

The Great Presbyterian Church ITS ATTITUDE ON THE REPEAL QUESTION

As per the Proceedings of the General Assembly of 1887.

THE LICENSE SYSTEM MUST GO

"It is clear that the general community are more than ever convinced that the liquor-traffic must be suppressed, and that throwing the cloak of respectability about the liquor traffic, by the continuance of the license system, cannot be much longer tolerated."

THE STRENGTH OF SIN - THE LAW.

"Some take refuge in the fact that License means to restrict, yet it is confessed by all that license clothes with respectability a destructive traffic, and sanctions that which should call forth our holiest maledictions. Truly the strength of this sin is the law, a law that makes the noblest good of society a dream, and mocks the noblest efforts of Christian energy."

MORAL SUASION.

"The drunkard is to be plied with moral considerations to-day as vigorously as in the past. The philanthropic argument—abstinence for the sake of others—still retains all its Christ-like beauty and heavenly power for those who seemingly are in no personal danger. But the belief has ripened into conviction that the time has come when those who manufacture or sell strong drink must be restrained by the strong arm of the law. So moral suasion and legal restraint are added together in this noble work, and they must never be divorced. Either will fall of its full effect if deprived of the strength which the other yields."

THE LAW EDUCATES.

"Were the principle admitted that complete education must precede law, it would revolutionize the whole process of law, human and divine."

NOT DISHONORABLE TO BE AN INFORMER.
"Perhaps nothing has more emboldened the traffic and encouraged it in its lawless deeds than the false and immoral sentiment abroad that it is dishonorable to inform against law-breakers whose illegal traffic is spreading ruin and death all around us."

THE SCOTT ACT KILLS TREATING.

"It is cheering to find that even in exceptionally unfavorable circumstances, the Act has really put down 'open, honest treating'—has stamped it as a ruinous and disreputable thing, and chased it into dark hiding holes where those who indulge in it must do 'on the sly.'"

GOOD RESULTS OF SCOTT ACT.

"Other good results of this Act (noted in the reports of Synods), are the undoubted decrease of drunkenness; drawing the line more sharply between abstainers and non-abstainers; making the liquor-traffic more and more disreputable; and the lessening of crime as testified by many judges and grand juries throughout the land."

THE TRAFFIC MUST BE EXTERMINATED.

"The conviction is deepening and intensifying throughout the Church, and throughout the land, that the liquor-traffic is an unspeakable and unmitigated evil, that it is a seductive and corrupting power, making humiliating inroads on the Church herself; and that fidelity to Christ and compassion for men forbid any compromise with a foe so terrible, or any method of settling the controversy short of its utter extermination."

AN ENCOURAGING OUTLOOK.

"On the whole the outlook was never more encouraging. The 'conspiracy of silence' is now completely broken. In the pulpit, in the press and on the platform this subject is freely discussed. There is no man now with any enlightened sense of duty that can stand aloof from the temperance cause and remain an indifferent witness of either its struggles or its triumphs."

What's the Matter with the Beer?

The North-Western Life Insurance Company, which has its headquarters in Milwaukee, announces that it will not issue a policy to any member, or employee, of any brewing company. This stand taken by a great business man in the interests of their business does not seem to harmonize very well with the advertisement of their beer to be "non-intoxicating, healthful, refreshing and invigorating, conducive to health, prosperity and happiness, and beneficial alike for old and young, male and female."

"In the presence of alcohol there can be no true nervous action going on. There may be a certain wild pleasure about the first stage, but beyond that there can be nothing more."

—Dr. Richardson.

METHODISTS. ATTENTION!

The General Conference Speaks.

To the members and adherents of the Methodist Church in the Province of Ontario:
Dear Brethren and Friends,—The General Conference of the Methodist Church, in session assembled in the city of Toronto in September, 1886, appointed a permanent Committee on Temperance, dividing it for convenience of meeting, into three sections, viz., Ontario, Quebec, and the Eastern Provinces.

