

Contributed Articles.

WAS IT MISLEADING?

Between the Church (where special services were being held) and the lead lug street near by, was a large liquor store. In the store plate glass window were conspicuously displayed numerous bottles with bright labels, "Malt Whisky," "Old Tom," etc., etc., etc., while at the same street corner, nearly in front of said store, the earnest Church workers had erected a large board with the words,

"FOR THE PROMOTION OF HOLINESS," which conspicuous words met the eyes of passers by about the same moment as did the big display of whisky bottles.

But it is not much suspected that even the most ignorant of the passing crowds were ever so far mystified as to take (or mistake) the announcement on the board as having reference to the contents of the bottles in said window.

A STORY OF CONTRASTS.

"The liquor traffic can never be legalized without sin."—BISHOP AMERICAN METHODIST EPISCOPAL CHURCH.

"I care not if my utterances on the Prohibition question were taken behind the bar of every hotel in the country."—Rev. D. J. Macdonnell in Toronto Press.

Here are two public statements on the one subject. Both are from clergymen, but how great the contrast.

One religious body meets in Conference and the result of an earnest study of the temperance problem is the unanimous adoption of a report in which are found the words in the first quotation at the head of this article. Another church court holds its session, and the question of the church's attitude to the legalized liquor traffic is also under discussion. One of its members is accused with having expressed opinions at a previous meeting of such a character, that they had been published by the liquor trade and circulated as arguments for its perpetuation. So acceptable indeed had they proven, that they were tacked up behind hotel bars throughout the country, and bartenders were able to point their customers to them and say: "You talk about the illegality of this traffic and the fact that decent people are down on it. Behold here what a leading Presbyterian clergyman has to say, and for ever after hold your peace."

Rev. D. J. Macdonnell rises in the Presbytery to defend his friend of St. James' Square church and in answer to a brother who had drawn attention to the effect of the Kellogg resolutions and speechwriters with simulated bravado the second quotation that prefaces this article.

Remember kind reader that both quotations are from ordained ambassadors of the meek and lowly Jesus, who knew sin in no form.

The writer of these lines is a Presbyterian and draws the contrast above with pain, grateful, however, to know that the great majority of his church are with his Methodist brethren on this important question.

THOUGHTS BY THE WAY.

A decidedly missionary spirit pervades the religious world of the present day. The various denominations, with commendable zeal and perfect good nature, vie with one another in spreading the Gospel over heathen lands. Our colleges have caught the spirit, and we read of a Gifforth, from Knox, and a Campbell, from Queens, going forth to foreign fields at the expense of their fellow College companions. Philanthropists give more liberally, probably, to mission schemes than to any of the other movements that call for a share of their wealth. The Church member or adherent who is often "close" in his donations generally, readily unlooses his purse-strings when an appeal is made on behalf of this important department of Church work. The children organize in their mission bands, and coppers that have hitherto gone across the candy counters, are now placed in the mission box. The women are active and deeply earnest in this as in every good work, and prove unceasing in the development and execution of plans that will give greater impetus to the Church missionary schemes.

An item in the Daily Press of this week stating that the Toronto Mission Union has decided to expend \$55,000 in the extension of mission work in this city is read with deep interest by every lover of the city's highest welfare. It indicates the missionary enterprise active at our own doors. And urgent as is the call for workers in other and more distant lands, there is no question of the scope for work here at home. I say God-speed to Messrs. Howland and Gooderham, and the army of zealous and devoted workers that are associated with them in this work.

The great want in the Temperance

cause to-day is more of this missionary spirit, animating the members of all our temperance organizations. The observation of every student of Church history shows that it is in those Churches whose pastors cultivate a working missionary spirit among their people, that the truest piety prevails and the ideal of a real Christian Church is most nearly attained. We should be able to write a like history of the Temperance movement. What a revolution in sentiment would take place in our largest and smallest communities if each pledged Temperance man and woman felt the burden of the liquor traffic and all the evils that are associated with it, resting as a heavy responsibility upon himself or herself. Let each realize that there are those around about them, perhaps intimately connected with their own happiness, who may, become, if not directed aright, a drunkard. And then contemplate the terrible words of Holy Writ: "No drunkard shall inherit the kingdom of heaven."

There is a good work to be done in every corner of this Dominion in evangelizing the masses. There cannot be found too many who, having felt the touch of the Master himself, will consecrate themselves to the work. But without in any degree withdrawing force from the field, we do feel that there is much need of specific and thoroughly consecrated work in Temperance mission fields—and everywhere is the field. The Rev. Mr. Pierson of Philadelphia, the pastor of one of the largest and most thoroughly missionary working Churches in America, has compared the Temperance cause to a John the Baptist, "going before," preparing the way for the higher faith, and if so, what an impetus the thought should give to every member of every Temperance organization everywhere to be more zealous in the cause to which they have pledged themselves.

