

It is certainly behind the age and unworthy of honorable Young men, and is a disgrace to an educational and Christian institution. If the leading students earnestly take the matter in hand, it will soon be a thing of the past. And if our large and influential colleges do away with it, the smaller ones will soon follow their leadership. College hazing has had its day. Public sentiment is against it. College authorities are not as lenient to it as formerly. And the better type of student is not favorable to it. The sooner it becomes a faded memory, the better for all concerned.

REFORM IN ITALY.

FROM a statement recently made at a meeting at West Dulwich, it appears that the work of Italian church reform, begun some fourteen years ago, by Count Campello, is making slow but steady progress. The Reform Church has thirteen stations in Italy, seven ordained ministers and several Bible readers, 1,000 communicants and an increasing body of adherents. The church is formed on the lines of the Church of England, and has declared its rejection of the doctrines of the Papacy, the Immaculate Conception of the Virgin, the worship of the Virgin, the universal rule and the infallibility of the Pope, Transubstantiation; the withholding the cup from the laity, reject the doctrine of Purgatory, the cult of saints, worship in a language not understood of the people, and all other inventions of the Papacy. The founder, Count Campello is an Italian of high birth who had been a Canon of St. Peter's but becoming dissatisfied with the errors of Rome and finding their abandonment hopeless, left the church and the rich emoluments he derived from it and launched a movement by and for Italians for the restoration of the worship of the primitive Catholic Church as it existed in the first centuries. The centre of the movement is at Arone—the seat of the Campello family for centuries. The work is countenanced by sympathizers in England and is said to have gained permanent footing in Italy, where the hostile feeling with which it was at first regarded is passing away.

MR. MOODY'S VISIT.

MR. Moody's Canadian visit has been followed with great interest by people of all denominations. In Montreal and Ottawa the divine blessing rested on the Evangelist's labors, and many professed conversion. At Ottawa Mr. Moody defended revivals of religion and pointed out that many of the churches owed their origin to revivals. In this Mr. Moody is right. Those who object to special revival meetings are as a rule prejudiced because some so-called revivalists are unworthy of confidence and their work proves not helpful but injurious. The Church has been, perhaps, too ready to give her countenance to men not fully accredited, and as a natural result the worthy suffer with the unworthy. But there are revivalists of quite a high character, who have stirred up the dry bones, and whose preaching has infused new life into Christians and brought sinners to repentance. Of Mr. Moody himself nothing but the very highest praise can be uttered. He has the Master's seal to his ministry of the Word. His life and methods are examples to be followed, and he has chosen the good old paths in his doctrine and services. For many years his wise utterances have comforted, confirmed and convicted, and the Christianity of this age owes him a great debt for his life and work. His Toronto meetings will open on the 27th inst. next week. The committee acting in the matter for the Ministerial Association is composed of Revs. Wm. Patterson (chairman) Elmore Harris, G. J. Bishop, T. B. Hyde, Jas. Allen, J. P. Gerrie, W. Thomas, and Dr. Parsons. The arrange-

ments will be on a scale to meet the convenience of the largest possible number of people, and we feel sure advantage will be taken of the meetings to the fullest extent. The churches will be strengthened by giving their free co-operation.

DEATH OF EDITOR DANA

CHARLES A. Dana, whose death has been recorded this week, claims more than a passing word. He was more than an Anglophobe and an exponent of extreme views on international questions. His personality entered into his work and journalism for half a century has been the better for his genius and ideals. He was born in 1819 and from early years took an interest in an improved social and intellectual life. After a newspaper apprenticeship he joined the staff of the New York *Tribune* with Horace Greeley in 1847, becoming shortly the managing editor and one of the proprietors, a post he held until 1862. He was an unmistakable force in the Anti-Slave y crusade. Quitting the *Tribune* he became assistant Secretary of War and was at the front during the war. He championed General Grant when his promotion was opposed and influenced affairs generally in connection with the war. He then founded the New York *Sun* as an independent Democratic paper and made it the most brilliant journal of the day. He maintained a high standard in all its departments, the great blemish on its pages being that already noticed, its unreasonableness, and extreme hostility to British affairs. But notwithstanding this shortcoming his service to his country has been great and his name will go down among those of the notable men this century has produced in the United States.

OLD AGE IN THE MINISTRY.

THE Church has to face this problem whether she wishes to do so or not. It is forcing itself to the front and a condition is being created which must be taken seriously into account in connection with the future of the ministry and of the Church. The existence of the problem no one can doubt. There is more than a tendency to pass over old ministers who are capable of good service; a well-defined practice has sprung up and is in vogue throughout the land. The experience of, probably four fifths of the moderators of vacancies is that congregations do not want ministers who have passed their prime physically, or who have not the first vigor of manhood. A return of the number of congregations where this feeling prevails would be, if procurable, positively startling and it is not too soon for the thoughtful leaders of the Church to take steps for definite action. The problem is admittedly a most difficult one. Congregations cannot be coerced; nay, they must be upheld in their perfect freedom of choice, and the Church would have to move most cautiously in the matter. Yet the Church is not without means of mitigating the evil. We say evil, for it is beyond peradventure an evil day upon which the Church has lighted when her old ministers are laid on the shelf. The Church can make regulations of tenure and of service which will to some extent afford protection to the old ministers. The great instrument in the hands of the Church, however, is the educational one. No opportunity should be lost to remove the wrong views with which the ministry is more and more regarded by the people. As stated by a contemporary the case seems to be that

"The church, in common with all other institutions, having become commercialized, and brought under the baleful dominance of the competitive system, congregations naturally hand over their spiritual work to the minister. He is hired and paid to make the church a success. He is looked upon in the same light as a factory Superintendent or General Manager of a railroad. If he does the business that is, if he "draws" people into the pews, and draws cash