

Our Contributors.

MORE ABOUT OUR HALF-CENTURY MEN.

BY KNOWNIAN.

Dr. Reid's services for the whole Church to which he belonged began in 1853 when he was appointed to his present position. Whether he was clerk of the Synod at that time we do not know and have no way of ascertaining in the time at our disposal. He has been clerk of the Supreme Court, Synod or Assembly, and secretary of the Board and Senate of Knox College during the professional life of nearly every minister now in active service in the Western part of the Church. The great majority of the ministers of the West never saw anybody else in these positions; and one of the painful sensations of the future will be caused by the sight of some other man doing the secretary's work done so long and so well by the venerable Doctor. His life for thirty-two years has been so closely connected with the working of all the schemes of the Church that it is difficult for many of us to imagine the Church getting on without him.

Dr. Reid's greatest work, however, has been his management of the Church funds for nearly half a century without any loss, or with losses, if any, so trifling as to do nothing more than call attention to the marvellous care and skill with which he did the work entrusted to him by the Church. During the years that he has been agent banks have tumbled on every side of him. Monetary companies of every kind have gone down; wholesale houses almost without number have gone to the wall; other churches have made severe losses that seriously crippled their operations; thousands of business men have lost their funds by bad investments; but the Widow's Fund of the Presbyterian Church is all to the fore, the Aged and Infirm Ministers' money is safe, the college endowment and all the other permanent funds have been kept securely invested. Only those who invest money know what all that means. Few ministers know because few of them have any money to invest. Some of those who have tried to invest small sums could tell, if they would, how they have managed a business like Dr. Reid's on a small scale. Some of them have managed it so that in a short time their little pile was not there. If Dr. Reid had not shown very much more skill in investing our Church funds than most ministers show in investing their own the Church treasury would have been empty many a year ago.

Dr. Reid never was an orator and never professed to be one. In forty-two years he perhaps never made a speech in the Church courts three minutes in length. He had, however, a peculiar faculty for packing a world of meaning into a sentence or two. We know of no man in the public life of Canada who can suggest so much and say so little. His "hear hear" in the General Assembly carried more weight than most speeches carry.

Dr. Reid was born in Aberdeenshire, Scotland, nearly fourscore years ago. He was educated in Kings College, Aberdeen. The grandfather of the present Governor General of Canada was, we believe, Rector of the University of Aberdeen when William Reid took the master's degree in that institution. Queens gave him his D.D. the year after the union. He was Moderator of Assembly in 1879, and has been Moderator of everything in sight at one time or another. The Church below has no further honors to give him, and he fairly earned all he ever got.

THE REV. WILLIAM GREGG, M.A., D.D., was born at Killycreen, Ireland, nearly eighty years ago. He studied in the Universities of Glasgow and Edinburgh, his speciality being mathematics. There is

a story that the Doctor used to take mathematical instruments into the Church courts and, when business dragged or became dull, amused himself by working out mathematical problems. We never believed that story because no Irish minister could study mathematics when there was the slightest prospect of a discussion. It is a fact, however, that the venerable Professor has always retained a love for mathematical studies, though he devoted his leisure time to history rather than to his favorite subject. The Church needed a compendium of her history much more than she needed anything in the mathematical line, and Dr. Gregg gave her a good one.

Dr. Gregg began his Canadian work at Belleville, where he was ordained and inducted in 1847 very nearly half a century ago. The Church of which he was pastor, and in the pastorate of which he was succeeded by Dr. McLaren, was one of the most liberal and energetic in the denomination, as it could hardly fail to be under the ministry of two such pastors. It was one of the first outside of the cities that began to give with any marked degree of liberality to the schemes of the Church.

