

THE  
PRESBYTERIAN QUARTERLY.

---

NO. 33—JULY, 1895.

---

I. PRIMEVAL MAN.

DURING recent years the science of anthropology has made notable progress. Some workers in this field have been careful and conservative; others, perhaps, have been hasty and heedless. In certain quarters far-reaching conclusions are confidently announced, and but little regard is paid to what the sacred Scriptures have to say about some of its topics.

Great diversity of opinion has also been expressed in regard to some of the great questions with which anthropology is concerned. In reference to the length of time man has been upon the earth, as to whether there were races of men prior to the time of Adam, in regard to the relation of man to some brute species, and concerning man's actual primitive state, opinions differ widely. Some of these opinions, as set forth in recent books and periodicals, are evidently inimical to certain plain statements of Scripture. Hence, the theologian has important interests at stake on this field.

Of these questions, perhaps that of man's primeval condition is of greatest moment at the present day to the theologian in the light of modern science, and the purpose of this article is to discuss some of the problems raised by the inquiry concerning man's primitive status and endowments. In itself this inquiry is of absorbing interest; but its importance is greatly enhanced when we consider the fact that the conclusions to which we may be led by this inquiry will largely determine our opinions regarding the other questions just named. For if it be made out that man was at first a rude, untutored savage, it will be easy to establish his

## VI. NOTES.

---

### THE SOUTHERN PRESBYTERIAN ASSEMBLY, 1895.

THE meeting was held in Dallas, Texas, May 16-25, 1895. The commissioners found the church building hung with the drapery of sorrow: the congregation, on the Sabbath preceding, had laid to rest their distinguished and beloved pastor, the Rev. Andrew Pickens Smith, D. D. Recognizing that a prince and a great man had fallen; that a trusted leader of our sacramental host had departed; that a brother, large and warm of heart, clear in head, devoted to conviction, prudent in judgment, conservative in policy, and esteemed by all, had gone to his grave, the Assembly promptly held a memorial service, and testified to its sense of loss, and expressed its sympathy to his bereaved flock.

The Rev. James R. Graham, D. D., preached the opening sermon, on "The Kingship of the Messiah." His text was Psalm xlv. 1-6. In the introduction he sought to throw the dynamic spell of the poet upon the audience, that it might see the theme in white light. He announced his purpose to avoid nice distinctions and fields of controversy. He then laid out his grand divisions, and proceeded with their development.

I. The sphere of Christ's kingly authority. He occupies many thrones and wears many crowns. Of which kingdom does the Psalmist sing—of creation, of providence, or of grace? A distinction must be drawn between the absolute kingdom of Christ as he is a consubstantial person in the Godhead and the mediatorial and special kingdom which he has as Theanthropos. It is of the latter that the Psalmist here discourses. But the mediatorial kingdom itself has two distinct aspects, presenting Christ to us as "the King of nations" and as "the King of saints." These two aspects differ from each other in three respects: (1), As to the time of origin. The kingdom of grace dates back to the assumption of the mediatorial commission; the kingdom of power dates back to the ascension and triumph of Christ. (2), As to recognition. The church actually admits, and submits to, the authority of Christ; but many in the world say, "We will not have this man to reign over us." (3), As to ends. His gracious authority

is exercised for the perpetuity, enlargement, and well-being of the church; his universal authority is put forth to restrain and conquer his enemies.

II. The constitution of Christ's kingdom. To understand its nature we must recall its design. This is two-fold: (1), To fulfil on a grander scale the destiny of the first Adam; (2), To repair the ruin which his fall had entailed upon his posterity. To accomplish these ends we have the singular and anomalous constitution of a kingdom within a kingdom; the independent and underived kingdom of the Trinity, and within that the dependent and derived kingdom of redemption. Between the two there can be no conflict, because of the constitution of the person of Christ.

III. The duration of Christ's mediatorial kingdom. Here there is an apparent contradiction in Scripture. Daniel says that the Messianic dominion is an "everlasting dominion that shall not pass away," while Paul just as distinctly teaches that the Son shall "deliver up the kingdom to God, even the Father." The explanation lies in the distinction between that kingdom of grace which began at the formation of the redemptive covenant, and that universal dominion which dates its rise at the ascension of Christ. It is the latter, the headship of Christ over all things to the church, that is to be delivered up at the end of the mediatorial economy; but as to the headship of Christ over his people, this throne is "for ever and ever."

