferred their subscriptions to the new project, which was to build a new separate church, a circumstance which shows that it was the same people all along who had been moving in the matter. The committee not only erected the building, they also drafted a constitution for the church. In the prospectus of the new Church, dated September 2nd, 1842, its principles are stated to be,—first, the principles of the Confession of Faith of the Church of Scotland, second, the principles of Spiritual independence, third, of non intrusion. It thus happened that when the Disruption took place on the memorable 18th of May, 1843, the new Church was all but ready. For the first two Sabbaths after the Disruption the people who came out worshipped in the Independent chapel from noon to 1 o'clock p.m. On the third Sabbath they assembled in their own building, erected by themselves as a Free Church of Scotland, being the first to do so in the church. On that occasion Rev. Simon Fraser MacLachlan preached. An arm chair and table covered with a tartan plaid served as a pulpit. The congregation numbering about 800 were led in praise by Mr. James Anderson. A kirk session of five members was formed with Rev. W. Barclay, of Auldearn, as Moderator *pro tem*. The communion roll contained the names of 100 members and the statistical report to the Presbytery gives 1,500 of an adhering population. The question of conferring the right to vote in the election of a minister, upon women members was decided by the session in favour of the women and on the 1th of October, 1843, the first minister of the new congregation was unanimously chosen. The call was signed by all the members and the name it contained was that of Rev. Alexander MacKenzie, M. A., a licentiate of the Church of Scotland, or as such were then called, a Disruption probationer. He was ordained and inducted to the charge in the following November, and the ministry then begun continued for twenty years, when he accepted a call to an Edinburgh charge.

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Toronto, September 21, 1893.

Professor Campbell's Case.

THE appeal of Professor Campbell to the Synod of Montreal and Ottawa leaves his case *sub judice* and, therefore, practically outside the pale of public discussion. Not that the necessity for continued discussion seems apparent. The less said of the case the better for the Church and for the Professor. There are conceivable circumstances when it might be our duty to come to close quarters on the merits of the case, but, at present, these circumstances are happily absent: the address of Professor Campbell before the Presbytery raising no new issues, and the finding having been generally accepted by the Church.

The Church is to be congratulated on the quiet, expeditious and unmistakable manner in which this serious case has been dealt with so far. Professor Campbell's lecture was delivered at the close of February last; it was taken up by the local Presbytery, touched upon by the General Assembly, and, since then, has been three times before the Montreal Presbytery, and disposed of by it in a remarkably short time. Yet it cannot be said that there has been undue haste. All the parties concerned have had ample time to think out the questions involved in the lecture and the conclusions come to by the Presbytery were the result of careful deliberation protected by the safeguards of constitutional procedure.

Two points on which some newspapers are not clear may be referred to. First, as to the position taken by Professor Campbell in his lecture. Viewing the question in an indefinite, indiscriminating way, they make the Professor a martyr to the Higher Criticism. This, of course, is an error. Professor Campbell discusses the ethics of the Bible, not questions of dates, authorship, literary composition, etc., with which the higher critics, as known to students of the Bible, deal. The Professor deals especially with the conception of God given in the Old and New Testament. The character of God is his study, and it is from that starting-point he arrives at the conclusion that the Book is imperfect; or, in the terms of the first count in the libel:—"A view of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth." What the Professor accepts is "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." These are the views which the Presbytery found are held by Professor Campbell, and on which he has been found guilty of heresy; views not recognized as pertaining to the Higher Criticism. The second point on which a misconception has been placed is that the thirteen members of Presbytery who voted against the first count hold the same views as the Professor and ought, therefore, to be proceeded against. There is no ground for this assumption. It does not appear that any one of them identified himself with Professor Campbell's views. They attacked the libel for various reasons, but none of these reasons was that the views held by the Professor are correct and are held by them. It is one thing to object to a certain form of libel, quite another thing to believe that no libel at all should be sustained. Whatever views may be held on the subject, by the minority, neither the debate nor the vote would fasten those of Professor Campbell on them.

American Seminaries.

IT cannot be said that the theological seminaries in connection with the Presbyterian Church in the United States have profited greatly by the advanced views taught in some of them. Only a short time ago it was announced that there was a remarkable desertion from Union Seminary, where Dr. Briggs was supposed to be entrenched in the esteem and confidence of the eastern section of the Church, and now the cry of distress comes from Lane in the west, a Seminary which, according to Prof. E. D. Morris, who is in charge of it, will be closed for lack of students unless friends come to its aid. It will be remembered that it was of this seminary Rev. H. Preserved Smith was a professor. The authorities of these two institutions hesitated to bow to the authority of the Church in the matter of retaining the discredited professors and the consequence is as above stated. Indeed the case of Lane is so very serious that Professor Morris has issued the following circular which discloses the state of affairs:—"Since the adjournment of the last Assembly, the Board of Education has sent out a private circular to the students under its care in this institution, and also to all Seniors under its care in colleges, and to the chairmen of the Committees on Education in the Presbyteries, informing them that no one studying in Lane will be granted any financial aid from the Board. Whatever may be the design of this action (of which I have learned but very recently), its practical effect must be the enforced closing of this seminary for lack of students, inasmuch as a very large proportion of the students here are persons aided through this Board. I do not propose to discuss this extraordinary action at present, though I have very strong convictions respecting it. I desire now simply to say publicly what I would have preferred to say privately, especially to the Seniors in colleges to whom this warning has come (whose names I have not been allowed to know), that they need not be deterred by this warning from coming to Lane Seminary, if such is their personal desire. I can assure them of a cordial Christian welcome, and of as much financial assistance as they would be entitled to receive in any other seminary of our Church. I desire also to say to the generous friends of Lane, near and far, that considerable help will be needed during the coming year in carrying out the pledge here given. Some of these friends have already assured me that, seeing that the Board of Education has relieved itself by this action from all responsibility for students here, and is therefore to this extent in less need of funds, they will send their contribu-

tions for the year directly to me. Others are feeling impelled in the emergency to make special contributions as an expression of their continued confidence in the Seminary. All gifts from whatever source will be very gratefully accepted by the Board of Trustees, and by myself as the professor in charge."

The Anglican General Synod.

DURING the last seven or eight days there has been a notable assembly of Anglicans in Toronto, the object of whose coming together will mark a distinct period in the history of the Church of England in Canada. Profiting by the experience of the Presbyterian and Methodist Churches, the Church of England decided to form a general Synod, which would include within the scope of its jurisdiction all the ecclesiastical provinces of the Dominion, and be the supreme authority in the Church, from sea to sea. Accordingly the duly accredited delegates and the bishops met last week and proceeded to give effect to the decision. A general synod has been formed consisting of two Houses, the Bishops, and the Clerical and Lay. The difficulties incident to such an important undertaking as the founding and constituting of a supreme body holding vast powers, were not wanting, but they have been surmounted, and the purpose of the meeting has been translated into fact. The Anglican Church includes many of the most distinguished men in Canada. And the best minds of the Church were represented at the gathering. It was a distinguished assembly, and it was exceedingly pleasing to note the good feeling and fine spirit which pervaded the deliberations throughout. The plane of discussion and of action was pitched high and sustained. The knotty points were candidly threshed out, patient consideration was given to every relevant suggestion, arguments were forcibly put, but a spirit of harmony and earnestness reigned over all and most excellent results were amicably reached. The Presbyterians cordially welcome the step forward taken by their sister Church. They congratulate them on what they have accomplished, believing it will be for the great good of the Anglican Church. As co-workers in the vineyard we rejoice with them and pray that God's blessing may rest upon this, their latest advance.

A Free Church Professor. THE Bulwark reproduces the following paragraph from the Bombay Guardian, which speaks for itself:—"Have any of our readers ever known a Protestant professor of history at a Roman Catholic College? Perhaps not. Such an appointment is without the range of probability. This is not so, however, with its opposite. During the hearing of a libel case at the chief presidency magistrate's court, Bombay, last week, it transpired that Mr. Julio Robeiro, M.A., a Roman Catholic, is professor of history and Latin at the Wilson College, in this city, an institution connected with the missionary work of the Free Church of Scotland. Mr. Robeiro, it appears, is the editorial contributor to the Anglo-Portuguese Roman Catholic newspaper, the Boletim Indiano. His complaint in this suit was that the editor of a rival paper, the Anglo-Lusitano, published in this city, had charged him with attempting to smuggle liquor when returning from a vacation at Goa, whereas, he had with him at that time only a small quantity of Lisbon wine, for personal use, for which the preventive (excise) officer told him he would not have to pay duty. He considered that the

obnoxious paragraph had lowered him in the estimation of many persons, although he "had lately been to a ball, and had no difficulty in getting a partner; in fact, he danced with the accused's wife." An unqualified apology for the libel was tendered in court, and the case thus ended in its legal aspect. But the facts it elicited have a wider than local interest. However respectable a man Mr. Robeiro may be according to the rule of the religious community of which he is a member, it will seem to many friends of missions, and not least to covenanting Scotland, that a Roman Catholic who is a liquor drinker and a frequenter of balls, is not up to what should be the standard of a Protestant missionary institution. A Roman Catholic professor of history in a Scottish missionary college, and not in the college only but in the affiliated missionary high school, is an anomaly than which we never expect to hear of a greater. What Roman Catholicism in India says officially of Protestant history, and especially of the leaders of the Reformation, we shall exhibit on an early opportunity."

Parliament of Religions. A CORRESPONDENT gives the following description of the opening of the World's Religious Congress at Chicago: "A processional in which the religions of the world were represented marked the opening of the World's Parliament of Religions at the Art Institute to-day. It was a processional that had a world of meaning in it, one that would have been impossible not many years ago. Jew marched with Gentile, and Catholic marched with Protestant. The religious beliefs of India, of China and of Japan were represented, as well as those of the English-speaking nations. All, attired in their priestly robes and wearing the insignia of their office, marched to the platform, while the audience rose and cheered at the sight. First came Cardinal Gibbons, escorted by President Bonney. Then came Mrs. Potter Palmer and Mrs. Charles Henrotin representing the board of lady managers, and then the following with their suites:—Archbishop Redwood, of New Zealand; Archbishop Dionysios Latas, of Zante, Greece; the Rev. John Henry Barrows, of Chicago; Archbishop Feehan, Count A. Bernstorff, of Berlin; Dr. Carl von Bergen, of Sweden; Prof. O. N. Chaharar, D. Dharmapala and P. O. Moosdmadar, of India; the Rev. Augusta Chapin, of Chicago; the Rev. Alexander D. McKenzie, Pung Quang Yu, of China; Dr. E. C. Hirsch, of Chicago; Miss Jeane Birbi and Khersedji Laugraua, of Bombay; Bishop Bwarnette and Mrs. Laura Ormiston Chant. Even more inspiring was the scene when the vast audience arose and joined in singing "Praise God from Whom all Blessings Flow." Later, Cardinal Gibbons led those of all nations and all religions in reciting the Lord's Prayer. The regular proceedings of the Parliament of Religions were opened auspiciously by an invocation by Cardinal Gibbons and addresses by President C. C. Bonney and religious lights from various parts of the world.

Christian Endeavour. THE Ontario Christian Endeavour Union has issued a provisional programme of the fifth annual convention, which will take place on October 10-12 at St. Catharines. The bill of fare is exceedingly well selected, the subjects for discussion being varied and forming a comprehensive whole, and the devotional exercises being appropriately arranged. The meetings are designed to quicken interest in the work of the Church among young men and women.

Canadian Pulpit.

No. 10.

A Study of Festus.

By REV. A. GANDIER, B.D.

SERMON PREACHED IN BRAMPTON PRESBYTERIAN CHURCH ON
SABBATH, SEPT. 3RD, 1893

TEXT—Acts xxvi, 24: "And as he thus spake for himself, Festus said with a loud voice, Paul, Thou art beside thyself, much learning doth make thee mad. Our authorized translation makes Festus use two expressions to describe Paul's condition—"beside thyself" and "mad." In each the words are really the same, and when in our common speech we say a man is "beside himself," we are simply stating our philosophical conception of what madness is. We each have a "self" of which we are conscious, which we distinguish from all else, and in relation to which alone we can have knowledge of aught else. It is in relation to this conscious self, that all things assume a definite and fixed order, that there is a cosmos, an intelligible universe. Hence, if a man loses himself, as we say is "beside himself" he has lost his bearings, for him the established order of the universe is no more, all is confusion. Having lost grip of himself and of the world in relation to himself, he has no test of reality, no standard of truth, and becomes a confused dreamer.

Such a man does Festus consider Paul to be one who has shut himself up to books and religious speculations, until he has lost his balance, is beside his true common-sense self, and now mistakes the religious dreams and wild fancies of a disordered brain for facts. Paul, he thinks, has got away from his true self, and from that established order of the universe which exists in the consciousness of sane men. He seems to ignore everything in life which has reality and value, and to be wholly taken up with the creations of his imagination.

Here is a man who believes that a voice from heaven has spoken to him, and that the voice is that of one Jesus, who was crucified and is alive again in the Heavens—who believes, not only in the immortality of the soul, but in the resurrection of the body. Here is a man simple enough to believe not only that there is a God, but that He cares for men, loves them and has made sacrifice for their good. Here is an enthusiast, with such a fool's estimate of himself, that he goes from country to country imagining that because of his preaching men will repent and turn to God and live holy lives. Here is one who turns aside from all opportunities of wealth or position or honor, and yet amid persecutions and poverty imagines he has wealth beyond all the gift of men, and more than imperial dignity as the ambassador of one greater than all the kings of earth!

No wonder that from Festus' standpoint Paul seemed to be a madman! How could an agnostic like Festus, who lived only for the world, whose only aspiration was after material gain and political pre-eminence, understand one like Paul, who lived constantly under the influence of the unseen and eternal, and aspired after a righteousness that will be realized in its perfection only in the new heaven and the new earth? As well expect the untutored savage to appreciate the highest art, or some stupid ignoramus, who had never learned his letters, to understand Shakespeare.

Men of the world never can understand Christians, not being born again they can neither see nor enter that kingdom of God in which the Christian lives and moves and has his being. No kingdom can be understood or appreciated by those who belong to a lower order. One of Plato's most famous illustrations is that of men who had dwelt all their lives in a cave with their backs toward the entrance, and had never seen anything but shadows flitting backward and forward on the wall opposite them. When persons came to them from the outer world, and told them of the sun and moon and stars and all the beautiful objects that might be seen in their light, they refused to believe—thought that those who brought them such tales were madmen, and maintained that the shadows on the cave wall were the only realities. Plato used these men in the cave to illustrate those who are imprisoned within the world of sense, who have experience of nothing beyond what they can feel or see within the limits of time and space—who believe not in the great world of ideas above and beyond the particulars—for whom God and the good are non-existent.

Take another illustration. The ordinary man stands upon an island in one of our beautiful Muskoka lakes at sunset. He feels the air warm and pleasant. He sees an expanse of water, several islands of varying shape, the sun going down behind the distant belt of shore-land, an overhanging sky with clouds streaked by many a changing hue. That he sees and nothing more. But let a Wordsworth stand there, and he feels

A presence that disturbs him with the joy
Of elevated thoughts—a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,

And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

I can conceive of a person for whom such a passage as this has neither sense nor beauty. You ask, "What is the poet talking about?" As far as you are concerned you might as well listen to some half-witted fellow. This, however, does not prove that the poet's sentiment is foolish, but only that you are incapable of appreciating it.

