

A LIVELY DISCUSSION.

Principal Grant Tells General Assembly What He Thinks About Prohibition Question.

In Session Until Midnight—Report on Church Life and Work Precipitated the Debate Upon the Subject.

Hon. G. W. Ross a Speaker—Objectionable Phrase in the Report Withdrawn After Lengthy and Heated Discussion.

(Montreal Star, June 15.)

By far the most interesting discussion of the Presbyterian assembly meetings so far took place at last night's sederunt. The subject was pretty well filled, notwithstanding the deluge of rain, and a large number remained until the close of the debate which, being twice prolonged by motion, did not conclude till nearly midnight.

The discussion arose over a matter involving the question of prohibition. Principal Grant strenuously opposing the passage of the resolution by the sederunt, and being supported in his contentions by several other present. The meeting was next thing to unanimous, however, in favor of the resolution and Principal Grant's amendments were voted down amid applause.

The report of the committee upon Church Life and Work was made by Dr. Peter Wright. The report was a condemnation of reports from all the presbyteries. During the first year about eighty-five per cent reported, but this year about ninety per cent had done so, and he thought this was unparalleled.

TEMPERANCE QUESTION.

The temperance question was also touched upon in this report. There were hundreds of organizations for aiding in this work. The speaker then dealt for a short time with the temperance question, saying that dominion prohibition would meet the case more than any Scott act or dominion act would. The church was not going to tone down its voice in this matter.

Rev. Dr. Parsons moved the reception of the report. He thought that this method of conducting the work of the church under one head, and presenting it in the manner in which it had been presented, was admirable. He spoke more particularly of the life of the church. The life which was needed was the life of power, the life which grew into enthusiasm for the work of Christ. As ministers, they could have very little power if the members of the church lived lives of carelessness, and contradiction to their confessions upon the Sabbath.

Hon. G. W. Ross, minister of education in Ontario, seconded the motion. He thought that the home must be looked at as the spring from which sprang the morality of the world. The hand that rocked the cradle ruled the world, was an old and true saying. He approved of the report for the emphatic and "clean-cut" expressions which it used towards the temperance question. This was an important year in the history of Canada.

They would know this year whether the sentiment of the country was ripened, as they expected it would be, after such long years of education. He did not sympathize with the general view that it would be impossible to enforce the law of prohibition. They could enforce it if they had organization. Yet they incurred a great responsibility in enacting this law, but they should not shrink from this responsibility.

There was also the question of the sanctity of the Sabbath. He was in favor of a quiet Sabbath, a Scotch Sabbath, or whatever it might be called, and he hoped that Canada would never be cursed with the spirit of Sabbath breaking.

PRINCIPAL GRANT SPEAKS.

Principal Grant arose to move an amendment to the resolution. He objected to the word "dominion" in the report, and considered that the following quotation was an unjust reflection upon those who did not believe in prohibition legislation:

"If these reports faithfully reflect the present attitude of the country on this question, the outlook for securing the legal prohibition of this cruel and desolating traffic is hopeful and bright. But there is nothing in the reports to encourage apathy, but much rather, to stimulate our most earnest zeal. The church is none too well prepared for the strenuous effort that is now imperatively demanded of her. The traffic will make a deadly struggle to maintain its awful despotism, and fatten on the woes and miseries of man. But we can have no doubt as to where God stands in this controversy, and greater is He that is for us, than all that are against us."

His views upon this question were known, but he seldom presented them before the church, because of the irritation which was caused. He referred to the time when he opposed the Scott act, and when hard words had been used regarding those who represented the minority. County after county were going in favor of the Scott act, and when it was found that any in the church did not believe in it the others looked askance at them. They now found it had increased intemperance, and other sins were the result of the body politic. Principal Grant then went on to show the results of the Scott act. Since its repeal, the arrests for drunkenness had fallen in Ontario from 4,700 to 1,700, and if statistics could prove anything surely it was that the license system was an improvement upon prohibitory laws. The Scott act was based upon the principle which was unworkable, and it failed in county after county. Much more would the prohibition fail when an attempt was made to put it into practice. It was also the result of a frightful carnival of intemperance and of political and public immorality that which followed the Scott act. He was glad to see the difference in the

spirit between that time and the present. Then the very galleries hushed the speakers and made an unseemly exhibition in the house of God.

