

has not been expressed by a plebiscite, as has been that of some other provinces. But the question of prohibition was brought up recently in a newly-elected legislative assembly, which adopted by a unanimous vote on 7th of April, 1893, the following resolution:

Whereas, in the opinion of this legislative assembly the enactment of a prohibitory liquor law would conduce to the general benefit of the people of this province, and meet with the approval of the majority of the electorate, and

Whereas, legislative power in respect to the enactment of such a law rests in the Parliament of Canada; therefore

Resolved, that this assembly hereby expresses its desire that the Parliament of Canada shall, with all convenient speed, enact a law prohibiting the importation, manufacture and sale of intoxicating liquors as a beverage into or in the Dominion of Canada.

Following results of the voting in N. S. by counties.

Table with columns: County, For, Against, Majority for, Majority against. Lists results for Antigonish, Cape Breton, Richmond, Inverness, Halifax, Lunenburg, Pictou, Yarmouth, Victoria, Guysboro, Queens, Hants, Digby, Annapolis, Colchester, Cumberland, Shelburne, Kings.

Average nearly 4 to 1.

Ontario Letter.

PASTOR P. K. DAYFOOT.

The vacation is rapidly coming to its close. Already the wandering pastors, straying church members, absent Sunday School scholars, and other folk, are returning to their habitations, and the holiday season of 1898 will soon be a thing of the past. It is a question worth discussing, whether all this midsummer rambling pays. Those who take the most extended tours are usually those who are in a position to take life comfortably at any time, and therefore are less in need of change; while hosts of people who are grinding hard all the year, are compelled to grind on through July and August. At any rate, those of us in this neighborhood, who have kept right up to all the cool weather programme of work and meetings, are just as healthy and as happy as those who have wandered afar in search of change and rest.

The most notable event in church life has been THE BAPTIST BIBLE CONFERENCE which was held for the second season July 27th to Aug. 3rd, in Port Burwell, a village on the Lake Erie shore, in the County of Elgin. This assembly is due to the enterprise and organizing genius of Dr. D. Spencer, pastor of the old First church, Brantford, and the activity of Pastor P. R. Carey of Pt. Burwell. The location is at the southern border of the Elgin Association, which contains 21 Baptist churches, and 2447 members; besides being within easy distance of other Baptist centres. Consequently there was no difficulty securing an audience. Some camped on the assembly grounds. Many found lodgings in the village. Many others drove in each day and out again each night. The meetings were held in a tent 70 x 30 feet, and at no time did the canvass cover the audience. Scores sat on seats outside, on the grass, and in carriages, within sight and sound of the services.

THE PROGRAMME

included many topics evangelical and interesting. The Holy Spirit, Prayer, The Christ Life, Evangelism, The Young People, Sanctification, The Bible, The Atonement, Sacred Song, Temperance, Woman's work, and other similar themes received earnest discussion and eager attention.

THE SPEAKERS

were mostly well known pastors. Dr. Spencer, the president, and Pastor Carey, Vice, are no strangers. Pastors Baker, Brown, Charlesworth, Dayfoot, Day, Lehigh, Mason, McNeil, Prosser, Treadwell, Trotter, are all in active service. We were greatly favored by the presence of three visiting brethren. Rev. R. Hartley of Hope Baptist church, New York City, delighted us with his uplifting addresses and charming personality. Bro. H. A. Porter, of New Brunswick, a graduate in Arts of McMaster University, and now a student at Rochester Seminary, gave us an able appeal on the Plebiscite. Dr. C. Perren, for eighteen years pastor at Western Ave., Chicago, was born, reared, and taught school near Pt. Burwell. After an absence of 35 years, he was again among his former friends and neighbors; and being an exception to the rule that a prophet has no honor in his own country and among his own kindred, he carried away a pair of handsome china cups as a memento of his visit.