Just so, Festus was unable to appreciate the lofty sentiments and supernatural truths Paul was enunciating in his address, and as we are inclined to think every one whom we do not understand a knave, or a fool, Festus puts the most charitable construction upon it, and says "Paul, thou art beside thyself, much learning doth make thee mad." The true Christian whose citizenship and conversation are in heaven, is always beyond the ken of those who are merely of the earth earthy, always a puzzle to them. Men who always act from interested motives cannot understand those who have a lofty sense of duty and always follow it, no matter what it costs them. When those who are themselves wholly selfish and dishonest see others acting honestly and unselfishly greatly to their own inconvenience and worldly loss, they think that either these men are fools or else more consummate knaves than themselves with some deep hidden scheme to be furthered. If Festus, who always acts with a view to preferment of rank or increase of wealth cannot understand how a man like Paul can, in his sober senses, throw away all his prospects as a learned and influential Pharisee, to join the despised sect of Nazarenes. When young men who are graduates of leading Universities, who have social position, and brilliant prospects before them, give up all and, for love of God and human souls, bury themselves as missionaries in Africa or China, the world calls them fanatics, and society people say, "Poor fellows, religion has turned their heads, they are beside themselves—too much religion has made them mad."

All this is not to be wondered at. The disciple is not above his Lord. Even Jesus was accused of having a devil and being mad by a wicked and adulterous generation who understood Him not. As the tenants of a man-house usually think all others insane but themselves, so the poor deranged creatures whom the god of this world hath blinded, who are living in selfishness and sin, think that all those who, unlike themselves, have risen into the light of God and to a life of heroic self-sacrifice are mad.

But before we can say who is beside himself and who is not, we must decide what the true self is. If man is in his essence a sentient being, with reason, and intellectual faculties given only that he may the better devise means of gratifying the flesh during the short term of earthly existence, then every sane man will avoid pain and seek pleasure by every possible method, inclination will be supreme and to it will be sacrificed any sense of right, riches and honour will be striven after as the best earth can give, while no chance for this world will be sacrificed through any foolish hope of a kingdom of God hereafter.

But if the real self in man is the spirit, if he is in essence an immortal being, if the conception of God is wrapped up in the very consciousness of self, then the only man who is

not beside his true self, is the man who makes God the centre of all his thoughts, who subordinates flesh to spirit, inclination to right, time to eternity—the man whose one aim is to develop the true life of the soul and to this end subordinates all earthly things.

If the true self is the immortal Spirit, capable of knowing, loving and obeying God, he only is a wise man who cries, "Lord, what wilt thou have me to do?"—who is ready to forego houses and lands, riches and honour, life itself, that he may enjoy the heavenly vision and find that life eternal which will be manifested with Christ in power and glory when the world and the lust thereof have passed away.

To the man who has seen the heavenly vision, to whom the living Christ has appeared, who has received a message and a command from the Most High, the whole framework of existence, though unchanged in fact is altogether new in purpose and meaning. He, himself is no longer an atom disregarded among the countless millions, no longer a mere beast left to take his license in the field of time. He is the beloved, the chosen, the sent of God—an heir of life eternal. Viewing all things from the standpoint of the life spiritual and eternal, he feels that there is no madness so great, no delirium so awful as to neglect the eternal interests of the soul, to miss for ever the goal of Christ like perfection, for the sake of the poor pleasures and honors the world can give. My hearers, among all the mad things you have ever heard of, what so mad as to believe in God, and yet not live for God.

The minding of the flesh is death, but the minding of the spirit is life and peace. What shall it profit a man if he gain the whole world and lose his own soul or self?

Let a man gain what he will, let him enjoy what he may, either of wealth or pleasure or applause, if in the process he is narrowing his sympathies, deadening his affections, clipping the wings of all Godward aspiration—in a word, slaying his soul and slowly dying the death eternal—he can be described only by those awful words—*damned fool*.

Wherefore my beloved brethren, "Be ye not foolish, but understand what the will of the Lord is. For the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."



REV. A. GANDIER, B.D., BRAMPTON.

The Campbell Heresy.

The Professor Before the Presbytery.

THE famous trial of Professor Campbell was opened before the Montreal Presbytery on 12th inst., Rev. W. R. Cruickshank, moderator. It was reported that the charge of libel published in the PRESBYTERIAN REVIEW of the 10th ult., had been served upon the Professor. There, upon Professor Campbell was called upon for a statement of defence, which he read as follows:—

On February 26th I delivered, by invitation of the students' committee of Queen's University, in the Convocation Hall, Kingston, a lecture which had for its title "The Perfect Father, or the Perfect Hook," being chiefly upon the words of our Lord, as recorded in Matt. v. 48. "Be ye therefore perfect even as your Father which is in heaven is perfect." For that lecture neither the Principal of the University, nor its senate, nor the students' committee were in any degree responsible, but I alone, and that responsibility I will take to myself. I might have talked platitudes, well-known and easily-forgotten truths, to my learned and enquiring audience, and thus have escaped the attention and the judgment of any man, but conscience and the fitness of things impelled me to do what I had often done before, stimulate theological thought in a practical direction. Hardly had my, to my mind, harmless address been delivered, inasmuch as it differed little from previous unchallenged utterances, than a certain religious paper, calling itself Presbyterian, and which had been long in waiting for an opportunity to attack me, inflamed the public mind with a series of articles, in which the doctrine of the address was grossly misrepresented, so much so that I was charged with denying the inspiration of the Scriptures, and with setting forth unworthy views of God. Nothing could be farther from my thoughts than the substance of the slanderous charges. Nevertheless, certain ministers and elders, misled by the said journal, prepared themselves to take action at the forthcoming Assembly, whereupon, not to be behind hand, this court before which I now appear, issued its libel, which it finally found relevant, charging me with

First, a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth; and second, 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.

Now, let it be observed, first of all, that these two errors, of which I am not guilty, even in the data on which the indictment was framed, do not constitute the theme of the address. The initial theme is the "Perfect Father," and that leads to the words of our Saviour at a later period—"He that hath seen me hath seen the father." It has pleased the Presbytery to pass over my argument, to pay no attention to the great truths for the indication of which I am willing, if need be, to suffer the loss of all things, and to lay hold upon certain rhetorical negations. There are few sermons, or addresses, worth listening to which, if treated in this spirit, would not furnish abundant material for a heresy trial. Nevertheless, as it has pleased the court to indict me, I shall endeavor to reply to its charges with becoming seriousness.

I am charged with impugning and discrediting the Holy Scriptures as the supreme and infallible source of religious truth.

The charge is false to the foundation. What else have I put forth as the supreme source? Where have I found infallibility, if not in the Scriptures? If I have strayed a hand-breadth from the law and testimony, it has been for the sake of the Gospel, which is their fulfillment. Rejecting the fact of progress in revelation, paying no attention to the freedom of the inspired writers, overlooking the truth that many of the historical books, and parts of the prophecies are national chronicles a theory of verbal mechanical inspiration is pressed which belongs to the days when men pinned their faith to the inspiration of the Hebrew vowel points, and which is utterly unjustified by the facts of Scripture. I believe the Bible, even the Old Testament, to be, on the whole, a very truthful book, and its errors in history, chronology, and other matters to be very few, and of no great importance. Yet the errors are there. More than twenty years ago I gave special attention to the genealogy of the first book of Chronicles. A comparison of these with those in the thirty-sixth chapter of Genesis, and with the scheme of Ancient history revealed wonderful discrepancies, showing that the chronicle: ignorantly classified and the families of Israel great Gentile names, having no connection with them. It may be said, that, if we perused the original manuscript of Chronicles, these errors would not appear, but this is absurd trifling, since we who need to be instructed have not the manuscript, and even if we had, it would just as likely find it differing in little from our received text.

Setting aside historical errors, however, the ethical are those which the prosecution virtually denies. The court seems to say all Scripture is equally inspired, and in every part is the infallible rule of faith and manners. The Old Testament sanctioned polygamy, and formulated a law of divorce, which Jesus Christ condemned. Slavery existed by legal enactment; witchcraft was punished with death, heathen, such as those for whom the Christian missionary lays down his life, were massacred, men, women and children, by the soldiers of Jehovah. Speaking by inspiration, the prophetess Deborah, praises Jael, the wife of Heber the Kenite, for a vile act of cold-blooded treachery. We read, in the first chapter of the second Book of Kings, that Elijah called fire from heaven to destroy two captains of Israel and their fifties, but, in Luke ix., 54, 55, when James and John said to Jesus concerning the Samaritan village that would not receive Him, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?" He turned and rebuked them with the answer, "Ye

know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."

There are certain Psalms, such as 35, 69 and 109, generally called Messianic, which invoke fearful curses upon them who are the persecutors of Him who is represented in them; but when Messiah came He rebuked all cursing and concerning His bitterest foes prayed "Father forgive them." In the fifth chapter of St. Matthew's Gospel, Jesus Christ arraigns the deficiencies of Old Testament morality, such as the law of divorce in Deut. xxiv., 1; the law of oaths in Numbers xxx., 2; the law of retaliation in Exodus xxi., 24; the law of hatred to enemies in Deut. xxiii., 6. These are real discrepancies, exhibiting progress in morality down the ages. You rightly quote our Saviour's words, "Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill." But how, with any show of reason, can it be maintained that Christ came to fulfill the Mosaic enactments, regarding divorce, oaths, retribution and national hatred or Joshua's commands to Israel's soldiery or David's predictions of wrath on the persecutors of the Messiah, or Elijah's spirit towards the warriors of Ahab? He did and commanded the very opposite.

I have been charged with being a follower of Paino and Ingersoll, but I am not. I am a follower in this respect of the Lord Jesus Christ. Christ himself sets His Father and ours forth as our moral exemplar. "Be ye perfect, as your Father which is in heaven is perfect." If our Father hates, curses, maims, deceives, tempts to sin, kills, and performs similar actions plainly attributed to Him in the Old Testament Scriptures, I do not see how He can possibly be our moral example. His own law, called the transcript of His holy nature, says, "Thou shalt not steal, kill, bear false witness, covet, but thou shalt love God and thy fellow men." Christ said that the old law, "Thou shalt not kill," forbids even a harsh word, and "Thou shalt not commit adultery," every mental action towards impurity. It is thus He fulfilled and is fulfilling the law. Christ's own life was that of fulfillment. In that life there was no hatred, but love, no curse, but blessing, no wounding, but healing, no deceit, but truth, no tempting, but deliverance from the tempter, no killing, but life-giving. This Jesus, who went about doing good, said, "I and the Father are one," "He that hath seen me hath seen the Father;" "The Son can do nothing of himself, but what he seeth the Father do, for whatsoever things he doeth, these also doeth the Son likewise." "The works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me." We know what these works were—works of mercy every one. We are expressly told that "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." That same Son is called "God manifest in the flesh," and "the brightness of his glory, and the express image of his person." In his admirable treatise, "What is Inspiration?" Dr. de Witt sums up his answer in these words: "No proposition of God's inspiring grace can be accepted as complete unless it has been formulated (1) in the light of the grand central truth, in which inspiration and revelation alike culminate—that Jesus Christ as a person, "the only begotten of the Father," is the final, perfect and the only perfect revelation of God to men, and (2) with due regard to the radical difference between the words of Christ, who is Himself truth, and those of all inspired teachers as between the primary and every secondary source of Divine knowledge and authority."

All historic, prophetic and didactic revelation of God in the inspired books of the Old and New Testaments is inferior to the revelation of personal grace and truth in the Christ of the historic gospel, and subordinate. Whatsoever the former may contain that is incongruous therewith, whatever be the explanation of the incongruity, is not to be held as authoritative for us, but is virtually suspended as an imperfect and provisional inspiration (pp. 167-8). The same writer says, "It is often asserted most positively in controversy with those who refer discriminately to the different parts of the Bible, assigning a higher value to the later than to the earlier revelation, that the Old Testament as well as the New is perfect and infallible in its minutest details. The highest inspiration is claimed equally for every part. But, who can say intelligently, in this sweeping sense, that the entire Bible for all time is the perfect and infallible rule of faith and practice," or any one book in the Old Testament? To press this familiar statement from the confession against those who find serious imperfection in the earliest Scriptures were jugglery of words.

No one who uses it against others as condemnatory believes it himself of the Old Testament, apart from the New. If we would avoid confusion of thought, nothing is more important than reasonable discrimination, p. 165. Christ is the end of the law to him that believeth, a more excellent way, the Son as opposed to the servant, the bringer in of a better covenant. If the Old Testament revelation of God were perfect, why should He have come to make known the Father.

If prophets of old were infallibly inspired to make known the character and the will of God, how came it that the last in the Kingdom of Heaven was greater than John the Baptist, the greatest of them all? I am charged with dishonoring God. God forbid! Else did the Son dishonour the Father.

That I believe in the inspiration of the Holy Scriptures, from Genesis to Revelation, cannot be denied, therefore the charge is made that my view of inspiration impugns and discredits them as the supreme and infallible source of religious truth. Respectfully I deny this unfounded charge. I have not placed reason, nor the revelation of nature, nor that of conscience nor any so called sacred book, on a level with the Scriptures. To my mind and heart they are the source of religious truth in all the ages through which they came. Nor have I impugned or discredited them as the infallible source of religious truth. I have simply recognized progress in revelation, development in doctrine, a shining light that shineth more and more to the perfect day. What does John mean by saying, "The law was given by Moses, but grace and truth come by Jesus Christ," if the doctrine of Christ were not greater and more in accordance with absolute truth than Moses' law? What is the meaning of apostolic contest of the

gospel against the law! Do the Chronicles in I. Chronicles xxi, 1, impugn the author of Samuel in II. Samuel xxiv, 1, because he puts Satan in place of God as the tempter of David? No doubt he does, but he magnifies the character of God, which is far more important. So, by reading the Scriptures have I sought to vindicate the character of the Father. To find the infallible in the progressive at every stage of its progress is an impossibility. Christ is the Infallible, the Teacher sent from God above all other teachers. To Moses and his successors in the prophetic office, the Holy Spirit was given by measure, but to Jesus Christ without measure. To place the teachings of Moses on a par with those of Christ, is to dishonor Him who reveals the Father. Principal Caven, who is always careful in his utterances, once said in public: "No doubt the Old Testament had a provisional element in its morality. The Lord suffered the Jews to put away their wives owing to the hardness of their hearts, though from the beginning it was not so. We must remember their imperfect spiritual condition at the time. The world was not yet prepared for the higher morality of the New Testament on this and on some other points."—The King's Kindness, p. 39.

Have I gone beyond this in spirit? Christ said, as Principal Caven allows, that the law of divorce, which is part and parcel of Old Testament Scriptures, is not infallible but wrong, a thing allowed for the hardness of men's hearts, a thing God winked at, an error conceded to fallible human freedom, and because I expounded this you charge me with heresy. Our subordinate standards call God the unchangeable God, and no doubt, however much He may himself limit His power, glory and blessedness, His moral nature undergoes no change. The God of Moses is the God of Jesus; but the former God allowed easy divorce, the latter does not. God does not change, but man does. Prophets were never straitened in God, but in themselves. It is not the divine, but the human in revelation that makes the difference between Moses and Christ, the law and the Gospel. "I have yet many things to say unto you," said our Lord to His disciples, "but ye cannot bear them now." Mark, the Evangelist, says: "And with many such parables spake he the word unto them as they were able to hear it." Paul tells the Corinthians, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." The author of the Epistle to the Hebrews uses similar language, and mirrors the passage in Psalm xviii: "With the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward." There have been froward prophets, like Jonah, and froward apostles, like Peter; but such a characteristic has no place in a deductive theory of verbal inspiration which refuses to recognize human subjectivity in the divine process. Against such a theory I emphatically protest as un-Scriptural and irrational; yet the Scriptures still remain, to my mind, in their entirety, the infallible source of religious truth.