It was such a risky subject that they should be very careful how they endorsed it, and yet they were told that the discussion was over. A leading church had gone to the government and ventured to say that the whole church was at their back; that church might find its mistake. The Presbyterian church must not do that; it was the duty of each man to vote and to think for himself. He knew what previous assemblies and synods had made utterances upon this subject. Of course they had, and they had given wrong views before. It was not long since the playing of an innocent harmonium in church had been declared against God's express commands. Yet what had they in this Knox church, the very stronghold of Walter Paul? They had a huge organ, hymns and amens. How often had the inviolability of the confession of faith been affirmed? Yet they could not agree upon it until they had practically expunged it. The church might make all the promises or laws it liked, but the people would vote as it liked.

A POLITICAL MATTER.

The church could not afford to interfere in the high region of citizenship in this manner. Each party was afraid to touch the question and the church should be very careful also. There were public questions upon which the church should speak. For instance, the church should always speak against the sin of intemperance, and there were many other sins against which the voice of the church was not as strong as it should be. In the last Ontario provincial election there had actually been seventy protests entered for corruption and bribery.

"Why did not the church take part in the consideration of this evil?" a man was guilty of the sin of drunkenness there was hope for him, but the man who had bought his fellowman had made him a traitor.

"I ask the question: Does conscience affirm prohibition? and I answer decidedly no. There is not a country in the world which affirms it. Does conscience speak in Canada against it? I answer, no. Does it in this church? How can a man ask such a question?" He objected to the paragraph referred to because it was a reflection upon those who were opposed to prohibitory legislation.

Some of the commissioners, who had been, according to Principal Grant a reasonable hearing, so far, now became noisy. A question was raised respecting the length of time Principal Grant should be allowed to speak. It was claimed that he had far exceeded the time limit set by the sederunt in the morning session.

The moderator ruled that as this was an evening session and Principal Grant was introducing a new subject, he had a right to speak as long as he liked.

Walter Paul said that he would have a chance to reply to the speaker later on, and in the meantime he personally would be willing to allow Principal Grant to continue.

Principal Grant—Then with Walter Paul's permission, I will continue.

Rev. E. Scott said he did not think it was good taste to be so personal in making remarks and he regretted to hear it.

Principal Grant—I regret that I cannot take lessons from such a master of taste as the gentleman who has just spoken.

Then continuing, he said they had listened year after year to the views of prohibitionists upon this question, and he thought they should listen to one speech upon the opposite side.

The argument of the duty of self-sacrifice was frequently used by prohibitionists. This was not a question of self-sacrifice, as was urged, but of coercion. When a matter became a question of coercion it was instantly removed from one of self-sacrifice. For his part, if he could not have a man's conscience he did not want him at all.

The mover of this paragraph had forgotten himself, nay, more, he had forgotten the rights of the other side.

WANTED TO SIT LATER.

The hour of adjournment having arrived, it was moved and carried that the sederunt sit for an hour longer.

Dr. Wright, the mover of the report, here remarked that it might facilitate matters somewhat if he were allowed to make an explanation. It never dawned upon him to put such a meaning upon the paragraph. No such meaning as Dr. Grant drew was ever intended.

Dr. Grant—"We must judge by the grammatical construction of the clause."

The moderator—"Does Dr. Wright wish to eliminate the paragraph?"

Cries of "no, no" from the church.

The Fallacy Of an Old Custom...

Obsolete ideas should give way to advanced thought in an advanced age.

There is an inherent dislike to part with old ideas or customs. When we outgrew our childhood and discovered that Santa Claus was a myth, we parted regretfully from this harmless tradition. If no harm comes from the perpetuation of an old custom there is no reason for its discontinuance. There is one old custom which smacks of the Dark Ages, yet there are many otherwise sensible men and women in the ranks of its followers. It is the time-worn custom of

TAKING A SPRING MEDICINE.