NO SUNDAY

services were held in the tent. There was plenty of inducement. Hundreds were ready to come. The Passenger Agent of the L. E. and T. Railway, (L. E. and T.) offered a special train. But the directors declined to turn

the Lord's Day into a season of driving, bicycling, picnicking and visiting, and the tent was forsaken from Saturday afternoon to Monday. The speakers were not allowed to be silent however. They were scattered to all points of the compass; and the people sitting quietly in their own churches heard the Word of Life. So passed a week in which God's people, free from the rush of business that burdens our Associations and Conventions, met for spiritual fellowship, and earnest study of the Word of God. Plans are already under way for next year; and we hope the Pt. Burwell assembly will become a permanent institution and a source of much blessing.

OBITUARY.

Rev. Dr. Spencer, Brantford, has been asked by the Convention of British Columbia to become Home Mission Superintendent. He is going for three months before finally deciding. Dr. Perren, mentioned above, has been asked to supply the First church pulpit.

Rev. W. M. Corkery resigns at Windsor. Rev. Mr. Roberts, of Petrolia, has resigned and returned to England. The church has called Pastor Farmer of Wallaceburg.

Rev. B. W. Merrill, of Port William, has come to Guelph, First church; succeeding Pastor Grigg who has returned to Burma, under the American Board.

Rev. A. T. Dykeman and Rev. H. Erb, have left Peterboro and Lakefield, and are returning to Nova Scotia. These brethren have done valiant service, and we are loath to lose them. We knew that the murmuring of the sea was ever sounding in their ears, but we hoped that in time other sounds might overcome that. It was not so to be; and these brethren carry with them our warmest esteem, and our best wishes for themselves and their families.

PORT HOPE, Aug. 20th.

The Church and the Saloon.

There can be no disputing the fact that the Church of Christ should be and is opposed to the saloon, more or less, sometimes less than is desirable. One of the great religious denominations in this country has given expression to the relation that exists between the church and the saloon as follows:

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home and the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin."

The saloon is bad. John Wesley said, that men who sold intoxicating liquors to those who wanted to buy, were engaged in the business of driving men like sheep to hell. The denomination to which I have called attention, has also declared that License laws are the liquor traffic's strongest bulwark of defence. They are wrong in principle and impotent for good. I am glad the bulk of the Christian denominational utterances are right on this subject; for if the Church of Christ is not opposed to the saloons, where can be found the men and women to trample the vile traffic to death.

The Rev. G. A. Bennetts, of England has said: "For myself I wish here as a Christian minister, to record my deep and undying conviction that the prohibition of the liquor traffic is destined to become an accomplished fact. I believe in the enthronement of Christ, I accept with unswerving faith his own declaration, 'All power is given unto me in Heaven and on earth.'"

To prohibit the liquor traffic is 'Christ-like. It is part of the business of the members of the Church of Christ to make men and women better by persuasion, and to protect them from evil influences by law. The license system legalizes one of the strongest influences for evil.

The members of the Church of Christ are supposed to be an army, banded together to fight down whatever is opposed to the cause of Christ; and surely that which creates more crime and pauperism than anything else, is not of Christ.

The Church of Christ is opposed to the saloon and favors sobriety. In the language of an able writer on reform: "Total abstinence is not the enemy of any real reform. It conduces to true manliness; it insures a clear brain; it enables a man to bring a sober judgment to bear in the consideration of difficult questions. It thus contributes to the wise settlement of problems affecting the future welfare of individuals and communities." Jesus Christ wants the world and he wants it sober.

The church is under obligations to support the prohibition movement in the interests of the publican. He has a soul to save, and it is the special business of the church to endeavor to bring him into such circumstances as will be most likely to contribute to that end. Prohibition means salvation for the brewer and the publican; for who are more demoralized by it than they and theirs. May God speed the day, and purify our land forever from the corruption and evil of the great drink monopoly and curse, which two long, alas, has blighted the lives of millions which, but for it, might of been happy and useful. W. E. CARPENTER.

To Mothers.

Mothers, what are you doing for those boys that sit at your table, that look to you for help, that listen to every word and watch every action; those shrinking, nervous ones, that don't tell even mother of the thoughts and yearnings of the soul. I heard a dear boy once say that ministers and Christians seemed hardly to think that boys had souls. O mothers, draw your children closer to you in sympathy and love, lay aside some of the cares and grasp your boy while he is with you. O spare yourself the bitter regrets, the sad reaping that thoughtlessness or indifference will surely bring to every Christian mother. Talk to them, don't let them get their knowledge and religious impressions from backsliding professors. O parents, why not read the Bible and teach them to pray with you instead of praying alone at the family altar, why not teach them as immortal spirits, why not look on the life beyond as a business relation between God and the soul, and train them for it as you train for business here. May God wake the mothers in our Christian land till we can say, "Here I am I and the children thou hast given me." A MOTHER.

