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## THE CANADA PRESBYTERIAN, PUBLISHED EVERY WEDNESDAY BY THE Presbyterian Printing and Publishing Co.

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## Notes of the Week.

THE attendance at the fourth of the series of Monday Popular Concerts in the Pavilion, Toronto, was remarkably good. In addition to the brilliant rendition by the quartette of selections from the works of Mendelssohn, Schumann and Beethoven, the chief attractions were the tasteful and masterly performances of Mr. Martin as a pianist and the charming singing of Madame Tanner.

It has been agreed to recommend that the Rev. Dr. Cunningham, Crief, be Moderator of the next General Assembly of the Church of Scotland. At a private meeting of the Free Church Commission recently held, the Rev. Dr. Alexander N. Somerville, Anderson Church, Glasgow, was, on the motion of Principal Rainy, seconded by Dr. Adam, unanimously nominated for the Moderator's chair in succession to Principal Brown, Aberdeen. Among the names submitted at a private meeting held prior to the Commission was that of Dr. Rainy, but he declined the honour.

IN response to a numerous signed requisition, Mr. W. H. Howland has entered the lists as a candidate for the Mayoralty of Toronto. Last week a large and enthusiastic meeting was held in Shaftesbury Hall, at which he made a frank, vigorous and telling speech. He disavowed political partisanship, while at the same time he stated that he was an upholder of Protection, which a great many people, not conspicuous for stupidity, believe to be a huge economic fallacy. He also explained that in Ontario politics he was one of Mr. Mowat's best friends. One thing can be depended on, Mr. Howland, if elected Mayor, will insist on the strict enforcement of the laws relating to the sale of liquor.

THE last little war in which Great Britain felt it her duty to engage has been short, sharp and decisive. The Burmese campaign has been an unchecked march to Mandalay and complete victory. Annexation of Upper Burmah will soon follow. It is open to doubt whether the war was absolutely necessary, but there is no denying that its results will be highly beneficial to the conquered province. If Thebaw and his chief men are half as black as they have been painted, their mischievous rule then has come to an end. The poor people they so cruelly misgoverned have obtained a great deliverance and their condition will be much improved. One purpose will, no doubt, be served by the war; a new impetus will be given to missionary effort among the Burmese.

IN an article on "Expense of Funerals" the *Globe* justly says. "Could something not be done effectually in the way of reform? It is a matter for continued and indignant talk. Mrs. Grundy is apparently too strong for any who would fain have it otherwise. The poor, apparently, dare not say, frankly, 'We can't afford these expensive fooleries, and we won't have them.' The wealthy and well-to-do, on the other hand, seem resolved to carry their love of foolish display and tawdry, vulgar extravagance even to the grave. Is there not as much common-sense among us, and moral manhood as well, as will altogether reform what in a great number of cases adds a new terror to death, and sensibly deepens the gloom which more or less always hangs over the grave?"

THE Society for the Propagation of the Gospel, representing the High Church element of the Church of England, received \$550,195 the past year, with which it maintained 544 ordained missionaries. Of these, 168 are labouring in Asia, 135 in Africa, seventeen in Australia and the Pacific, 147 in North America, twenty-six in the West Indies, and one in Europe. There are also in the various missions of the Society, about 1,000 catechists and lay teachers, mostly natives, and about 350 students in the Society's colleges. Three new sees were added to the number of bishoprics in foreign parts—one for Eastern Equatorial Africa, one for the southern portion of the diocese of Athabasca, and one for Qu'Appelle. The northern portion of Athabasca, extending into the Arctic Circle, remains under the charge of Bishop Bompas, who is to be known as Bishop of Mackenzie River.

It is an established fact that the use of the Tonic Sol-fa musical notation has greatly helped to promote vocal culture, to simplify the acquisition of musical knowledge, and to render singing at sight a comparatively easy accomplishment. Its adoption in choir and congregational practice has contributed to the marked improvement in the congregational service of praise, observable in several instances. The success of the method is, of course, dependent on the competency of the teacher. Classes are now being formed in connection with several of the Toronto congregations for instruction in the Tonic Sol-fa method. Mr. A. T. Cringan, a graduate and licentiate of the London Tonic Sol-fa College, who has taken the highest number of marks yet awarded at examinations in that institution, undertakes to conduct these classes. It is confidently expected that in his efforts he will be eminently successful.

