

to make glad opportunity we shall truth.

igion tells: The me, have come to national civilization of China, Islam, and remain ble. Christianity possess the power civilization of the his body, so that soul and not a es the soul of all s old forms and

science, litera- get their mother ich are still fed Christianity, the deep fountain of for the many not but diffused. It else have been ple, it tends to ment, the abolition n of society."

message to the e into the world,

I will not try to reference to our so He sends us

If it were not for uld take us home. on the way to He asked what as told to go into ch Christ. So is rid to bear witness

to become one fellow men. How incarnate God—art in our shame, with us for better it is not in our way in which as follow in his as the great seer or some final word, ly." That is the

o gives, believe."

ld to exhibit the from the teachings t from men and d enlightened by l life of the world. s gives a new and

ng of the divine. y can take a few unite them as to perhuman power; ext thing to omni- e control of man. e flower, in the nothing of God in of God is seen by Christ sent forth hey knew, "who Christ's power was We have a divine

e fully to all the gnificance to us of doctrines, is that reason back of all administration of

of God too fully; rge portions of the o much theology, one right in preach- ch enough the love the best devotional ethical standards justification by faith is most desirable ight of the preach- arn also that the that men must be such must also be ; we have, as some Jesus, but we need the Kingship of best heart worship,

but this must not displace divine service; we have, as has been said, reverence for the Lord's Day, but we need to know that we are living in the year of our Lord; we must, as a positive force, not only bid men to look up, but by God's strength lift them as He gives us power.

It is not enough even to give vows to God, unless we use our votes aright for the relief of man's estate. And an occasion for us thus to bear our message, and to fill our mission in some degree, is before us in the vote to be taken on prohibition on Sept. 29th.

In view of all we have known of the evils of intemperance, and of all we have suffered from them; in view of the legislation restricting the sale of intoxicating liquors, and the tendency to increase the stringency of such legislation; in view of the repeated action of our representative gatherings, notably of this Convention, I need scarcely say that we should urge our people and all citizens we can influence, to vote in favor of a prohibitory law for Canada, and thereby strike our strongest blow "for God and home and native land."

State of the Denomination.

A condensed statement from the report prepared for the Convention on the state of the Denomination, by Mr. B. H. Eaton, Halifax:

Total number churches reported in 1897. 414 Organized during the year, 2

Less the names of churches dropped from Roll: 416

From N. B. Western, 4 Eastern, 2

Present number, 410

Total membership reported in 1897, 50,424

" " " now, 50,468

Number of baptisms in 1897, 2,324

" " " 1898, 1,677

Six preachers have been ordained: Lewis F. Wallace, B. A., Aug. 30, '97, Lawrencetown, N.S. Simeon Spidell, B. A., Sept. 23, 1897, Homeville, C. B. E. P. Churchill, B. A., Sept. 28, 1897, Bridgewater.

C. N. Barton, October 20, 1897, Springfield, N. B. C. P. Brown, June 1, 1898, Mauderville, N. B. C. W. Jackson, B. A., August 3, 1898, Cavendish, P. E. I.

New houses of worship have been opened at Little River, Halifax Co.; Midgie, N. B.; Truro, N. S.; Seal Harbor, Guysboro Co.; Hartland, N. B.; Avondale, N. B. Two houses of worship were burned,—at Forbes' Point, Shelburne, N. S., and Windsor.

SUMMARY OF STATISTICS OF THE CHURCHES.

Table with 5 columns: Association, No. of Churches, Church Members, Baptisms, Contributed for Den. work. Rows include N. S. Western, Central, Eastern, African, N. B. Western, Southern, Eastern, P. E. Island, and Totals for 1898 and 1897.

The Sunday School statistics are as follows:

STATISTICS OF SUNDAY SCHOOLS.

Table with 6 columns: Association, No. of Schools, Scholars Enrolled, Average Attendance, No. Teachers, Adult Pupils, No. Baptized. Rows include N. S. Western, Central, Eastern, African, N. B. Western, Southern, Eastern, P. E. Island, and Totals for 1898 and 1897.

These figures are approximate. Many churches fail to send in to the association their statistics.

A paragraph of the report referred to the question of substituting District or County Boards and Quarterly meetings for the Associational gatherings.

My Joy.

My soul shall be joyful in my God, Isa. 61:10.

