

The Synod Speaks!

Presbyterianism and Prohibition.

Report of the Temperance Committee of the Hamilton and London Synod.

As there has been a considerable comment in a number of the leading political and other journals regarding the report of the temperance committee of the late session of the Hamilton and London Synod, of which Rev. W. J. Clark was convener, adopted in Hamilton on the 17th inst., the HOME GUARD has been at some pains to obtain a correct copy of the report as it was presented and adopted. It will be read with interest by many outside of the pale of the Presbyterian Church.

THE REPORT.

To the Synod of Hamilton and London. Moderator, Fathers and Brethren:

Your committee on temperance present the following report, compiled by the reports sent in by the various Presbyteries within the bounds of this synod.

The evidence of the state of public sentiment on the temperance question as shown in the votes taken during the past year is exceedingly gratifying. There now stand in line Manitoba, Prince Edward Island, Ontario and Nova Scotia, all strongly pronounced in favor of legislation prohibiting the manufacture, importation and sale of intoxicating liquors as a beverage throughout their respective territories. Those interested in the traffic may seek to underrate the significance of the vote, but all unprejudiced observers must admit that we have at least an overwhelming sentiment in these provinces in favor of prohibition, and such sentiment must evidently crystallize in effective legislation.

THE OPPOSITION PROBABLE.

At the same time we should not be unduly sanguine. The immense capital invested in the liquor traffic is assurance that a long and bitter struggle stands between us and such a desirable end, and the secret convention of liquor dealers held in Toronto some two weeks ago is evidence that the liquor dealers and their friends are preparing for that struggle.

Throughout the synod, some 34 synods, probably more, failed to send in answers to the questions sent down by the General Assembly.

SOME ANSWERS SENT.

Your committee have thought well to present the following paragraph from the report of the Maitland Presbytery, without comment: "This Presbytery asks the Synod of Hamilton and London and the General Assembly to take such steps as these courts may deem advisable. (1.) To urge the Provincial Government to prohibit the retail trade in Ontario in intoxicating liquor as a beverage. (2.) To urge the Dominion Government to prohibit the importation of intoxicating liquor into Ontario, and the manufacture and wholesale trade of the same. (3.) Also to take the necessary steps to see that the Government of Ontario now carry out its pledge made to the people consequent upon a successful issue to the plebiscite by the introduction of a bill into the House prohibiting the importation, manufacture and sale of intoxicating liquor as a beverage in the Province of Ontario."

VARIOUS METHODS ADOPTED.

The first clause of the assembly's first question is: "Has any part of the assembly's plan of work been adopted within your congregation?" Only sixteen sessions throughout the synod reply affirmatively, and of these several say that they have only partially adopted it.

The next clause asks: "If not adopted what has been done to interest your children and young people in temperance work?" The replies mention many means: Temperance sermons, study of temperance lessons in Sabbath schools, temperance literature distributed, pledge cards and books distributed and signed, W. C. T. U. efforts of various sorts, in Paris Presbytery offering a prize in day schools for best examination in temperance text-book, Bands of Hope, Royal Templars, Good Templars, talks to boys in Sabbath school on temperance and kindred subjects after the rest of the school was dismissed.

In Bruce county a report from one public school inspector testifies that about three-quarters of the public schools are taught temperance. Some of these various methods have been used in all localities. The only startlingly original plan noted is given by a session in Maitland Presbytery, which has a committee of three whose duty it is to watch special cases and also to bring law-breakers to justice where evidence can be secured.

LICENSED PLACES.

The second question is, "In how many places in your community is liquor sold by license? What proportion do they bear to the population? What decrease has there been in the number of licenses granted during the last five years?" The answers sent in are very unsatisfactory, some have not reported in full and desire that the term "community" should be defined, and it is quite evident that in rural districts it would be very difficult to keep the returns from overlapping. I can only tabulate from figures reported:

Hamilton Presbytery—146 licensed

taverns and 36 shops. Two sessions report no licenses issued. The proportion of licenses to population vary from 1 in 150 to 1 in 800. There has been a decrease of 2 licenses in one place.

