

it ruins business, would see this thriving place, they would, if honest, confess themselves grossly mistaken. Mr. Beatty does a very large general trade, and the Parry Sound Lumber Company also has a general store. Both these stores and others are thriving, solid concerns. The population is rapidly on the increase, the schools are full, houses are scarcely obtainable, and there is every indication that the prohibition of the liquor traffic is a very strong inducement to prospective settlers.

The prohibitory clause already quoted covers also the land on which the hotels are built, and hence they have no "bars." Still they flourish. Why should they not, when coffee houses have been demonstrated to be paying institutions? So much faith have the townspeople in temperance hotels, that they have organized "The Parry Sound Hotel Company," with a capital of \$12,000, and have built and furnished a large house on the "Belvidere Heights," a majestic, rocky headland of great height, commanding a magnificent view of river, channel, island, town, country, and bay. The Belvidere Hotel was opened on July 2nd, and although this season has been very unfavorable till within the past few weeks, there has been an influx of visitors sufficient to earn for the shareholders already a dividend of 4 per cent. No doubt next year the hotel will be filled. When one of the citizens remarked, "Mr. Beatty is foremost in anything that has to do with the Church or temperance," I mentally responded: "Would there were more such men of wealth and influence in Canada, men who would give their temperance principles a practical turn when they come to transfer land."

ABROAD.

Canon Farrar, in a late address entitled "A Blessing and a Curse," published by the National Temperance Society, referring to intoxicating beverages as not only useless in health, but as involving grave danger to those who tamper with them, says:

"The highest scientific authorities tell us further that even their moderate use is the cause of many painful disorders, and thousands of premature deaths. Further we know, by the universal experience of the world, that wherever drinking is nationally common, drunkenness becomes nationally dangerous; and for this reason is one of a number of lethal drinks which have the fatal property of creating for themselves a craving which becomes in multitudes an appetite—an appetite which strengthens into vices; vices which end in disease; diseases which constitute crushing and degrading slavery for myriads of human beings. It creates needless, artificial, and physical temptation, which first draws, then drags, then drives, as with a scourge of fire in their helpless misery, blind, and battered, and imprisoned with slavish chains. Aristotle said of human nature generally that we are prone rather to excess than to moderation. But this natural propensity, this fatal bias, this original sin, is infinitely strengthened when it works not only as a moral impulse, but as a physical law. No drunkard, since time began ever meant to be a drunkard."

THIRTY MONTHS OF PROHIBITION.—The prohibitory law, in Kansas, went into effect on May 1st, 1881. At that time there were 708 saloons in sixty-six counties (from the remaining fifteen frontier counties I have no statistics in actual figures). About Dec. 15th the secretary of the State Temperance Union gathered statistics from these sixty-six counties, showing at that time there were 313 saloons in existence, a decrease of 395 in about thirty months. But in 41 counties of the 66, there were no saloons at all. During the 30 months, there was a total number of 729 convictions for violation of the prohibitory law, with an aggregate of fines amounting to \$95,200. In addition to this, 81 saloon keepers were imprisoned in the county gaol, on an average of fifty days each. During these 30 months, there were 75 acquittals and 59 hung juries.

Of the 313 open saloons, 160 of them are in Leavenworth, and a large majority of the remainder in Atchison, Wyandotte, and Kansas City, Kan. (A part of Kansas City reaches across the State line into Kansas, and has a population of 6,000.) Hence the places where prohibition has failed in Kansas, are almost entirely confined to the towns bordering on Missouri. In this there are several notable exceptions, as for instance, Fort Scott and Paola. And unless Missouri will soon strike for prohibition, our chief difficulty in the enforcement of the law will be near the State line. Since these statistics were gathered (about two months ago), district courts have been, and are still, in session all over the State, and convictions have occurred throughout the State, except in the border towns above mentioned. Within the two months the larger towns of Topeka, Lawrence, Wichita, and others have

rid themselves of the pest. It is safe, therefore, to conclude that at this time there are not more than 200 open saloons in all the 81 counties of Kansas.

During the time that prohibition has existed in Kansas, our population has increased over 12 per cent.; and had there been no prohibition, the whiskey interest would, no doubt, have increased in about the same ratio, which would now give the 66 counties above mentioned, 800 saloons. But under the law, we have only about 200, or a loss of about 600 saloons. Thus we have an increase of population of about 12 per cent., but a decrease of 75 per cent. of the whiskey interest.