I do not have to search for joy! My joy is in my heart! A joy the world cannot destroy, And only God can e'er impart.

My joy came with my perfect life, From Christ, my dearest love, And here below, 'mid carnal strife, It gives the peace of Heaven above.

For time, and for eternity, My joy is life and home! God and His work unite in me, No more, no more, my heart can roam?

August 19th. ADDISON F. BROWN.

Alcohol and Crime.

1. The substratum of human nature rests upon the connection of man's physical frame with the animal world. The crown of human nature is found in the connection of man's spiritual essence with the being and nature of God. These are not theological treatises, and we are not seeking to use precise theological terms, but the facts are as if a spiritual cutting were grafted upon a sensual stock, so that the whole tree is capable of either of two kinds of fruit, according as it is cultivated from the stock or from the graft.

Apart from the influence of his higher nature, man is capable of a crude bestiality, tremendously intensified by his superior intelligence. This undercurrent of animalism is recognized in theology as original sin, and is identified in anthropological science as reversion to type. Common experience acknowledges it as an important factor in life, as when Wesley, in hymn 132, speaks of "The beast and devil in my soul;" or Shakespeare in Othello makes Cassio say to Iago, "O that men should put an enemy in their mouths to steal away their brains; that we should, with joy, pleasure, reveal and applaud, transform ourselves into beasts!"

2. This under-nature in man is, in varying degrees, controlled by restraints imposed by the necessities of social life, by the laws promulgated by governments, by the decencies and self-respect cultivated by education, by the self-control promoted by moral ideas, and, most completely, by the regenerating grace of true religion. In proportion as a man is thus under superior control we measure his civilization; and in so far as the divine ideals of the New Testament are realized in a man's conduct we acknowledge his religion.

3. The physiological mechanism of this control is found in the brain, the centre of all the higher nervous functions, the seat of the intellect, the abode of thought, feeling and will.

4. Our heaviest indictment of alcohol is that, by less or more paralyzing the brain it less or more nullifies this control, and sets loose, unbridled, the animal passions.

Rev. William Spiers says: "We understand well enough how all this may be explained. We know how nerves and brain are excited and reason dulled, how the fear of consequences is drowned, and even the will dethroned, until the animal passions, like a mad dog released, foam and rage against all that opposes them. Character, reputation, home, natural affection, parental duty, all are overwhelmed in the ruin into which the confirmed drunkard falls. Link after link the chain of habit is forged, stage after stage in the hardening process is gone through, till he is dead to every feeling save the intense craving for drink." "What is the meaning of it all, save that the will has become enslaved? When this dreadful stage has been reached, there is hardly any crime that is impossible."

Alcohol is thus, as the late Lord Chief Justice White-side called it, "The Parent of Crime"; or, to quote the Archbishop of York, "Drink is the best stalking horse the devil has got"; or, to quote our own Dr. Adam Clarke, "Strong drink is not only man's way to the devil, but the devil's way to man."

5. Out of the immense mass of testimony of the most competent observers we take some of the most condensed utterances on this subject.

The late Lord Chief Justice Coleridge, at Liverpool Assizes, 1892, said: "At a moderate estimate something like 19-20ths of the crime that has to be tried in courts is due to drink." Lord Justice Kay, at Manchester Assizes, 1883: "Most crimes of violence in this country result from the fatal vice of drunkenness." Mr. Justice Hawkins, at Gloucester Assizes, 1891: "Of every 100 persons who got into crime he believed 80, either directly or indirectly, assigned their fall to drink."

Mr. Justice Grantham, at Liverpool Assizes, 1889: "The crimes of murder, of manslaughter, wounding, robbery with violence—nearly all of them have originated in drink." Late Lord Justice Lush, at Durham Assizes, 1876: "In the great majority of the cases in which I have had to pass sentence of death, strong drink has played the leading part in causing the offence."

Baron Dowse: "The measure of alcohol consumed in a district is the measure of the degradation of the people." Sir James Hannen: "Seventy-five per cent. of the divorce cases originate in drinking."

Mr. Justice Deasy, Armagh Assizes, 1871: "Drunkenness is the parent of all crimes committed in Ireland." Mr. Justice Murphy, Ulster Assizes, 1895: "Of the cases to be tried more than three-fourths of them have had drink as the originating force."