To every passage of Holy Writ, adduced by the prosecuting committee and approved by the majority of the Presbytery, as if contradictory to the doctrine of my address, I readily and cheerfully assent. It is in vain to tell me that, according to the Word of God, (1) Jesus Christ uniformly spoke with approval of the Scriptures that were then written, and appealed to them as authoritative on religious questions because I know this and have taught it consistently, and believe it as firmly as any member of the committee. On the other hand our blessed Saviour nowhere asserts or hints at the inerrancy of the Old Testament, but, on the contrary, in Matthew v. distinctly repeals certain Mosaic enactments by substituting for them the higher and antagonistic law of love. The words of the Apostles Paul, Peter and James quoted against me are not relevant, because they all assert the inspiration of the Old Testament which I have never called in question, and do not even hint at inerrancy, which I am compelled to deny. Moreover, the passage II. Timothy, iii, 16: "All Scripture is given," etc., is disputed and no disputed passage is valid in such an argument. The Scriptures which are the supreme standard of the Church, nowhere assert the inerrancy of either the Old Testament or the New, as the work of the prosecuting committee plainly shows, so that by the Word of God I am not condemned.

In regard to the subordinate standards, which those who prepared them refused to be bound by, and which belonged to an age of labourious study and most unscientific and scholastic research, there may be a difference of opinion as to their bearing on the question of inerrancy. Sections 2, 4, 5 of chapter I. are adduced against me. Of these the first simply asserts inspiration, which I have never called in question. The second asserts that God is the sole authority for the Word's reception. I agree, and find God in our Lord Jesus Christ, who perfectly revealed the Father. The third, setting forth subordinate arguments for accepting the Scriptures as the Word of God, to a statement I have never denied, but which I have dwelt upon and illustrated at length in my lectures on the evidences of Christianity. As for the fourth, to the effect that the Old Testament in Hebrew and the New Testament in Greek, "being immediately inspired by God and by His singular care and providence kept pure in all ages, are, therefore, authentic," I must confess that it exhibits utter ignorance of Biblical criticism and a view of mechanical inspiration such as no scholar of the present day will accept. To impute the Greek Apocalypse and the Hebrew of Amos to the Holy Ghost is to lose sight of the earthen vessel altogether, and to regard the heavenly treasure as Peter's sheet let down from heaven, yet filled with strange inhabitants. This section of the confession has no warrant from the Scriptures, which are the supreme standard to which appeal may be made, and to which I have already appealed in the premises. Wherefore, I hold that the prosecuting committee has made out no case in the first count of the indictment.

The second count is that I have presented 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. When the first draft of the libel was presented I protested against this statement, asking the prosecuting committee to insert the word "immediately" after "smite," and demurring to the language of the second clause, "who has nothing to

do with the judging, or punishment of the wicked." Thereupon the *ipsisima verba* of the lecture was forced upon me. Now, I do not desire to take shelter under the facts that I was unable to correct the proofs of my lecture, and that the original manuscript has passed out of my possession; but I consider that I have a right to be judged by my own fair interpretation of its utterances. The rhetorical figure of exaggerated contrast, common in the Scriptures, and even in the language of our Saviour, is continually employed in popular discourse to emphasize a special truth. My address was a popular one, written to set forth Jesus Christ as the true revelation of the Father, not a scholastic thesis to be guarded on every point. My contention was, and is, that God the Father is the antipodes of God the Son in scholastic theology; that He is regarded as arbitrary emperor and judge, and as a being totally different from His revelation, Jesus Christ, in his relations with our fallen humanity. Stated more logically, my thesis is this, that sin and all evil, moral and physical, are no part of God's nature nor God's plan. No theologian dare affirm that God decrees sin or any evil; they are not of God; God gave freedom to fallible angels and men, and doubtless foresaw the evil that would arise from the liberty of choice granted to a being of finite knowledge. Yet, in so doing, God was not and is not responsible for evil of any kind. While this is generally allowed in the case of moral evil or sin, the Church has not recognized it in the sphere of physical evil. But as a teacher of apologetics the problem has not me in the region of natural theology and in connection with the argument from design. This argument seeks to prove the existence of God as a wise, powerful and beneficent Creator from the evidences of beneficent design in the works of nature. But nature, as the poet tells us, is red in tooth and claw, abounding in devices of torture and death. Whewell, the famous master of Trinity, discoursing upon this subject in its Philosophy of Discovery, says: In other words, he being a Platonist, we believe that every good thing in nature and man who is its dawn must have its archetype in the Divine mind, but what shall we say of monstrosities, beasts and birds of prey, parasites and all natural implements of torture and suffering? To which he answers that these are no part of the Divine plan, but frustrations, deviations and negations of it.

Of the origin of evil I am not called upon to speak; but this is clear that it did not originate with man. There is, therefore, a judgment of evil which precedes the judgment of man. Romans v. 12. Sin came into man's work, and death by sin, not by God. So far from this crowning evil being an act of God I. Cor. xv., 26, it is called the last enemy to be destroyed. Christ is said (II. Timothy, 1, 10) to have abolished death, and John, in Rev. ix. sees in a vision that death and hell were cast into a lake of fire. Moreover, the author of the Hebrews (11, 14), expressly states that Jesus Christ took part of human nature that through death he might destroy him that had the power of death, that is the devil. Christ is continually represented as victor over death, and certainly as such he was no victor over the Father's will and act. Taking, therefore, the extremest form of physical evil, or, as the libel calls it, smiting, it is not the act of God, but the result of departure from Him, and the immediate act of the devil.

That the infliction of physical evil is the work of the devil is manifest from the story of the Patriarch Job, whom Satan smote. Jesus Christ came and said concerning himself through his beloved disciple (I. John. iii.) "For this purpose the Son of God was manifested that he might destroy the works of the devil." When he cured the impotent man at Bethesda he said to the mourning Jews (John v. 17): "My Father worketh hitherto, and I work," in consonance with God's revelation to Moses at Marah (Exodus xv. 26), "I am the Lord that healeth thee." God is not a house divided against itself. His Son was not manifested to destroy the Father's work. We read the petition, "Thy will be done on earth as it is in Heaven," all wrong when we make it an ejaculation of pious resignation to divinely inflicted evils. Christ never told the sick, the bereaved, the afflicted to go home and be resigned; but he listened to the cry of God's afflicted ones, and cast the devil out. If I can find one word of Christ's on this point, it is worth more than all apparently contrary Scripture. It is in Luke xiii. 16. The story of a woman with the spirit of infirmity, against whom the ruler of the synagogue had indignation, "The Lord then answered him and said, Man, hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound those eighteen years, be loosed from this bond on the Sabbath day?" There is smiting in the world, but not of God. Our Saviour sums it all up in John x. 10, where He says: "The thief cometh not but for to steal and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly." Smiting is one of the dark things of this world. I. John (i. 5), "God is light, and in him there is no darkness at all."

It may be said that God does smite; but even this mediately, I believe to be too strong; rather, God permits men to be smitten. He is the source of all power and goodness, so that all minor power and activities are delegated to their owners by Him. In this sense, He may say, "I form the light and create darkness. I make peace and create evil." The prophet (Amos iii, 6) may also add: "Shall there be evil in the city, and the Lord hath not done it?" God is the source of all power; His holy nature is the source of all law; He maketh the wrath of man to praise Him. When Christ told His disciples to fear the Master of hell, He said, "a sparrow shall not fall to the ground without your Father." I suppose God allowed the daughter of Abraham to remain physically bound for eighteen years; but it was not His act. So likewise we read Paul's words: "There was given to me a thorn in the flesh, a messenger of Satan, to buffet me." There was chastening, no doubt, from God; but in the smiting or the chastisement, God was not the actor.

I dare not say that God does not smite other beings than men;

nor that He may not smite in the future. I believe that our God is a consuming fire, and that the Son shall destroy the wicked as with the brightness of His coming. But in so far as Jesus Christ reveals the Father, I find no smiting nor any sign of it, save in the merciful withdrawing of life from the barren fig tree. Do I therefore deny that there is smiting for men, in chastisement, in judgment, and in suffering together with Christ vicariously? Far from it. It is all round about us and in us. He that hath the power of death; He who bound the daughter of Abraham; He who gave Paul his thorn, and brought Job his many ills; nay, he under whose power, as the Prince of this world and of darkness, the Lord of Glory fell, still smites as a thief coming to steal, kill and destroy. The late Franz Delitsch, a theologian of no small merit, in his *Biblical Psychology*, states that the wrath and curse of God which comes upon the children of disobedience is this devil, the author of all our evils, moral and physical. Jesus said, "Whosoever committeth sin is the servant of sin" (John viii. 34), and Paul states the question in Romans vi. 16 23, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey; whether of sin unto death or of obedience unto righteousness. For the wages of sin is death," and as we have found, he that has the power of death is the devil. Punishment follows sin as it follows every departure from God's law. Some object to this because they say it makes Satan the acceptor of Christ's atonement. It does nothing of the kind. Christ came undeniably into Satan's world of darkness under his tempting power and stroke of death to deliver souls, but his sacrifice was to the Father's love and to the justice which decreed that as a man sows so shall he reap.

Then there comes in the question of agency in the matter of discipline. I do not theorise here but take the words of the great apostles of the Gentiles. There was an incestuous man in the Church at Corinth concerning whom Paul said, "For I verily, as absent in body but present in spirit, have judged already as though I were present concerning him that hath so done this deed in the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh that the Spirit may be saved in the day of the Lord Jesus Christ," I. Cor. ii. 3-5. Writing in Timothy concerning those who had made shipwreck of faith, he says (I. Timothy, 1. 20). "Of whom is Hymenæus and Alexander whom I have delivered unto Satan that they may learn not to blaspheme." If God smites directly, why should, then, offenders have been delivered into the hands of Satan? This question demands an answer, which our symbols and systems do not give. In the doctrine of divine wrath these passages should have a place, and that so-called Messianic psalm which says, "Let Satan stand at his right hand." In I. Thess. ii. 16, the Apostle Paul says concerning the Jews, long prior to their national calamity, "They please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved; to fill up their sins always; for the wrath is come upon them to the uttermost." What wrath is this? Not any physical calamity from God's hand, but the deceiving power of the spirit of righteousness which is not of God at all.

It must be remembered that the text of the lecture in question is "The Perfect Father, or The Perfect Book" and its object is the vindication of the Father according to Scripture. The lecture virtually says that the Father does not judge. Abraham called God the judge of all the earth (Gen. xviii., 25), and similar language is found in many parts of the Old Testament, and of the New. Isaiah says (Isaiah xxxiii., 22), "for the Lord is our judge, the Lord is our law-giver, the Lord is our King," and adds, "He will save us." Now the view of a judge who saves in the New Testament view. First of all Christ says (John v., 22), "For the Father judgeth no man, but hath committed all judgment unto the Son"; again, in the 27th verse He adds, "and hath given (the Son) authority to execute judgment, also because he is the son of men." Consistent with these passages are the words of Paul at Athens: "God has commanded all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath named."

"There is a judgment of the world by man, even though that man be the Son of God. Paul reiterates this cardinal truth in I Corinthians vi. 2: "Do ye not know that the saints shall judge the world." And in the following verse he adds, "Know ye not that we shall judge angels." In ancient times the prophet Daniel foretold that when the Ancient of Days should come judgment should be given to the saints of the Most High. Our Saviour told his disciples that they should sit upon twelve thrones, judging the twelve tribes of Israel, and again he says: "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." When the Greeks came to Jesus, choosing Him rather than the world, he said, "Now is the judgment of the world; now shall the prince of this world be cast out." Here plainly is a judgment of Satan by man led by the Son of Man. The same is apparent in John xvi., 11, where, speaking of the Comforter, Christ says "And when this come to pass he will reprove the world of sin and of righteousness and of a judgment of sin, because they believe not in Me; of righteousness because I go to my Father and ye see me no more; of judgment because the prince of this world is judged." When the seventy returned with joy, having proclaimed the kingdom of Heaven, Jesus said, "I beheld Satan as lightning, fall from heaven." The great and comforting truth of the judgment of Satan and all the powers of evil by our humanity, which culminates in Christ, is thoroughly scriptural and reveals the Judge of Isaiah's prophecy, who will save us that put our trust in Him.

Jesus Christ, the revealer of the Father in his person, words and works, did not smite nor did he judge. He said (John xii., 7), "And if any man hear my words and believe not I judge him not, for I come not to judge the world but to save the world;" also in

John viii., 15, are read the words, "I judge no man." Judgment leads to condemnation, but the same divine speaker says to Nicodemus, "God sent not his Son into the world to condemn the world, but that the world through him might be saved. In Matthew xvi., 31 40, the last judgment is set forth, in which the royal judge is the Son of Man. He calls the righteous the "blessed of his Father," but the wicked are simply the cursed, not the cursed of the Father. The Father, therefore, is not revealed as a judge in the New Testament, and ought not to be so regarded. The person of the Godhead who will judge the quick and the dead, is the Son, and he will be so, not as the Son of God, but as the Son of Man.

Prior to all acts of judgment on impenitent humanity, there will be the ransomed world's judgments on the prince of the world and his angels, the condemnation of whose reign evil will fall upon all their human adherents, be there many or few. Their cursing or cursed estate will be as it now is, the work, not of God, but of the great enemy of God and man, from whom Christ redeems the heirs of salvation.

The passages of Scripture adduced against me by the prosecuting committee, are not inharmonious with those I have quoted in my defence, although there are many passages in the Word of God which fail to come under ordinary rule. I have stated that all power is of God, and that He is, by His very nature, the constitutor of moral law. In accordance with the legal maxim, *qui facti per alium facti per se*, God may be called the author of all that is in the universe, whether it be good or evil, and such language is frequently employed in the Bible. But human and diabolical freedom really withdraws from God's character and reputation everything inconsistent with His holy nature in the physical and spiritual worlds, so that while in a sense God is made *particeps criminis* in every evil thing, such as sin and its punishment, these evils are no part of His will and performance, but are things which grieve Him and cause Him pain, as many Scriptures testify. To relieve the character of God, the father—for that of the Son needs no such advocacy from the imputation of evil, spiritual and physical, was my motive in writing the address in question. From beginning to end it is the result of no speculation or philosophical enquiry, but of patient, humble and unbiased study of the Word of God.

The quotation Exodus xxxiv., 7, states that God will by no means clear the guilty. In other words, man must take the consequences of his sin either personally or vicariously. Ecclesiastes xii., 14, says, "God shall bring every work unto judgment, with every secret thing, whether it be good or whether it be evil, but does not declare the agent in judgment. Romans xii., 19, and Deut. xxxii., 35, read, "Vengeance belongeth unto him, he will repay; but no one dreams of imputing to God a spirit of anger and retaliation such as is forbidden to man. The expression really means that the law of God and the law of the departure from God will work out the divine purpose. The passage in Second Peter, ii., 4, 6, sets forth God's sentence upon fallen angels (with whom the lecturer does not deal), and then the special calamities of the deluge and the destruction of Sodom and Gomorrah. In Luke xiii., 28 29, these two great calamities are made parallel to the destruction of Jerusalem by the armies of Titus, an event that happened under divine providence, but nevertheless one at the contemplation of which Jesus Christ, who revealed the Father, wept. (Luke xix., 41).

Matt. vii., 22-23, represents Christ as rejecting the workers of iniquity, and bidding them depart from Him, which, in spirit, they had themselves already done. Matt. xiii., 40 43, tells us not of the Father, but of the Son of Man casting, by means of his angels, the wicked into a furnace of fire. Matt. xvi., 27, makes the Son of Man reward every man according to his works. The parable in Matt. xxiii., 11-13, does represent the King as condemning the guest who had not on a wedding garment, but in the description of the judgment it is the Son of Man who is the King, and who calls the righteous the blessed of His Father, who is also our Father in heaven. Acts x., 42, expressly declares that the man, Christ Jesus, was ordained the judge of quick and dead. In Acts x., 31, the words, "Vengeance belongeth unto me; I will recompense, saith the Lord." "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." There is really nothing discordant with the truth that the judge of the quick and dead is the Son of Man, as the New Testament Scriptures attest.