Just as the good housewife gives her home a thorough cleaning at springtime, so a great many people treat their systems. And most of them need it. But why? Simply because they have neglected their health all the year. If nature's functions had been assisted, and her delicate machinery kept in good running condition throughout the year, she would meet the change of season in a natural way. Nature makes provision for this. It is daily, all-the-year-round health you want.

THE DAILY USE OF ABBEY'S EFFERVESCENT SALT

will give it to you. It is Nature's great assistant. Take it daily and you'll always be in good health. There is nothing better to cleanse the system and purify the blood of any remedy. Physicians of the greatest prominence in Great Britain, Europe and Canada recommend and prescribe Abbey's Effervescent Salt as a blood purifier and system-regulator. It is the greatest preventive of disease known. All druggists sell it. Trial bottle, 25 cts.; larger size, 60 cts.

chose his own time for making his remarks and that he would accept him the same privilege.

The report was taken up seriatim as follows:

THE RECOMMENDATION.

1. This assembly expressed profound gratitude to God for the abundant and faithful labors of ministers, elders, Sabbath school teachers and other Christian workers during the year, and for the divine blessing accompanying those labors, as shown in well-filled churches, social purity, business integrity, willingness to work for Christ, and especially in the conversion of souls, and the enriching of Christian life.

2. That in view of the sacred and far-reaching influence of the home, and of early religious impressions, this assembly expresses deep sorrow at the comparatively low condition of family religion, and would earnestly urge and exhort to use all wise means in bringing Christian parents to realize their domestic duties and responsibilities, and to recommend or prepare a book of family devotion fitted to assist parents in establishing systematic giving to the Lord, the religious nurture of the young, and the religious culture of the home.

3. The assembly expresses satisfaction that the Book of Praise has been so generally adopted, and hopes it will soon displace all other hymn books now used by young or old, in any of the Sabbath or week-day services of the church.

4. While gratefully acknowledging the growing liberality of the church, and rejoicing that systematic giving is on the increase, this assembly would urge all ministers and office-bearers to inculcate by personal example and timely exhortation, the duty and privilege of giving a definite proportion of income, and to encourage the giving of religious and benevolent purposes.

5. This assembly desires to renew deliverances of and believe in the subject of intemperance, declaring the general traffic in intoxicating drink to be contrary to the Word of God, and the spirit of the Christian religion; that total abstinence is the true goal; and that the church of Christ can make no compromise with the traffic in the use of alcoholic beverages.

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7. The assembly recognizing the Sabbath as a Divine institution, and believing that a weekly day of rest is an unspeakable boon to mankind, being essential to man's physical, mental, and spiritual well-being, would urge all ministers and missionaries to give prominence to the subject in their pulpits, and to all members and adherents to resist by their example and influence all encroachments on its sacred hours.

8. The assembly gladly recognizes the wise and helpful labors of the Ontario Lord's Day Alliance during the year, and cordially commends to the hearty support and co-operation of the church, and further, that every member of the dominion parliament to protect the Sabbath from violation the sacred day of rest.

9. That each presbytery hold a presbyterial conference and believe in the subject of intemperance, and the subjects embraced in "Church Life and Work," at a convenient time and place, and to make such arrangements as may be deemed wise.

PRINCIPAL GRANT'S AMENDMENT.

Dr. Grant moved in amendment to No. 5 as follows:

That the general traffic in intoxicating liquor, and especially the indiscriminate sale of liquor in saloons, is accompanied by numerous evils, and in the judgment of this assembly, it is one of the worst evils of an enlightened Christian civilization to reduce, and it is possible to extinguish, those evils by wise legislation.

He said the whole object of every form of license was to restrict, but which instead of restriction, they tried to abolish, they only increased the evil.

Cries of No, No.

Hon. E. J. Hodgson of Charlotte-town, a man whom they all honored, acknowledged in his sworn evidence that the Scott Act was a complete failure.

A bishop in Maine said that in his state it was getting to be so that it was no longer a disgrace to be rent to fall so great a contempt had they for law.

Here the assembly expressed its disapproval by stamping on the floor.

Dr. Grant asked for the commissioners to give a dignified hearing.

Mr. Johnston of Fredericton, in seconding the resolution, said that he would like to give evidence of the working of prohibitive legislation.