After ten years of good work in Belleville Dr. Gregg was called to the pastorate of Cooke's Church, Toronto, where he rendered good service for fifteen years making in all a quarter of a century of as honest, faithful and effective pulpit and pastoral work as was ever put in by any pastor in Canada. The congregation grew rapidly under his care and soon became one of the most useful and influential in the Church. Among representative men who worshipped in Cooke's in those days were George Brown, Principal Willis, Christopher Patterson afterwards Mr. Justice Patterson of the Supreme Court, and others whose names every Canadian knows. The late Chief Justice Moss, though not a Presbyterian, was in his younger days a frequent worshipper at Cooke's. Dr. Gregg as a pastor was unique. He could preach so as to command the respect and confidence of such men as George Brown and Justice Patterson and at the same time edify the humblest Christian in the congregation, while the details of his pastoral work were attended to with mathematical accuracy.

In 1872 Dr. Gregg was appointed Professor of Apologetics in Knox College. Prior to that time he had been lecturer in Apologetics, Church History, and Theology in Knox College and in the Presbyterian College of Montreal. When he began his work in Knox he had thus acquired considerable experience as a teacher and nearly another quarter of a century of his life was given to Knox College. Twenty-five years in a pastorate, and nearly twenty-five more in the Professor's chair is a record the value of which can be told only by Him to whom the results are known.

Dr. Gregg's services to Knox College have not by any means been confined to his lectures. When he was pastor of Cooke's Church many students were members of his congregation, and, as the Doctor's sermons were perfect in arrangement, they were easily transferred to a note book after service. The number of note books they enriched it would not be easy to tell.

In other lines of church work he has done excellent service. He was joint convener of the committee that prepared the Hymnal. His history of the Presbyterianism of Canada is one of the most useful books published by any minister in our country. Like Dr. Reid he has seen two unions consummated and nearly every, if not every scheme in the Church put into operation. He has done his full share not only of foundation work, but of building, and he retires with the respect and esteem of every body and probably without having made an enemy during the forty-eight years of his public work in Canada. A more honorable and transparently honest man never served any Church in this country. May he long enjoy his well earned rest.

THE "GLOBE" ON FRENCH EVANGELIZATION.

BY REV. F. FRNWICK.

"The great *Globe* itself" lately devoted an editorial to the above mentioned subject, no doubt led to do so by a report on French evangelization having been presented to the General Assembly. Therein it speaks most strongly against that department of Christian work. Strength can, however, be ascribed only to the spirit of opposition which it manifests, and the plainness with which it expresses that spirit. Its reasoning is strong, only in the sense of the Irish phrase, "mighty weak." From beginning to end the article is a specimen of extreme silliness. Let us examine it for a little. When I cannot quote, on account of want of space at my disposal, I shall faithfully condense.

Globe.—"The wisdom of sending missionaries to Quebec to convert French-Canadians from Roman Catholicism to some form of Protestantism, has been seriously questioned."

Reply.—The great object of true-hearted missionizing to Roman Catholics is to bring them, not to Protestantism, but to Christ. If, after coming to Him, the latter can remain in the Church, in which they were brought up, they are at liberty to do so. Few, however, can. Those who leave, can join themselves to any other church to which they think proper. Many "seriously question" sending missionaries to French Canadian Roman Catholics, because they themselves take not the very slightest interest in spiritual religion. They say: "The Roman Catholics are quite happy in their own religion. Let them alone." Other "serious-questioners" have business dealings with many Roman Catholics, so they will countenance no movement which may offend the latter, and so hurt their own pockets. Many effigy-Protestants—as they may well be called—will not give one cent to help a poor Protestant Church, but will give a "handsome donation" to a Roman Catholic one. Of course, Protestant politicians when they are "beating up" for the "Catholic vote," "seriously question" the wisdom of French evangelization. The passage from the *Globe* which I have quoted, is not merely the statement of a fact, but, as we shall afterwards see, really an expression of its own views.

Globe (condensed).—"It is not, of course, meant that Protestants in Quebec should leave a field because the Roman Catholics there are more in number than they."

Reply. That is very kind. But would it not be better for them to leave? The feelings of their Roman Catholic neighbors might be hurt by seeing that they themselves were not "monarchs of all they surveyed."

