

should be suddenly removed, taking with them a good percentage of membership certificates and officials, not to speak of financial support? That is just what happened us, when on April 1st the flagship steamed out of the harbour, carrying with her some of the bravest and kindest men I ever met. A few of them hope to return, but the many we shall never meet again, and they will not be replaced by others until the new flagship arrives some months hence.

Of course I was one of the last visitors to leave the ship on the morning of her departure. My Wesleyan "lads" surrounded me like bees, and it was in that last handshake I began to fully realize how deep was the attachment to them; and a few minutes later as from the Dockyard we watched the ship around the Point, the "lads" gave evidence of their feelings also, for when all formal cheering was ended, about 50 or 60 throats, gathered together about midships, gave spontaneous utterance to "three cheers for Mr. Hicks." It was not for my sake merely, of course, or I should not mention it here, but to me, as representing the Wesleyan work they were leaving, and which had become dear to them. I do not think it unmanly to weep, but no man cares for anyone to see his tears, and at that moment I hoped that none of the many by-standers would look up at my face.

This, Mr. Editor, is one of the most trying aspects of our work—these constant removals and changes. This is more trying than an "itinerant ministry," for it is an itinerant congregation in more respects than one. We may have seventy-five to one hundred men to preach to this Sunday and perhaps less than twenty next Sunday. And those we preach to to-day may be removed from us to-morrow for three or six months. We win a few for Christ, however, and of these we may write a few lines from time to time. What we sorely need—what now we are not without hope of getting—is a building of our own, which may be made a Home for the lads; then we shall expect glorious triumphs and trophies of grace. In the meantime we ask the earnest prayers of our readers for continued encouragement in this work.

J. P. HICKS,
Wesleyan Chaplain, Esquimalt.

Temperance and Sociology.

"Some day Love shall claim his own,
Some day Right ascend the throne,
Some day hidden Truth be known,
Some day—some sweet day."

It is admitted, now, that the Prohibitionists did not ask for a Plebiscite.

The Plebiscite is assuming very much the appearance of the Royal Commission, which politicians of all stripes consider to have been a farce.

The temperance agitations in the past have been characterized by a certain impetuosity, and the momentary ebullition of enthusiasm which subsided so soon as the agitation ceased. So often has this been repeated, that the politicians place no faith in our pledges and protestations.

On the other hand we have had cause to lose faith in the politicians. To all appearance we have nothing to expect from either party, for, with some notable exceptions, the men who represent us in parliament have proved themselves, by both precept and example, to be friends of the Liquor traffic.

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But it is no time for useless complainings. We have not been accustomed to sit in sackcloth and ashes, and we will not do so now. Strong in the conviction of the righteousness of our cause we will press forward until the victory is assured.

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What should we do? If we take the advice of our enemies, we will use the forces of education and moral suasion more persistently. Educate, persuade, rejoicing in the fact that the effect of the traffic but strengthens our cause.

"Agitate! agitate! Keep the ball rolling." The cause which is kept early and late, always and everywhere, before the people, is bound in time to arouse the indifferent and claim the attention of even the most politic politician.

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Perhaps we have been disposed to underestimate the influence of our various temperance organizations. The I. O. G. T., the Royal Templars, the Sons, to say nothing of the W.C.T.U., have done, and are doing, grand work in keeping alive temperance sentiment, and arousing an interest on behalf of the suffering victims of this awful traffic. They have, besides, served as a basis for more general organization, when occasion required. Let us unite our efforts with theirs, our interests are in common.

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ITEMS.

"The saloon is the product of Satanic thought, expressed in human action at the ballot box.

"It can only live by the destruction of human beings.

"It will go by Christian thought expressed at the ballot box.

"When, will depend upon the individual answers to the following questions:

"1. Do I want a saloon to destroy me, or any of mine?

"2. Do I want it to destroy any one else?

"Will I consent by silence, thought, word or ballot to the continuance of the saloon?

"4. If I consent by silence, thought, word or ballot to the continuance of the saloon, what assurance have I, that I, or some of mine will not be among its victims?"

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The liquor interests in Canada have about \$15,600,000 invested in the business manufacturing liquor. The average annual output of whiskey is about 1,500,000 gallons; of beer and ale, 17,150,000 gallons. A little over 500,000 gallons of wines are imported each year. The average annual consumption of all liquors in the Dominion, exclusive of native wines, is nearly 22,000,000 gallons, this in a country of less than 5,000,000 inhabitants. About \$1,500,000 is collected in revenue each year by the provincial and municipal governments.

THE NEW COMMANDMENT.

(Charlotte P. Stetson.)

Do you think that the love which has died for world

Has not lived for the world also?

Filling man with the love

Of a boundless desire

To love all with a love that shall grow,

It was not for nothing that the White

Christ was born

Two thousand years ago.

The love that fed poverty, making it thrive,

Is I amine a lovelier way—

We have seen that the poor

Need be with us no more,

And that sin may be driven away;

The love that has carried the martyrs to death

Is entering life to-day.

The Spirit of Christ is awake and alive,

In the work of the world it is shown,

Crying aloud, crying clear,

That the Kingdom is here,

And that all men are heirs to the throne—

There was never a time since the making of man

When love was so near its own.

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NOTES.

"The more people can be settled on the land the more prosperous will the country become."—Workman.

"One of the primal questions of economics is this: What is man's relationship to the world? The only correct answer we can give to this is that God made the world as a heritage for every one born in it."—Workman.

"The Church stands for good citizenship, and more than any other organized body establishes right relations between man and God, and man and man. But the most eminent Christians of to-day assert most vehemently that the Church has put theology so far in advance, that sociology has been to an alarming extent overlooked and neglected."—Citizen and Country.

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APATHY OF THE CHURCH.

Bishop Potter, of New York, says: "The growth of wealth and of luxury, wicked, wasteful and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left many whole neighborhoods of people without hope and without aspiration. At such a time for the Church of God to sit still and be content with theories of its duty outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation is to deserve the scorn of men and the curse of God."

(We wish that the words of Bishop Potter always had the clear, right ring of the above. His pronouncement on the saloon question has caused grief to all true-hearted Christian Reformers, and has strengthened the claims of the Rum-sellers.—Ed.)

There are in the world about 42,983 breweries, which send out every year the enormous amount of 4,659,670 gallons of beer. This would make 147,403,166 barrels, or 1,474,931 car-loads, which would be equal to a continuous train-load 10,000 miles long.