

is a foe to all industry. No revenue received from liquor licenses can recoup a community for the loss to industry which the bar entails. Moreover, experience has shown that the expense of administering justice is greatly lessened when a municipality is freed of its bars." Vice-President White, of the Canadian Pacific Railway, in Winnipeg on December 10th, 1910, ventured the assertion publicly that he would regard it as a God-send if the wave of prohibition now sweeping over the United States would come up and sweep every bar out of Winnipeg.

Archbishop Bruchesi, of the Roman Catholic Church, on October 7th, 1900, sent a pastoral to be read in St. James' Cathedral, Montreal, bearing this message: "Workingmen, exert your influence over your fellow-workmen. Keep them away from saloons, where they ruin their health, squander large sums of money which they could devote to much nobler purposes, and where they only learn to contract the most pernicious habits."

Last February Bishop Casey addressed these words to all the churches in St. John, N.B.: "Not less guilty before God than the unfortunate himself is the false friend or barkeeper, who places temptation in his way. He who offers to treat one whom he knows to have a weakness for drink, or the dealer who sells to such an one, is as guilty before high heaven as Cain who killed his brother. Here we might appeal to all Christians never to put temptation in the way of a neighbour by offering to treat him to intoxicating drink. The vast armies, swelling and increasing the ranks of drunkards throughout the world, are largely formed by sociability. Only a few crave for drink by nature, and these would easily overcome the beginnings were they not led on by experienced hands. Scarcely any ever learn alone to go to excess. The young see their elders drink, and are but too prone to imitation. In too many places there is a public house every few paces along the street. Thus temptations are multiplied for the young, the poor, the miserable, and the workingman."

On December 14th, 1910, Prof. Münsterberg, of Harvard, the champion of anti-prohibition, in whose light the liquor men of North America have long been wont to bask, addressing the Canadian Club in Toronto, said: "Some aspects of this question are no longer open to discussion. The way from the saloon to the hospital is a broad one. The saloon is the most dangerous centre of corruption, and a vehement factor in the degradation of politics, and a High school for the violation of law."

On January 2nd last the Toronto "World" said editorially: "Public opinion is growing more and more against the drinking-bar, municipality after municipality putting them out of business. The local option movement grows."

The stand-up bar, long, crowded with men 'throwing the stuff into them,' and nearly every man competing with his fellow 'to have another,' is not an inspiring sight. (But it is largely the outcome of intolerant minds, who would do away with drinking by severe, sudden and illiberal methods.)

Men will drink: if so, let them drink by themselves, at a table, and in quiet fashion. It's the race and rush at the bar to drink and to get others to drink that causes a lot of the evil."

4. **Last, but not Least, the Bar-room is the Home and Shelter of the Treating System.**—Most men, including moderate drinkers, are agreed that there is nothing more stupid than our modern custom of drinking in a bar-room, where men line up and drink, and drink again, not because they want more, but because, forsooth, they must be sociable.

Canon Welch once asked in Massey Hall for someone to demonstrate the connection between sociability and alcoholic liquor. "The demonstration has not been made. If I wish my boy to learn bookkeeping, I send him where bookkeeping is taught; if to study medicine, I send

him where medicine is taught; and if I wish my boy to be a drunkard, I send him to the school where boys and men are lined up as in a class and taught and turned out—drunkards. The bar-room is the school where drunkards are made, and that is why the bar-room must go."

Is Sunday Rightly Called the Sabbath?

One of the texts in the Oxford Library of Practical Theology is the Rev. W. B. Trevelyan's treatise on "Sunday," and he asserts that "to maintain that Sunday is a lineal successor of the Mosaic Sabbath is to say too much"; but he is also careful to speak of it as a "primary institution," and thinks the consecration of one day in seven dates from the primeval revelation of God to man." This author points out that great divines, like St. Bernard and St. Thomas Aquinas, have called Sunday the "Christian Sabbath," and, if we come to much later times, distinguished modern theologians, like Bishop Horsley and Dean Vaughan, have not hesitated to do the same. The Fourth Commandment is embedded in the Decalogue, and, if the other nine commandments in that code apply to all people for all time, it would be strange to find one Commandment joined to them, and yet of a totally different character. The fact is that the Church has deliberately and unequivocally shown that the Fourth Commandment is as general in application and eternal in duration as the rest, and she prays to God to "keep this law," which cannot be done if it is abrogated or explained away. We are glad that Mr. Trevelyan, although disapproving of the word "Sabbath" being applied to our "Sunday," yet recognizes that there is a consecration of one day in seven coming down from God's original revelation to man. We are not so much concerned about the name as the thing; and we believe that the Fourth Commandment is a time law which governs the whole management of the world from the first, and that there never was a time when God did not demand one day in seven for rest and worship. Bishop Pearson's explanation of a "diurnal transmutation," or of the day dying and rising with Christ, is, perhaps, as good as any other explanation yet found.