Paris Presbytery—69 licenses. Proportion, 1 to 300 to 1 in 1,000. Seven of a decrease.

Stratford Presbytery—55 licenses. Proportion, 1 in 125 to 1 in 725. In five places no liquor is sold. One only reports a decrease in number of licenses during the past five years, but does not give the number.

London Presbytery—88 licenses. Proportion, 1 in 260 to 1 in 1,000. Six places have no licenses; 42 licenses have been cut off in five years; 29 of these in the city of London.

Chatham Presbytery—46 taverns and 3 shops; proportion, 1 in 250 to 1 in 1,000. Two places report a decrease of one half. Hotel property is not worth quarter what it was, says one session—in fact is unsalable.

Huron Presbytery—46 taverns and 3 shops; proportion, 1 in 250 to 1 in 750. One session reports none. Decrease of 13 licenses.

Sarnia Presbytery—28 taverns and 8 shops; proportion, 1 in 250 to 1 in 500. Three report none. Decrease of 4 licenses.

Bruce Presbytery—42 licenses; proportion, 1 in 300 to 1 in 1,000. Decrease of 5.

Maitland Presbytery—41 licenses; proportion, 1 in 150 to 1 in 750. Decrease of 7.

It is worthy of note that in no place throughout the bounds of the synod has there been an increase in the number of licenses reported.

Summarized as far as reported, there are 515 taverns and 42 shops—a total of 557 in the bounds of the synod. The proportion to population varies from 1 in 150 to 1 in 1,000. There are 21 sessions report no places for sale of liquor by license in their respective communities. There has been a decrease of 82 licenses issued in five years.

THE REMEDIES SUGGESTED.

The third question is: "What do you regard as the best means of preventing the indiscriminate sale and use of intoxicating liquors?" The majority of the sessions reply—"Prohibition!"

Sometimes it is emphasized by the addition of "absolute" or "total." A few scattering answers are given as follows: High license, education of the people, temperance taught in the schools, treating and bar-rooms suppressed, faithful preaching, limiting hours of sale still further, abolishing drinking on the premises, putting the business in the hands of reliable men, heavier fines and more frequent imprisonment for violations of license law. But the almost universal testimony is—prohibition.

One session remarks: "The plebiscite taken may educate the public mind, but the mind of the party politician is much more in need of light, and the light that would strike them with greatest effect would be the knowledge that the professed Christian people of this country would vote against any man who sacrificed moral principle for party, pope or pelf."

One session among the many gives a divided report, the minority doubting the possibility of enforcing a prohibitory law, and declaring that all progress in the direction of true temperance has been made by the truth and not prohibition, evidently implying that "the truth" and "prohibition" are diametrically opposed. This opinion is so hopelessly in the minority your committee thought it well to let its voice be heard.

ABOUT LEGAL ENFORCEMENT.

The fourth question is: "What views do your people entertain as to the legal enforcement of prohibitory measures? Would they give moral support to the officers of the law in carrying out such enforcement? If not, why not?" The replies in all the Presbyteries are singularly alike. In every case the majority are inclined to think enforcement of prohibitory legislation practicable and that the people would give moral support. There has been some little questions as to the field covered by the word "moral," evidently, for one session thinks the people would not like to help the constable. One valiant community is declared willing to give physical support also to the law, and it need scarcely be said that this assurance comes from a district where the "Gaelic" is not an unknown tongue. In every Presbytery, however, some few sessions express their fear that a prohibitory law could not be enforced and that moral support will not be given by the people. Several reasons are assigned, as follows: Indifference, fear of injury to person or property, relationship with those in the business, and a minority in session such a law would be an unwarrantable interference with the liberty of the individual.

THOSE STILL OPPOSED.

