

## THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian

WEDNESDAY, JUNE 14TH, 1893.

Dr. Douglas is of the opinion that a compound of Jesuitism and Orangeism is "more dangerous and far-reaching," than a pure article of Jesuitism. The venerable doctor has given much study to such matters, and quite likely he is right.

The census enumerators found 19,000 more members of the Church of England in the diocese of Niagara than the clergy can find. Dr. Langtry should give the Presbyterian Church a rest, and address a few words to his brethren on the duty of pastoral visitation.

Having feasted on Disruption literature for weeks, and the feast was a good one; having read the jubilee speeches on both sides, and speeches made by eminent men not on either side, and admirable speeches most of them were, we are more firmly persuaded than ever, that the less a church has to do with politicians and political parties and governments, the better. Caesar is a most useful man in his own place, but his place is not the Church.

As we go to press, the advanced guard of the Assembly is passing through the city on their way to Brantford. Judging from what we hear, Brantford has made the most elaborate and complete preparations for the meeting. The beautiful little city on the Grand River will do more than its share to make the meeting a good one. Let us all hope and pray, that the nineteenth Assembly may be the best in the history of the Church. Most of the funds are in a healthy condition, the reports will show much solid work done, and there is no reason, so far as we can see, why this meeting should not be a model one. So may it be.

"Are you going to the Assembly to-night?" asked a prominent Presbyterian of his neighbour in Washington. "No," was the reply, "it's only Foreign Missions." Had the Briggs case been on, and the prospect for a fight been fairly good, of course the man would have gone perhaps an hour before the time, so as to make sure of a seat. The old hymn and organ fights in our own Assembly, used to draw far larger crowds than the report on the state of religion. The General Assembly itself could not organize a prayer meeting half as large as some of the anti-Jesuit meetings of four years ago. It is a great pity that so many people prefer seeing the worst side of human nature.

In his splendid opening address, Dr. Wm. Chalmers Smith, Moderator of the Free Church Assembly, said:—

Hitherto this chair has been filled by distinguished ecclesiastical leaders, or at least men of affairs, and of ripe experience, whose words were of weight in the councils of the Church. This year you have seen fit to choose one of a very different type—one who never framed an overture, never tabled a motion, never presided over a committee, rarely even made a speech, and that only when he could not help it.

Dr. Smith's specialty is literature, and right nobly did he show in the chair that, a man of literary tastes and habits may be a much better Moderator than a man who makes a specialty of practising in the Church Courts. One of the undoubted advantages of the old country sys-

tem of electing Moderators, is that a man of Dr. Smith's literary tastes gets into the chair occasionally.

There will be no split in the American Presbyterian Church. Some of the ministers who are clamouring for more liberty, may find it in some other denomination. If they happen to find a bigger salary along with it, but that is all that will happen. Fifty years ago, four hundred and seventy-four Presbyterian ministers in Scotland, walked out of their manse, and risked their daily bread, at what they believed to be the call of duty, but they were not men much like Briggs and his friends. Men who spend their time and strength in trying to discover errors in the Bible, don't take any unnecessary risks on the bread-and-butter question.

It would be interesting to know if any of the esteemed Methodist brethren who cheered Dr. Douglas so loudly, in the Toronto conference the other day, ever helped to keep a brother Methodist out of Parliament. We are informed, on what we believe excellent authority, that some of the bitterest, and most persistent opponents of the late Minister of Agriculture in the Ontario Government, were his brother Methodist preachers. It would be interesting to know if any of these esteemed Simcoe brethren cheered the eloquent periods of Dr. Douglas on the alleged "exclusion" and "ostracism" of Methodists from Cabinet positions. We are also informed that most of the men who worked the hardest to prevent the "exclusion" of the Minister of Agriculture, were stalwart Presbyterians. Perhaps it would be as well for Dr. Douglas to let sleeping dogs lie.