There were sixteen places in Fred-

ericton where liquor was continually sold under the Scott Act.

In a little village, just across the bridge there were three places running, and there was not a township in the county of York where there was no liquor sold. It appeared almost impossible to get any one to serve warrants upon offenders, because the sentiment of the people was not in favor of that kind of law.

He also said that the eight druggists where the liquor was dispensed in the Fredericton district, were considered among the most respectable people in the city.

Cries of "No, no."

Mr. Johnston said he knew what he was speaking about.

He then made comparisons of the city of Bangor, Maine, under prohibition, and St. John, N. B., under license, showing that although the former was much the smaller city, the street arrests were almost twice as great. In Maine, prohibition was an utter and absolute failure, and they were asking the people of this country to adopt similar legislation.

Rev. J. B. Mullin of Fergus pointed out that Maine had gone direct from the Scott Act to prohibition, which showed the confidence of the people in such legislation. Prohibitionists had not asked for Scott Act, it had been given them in place of what they wanted. At the same time he believed that the Scott Act had elevated the tone of the people.

He then indulged in some carping at the expense of Dr. Grant, saying that the people in such cases caused considerable mortification. He hoped the resolution would carry.

Dr. MacVicar took issue with Principal Grant upon the point raised, inasmuch as the Scott Act was a failure, prohibition would be a greater one.

He thought a strong reason why the Scott Act was a failure was that it was so limited in its scope, that politicians were making this question a football, let them take the consequences. He dealt with several of Principal Grant's arguments and said that he was only too happy to discuss this subject. He wanted moral suasion of the kind which would go up to a man and tell him that he was wrong.

The hour being up, it was decided to continue till the resolutions had been finally disposed of.

Hamilton Cassels of Toronto said that while he agreed with Principal Grant, that they should have a vote upon this matter, it should not be taken in the house. Votes taken in the church would not carry prohibition in any manner. He would like to know why it was that if the church was unanimous upon this question, that they allowed those who sold liquor to remain in the church, while he did not agree with Principal Grant in everything, he said he certainly was in favor of his amendment.

Walter Paul said he would like to know what the church was for if not for such matters. Dr. Grant was for mentioned, and holding such a position he should recollect, that liquor was responsible for most of these evils.

The amendment upon being put to the vote was lost, and the resolution was sustained.

The next resolution, No. 6, was then read.

Dr. Grant advanced and said he would also have to object to the passage of this item. His first remarks were in reply to those previously made by Principal MacVicar, and a point of order was raised.

The chair sustained the point.

Dr. Grant then moved in amendment to the effect that the general assembly earnestly request their members to vote intelligently, and conscientiously. Until the church as a church, had taken the position that it was a sin to manufacture, to sell, or to buy, they had no right to ask the people to vote as they proposed doing in the resolution.

Dr. Milligan of Toronto thought it was an insult to the members of the church to ask them to vote in that manner; as it was to be expected that they would do so without prompting. Dr. Grant claimed it was no insult

to ask them to do what they should do and what so often was not done.

Rev. L. H. Jordan seconded Mr. Grant's amendment, which, upon being put to the meeting, was lost.

The other items in the recommendation were then passed without opposition.

THE SCHOOL FOR GIRLS.

Interesting Closing Exercises at Netherwood, Rothesay.

The Address of Mrs. Armstrong—Remarks by Archdeacon Brigstocke and Others.

Ticket Agent Hamilton's remark that "this must be some great attraction at Rothesay, today judging from the number of tickets I have sold," was fully warranted by the attendance at closing exercises at "Netherwood," the church school for girls at Rothesay, yesterday. There were over two hundred people present, and two extra cars had to be attached to the fast express to accommodate the number of people who had the pleasure of being present.

The beautiful lawn in front of the school, where a platform had been erected, chairs were provided for the pupils and visitors. On the platform were Mrs. Armstrong, the principal of the school; Mrs. James Donville, Archdeacon Brigstocke and Rev. G. Hamilton Dicker.