Globe (condensed).—"Protestants, whether English or French, should certainly have liberty to attend a Protestant church. No fault can be found with them as long as they 'paddle their own canoe.'"

Reply. Very kind again. But, as we shall presently see, what the *Globe* here says proves far too much.

Globe.—"Objection is made, however, to proselytizing, preaching and circulating tracts on the 'Errors of Rome.'"

Reply. "Objection is made by the *Globe* as well as others," etc. I have not the very slightest doubt that if the *Globe* had been in existence in the days of Christ, or of His apostles, it would have found great fault with the one or the other for proselytizing and preaching against error.

Globe.—"And generally, treating the religion of the great mass of the people of Quebec as if it were a fabric of superstition differing in degree rather than in kind from the crude beliefs and ceremonies which missionaries find prevailing in the wilds of Africa."

Reply. The Romish religion is precisely a fabric of the kind above described. To understand it rightly, we must not let our-

selves be deceived by, for example, the "fair speech" of Cardinal Gibbons and Archbishop Redwood at the Chicago Parliament of Religions. We must look at it when it is at home. Look also at Europe during the middle ages. We have great reason to bless God for the Reformation. Of course, the *Globe*, if it would only speak out its mind, would express disapprobation of what the Reformers did. A person sets down a dish of food to a starving dog. The brute buries its teeth in his hand. So infidels abuse Christianity, though they receive unspeakable benefit from it. So, also, many speak against the Reformers, though they enjoy the blessings of Protestantism. The *Globe* may fairly be regarded as—at least in spirit—one of the latter class.

But I cannot, at present, review at any more of the *Globe's* expressed opinion of French evangelization. I shall take up the rest of it in my next paper.

Woodbridge, Ont.

ELDERS AS MODERATORS OF CHURCH COURTS.

BY REV. W. T. McMULLEN, D.D.

As this question has been raised, and is now before the Church for consideration, it is well that it should be ventilated in the press, and the arguments for and against stated. There are, it may be admitted at the outset, many elders in the Presbyterian Church, who, so far as personal fitness is concerned, would preside over any Church court with a dignity and efficiency exceeding that of many ministers. There are in the eldership merchants, teachers, physicians, barristers, judges, and others who have enjoyed the advantages of high educational and professional training, whose personal fitness for presiding over Synod or Assembly no one would think of disputing.

But the question is one of Church order and not of personal fitness. The Presbyterian system of Church government is well understood by but very few. Its leading characteristics are easily seen, and win ready favour. But some of the pivotal points of the system are easily lost sight of or ignored by those who have never made a study of it as compared with congregationalism on the one side and episcopacy on the other.

If there is any Church court in which the office of Moderator could with facility and convenience be filled by an elder, obviously if it is the Session. If there is doubt as to the Assembly, doubt must diminish as you descend through Synod and Presbytery, until you reach the primary court where, instead of pastors and elders in balance numbers, you have a court of elders. Now, change the system so that the Moderator of Session may be an elder chosen to preside by the vote of those present, and reflect on the consequences. Any necessary consequences in conflict with Scripture will serve to prove the change unscriptural.

1. Suppose a congregation without a pastor, the General Assembly having ordained that an elder may preside as Moderator of the local Church with its Session of elders has complete autonomy for the management of all its affairs temporal and spiritual without minister or ministry! Is that according to Christ's ordinance?

2. Suppose the congregation has a minister, and it is declared a matter of indifference whether he presides or not, or present or not, every sessional act can be done without him. In that case what place in the Church has the ministry? Where is the ministry? No where.

3. Under our present usage the Moderator of Session is not responsible to the Session for his rulings in the chair. Any appeal from his ruling on a motion or point of order goes to the Presbytery for decision and not to the vote of the members of Session present. The Moderator cannot be censured by the Session, for he as Moderator can refuse to put a motion censuring the