Archbishop Croke, 1895: "If it were not for drunkenness there would be no crime in Ireland at all." General Booth: "Nine-tenths of our poverty, squalor, vice and crime spring from this poisonous tap-root"

These testimonies might be continued for page after page.

6. There is one other obtrusive point of equal importance. It is this: Drunkenness (with all its fruits) is

the manufactured article of the drink trade, and crime the inevitable product of the public-house.

Mr. Justice Grantham, Liverpool Assizes, 1889, spoke of publicans thus: "Who, for the purpose of ill-gotten gain, go on giving drink so long as they can get people steady enough to give them money for it."

Late Mr. Justice Grove: "Men go into public-houses respectable and respected, and come out felons."

Late Right Hon. Justice Denman: "Burglary, poaching, house-breaking, and similar crimes, are almost invariably plotted in public-houses."

Rev. Dr. Joseph Parker: "The public-house is the gate to hell. Oh! the misery, the heartbreak, the desolation, the orphanhood, the murder, the suicide, the madness, for which that accursed house is responsible."

Recorder of Dublin: "I have been for a whole week trying cases such as no Christian judge ought to have to try, every one of which originated in public-houses."

Right Hon. Lord Russell, Lord Chief Justice of England, Liverpool Assizes, 1895: "I observe that the diminution of drunkenness synchronises with the diminution in the number of public-houses."

Late Lord Chief Justice Coleridge, Durham Assizes, 1877: "Crimes of violence, which, in a large proportion, indeed, fill the calendar with which we have to deal, without a single exception, have begun in public-houses, and are due to drunkenness."

7. Magistrates who grant and renew the licenses, under which this crime-producing trade is carried on, incur a heavy moral responsibility for the resultant crime.

His Honor Judge Orr, at Newry Quarter Sessions, November, 1897, said: "It was a terrible thing, at recurring sessions, to see magistrates coming forward and voting for the increase of these plague-spots—of which there were about 140 in Newry—voting as if these places did no harm. He thought that every man who voted for a public-house, under ordinary circumstances, was a criminal himself."

8. In concluding this lesson, it may be pointed out that wherever, by the benevolent tyranny of a sensible landlord, or by the exercise of prohibitory legislation, the drink trade has been banished from a locality, drunkenness, poverty and crime have almost completely disappeared. Space forbids the quotation of instances, which are easily accessible both for Ireland, England, and especially America.

9. God hasten the time when a righteous Christian indignation shall arise to destroy this work of the devil, and to sweep "this horrid traffic" (Justice Grantham) from the soil of the United Kingdom! Let us do our part.—The Christian Guardian.

Facts and Figures.

"There's one little public house that every one may close, It is the little public house just underneath his nose."

A magazine of facts, from the National Temperance Almanac of the United States for 1894.

Direct cost of intoxicating liquors, \$1,000,000,000.

Indirect cost. Lost labor caused by drinking, \$440,000,000. Lost labor of liquor dealers, \$300,000,000.

Sickness caused by liquors, \$100,000,000. Crime caused by liquor, \$37,500,000. Insanity caused by liquor, \$17,000,000. Pauperism caused by liquor, \$8,000,000. Total \$902,500,000.

Compare with this list of large expenditures the following table, showing what is spent in the United States for the ordinary necessities of life:

Bread, \$505,000,000. Meat, \$303,000,000. Wollen goods, \$237,000,000. Cotton goods, \$210,000,000. Boots and shoes, \$196,000,000. Sugar and molasses, \$155,000,000.

THE BAR.

Young man! has not your eye been frequently attracted to a sign having the following ominous word on it?—"BAR." Avoid the place; it is no misnomer. The experience of thousands has proved it to be:

- A bar to respectability. A bar to honor. A bar to happiness. A bar to domestic felicity. A bar to heaven. Every day it proves to be: The road to degradation. The road to vice. The road to the gambling hell. The road to the brothel. The road to poverty. The road to wretchedness. The road to want. The road to robbery. The road to prison. The road to the gallows. The road to the drunkard's grave. The road to hell.

A brand of whiskey is called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come

- Plenty of poverty, plenty of pain, Plenty of sorrow, plenty of shame, Plenty of broken hearts, hopes doomed and sealed, Plenty of graves in the potter's field.