IV. The present aspects of Christ's kingdom in the world. His claim is universal, but that claim is admitted by only a few. Limited as to its subjects, this kingdom has started on a career of unlimited and universal conquest. Success is assured by the power that sustains the kingdom; faith is assured by the prophecy which Christ has made concerning the final triumph of his dominion.

The audience which sat down before the Moderator on this occasion expected a sermon of high intellectual and evangelical power. The preacher sustained his reputation, edified and delighted his hearers.

#### OVERTURES.

More than forty overtures were sent up to this Assembly, and, as far as they asked for changes, nearly every one was declined. The Assembly was asked to change the schedule of collections for systematic beneficence; to change the form of certificate of dismissal of members; to change the number of meetings of Presbytery from two to one annually; to send an evangelist to the Jews; to furnish a cheap

religious newspaper; to make several changes in the Form of Government; to modify our relations to the Northern Church. The Assembly showed its conservative spirit by declining to grant almost every change that was requested. If the result should be fewer overtures hereafter, and those few better considered, many would call this Assembly blessed.

The Presbytery of Macon brought a serious matter to the attention of the Assembly. It believed the hiring of professional singers for choir service to be an evil; that this evil was on the increase; and it asked the Assembly to utter itself against the custom. In reply, the Assembly directed attention to that provision of our law which requires the session of each church "to take the oversight of the singing in the public worship of God," and then the Assembly enjoined the sessions to make the music conform to the Standards of the church. This answer is not close enough to the question. Without regard to their personal character and religion, and purely on account of their musical gifts and culture, churches not infrequently hire professional musicians who are worldlings, atheists, infidels, Jews, Romanists, and other irreligious people. The object is to satisfy a morbid desire for æstheticism in the worship of God, or to compete with some rival church for attendance and popularity. The principle is wrong. The tendency is to convert the church into a sacred concert-hall. Many attend the public services of the sanctuary, are regaled with classical and operatic music from a choir of professional singers, experience delightful sensations, and return to their homes felicitating themselves upon the spiritual joys which they have had; as a matter of fact, all their pleasant sensations were but sensual emotions produced by the artistic music of the day. These professional musical services delude worshippers into believing that they have experienced holy emotions of true spiritual pleasure in the house of God, when the nervous system alone has been excited by sweet sounds. Professionalism in the choir logically leads to professionalism in the pulpit. When the chief end of the singing is the gratification of the æsthetic feelings of the congregation, it is but natural for the pew to claim entertainment of the pulpit. The worship of God's house in all its parts is, primarily, a practical art, a means to the chief end of man. Besides this, these professional musical services are extravagantly costly, and are growing more so. We have known a congregation to pay twelve hundred dollars a year for its choir service, and fifteen hundred dollars for its pastoral service—the choir worked less than

two hours a week, while the pastor gave his entire time to the cause of the congregation. We have known this source of expense to prevent almost entirely contributions to beneficence. The Assembly ought to have delivered itself with force and directness against such services. Their tendency is to worldliness and unspiritual worship. The delegation of the praises of God's house to hired professionals, in order to get a higher artistic effect, is an iniquity that needs severe rebuke. The Assembly meant to rebuke it. It meant to say that such services are not in accordance with our Standards, and did enjoin sessions to prevent all such corruptions of the Lord's worship.

#### THE INDEPENDENT COLORED PRESBYTERIAN CHURCH.

This matter was brought up by an overture from Charleston Presbytery. Inasmuch as this Assembly ordered the erection of this colored church, the history of this movement will be interesting. During the war between the States, our church repeatedly expressed its good-will towards the negroes, then the slaves of its members, and took such action as was practicable in the disturbed state of the country for their spiritual and ecclesiastical welfare. During the years immediately succeeding the war, our Assembly, distracted and dismantled by that struggle, continued to express its solicitude for the negroes, and to agitate the question of some definite policy towards them, a policy which would insure the best results in their spiritual history. In 1865 the Assembly said: "It is highly inexpedient that there should be an ecclesiastical separation of the white and colored races." In 1867 the Assembly revoked this declaration, and declined "to make any declaration respecting the future ecclesiastical organization of such freedmen as may belong to our communion." The Assembly then asked the Northern Assembly (Old School) to co-operate with it in work among the colored people, but this effort failed. In 1869 an *ad interim* committee, of which the Rev. J. L. Girardeau, D. D., was chairman, reported a plan to the Assembly, which was adopted, as follows:

"The prominent view which has impressed itself on the minds of the committee, and which they respectfully propose for the consideration of the Assembly, is, that the colored people who adhere to us be allowed a formative organization, a sort of gradually maturing process, to be arrested at a certain point, until, under proper training, it is prepared to pass on towards completion. To be more explicit, what they need is, for the present, separate, particular churches, with their own deacons and elders, and at the same time instruction by an edu-

cated white ministry, until they can prove their ability to produce a competent ministry of their own."