JAS.

IN THE SWIM.

Man is undoubtedly a gregarious animal. There are comparatively few who care to be hermits. The social feature appears to be more largely developed in him than in the lower orders of animated creation. This may account, to a certain extent, for the fact that he gravitates towards the cities and large towns and delights in clubs and caucuses. The hum-drum of every day business life is more or less distasteful to him, and any excitement or recreation tending to give spice or variety to his existence is hailed with delight.

He also more or less resembles the monkey—or the monkey more or less resembles him—in his inclination to imitate or do what others do. He does not want to appear singular or attract attention in any way by asserting his right to independent thought or action. When in Rome he feels bound to do as the Romans do. He seems to think it a reflection upon the character of his fellow-mortals if he attempts any line of conduct radically different from theirs, and is morbidly sensitive lest he should be considered a crank.

He is naturally conservative in almost everything. He is a Presbyterian, Methodist, etc., because his father was. He is a Grit or Tory because it runs in the family. His business or profession is often that in which his forefathers were engaged, and even his tastes and instincts are duplicates of theirs. Innovation and change are only brought about by decided efforts, and therefore are more or less repugnant to him.

All these suggestions go to explain some of the reasons for the strong hold which the liquor traffic has acquired upon the habits of the people during the centuries of its domination. Its very age has given it weight and influence of which it is unworthy. The unwritten protest of the populace against even a reformatory revolution has been in its favor. The natural desire to avoid giving offence by advocating any change of which many do not approve, and the conduct of those many in adhering to the social habits of their fathers, have added strength to the pillars supporting the traffic.

Since the time for throwing off the incubus of antiquated customs has arrived, and man can fearlessly advocate what is right because it is right and not as a matter of expediency or policy. If there is one solitary argument to be advanced in favor of the continuation of a traffic that is responsible for so much of the misery and crime in the world let us hear the argument and give it due weight and consideration. If the traffic is only tolerated on account of the difficulty in suppressing it, or because of the revenue derived from it, let us not be con-

tent with any such flimsy excuses, but do what we believe to be right irrespective of consequences. The country can have no justification for the licensing of crime.

THE TEMPERANCE

OUR SYMPOSIUM.

We publish below a third instalment of post card suggestions for the Montreal Convention. Every true friend of the Temperance cause will no doubt desire to make this convention as practical, thorough and effective as possible. The interchange of ideas of our work before coming together will put us in better shape for full and careful deliberation.

Again we respectfully invite every friend of Prohibition to send us on a post card his or her opinion of what ought to be done at Montreal, what declarations ought to be made, and what lines of policy adopted. The suggestions will be published from week to week as they come in, in this paper. Here are some already received:

D. H. LENT

Is Another Third Party Man

The views of C. N. Vroom of St. Stephen, N.B., published in your last issue, are so exactly in accord with my own, including the reasons for Third Party organization, that it will be needless for me to restate them.

D. H. LENT.

Bradford, June 1, 1888.

REV. J. MARKHAM

Wants Definite, Non-partisan, Political Action.

Declare for absolute Prohibition and Woman's Suffrage, voting at polls for Prohibitionists, from Pathmaster to Premier; then a Third Party will not be needed, for more good work will be done in the parties than separate and alone.

J. MARKHAM,

Elgin, May 19th.

REV. T. H. ORME

Is for the New Party Out and Out

Re the Prohibition Convention, my judgment has already been expressed in becoming a member of the New Party. The history of the attitude of both political parties towards the Temperance question is such as to leave only one consistent course open, for the Temperance electors that is, to organize upon independent, political lines, with Prohibition as a distinctive principle.

Yours in the work,

T. H. ORME.

Mt. Elgin, May 24th, 1888.

S. ARCHIBALD

Believes in a Third Party.

"With regard to the present duty, I am one of those who believe, and that very decidedly, that the best interests of the Temperance cause demands the immediate formation of a Prohibition Political Party. We need a third and independent party in the interests of the general politics of our country; but in respect to the attainment of Prohibition it is absolutely necessary. We will not get it in any other way for the next twenty-five years at least."

S. ARCHIBALD.

West River, N. S.

REV. S. T. WRIGHT

Submits a New Proposition.

DEAR SIR,—One of the best things that the Alliance can do is to think out a practical, business-like scheme, whereby Prohibition can be made workable, by a Minister of the Crown. Then place the scheme before the present Government, as they are in power and should have the first chance, for their acceptance. If not accepted give the Opposition the same privilege. If they will not accept then let us all go together to the polls on the Prohibition question only, and place men in power that will make Prohibition a Government measure.

S. T. WRIGHT.

REV. WALTER RIGSBY

Wishes the New Party Success.