We believe these statistics are close approximations to the real status of prohibition in our State, and therefore present a reliable basis from which to formulate a conclusion as to the working of the law in Kansas. It is a decided success, and especially when it is considered that this law has met the fiercest opposition through every avenue known to the liquor interest. During the issue in Iowa and Ohio, the liquor men of Kansas sent men there to work clandestinely to defeat prohibition, while they still declared it was a failure here. Their public cry is "failure," but secretly they feel that their business is stabbed to the heart. Let every State and every community be encouraged, and let the watchword be, onward, and by and by this great incoming tide will sweep away every saloon on our shores. May God hasten the day, and let all the people say, Amen.

Correspondence.

PRIESTISM.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—It must be a great source of grief to some of the Clergy of the Church of England, that, while they count with pleasure the number of times that the minister is called "priest," they cannot find one instance in which the Communion Table is called an "Altar." "The Holy Table" and "the Lord's Table" are the terms generally employed. The idea of any sacrifice of the bread and wine, consecrated or unconsecrated, is foreign to the whole of the communion office. If, therefore, the Prayer Book has given the Church sacrificing priests, it has left them without either altar or sacrifice—for the religion of the Prayer Book is not sacramentism,—as the source of spiritual life, but that of the individual believer, hanging by faith upon Christ, and using all the means which He has appointed for spiritual nourishment and growth in grace. If Christ's ministers were "priests" He would have given them an altar, and directions as to the sacrifice to be offered upon it; but upon these the New Testament is silent, and the Prayer Book equally so; although the latter did have put into it the word "priest," in condescension to human weakness, and, not from a conviction of its conformity to New Testament teaching.

Colborne.

H.

Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

CHAPTER II.

THE OLD CASTLE.

Old John was generally rather talkative, but this evening he appeared so quiet and thoughtful that not only Frau Berninger, but the boy observed that something must surely be on the honest man's mind. He sat silently in the old leathern arm-chair, which Max had placed at the table for him, drew long whiffs from his pipe, staring fixedly at the blue smoke, as it curled into the air, and evidently paid little attention to the story which Max had read in the wood, and was now relating to his mother. It was the history of a boy, who, by strict adherence to truth and integrity, and under the influence of true religion, after many temptations and sorrows,

came at length to the possession of riches and honor.

"Yes, yes," said old John, as Frau Berninger asked him how he had liked the story; "yes, yes, if only all men would strive after these things, this would be a happy world. Believe me, Max, the highest honour is a pure heart, and the best possession is the love of God. Who has these treasures is independent of everything else; and how easily could they be obtained. But no; many, many would rather continue in sin, and throw integrity and a good conscience behind them. This is the case not only in large towns, but even here, in our little village. What need," continued he (coming near home to his own experience)—"what need were there for foresters and rangers, if there were no rogues in the world, who would sacrifice what is noblest in human nature, in order to deceive those to whom they should swear fidelity and obedience. Changed days these! But, as the proverb says, 'Light come, light go.' I am old, yet have never seen one taking by-ways, and walking in deceit and lying, become a great man. No blessing rests on unlawful gains; therefore, Max, forget not the highest honour is a pure heart, and the best wealth, that which will endure for ever, is the friendship and favour of the Lord. All else is foolishness and mockery."

"I will remember, Father John," answered the boy. "I would rather die than do wrong; for well I know that the evil-doer loses not only the esteem of his fellow-men, but also peace with God. And how sad it must be not to be able to look up with confidence to our Father in Heaven! I think it must be the most dreadful thing in the world."

"Certainly, my dear boy," said Frau Berninger; "for he that is godless is the poorest man on earth, however many treasures he may otherwise have. 'Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last;' just as it happened to the boy whose history you have just related."

When the mother ceased speaking, there came a tap from without on the window, and a rough voice asked if Ranger John were there, as he had been directed thither.

"I am here," answered the old man, rising quickly from his arm-chair to go to the window, which he opened; "what is it, friend?"

The man outside answered with a low voice, and John immediately shut to the window. "I must go," said he, "my friend has brought me word that the smugglers are, within the next few days, to be at some of their daring pranks, so I must have all my force in the surrounding country in readiness. Certainly, that fellow Bernard must be involved in it, for I have not set eyes on him for some days."

"No, Father John, you have nothing to fear from Bernard, this night at least," said Max quickly, thinking it a pity that the brave old man should be on the watch the whole night in vain; "he is certainly not at home at present."

"How knowest thou that, boy?" asked old John.

Max was just about to relate where and how he had seen Bernard, when he remembered that he had promised not to mention that he had met him. He reddened, and stammered out some unconnected words, because the truth he dared not, and a lie he would not tell. He answered at length, that he knew it for certain; but if the forester