A general effort to repeal the Canada Temperance Act in the cities and counties in this Province where it is now in force has been begun, and to give this movement greater force a reign of lawlessness and violence has been inaugurated, and, to all appearance, has become the settled policy of this unholy traffic.

For these and other reasons, a meeting of the Ontario section of the committee was convened by the Rev. John A. Williams, D.D., General Superintendent, on the 12th day of September, 1887, when after a careful consideration of the present aspect of the temperance question, it was decided to call the prayerful attention of the Methodist people of this Province to the emphatic utterance of the General Conference on the subject and its application to the present situation.

ENFORCEMENT OF SCOTT ACT.

The Scott Act is in force in twenty-five counties and two cities in Ontario, and in the whole Dominion the law has been adopted in sixty-three counties and cities. The net majority of the votes for the Act thus far in all the contests is 49,825. It is now more than eight years since it was first voted upon and adopted, and no county or city has yet rejected it, although repeated efforts have been made to do so. We regard it of great moment that our people give due attention to the proper enforcement of this law. We would urge that everywhere they stand by the officers appointed to that work and assist them in every lawful way.

LESSONS.

The adoption of the Act has taught us several valuable lessons which we do well to profit by—

1. We have learned that the abolition of the license system has not been followed by commercial disaster, as the liquor advocates everywhere declared it would be.

2. That municipal government may be carried on without the local revenue derived from the licensing of intoxicating liquors, and that without the imposition of new and burdensome taxes upon the people.

3. That the law has proved a valuable educator of public opinion.

4. That where the law is even moderately well enforced the mischievous and wicked treating customs are largely destroyed.

5. That the consumption of intoxicants is decreasing in our Dominion in a degree corresponding with the extent to which the Act is adopted.

6. That the reduction of poverty, drunkenness and crime is more and more manifest.

7. That our hope of ultimate and complete victory over this great enemy of all righteousness lies in total prohibition. We must not stop short of this. We cannot if we would conserve what we have already secured.

NO REPEAL.

That these advantages as well as others may have the fullest effect, let us oppose with all our might of work, prayer, faith and vote—the repeal of the Act whenever and wherever an attempt is made in that direction. Let the name of no member of the Methodist Church be found upon a repeal petition, much less, let no one cooperate directly or indirectly with those who seek to re-clothe with the garment of respectability and legality a traffic which the Act has made disreputable and illegal. Utterly refuse to have any partnership in a business whose policy is that of the Anarchists in the use of the dynamite bomb, violence and terrorism. Let it be known to all that a vote to repeal the Act is a vote against prohibition, and every vote to sustain the Act is a vote for prohibition. Then, in the fear of God, let us endeavor to defeat the repeal agitation all along the line and prohibition will soon be gained.

THE DUTY OF THE HOUR.

The present situation defines the duty of Christian electors in unequivocal terms. We would not ignore, or in any way deprecate, the value of the subordinate forces in the struggle for deliverance from a great national ban. We rejoice in the power of moral suasion, in the good work wrought by the numerous temperance organizations of our land, in the influence of the religious and political press that is ever becoming more potent for prohibitory legislation. Still, it is evident, even to the superficial observer,

that the mightiest weapon in this conflict is the ballot, and that the great decisive battles of the temperance movement must be fought at the polls. The issue is fairly before the country now. The attitude and personnel of our enemies were never so clearly defined. The temperance men of Canada have the opportunity of striking a blow for the complete and final suppression of the liquor traffic such as they never had before. May they prove equal to the duties and responsibilities of this hour!

JOHN A. WILLIAMS,
General Superintendent.
Toronto, October, 1887.

"A Word with the Voter."

