

and greed of the directorate were making themselves felt, and he believed that the financial failure of the fair so far, was due to the fact that the Christian people of the country were boycotting the fair and he was happy to believe the Christian sentiment of the Republic would eventually prevail. (Cheers.)

Continuing, Mr. Charlton referred at length to his bill which was crowded out during the last session of Parliament, but which would come up again at the next session, all being well. It was essential, however, he said, for the Christian sentiment of the Dominion to unite solidly in the matter. It was a non-political, undenominational, non-partisan measure which should receive the support of every Christian man. The possible loss of votes was the most potent influence which could be brought to bear upon the average politician, and just as soon as the Christians of the country went to their parliamentary representatives and gave them the alternative of supporting the bill or losing their votes, so soon and no sooner would the legislation they desired be secured. From a civil standpoint, it was not necessary to speak of the religious aspect before the Assembly, it was essential to the well-being of the state that this bill pass. (Cheers.) Mr. Charlton spoke earnestly and lucidly for upwards of an hour, and was closely followed and frequently applauded by the fathers and brethren.

Rev. Robert Wallace, Toronto, seconded the reception of the report, which was agreed to.

THE COMMITTEE'S RECOMMENDATIONS.

Dr. Armstrong then moved the adoption of the recommendations appended to the report, which were approved as follows:

(1). That the Assembly, whilst deploring the many violations of the sanctity of the Lord's Day, would humbly record its gratitude to God for the large measure in which the day is observed by the people of this land.

(2). That the Presbyteries be urged to hold stated conferences upon the subject of Sabbath observance, and to make suitable arrangements to have the claims and obligations of the Sabbath brought prominently before the congregations within their bounds.

(3). That the ministers and members of our Church be urged to show the greatest carefulness with regard to the observance of the Lord's Day, and seek by every means in their power to maintain the rest and sanctity of the day.

(4). That the Assembly regrets that the Parliament of Canada has not yet seen fit to pass the bill introduced at last session for the better observance of the Lord's Day, expresses its general approval of the terms of this bill, and records its appreciation of the efforts of Mr. Charlton and those laboring with him to secure the passage of the bill.

(5). That the attention of the Government be called to the fact, reported by the Presbytery of Vancouver Island, "That by authority of the Dominion Government, officials and employees are compelled to work on the Sabbath Day at the Government graving dock at Esquimalt."

(6). That the Assembly, holding that the observance of the Sabbath as a day of rest is highly beneficial to man's moral, mental, physical and social welfare, expresses its sympathy with the efforts of working men, who, through their corporations and leagues, are seeking to secure that all unnecessary work shall cease on that day.

(7). That the Assembly expresses its gratification at the cordial co-operation of all the Protestant denominations in the Lord's Day Alliance of Canada, and the appointments as its representatives in the Alliance the members of its Sabbath Observance Committee.

(8). That questions be sent down to Presbyteries for the purpose of securing more complete information as to the nature of Sabbath observance throughout the country.

Considerable discussion arose on the fifth clause of this recommendation, which as originally drafted refers only to the work going on at the Government graving dock at Esquimalt. A number of the commissioners referred to other works coming within the same class—the traffic on the Welland Canal, the construction on the Soo Canal, and the Cornwall Canal—and finally the recommendation was referred back for reconsideration and remodeling.

The Moderator announced the following committee on loyal addresses: Revs. Dr. A. B. Mackay, D. M. Gordon, Dr. Carmichael, ministers; and Messrs. Thos. Gordon and P. Morrison, elders.

OVERTURES CONSIDERED.

The further consideration of overtures from Presbyteries was then taken up.

The Presbytery of Barrie and the Synod of Toronto and Kingston sent up an overture asking for a change in preparing the annual statistical tables, so that the detailed revenue and expenditure of each Church be clearly stated. The matter was referred to the Statistical Committee.

Guelph Presbytery sent up an overture praying that the Assembly order a copy of the minutes of its proceedings to be sent to every elder—a plan which had been tried in former years, but was departed from two years ago. The overture was supported by Rev. R. M. Craig, of Fergus, and Rev. Dr. Torrance, of Guelph, and was strongly opposed by Rev. Wm. Bennett, Springville, but no decision had been reached at the noon adjournment.

AFTERNOON SEDAUNT.

The first item of business to come before the Assembly after lunch was a report from the Foreign Mission Committee, presented by Mr. Hamilton Cassels, Toronto, and dealing with the overture from Lanark and Renfrew anent the designation of unordained missionaries, which was referred to at yesterday's sederunt. The report recommended that designation services be continued as heretofore, and that proper notices thereof be sent to the Presbytery within whose bounds the meeting was to be held. The report was accepted.

