

(3) In Methodist schools of secondary grade we would have church history taught from a Methodist standpoint, and the inspiring history of the Methodist Church made a special part of the school programme. In national, non-sectarian schools we would not expect any church history.

(4) Methodist schools would be directed by Methodist trustees, but national schools would have trustees from all denominations.

(5) Methodist schools would be entirely under Methodist control and inspection, but national schools would be subject to public inspection.

Which of the disputants has come best out of the fight, it is not hard to decide, and the good points made are worth pondering.

The Length Of Sermons.

Not long ago the *British Weekly* offered prizes for information as to the length of sermons. Replies were received from a wide area and the information was of considerable and curious interest. Among the longest sermons were those by Rev. Donald Davidson, of the Free Church in Scotland, and the Rev. E. W. Bailey, of the Methodist New Connection in England, both preaching an hour and twenty-eight minutes. The shortest sermon reported was by the Rev. G. Bicheno, a Primitive Methodist minister, whose sermon was five and three-quarter minutes long. A study of the list as published in the *Weekly* shows twelve sermons of an hour or more in length; fourteen of fifty minutes or more—and among the latter preachers we notice the names of Dr. Maclaren, the Revs. Samuel Pearson, Mark Guy Pearse, W. J. Dawson, and Principal Fairbairn. Thirty-eight preached forty minutes or longer, among whom we notice the names of the Rev. C. F. Aked, Dr. Charles A. Berry, and the Rev. J. M. Gibbon; Dr. John Watson (Ian Maclaren) is reported as having preached thirty-seven minutes, as is also the Rev. Thomas Spurgeon, the successor of his father in the London Tabernacle; while Dr. R. F. Horton preached thirty-five minutes. A study of the list shows that the short sermons were chiefly preached by those connected with the Church of England. The longer sermons were divided among the various Nonconformist denominations. The study is interesting, because it shows that the men of recognized power are those who preach from half an hour or longer, while those who preach from fifty minutes to an hour are largely those who are recognized throughout the world as really great preachers. The list seems to show this—that those who have something to say and who know how to say it, who are the real prophets, seldom need be afraid of wearying their people; but that those who are more interested in something other than the prophetic message need not be afraid of preaching too short sermons.

The Prohibition Judgment.

The full text of the judgment of the Privy Council with respect to the Prohibition of the Liquor traffic in Canada has made clear several points which the cable summary of last week left uncertain and it is possible now to state its effect with some degree of confidence. To begin with it may be said that the "judgment" is an important document in more respects than one. It is far-reaching and deals with the principle of local government in an unexpectedly exhaustive manner. It will set at rest several conflicting opinions as to where Provincial and Dominion powers meet, overlap, collide, and concur, and which have found expression in the

settlement of such questions as those affected by the bankruptcy laws, etc.

Reverting now, to the "judgment." Briefly stated the case now is thus: The Province possesses the power to legislate absolutely with respect to any liquor traffic which is entirely provincial. For instance, any transaction exclusively pertaining to Ontario may be controlled absolutely by the Ontario Legislature. No Ontario resident could manufacture or sell or deal in liquors in the event of the Ontario Legislature having power to prevent a resident of Ontario from manufacturing, buying, selling or "dealing," in any business way, in intoxicating liquors, within the province of Ontario, but a resident of Ontario could buy liquor in the province of Quebec, for example, and import it to Ontario and use it himself. Again, the province could if it chose, prohibit the manufacture of liquor within the province, so far as the liquor were for sale in that province. The kernel of the judgment has been thus briefly described.

The Canada Temperance Act is a Dominion Act. Where it is in force no provincial prohibitory law can come into operation. Further, were the Dominion Parliament to pass a prohibitory law for the Dominion no provincial law could come into conflict with it. The Dominion is not deprived of the power of legislating the liquor traffic out of existence, but neither are the provinces within their own territories.

It may be interesting to quote Sir Oliver Mowat's pledge which ought to be binding now on Ontario. He said: "If the decision of the Privy Council should be that the Province has the jurisdiction to pass a prohibitory liquor law as respects the sale of intoxicating liquor, I will introduce such a bill in the following session, if I am then at the head of the Government. If the decision of the Privy Council is that the Province has jurisdiction to pass only a partial prohibitory liquor law, I will introduce such a prohibitory bill as the decision will warrant unless the partial prohibitory power is so limited as to be ineffective from a temperance standpoint."

Seeking the Truth.

The truth of God is not to be found simply by curious investigation. In that case the multitudes who waited upon the ministry of Jesus would have found it. Men like Agrippa and Felix would have embraced it. The men of Athens would no longer have worshipped ignorantly. Men are not to be converted by argument simply, because the will of man does not yield to argument. The truth is not to be forced upon any man who does not will to receive it. No man has the truth of the gospel, who has not surrendered his will to it. The devils believe, but do not submit.

The Arbitration Convention.

President Patton made one of the profoundest remarks uttered at the Arbitration Convention when he said that an international court would have to await "the evolution of an international conscience." "My country, right or wrong" is the general sentiment now. Salisbury will not yield a point unless he is compelled to do so, and many Americans are just as selfish for this land of ours. National honor must be maintained. All reasonable and essential rights should be defended at whatever cost may be required. But when Clay said he would rather be right than be president, he gave the sentiment for a true patriot. An international conscience is growing. It will soon demand that courts shall decide which is right when nations quarrel.