The fifth question reads: "What class, if any in your community, favor the continuance of the liquor traffic?" The reply generally made is: "Those who have financial interests, direct or indirect, in the liquor traffic, and those who are addicted to the use of liquor." In addition to this general answer are added politicians, those who consider prohibition an infringement of personal liberty, non-churchgoers, intensely religious and intensely irreligious, French-Canadian Roman Catholics, German Lutherans, traveling public, and so forth.

THE BEARING OF THE REPLIES

sent to the assembly's questions may be

briefly summarized as follows: 1. The assembly's plan of work has not been generally adopted, but some effort is being made in almost every community to inculcate temperance principles. 2. There has been a considerable decrease in the number of licenses issued during the last five years, and in no case has there been an increase. 3. Legislation duly enforced entirely prohibiting the manufacture, importation and sale of intoxicating liquor as a beverage, is the method generally accepted as the only one capable of destroying the evils of intemperance. 4. Generally speaking, the moral support of our people would be given to officers in carrying out such a prohibitory law. 5. Ordinarily, those financially interested, or those enslaved by drinking habits, are the only classes who favor the continuance of the liquor traffic.

VARIOUS RECOMMENDATIONS

Your committee respectfully submit the following recommendations:

1. The synod gives thanks to God for the evidence presented in the report of progress in temperance sentiment and practice throughout its bounds, and urges ministers and other office bearers, members and adherents, to continue every effort calculated to deepen such sentiment and increase such practice.

2. The synod notes with gratitude the overwhelming sentiment in favor of prohibitory legislation of the liquor traffic by the popular votes taken in our own Province, Ontario, with its magnificent majority of 81,730; Prince Edward Island, Manitoba and Nova Scotia, and is greatly gratified by the fact that the Premier of this Province, Sir Oliver Mowat, in reply to an important deputation, placed himself on record as ready to pass legislation prohibiting the liquor traffic to the limit of the power of the Government of which he is the present head.

3. Inasmuch as the Education Department of the Provincial Legislature has provided a temperance text-book for the use of the public schools, the synod instructs sessions to see to it that the said text-book is used in the public schools in their various communities.

4. That in view of the pronounced state of public opinion expressed in regard to prohibition, the supreme court of our church be asked to take such action as may influence the legislative body or bodies within whose jurisdiction the authority is found to be, in favor of the immediate passing of legislation prohibiting the liquor traffic, and advises the electors to support candidates favorable to such legislation.

All of which is respectfully submitted, W. J. CLARK, Convener.

The above report was almost unanimously adopted, two or three proposed amendments being negatived by very large votes.

Roses and Clover.

An Interesting Study of Emblems.

(Written for the CITIZEN AND HOME GUARD.)

We are always pleased in the HOME GUARD. It has, from time to time, furnished its readers with a number of very interesting articles, one of which attracted our special attention, and it was all the more interesting because it was all about the four-leaved clover, with its emblematic meaning.

The subject of emblems is always an interesting study. Their origin is more or less shrouded in mystery, but the study of the subject is valuable just in proportion as it increases our love for the beautiful, or adds to the stock of human knowledge.

Emblems began with the dawn of our race. The twelve tribes of Israel had the twelve signs of the zodiac divided amongst them; and as each tribe adopted one of the signs it became their emblem or tribal sign. The proud houses of our Anglo-Saxon race have each their emblem or coat of arms. Thus we see that from time immemorial emblems have been used: England had the rose, Scotland the thistle, Ireland the shamrock or clover, and the Dominion of Canada has the maple leaf.

We believe the clover is classed among the flowers, and in the ages of the past the two most popular flowers used as emblems have been the rose and clover.

There is perhaps no other flower in all Queen Flora's kingdom that has so entwined itself about the heart, or so endeared itself by pleasant and sacred associations as the rose.

The ancients, like ourselves, held the rose as an emblem of beauty; but they also made it the symbol of silence. It was the custom to place a rose above their heads in their banqueting rooms in order to indicate that nothing said or done there was to be told outside. Thus the rose became enshrined in a wealth of legend and popular fancifulness. Sculptured upon the ceilings of the banqueting halls, it reminded the guests of the law of silence about what might be said beneath it.