UNDER the above caption the Nashville Issue has recently published a forcible article bearing on the responsibility of electors in Local Option contests. Every word is applicable to the case of voters in Scott Act contests, and to the subjoined paragraphs we respectfully request the careful attention of our readers. A few verbal alterations have been made in view of our different political system—

"The Dominion Parliament has appointed you a law-maker for your county on the liquor question. The responsibility is so grave that you may well, before voting, take time to consider the facts in the case.

Those who wish to sell intoxicating drink, and those who wish to use them, favor license. The reason is plain. The air of 'respectability' about licensed saloons draws in men with money, so drunkard-making is an easy and a paying business. At the same time the tippler can indulge his appetite in good society.

The county that accepts a license fee is a partner in the business licensed, and each tax-payer is a sharer in the profits of the rum seller, and in his guilt for the crime, and misery, and ruin wrought by his traffic. The dealer in strong drink can afford to pay a license fee, and to reward his friends for carrying the county for license. But can you afford to take a share in his blood money?

Where there is no license, and drinking is punished as a crime, drink drinking is disreputable. Respectable men will not follow the rum seller to the den where he must hide from the officers of justice. The power of drink to lure young men to ruin is broken. Even the victims of appetite drink with a sense of shame. The experience of scores of counties in this country shows that under 'no license' crime is decreased, public drunkenness almost abolished, and temperance promoted.

For these reasons the men who are honestly trying to conquer their own appetite for drink, and the mothers, wives and children of drunkards oppose license. So do all who seek to crush the den of intemperance. Would you be on the side of temperance, humanity, and God? Then vote NO LICENSE! Vote for the Scott Act!

Temperance in Sentences.

BY JOEL KWANTZ, D. D.

TEMPERANCE is not the equivalent of the "moderate use" nor "total abstinence," but of both in this, that it is the moderate use of things good and total abstinence from things evil.

The law of temperance is not any external code, human or divine. It is the spirit's government of itself and of the body (*Gr. enkrateia*). Temperance is good behavior (so-called) one's self-control. They who cannot thus behave themselves must be had by others—that is, constrained so that their want of self-control shall not endanger the safety of others. Society must control those who will not be self-controlled. Hence its right and duty to enact temperance laws. If it may restrain the dangerous, it may remove the cause of the evil—i. e., it may prohibit the use of what makes them so. Hence the reason for prohibitory laws by the State. Still, he who is externally restrained, no matter how completely, is not thereby a temperate man. Only when he is self-governed is he temperate.

Temperance requires these two essentials: a, knowledge; b, virtuous principle. If Noah was ignorant of the intoxicating properties of his wine, he was not intemperate. Had Solomon with his knowledge of the red-colored and bearded wine cup as a "mocker" and "deceiver," taken Noah's draught, he would have been justly held as an intemperate man. Had he taken it in moderation, knowing that "at the last it biteth like a serpent and stingeth like an adder," he had been the kind of "fool" he has so variously described. "To him that knoweth to do good, and doeth it not, to him it is sin."

"Whatsoever is not of faith (as to its propriety) is sin." Charity and reason unite to say that the vendor of intoxicating beverages is a sinner. Morality and religion include with him the voter, legislator, and petitioner who makes his business legal. Liquor-selling is a crime against society. Crimes sanctioned by law are not thereby changed in character. The shield of the law often hides the enormity of sin and makes it respectable. The law should serve as a schoolmaster to teach better things, even where it cannot always make them so. The remedy for intemperance is two fold: (a) moral, (b) legal suasion, the first to establish the throne of righteous government within the individual by himself, the second as the will of society ruling the "unruly." For such the law is made. To say, "You cannot make men temperate by legislation," is a half-truth. We need both law and Gospel. Each alone is a hemisphere.

By preaching the Gospel do we make void the law? Yes, we establish the law. By preaching the law do we not make way for the Gospel? He who uses law and Gospel takes hold with both hands. And the master-evil of intemperance requires both. *National Temperance Advocate.*

The Divine Principle.