As neither political party, at present existing, is willing to adopt Prohibition, and there seems no hope of uniting them, as in the inauguration of Confederation, the only feasible plan that presents itself, to one who has no strong political bias, is a new party. The chief danger is that it may become a "cave of Adullam," for worn-out political hacks, and the last end be worse than the first. This can only be avoided by the choice of men who have a clean and consistent temperance record. I wish the new movement success and hope the Montreal Convention will be a unit in its favor.

WALTER RIGSBY.

Kingsville, June 2, 1888.

JAMES McALLISTER

Believes Our Hope is in the Reform Party.

I am opposed to a Third Party. It is but fair to suppose, that had the party who gave us the "Scott Act" remained in power, they would have given the necessary amendments and machinery to

work it and make it effective, it was their own Act. These amendments their successors have persistently refused. To form a Third party is to weaken the only party from which an Abolitionist can have any hope. And to give comfort and strength to those who have voted to repeal the Scott Act, and to destroy it, by introducing into it the wine and beer clause. Were it not for the Most Excellent Government, where would we be to-day? Striving to fight the liquor traffic with an inefficient ineffective weapon.

JAMES McALLISTER

Palmerston, May 29th, 1888.

AN ACTIVE M.P.'S

Opinion on the Question

What ought the Convention to do?

(1) Get our people who are members of the local political nominating Committee to insist upon Temperance candidates or bolt.

(2) Get the party leaders at Ottawa to form a coalition to procure Prohibition, as they did to procure Confederation, only if possible a permanent one. If the "Grits" bolt at St. John, why make him Governor General, and get up a "combination" among the rest that will bring the Temperance people into one political fold. It would require the coming five years to develop the scheme.

By starting among the leaders, the "common people" will see their way, and will not be afraid of a trap, and so note it be.

Boots.

REV. JAMES KINES

Says Prohibition First, and Now.

Let the coming Convention place Prohibition first, and "party," as now constituted, last. We must have Prohibition. We will get it only when we demand it. We must demand it now. My hope for twenty-five years has been a third party, made up of good men and true in both parties, who could and would agree to stand, "Prohibition" first, "Party" second—that hope is dead. A Third Party is a necessity. We have lost precious time already. Let us waste no more—demand a plebiscite from the present Parliament, if you will. Use the Scott Act until we get a better, in the interest of humanity we must. We know nothing better as an educator, though we often suffer defeat. High license or low license, let them not be once named with approbation. They are but contemptible quackery for a virulent disease. Let our national policy be, "Pulverize the run power."

JAMES KINES.

Sherbrooke, P.Q., June 1st, 1888.

REV. JAMES LAWSON

States his View of the Situation.

The overwhelming majorities for the Scott Act most conclusively prove that the people of this Dominion are sick of the liquor traffic, as they may well be; and though the tide may be turning as far as the popularity of that Act is concerned, it by no means proves that there is not still a strong desire in the hearts of the majority of the people of our country. Many expected too much of the Scott Act and were discouraged too soon. In many cases it was not properly enforced by those whose duty it was to do so. Too much was left to be done by private citizens. Those opposed to it spent money freely; they could afford to do so; a return to their villainous business of robbery soon repaid their outlay with enormous interest. But the Act did a vast amount of good, and because it crippled the liquor traffic where enforced, was the very reason why the liquor party became so furious, and left no stone unturned to have it repealed. But as the Scott Act was only used until we could get something better, and as a test of public sentiment on the subject of Prohibition, while holding on to it in the meantime, and using it as best we can, let us strike at once for Prohibition, using every means available to get it. Any one section of the Church voting solidly will secure Prohibition. Let all do their duty and it is sure to come, and that very soon.

JAMES LAWSON.

Danville, Que., June 2, 1888.

REV. JOHN WEBSTER

Pleads for a United Effort of all Christian Workers.

I believe this convention will do a good thing by accepting the platform laid down by the "Canada's New Party." If the Christian churches will unite in the matter the difficulty will be solved. What a stir the Methodists of Ontario alone could make in politics if they would. With 210,000 members (over 30 per cent. of the whole population) calling themselves by that name, we alone would form a mighty army, and could compel the aspiring politicians to say, "How will the Methodist vote go?" Let this army be increased by all other Christian and Temperance men, women and children, and what a host we would have. Let this mighty army follow the example of Abimelech (Judges 9, 28) when he wanted to delay the temple Herith. But instead of going out to Mount Salmon and cutting branches from the trees and piling them around the temple and burning up the poor Shechemites, let us go to the forest of God's promises and bring them, with our voices, prayers, sympathies and hard work, and pile them around this modern temple dedicated to King Alcohol, and by the fire of the Holy Spirit burn it to the ground. And then shall all the people cry out, "The Lord He is the God, the Lord He is the God."

JOHN WEBSTER,

Easton's Corners, May 26th.

You will find that which will interest you on Pages 7 & 8.

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