

Almost everywhere the civil authorities have given their weighty co-operation and have devoted themselves in a truly Christian spirit to the checking of this plague. It has, above all, been realized that the evil should be attacked at its source, namely, that the traffic in intoxicating liquor should be suppressed.

Let me now take the Church of England. At the meeting of the General Synod of the Church of England in Canada, held in Ottawa in 1908, the following resolution was adopted:—

In glancing over the several Provinces of the Dominion, it is manifest that there is a great consensus of opinion concerning the bar under our present licensing system, namely, that it is a public menace, and your committee would urge upon the Synod that it is the duty of every man to endeavor to further the effort to abolish the bar.

Until such time as the bar is abolished it recommends:— That full advantage should be taken when practicable of the adoption and putting into force of Local Option under the present license law.

We have here the clear-cut statement of the General Synod of the Church of England in Canada that the demand of the time is the abolition of the bar.

Coming now to the Methodist Church, I find it has taken a stand for total prohibition. It condemns the liquor traffic as antagonistic to every interest of the Church and State; it condemns the license features by which money is accepted for the protection of an immoral traffic, and until such a time as total prohibition can be obtained its leaders stand for the abolition of the bar and for every other advance calculated to reduce the evils of the liquor traffic.

The Presbyterian Church, at a meeting of the General Assembly, adopted a resolution calling for the curtailment of the traffic by Local Veto, the abolition of the bar-room and the treating system associated therewith, the prohibition of the residue of the traffic by eliminating the elements of private gain from the sale.

The Congregational Church, at an annual convention, resolved that total prohibition of the liquor traffic was the goal to be sought in temperance work, while the Baptist Union of Ontario and Quebec declared that the liquor traffic was the greatest evil of the time, and that the "prohibition of its sale and use would be a greater boon to our country than the triumph of either political party, or any of the issues they now champion."

We see that all the churches of the country stand together against the bar and the treating system. Why do the churches stand against the bar and the treating system? The mission