Work in the East.

The Bishop of London, who has had his winter holiday as far as Khartoum, has contributed to the "London Diocesan Magazine" some impressions gathered during his absence. It is a misnomer to call it a holiday, as his time was so occupied that to most of us it would have represented three months of strenuous toil. He wrote that he could scarcely imagine a more difficult mission field than the one he was asked to describe. In Palestine, for instance, no convert from Mohametanism to Christianity could stay in the country for an hour after his conversion became known. He confessed to an intense interest in the new Jewish colonies in Palestine; it was wonderful how the Roumanian Jews had got on. But, looking at the matter from the view of a future Christian Palestine, "one cannot forget," he wrote, "what a leading Jew said to a missionary: 'I can't understand how you can back up our return to Palestine from your point of view. Remember, when we come, you go.'" Then there are the relations to the old Churches of the East which divide Christian workers. "The fact which emerges from a visit is the wonderful influence of medical missions. As far as I could see, far the most influential people throughout the near East were the Christian doctors."

Making Wills.

That this is a proper subject for a Church paper, and for definite Church teaching, a glance at the Office for "the Visitation of the Sick" will

readily show. At one point the minister is taught to say to the sick man: "I require you to examine yourself and your estate, both toward God and man." And the minister is further explicitly directed thus: "If he (the sick man) hath not before disposed of his goods, let him then be admonished to make his will and to declare his debts, what he oweth and what is owing unto him, for the better discharging of his conscience and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health." We are well aware that this kind of work has often been abused, and McCarthy's books on Ireland abound in illustrations of the abuse of this ministry, and we know the judges watch narrowly the conduct of meddling priests and preachers who exercise this ministry for personal or selfish ends. Yet the duty is plain. The Church ought to remind her children that they are stewards of what they possess, and must use it for the glory of God and the good of man. We notice the American Board of Missions (of which Bishop Lloyd is president) in its advertisement in the Church papers by giving the legal title of its missionary society "for use in making wills" keeps this necessary bit of information before the Church public, and constantly reminds them of the important duty of which we speak.

China.

We have devoted unusual space to the appeal for aid to China in consequence of the extensive famine. The need for aid in such afflictions, which used to be periodical in some parts of India, has almost completely gone, thanks to railways and costly engineering works. In fact, we have read complaints that the English have destroyed the balance of nature; that formerly, owing to constant wars between minor States and the scourge of occasional famine the population was kept down; but now, with these causes of loss of life removed, the population in India is growing too large. We need not combat such arguments, but rejoice to find in China a determination that, please God, this shall be their last great famine. Funds raised will be used to avert starvation. It is not enough to-day to pour rice into the rathole of famine. It is planned to give relief only in return for labour on canals and dykes, except in the case of those unable to work. Competent foreign and Chinese engineers will co-operate in making all such work of permanent value in preventing future floods. The Famine Committee believes that the new Government will adopt a policy of conservation, and meantime shoulder the responsibility of relieving famine conditions. The New China is awake to the situation, and many influential men are already pledged to such a policy. Canada can raise a lasting monument of her goodwill to China by lending some irrigation experts and hydraulic engineers for land reclamation works.

A Century of Peace.

A call has been issued by a number of gentlemen, including Senators Cox and Dandurand,

CHURCH SUMMER SCHOOLS

M.S.C.C. AND S.S. COMMISSION.

FULL COURSES IN MISSION AND SUNDAY SCHOOL SUBJECTS.

Ashbury College, Ottawa, June 24th to 29th.

Trinity College School, Port Hope, July 2nd to 9th.

Collingwood, Ont., July 9th to 13th.

Every Parish should be represented.

For information, write to

MR. R. W. ALLIN,
627 CONFEDERATION LIFE BUILDING TORONTO.

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