After the pupils had marched from the house and taken their seats, Mrs. Armstrong delivered the opening address, as follows:

Ladies and Gentlemen—We are glad to welcome you once more to our annual closing at "Netherwood," which is now completing its fourth year as a school, its third under my management. Though our advance has been very slow I think it has been sure. Our pupils enrolled now number 22—if in residence and 12 day pupils. The school has never been in a better condition, mentally, morally and physically.

When I first took up my present work, I knew very little about handling schools, though I had had a long experience in teaching. I have had a great deal to learn, but I have a very clear idea of what such a school should be, and what it should do for those entrusted to our care, and I hope we are surely, even though slowly, working towards that ideal.

We at Netherwood a home school, and we try to make it a true home for our girls in every way. I think all will agree with me that the first requisite of a home, in which all the little details so necessary to comfort and ease are attended to without fuss and worry, and in that respect and in the attention to the health of the household our Miss Bingley cannot be surpassed.

While I don't underestimate a growth in knowledge and a high standard in all the branches of the course, I look upon the formation of a truly noble Christian character in our pupils as the highest result our school can produce, and to that end our efforts are steadily directed. But my most earnest work would fall far short of the desired result were I not so ably seconded by Miss Fairweather and Miss Lyman, our resident governesses, and I would like them to know how warmly I appreciate their work and influence in the school.

Our girls sometimes think we are very strict, but notwithstanding all our rules they are bright and happy. This year they have been especially good and have given us a great deal of satisfaction.

Now you all wish I would come to the prizes and tell you who have won them. Most of the prizes this year have been given by friends outside the school. Rev. Mr. Daniel, A. C. Fairweather, Wm. Jarvis, J. B. Hodgson and two warm friends who will not allow their names to be mentioned, have been very good to us.

Mrs. James Donville then presented the prizes as follows:

1st Class.

Class prize, presented by A. C. Fairweather, awarded to Jessie Donville.

Highest marks for subjects studied, presented by A. C. Fairweather, awarded to Elsie, presented by Rev. Allen Daniel, awarded to Beatrice Armstrong.

Class prize, presented by A. C. Fairweather, awarded to Florence Murray.

Class prize, awarded to Louise Murray, French prize, awarded to Margarette Desbriay.

Religion prize, presented by Morris Robinson, awarded to Grace K. Hayward.

Class prize, presented by A. C. Fairweather, awarded to Gladys V. Mitchell.

Bible prize, presented by W. Jarvis, awarded to H. O. Crookshank.

Composition prize, presented by W. Jarvis, awarded to Marjorie Bell.

Reading prize, presented by W. Jarvis, awarded to Marjorie Bell.

Class prize, presented by W. Jarvis, awarded to Julia Peters.

Special prize for reading, awarded to Vera Robinson.

Second prize for reading, awarded to Margarette Desbriay.

Special prizes for spelling, awarded to B. Donville and B. Armstrong.

Senior drawing prize, awarded to B. Donville.

Junior drawing prize, awarded to F. Murray.

Painting prize, Louisa Peters.

At the last minute a half guinea was handed to Mrs. Armstrong to be given as a prize. It was awarded to Louise Peters for faithfulness in all school duties.

After the prizes were awarded Archdeacon Brigstocke made a very pleasing address, emphasizing the point that he had on every occasion of the kind expressed his hope that children who were educated in Canadian schools would continue citizens of Canada. He was followed by Rev. A. G. H. Dicker, who made a capital address, and was very warmly applauded, after which the Rev. W. B. Armstrong and the Rev. Mr. Daniel, rector of the parish, made short addresses, both gentlemen congratulating Mrs. Armstrong on the high standard of the school.

Mrs. Armstrong made a fitting closing address, after which she extended an invitation to all present to visit the buildings and grounds, many availing themselves of the privilege.

The following musical programme was carried out in the school room:

1. Chorus—The Primroses.....

2. Piano solo—Rhapsody, No. 1.....

3. Piano solo—The Rose.....

4. Piano solo—The Rose.....

5. Piano solo—The Rose.....

6. Piano solo—The Rose.....

7. Piano solo—The Rose.....

8. Piano solo—The Rose.....

9. Piano solo—The Rose.....

10. Piano solo—The Rose.....

11. Piano solo—The Rose.....

12. Piano solo—The Rose.....

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53. Piano solo—The Rose.....