In a recent sermon from the text, "My sword shall be bathed in Heaven," Isaiah 34, Rev. Dr. Cuyler, of Brooklyn, referred to the drinking usages of society, and the duty of personal abstinence in view of them. He then spoke forcibly of the terrible evils of the liquor traffic, and went on to say—

"Now, there are two policies for dealing with it. One is, curtailment of number. Wherever that can be done, let it be done. If by the imposition of heavy tax and excise duty there can be any diminution of the evil, let us be thankful for it. I haven't the highest faith—after a considerable observation and study of the question—in the amount of good that it may do. It may work a partial good. Let us accept it, and co-operate with all who work in that line. It is at best an experiment. Let the experiment go forward under the best possible circumstances wherever it is honestly attempted; yet I don't for a moment accept it as the ultimatum.

"Legal suppression of tippling-houses is logical. *Solus populi suprema est lex* is an old undisturbed legal maxim. 'The safety of the people is the highest law.' That principle underlies all civil action against the saloon as a public curse. Then, too, the Divine principle of dealing with enormous evils— and small evils, too—is the same. It is never on the line of compromise. Is the destruction of the saloon possible? Is it attainable? Yes, yes—wherever the public conscience demands it, and enforces thoroughly legislation. That has been proved over and over and over again, in many localities, in large sections of several States. It has been proved in the last two years, most vividly and admirably, in the beautiful and thrifty city of Atlanta, a city of 65,000 people, in which up to this time during the last two years there has been, to the positive knowledge of many of us who have been there, not one open, recognized saloon for the sale of intoxicants.

"Divine power" It may be invoked whenever and wherever we use the sword of faith (bathed in Heaven). Let us therefore join hands in this. That we will restrict, restrain and curtail wherever we can, with continually before us as the ultimate aim and wherever possible the immediate aim—the entire suppression of this monster curse of curses."

New Seeds, Bulbs, Plants, Fruits, — Rare Tropical Fruits,
GRAND PALMS FROM SEED.
 We are now able to offer for the first time, both seed and plants of the King of Ornamental plants, the new **FEIJERIA PALM**. Stately and beautiful beyond description, it is the finest addition that can be made to any collection of plants, and can be grown in any situation—garden or greenhouse. It is of a compact growth with elegant large leaves, from which hang long thread-like filaments, giving the plant a most odd and beautiful appearance. In fact there is nothing like it in cultivation, and good specimens sell for enormous prices. Plants are easily raised as the seed are large, germinate quick and grow rapidly. Per packet 25c. 5 for \$1.00. Year old plants 50c. each, 5 for \$2.00, by mail postage. Will also mail 2 Strain King Palms for 20c., 12 Excelior Pearl Palms for 25c., 12 Choice Mixed Gladiolus for 30c. Our Giant Excelior Palms, best in the world, 20c. per plant. Our Strain King Palms, best in the world, 20c. per plant. 25c. per packet. True Yellow Aster, 50c. per packet.

Our Seed Catalogue for 1888
 Is the most elegant ever issued. Illustrated with colored plates, stipple-tinted, covers and hundreds of the coverings. Includes a great variety of Flower and Vegetable Seeds, Bulbs and Plants of all sorts, New Plants and Rare Tropical Fruits suitable for all climates, such as dwarf Oranges, Pine Apples, Bananas, Figs, Guavas, Sugar Apples, &c. This elegant and valuable Catalogue will be sent FREE to any who order anything here offered, or who expect to order after awhile. Catalogues to be had at branch office in Canada and in EVERY GOOD BOOK BY MAIL, DUTY AND POSTAGE PAID. Special Offer: For 10c. we will send you our 1888 Seed and Catalogue. Write at once as this offer may not appear again. To every order we will send an elegant Seed or Bulb absolutely free.

Address, **JOHN LEWIS CHILDS, FLORAL PARK QUEENS CO., N. Y.**

Miscellaneous.