The passages in the *Confession of Faith* state that God will not clear the guilty, that He will judge the world by Jesus Christ, and that the wicked shall be punished with everlasting destruction, which truths I have not impugned in any way, but have maintained and am prepared to maintain.

As to the extracts from my address contained in the libel, I have no desire to repeat them here. I am not positively certain that they are the actual words penned by me, inasmuch as I have no copy of the original manuscript; but, granting them to be such, it is the spirit and not the words of the address that I desire to live. I had a great truth to declare, namely, that in Our Lord Jesus Christ we behold the Father in Heaven, whom the world naturally regards with fear, as the sovereign ruler and judge in the hope that by learning to know this Father, the fear that hath torment might be cast out of some hearts, and that men might be helped thereby to use to a sense of their dignity as assessors on the throne of the Son of Man and heavenly representation in judgment upon all sin and evil, physical as well as moral, and upon the enemies of our race, diabolic or human, who are contrary to the will of God. I have, stated the truth strongly because I wished to rouse men to think. I have been willing to be called a fool in so doing that others might become wise thereby.

After the way which some call heresy, so worship I the God of my fathers. I am not careful as to myself, my position, my future, are all in God's hands; but for the sake of the great truth, that in Christ we see the Father, I am prepared to contend so long as the

Church has patience to hear me. I never dreamt that I should be honoured to bear such public witness for my Father in Heaven, nor have I in this, nor in aught else, sought publicity or notoriety; but since it has come to me all unasked for, I say, in regard to my doctrine, as said Martin Luther "Here I stand; I cannot do otherwise; God help me. Amen." And as said One greater than he, "I am not ashamed of the Gospel of Christ."

The learned professor then stepped down from the platform amid a burst of applause.

The Discussion.

Rev. Dr. Campbell, of St. Gabriel church, asked if they were to understand from Prof. Campbell's statement that nothing was withdrawn, nothing was modified from the published lecture; in short, was his position the same as it was when the Presbytery entered upon its proceedings?

Prof. Campbell replied that while the majority of the Presbytery declared the relevancy of the libel, he declined to admit it. That was his position.

Rev. Dr. Campbell thought the argument as to the relevancy ought to have been addressed to the Presbytery before. The question to-day was the proof, whether it was true or whether it was inadequate. Was Prof. Campbell's position in relation to the published letter the same to-day as when the case was instituted?

Prof. Campbell replied that he was called upon to reply to the two counts in the indictment, and it seemed to him, in his humble judgment, that he had done so in the document which he had just read. The question now, in his opinion, was really the relevant one, and he did not desire to answer the other question unless the court pressed it.

Rev. Dr. Campbell then reopened the case for

THE PROSECUTION.

There never was a question, he said, in regard to which he felt such a great responsibility as the present one. He had not desired the position of convener of the committee that had initiated the proceedings; "but," he continued, "whilst it was a duty to which I addressed myself with great reluctance, I felt that if the brethren desired it, I would have to do the best I could. There is, perhaps, this advantage in my doing it -- it will be a thoroughly impersonal matter, as my relations with Prof. Campbell have been of such a character that if I were called to his defence I would address myself to the task with great cheerfulness. There is no one in whose interest I would more eagerly appear if my conscience and my judgment permitted me to do so. However, as convener of the committee, I beg leave to move that in the judgment of the Presbytery the first count of the libel be held proven." This count was that Professor Campbell held and taught "a view of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth." "In making this motion affecting our much loved brother's situation," he said, "I am sure you will agree with me when I say that I acknowledge his admirable services to truth and religion, his ethnological writings, his exquisite Yoho discourses, his spirit of devotedness which appears even in the production now under review; and then the eloquent address this afternoon cannot but touch us; and it is a matter of regret to every member of this Court, I am sure, that we should feel constrained by reason of what we owe to truth, to Prof. Campbell himself, and to the Church of which we are the constituted ministers, to take these proceedings. First of all, we all recognize that the professional work imposed upon Prof. Campbell led him necessarily to make narrow enquiry into everything relating to the origin of the sacred Scriptures, and if he found accretions around them, if popular apprehension as to their origin and nature, no one can blame him from putting his hand to these and clearing them away. Neither are we going to condemn him and call him to the bar if his judgment did not deem the usual apologies adequate for ever-difficulty and discrepancy in the Old Testament which he came across in the performance of his duty; if he declared these defences and apologies were inadequate, I am bound to say that he has raised questions about passages that have never afforded no any difficulty. He has been honestly seeking, no doubt, to put everything in the true light before his students, seeking a solution for problems hitherto held as insoluble. Now, with regard to the Word of God, and the works of God alike, and all that is within the apprehension of man on earth, there are questions that man cannot understand, and, I suppose, is not expected to understand, for He has declared that there are many things yet beyond the ken of man. We are promised fuller light in the great hereafter. I think our friend has taken the position as if he had the fulness of light now since Christ came. I go further than he and say that the process of enlightenment is not yet completed." Dr. Campbell proceeded to say that if Professor Campbell, who had been chiefly engaged in the professor's chair, had declared to his students and to all men that he did not and could not understand many things that were in the Word of God, he believed that no harm would come from that position either to the Church or to the students. It was not necessary that omniscience should be professed by even the most learned teacher. In these well meant attempts to solve problems and remove difficulties, had not much greater ones been introduced?

The Church, he admitted, had no theory of inspiration, and the Church would demand of none of its teachers, details as to the modes of inspiration. It was the results of inspiration rather than the mode of inspiration with which the Church was concerned. The Church did not place the Confession (of Westminster) above the Bible, nor on a level with it. The Scriptures were the best, the supreme judge of all the controversies. He differed from the learned professor when the latter stated that the Sermon on the Mount contradicted the Old Testament. Paul uniformly contended for the truth of the Old Testament. And though Peter spoke of things hard to be understood, all agreed that the Book was the Word of God. But, in a word, the position of the professor was that much that had been believed to be in-

spired by the Holy Ghost was really inspired by the devil. The whole book was attacked because it would require omniscience, according to his theory, to read between the lines and say what was inspired by the Holy Spirit and what by the lying spirit. Prof. Campbell dealt in a priori arguments that would not be supported by the testimony of the ages. It was not needed to impart any extraneous discussion into this debate. Prof. Campbell was within his rights to stand for trial without first resigning his position in the church. He has the right even to appeal from this Presbytery if he thinks necessary to the General Assembly. Dr. Robert Campbell quoted extensively from the Professor's Kingston lecture to show that he impugned not a part but the whole of the Old Testament. He hoped that he had not wrought anything to the disadvantage of his "dear friend the Professor." But he saw nothing for it but to move that the first count of the "libel" be held proven.

Rev. A. J. Mowatt, in seconding Dr. Campbell's motion, said he had prepared something on both counts. He took it, he said, that they were all on trial in this matter. No doubt what they said would be canvassed from one end of the land to the other. They were seeking to say what they ought to say, and to leave unsaid what they ought to leave unsaid; and he hoped they would try and leave unsaid the bitter word. It was an unhappy affair. They all felt that, and he was sure they all wished that there was some other way out of it. But there was no help for it. He provided without qualification the character and scholarly attainments of Professor Campbell. But he hoped that he would take back much that he had said in Kingston and here before the Presbytery.

It sounded strange to have to read the battle songs of the Old Testament to a Christian audience. But the time might come when the homes of those present would be surrounded by relentless enemies, and they might be constrained to pray for skill and strength to send bullets home to the hearts of their adversaries. But the Professor had no right to say that the Old Testament caricatured God, representing him as a monster. He (Mr. Mowatt) had found many difficulties in the Bible, but he did not attempt to overcome them. He recognized the fact that his reason was fallible. But God's work, the Bible, needed no defence. The clever cartoonist (in the Star) represented the members of the Presbytery as rushing to the rescue of the Church, but the Church, the truth, was in no danger. The press and unbelievers might applaud the Professor digging at the foundation of the Church. But the truth would last forever.

Rev. Prof. MacVicar suggested that before the vote was taken, Prof. Campbell should be permitted to make any further statement he desired, as after he was once removed from the bar he could not be allowed to speak further. He had no intention now of speaking on the merits of the case because, as they all know, he had delivered his views upon the whole matter when the relevancy of the libel was under consideration. He had not changed his views as to the propriety of having done so, notwithstanding all the allusions in certain quarters as to his having misunderstood the case. The relevancy and the truth of the libel in this case were almost identical.

AN AMENDMENT BY DR. BARCLAY.

Rev. James Barclay then rose to move an amendment that the first count of the libel be not proven. He spoke in unimpassioned, yet impressive and thrilling tones. "I cannot in any sense agree," he said, "with the resolution that is now before this Presbytery. I regret as much as any of you the professor's lecture, which has been published. I regret some of the extreme, I will rather say weak, utterances that appear in it. I regret that the professor's zeal led him into statements that were rash, harsh, and that could not but grate upon the susceptibilities, I will not say of the narrowest, but of some of the very broadest minded in our Church. At the same time I regret the action that has been taken upon the question. I think it would have been better to allow it to die a natural death. If it had any power to do harm the action that has been taken has only increased its power. Where one would have read it before, a thousand will read it now. I regret it, as extremely unbecoming, that ministers outside of our Church took it upon themselves to deliver in public judgments upon the case. I think it unseemly also that any member of the Presbytery should have so spoken in public as to what their judgment would be in this matter. I also regret the haste with which it has been brought forward by the committee. I think the Presbytery should have appointed a committee to sit in prolonged deliberation over that explanation which had been made by Prof. Campbell. I think that if there was anything to hold out the hope that this painful case could be prevented from reaching its present stage, all such means should have been first exhausted. It seems to me that there was an undue eagerness on the part of some of the brethren to get their brother tried and condemned. In the first place, I think the libel is misleading, and in the second place, I think it is extremely weak. I will confine myself entirely to the first count in which the professor is arraigned with teaching the doctrine of inspiration to the dishonour of the Scriptures. It struck me when I read this that it was misleading the Church. The Christian churches and our own Presbyterian Churches, according to it, stand in exactly the same attitude towards the Confession of Faith as they did fifteen years ago. I do not think that is so. Am I to be told, with all the tide of historical research, all the archaeological research, all the Biblical investigations of the greatest minds, that no new light has been thrown on the Confession of Faith, on the texts of the Bible, on the authors who wrote them and the authors who read them. I myself feel bound to confess that I have changed my attitude as regards these questions, and believe there is no man to-day who stands in the same position as he did fifteen years ago. I think, therefore, that this libel suit is misleading. I think in the second place that the libel is extremely weak. I should be very sorry to say that the doctrine of the inspiration of the Scriptures should be dependent upon the few scattered isolated texts thrown together here. Apparently the strongest of the texts is that often quoted from the Epistle of Paul

to Timothy, "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But when Paul penned these words to Timothy what Scripture was he speaking of? Why, the Old Testament, to be sure, and if you are going to rest your doctrine upon such sentences as that, it will never apply to the inspiration of the latest New Testament Scriptures which the Apostle had not seen. Where, then, can we base the inspiration of the New Testament? There can be nothing more dangerous than the maintenance of the Christian doctrines on a few isolated texts. I think it was Richard Baxter who said in speaking of this that it was the devil's last attempt to refute the authority of the Bible by overwhelming it. Again, suppose we say that our interpretation, as it stands in our English version is correct, it has not touched the Professor's position. He will accept as truly as you do that sentence of the Apostle. Does the Apostle say anything about the measure of inspiration? I find by my Concordance that the word inspiration only occurs twice in the whole Bible—once in Job and this one in Timothy. I do not find any writer who claims any other inspiration. I find Paul says: "In this I have the mind of Christ." He is not quite sure of his own inspiration. I believe in the inspiration of every book of the Bible, but I am not going to be tied down to any theory of men! I want to know how far it is inspired, and I can only get at that by searching the Scriptures themselves. I read with great delight part of the professor's explanation. He preaches and believes all the great doctrines of Christianity, all the great dogmas of truth upon which we base our Christian religion, what does he say? He believes in the inspiration of the Scriptures and in their infallibility. Will any one say that inspiration guarantees no mistake in names, no mistake in dates. Am I to be told that if a man is a heretic, he must cease to teach in the Church? You say yourself that there are passages of Scripture that are contradicting. I do not think that is forbidden by the Church, and I hope not. Is all the integrity of the book of Isaiah or the Psalms to be maintained? It is no part of Christ's teaching. I do not believe it is part of inspiration to teach historical tales or to teach historical facts. I am sure that in speaking of Christ and in criticizing the logic of the peculiar saying of "the sun rising and falling," I am not attacking the inspiration of the Bible. There are grounds infinitely higher than mere isolated texts. Is there any one of our Presbyterian Churches in the old country that to-day will forbid a man like Prof. Campbell from teaching under their authority and in their name? No, but there are many men in the Old Country who go far beyond Prof. Campbell in the broadness of their views. I have in my mind's eye the Free Church of Scotland, and it will all become the Presbyterian Church of Canada to come in and say that they will not allow Prof. Campbell to teach. I have asked myself the question with prayerful earnestness whether Prof. Campbell should be forbidden to teach in His name, and there has come back to my emphatic enquiry the answer "No, I will not take upon myself to forbid him to teach. I am not prepared to go beyond my Master." Prof. Campbell finds himself in a large and distinguished company. The views he has held have been taught over and over again. You will find one after another of the early Fathers, Origen, Jerome, Butler and Alford, going a good deal farther than Prof. Campbell in their views on verbal inspiration, and these were men who lived and revered the Scriptures and certainly did not impugn them. I do not think those men who have denied the verbal inspiration of the Bible are the greatest enemies of the Church. I conceive them to be those who, by straining the authority of the Bible, try to claim for it an authority it has not claimed for itself. I do not think Dean Alford was a man who dishonoured the Bible, and he did not hold to the theory of verbal inspiration. "I had hoped," he concluded, "that there might have been a unanimous judgment in this case, but it seems to be otherwise, and in duty to my conscience, I cannot refrain from moving in amendment:

"That the Presbytery, while deeply regretting many expressions into which over zeal for certain aspects of truth led Prof. Campbell, yet does not find the first count of the libel proven."

Rev. J. Myles Crombie had much pleasure in seconding the amendment. He did not wish to take up the time of the Presbytery, because he would simply go over the same ground covered by Dr. Barclay, but he would second the amendment in order to bring it before the House.

The Rev. James Fraser, of Chatham, Que., supported the amendment contending that the Church could not afford to lose Professor Campbell after all the services he had rendered her as a scholar and teacher.

Mr. Wm. Drysdale, while strongly commending the tone of Mr. Mowat's speech, briefly spoke in support of the amendment.

The Rev. C. B. Ross begged to suggest that Dr. Barclay was wrong in charging the Presbytery with undue haste in preparing the libel.

Rev. F. M. Dewey desired to say a word. He regretted that Dr. Barclay had not given the Presbytery something great upon the matter. But he regretted to say that the Doctor had only trifled with it. It was impossible for him to vote for the amendment. Reluctantly, therefore, he would have to vote for the motion of Dr. Robert Campbell.

Mr. Walter Paul rose just before the afternoon sederunt adjourned. He began the evening debate by declaring himself a supporter of the main libel resolution.