In 1874 the Assembly modified this plan, so as to provide for a speedier separation of the two races into independent churches. Presbyteries and sessions were recommended "to encourage and aid in the formation of colored churches, . . . with the view to form these churches in due time into Presbyteries. . . . When two or more such Presbyteries exist, they may unite to form a Synod. As was the case in our own history, this may, for a time, continue to be their highest court. A time, however, may arrive when, from the increase in the number of its churches and Presbyteries, said Synod may find it expedient to divide, and combine into a General Assembly." To further this object, the Assembly established, and has operated, the "Colored Evangelistic Fund" and the "Tuskaloosa Institute." It is the opinion of many that the time has come to execute this historic intention of our church; and the last Assembly took the following action:

"I. In response to the overture from Charleston Presbytery asking for the immediate organization of an independent colored Presbyterian Church, this Assembly answers: That the ultimate organization of an independent colored church has always been the policy of our church, and that during the past five years steady progress has been made toward this goal:

"1. In order to ascertain whether, in the judgment of the church, the time has come for such an organization, this Assembly orders that a collection be taken in our churches during the month of August, 1895, for the purpose of raising the funds necessary to defray the expenses connected with the organization of said independent colored Synod, said collection to be forwarded to W. A. Powell, Treasurer, and to be expended under the direction of the Executive Committee of Colored Evangelization.

"2. That the question of this organization be referred to Presbyteries and Synods concerned for their action as they see proper. If their concurrence be obtained and if the funds raised justify such organization in the judgment of the Executive Committee of Colored Evangelization, this Assembly appoints Rev. J. L. Girardeau, D. D., Rev. A. B. Curry, Rev. A. L. Phillips, E. H. Sholl, and J. W. Lapsley as its commissioners to decide upon the place and time for effecting the proposed organization, and to represent the Assembly upon said occasion.

"II. In reply to the overtures from Mecklenburg and Orange Presbyteries, this Assembly authorizes the Executive Committee of Colored Evangelization to confer, through its proper channels, with the Reformed Church of America as to the basis upon which any or all of them may cooperate with our church in the work of colored evangeli-

zation, and to report the result of said conference to the next General Assembly."

It would be a glorious thing for the colored race if the Northern Presbyterian Church, and all other Presbyterian and Reformed bodies in this country, would coöperate with us in the erection of the independent colored Presbyterian Church. (1), This policy is in harmony with that providence which has drawn deep and ineradicable distinctions between the two races, which makes their ecclesiastical amalgamation incongruous and impossible. (2), If self-reliance and independence are moral virtues, then this policy is in harmony with ethics as it is with providence. (3), The bulk of the colored people are in the South; toward them this is the deliberate and resolute policy of the white people of the South; upon it they are more than willing to give the negroes their sympathies, their counsels, and their money; upon any other they will do almost nothing; the policy harmonizes with expediency as well as with providence and ethics. Upon this policy the white people will do more for the negroes, and the negroes can do more for themselves, than upon any other. It is to be hoped that our churches will give the money necessary to set up this church, and that all other Presbyterian bodies will unite with us in this enterprise.

#### EXECUTIVE AGENCIES.

In spite of the great financial depression felt over the whole country, and by every business, the Executive Committees came up with gratifying reports of the year's operations. The Foreign Missions Committee received during the year \$132,332.90; disbursed \$133,710.97. There was a falling off in contributions, an increase in disbursements, a decrease in expenses, but the fiscal year closed with a balance in the treasury of \$16,865, a part of the balance from last year's receipts. Two missionaries have died—Rev. F. A. Cowan and Mrs. R. A. Haden. No new missionaries were sent out.

The Home Missions Committee has had in its hands \$32,867.36. "Of this sum, \$20,095.02 were expended in the support of eighty missionaries and two candidates. The sum of \$1,266.25 was expended in support of seven teachers; \$1,468.33 were donated, and \$600 were loaned, to aid in erection of fourteen church buildings in ten Presbyteries; \$938.50 were expended in the purchase of Calvin Missionary Institute—school property—in Durant, Choctaw Nation, and \$40 in purchasing ground and building at Wahpanucka, Chickasaw Nation, making an outlay from this fund for the field work of \$24,408.10." The balance on hand is \$7,268.21.

