

had been secured, and now labour demanded that eight hours should be a day's work. It was just as important, more important indeed, in the interest of labour to contend for the six-day law, and to resist the attempt to force seven days' labour upon the labourer in each week. Sunday labour means over-production and lower pay. Attack upon Sunday rest is an attack upon labour. Sunday is the poor man's day.

At this point Colonel Amyot asked: "What about the Jews?"

Mr. Charlton replied. Moses was the first labour reformer of whom we have a record. The Jews had no Sunday in the land of Egypt; they had not only to make brick without straw, but to work seven days in every week. And when Moses led them out of the land of Egypt, and promulgated the law, he enacted the first great labour reform when he said: "Six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work."

Mr. Charlton then proceeded to the discussion of the railway labour question, and the list of Sunday excursions. He alluded to the movement in favour of Sunday rest in various European countries and said that the characteristics of the free continental Sunday was a Sunday free from rest, free from religious influences, free from elevating, moral and social influences, free from mental culture and free for the employer to keep the employee at work like a slave. The testimony of many employers of labourers given as to the superiority of the labourer who kept Sunday as a day of rest and religious observance, over the labourer who did not, and the demoralizing influence of the Sunday excursion was graphically set forth. They should be discontinued, Mr. Charlton said, because they rob one class of workmen of their Sunday rest to minister to the pleasure of others; because they are fruitful of disorder, vice and crime; because they invade the Sabbath quiet and morality of the places to which they go, and because they secularize Sunday and destroy the reverence for its sanctity.

In concluding, Mr. Charlton alluded to the action of some of the enemies of the Bill in the House who had indulged in rude interruptions. He said: "I will point out to those who may oppose this Sunday rest movement that, though they may consider it a respectable thing to do, they are associated with the anarchist, the infidel, the loafer, the hoodlum, the prostitute, the drunkard, the brawler and the profane. This movement is one that is calculated to benefit labour and enable the labourer. It is a movement in the interest of the employer to have a clean, intelligent, respectable, healthful man to work for him. It is in the interest of the employee to be that kind of a man. It is in the interest of society to have the population of the country lifted to a higher plane, and this can be done more perfectly by the influence of Sabbath observance and religious ordinances than by any other agency. This, said Mr. Charlton, is a Bill in the interest of the State, because it is in the interest of the State to have a virtuous, intelligent, industrious and sober people, and nothing will more certainly produce that result than the enactment by the State of laws securing the observance of the Sabbath as a day of rest, and the honouring of God's laws, designed, as all His laws are, for the good of man."

Mr. McMullen and Dr. Christie made short but telling speeches in support of the Bill. Mr. Armstrong, of Middlesex, also addressed the House upon the question. At first he elicited much applause from the opponents of the measure. He declared that certain amendments would be necessary before he could support it. He said it had been asserted that the Bill was designed solely to protect men in their civil rights and that it had no religious aspects, but he found upon reading the preamble to the Bill that the language used was: "Whereas, it is desirable in the interests of religion, morality, and the public welfare that better provisions be made for securing the first day of the week, hereinafter called the Lord's Day, as a day of rest." He need not tell the House that the public welfare can be promoted in the best way by religion and morality, so that the whole motive of the Bill was religious and moral. He proceeded to descant upon the iniquity of attempting to compel men to become religious by act of Parliament. If, said he, we have the power or right to legislate that men shall keep the Sabbath we have a right to legislate that they shall attend Church, and perhaps the promoter of the Bill would deem it proper to compel them to attend the Presbyterian Church. From the premises thus laid down Mr. Armstrong proceeded, much to the disappointment of those members who, up to this point, had applauded him, and somewhat to the surprise of all, to declare that he should support the Bill, and to argue in favour of its provisions, the objectionable preamble always excepted, which would require to be carefully avoided all mention of religion. His arguments in favour of the principles of the Bill were forcible, and rather inconsistent to the mind of the ordinary listener, with his own preamble. It is understood that Mr. Armstrong will be satisfied with the Bill if all allusion to the tendency of Sunday rest from labour to promote the interests of religion is stricken from the preamble, and if an amendment is inserted exempting from observance of its provisions Jews, Seventh Day Baptists, and other sects that repudiate the obligation of the Christian Sabbath.

TO THE MEMORY OF REV. DR. COOK.

The following is the address delivered by Rev. Dr. Barclay, Montreal, at the funeral services of the late Dr. Cook, of Quebec:—

Members of St. Andrews congregation and fellow Christians.