The Rev. Professor Scribner had stated his opinion upon this case at a former meeting. He might point out that while Prof. Campbell declared his belief in inspiration, at the same time he attacked that inspiration in detail. It was difficult to find anything in the Professor's statement which modifies his views, as proclaimed in the lecture. So far from this, the statement they had listened to to-day, rather re-states and emphasizes the unfortunate position which the Professor took at the first. Dr. Barclay had expressed regret at the statements made in the lecture; the Rev. Mr. Fraser had ex-

pressed regret; Mr. Drysdale had expressed regret; and the Rev. Mr. Crombie had expressed regret. But the accused himself had not expressed one word of regret. As far as he was able to judge, the passages adduced by Professor Campbell, in his defence, in nine cases out of ten, were not capable of the exegesis which had been forced upon them; and in the remaining case there was palpable irrelevancy. He expressed deep regret at the possibilities contemplated by the motion, but he saw no other way open.

The Rev. Mr. Patterson, of St. Andrews, contended strongly for the total inerrancy of the Gospels. He, therefore, supported the main motion.

So also did the Rev. James Fleck, who urged the unity and harmony of the whole Book. There was no contradiction between the Gospels nor any portion of the Gospels.

The Rev. Prof. Ross wished that some others had spoken in some kind of defence of Professor Campbell. And yet he felt that some kind of defence was possible, and ought to be made. Is Professor Campbell's position so clearly defined, and so clearly opposed to the Bible and the subordinate "standards," as to warrant the extreme course contemplated by the motion? The accused repudiated the meaning attached to his statements by the libel. Why should not some notice be taken of this repudiation? Again, the Professor had stated that he did not wish to be held to every rhetorical utterance in the lecture. Is there not something here that should be taken into consideration? He thought that if Dr. Barclay would modify his amendment, making it express in stronger form condemnation of the position taken by the professor, some of the members of the court might vote for it who cannot vote for it in its present form. Again, he deprecated the idea of the Presbytery taking any action which would seem to shut out freedom of discussion. If discussion is not to be free, the Church must suffer many things which she may hold to be foolish. You cannot grow wheat without growing chaff. He did not wish to be held as endorsing all that Prof. Campbell had stated, but rather as suggesting that there might be a more moderate way of dealing with the case than the extreme one which the motion contemplated. He asked Dr. Barclay to amend his amendment to the effect. That the Presbytery, taking a conjunct view of all that Prof. Campbell has stated, find that the first count in the indictment is not proven; but hold him answerable for hasty and ill-balanced statements. Dr. MacVicar took a point of order. The amendment pronounced a judgment, and the court is not yet in a position to take such a course.

The Rev. Dr. MacVicar objected to this as being out of order, inasmuch as the sub-amendment passed judgment before the two counts were considered. It found him answerable for "hasty and ill-balanced utterances" and yet it found the count not proven. The Moderator ruled that the sub-amendment was in order. Dr. MacVicar asked that his objection be recorded.

Dr. Barclay thereupon revised his original amendment to read as follows:

The Presbytery, after having taken a conjunct view of the lecture delivered in Kingston, and the explanatory statement to the Presbytery at its last meeting by Prof. Campbell, also the statement made to-day, finds the first count of the libel not proven, reserving to itself at a future stage any action which it may deem necessary.

Dr. MacKay had not intended to say anything upon the case. But in view of the amendment now before the court he felt that he ought to say something. There can be no doubt that the statements contained in the lectures were both opposed to the word of God, and the Confession of Faith. The libel, as prepared by the committee, abundantly proved this. He could not see how any reasonable man could vote "not proven." He felt in his conscience and before God that he had no course left him but to vote that the libel has been proven.

Dr. MacVicar protested against the statement of Dr. Barclay, that there was any undue haste in the action of the Presbytery and the prosecuting committee. Conferences had been held and every means tried to settle the matter amicably. He also wished to ask Prof. Campbell to state definitely whether he believed that much or little of the Old Testament was inspired by the devil. There was much that was good and beautiful and true in the Bible, but did that neutralize the statement that the Book was not all from God? If it was not all from God he would like to know how much was from Him and how much from the devil.

Prof. Campbell then summed up his defence. The whole of the Presbytery here was at the judgment seat of Christ. He reiterated his arguments of a Perfect Father, meek and humble as the Son. He could see no way of justifying his conception of the Perfect Father without denying much of the current Old Testament theology. He wished to teach the high Christian ideal as seen by such men as Tolstói. He protested that all the speeches of the afternoon had practically ignored the quotations of Scripture he had made to prove his position. They called him a fool, or words to that effect, but he pleaded industry and intelligence against that charge. In answer to Principal MacVicar, he repeated that there was progress in revelation. He urged that the Church had lost sight of the great science of demonology. He never dreamt of saying that the Old Testament was a mass of errors. But as long as he lived he would preach the great cardinal truth that God was good and merciful, and that only Satan was to be feared. He had been charged with speaking harshly and asked to retract. He did not know what to retract. He prayed the Presbytery not to think of him personally. He was of no consequence, but the truths he had uttered were of vital importance. He thanked the members who had spoken well of him. He bore malice to none. God forbid. He left himself in the hands of the Presbytery, hoping only that what would be done would be in the interest of truth and of immortal souls.

The Rev. Dr. Robert Campbell closed the prosecution, insisting on the libel charge unless the Professor withdrew all the phrases of his lecture, objected to in the libel. He said that some of the

members must have been startled to hear from Dr Barclay that the attitude of the Church toward the Scriptures had changed from what it was fifteen years ago. The thesis of the professor's lecture was in a word the "Imperfect Book." It was on that they had to pass judgment. He admitted that there was haste in drafting the libel, but their excuse was that it was done to accommodate Prof. Campbell himself. He knew that the position was a solemn one and that the members of the Presbytery would do what was right.

The clerk then read the motion of Dr R. Campbell, and the amendment of Dr. Barclay, and the vote was then taken upon the count and stood as follows: For the motion, 21; for the amendment, 13, viz.: Dr. Barclay, J. M. Crombie, Prof. Ross, J. Fraser, J. E. Ducloux, MacKeracher, W. D. Reid, Prof. Constrat, Inerosa and Murray Watson, ministers, and Wm. Drysdale and Colin McArthur, elders.

After the vote was declared, Professor Campbell formally declared his intention to appeal against the decision.

Prof. Campbell is thus found by the Presbytery to hold a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth; contrary to the Word of God and the standards of the Presbyterian Church in Canada.

The Second Count.

On Wednesday, the 13th inst., the Presbytery resumed consideration of Prof. Campbell's case, taking up the second count in the libel, which read as follows:—"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." Prof. Campbell said, in reply to a question, that he had nothing further to say so long as the statements made by him on the previous day were taken into consideration.

Rev. Dr. D. Patterson, of St. Andrews, moved that the second count of the indictment be found proven. The speaker regretted that it fell to his lot to take an initiatory step in the matter, and yet he could not see that the Presbytery could have done otherwise than take up the matter. According to Professor Campbell's idea of God, He was only a titular monarch, while the real ruler was Satan. He admitted that sin was punished, but claimed that it followed naturally, as naturally as burning followed fire or death followed the taking of poison. In Holy Writ it was expressly laid down, "The soul that sinneth, it shall die." If punishment of sin ensued by nature, who constituted Nature? The Christian sees a power behind Nature, God Himself. The punishments of God laid down in the Old Testament were famine, pestilence, the sword and wild beasts; these were sent by God to punish sin. The Old Testament ended with a warning to turn from sin to righteousness. At the beginning of the New Testament the forerunner exclaims: "Repent ye, for the kingdom of God is at hand," and enforced the declaration by a threat of judgment to come. In the Sermon on the Mount there was passage after passage relating to the justice of God. In Paul's epistle to the Galatians the curse was repeated, and to the Hebrews it was said: "It is a fearful thing to fall into the hands of God." Our God is a living fire, and yet the professor taught that it was contrary to nature to inflict pain or take away life on account of sin. God, indeed, is love, but He is also light, truth and righteousness. Love itself required punishment. If the ruler of a country governed without punishing, anarchy would prevail in that country, and the ruler could not be held up as an example of the power of love. The sacrifice of Christ was justice, and if sinners did not deserve punishment, there was no necessity for the atonement, and the death of Christ must be accounted for on some other principle than the satisfaction for sin. A ruler who never punished was not only a weak and an inefficient one but he did not win that confidence and love that would be given to one who seasonably corrected and punished. It was penal retribution that was referred to in the Bible, not vindictive but righteous justice. The growth of these erroneous ideas bade fair to sap the foundations not only of sound doctrine, but of morality itself. This teaching might be productive of the weakening of the moral sense among the people, permitting them to tolerate such indifference and worse, amongst public men. The statement made in the Old Testament "Whom the Lord loveth he chasteneth," was repeated and reiterated in the New Testament. The theory of the Professor did away with the whole system of discipline, and the Christian was told to resist and resent discipline and suffering as the work of his enemies and not the result of sin. In concluding, Dr. Patterson declared that the Presbytery had a duty to perform and they must stand by the Word of God. If half of the Bible were given up the children would only be half fed and would not grow up to that sturdiness that characterized the Christians of the past who were fed on the whole Bible.

Rev. C. B. Ross, B. D., of Lachine, seconded the motion briefly.

Rev. Dr. MacVicar suggested that if there was to be any amendments now was the time to present it.

Rev. J. Myres Crombie said that while he had the greatest respect for Dr. Patterson he must say that he had put up a man of straw and then knocked him down. There was not a single utterance of Dr. Patterson's but what Prof. Campbell would give adhesion to—that God smites—but that He does not do it in the vindictive way that is sometimes taught in the old Puritan theology. He did not do it, simply because He had the power to do it. It seemed to him that what Prof. Campbell taught was somewhat on the line that what a man sows that shall he reap. If a man deliberately chooses to walk away from God then punishment, his separation from God, will necessarily follow, but if a man accepts of God through Christ, God will have no occasion to smite, but rather reward him. He therefore moved in amendment that the second count of the libel be found not proven.

Rev. Dr. Barclay regretted that he could not see his way clear to second Mr. Crombie's amendment, for after very, very careful study he

had been forced to the conclusion that the count was proven. He had not been able to get himself at all into the position which Prof. Campbell had adopted. It seemed to him a confusion of ideas. "Prof. Campbell," he continued, "has adduced a theology which is certainly not in strict accordance with the theology of the Bible. I cannot agree with him that God does not smite, but punishment comes from the hand of Satan. He has put Satan in a new light, which was refreshing. I thought that belief had rather died out. He gives Satan much greater power than he really possesses. Suffering is surely the punishment of God, and I think the Professor has failed to give due weight to that aspect of the Divine will." Continuing, Dr. Barclay considered that Prof. Campbell's mistakes were mistakes of expression, and, to his mind, some very grave mistakes in expression.

Rev. Prof. Campbell held that it was the duty of the Church to explain obscure passages of Scripture. There were things there exceedingly simple that any child had a right to investigate. Did not Christ Himself say that He came to destroy the works of the devil—those works even regarding the healing of the sick and the casting out of devils? What kind of a God was it that the Church wanted him to believe in—a God who strikes down with one hand while He blesses with the other? Did they want to believe in the Baals and the Molochs. That was the Old Testament theory. When Christ came to represent the Father, the Jews asked, "Where is the smiter to drive away the Romans?" Would they have him believe that God stretched forth His hand to strike the martyr down? Would they have him believe that God was present in the heart of Judas Iscariot to betray his Master? No, it was a terrible blasphemy to proclaim in the name of our holy religion. "I cannot," he said, "believe in a God like that." The justice of God, which was really righteousness, had been referred to. He never denied that justice which sprung out of the love of God. Did we not in our households exercise justice? But he pitied the man who believed that the justice of God was as great as the love of God. Sin, he continued, was a violation of the law of God, and its punishment was death, and away back in the geological ages it was found that where death reigned there sin reigned before. He might be accused of ignoring the death side. Not at all. The death side was not of God at all, but the power of killing was the devil. When a parent sent his son to the missionary field and he was eaten by cannibals, was it the parent who killed him? When a parent sent his son to fight for his country, and he was killed in battle, was it the parent who fired the gun? They could not saddle the responsibility of sin and death upon God. Proceeding further, Prof. Campbell said he was a believer in the testimony of the Scriptures in so far as they were found in conformity with the testimony of Christ, and only in so far as the Old Testament was opposed to the testimony of Christ did he call it into question. He thought with all due respect to the grand old covenants and to their fore-fathers in Germany, that these men were actuated by the Old Testament spirit and not by the spirit of Christ. God was the God of battles to them. Were they growing as a church in the direction of Christ-mindedness, or were they growing more and more confirmed in their Old Testament principles? He left it for them to answer.

Then Dr. McVicar concluded that the text, "It is a fearful thing to fall into the hands of the living God," would be read by Prof. Campbell to mean "It is a fearful thing to fall into the hands of the devil." The Principal wanted it understood that texts of Scripture were not being quoted alone, but that due regard was being made to the scope of each passage and all its bearings considered. Reading the whole of the second chapter of the 2nd Epistle of Peter, the speaker declared that a God of limited scope could have no place in his theology. He believed in a God of justice. It was extraordinary that the Professor should wish to give such prominence to the devil in these days when so many denied the existence of a devil at all. Prof. Campbell had a great work before him before he would win many sensible people to his way of thinking in this respect. After presenting these passages, if any one said that no proof had been given from the New Testament that God smites, the Principal declared that he would produce the proofs he had left unread.

Professor Scrimger considered that the libel had been proved, although he considered that in his remarks yesterday Professor Campbell had qualified his former statements somewhat. He inferred that Professor Campbell's idea was that God smites sometimes through nature, sometimes through the devil and sometimes through the Son. The speaker failed to see the advantage of this. It was just as easy to believe that God would smite, as it was to believe that the Son would smite. The speaker could see no reason for changing the verdict in anything that had been said since.

Rev. J. A. Ducloux had sat under Professor Campbell as well as under Dr. Briggs, and from neither in teaching did he hear a word of their unusual views. Yet, he would consider the fruits of Dr. Campbell's labours to be the Kingston address, for he said he had been twenty-five years in considering the subject.

Rev. Murray Watson of St. Lambert, declared that if none had seen as Professor Campbell it was because he had never presented the questions to the students.

The vote was then taken on the motion of Dr. Patterson, and the second count of the libel was sustained by a vote of 27 to 2, the dissidents being the Rev. J. Miles Crombie, and the Rev. W. D. Reid. Some members of the Presbytery did not vote.

Rev. Prof. Campbell then said, "I protest against the decision of the majority of the Presbytery and appeal to the Synod of Montreal and Ottawa at its next meeting for the following reason: That the Presbytery in the consideration of its arguments on which its decision was based failed to weigh the Scriptural ones presented by the defence which the appellant regards as sufficient to exonerate him from the charges contained in the libel."

Rev. Dr. MacVicar, Dr. Robert Campbell, Dr. Daniel Patterson and Prof. Scrimger were appointed a committee to answer the reasons for an appeal to the Synod.

Church News.

In Canada.

Meetings of Presbyteries.

ALGONA—Manitowaning, Tuesday, Sept. 26th, at 10 a.m.
 BARRIE—Barrie, Oct. 3rd, 10.30 a.m.
 LINDSAY—Canuington, Oct. 17th, 11 a.m.
 OTTAWA—Ottawa, Sept. 26th, 2 p.m.
 PARIS—Knox church, Woodstock, Oct. 3rd, 11 a.m.
 WHITBY—Oshawa, Oct. 17th, 10 a.m.
 STRATFORD—Knox church, Stratford, Nov. 14th, 10.30 a.m.
 HURON—Brucefield, Nov. 14th, 10.30 a.m.
 ORANGEVILLE—Orangeville, Nov. 14th, 10.30 a.m.

Presbytery of Stratford.

