

We know that our people have always had much sympathy with the students of the church. They are always moved by such devotion of spirit as Mr. McRae has shown. As for ourselves, we have done what we could. But we are not able to do quite all. If we had "wit, words or worth, action or utterance, or the power of speech to stir," our church's mind we would do so. But we leave that honour to her ministers. Surely they will not disappoint us. The ear of our church, we believe, is open, and we doubt not that when our people hear of the movement they will bid it God-speed by generous contributions.

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*PROHIBITION.*

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**A**RRaigned for its life before the bar of public conscience, the rum traffic pleads and whines and cries. But the hands it stretches out are red. Broken hearts and shattered families and blasted reputations are its accusers. In reply it dares to argue. But, when it tells us that its existence is necessary to ours as a body politic, we blush to find that there is that in our history which seems to lend force to the assertion. It must be so no longer. Righteousness alone exalteth a nation. Never through blood-stained compacts with evil can true prosperity come. Canada—fair Canada shall not be compelled to appear in public on rum's false arm.

We have been told that prohibition interferes with liberty. Whose liberty? What liberty? When the atmosphere is surcharged with such philosophy, we marvel that cut-throats and pick-pockets do not claim interference with their calling an infringement on liberty. Strange they, or some zealous champion of their rights, do not undertake to educate the public. Liberty indeed! No man is at liberty to do wrong. The law of reason and conscience is supreme. To put men in the way of obedience to that law is to make them truly free. Disobedience to it is not freedom but slavery. The unbroken record of the liquor traffic is that it puts men out of the way of living up to the requirements of that law. Therefore, it and not its enemies is the aggressor on the liberties of men.