BREAKFAST ROLLS

COFFEE ROLLS

FRENCH ROLLS

FRESH DAILY

Get Jervis
& Adelaide Sts
Branch Shop
& Lunch Counters
51 King Street West
and 63 King Street East

CLINTON H. MENEELY BELL COMPANY.
TROY, N. Y.
MANUFACTURE SUPERIOR
CHURCH AND SCHOOL BELLS.

TORONTO BUSINESS DIRECTORY.
Shorthand Reporting.
BENGOUGH, THOS. Public Library Bldg
Verbatim reports of Conventions. Phone 1565.

CANADIAN BUSINESS UNIVERSITY
Public Library Bldg. Telephone 1565 (See adv)

Barrister, Solicitor, Notary, Etc.
SCHOFF, ELGIN, Dufferin Chambers,
50 Church Street, Opposite Public Library.

British American Business College.
ARCADE, Yonge St.
Established 1850.

GUY Carriages
103 & 105 Queen East.

Electric Belt Institution.
NORMAN, ADDISON, M. F., Consulta-
tion free. 4 Queen St. E.

Bakers, Etc.
LLOYD BROS for first-class Bread and
Cakes. 315 Yonge street. Telephone 912.

Temperance Societies.
THE TEMPERANCE REFORMA-
TION SOCIETY
Hold Temperance Meetings every Sabbath
afternoon at the Temperance Hall, Temper-
ance Street, at 3 o'clock. Addresses by
reformed men and others. Good singing by
the choir.
J. WARDELL, Pres. J. B. MARSHALL, Sec.

"PERSEVERANCE LODGE," No. 1.
Meets every Tuesday evening at Tem-
perance Hall, Pandora St., Vic-
toria, B.C.

I. O. G. T. LODGES.
MONDAY EVENING.
"THE TORONTO," No. 827.
Orange Hall, Queen Street East.
M. BROWN, L.D., 264 Simcoe St.

MOUNT LEBANON LODGE, No. 15.
Meets in No. 2 Room, Basement, Tem-
perance Hall, on Mondays, at 8 p.m.
Wm Jones, 45 Arcade, Toronto.

TUESDAY EVENING.
"TEMPLARS' HOME."
Copeland's Hall, cor. King and Sher-
bourne Sts.
H. Brooks, L.D., 195 King St. E.

R. T. OF TEMPERANCE.
PIONEER COUNCIL, No. 1.
Every Monday, 8 p.m., Temperance Hall,
Broad St.
Jno DUNLOP, Sec., 198 Muter St.

WEST END CHRISTIAN TEMPERANCE
SOCIETY
Sunday Afternoons. Occident Hall.
Five cent concert every Saturday evening.
A. FRANK, Pres. F. J. FRANKTON, Sec.
155 St. Patrick St. 120 Queen St., Parkdale.

W. C. T. UNIONS.
"CENTRAL" UNION.
Monday Afternoon, 3 o'clock p. m.,
Association Hall. Mrs. J. Scott, Pres.,
57 Carlton St. Mrs. F. S. SPRACK, Secy,
53 Mutual Street.

TORONTO Y. W. C. T. U.
1st & 3rd Wednesdays, 3 30 p.m., Y. M. C. A.
Parlor, Corner of Yonge and McGill Streets.
Miss TILLEY, Pres. 78 John St. Miss SCOTT
Cor. Sec., 753 Yonge St.

MACLAREN, MACDONALD,
MERRITT & SHEPLEY.
Barristers, Solicitors, Notaries, etc.
J. J. MacLaren, G. C. J. H. Macdonald, G. C.
W. M. Merritt, G. P. Shepley, J. L. Gaides
& Hilditch.

Valen Loan Bldg's, 28 and 30 Toronto St.

Boarding and Day School
—FOR—
JUNIOR BOYS,
137 Simcoe Street, - - TORONTO.
Established 1886.

W. MACILL, Principal, S. W. DILLON, M.A., Assistant
School will be sent to applicant's address by re-
turn of mail.