When Dr. Guthrie was minister of Brechin, he had a clerical neighbour so weak and inefficient, that he could not get a parish until he was fifty-five years of age. Though they differed very much as ministers and as men, the pastor of Brechin and his rural neighbour were the best of friends. Soon after the Disruption, the rural brother called at Mr. Guthrie's residence, in Edinburgh, asked for Mrs. Guthrie, and told her that on no account would he meet her husband, because he knew that Mr. Guthrie would rate him soundly for not coming out of the Establishment. The good lady assured him that her husband was the most forgiving of men, and would not say a word on Church affairs; but it was all no use. Mrs. Guthrie's belief in the forgiving power of her husband was greatly strengthened by the fact that she had frequently heard him give thanks because his old neighbour had stayed in. The moral of this Disruption story, is, that our own estimate of ourselves may be somewhat different from the estimate made of us by our friends.

If one denomination has a right to representation on the Bench in Parliament, and in Governments, every other denomination has an equal right. There are not seats enough on the Bench in the Superior Courts, to have a judge from each of the denominations, and not money enough to pay them if they were appointed. There are not places enough in all the Cabinets in Canada for representatives of all the religious bodies. But what in the name of common sense is meant by having a representative on the Bench? Is it supposed that a Methodist judge would look after the interests of Methodists, a Catholic judge after the affairs of Catholic suitors, and a Presbyterian see that Presbyterian litigants hold their own and perhaps a little more? The demand for a representative on the Bench is a rather serious matter when you look at it all round. The demand for representation in Cabinets is not much better. Why should any man be taken into or excluded from a Cabinet on account of his religion. He may be the best possible Cabinet Minister and not know much about theology; and he may be the vilest boodler that ever cursed a country and profess to belong to an orthodox Church. Corporate votes are the bane of our poli-

tics. How can a Protestant protest against the corporate vote of the Catholic Church if one of the largest Protestant churches in the Dominion complains about imaginary "ostracism" and demands "representation" on the Bench and in Governments?

Dr. Douglas was not fortunate in his attempt to show that Methodists are excluded from the high places of law and politics in this country. There was a Methodist, a local preacher by the way, in the Mowat Government; but he lost his seat at the last general election, and Sir Oliver, being a constitutional ruler, could not keep him in the Cabinet without a seat in the Legislature. Some years ago, Sir John Macdonald appointed a Methodist to a judgeship, not in "the obscurities of Muskoka and Bobcaygeon," but in Osgoode Hall, mainly because he was a Methodist; but the learned gentleman had scarcely warmed his seat until he wandered off into another ecclesiastical pasture ground. Long years before that time, Sir John took a Methodist, or at least a man who had Methodist connections and influence, into his Government, but he, too, we understand, left the Methodist fold. Sir John Thompson is the son of a Methodist class-leader, and was himself, no doubt, a good little Methodist boy. But even he fell from grace. It may be true, as Dr. Douglas observes, that none of these men left "to obtain more religion," but they left, and because they left, there were fewer Methodists among the public men of the country. There is just one remedy for this unfortunate state of things, and that is to teach aspiring Methodist boys the doctrine of final perseverance. Sir Oliver was well grounded in that doctrine in his young days; and neither imperial honours, nor a twenty years' premiership shake his allegiance to his church. He actually attends St. James Square twice every Sabbath during a vacancy, and a prolonged vacancy is a pretty severe test. What the Methodist boys need to keep their heads level on the dizzy heights of law and politics, is the Shorter Catechism. Presbyterianism has lost a very few men by promotion in politics; but for the most part, they were men who hadn't any head to keep level.