SPEAKING of the Belfast Town Mission, an account of which the Rev. Dr. Hamilton gave in THE CANADA PRESBYTERIAN, the Belfast *Witness* says The Belfast Town Mission never had a more successful annual meeting than that just held. Attendance, speaking, report—all were good. There was an earnest, business-like tone, too, about the whole, which was most encouraging. It was pleasant to see Sir James F. Corry, in the thick of a contested election, such as he is engaged in, taking time to occupy the chair, and show his continued interest in the good work. We do not think that his prospects in East Belfast will suffer in consequence. Of course the speech of the meeting was Dr. Marshall Lang's, who certainly *more so*, managed to cram a deal of hard, useful work into the few days of his stay in town. His address produced a deep impression, and we trust the entire meeting will materially help one of our very best local agencies for good.

THE following sensible address to the people of Clinton from the ministers of that town, says the *Huron Expositor*, should be imitated everywhere. The ministers of this town wish to lay before the Christian public their views on the growing practice of funerals on Sunday. They have no wish to curtail anyone's liberty how Sunday shall be observed within the limits allowed by Scripture, custom and laws of the land, yet they wish very distinctly to express their conviction that funerals should not be conducted on Sundays except for obvious causes. They have come to this conclusion for two reasons. (1) These funerals, with the necessary attendance and labour, are not in harmony with the sacredness of the Lord's Day. (2) In many instances they interfere with the performance of the duties of the clergyman's office. It is resolved, therefore, that every effort be made to prevent such funerals except when absolutely necessary, and that the Christian public be asked kindly to sustain them in these efforts.

An editor recently addressed to several clergymen a query as to the desirable length of sermons. The replies, which were duly published, cannot be said to settle this vexed question. The Episcopalian, who amongst others was asked, "Do you believe in long or short sermons?" replied, "Short sermons, by all

means. Less preaching, more praying, more worship. Mine house shall be called a house of prayer, never a house of preaching." The Presbyterian replied, "That the average sermon of the average minister had better be thirty minutes long than forty. Sermons should not be made to the yardstick, for all themes cannot be handled with the same brevity. The Methodist believed in both long and short sermons. The Baptist, in a lengthy reply, confessed that for years he had made this same subject a matter of special study and observation. He thus sums up the results of his experience: "As a rule, the less a man has to say, the longer he takes to do it. I am fully persuaded that, save in very exceptional instances, whatever else a sermon is about, it ought to be about half an hour. I know men otherwise gifted who are failures in the ministry, because they hit the nail on the head the first time and then keep hammering till they split the board." These replies, if they establish anything, show that sermons should be weighed rather than measured.

A PRACTICAL lecture on an important subject was delivered under the auspices of the Ottawa Y. M. C. A. last week, by Mr. George Hague, of Montreal. Mr. James Gibson occupied the chair. The subject on which Mr. Hague discoursed was "Economy in Personal Expenditure." The Ottawa *Free Press* gives the following summary: He did not think that there was a young man present who started poorer in life than he did. His father was a tradesman in the North of England, and he, being the eldest, his struggles for existence began early. Rigid economy had to be his guiding principle in order to help his family. He watched the career of a number of bank clerks who were with him at the beginning, but who had no need to economize apparently, and did not do so, and the result in several cases was disaster. There were four things the young man should look forward to: marriage, entrance upon business, sickness and old age. Between the ages of fifteen and twenty-five the young man needed the least means for expenses. There were three things for which means were required—food, lodging and dress, all else were luxuries and could be done without. Men who were thoughtful, prudent and attentive are at a premium by employers. That was a secret which the lecturer gave for nothing. Young men should keep an account of their expenditure. It is a good thing to call one-self to account. The lecture throughout was a thoughtful, practical, common-sense talk on the subject which should be more thought of by young men.

THE *Independent* says tersely and clearly: "Tyndall, the eminent scientist, we believe it is, who has said that, behind the facts and phenomena of Nature, there is, and must be, 'an Eternal Energy.' Why not say that there is, and must be, a personal God? Why not say that 'every house is builded by some man,' and that 'he that built all things is God'? Why not say, with an apostle, that 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead'? Why not say with Moses, in the Book of Genesis, that 'in the beginning God created the heaven and the earth'? Why avoid the word 'God,' and substitute the phrase 'Eternal Energy,' in accounting for the facts and phenomena that salute our observation? Why this reluctance to have a personal God at the head of the universe, and as the source of all things? Why so much scientific talk about the so-called laws and forces of Nature, and so little talk about the God to whom the Bible traces all these laws and forces, alike in respect to their origin and continuance? The best account of things—the one most easily apprehended, most satisfactory to reason, and most useful to the heart and life—is that given in the Bible. It brings the soul at once in contact with the Great Spirit, whose existence, attributes and will abundantly explain all existence, and whose relations and moral character invite obedience and affection. We much prefer the God of the Bible to Tyndall's 'Eternal Energy.' The former is personal and the latter is not. The former is an object for worship and the latter is not. The gospel of 'Eternal Energy' is a very poor gospel for either the head or heart of man.