While the rose is an emblem of silence, the clover is an emblem of industry; and are they not both alike beautiful?

In the clover, however, we have an emblem that is practical as well as beautiful, something that is at once suggestive of bountifulness, fruitfulness, and all those wealthy associations leading more directly into the practical

issues of everyday life—an emblem that leads the mind to think not only of beauty, but also of bread and butter.

A most wonderful thing is clover. It means honey and cream, emblems of industry and contentment. What more beautiful sight than to see happy bees among the clover blossoms! And seldom indeed do we find more exquisite fragrance than that which comes from a field of clover in bloom. The blossom that grows on the top of the stem is a wonder in itself. It is almost as round as the world in which we live; and it is made up of a number of smaller parts, all perfect and complete, and distilling the sweetest honey. Its three leaves express a beautiful truth in a three-fold form; it means trinity in unity, and unity in trinity; and is emblematic of the three graces, faith, hope and love.

When we see the four-leaved clover we instinctively feel that the extra leaf is put in for luck. A field of clover in bloom is a beautiful sight to see. It has a most luxuriant growth of leaves, and blossom, and fragrance, and beauty, and yet there comes a day when there seems to be an end to it all—when destruction comes as the noonday, for as the farmer plows it under it seems to die, but in yielding up its life it fulfills a still larger mission. It blesses and fertilizes the earth, making it wonderfully productive, and reappearing in beautiful fields of tasseled corn, and bountiful harvests of golden grain.

A wonderful word is clover; drop the first letter, c, and we have lover; one of the happiest of mankind. Strip it of its externals, that is, drop the first and last letters, and better still it leaves love—the only thing that makes heaven on earth.

SAMUEL TROTMAN.

Alden, Michigan.

The heart and soul of the temperance movement are the church members engaged in it. They are very few compared with the entire membership, but few as they are, without them the temperance cause would collapse.

—NEAL DOW.

A Boy's Pockets.

My little girl has one pocket in her frock and two pockets in her little jacket. My boy has two pockets in his trousers, three in his jacket, two in his overcoat, every one of them crammed to bursting with odds and ends of every description. My husband has, by actual count, fourteen available pockets in the costume in which he daily faces the world. I frequently am minus even one. Not long ago I wore a gown out to the last shred of respectability, and discovered when ripping it up to the end that a part of it might be made useful in another gown, an entirely unworn pocket, so cunningly hidden away that it had never been of the least advantage.

A boy's pockets are his certificate of empire. In virtue of his pockets he belongs to the stronger and more aggressive sex. Standing with hands in pockets, the miniature man surveys his little world with the port of a conqueror. All through life he will carry the scepter of dominion by right of his pockets, in which, whatever his degree, he will carry the sinews of war.

The amount of inconvenience, of worry, of absolute distress, occasioned to women by the lack of pockets is almost tragic. No place for her keys, for her pencils, for her purse, for her handkerchief, poor wretch, she must carry them all in one little struggling, encumbered hand. She wishes to use a fountain-pen, and her desire is thwarted by her limitations, for the pen must be carried in an upright position, as in her good man's vest pocket it readily can be accommodated; but she in vain strives to perpendicularize her pen. In her single pocket, located loosely in the gown of her skirt, it wobbles about, head downward, the ink oozes out and ruins her handkerchief, and the result is disastrous to pen and to pocket alike.

The boy, my boy, takes solid comfort in his pockets, and no wonder. They are handy repositories for a bit of string, a cork, a knife, a lump of very sticky molasses candy tied up in brown paper, a piece of licorice, a morsel of chewing gum, some postage stamps, a slate pencil, a lead pencil, the leaf of a story book torn from some old favorite, the last school report, half a dozen marbles, and a hideously dirty ball of a boy's handkerchief. Blessings on the boy! He never has pockets enough, and those he has do bulge out and get out of shape, and they indicate a very plebeian and altogether miscellaneous and promiscuous taste, but they are the sign manual of a genuine lovable all-round boy. And every mother knows about them, and has an admiration for them, since they are her boy's pockets. —[Harper's Bazar.