THE Presbytery of Stratford met in North Easthope on the 11th inst. at 7:30 p.m., Rev. John Kay, Moderator. A public conference was held on "the need of evangelistic services being held in the congregations within the bounds of the Presbytery." The subject was introduced by Mr. Pyko of Shakespeare. After a full discussion of the matter it was agreed to recommend that such services be held some time during the year and that each session make such arrangements for them as may be deemed suitable. A resolution was passed congratulating Rev. Mr. Stewart and his congregation upon the erection of their new church. Communications from Drs. Reid and Cochrane, agent the Assembly, Home Mission and Augmentation Funds, were read, and steps taken to raise, if possible, the amounts indicated. Several other items of business were disposed of when the Presbytery adjourned, to meet again in Knox church, Stratford, on the 14th Nov. next, at 10:30 a.m.—A. G. TULLY, Clerk.

Presbytery of Lanark and Renfrew.

THIS Presbytery met in St. Andrew's church, Carleton Place, on Tuesday, 5th inst. at 5 p.m., Rev. Mr. McIlraith, Moderator, in the chair, Dr. Campbell acting clerk. Rev. Mr. Bayne, of Ashton, was elected Moderator for the next six months, and took the chair. An extract minute of General Assembly was read and J. Wilson, of Lanark, and his name was retained upon the Presbytery roll; also an extract minute against some students, which was committed to a committee, on whose report one was recommended to Knox College for entrance on the literary course, the other still to be dealt with by the committee, to which was granted powers. Exercises were received from the various students labouring within the bounds of the Presbytery, and these being favourably reported upon, it was decided to certify them to their respective colleges. The clerk was instructed to issue a circular instructing each congregation and mission station to hold a missionary meeting and to report the fact to the Presbytery not later than the February meeting, and parties were appointed to visit and confer with augmented congregations. A committee was appointed to strike the Presbytery and Synod rate and to issue a circular to congregations. The Home Mission report was submitted and considered, making arrangements for the winter supply of mission stations. It was also decided to make further representations to the Kingston Presbytery agent Jardine's mission station, with a view to better arrangement for services and ordinances; it was also decided as to the amounts which are to be asked for the various stations from the Home Mission Committee.

Presbytery of P. E. I.

THE Presbytery of P. E. I. met on Tuesday, Sept. 5th, for the ordination and designation of Mr. W. D. Moss, and for the transaction of other business. Rev. F. J. Coffin, returned missionary from Trinidad, and Rev. Thos. Corbett, of the Presbytery of Boston, were present as corresponding members. Rev. Geo. McMillan presided. Rev. W. M. Thomp-

son preached the ordination sermon; Rev. Thos. Corbett offered the ordination prayer; after which Mr. Moss was designated as ordained missionary of the congregation of Richmond Bay, East. Rev. J. R. Coffin then addressed the minister, and Rev. H. Dickie the people, and Rev. Jas. Murray offered the closing prayer for a blessing on the union then consummated. Elders' commissions were received appointing Hon. D. Laird and Messrs. Wm. Ross, Duncan McCallum, Geo. F. Thompson and David Walker, representative elders for the current year. The Rev. H. Dickie's resignation of the congregation of Summerside was taken up. The Presbytery agreed to accept the same to take effect on and after the 5th of November next. In doing so the members expressed their deep regret at parting with so earnest and amiable and successful a co-presbyter, and their high appreciation of the good work done by Mr. Dickie, and their sympathy with Summerside in losing his services. Mr. Thompson was appointed to declare the pulpit vacant on the first Sabbath of November and to act as interim Moderator of that session. Rev. D. B. McLeod intimated his declination of the call to Sydney. Rev. J. R. Coffin was appointed interim Moderator of the session of Richmond Bay west; Rev. Geo. McMillan, of Tryon and Bonshaw; and Rev. J. W. McKenzie, of Mt. Stewart. Rev. T. F. Fullerton was appointed to act as Clerk during the absence of the stated Clerk.—A. W. MAHON, Clerk.

Presbytery of Huron.

THIS Presbytery held a regular meeting in Clinton on September 12th. Instead of missionary meetings, ministers were recommended to exchange pulpits for the purpose of preaching missionary sermons, and in the absence of such exchanges that every minister preach once or twice a year on the claims of missions. As there is a difference of opinion as to what constitutes a family, in many cases, for reporting to the Assembly, a basis was agreed upon for reckoning such families and ordered to be printed for the use of sessions. A circular from Dr. Reid was read respecting the amount expected from this Presbytery for Assembly Fund and the clerk was instructed to write to defaulting congregations informing them of the sum expected from them. There was also read a circular from Dr. Cochrane setting forth the amounts apportioned to this Presbytery for home missions and augmentation of stipends, viz., \$1,800 for the former and \$650 for the latter. The clerk was instructed to notify those congregations which had failed to contribute to some of the schemes of the Church, and request them to contribute in the future. Moderation in a call was granted to the congregation of Bayfield. The estimate of expenditure was submitted and the finance committee authorized to raise the sum required in the usual way. The next meeting of Presbytery is to be held in Brucefield on November 14th, at half-past ten a.m.

Presbytery of London.

THE Presbytery of London met in Knox church on Thursday last. Rev. John Currie was called to the chair. Messrs. Aylward and Reath were invited to sit as corresponding members. Rev. A. Henderson, of Appin, was appointed Moderator for the ensuing six months. Session records are examined, standing committees were appointed, applications for grants from the Home Missions and Augmentation Funds were considered and passed, leave was granted for moderation to the several vacancies within bounds, and students were certified to college. Two items of general interest were on the docket. One was a most unanimous call from London East to Rev. Thomas Wilson, of Dutton. The call was absolutely unanimous having on it the name of every available member and adherent, and all were most enthusiastic in prospect of Mr. Wilson's acceptance. The congregation of Dutton was represented by Dr. Ruthven, Messrs. Hollingshead, Leitch, McMillan and Beatty. They all pleaded for Mr. Wilson to remain in his present charge. Mr. Wilson expressed himself as in great doubt and darkness, but as it was not clear to him he asked

that he be allowed to remain in Dutton. The call was then set aside and London East granted leave to proceed again to moderation. The other item of interest was the application of Rev. Mr. Aylward, who for several years has been the pastor of the Congregational church, London, asking the Presbytery to recommend him to the next General Assembly for admission into the ministry of the Presbyterian Church. The Presbytery agreed to take the necessary steps. Mr. Aylward is one of the strongest men in the Congregational Church in Canada. He was born and educated in England, is still a young man, evidently of studious habits, and well reported of by all the London ministers. He addressed the Presbytery, and stated that for years he has advocated union with the Presbyterian church as the only hope for Canadian Congregationalism. The genius of Congregationalism is not the genius of Canada. Ultra-independence is killing that Church. He further stated that careful study had convinced him that the Apostolic Church was in its main features, Presbyterian in government. Mr. Aylward's address indicated thought and power and he will soon find a sphere in the Presbyterian Church.

Presbytery of Vancouver Island.

NANAIMO, Sept. 6.—(Weekly Colonist.) Vancouver Island Presbytery opened in St. Andrew's church at 2.30 this afternoon. Rev. D. A. McRae (Nanaimo) was elected Moderator for the ensuing year. The announcement of the death of Rev. R. Jamieson was received with expressions of regret. At the request of Rev. P. McF. McLeod, the first business taken up was the matter of his resignation from the pastoral charge of St. Andrew's, Victoria. The clerk of session, Rev. D. MacRae, read several papers in reference to this matter. Rev. Mr. McLeod then spoke, dealing with the whole question at length. Referring to the resolution adopted by the managers of St. Andrew's church, in which his resignation was so emphatically called for, Mr. McLeod said a resolution so urgent should never have been adopted, unless the pastor had been guilty of gross immorality. He did not believe that the resolution was passed from any sinister motives, but it was calculated to do him great harm, and in fact had done so already. Dealing next with the three months' leave granted him by the Presbytery, Rev. Mr. McLeod said that apparently the congregation considered that that was his *conge*, but he had never looked at it in that light. He referred to a letter written to him by Messrs. Bothuno and Milne, during his absence, urging his resignation, and explained that he had taken no notice of them, as he had not considered they were expressing the opinion of the congregation. On his return, when the resolution before alluded to was adopted, he felt bound to send in his resignation to the Presbytery, and would not force the congregation to listen to him. When asked to explain the cause that led him to preach in Victoria, he said he was urged to do so by friends. He had never received a cent of remuneration for so doing. He asked why, if his resignation was so absolutely necessary for the welfare of St. Andrew's congregation, should they object to his preaching elsewhere? He denied having neglected his duties, whilst he refrained from preaching in St. Andrew's himself after the 31st of July. He had provided a minister to take his place. Mr. McLeod next dwelt with the question of salary, claiming that there was \$300 due him till the end of August. He would, he said, be pleased to waive all claim to the amount if he could afford to do so, but, unfortunately, he was not able to. He had liabilities to meet, some incurred on behalf of the church, which he was in honor bound to cover. He referred to Messrs. Bothuno and Milne's gift of \$250 the night before he left for the East, which he had accepted as a token on the part of the congregation, not as a present given upon the understanding that he was not to return. Mr. Bothuno spoke next. He said he had had no wish to cast any blame upon Rev. Mr. McLeod, but personally believed his resignation necessary. He referred to the

(Continued on p. 176.)

The Church Abroad.

SCOTLAND. REV. DR. WILLIAM MILLER, of Madras, has been elected by the Senate of the University of Madras as a delegate to the Legislative Council.

THE REV. DAVID CONNORIE has been ordained at Fetterangus U. P. church.

THE REV. JAMES HENDERSON, M.A., son of ex-Provost Henderson, has been elected to Melville Free church, Aberdeen.

THE REV. DAVID A. HARROWER has accepted the call from Clune-Park U. P. church, Port Glasgow.

REV. MATTHEW GARDNER, of Mid Calder, has intimated his desire to accept the call from Peebles parish church.

FORRES Free Presbytery adopted a memorial minute expressive of their deep sense of the bereavement sustained by the death of Rev. Mr. Robertson of Forres.

A POLL was taken by ballot at Old Kilpatrick parish church, the candidates being the Rev. Robert Barclay, M.A., assistant at Barony church, Glasgow, Rev. William Swan, M.A., B.D., of Toward church, and Rev. William Moffat, M.A., B.D., assistant at Park church, Glasgow. As none of the candidates secured an absolute majority of votes, a second ballot became necessary.

MR. J. M. BAIRIE will make his first public appearance in "Thruins" at a semi-ecclesiastical function. He has consented to open a bazaar in Kirriemuir in aid of a chapel which has been erected for the Original Secession congregation, better known to the outside world as the "Auld Lights." Mr. Barrie is at present living at a Clyde watering place.

THE ceremony of laying the foundation-stone of the new Salvation Army "Citadel" in Aberdeen took place recently, and was made the occasion of a considerable demonstration on the part of the "Army" authorities. General Booth presided over the gathering, and the ceremony proper was performed by the Countess of Aberdeen, assisted by the Earl. After the laying of the foundation-stone a conversation took place in the Town and County Hall, at which Lord Aberdeen delivered an address commendatory of the work of the "Army." A large public meeting was held in the Music Hall in the evening. Liberal contributions were intimated to the building fund.

A MEETING of the committee of the Free Church Constitutional party in the Highlands was held at Inverness for the purpose of further considering the secession movement. The proceedings were private. There were present Rev. Dr. Winter, Dyke; Mr. Macaskill, Dingwall; Rev. Mr. Mackenzie, Inverness, and others. The committee fully discussed the position of matters, and it was ultimately resolved to print and circulate the bond of union drawn up by the party explanatory of their position towards the Declaratory Act. The secession movement was strongly condemned.

THE Rev. David Thornburn, D.D., minister of South Leith Free Church, died at Moffat on the 22nd ult., in the 84th year of his age. The son of a Leith merchant, he was educated at Edinburgh University, and was licensed to preach by the Presbytery of Edinburgh in 1831. In that year he became assistant to Dr. Robertson, of South Leith, and on the death of the latter two years later was ordained minister of the second charge. Thus at the time of his death Dr. Thornburn had been a minister in Leith for sixty years. He joined the Free Church at the Disruption of 1843, and was one of those who marched from St. Andrew's Church to Canonmills hall. Dr. Thornburn was for many years a prominent figure at the meetings of the General Council of Edinburgh University. He gave the first impulse to the movement which resulted in the formation of the society for the better endowment of that University, and in recognition of his services the University conferred on him the degree of Doctor of Divinity a few years ago. He was the author of a volume on "Tithes :

Their Perpetual Obligation, and of numerous pamphlets on ecclesiastical subjects. The appointment of a colleague some years ago relieved him of active duty, but he frequently took part in the services, and on Sabbath, 13th ult., he was present in the pulpit, and pronounced the benediction.

ENGLAND. THE congregation at Torquay, vacant through the resignation of the Rev. Alex. H. Reid, M.A., has resolved to call the Rev. J. Nisbet Wallace, of Swindon, Wilts. Mr. Wallace, who is the first minister of his present charge, was previously pastor of Presbyterian congregations at Woolwich, Birmingham (New John street), and Shrewsbury. The Torquay congregation has been greatly weakened of late years by the decline in the popularity of that once fashionable watering-place.

REV. DR. PENTECOST has been delivering evangelistic addresses in Sunderland.

REV. DAVID SMITH, of Edenridge, is just now carrying on evangelistic work among the Kent hop pickers, a class consisting to a large extent of the most godless and degraded denizens of the metropolis.

A NEW hall capable of seating 200 is being erected in connection with the church at Harbottle, Northumberland (Rev. John Scott's). It is expected that the cost will be defrayed soon after, if not before, the opening of the hall.

ENGLISH friends of the Rev. Duncan Silvers, late of Haverstock-hill, London, will be pleased to learn that the congregation to which he is now ministering in Edinburgh (that of Merchiston United Presbyterian church), will soon be housed in a handsome new church, the gift of Mrs. Nairn, sister of the late lamented Rev. Dr. Ker, of whom the edifice is to be a memorial. It is expected that the "John Ker Memorial Church" will be opened early in November. The Rev. Dr. Monro Gibson, of London, will be one of the preachers in the new church on the first Sabbath of November.

AS USUAL, a godly number of ministers from beyond the Tweed have been occupying London Presbyterian pulpits during August, in the absence of the ordinary pastors. Owing to the excessive heat, and the consequent exodus from the metropolis of all who could escape to the country or seaside, the attendances have in many cases been small. Among the Scottish preachers who have filled London pulpits during part of August were the following:—Rev. J. Niblock-Stuart, B.A., of Stirling; Rev. James Jack, M.A., of Chapelhall, Airdrie; Rev. Alex. Taylor, M.A., of Kirkintilloch; Rev. Donald David, sr., of Camshy, Caithness; Rev. J. W. D. Carruthers, of Stewarton; Rev. J. Halliday, M.A., of Peterhead; Rev. James M. Strachan, B.D., of Kilspindie, Perthshire; Rev. J. C. Buchanan, M.A., of Lanthigow; Rev. James Lang, B.A., of Dysart; Rev. A. Simmons, M.A., of King's Kettle, Fifeshire; Rev. W. S. Swanson, M.A., of Lochmaben, Dumfriesshire; and the Rev. John Jeffray, ordained Free Church evangelist. A number of the Metropolitan pulpits were supplied by English Presbyterian ministers from the Provinces.

THE meetings of the North Wales WALEs. Calvinistic Methodist Association were highly successful this year. Statistics showed that the churches had a total membership of 15,000, while the ministers, preachers and deacons numbered 500. The chapel debts were estimated to reach £40,000, a sum of £5,000 having been paid off during the year. The total sum of collections during the year was £20,000, of which £7,000 had gone in support of the ministry.

REV. GRIFFITH ELLIS BOOTLE has, in deference to the wishes of the North Wales Calvinistic Methodist Association, undertaken to bring out a biography of the late Rev. Edward Morgan, Dyffryn, father of the Rev. R. H. Morgan, Bangor.