ORGANIZATION OF THE YOUNG.

At the last meeting of the General Assembly a committee was struck to consider the question of organizing the young people of the Church, and to report at this present meeting. This report was now presented by Rev. John Somerville, Owen Sound. It was very brief, and contained one recommendation and one request, the recommendation being that an endeavor be made to organize the young under a constitution, embracing the essential features of the Y. P. S. C. E., and the request was that the committee be continued another year, in order that they might proceed to draft that constitution.

In moving the adoption of the report, Mr. Somerville laid great emphasis upon the immensity of the question, the importance of the recently-developed movement among the young people, and the danger which existed of allowing the movement to proceed without more guidance and control. When the committee started upon the work entrusted to it, it was appalled at the vastness of the work; for instance, there were already 805 Y. P. C. E. societies in connection with Presbyterianism in Canada. (Cheers.) This embraced three-fourths of the congregations in the Church. But there was great danger, inasmuch as these societies were drifting too much into congregational lines, and becoming antagonistic to Presbyterian lines. He knew there was much that might be improved. Many of the pastors objected to the full pledge. This might be changed and other alterations made, but all this could be arranged in drafting the new constitution, which the committee asked another term to formulate. (Applause.)

Mr. Walter Paul, Montreal, seconded the adoption of the report and emphasized much said by the previous speaker.

Rev. Dr. Cochrane would not say a word against the great work being done, but he thought they should be very careful in laying hands on the Christian Endeavor movement. He preferred denominational societies, though he would not discredit the Endeavor meeting. His own experience was that the young people could be guided into profitable Church work. His society gave a night a month to home mission work, another to foreign mission work. Even if, in some degree, they did not entirely agree with the ideas of the older men, they were surely marching on under the banner of their common Lord. If they were not under the influence of the Sessions, that was the fault of the Sessions, and not the society. (Applause.) This he would repeat, that those who would lay violent hands upon the movement would do a great hurt to Christ's work on earth.

Rev. Angus McKay, Lucknow, raised two points in the question of constitution—Could a non-communicant hold office in the society, and would the constitution approve of socials, etc., in the Church?

Rev. W. J. Clark, London, thought two ideas had been advanced as to methods of handling this question—one was to utilize the force already existing, and put the stamp of Presbyterianism on it, and the other was to let the movement go along without interference. He favored the former. The Methodists, Anglicans and Baptists had taken their young people under their approval, and Presbyterians should not be afraid to adopt the same course. (Hear, hear.) He had no fear of alienating the affections of their young people.

Principal MacVicar, Montreal, said the young people were crying out for help and counsel, and it would be only right and wise for the older members of the Church to heed their cry. He endorsed the remarks of the last speaker.

Rev. Prof. George Bryce, Winnipeg, said he wished to say a word from Manitoba, the birth-place in Canada of the Endeavor movement. He did not believe a change was necessary at present; wait till danger appeared. He testified warmly to the great good the Endeavorers are doing in his Church.

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Our Contributors.

TWO CAPITAL THINGS TO CONTRIBUTE.

BY KNOXONIAN.

When President Cleveland writes he usually gives a fine illustration of Buffon's famous saying: The style is the man. The President is a strong man, and he writes in a strong style; a little stiff at times, but still strong. If he could make his strong sentences a little more sinewy he would be almost as good a writer as George Brown was.

Like all strong writers, the President occasionally makes a richly suggestive phrase. One point of difference between a strong writer or speaker and a weakling is, that the strong man often gives you something you can think about and beat about, while the weakling makes his matter so thin that it does not stand any beating. Too often there is nothing to beat. One reason why some people prefer a weakling to a strong man is, because the weakling never calls upon them for any thinking. They are too frivolous, or too indolent, or too imbecile to do any half-decent thinking, and therefore they prefer a writer or speaker, or preacher who does not give them anything to think about. Some people would enjoy President Cleveland's State papers more if he described the Eagle with one wing touching the Atlantic, the other, the Pacific; her talons clasping the north pole, while she grasped South America in her beak. President Cleveland does not indulge in flights of that kind; but he did say, not long ago, that in matters of trade the American people are brought face to face with

A CONDITION, NOT A THEORY, and when he said that, he sent a richly suggestive phrase on its travels, and it has travelled ever since. You meet it in almost any good article on tariffs and in dozens of other places.

