

to it that the newly-elected aldermen will stand by them. It must be brought about, if possible, that the new council will appear with the citizens before the legislature and fight the opposition which the Street Railway Company and its myrmidons will raise.

The Plebiscite.

THE expected has happened with respect to the Plebiscite vote. It carried by sweeping majorities and the voice of the province has been heard for prohibition. But as in most elections and votes there were unexpected incidents and surprises. These on the whole have been of a gratifying character. For instance, the advocates of prohibition scarcely expected that the City of Hamilton would be carried, there were doubts as to Toronto and Ottawa, and some other cities in which a good vote was cast for prohibition were given up as hopeless. The inference to be drawn from such facts is that the temperance sentiment of the province has broadened and deepened of late, and in consequence, prohibitory legislation would find favour with an increasingly large number of the people. The campaign was pushed with great vigour, and if the returns to hand, at this writing, are an indication of what the completed figures will show, the great labour and sacrifices and prayers will not have been in vain. A feature to be commended in the fight, was the moderation of tone which was one of its most pleasing characteristics. Then the co-operation of prohibitionists who were not total abstainers, and it is believed they are many, was not disdained, the result being greater breadth in the discussion of the question and a welcome absence of personalities. While views differ, there must be perfect freedom of discussion allowed, and fairness demands that extremists be not allowed to impose their yoke upon the necks of those who differ from them. For these proofs of reasonableness in the discharge of an onerous and difficult duty there is cause for thankfulness, and whether the day for prohibitory enactment has been brought nearer us, or not, by Monday's vote, one good has been accomplished in bringing christian men and women, zealous for the public good, to understand each other better and to pave the way for future co-operation in good work.

Rev. A. Fowler's The Rev. Alfred Fowler, B.D., was appointed by the Synod of Manitoba and the North-West Territories to engage in evangelistic services throughout the Synod. The expense in connection with the work are borne by several ladies and gentlemen in eastern Canada. That services of this kind may be the means of quickening spiritual life seemed to be the conviction of the Synod, and that there was a felt need of such quickening found expression from several lips. The West has had some experience in this matter in the past which should form a guide. The prayers of God's people will follow Mr. Fowler in his important work.

Church and Manse Board. The Church and Manse Building Board submitted a report to the Synod of Manitoba and the North-West Territories, stating that since their report was presented to the Assembly in June last, twenty-four churches and seven manses had been erected. This makes a total for the Board of 220 churches and 43 manses in eleven and a half years. The estimated value of the buildings was \$395,500. It is

difficult to estimate the effect of the work of the Board on the progress of our Church in the West, but it must be great. It was stated that the amount saved in rent by the manses alone would yield ten per cent. per annum on all the capital ever entrusted to the Board. The treasury seems however to be empty, and some fears are expressed about the work of the coming season. This fund receives no collection from the Church but has to depend solely on special contributions. The wealthy members of the Church could scarcely place money better than in aiding this Fund. The total cost of management last year including printing, etc., was less than two per cent. Chief Justice Taylor, is chairman.

Who Will Set the Example. In the report of the Home Mission Committee of the Synod of Manitoba and the North-West Territories, it was stated that of the total staff twenty-three were ordained, twelve catechists and seventy students. This is not satisfactory. Of the students only a small proportion have commenced the study of theology, and hence a large share of the work in the West must be done by men without much training or experience. It is a great pity that more of the students from graduating class do not volunteer for this frontier work. No doubt the spiritual life of the Church would be quickened if she saw a large proportion of her young graduates prepared to endure hardships as good soldiers of Jesus Christ, instead of seeking comfortable settlements in the older sections of the country. Will the graduates of 1894 set an example to the classes to follow by offering their services for two or three years for the mission fields in Quebec, Central Ontario, Muskoka, Algoma and Western Canada? Let no one wait for his fellow to volunteer; lead rather than follow.

Week of Prayer. The Evangelical Alliance has sent out its invitation for the annual week of united and universal prayer. The general scheme of topics which it suggests is as follows: Sunday, January 7th, Sermons; Monday, January 8th, Humiliation and Thanksgiving; Tuesday, January 9th, The Church Universal; Wednesday, January 10th, Nations and their Rulers; Thursday, January 11th, Foreign Missions; Friday, January 12th, Home Missions; Saturday, January 13th, The Family; Sunday, January 14th, Sermons.

Roman Catholic Church and Marriages. The Roman Catholic Church is opposed to the marriage of any of its followers with Protestants except where ante-nuptial agreements have been entered into that the children born of the marriage shall be brought up in the Roman Catholic faith. Some Protestants have thought that this ante-nuptial contract or promise can be set aside, but it has been decided by the courts that it is valid. In the Surrogate Court, Brooklyn, June 22nd, 1893, Judge Abbott gave the decision of the court in a case where a couple had entered into an agreement that the issue of their marriage should be brought up in the Roman Catholic faith. The wife, a Roman Catholic, died soon after giving birth to a child, and the father thought he was free to bring up the child in his own Protestant faith. But the Roman Catholic grandparents objected, and when the father died the child was handed over to them by order of the court, though by his will he declared it was his wish that the child's Protestant grandparents should have charge of it.