The Invalid Fund amounted to \$12,520.85. This fund aided thirty-three infirm ministers, ninety-eight widows of ministers, and three orphan children of ministers. The fund is sadly inadequate.

The Committee of Education began the year in debt \$4,458.50. This debt has been cancelled, and the committee is out of debt. Total receipts, \$22,305.16. With this amount two hundred and forty-two candidates for the ministry have been aided, in amounts ranging from \$25 to \$75.

The total contributions to Publication, \$6,523.18, were less than for many years. But the committee shows an increase in its assets, placing them at \$103,849.04. The Synod of Nashville and the Presbytery of Nashville endeavored to have the publication business moved from Richmond to Nashville, but the Assembly declined to make the change.

None of the Assembly's committees are in debt; some of them have a balance to their credit; and all of them have done a good work. The church has cause to be thankful to God for such a condition of its affairs. The management of them all must be wise and energetic. The Assembly declined to make any changes in men or methods.

#### AMENDMENTS.

The last Assembly sent down to the Presbyteries three overtures, and recommended that they be enacted as parts of the constitution of the church. One of these related to the ordination of an evangelist in the foreign field; another proposed a change in the law of licensure; and the last proposed a change in the provision for the ordination of ministers. All of them were rejected by large majorities. There is a general feeling that there is need of some legislation on these subjects; but it is also plain that the mind of the church is not yet clear enough to formulate a satisfactory answer. Matters stand as they did years ago. Irregularities in the preaching of unordained and unlicensed men are recognized, but the church prefers to tolerate them rather than to attempt the new legislation that they make necessary. The Assembly was asked by several Presbyteries to propose to the Presbyteries legislation affecting this matter; but it declined, in every instance, to do so. There was a feeling in this Assembly that a period of rest from change and agitation would be a great boon.

#### REPORTS OF AD INTERIM COMMITTEES.

The last General Assembly raised three *ad interim* committees, and referred to them questions of grave importance, too serious to be



decided in the hurry of our supreme judicatory. To one of these committees was referred certain aspects of the Sabbath-school; to another, the educational policy of the church; and to a third, the formulation of the principles of Sabbath observance, which shall both give satisfaction to the church at large, and at the same time be in entire accord with the teachings of the Scriptures. All these committees sent in reports carefully prepared, exhibiting much thought and labor. They were able treatises upon the topics discussed. They were all read to the Assembly, but none of them received that careful consideration by the Assembly which their subject-matter, and the labor expended upon them, fairly entitled them to have. They were each, after reading, referred to special committees raised from the floor of the Assembly. The most distressing matter presented to the Assembly was contained in the report of the Permanent Committee on Sabbath Observance. It said:

“The general trend is in the direction of looser views and practices, and, whatever may be affirmed by God’s people, the day is unmistakably losing its hold upon the masses. If, however, in this respect the line was sharply drawn between the churches and the world; if the demoralization and decline were confined simply to the outside world, there would be little or no ground for uneasiness. But, unfortunately, this is not the case. The spirit of indifference is likewise invading the ranks of the church. There is a large class among all denominations, perhaps not as large from our own church as others, who, with the exception of business and the more servile forms of labor, would not scruple to use the Sabbath as any other day, especially in the direction of recreation and pleasure, as evidenced in one of the reports, which mentioned the case of a professed minister of the gospel, not of our church, however, who actually sat as umpire in base-ball games on the Lord’s day. It is this seeming indifference as well as palpable disloyalty to the day, on the part of so many of its professed friends, that so much emboldens the world in setting aside its authority. Only let the churches and Christian people be true to their professions, and the enemies of the Lord will never be able to shake, much less to overturn, this stronghold of Christianity. If ever overthrown, it will be more through the perfidy of its friends than the assaults of its foes. Not until all the different denominations of Christians stand shoulder to shoulder in the breach, and unitedly maintain the absolute and perpetual sanctity of this day of the Lord, can we really and truly expect the outside world to render that reverence and respect which are justly its due.”