The Presbyterian Church of this young country has many a time been brought face to face with a condition and a theory and has been compelled to choose between them. The theory was, that no man should preach until licensed; the condition demanded student preaching and the theory had to go. The theory was that Presbyteries should work their own Home Mission fields; the condition most imperatively demanded Home Mission Superintendents, and the Church appointed Messrs. Findlay and Robertson, two men who work as hard and as successfully for the Church as any other two men within the pale. The theory was in favour of winter sessions; the condition required summer sessions and the Church, wisely, we think, though some wise men think otherwise, made the theory yield to the condition. The number of times the Church has made the theory bend to the condition shows how wise the Church is; and the phrase that so well describes the action of the Church, shows how useful a good combination of words may be. Why have we so few useful combinations of that kind. One good, easily remembered phrase, that throws a flood of light on things, is worth a bushel of words. There should be a professor in every college to teach the art of putting things.

The other day President Cleveland coined another capital phrase. Alluding to the financial situation in the United States, he said, the duty of business men was to avoid panic and contribute their share of

HOPE AND STEADINESS.

What could be better than that? The longer you think over the words, the more clearly you see that "hope and steadiness" are indispensable to the prosperity, yes, even to the life of a young nation. Without hope no nation can prosper; without steadiness the most prosperous nation under heaven might be wrecked in a twelvemonth. The Austrians may have been hopeful enough, but the last few weeks have shown that

in the matter of banking, steadiness was not their forte. Eleven years ago Winnipeg may have been hopeful, but it was not steady. Canada at the present time needs "hope and steadiness," and every good citizen should contribute his fair share of both.

Turning to the Church arena, we soon see how much hope and steadiness are required there—not hope alone, or steadiness alone, but hope and steadiness. A Church without hope would be useless. In fact a Church without hope does not long exist; and the sooner it dies the better. That brilliant Scotchman, the Moderator of the Free Church Assembly, said the other day that when a Church becomes nothing more than a moral police, it becomes a moral nuisance. Where a Church or congregation becomes hopeless, it may not be exactly a moral nuisance, but it becomes an ecclesiastical corpse, and it should have immediate burial lest it become a nuisance.

Nobody need worry about the future of a Church or congregation that has no steadiness. It has no future. The only business before it is to go to pieces; and the sooner that business is attended to the better. A Church or congregation that can do nothing better than shout, will soon not be able even to shout. A so-called minister who gets up shows of one kind and another on Sabbath evenings, sooner or later finds that Sabbath shows do not pay. The very people who induced him to go into the show business, are the first to kick him when the business falls.

Let no one suppose that by steadiness we mean inaction. A Church soundly asleep is steady. A dead Church or a dead man is quite steady. President Cleveland did not ask the business men of the United States to contribute their share of steadiness to the nation by dying or going asleep. He meant that they should help to make the national machine run steadily and keep on the track. This is exactly the kind of help the Church needs—not the steadiness of inaction, but the steadiness of smooth running.

Some trains run steadily at forty miles an hour. We have seen a car derailed when backing slowly into the switch. Do you see the point?

Let us close, as the preachers say, with a few practical questions.

Brother, do you contribute your fair share of hope and steadiness to the Church of God?

If not, what do you contribute?

We hope you do not contribute any hopelessness or any friction, or any trouble of any kind? What do you contribute?

Do you contribute any steadiness, or are you consciously, or unconsciously, helping to throw the ecclesiastical car into the ditch?

A good question for a thoughtful Christian man is, Do I contribute hope and steadiness to the Church of God? If not, why not?

If some of our Church courts would take a diet of catechizing and ask themselves how much they contribute to the hope and steadiness of the Church, no particular harm would be done.

J. M. Buckley, D. D.: In spite of all that is unexplainable, there is enough in the Scriptures that is clear and certain to guide our steps. As a man who hesitates to climb a mountain peak, because the valley is enveloped in mist, and he can see only the path at his feet, discovers when he reaches the summit, that the peak itself is in the glorious sunlight, so we may be sure that through the mysteries of the Bible, is a clear, straight path, to the sunlight above.

R. S. Storrs, D. D.: The religion of the Bible is not of human origin, for it refutes the tastes of men. Men might as well be supposed to invent pain or the storm, as to invent that system which, at so many points conflicts with their preferences. The attempts to amend, modify, mitigate, and make religion easy, come from those who know not its power. They wish something to suit them. The Gospel stands when human preferences are forgotten, enduring as history, firm as the earth itself.