

THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 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.

TORONTO, WEDNESDAY, JULY 23rd, 1890.

IT is high time that the man who never goes to church was heard from on the sin of clerical holidays. He usually puts in his work about this time of year.

SOME of our exchanges are advocating the plan of joining congregations together for worship during the hot season on the ground that union saves money. How economical some people are when money has to be spent for religious purposes. We didn't hear much about economy when the elections were going on a few weeks ago. The number of protests that are being filed does not seem to indicate a strong desire for economy in that direction. Any one of them may cost two or three thousand dollars. Good pulpit supply may be had for ten dollars per Sabbath. But we won't say any more.

THERE are comparatively few resting places in Canada in which there may not be religious service held on Sabbath as regularly as in the centres of population. There is not a steamboat in the Dominion, certainly not one in Ontario, on which one service or probably two would not be welcomed. Every respectable summer hotel arranges or tries to arrange at least one service for guests. Tourists, as a rule, want worship on Sabbath. Many of them are active members of their churches at home and naturally they prefer to have at least one service. Usually there are two or three clergymen in every collection of tourists and they are always expected to conduct religious exercises of some kind. A minister never appears to much worse advantage than when he seems less anxious to have a religious service in a summer hotel or on a steamboat than many of the other tourists. The plea that he is travelling for the benefit of his health is of no force except in the case of an invalid. Worship promotes health.

SPURGEON has this to say about the Dods-Bruce case:—

What will be done in the matter? We don't care to prophesy; but if our Scotch brethren have degenerated to the English level they will do nothing. The sound will shield the unsound, the evangelical will pat the rationalistic on the back, and say that "they trust they will not go too far;" and all will live together in that form of peace which is not peace, but treachery to God and His truth. The scribes and priests of Israel are now linked in unhallowed confederacies in which there is unbounded toleration for error; at the rate at which they are now advancing those same confederacies will soon have no tolerance for orthodoxy. Even now the sneers and sarcasms at the old faith are more than self-respecting and truth-loving men ought to bear. Yet behind the ruling cliques there are hosts of plain, godly men, who will be heard of before very long.

Whatever we may think about Spurgeon's judgment and temper, all must admire his courage. He is as fearless as Elijah. In an age that has its full share of trimmers it is refreshing to see a man of such genuine courage.

AIMING at impracticable reforms even earnest men sometimes forget reforms quite within their reach. One of the facts brought out clearly by the Prison Reform Commission is that juvenile crime is mainly caused by the education boys get on the street at night. Now it may not be possible to get prohibition in this country for years to come but is there anything impossible about keeping boys from gathering in crowds on the street corners on Sabbath afternoons and on every evening in the week. Drunkenness is the principal cause of crime in grown people but the experts are almost unanimous in saying that street loafing makes a majority of the boy criminals. No one will say that the prevention of street loafing is beyond the power of existing laws. Nobody will ask whether the duty of dispersing the young scamps who congregate on the street corners on Sabbath afternoons belongs to the Dominion or Provincial Governments. Why

not do preventative work that can be done and ought to be done in every town and village in the Province?

SOME years ago one of our ministers was asked to conduct service at one of the watering places on the Lower St. Lawrence. The congregation was largely composed of clergymen, lawyers, judges, merchants and other representative men usually found in such places. Contrary to the usual custom, the preacher selected a highly evangelistic sermon, one that would have suited admirably for a revival meeting, and delivered it with much pathos and power. The effect, we are told, was marked, and the congregation was much pleased and no doubt profited. In return for the advice so frequently given by our clerical friends as to how a newspaper should be conducted, we would take the liberty of advising ministers who preach in summer hotels, on board steamboats and in all other places where tourists congregate, to take the richest Gospel sermons they have. It is a huge mistake to suppose that tourist congregations want a sermon on the beauties of nature or something of that kind. It is also a mistake to suppose that the representative men one meets in those places are anxious to hear a very elaborate argument on some phase of modern infidelity. They don't want anything of the kind. The richest Gospel sermons should be preached during vacation.

THE infamous Louisiana Lottery Bill goes to the people for a final decision. The governor vetoed the Bill but an appeal to the courts is being made on the ground that an amendment to the constitution can be submitted to the people without being sent to the governor. If the appeal is held good the matter goes over to the next legislature. If the appeal is quashed then the amendment will be submitted as ordered. In any event the matter is now in the hands of the electors of the State but whether that is an improvement or not depends entirely on what kind of people the electors of Louisiana are. In any self-governed country nearly everything is in the hands of the people but still bad laws are often passed and bad men are often sent to Parliament. In Canada the people govern themselves but there is no end of complaining about the badness of our politics and politicians. Such complaints have no foundation in common sense. The people are the source of power. Parliament is simply the people condensed. Representatives are sometimes better than their constituencies but never worse than a majority of them. We shall soon see whether the people of Louisiana are any better than the rascals who rule them.

THE *Interior* has this to say about Professor Goldwin Smith's statement that Americans hate England:—

An article which has been dignified by reproduction asserts that while Americans do not hate Englishmen individually, they do hate the British as a nation. That is untrue, and mischievous as well. Americans, with individual exceptions, take more pleasure in the power and success of the British Empire than they do in the prosperity of any other nation, excepting their own. British rule has been rough in rough times, but, taking it all in all, it has been by far the most beneficent empire in the history of man; and its rule now, wherever it extends, is the rule of justice and good will and liberty and Christianity. To say that Americans hate such a power is to say that Americans are yet barbarians. It is not perfect; it has most embarrassing problems, as in Ireland and India, but it grapples them with courage, with a very large display of wisdom and with entirely good intentions. We have had our scores against England, but we have settled them in full.