THE following are the statistics for last year of the English churches in Wales:—Churches, 204; chapels and preaching stations, 219; communicants, 13,448; hearers, 41,732; total collections, £37,524 6s. 4d. One English service is held every Sabbath in

twenty-eight Welsh chapels, not included in those statistics.

THE completed programme of the third United Conference of the English section of the Presbyterian Church of Wales, is as follows:—Dr. Ebenezer Davies, of Swansea, is president, and the Rev. W. Powell, of Pembroke, is vico-president. As already announced in our columns, Dr. Stalker, of Glasgow, is to preach the Conference sermon, and to speak at several of the meetings. Principal Edwards, of Bala, presides at the temperance meeting; the Rev. Ellis Edwards will preach the opening sermon; the Rev. J. Calvin Thomas introduces the subject of "Home Missions," Dr. Gynddylan Jones reads a paper on "Preaching;" and Mr. Albert Spicer will preside at the public missionary meeting. The Rev. John Thomas, M.A., of Liverpool, will preside at the sacramental service.

IRELAND. THE annual report of Queen's College, Belfast, has just been issued by the president, Dr. Hamilton, from which it is evident that that institution continues its beneficent work with distinguished success. Among the events of the year were the resignation of Professor Redfern, of the chair of anatomy and physiology which he had held for thirty-three years, and the death of Professor R. F. Dill, who had occupied the chair of midwifery for twenty-five years. Both positions are at present vacant, and there is much speculation as to who may be appointed to fill them. During the year a new chair has been established, bearing the name of "The Dunville Professorship of Physiology," and provided with an endowment of £240 per annum. This is the first chair established in the college through private beneficence. The number of students attending in the various faculties was as follows:—In arts 166, medicine 243, law 24, engineering 13; and of this total 390 came from various parts of Ulster. Efforts are on foot to add in various ways to the equipment of the college, and its future is in all respects full of hope and promise.

REV. DR. MOORE contributes a very suggestive letter to the Belfast Witness on the Social Life of Spain. Dr. Moore, who has spent over twenty years in the country as the Assembly's missionary, can speak with authority, and the picture he presents in connection with home life and the moral condition of the clergy is in certain respects a very painful one. Under such circumstances it is not to be wondered at if missionary progress is slow in Spain.

REV. HENRY MILLER, Kentucky, has just welcomed a score of converts to his church near Middleborough. He writes to the Christian Observer: Rev. W. A. Slaymaker kindly assisted me fifteen days. I determined to imitate the example of others who continue meetings until they reap. I modestly suggest that this may be the secret of an occasional seeming failure in Presbyterian meetings. If our twelve hundred ministers would, every one, conduct a meeting in a destitute part of his own field or an adjoining one, during the fall, making the ruling principle the perseverance that should characterize the saints, the seed sown would certainly produce a harvest of souls numbered by tens of thousands, and the light would begin to break in upon the solution of the difficult question of Home Missions. The solution of that question is in the hands of our pastors. There is nothing more delightful than to bring souls to Christ, and that felicity is most when we bring those of our own community.

THE Synod of the United Presbyterian Church, at its recent meeting, elected Rev. John A. Wilson, D.D., Professor of Ecclesiastical and Church History in Westminster College, at Wilmington, Pa.

EVANGELIST EVANS has recently been holding special meetings in Bessemer, Ala., preaching during the day and in the evening. As the result thus far, sixty-seven individuals have united with the Southern Presbyterian church, while perhaps a score will go to other churches of the place.

REV. ROBERT MCINTYRE, of Denver, has requested that his salary be reduced from

\$5,000 to \$1,000. There is great distress on account of the silver crisis, and Dr. McIntyre thinks he can stand an eighty per cent reduction when some people are starving.

The Mission Field.

A SERIES of most interesting notices of missionary pioneers has been concluded in the *Missionary Record*, edited by Rev. Dr. George Reibson, U. P. Church, Inverness West. In closing the series the editor expresses the hope that the sketches have helped, through the medium of personal interest in consecrated individual character and heroic services, to point out the leading names and primary movements in the actual history. Raymond Lully before the Reformation, Justinian von Weltz after it, were solitary illustrations of the missionary enthusiasm of Christianity, stars before the dawn. Through the contact of Christian colonization with the American Indians, John Eliot was drawn out, in the middle of the seventeenth century, to work among them, and his work originated the New England Company, a corporation in London, which is the oldest of our missionary societies. Braierd, following a century later in his steps, was the means of linking Scotland to missionary enterprise through his connection with the Scottish Society for Propagating Christian Knowledge, which had been incorporated in 1709. Bartholomew Ziegenblag was the first fruit of the missionary spirit in German Pietism; in the Danish colony of Tranquebar he founded in 1706 the first Protestant mission to India. Hans Egede, who sailed in 1721 from Norway to Greenland, was the first to realize the idea of a missionary expedition for the purpose of communicating the Gospel to a heathen land which was not a colony, although his expedition led ultimately to the adding of Greenland to the crown of Denmark. Christian Schwartz, another son of German Pietism, after labouring for fifteen years in Tranquebar, became in 1766 an agent of the English Society for Promoting Christian Knowledge, and by his illustrious career at Tanjore won universal recognition of the beneficent influence of Christian love. German Pietism was now organized by Count von Zinzendorf into spiritual activity; he founded the Missionary Church of the Moravians, which in 1732 sent out Leonard Dober to the West Indies, Matthew Stach in 1733 to Greenland, and George Schmidt in 1737 to the Hottentots of South Africa. In William Carey the new spirit of missions first broke forth in England; from him date the formation in 1792 of the Baptist Missionary Society, and the introduction of missions into Northern India. Already the evangelical fervor of Methodism had found its missionary representative in Thomas Coke, who, in 1784, led Wesleyan missions to the West Indies. The newly awakened missionary enthusiasm gave birth in 1795 to the London Missionary Society, who sent out Henry Nott to begin in Tahiti the evangelization of the islands of the Pacific, Vanderkemp in 1797 to South Africa, and Robert Morrison in 1807 to China. The enthusiasm spread to Scotland, and gave birth in 1796 to the Scottish Missionary Society, which in the following year sent out Peter Greig, the first Scottish missionary, to Sierra Leone. The revival of spiritual life in the national Church of England and originated in 1799 the Church Missionary Society; and Henry Martyn was the first clergyman of the Church of England to offer his services, although eventually he went to India as a military chaplain. Then came the awakening of the Church in America. Samuel Mills was the leading spirit in the movement which resulted in the formation in 1810 of the American Board of Commissioners for Foreign Missions; and Adoniram Judson, who landed in 1813 in Birmah, gave the impulse to the formation of the American Baptist Missionary Union. These were noble and fruitful beginnings. The present century has fulfilled the promise of its dawn in witnessing new fields entered, more agencies started, and the band of missionary heroes and heroines steadily multiplying. What we crave now is another mighty outpouring of the Holy Spirit upon the whole Church, giving birth to another great advance in missionary enthusiasm and effort.

By the last mails from China, intelligence was received of the serious illness to Mr. Donald McGillivray, missionary in the Honan district. He was slowly recovering at the date of the departure of the letter.

The fifth annual meeting of the Sydney Presbyterian was held in the church at Glaco Bay, on Wednesday, August 23rd. A business meeting was held in the afternoon at 3:30 o'clock. In the evening a public meeting was held and addressed by Rev. J. A. Forbes, of Glaco Bay, and Rev. Mr. Grant, of Cow Bay; both speaking earnestly and impressively upon mission work—home and foreign. A most interesting and instructive paper was read by Mrs. Murray, of North Sydney, on missions. A collection was taken up at the close of the meeting, amounting to four dollars, in aid of missions. The delegates were warmly welcomed and most hospitably entertained by the ladies of Glaco Bay.

JAPAN consists of 3,850 or more islands with an area of 147,000 square miles and a population of 40,072,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of government in 1800. They have 28,000 schools, 72,000 teachers and 3,410,000 scholars in their schools. There are in Japan representatives of 18 foreign mission societies, 428 missionary stations, 598 missionaries, 177 ordained, 421 lay, 18 men and 403 women, 682 native workers, 131 ordained, 236 teachers, 315 helpers; 220 churches, 31,863 members 3,448 added last year, 17,092 Sabbath-school scholars, 48 high schools with 4,663 pupils, 72 day schools with 4,257 pupils. Native contributions last year, \$99,403.

MOHAMMEDANS are hard to win for Christ, as is well known. But once gained, they often become noble Christians. Mr. Richardson, of the Eastern Turkey Mission of the American Congregationalists, tells the story of one such convert from Islamism, who has just passed away. At his first profession of faith he had to bear fierce persecution, imprisonment, exile. He did not flinch. He was ready, he declared, to die for Christ's sake. At last he was allowed to register himself as a Christian, and for six years lived in peace in his own village. "His death was triumphant. His last words to his pastor were: 'Ah, sir! preach Jesus! preach Jesus! blessed Jesus!' He was in his own home surrounded by his Mohammedan family and friends, and after the pastor left they gathered around his bed, beseeching him to give up the Christian religion, but he turned a deaf ear to all entreaty. So passed away one of the most remarkable characters of this last decade of Gospel work to this province. His wife, still a strong Moslem, used to say: 'I am thankful to the Protestants. My husband used to blaspheme and beat me, now he treats me with gentleness and consideration. The lion, indeed, has become a lamb.' The effect of it all has been very great."

Correspondence.

Professor Campbell's Case.

Editor of PRESBYTERIAN REVIEW.

SIR,—I read with a great deal of interest the letter of "A Presbyterian" in a late issue of your excellent journal, dealing with the injustice done Professor Campbell in the practical pre-judging of his case by the General Assembly in defiance of all law and precedent. The contentions of "A Presbyterian," I hold, are unanswerable. It may be remembered that Dr. McCrae, of Colliwood, raised points of order at three different stages of the proceedings. Many of us felt at the time that the rulings against the points raised were utterly at variance with Presbyterian order. And I may say that I have recently seen opinions obtained from high authorities, in different countries, on the matter, and in every case they have been in line with the views of "A Presbyterian" as stated in your paper.

While the Montreal Presbytery was actually proceeding with the case in the constitutional way, the General Assembly, on an irregular overture, sent up by the Presbytery of Montreal, actually allowed it to be taken

up, discussed, its merits canvassed, and practically an adverse judgment to be passed on Dr. Campbell, and all this notwithstanding the fact that he had not been tried, that he had not been heard, that he was not present, and that it was not even known to the Assembly that he was the author of the lecture complained of. Now I have looked up all the cases of ecclesiastical trial in connection with Presbyterian Churches that I can think of, and in no case can I find ordinary justice so outrageously travestied as in Prof. Campbell's case.

But this is not all. We are being adjured on all hands to say no word on the Professor's behalf while the case is *sub judice*; and yet, as you rightly say, Dr. MacVicar and Prof. Scrimger have spoken before the trial has begun, as if the libel had been already proved. These very charitable and brotherly gentlemen have pronounced the most damning judgment on Prof. Campbell and sent their elaborate statements broadcast through the Church; but who betide the man who dares to say a syllable for a man who is perhaps the most distinguished all-round scholar in the Dominion, and who is known to be as pure in soul and Christ-like in character as any minister in the Presbyterian Church. Even your mild protest, however, against this injustice to Dr. Campbell inspires me with a hope that at last we have a Presbyterian journal in Canada which will dare to call its soul its own in the matter of the discussion of Biblical scholarship. I am very sorry that you did not come to the front sooner and then we might not have been a quarter of a century behind our Scotch Presbyterian brethren in theological thought. I enclose my card.

Yours for the truth,
ANOTHER PRESBYTERIAN.

The Karmarker Incident.

Editor of PRESBYTERIAN REVIEW.

SIR,—The feeling stirred up by what is known as the "Karmarker Incident," at the late convention in Montreal, has not altogether subsided, if one may judge by the letter of "Philotheus," which appeared in your last issue. He censures the members severely for attempting to smooth over the incident, instead of taking advantage of the opportunity to show their colours—that is, I suppose, to declare their principles as opposed to Roman Catholicism. The error, if error there be, appears to me to date farther back than "Philotheus" would indicate. Was it wise to select a city for meeting in which the delegates were obliged to accept the hospitality of those to whom they were religiously opposed?

Was it necessary that the convention should be officially recognized by the mayor of Montreal, an estimable person, no doubt, but one of those of whom our Church speaks as requiring "evangelization"? If it be said that his appearance was merely in his official capacity, we would recall the words of Christ, "My kingdom is not of this world." Having accepted this hospitality—having received this official recognition—was it not a more difficult matter to give forth "no uncertain sound" from our Protestant standpoint, than it would otherwise have been? In other words, the convention was undoubtedly hampered, one may say, by its own action. In saying this, I do not venture to pass an opinion as to the dereliction from duty, which your correspondent has pointed out.

In this connection I, with others, would like to be informed as to whether the Hindu delegate did or did not make the remark attributed to him. It was stated at the time—and, I think, officially—that he had his address in the hands of the newspaper people before he understood the ground he was on, and that the remarks which have become so notorious were eliminated from the address as delivered. I have since been told by one who was present, that he heard the offensive remarks made. Am I correct in my impression that the above explanation proceeded officially from the Y. P. S. C. E.? Will some one competent to do so kindly state the facts.

Thanking you for your space, I remain in the attitude of an

Sept. 1, 1893.

ENQUIRER.

The Church in Canada.

(Continued.)

gr financial difficulties from which the church was suffering, as greatly due to Rev. Mr. McLeod's unpopularity, as evidenced by the fact of increased subscriptions after his resignation was tendered. Mr. Henderson, one of the managers of St. Andrew's, was the next to speak. He alluded to Rev. Mr. McLeod's preaching in the theatre, which he considered most improper. He also objected to his putting another man in his place, yet demanding payment of his salary as usual. Mr. Henderson said that Mr. McLeod had stated that he had asked no one to attend his meeting in the theatre, but he (Mr. Henderson) had been told by an estimable lady that Mr. McLeod had asked her to join his new church. Some other discussion followed, after which Mr. A. Shaw moved that Rev. Mr. McLeod's resignation be accepted, when his salary was paid in full on the basis of his reduced salary, without any counter reductions. Rev. A. Young seconded the motion. Before the question was put, another lengthy discussion arose as to the amount Mr. McLeod could legally claim.

Presbytery of Orangeville.

This Presbytery met at Orangeville on the 12th inst. Commissions were received on behalf of the following elders, viz Alex McLean, Priceville. James Aberdon, Rosemont; Joseph Young, Erin; Richard Allen, Mono Mills; Wm. Wright, Flesherston; P. McGregor, Dundalk. John Turner, Bothel church, East Garafraxa; Mc. Oliver, Primrose; Mr. Mitchell, Singhampton; J. McMeekin, Mt. Pleasant. Messrs. Bell, Orr and Campbell were appointed a committee to arrange for a Presbyterial conference. Mr. Fowlie reported that he had moderated in a call at St. Andrew's church, Orangeville, in favor of Rev. D. McKenzie, B. S., of Tara, Presbytery of Bruce. The call was signed by 230 members and eighty-one adherents. Stipend, \$1,200 to be paid monthly, and four weeks holidays. Commissioners Clark and Dodds stated that the call was unanimous. The call was sustained and the clerk instructed to forward it to the Presbytery of Bruce. Mr. Fowlie was appointed to support the call before the said Presbytery. It was agreed that, conditional on the translation being granted, an adjourned meeting of Presbytery be held in Orangeville on the call of the Clerk, for the induction of Mr. McKenzie, Mr. Fowlie to preside, Mr. Parrison to preach, Mr. Elliott to address the minister and Mr. Farquharson the people. The following students were ordered to be certified to their respective colleges—Crawford Tate, W. T. Ellison, A. E. Thompson, John Hannahson, R. F. Hall and L. S. Hall. Mr. James A. Felstead, of Grand Valley, was received as a student, studying for the Gospel ministry. Mr. Hudson was granted leave to moderate in a call at Maple Valley and Singhampton. At Mr. Well's request he was relieved of the Moderatorship of the session of Corbetton, etc., and Mr. Harrison appointed in his place. Mr. A. Steele, M.A., Convener on Finance, was requested to allocate amongst the congregations \$120, the amount required of this Presbytery for Assembly Fund. Messrs. McRobbie and Elliott were requested to allocate similarly, \$1,000 for Home Missions and \$400 for Augmentation, the amounts expected from this Presbytery. The division of the above amounts to be done on the basis of the amounts contributed by congregations for stipend. Next regular meeting at Orangeville, Nov. 14th, at 10.30 a.m.—H. CROZIER, Clerk.