This committee also referred to the decision of the last Assembly in the “Telephone Case” as causing widespread uneasiness in the church about the Sabbath. Concerning this alarming state of the

Sabbath, the Assembly took the following action, too mild, if the facts are correctly and calmly summarized in the report:

“*First.* That this Assembly reaffirms and emphasizes its belief in the divine authority and universal and perpetual obligation of the Sabbath.

“*Second.* That in view of the fact that the sacred functions of the pulpit cannot be fulfilled without a fearless declaration of the claims, sanctity, and obligation of the Sabbath, the Assembly urges upon all the ministers of the church to lay this whole subject upon the mind, consciences, and hearts of their people with more fidelity, and do everything in their power to bring about a better observance of God’s holy day.

“*Third.* That the Assembly, while it would not interfere with the liberty of conscience granted by the New Testament, and would not place a yoke of bondage upon Christianity, yet declares that in its judgment, in view of the facts before it, many of God’s professing people are abusing their freedom and injuring the cause of the Sabbath by their example. Christians are, therefore, urged to study this subject prayerfully for themselves, and, for the sake of the general cause, if for no other, to be more careful in their conduct on God’s day.

“*Fourth.* That the Assembly commends all wise legislation for the protection of the Sabbath.

“*Fifth.* That the report of the Permanent Committee on the Sabbath, with the exception of the reference to its violation by a minister of another denomination and to the judicial case before the last Assembly, be approved and printed in the appendix of the minutes, and that the diligence of the committee be commended.”

The question may here be raised as to whether there is any profit in *ad interim* committees commensurate with the labors exacted of their members. Succeeding Assemblies do not, for one reason or another, usually give these reports any extended consideration. At any rate, *ad interim* committees were not a “favorite” with this Assembly, and it declined to create any of this kind. The endowment of the Invalid Fund, a Sabbath-school secretary, and a constitution for young people’s societies, to be known as the “Westminster League,” were recommended to the church. It is to be hoped that these matters will receive very careful attention, and be fully safeguarded by the Presbyteries.

#### RELATIONS TO THE NORTHERN CHURCH.

When the Assembly convened there was deep feeling on this subject. Many were anxious. The Nashville Assembly had declined to appoint a committee to meet a similar committee from the Northern Church to confer on the subject of organic union between the two

bodies. There had been a great deal of adverse criticism in the press, both secular and religious, of our Assembly for its course in this respect. Synods and Presbyteries had overtured the Dallas Assembly to take the opposite action, while other Presbyteries asked that the course be reaffirmed. There was a feeling, shared, apparently, by every one, that there would be a struggle over this matter. Many feared bitterness would manifest itself. The late pastor of the church where the Assembly met had made a request, almost a dying request, that there should be no acrimonious debate of this matter—that there should be no debate at all. The matter, coming up on overture, went into the hands of the Committee on Bills and Overtures. An attempt to take it out of their hands failed. This failure seemed to settle the whole question. The committee in due time made the following report:

“Overtures from two Synods and five Presbyteries, bearing on our relations with the Presbyterian Church of the United States of America, have been placed in the hands of your committee. One of these overtures (viz., from the Synod of Florida) looks to organic union with that church. Another (from the Synod of Georgia) asks for a conference in reference to ‘the differences now separating the two churches.’ Another (from the Presbytery of Columbia) desires that ‘closer relations between the two churches’ be established. Still another (from the Presbytery of New Orleans) asks that a ‘pastoral letter’ be issued ‘setting forth fully the reasons for our continuous separate existence as a church of Christ.’

“Besides these there are overtures from the Presbyteries of Mecklenburg, Central Texas, Lexington, and New Orleans, praying this General Assembly not to reopen the question of organic union with our brethren of the Northern Assembly.

“Your committee has carefully considered these various overtures, and now reports to the General Assembly that we do not think it necessary to answer them in detail, but recommend to the Assembly the following action, viz :

“This Assembly does not deem it wise, under existing conditions, to agitate the questions submitted in these overtures. It avails itself of this occasion, however, to place again on record its sentiments of sincere regard and Christian affection for that honored branch of the great Presbyterian family, between whom and ourselves close fraternal relations already exist. And we now renew the expression of our desire that the plan of coöperation in Christian work both at home and abroad, which has been agreed to by our respective Assemblies, may be always faithfully and cordially observed by both these churches.”