The exact truth on the question most likely is that the Roman Catholic Irish as a class, and an odd man here and there not an Irish Catholic, hate England, but the great majority of the American people have no such feeling. The *Interior* is no doubt correct in saying that, considered as a whole, the American people take more pleasure in the prosperity of the British Empire than in that of any country in the world excepting their own. It would say little for them if they did not.

A CLERGYMAN, writing on "Bad manners in Church," gives the following description of the conduct of the choir and minister:—

To begin with the minister. Mark how often he is restless and inattentive when not himself directly engaged in leading the service. Who has not seen him leave the pulpit after entering it, and skip down to confer with this or that church officer? While seated and awaiting his "turn," he nods to various familiars in the pews. During the parts of the service rendered by the choir he busies himself in turning the pages of the hymn-book or fumbling with the paper on the side-table. If a brother clergyman sits beside him, he chats with him while the service of song proceeds. If the other clergyman offers prayers, his eyes are wide open and wandering. What an utter lack of reverence! What an object-lesson in bad manners, visible and demoralizing to the entire assembly!

We have attended service in a great many places in Canada, and are thankful that we never saw a minister behave in that way. We hope the number of those who so conduct themselves among our neighbours is small. Still, there must be some ground for complaint, or a staid conservative journal like the *Christian at Work* would not publish the clergyman's letter. Here is what he says about choirs:—

Pass to the choir. The example of ministerial indecorum naturally corrupts the singers. They regard themselves as performers and the service as a performance. As soon as their duties are discharged, sometimes while they are proceeding, their by-play is noticeable and annoying. When the sermon is reached the curtains of the choir-loft are closely drawn. The soprano places a box of caramels in her lap, draws a novel from her pocket, and regales her palate and her mind at the same time. The organist scribbles notes to the contralto. The basso closes his eyes and nods assent to the minister in the wrong places. Meantime, the tenor slips out and speeds away to an adjacent saloon to wet his whistle. All are alert, however, when the last hymn is reached, and the curtains are drawn back to display the choir once more. True, the basso's hair is unkempt, the soprano is chewing suspiciously, as though she had not had quite time to dispose satisfactorily of that last caramel; but the organist is seated decorously at the key-board; the contralto stands demurely in her place; while the tenor displays an amount of white shirt front which is calculated to mislead observers into imagining he means to make a clean breast of his evil doings.

Better a thousand times over to have no singing at all than have the Sabbath profaned and the House of God desecrated in that way. Canadian congregations cannot watch too closely the beginnings of such scandalous practices.

MODERATORS' ADDRESSES.

THE Jubilee Assembly of the Irish Presbyterian Church met in Rosemary Street Church, Belfast, on the evening of the 7th inst. There is a family likeness in Presbyterian procedure all over the world. The retiring Moderator opens with a sermon suitable to the occasion, and it is generally looked forward to with much interest. The Rev. William Clarke, B. A., preached the opening sermon from Luke xvi. 5, "How much owest thou unto my Lord?" After presenting a view of the mutual dependence of mankind in all the social relationships of life as a stepping stone we may arrive at a greater, deeper sense of our overwhelming obligations to God for what we have and are, he asked his hearers to look into the Book of God containing the record of what we owe to Him as men, without regard to saints or sinners, and then as men saved by grace. The numerous blessings of providence and grace were presented with great clearness and eloquent fervour.

There is one thing in which the Presbyterian Assemblies of Great Britain differ from those on this continent. The Moderators are in the habit of delivering extended inaugural and closing addresses. In this respect our Assemblies do not follow their example. On the whole, this is perhaps well. It is doubtful if after an elaborate opening sermon the members would be in a mood to listen with the requisite degree of patience and sympathy to a no less elaborate and carefully prepared address on general subjects. It is certain that in the closing hours of our Assembly when a majority of the commissioners have gone, and the few that remain to the end are anxious to depart, a lengthy address, however eloquent and wise, from the chairman would fail to produce the impression the speaker designed. And yet, most of these addresses by the distinguished Moderators in Scotland and Ireland can be read with interest, though we would hesitate to recommend the adoption of a similar tax on the time and energies of our own Moderators and those whose duty it would be to listen to their elaborate addresses.

Various topics of timely interest were touched upon in the addresses delivered by the retiring and newly-elected Moderators of the Irish Assembly. Mr. Clarke started out with expressions of gratitude for the preservation of peace and harmony that had pervaded their church life during the year. This was naturally suggested by the storm raised in the Free Church by the Dods-Bruce controversy and the Revision debates in the American Church. As yet, at all events, the calm of the Irish Church is undisturbed by the presence of the newer criticism. So far as appears it has neither exponent nor sympathizer. There can be no mistaking the outgoing Moderator's views concerning broad theology:—

All the brethren, he says, are found walking straightly and strongly in the good old ways of the sound doctrines in which our fathers journeyed to glory and to God; and not one of them is known to me who is not ready, should occasion arise, "to contend earnestly for the faith once delivered to the saints." They are not hankering after novelty, which seems to be the