Through Death to Life.

Who has not heard of the beautiful vale of Chambrá, in far-away India—the vale of everlasting verdure, where the most rare fruits and exotic flowers attain their highest perfection. Here, too, the fertile fields never fail to yield their golden harvests, while the fowls of the air and the wild beasts of the forests exist in such rich abundance and superior quality as to leave no lack in the food supply of the valley, a valley of which has often been told in story and sung in song.

And the secret of all this world of loveliness, so pleasing to the eye and grateful to the senses, is a wonderful spring of never failing water, clear as crystal and buoyant with life, which flows from a mossy hillside among the rocks—water for the irrigation of the whole valley and drink for the thirsty people. Were that tiny, but exhaustless fountain dried up or turned aside from its heavenly mission, the beauty of the valley would soon fade, its freshness wilt, and its very life-producing power would lose its charm.

There is a legend that tells of a time when the valley was without this life-surcharged water, and then desolation and wretchedness existed everywhere. The plants were all withering in the scorching rays of the sun, the leaves of the trees were turning brown for lack of moisture; the beasts of the field were drooping because no dewdrops sparkled on the pastures, and the dwellers of the wide, dry valley, were dying of thirst.

The princess of the vale wept over the devastation wrought by the drought, and in her sorrow, determined, if need be, to sacrifice herself for the benefit of her subjects. She consulted the oracles to learn how the curse of drought could be lifted. The oracle said that an abundance of water would bless the dry land if the princess of the valley would die for the people. Without a murmur, the sacrifice was made. Her grave was hollowed out on the hillside, and in it she was buried alive. Then forth from her, through the clod that lay upon her gentle heart, came a stream of water, that widened and widened in its onward flow, sending out branches here and there, in all directions over the valley, reviving all forms of animal and vegetable life, and carrying water to every door to quench the thirst of the famishing people. As if by magic the languishing valley was transformed into a fruitful garden; flowers began to bloom in tropical beauty, and luxuriant fruits grew in rich abundance upon what heretofore were dwarfed and barren trees. Joy and gladness exchanged places with gloom and sadness, and under the bright sunshine, all over the green valley, the happy dwellers drank in the life-giving water that had been sent as it were for the healing of the nation.

Ever since, streams have continued to flow from the marvellous springs, carrying the benediction of everlasting youth to every inhabitant willing to drink and live forever.

How beautifully this old heathen legend pictures Christ's mission to a lost and guilty world! The inhabitants were perishing for want of the water of life. Jesus, leaving his Father's home on high, came down to earth, and passing through trials and sorrows and privations and sufferings and temptations and Gethsemane, and at last through the cross itself, then down into the tomb he descended—and from his cross and broken grave poured out the river of the water of life, for the quenching of the world's thirst. For nearly nineteen hundred years its streams have been issuing forth everywhere, touching and washing and healing the sin-sick souls, whose thirst being quenched, seek the purifying and cleansing virtues of this precious water of life, the blood of the Lamb, able to save to the uttermost, all willing to be saved through the buried but now risen and exalted Christ. All the world's hope, all the world's joy, all the world's peace come from the grave of the risen Lord, the stream flowing from the tomb of the Savior's pierced and broken body.

The resurrection in the Chambrá vale was no more marvellous or real than the resurrection in the lives of the world's children after imbibing the water of life, after being made partakers of the Christ-bought boon of eternal life. So the resurrection of nature from the winter sleep of death, the Easter-tide fitly represents the coming great Easter, when the Son of Man shall come in his glory, and the dead in Christ shall be caught up to meet him in the clouds.

Past is all the gloom and sadness, Easter joys around us shine. Turned is sorrow into gladness, Death is changed to life divine.

—The Observer.