We have met here to pay the last tribute to him who has been so long the revered and beloved pastor of this Church. We are met to give expression to our feelings of gratitude for the life and sorrow for the death of one who has so long and faithfully served his Master and his generation—of one whose name has been a household word for many years in this congregation, to which he ministered, and in this community in which he lived—of one who was identified, and honourably identified, with every movement, educational, charitable, religious, which has for its object the well-being of the community—of one to whom it was as much a delight as a duty to relieve distress and mitigate suffering, whether in aiding and leading public effort, or in dispensing private beneficence—of

one who occupied, with honour to himself and benefit to the Church, the highest positions of dignity and of influence which it was in the Church's power to bestow. Dr. Cook was respected by all who knew him, and by those who knew him best he was beloved. Gifted by God with a powerful intellect, with a keen analytic insight, with an unusual love of knowledge and an unusual capacity for acquiring, retaining and using it with a manly courage of his convictions and a vigorous power of expressing them, and gifted with a singularly thoughtful tenderness and warm sympathetic affection, and endowed, moreover, with a hale constitution and robust health, Dr. Cook was enabled for an unusually long period of years to consecrate his varied gifts to the service of God and his fellow men. This he did with full heart and unflagging energy, till at last he was called away, still in harness, with his faculties unimpaired and his sympathies only broadened and mellowed. And he is not dead, he yet speaketh, the work that such a man does, does not die with him—it lives and works; the influence of his life and teaching is living to-day, and will live for many a day in many a home and heart.

There was one striking combination in Dr. Cook which I have often marked: with strong convictions and unbending purpose, and with instincts naturally strongly conservative, his mind was yet ever open to modification or change where no principle was at stake. He kept pace, as few men of his advanced years do, with all the best modern thought in many lines of literature. He listened enquiringly to the new as well as reverently to the old, he heard, and heard humbly, what history and philosophy and science had to say, he looked to them as instructors at whose feet a minister should sit, and whose teaching within their own province he should accept; but often in conversation did he say: "Philosophy and science can give no light whereby to live and die like the light of the Gospel of Christ;" in that he put his trust, and the trust was that of a childlike faith. Most of you knew him in his public life, and to know was to respect; even when his position was that of differing and differing widely from you, you respected, because you knew his position was one of strictest integrity and purest love of truth and allegiance to it. To some of us it was given to know him in his private life, and here, after all, it was that his character was seen at its best and brightest. By nature kindly, genial, social, domestic, Dr. Cook was richly blessed by God in having a happy home and home circle, where he had the loving affections of the living, and, when I knew him, the sweet and sacred memories of those who had gone before, making to him still one family, same on earth and same in heaven. He loved his own, and by his own he was greatly beloved. To myself it was a pleasure, a privilege, a profit, to know Dr. Cook. I treasure as a happy and, I trust, helpful memory, the many hours I was privileged to spend in his company and converse—the words of richly-matured experience, of weighty reflection, of wisest counsel which he spoke; and I follow him, as I know many of you do, with affectionate gratitude to the home, the rest, the joy, of which he often spoke, and always spoke without a shadow of doubt or fear.

We give God thanks for his life, and we pray Him abundantly to comfort the hearts which the passing of that life from the here to the hereafter, from the home on earth to the home in heaven, has visited with temporary sorrow.

MEETING OF HONAN PRESBYTERY.

The first regular meeting held within the Province itself was convened at Ch'u-wang on January 25. Much important business was transacted. Dr. McClure, elder, was appointed Moderator for the current year, and assumed the chair. Personal reports of work in 1891 were submitted by each member of the Court, and approved for transmission to the Foreign Mission Committee. Rev. T. Sedgwick was nominated for the Moderatorship of the next General Assembly; and Messrs. George Hay, of Ottawa, and William Drysdale, of Montreal, were appointed to represent the Presbytery. A letter was read from Rev. G. L. Mackay, D.D., of Formosa, reciprocating the greetings of Presbytery conveyed to him in connection with the proposal that Mr. MacGillivray should visit his mission field. Reports from the two stations of the mission, situated respectively at Ch'u-wang and Hsin-chen, were received. The case of attempted blackmail at Hsin-chen was, at the time of meeting, still in the hands of the British Consul. The appointment of a salaried secretary for the Foreign Mission Committee was approved. It was decided to abandon the premises rented from the American missionaries at Lin Ch'ing, sufficient accommodation for all but two families having now been secured in Honan. In accordance with the new regulations of the Foreign Mission Committee it was decided that all the members of the mission shall, at their convenience, undergo an examination in the language, the examiners to be selected from other missions; and a committee was appointed to determine on a course of study for future comers. It was decided to commission a delegate to an interdenominational, Alliance of missionaries in Shantung, Chihli and Honan should such an alliance be formed. Arrangements were made for the baptism of two enquirers at Hsin-chen, who have now been under instruction for two years, the further postponement of their cases being left to the judgment of the missionaries at the station. One of these applicants is a man who, after having been blind for six or seven years, received his sight in consequence of an operation performed by Dr. Smith, and the other is his son. It was decided to appeal