CAN RECOMMEND IT.—Mr. ENOS BORNBERY, Tuscarora, writes: I am pleased to say that Dr. THOMAS' ELECTRIC OIL is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it.

It is faith's work to claim and challenge loving kindness out of all the roughest strokes of God.—[S. Rutherford.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

With the Poets.

The Follower.

We have a youngster in the house,
A little man of ten,
Who dearest to his mother is
Of all God's little men.
In-doors and out he clings to her;
He follows up and down;
He steals his slender hand in hers;
He plucks her by the gown.
"Why do you cling to me so, child?
You track me everywhere;
You never let me be alone."
And he with serious air
Answered, as closer still he drew,
"My feet were made to follow you."

"Come here, my child, and sit with me,
Your head upon my breast;
You are the last of all my sons,
And you must be the best.
How much I love you, you may guess,
When, grown a man like me,
You sit as I am sitting now,
Your child upon your knee,
Think of me then and what I said
(And practiced when I could),
'Tis something to be wise and great;
'Tis better to be good.
Oh, say to all things good and true,
'My feet were made to follow you.'

"Come here my wife and sit by me
And place your hand in mine,
(And yours, my child) while I have you
'Tis wicked to repine.
We've had our share of sorrows, love,
We've had our graves to fill;
But thank the good God overhead,
We have each other still!
We've nothing in the world besides,
For we are only three:
Mother and child, my wife and child,
How dear you are to me!
I know—indeed, I always knew
My feet were made to follow you."

—Richard Henry Stoddard.

The Divine in the Commonplace.

At the moment that Fate had set apart
For their meeting, they met; and from
Heart to heart
A bond of sympathy straightway grew,
And one they became, who till then
Were two.

Had you asked his friends to tell you
Aught
Of the kind of fellow the girl had
"Caught,"
One would have called him "an honest
soul,"

Another, "a very good sort on the
whole,"
And all would assure you the man had
naught
Of hidden depths, and they couldn't
conceive
("But you can't account for a woman's
whim!")

Whatever the girl could see in him.
Her friends would have answered
much the same
Of the girl henceforward to bear his
name:

"A plain, little, inoffensive thing,
Lucky to win a wedding ring;
Pleasant enough, but tame as tame,"
And try as they might they couldn't
perceive
("But a man's such a turnabout char-
acter!")

Whatever her husband could see in
her.
Such would have been the wise world's
speech;
While love transfigured each for each,
And she was his soul's mysterious star,
And he her wonderful Avatar.

Spectator.

—E. V. L.

Sunday Afternoon.

The copyist group was gathered round
A time-worn fresco, world-renowned,
Whose central glory once had been
The face of Christ, the Nazarene.

And every copyist of the crowd
With his own soul that face endowed,
Gentle, severe, majestic, mean;
But which was Christ, the Nazarene?

Then one who watched them made
complaint,
And marveled, saying, "Wherefore
paint
Till ye be sure your eyes have seen
The face of Christ, the Nazarene?"

A Laughable Mistake.

Two ladies entered a book-store recently and the younger asked the clerk for a book called "Favorite Prescription." The puzzled attendant was unable to comply with her request and she left the store disappointed. Inquiry elicited the fact that she had overheard a conversation between two literary ladies in which "Favorite Prescription" was mentioned with extravagant praise, and had jumped to the conclusion that it was a book. She now knows that Dr. Pierce's Favorite Prescription is a sovereign cure for the ills and "weaknesses" peculiar to women, for she has been cured by its use.

It is the only medicine of its class, sold by druggists, under a positive guarantee that it will cure in all cases of disease for which it is recommended, or money paid for it will be promptly refunded.

Dr. Pierce's Pellets cure permanently constipation, sick headache, biliousness, indigestion and kindred ailments.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops: one little sin indulged makes a hole you could put your head

Just for Fun.