This report was, after a calm and wise statement by Dr. Graham, chairman of the committee, adopted without debate and without a dissenting vote. There was some applause, unusual in our Assembly,

a proposition to sing the long-metre doxology, and the Moderator exclaimed, "Thank God." The long suspense was over. The Nashville action, and the historic position of the church, had been confirmed. Men felt that this troublesome question had been quieted for a long time, perhaps forever. We assured our Northern brethren of our fraternal spirit of willingness to cooperate with them in prosecuting the work of our common Master, but that the way to organic union was for the present closed.

What a glorious day would dawn if our Northern brethren would heartily reciprocate our spirit, unite with us in the establishment of a church for the negroes, encourage their organizations in our territory to merge with ours, and counsel their people at the South to enter our churches! The need is, not so much for theories and declarations of fraternity, as it is for such harmony of practice and of policy as will best advance the interests of the Redeemer's kingdom. Such fraternal relations as prevent attrition on the border, and such as economize men and money, and do not merely expend themselves in sentimental rhetoric, are the great need of the hour. Such would be a profitable and serviceable brotherliness. Now let our Northern brethren withdraw their white organizations from our territory, and cooperate with us in the negro work, and so show a spirit of fraternity by discontinuing a war of aggression.

#### THE JUDICIAL CASE.

The Rev. B. D. D. Greer had been deposed for heresy by the Presbytery of Western Texas. He had voluntarily presented to the Presbytery a written statement of his conception of the teachings of the Confession of Faith on certain doctrines, and then showed his divergence from the Standards. The Presbytery construed it as a "case without process," and, though Mr Greer desired to plead "not guilty" and to go to trial, the Presbytery declined to permit the case to take this course. Judgment was rendered, the sentence of deposition was passed without blemishing his personal character, and without allowing him a hearing in his own defence. He appealed to the Synod of Texas. That court found the Presbytery in error in deciding the case to be one "without process," and remanded it for a hearing; but the Synod at the same time declined to restore Mr. Greer to the ministry. From this judgment both Mr. Greer and the Presbytery appealed to the Assembly—Mr. Greer, because he was not restored to office; the Presbytery, because its ruling, that the case was one "without process," had been reversed. The Assembly found the appeal of the Pres-

bytery regular, and tried it by a commission. The commission presented its minutes, containing a judgment in favor of the Presbytery and reversing the Synod. After a warm discussion of the powers of a commission, mixed with many arguments touching the merits of the case and the wisdom of the decision, the report of the commission was adopted and was admitted to record. The effect of this action was to confirm the deposition of Mr. Greer, and his appeal was dismissed without judgment upon the merits of his case. This discussion made it obvious that our law needs amendment, in order to absolute plainness upon two points: (1), The power to "review" the decision of a commission needs to be made so clear that there can be no reasonable misunderstanding of its significance. There were some who held that the Assembly had the power to review the entire proceedings of the commission, and even to reverse its judgment. Others maintained that the power of review was to be defined by that reviewing of the records of lower courts provided for by our law. Still others took the ground that the Assembly could go no further in reviewing the records of a commission than to see that they were correctly kept, analogous to the reading of minutes by the body which makes them. If this obscurity were removed, much needless debate would be often avoided. If we mistake not, Dr. Thornwell held that the law needed clarifying in this particular. (2), In a similar way, the definition of "parties" could be made more explicit. The Assembly admitted the appeal of the Presbytery of Western Texas, and thus made that Presbytery a party to a case which involved the ministerial life of Mr. Greer. In deciding the case of the Presbytery, the Assembly virtually pronounced judgment upon Mr. Greer, who was not, technically, a party to the cause. It seemed clear to many that the appeal of the Presbytery ought to have been modified into a complaint. The title given to this case by the Presbytery—The Church *vs.* Greer—ought to have ruled it all the way to its final issue by the Assembly. However, there was a general feeling that substantial justice had been done, even if there had been a slight violation of technical law.

This case raises another question, namely: What is a case without process? Mr. Greer admitted the departure of his views from those of the Confession as he understood it, but denied that he was guilty, and did not ask his Presbytery to render judgment. If one comes into court and confesses the fact that he did the killing, but denies that he was guilty in what he did, the court, it is obvious, must try the question of guilt. Mr. Greer, it seems, admitted his departures,

but denied their guilt. It would appear that he was entitled to be heard in defence of himself, not against the fact, but against the guilt, of his departures from the Confession. This appeared to be the view of the Synod, but the Presbytery and the Assembly viewed the matter in another light.

Much more could be written about this Assembly, which was important more for what it did not do than for what it did do.

R. A. WEBB.