for another single lady worker, preferably a fully qualified physician, who would be expected to devote much of her time to evangelistic work. The helper, Mr. Fu, who had given satisfaction during his first year of service, was dismissed, in consequence of having lost the confidence of the entire mission during 1891. It was decided, as an experiment, to assume, during the current year, the joint supervision of two native colporteurs, paid for by the British and Foreign Bible Society. A resolution of condolence with Dr. and Mrs. Smith was passed, they, in the interval since last meeting, having been called upon to mourn the loss of their infant son, Robert Waugh, and a special minute was made, expressing gratitude to the Great Head of the Church for having preserved the uniform harmony of our deliberations and granted us so early in the history of the mission establishment at two centres in such a hostile Province. During the course of the meeting a devotional and practical conference was held for the discussion of plans of work and for prayer.

J. H. MACVICAR, Pres. Clerk.

CANADA AND THE UNITED STATES.

MR. EDITOR.—Mr. Durand tells us that it is better for us to have a small population and lose many of our people than to live in the United States because of the number of divorces there, since we are a very virtuous people. Of course the easy way in which divorces can be obtained is a great evil. Yet he admits that the chief cause is the vast number of a degraded European population that emigrate to the States. That is their misfortune owing to the great prosperity of their country which attracts such vast numbers from other lands. But I hesitate not to say that the robbery of our public funds and the bribery of our people by our rulers at Ottawa, and the lying and deceit connected, does tenfold more to corrupt our young men than even the great evil of the divorce system in the United States does their young men. The great danger to which our Anglo-Saxon young men is exposed is too great eagerness to secure wealth and position, and if they are taught by the example of our rulers that the surest way to attain such is to cheat and steal and lie, then for one that would be led astray by the loose divorce laws, twenty to fifty would be misled by the boodles and bribery which prevail in Canada. It was owing to cheating and oppressing of the poor in order to extravagant living on the part of the leaders of Israel (along with Sabbath-breaking and idolatry, that the captivity and ruin of that nation was brought about.

And owing to the N.P. oppression of the people, which enriches five per cent. of the people and impoverishes seventy-five per cent., over a million Canadians have been driven from our country within a few years to the United States because they can do better there than here.

What would be thought of the Government of the United States if by public measures they had driven away about one-fifth of the people, or say twelve millions, from their country to some other? Yet this has been done by the utterly unpatriotic and unprincipled Government of Canada, under the same system of public robbery in order to retain office and oppress the country. Our rulers at Ottawa have increased the public debt of the Dominion so that we as a people have to pay three times as much interest on our public debt as the people of the United States, although theirs was increased mainly by civil war. The N. P. has reduced the value of the farms of Canada by at least one-third, and made farming so unprofitable that I do not wonder that thousands of our enterprising young men are driven out of the country. "Yet Canada is an excellent farming country if we could get reciprocity with the United States and fair prices for our products. The infamous boodles of our rulers has disgraced Canada in the eyes of other nations to a greater degree than any nation in our day. What else could we expect when our rulers (Sir John Thompson and others) are allied with the Jesuits, the greatest enemies of truth and righteousness the world has ever known? We rejoice that a just Providence interposed to set aside Mercier, of Quebec, who incorporated the Jesuits in Canada, the only country where they are recognized and endowed. He deserved his downfall for that and his boodles. But then the rulers at Ottawa are just as bad as he, and yet retain the control of the country by bribery and corruption. In the face of all this, talk of Canada as a virtuous country!

For years past a system of gerrymandering has been practised and a corrupt franchise to enable these public robbers to rule Canada. And to crown the whole, a judge is permitted to set aside the votes of a majority of legal voters, and to appoint his own man on over two hundred votes which had no right to be there! At present our country is the most corruptly governed of any country that has a representative government. And unless the people do their duty and change this wretched system, Canada has a sad future before it—if we may judge by the past history of nations. I write as a true patriot and lover of Canada. Nearly thirty years ago I was offered about three times the salary I had in Canada if I would take a position in an American city. But I was so much attached to Canada and British connection that I refused, and thus lost several thousand dollars. No wonder then that I am grieved to see the way in which our beloved Canada is disgraced and degraded so that we are losing thousands of our best young men, and that the corruption of rulers presents a powerful temptation to our young men to follow them in the paths of dishonesty and deceit.

The *Review of Reviews* of March denounces in strong terms gerrymandering and all dishonesty in politics, and demands that both parties should act honourably in conducting the affairs of the country. It would be well for Canada if all our secular journals would take the same stand in opposing all corruption in the politics of our country.

A LOVER OF CANADA.