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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 2nd, 1890

MR. JOHN CAMERON, having severed his connection with the *Globe*, is about to resume control of the *London Advertiser*. A banquet was tendered him on the evening of Saturday last, at which a large number of representative men were present, and eloquent speeches delivered. Mr. Cameron, an experienced journalist, and a man of high principle, has conscientiously advocated what he believed to be in the public interest, and was always ready to help forward every cause having for its aim the advancement of the best interests of the people. He carries with him the cordial well-wishes of the many friends he made during his sojourn in Toronto.

AS soon as the decision on the Dods-Bruce case was given, the question asked by everybody was: "What will they do?" The answer that is being given by the daily acts of the learned gentlemen themselves is that they will go on with their work as usual, and probably be more careful about their utterances on certain points. Whether the Assembly censured Dr. Dods or merely admonished him is a question on which there is a difference of opinion. Whatever the Supreme Court did, Dr. Dods can stand it. He is in some respects a great man, and can afford to be admonished; he is a good man, and will bow respectfully to constituted authority—or leave. A small man cannot afford to be censured, or even admonished. A difficulty with a really good man on a doctrinal point or for that matter on any point, is not half so awkward a matter as a difficulty with an unprincipled fellow who is ready to do or say anything. The better a man is the more easily can he be dealt with.

AMONG the best old country letters we see are those of Dr. Walker published in the *Interior*. Referring to the Dods-Bruce case in the Assembly he says:—

People have looked forward to a very anxious Assembly. It was known that the cases of Professors Dods and Bruce were to come up, and fears were expressed in some quarters that these could not be settled without a break up of the Church. The end has come, however, and strange to say, the Church seems more hearty and united than ever. How came this about, you may ask? Well! for one thing, much prayer was offered for the Assembly, and the result is generally recognized as an answer to prayer. And for another thing, great credit is due to the wisdom and skill of the Church leaders.

Exactly. The people and their ministers prayed much and the leaders of the great Assembly led wisely and skilfully, and now the church "seems more hearty and united than ever." There never is much serious trouble when the people pray and the leaders lead wisely and skilfully. The trouble comes in when the people forget to pray and the leaders have no qualifications but conceit and self-assertion.

SOME of the terms used in the reports of the Dods-Bruce case sound somewhat strangely to Canadian ears. For example, the motion moved by Dr. Adam, and which carried, is called the "official" motion. What does that mean? In plain English it means that the motion made by Dr. Adam was submitted to Dr. Rainy, the "unchallenged leader" of the house, and secured his approval. In this democratic country we are not in the habit of submitting motions to individual men before submitting them to deliberative bodies. At all events, nobody feels under any obligations to do so. We plume ourselves upon our independence, and think ours a more excellent way, but it is as plain as the sun at noon-day that leadership, in the Free Church meaning of that term, has some undoubted advantages. Whether it is a good thing or a bad thing depends entirely on the kind of man that leads. Leadership by Chalmers was an undoubted, unmixed blessing. In fact, leadership in any deliberative body is not a matter of choice at all. Where there is a man who *can* lead, he always,

or nearly always, does it. Circumstances compel him to do it. If Dr. Rainy is the "unchallenged leader," it is because he *can* lead. The bad results of leadership flow from the attempts of men to guide deliberative bodies who are too light or too small for the business.

THE manner in which the American and Free Church Assemblies disposed of the two most important cases that came before them affords another illustration of the fact that great questions are often handled with much less friction than small ones. Many people not specially given to taking their troubles in advance predicted that the Dods case would produce serious if not lasting trouble in the Free Assembly. As a matter of fact the discussion was entirely creditable to the great Assembly, and the deliverance has given satisfaction to the great majority of reasonable men. Our advices are that the agitation is dying out very fast. When the American Assembly was about to meet sensation-lovers expected what our Methodist friends call a good time. The revision discussion was going to be a sort of ecclesiastical earthquake. When the discussion took place it had so much of the Spirit of Christ in it that the fight-lovers and sensation-lovers were disgusted. A great question for the discussion of which men prepare themselves, and in the discussion of which they are at their best, is much more easily managed in a creditable way than a sudden discussion about the deceased wife's sister.

SEATED at his camp-fire the patriarch of the *Interior* thus muses:—

Last fall I read a paper to the Ministers' Association on the "Church Universal," which was passed around and read by some who did not hear it, but I put it aside as immature. Since then Charles Loring Brace has published a volume which covers, in extenso, the same ground, takes substantially the same views, and fortifies them with the same quotations which I employed. The title of his book is "The Unknown God, or Inspiration Among Pre-Christian Races." I have long been impressed with the thought that the pure and lofty conceptions of divine truth found among heathen sages of the olden time could not have been reached by the unaided human mind—that they must have been communicated by the divine mind. I will not proceed with the thought here—but only note this. That apologetic theology will be forced into this field, and will be compelled to occupy it. The Church will be under the necessity of extending her borders in order to defend her citadel. I should like very much to see a review of Mr. Brace's book by a thoroughly-equipped and independent thinking professor of apologetics.

Send that book to Professor John Campbell, LL.D., Presbyterian College, Montreal. He is a thoroughly equipped and independent reviewer. Whether apologetic theology will be forced to occupy this field or not the subject is an intensely interesting one and Dr. John Campbell is just the man to do it justice—and the book too.