## BUNYAN CHARACTERS.\*

Bunyan's Pilgrim's Progress is not now so generally read, we imagine, as it was a generation ago. A copy or two may perhaps be found in every Sabbath school library, but we doubt very much if every Christian household is furnished with a copy. In the good old days when books were dearer and scarcer and more highly prized than they are now, the imitable dream of the "brazier of Bedford" was one of the first books put into the hands of a child after it had learned to read. Then it was a rare thing to find an intelligent boy or girl who had not read it; now it is a rare thing to find a boy or girl of a similar age who has read it. Our fathers did well and wisely when they placed in the hands of their children Bunyan's great allegory—a book that is as alluring to the young and simple as it is to the wise and learned—"the joy of childhood," as some one has said, "and the solace of old age." Apart from the charm of the story and the profound lessons it teaches and enforces, it should be read and re-read by young and old for the simplicity and purity and perfection of its English. As a companion and mirror to the Bible it has sent its benign messages of patience and perseverance and mercy and hope and comfort and courage to generation after generation of weary and way-stained pilgrims since it was first given to the world two hundred years ago and more. As a work of literary art, it has called forth the highest and most eloquent eulogiums from the most eminent literary critics. Honest, old Dr. Johnson read it with delight, and wished the story were longer. On it Macaulay exhausted, if that were

\* Lectures delivered in St. George's Free Church, Edinburgh: By Alexander Whyte, D.D., Author of "Character and Characteristics of William Law," Edinburgh and London: Oliphant, Anderson & Ferrier, 1893.

possible, his vocabulary of eloquent commendation. Its place as an English classic of the first rank has long been firmly and permanently established. But its merits and its messages have not been confined to English readers. "No book," says Morley Punshon, "but God's own, has been so honoured to lift up the Cross among the far-off nations of mankind. The Italian has read it under the shadow of the Vatican, and the modern Greek among the ruins of Athens; it has blessed the Armenian trafficker, and it has calmed the fierce Malay; it has been borne up the rivers of Burmah, and it has drawn tears from dark eyes in the cinnamon gardens of Ceylon. The Bechuanas in their wild woods have rejoiced in its simple story; it has been as the Elm of palms and fountains to the Arab wayfarer; it has nerved the Malagasy for a faithful martyrdom, or for trial of cruel mockings and tortures more intolerable than death. The Hindoo has yielded to its spell by Gunga's sacred stream, and, O crowning triumph! Hebrews have read it on the slopes of Olivet or on the banks of Kedron, and the tender-hearted daughters of Salem, descendants of those who wept for the sufferings of Jesus, have wept over it, 'for themselves and for their children.'"

We have dwelt thus on Bunyan's great work, perhaps unnecessarily, for it may happily be that it is not nearly so much neglected by the young people of Canada as we have imagined. Be that as it may, however, we get from time to time gratifying evidence that the influence of the Dreamer of Bedford jail is as potent to inspire the best thought and the best speech of the best minds in our own day, as it has ever been in the past. Teachers and thinkers find in him an inexhaustible storehouse of suggestion and illustration and volumes such as the one now before us are examples of the abundant treasures that may be gathered therein. We cannot attempt anything like a critical examination of these admirable Sabbath Evening Lectures. Based on the characters in Bunyan, they deal with human nature and the Christian life. Dr. Whyte's style is clear, simple, impressive and often genuinely eloquent. He is ever unmistakably in earnest. He turns the search light of truth with impartial fidelity on both pulpit and pew; and the startled reader is apt to be discovered to himself in a way he was perhaps never discovered before. There are throughout the lectures many striking and instructive passages which we had marked for quotation, but which we find ourselves reluctantly compelled to omit. The volume is beautifully printed and neatly bound; and we unreservedly commend it to all our readers, both ministerial and lay.

## THE SUSPENSION OF DR. BRIGGS.

The case of Dr. Charles A. Briggs has been heard and isued by the highest court of the Presbyterian Church. That what promised to be an interminable matter has been concluded should be a matter of thankfulness to everybody—to those who made the famous plea for "peace and work" as well as to those who made the counter-plea for "purity, order and peace." There is nothing more distracting and scarcely anything more protractive than a heresy trial. Another year's delay for the action of the intermediate court would, whatever may be held as to the constitutional questions involved, have been an affliction on the public, and in the end the result could not have been different.

When the General Assembly decided, two weeks ago, to entertain the appeal from the judgment of the New York Presbytery acquitting Professor Briggs, all that has followed was foreordained. It was impossible in the discussions on the question of entertaining the appeal to avoid touching upon the merits of the case. Indeed, the merits of the case have long been before the Church, and every intelligent minister and layman knew what they were. The vote of the General As-