FORMAL PREACHING.—The skeleton of a sermon, as its name implies, is better kept concealed. It is meant for use, not for show.

Sixty years ago, according to Dr. Mines, there was a French Huguenot preacher in New York—a queer little man, of unimpeachable learning and dullness—who modeled his sermons exactly after the pattern laid down in Claude's "Essay on Preaching." Usually he preached in French, but when he resorted to English the effect was irresistible.

He not only built his discourse upon a set plan, but was careful to have the fact known and appreciated. To that end he announced in turn each of its divisions.

"Now we have de oration," he would say gravely; and then, "Now we have de peroration."

His masterpiece of effectiveness was exhibited when, with a befitting solemn face, he gave out the thrilling announcement:

"And now, my friends, we come to de pat-et-ic."

HIS MESSAGE.—When Col. Tamblin was commander at Fort Fletcher, Kansas, he had an Irishman for orderly, who was noted for his remarkable manner of twisting messages. One day two men who were employed by Butterfield's Overland Dispatch Company were killed near the fort by Indians.

On the following day Col. Tamblin said to his orderly, "Take my compliments to the company commanders, and tell them to notify their companies that those two men who were killed by the Indians yesterday, will be buried this afternoon at 2 o'clock, and I would like as many as can make it convenient attend their funeral."

The orderly accidentally found the company commanders together, and touching his cap, delivered his message as follows: "The colonel sends his compliments, and directs you to notify those two men who were killed by Indians that they will be buried at 2 o'clock to-day, and he would like as many as can make it convenient attend their funeral."

Perceiving from the expression of the commanders' faces that something was wrong, he touched his cap again and said in a somewhat aggrieved tone: "There may be a joke about it sorts, but if there is, it's on the colonel, for he told me so!"

WHAT HE HAD CAUGHT.—The New York Sun prints an amusing tale, which the reader may receive with as many ounces of allowance as he thinks necessary. It is connected with the wreck of a circus train in a rather wild Southern country. Many of the cages of the menagerie were broken, it appears, and their occupants had full opportunity to escape to the woods and fields. While all hands were waiting the arrival of a wrecking train an old colored man, with a business look about him, approached the circus manager.

"Boss," he said, "do I git anything if I cotch de giraffe what got away last night?"

"No giraffe got away," was the reply.

"Wal, I cotched somethin' ober on my place dat must ha' got away from somebody. My ole woman done say it's a giraffe, but mebbe it's a elephant."

"Our elephants are all here, but one of the camels is gone."

"Mebbe it's a camel. I nebber seed no camel. He ain't got no wings nor nuffin."

"Does it look like a horse or a cow?"

"No, sah. My boy Henry says it's a 'nosceros, but I see a little suspicious dat it haint."

"We have no rhinoceros, but it may be our sacred bull from India."

"Does yo' sacred bull growl like a dawg an' show his teef?"

"No."

"Does he walk roun' a nigger's cabin, and take a dawg by de neck an' shake de life outen him, an' roar an' roar?"

"No. It must be one of our lions! You don't mean to say you have captured a lion?"

"Can't say, boss. It's somethin' that growls and roars an' switches his tail. Him din't wanter come along, but I jest tied a rope roun' his neck an' made him. He's tied up to dat tree ober dere, an' I reckon yo' oughter gimme 'bout two bits for my trouble."

The circus hands went up the road with the old man, and about a quarter of a mile away, tied to a persimmon tree and looking disgusted, was the biggest lion of the menagerie.

"Dunno if it's an elephant or a 'nosceros or a giraffe," said the colored man, as he went up and began loosening the rope, "but yere he am, an' bein' as he killed my dawg, an' he bein' ober, mebbe yo'll make it fo' bits."

"Man alive!" gasped the manager, as he handed the negro a silver dollar. "Didn't you know this was a lion?"

"No. Nebber done knowed what he was. Jest got a rope an' made him come along; an' when he growled an' roared I hammed him wid dis stick. Much obleeged, sah."

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.