REV. W. F. ALLAN, of Newcastle, left Canada last week for Colorado with Mrs. Allan, whose health requires removal to a drier climate. His departure has been the cause of deep regret to his late congregation and to the community generally. During his short pastorate of three years he has thoroughly won the affection and confidence of the people. He has been a faithful pastor, and his preaching is of a high order. Mrs. Allan has also been a diligent worker, up to and beyond her strength. At the close of

the weekly prayer meeting on the 23rd ult., Mr. J. K. Allan, banker, on behalf of the congregation, presented an address to Mr. and Mrs. Allan, expressive of esteem and affection, and accompanied by a cheque for \$174; and on the following Sabbath, a further presentation of \$16 was made by the members and friends of the Lake Shore Sabbath school, which had been organized chiefly through Mr. Allan's efforts. Sabbath, 3rd inst., was Communion Sabbath. Almost every communicant on the roll was present and the season was one of deep solemnity, Mr. Allan being visibly overcome with emotion. In the evening the congregation was large, many from other churches having come in to show their good will and to hear the farewell words. The sermon, which was from Rev. xxii., 20, "Even so come Lord Jesus!" was followed by a brief review of the work of his pastorate, and an expression of his gratitude for manifold kindnesses, and his regret at the severance of the pastoral tie. Mr. Allan leaves the Presbytery of Whitley with the sincere respect of all his brethren; and the Newcastle congregation which so recently lost the late honoured and lamented Rev. A. A. Drummond, has again the sympathy of the Presbytery in their present circumstances.

THE Rev. W. S. Ball, a former well known pastor of Knox church, Guelph, for a number of years, has gone to Toronto, to abide in future. Mr. Ball has been forty-six years in the ministry of the Presbyterian Church. During the forty-six years of his ministry he never lost a day's service from ill health. Mr. Ball is now sixty-seven years of age, and although he has been put on the superannuated list, he is as able to preach a vigorous sermon as heretofore, or face the guns of a foe, as he did during the North-West rebellion. He was chaplain for the 30th Battalion for many years, and was over at his post, administering to the spiritual wants of the soldiers.—Guelph Mercury.

THE congregation of St. Andrew's church, Orangeville, met for the purpose of choosing a pastor. Rev. Mr. Fowlie, of Erin, acted as Moderator, and asked the members if they were ready to choose a minister. The feeling on this point was not unanimous, as some wanted further delay, but it was decided to proceed in the matter. Rev. Mr. McKenzie of Tara and Rev. Mr. Roe of Acton were nominated. The vote stood 56 to 36 in favor of the former and the call was made unanimous. The salary was fixed at \$1,200 per year, without a manse. He is receiving \$800 per annum at Tara. Rev. D. C. Hossack's salary in Orangeville was \$1,200 per annum with a manse. The call has been sustained by the Orangeville Presbytery.

The Congregation.

FOR the upholstering of the Keene church the young people intend to hold a number of socials this season.

THE different branches of the Christian Endeavour in Sunderland held a union meeting in the Presbyterian church on Monday evening of last week.

THE annual Sabbath School convention of Picton was a great success. The reports were satisfactory, and the papers read helpful to those engaged in Sabbath school work.

REV. ANDREW MACNAB, M.A., lately from Scotland, conducted the services during the past two Sabbaths in Tilbury Centre church. His discourses, which were listened to with great attention and appreciation, showed very decided ability.

THE Central Presbyterian is the name decided upon for Rev. P. McF. Macleod's new church in Victoria, B.C. It is stated that a petition to the Presbytery, in behalf of the new congregation, has received one hundred signatures.

RE: GEORGE LOCKHART, of Manitoba, preached in the Presbyterian church, Seaford, on Sabbath evening, to a large congregation. Mr. Lockhart is a one time McKillop boy, and is a universal favourite with the people of this vicinity, both as a preacher and personally. Himself and Mrs. Lockhart are at present visiting friends in this vicinity.

THE African Native Choir, conducted by Mr. Jas. H. Balmer gave a concert on Saturday, the 9th, in the town hall, Valley field, Que. On Sabbath evening, they sang before a crowded audience in the Presbyterian church. Many Roman Catholics were present. The choir chanted the Lord's prayer in a very effective manner. A hymn in the Kaffir language and "Steal Away to Jesus" were sung with feeling and sweetness.

THE quarterly communion in connection with the Presbyterian church, Flesherston, was celebrated on Sabbath, the 10th inst. Preparatory services were held on the preceding Friday afternoon, when Rev. E. H. Harrison, B.A., of Dundalk, occupied the pulpit, and preached a thoughtful and appropriate Gospel sermon. On the Sabbath the pastor, Rev. J. Wells, M.A., preached an edifying and impressive sermon to a large congregation, and dispensed the sacrament to a full communion. Five new members were received into the communion of the church.

A CONGREGATIONAL meeting was held on the 7th inst., in Orwell Church, Prince Edward Island, when the people showed their warmest attachment to their pastor and their high appreciation of him as a minister, as a Christian and as a man. Having received a call from another church, offering him a higher position and a much larger salary, and having declined these offers for the welfare of the congregation, the people came together to express their gratitude to the great Head of the Church and their pastor for the successful work that has been done in the congregation during his pastorate of about seven years, and they earnestly hope that the pastoral tie which is becoming stronger and stronger, may not be dissolved for many years.

THE Harvest Home services in connection with the Presbyterian church at Cambray passed off most successfully. The church was beautifully decorated and the congregation was large. Mr. W. Mackay, the student in charge, preached in connection with the event. A Monday evening meeting was held, Mr. Southard presiding. Revs. Ross, of Cannington McAulay, of Woodville, and Ash, of Cambray, made the time pass all too quickly with entertaining addresses, which were interspersed with some fine musical selections from Miss M. Cowieson and Messrs. Ross and McKay. Miss A. Coates presided at the organ. Miss Maud Cowieson also gave a recitation. The proceeds amounted to about sixty-two dollars, and this sum with that already collected by Mr. McKay will enable the managers to have the church repaired in a manner that it may be a credit to the congregation.

THE Tenth Annual Convention of the Young Men's Christian Association of the Pacific Northwest was held in Vancouver on the 18th and 19th inst. Although there were delegates present from ten associations, distributed through three States on the other side and British Columbia, and an enthusiastic start was made with the work, there was a falling off in the attendance compared with last year, noted, financial necessities having in a way hampered and curtailed the work. However, what is lacking in that direction is made up in a general spirit to carry the work through every obstacle to success. There were probably forty delegates and one hundred visitors in the hall when proceedings opened with a prayer and song service led by Noel H. Jacks, secretary at Portland. J. A. Dummett, travelling secretary, called the meeting to order in the absence of H. Allen Sherry, of Portland, president of the last convention. The election of officers resulted as follows: President, A. M. Muir, of Vancouver, vice-presidents, A. C. Brydono-Jacks, of New Westminster, and A. Caldwell, of New Whatcom, secretaries, John Baikie, Portland, W. E. Wilcox, Tacoma, and Colvin W. Stewart, Whitworth College, Sumner, Washington. Short written reports were read from the ten associations. The principal feature of these reports was the scarcity of funds. However, there was a spirit to go ahead and encouragement to be found in future prospects. The papers read and the exercises engaged in were interesting and tending to practical result.

REV. D. McKENZIE, B.A., Tara, has just returned from a few week's vacation, spent in visiting the World's Fair and other places. During his absence, his congregation decided to extend him a cordial reception on his return. The ladies of the congregation took the matter in hand, and on Friday evening, Sept. 1st, the date of his expected return, a social was held in the church, for the purpose of giving an opportunity to make the presentation publicly. Miss Dr. Oliver, late of India, gave an address on Mission work. Addresses were given by Chairman McCausland, Revs. McAllister and Webster. These were interspersed with selections of music. Mr. McKenzie arrived by the late train, and then the presentation took place of a purse of \$100. The following address was also read: "Rev. D. MacKenzie, B.A.—The members and adherents of Knox church, Tara, desire to extend to you a hearty welcome on the occasion of your return amongst us. We trust that the period of rest and relaxation has been productive of material benefit so that you may re-enter upon your ministerial duties with renewed vigor of body and of mind. We deeply realize the enduring influence wrought upon us by your Christian character, unassuming piety and devotion to the Master's cause, and it is our earnest prayer that He who directs all things may long spare you to continue your labours among us in the service of the Well Beloved, our Great Exemplar. Be pleased to accept this address and accompanying memento as an expression of our regard for a pastor who has ever evidenced the warmest interest for our every welfare."

S.S. Lesson I, October 1.

THE POWER OF THE GOSPEL.—Romans i : 8-17.

GOLDEN TEXT.—I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. i : 16.

TIME.—Written early in the spring of A.D. 58.

PLACE.—At Corinth, to the church at Rome.

HELPS OVER HARD PLACES.—9. "Serve with my spirit," not only in form, but with his inmost soul. 10. "To come to you:" as he desired (Acts xix. 8). This earnest prayer was answered in a strange way, through mobs, trials, and imprisonment. The Jews and the Roman government were compelled to aid the answer. 12. "Comfort.....by the mutual faith:" in giving he would receive. They could help him, as well as he them. 14. "I am a debtor:" having received the Gospel he was under obligation to send it to others. "Greeks:" the people of culture. "Barbarians:" the uncivilized races. The fact that any people are poor and ignorant and savage does not release us from the obligation to preach the Gospel to them. 15. "Let:" hindered. 16. "I am not ashamed:" to put the Gospel beside the Greek learning, or to preach Christ crucified, to them—a Jewish malfactor, to the rank and wealth of Rome. "It is the power of God:" the history of the past few years (28 since the resurrection of Jesus) had proved that God's power was working through the Gospel. Great numbers of lives had been transformed, great triumphs of the martyr spirit had been seen, great miracles had been wrought. "As it is written:" in Hab. ii 4. "The just shall live by faith:" the Chaldeans were invading Judea under Nebuchadnezzar. There was only one way to be saved, namely, by believing the message of the prophet and obeying God. Now only those made just by faith can live in heaven. And one cannot be really good without a trusting obedience. Mere good acts, without love, without trust, are very poor affairs.

SUBJECT: CHRIST THE POWER OF GOD.

I. THANKS FOR WHAT THE GOSPEL HAS DONE (vs. 8-10).—For what did Paul give thanks? How was their faith a cause for gratitude? Was it specially difficult and

dangerous to be a Christian at Rome? Where were some of these saints (Phil. iv 22)? How do the virtues and heroic acts and noble characters of others help us? Why did Paul pray for these Romans? Had he ever seen them? For what did he pray? In what way was his prayer answered? How long afterward? (Note.—He reached Rome in A.D. 60.) What does this teach us about God's method of answering prayer?

II. MUTUAL HELP IN THE GOSPEL (vs. 11, 12).—What did Paul wish to do for the Romans? What could he do? What is it for a Christian to be established? Does helping others help ourselves? Why is all true help mutual?

III. OUR GOSPEL DEBT (vs. 13-15).—Meaning of "let" in v. 15? What is the "fruit" he desired? Why are Christian graces called fruit? Why are conversions to Christ called fruit? In what sense was Paul a debtor? Why did he owe (whence our word ought) it? Are we under as much obligation to give the Gospel to the degraded and ignorant as to the wise and cultured? Was it difficult to preach the Gospel in Rome? Why?

IV. THE GOSPEL THE POWER OF GOD (vs. 16, 17).—Was there any temptation for Paul to be ashamed of the Gospel? Why was he not ashamed? For what is the Gospel the power of God? To whom is it power? Is the Gospel more powerful than anything else to make us good? Can you show why? Has it so proved in the history of the world? Give some examples. Why is it necessary to have faith? Meaning of "The just shall live by faith?"

Births, Marriages and Deaths.

Births.

MACLEOD—At the Manse, Sonya, on the 10th inst., the wife of Rev. P. A. MacLeod, B.D., of a son.

Marriages.

GEMMEL—SHAW—On Tuesday, Sept. 12th, at No. 10 Mattland Place, the residence of the bride's mother by the Rev. G. M. Milligan, Walter M. Gemmel, to Lillie, youngest daughter of the late Mr. John Shaw.

HOOD—SHANNON—At the bride's residence, Oak Lake, Man., on the 11th inst., by the Rev. D. Hodger, Albert E. Hood, Esq., to Mrs. Jeannie M. Kay Shannon, both of Oak Lake, Man.

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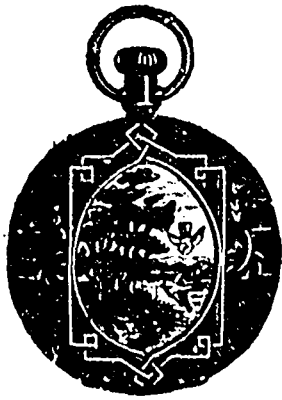
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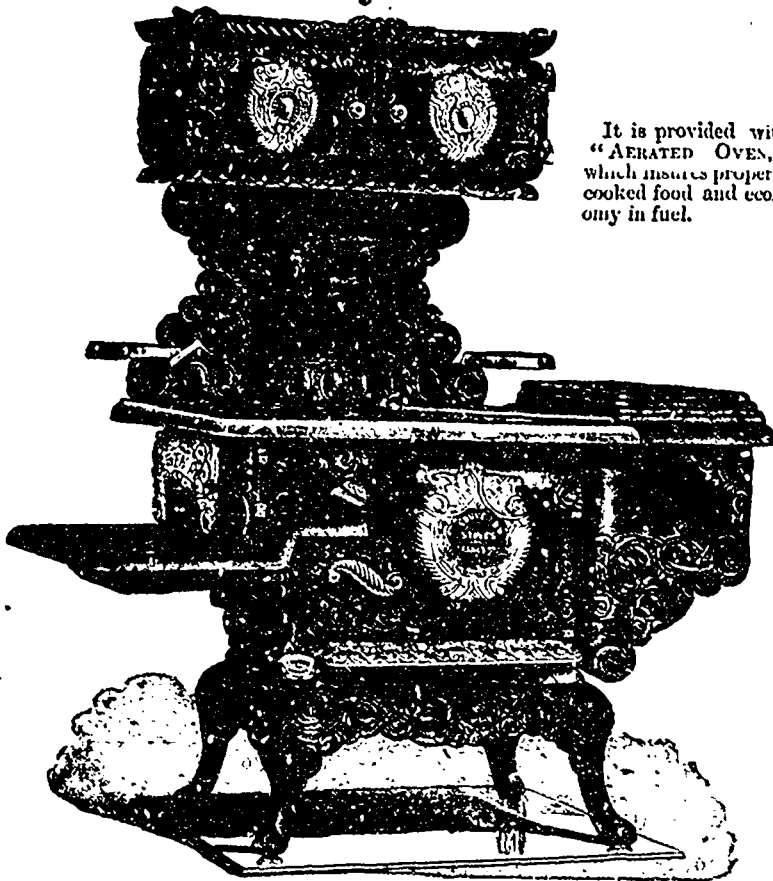
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