THE *Interior* is of the opinion that the ideal religious editor has not yet come. When he does come our contemporary thinks he will possess all these admirable qualities:—

There should be a touch of humour and a sprinkle of the Attic salt. In addition to a fine literary style—and by fine we do not mean florid—the coming religious editor ought to be quick in recognizing points of interest, and in turning them to account. He ought to be wide in his range of knowledge and deep in spots—the more of these sun-spots the better. He must be broad and generous in his Christian sympathies. He should be clear in his convictions, and they should be in him, not outside of him. He should be capable of hard work and like it—rapid on the trail of a subject, and not liable to get lost. He should be right at first, rather than sorry afterwards. He must not be a crank nor a bigot—nor a hobby-rider—at least he must have sense enough to do his hobby-cantering outside the columns of the paper. He must know how to get away. Very often an editorial writer catches a Tartar—and he must know what to do with him.

When this ideal editor comes—our contemporary does not give the probable date of his arrival—even he cannot get out a paper that will please everybody. The very first qualification, "a touch of humour," might knock off a subscriber or two. Some people think a religious paper ought to be solemnly stupid. The absence of bigotry would not please a bigot, a crank would want cranky articles, and the hobby-horse reader might "stop his paper" if the editor did not take an occasional canter on his steed *inside* the columns. The ideal editor, when he comes, will, like all other editors, have something to contend against. Still it would be a good thing to have him. Perhaps he may arrive along with the ideal preacher, and the ideal pastor, and the ideal professor of theology, and the ideal elder and the ideal husband and the ideal wife and all the other ideal people that we hear so much about. It is high time some of these people had put in an appearance.

THE *New York Evangelist* gives some fatherly admonition to the ministers and elders who dispensed the Lord's supper at the Saratoga Assembly. "The occasion was in some way robbed

of its solemnity and impressiveness" and our contemporary accounts for it mainly by the fact that "the brethren, ministers and elders, straggled to the platform not quite knowing what was expected of each and all." The ex-Moderator, too, comes in, and very properly we think for a share of the blame:—

Dr. Roberts did as well as any man could do under these conditions; but the question is a fair one, Why was he there at all? The Assembly had already listened to him that day for an hour and forty minutes, and he might well have insisted on giving place to someone else. There were at least a round hundred ministers present who found no place on the committees announced the next morning, any one of whom, had he been invited, would have well filled his place at the table, and having no other pressing engagements before him, presumably with something of that meditative, orderly deliberation which is so grateful to most, and which is indeed imperative to the right observance of this most solemn and tender ordinance.

The ex-Moderator simply furnished another illustration of the fact that there are some ministers who think that people can never hear or see enough of them. An hour and forty minutes was long enough in all conscience to listen to any ordinary man in one day. Any one of a hundred men equally well qualified might have taken his place and prepared themselves for the work so that they could have done it with deliberation and dignity. Dr. Roberts is a good man and made a good Moderator, but in this instance he allowed himself to act as a type of that class of ministers who are ready to spoil any kind of a meeting, even a communion season, provided they get a chance to pose before a large audience.

PRESBYTERIANISM IN AMERICA.

IT is no unusual thing in the pages of a popular magazine or review to see the grave questions of religion treated in a light and flippant manner. Some writers and readers seem to entertain the opinion that it is a mark of superior intelligence and high culture to affect a lofty indifference to religion in general and to the various phases of it represented by the various branches of the Church. How frequently, for example, do writers and readers take it for granted that such men as John Calvin and John Knox were rude, ignorant, boorish and fanatical men who could only be barely tolerated in refined society. Even among well-read and intelligent people of the present time there is an impression that Knox and Calvin were sour fanatics whose presence was sufficient to hush all innocent mirth and cast a funereal gloom over social life. Sterns were the times in which these worthies lived, and terribly earnest as was the work they were called upon to perform, they were, all things considered, moved by kindly human sympathies and generous feelings toward their fellow-men. Those of heroic mould—and the leaders in the spiritual and moral movements of the world have generally been of that stamp—may not excel as courtiers and pass for frivolous and brilliant wits. They had grander work to do and were animated by nobler purposes. They had stern realities to face. The men who led the Reformation in France, Geneva and Scotland were not often to be found in kings' houses, though when occasion called for it they could speak unmoved before the mighty rulers of their age, as John Calvin's words to Francis I., as those of John Knox to Mary of Scotland still testify.

It is therefore refreshing to come across a genial and intelligent writer who in the pages of a popular magazine can speak of Presbyterianism for instance as it really is. Of course it is from the pen of a Presbyterian author, but it is plain from the perusal of his interestingly-written and every way admirable paper that he has studied history attentively and candidly. It will also be found to be true to history. The paper referred to is one by Rev. James M. Ludlow, D.D., and it appears in the July number of the *Cosmopolitan*. Dr. Ludlow is a calm, conscientious and painstaking writer, and one who speaks with acceptance on a variety of subjects. His writings are highly appreciated by those who set a value on earnest, faithful thought on the problems of the time, and who wish to know what an observant and cultivated mind who can clothe its utterances in good, idiomatic and clear English has to say concerning them. To some of the readers of the magazine in which his paper on, "Presbyterianism in America" appears what he says will no doubt seem strange. Instead of deepening the impression that the popular caricatures of Calvin and Calvinism are correct—an impression for whose existence flippant worldlings are not alone responsible—they will find that the leaders of the Reformation had an immediate and powerful influence in shaping the destinies of modern civilization, and in no small degree moulding the course