

25 cents more into the fund to make up the amount required, while many of them would gladly give a little more, that all might receive the benefit of the RECORD.

Thirdly, the RECORD, by this plan, is, with little trouble and at small cost, placed in every family. Those get it who most need it. Careless ones are more or less interested, and themselves, the congregation, and the church, profit thereby.

There are few ways in which so much good can be done, at so small an expenditure of money and effort, as by putting the RECORD into every family that does not take it.

From a financial standpoint it would pay many a congregation to do so. The increased giving to the church, that would result from the added interest among the more careless ones, small though it might be, would on the whole, doubtless more than pay for the cost of giving them the RECORD.

But the great good that would result would be the good that this kind of Home Mission work would do among the less interested half. Here is a field of work from which the subscription plan practically excludes it, while if taken by the congregation for every family, it has an open door to a large field of usefulness. Many congregations have adopted this method. Cheering reports have been received from some who adopted it last year for the first time. Will not you try it for the coming year?

Our great privilege. When tempted to grow weary of the urgent claims of this or that scheme of Christian work; now foreign missions, now home, now French work; think for a little what this urging means. 1. It means that the world is opening more widely to the gospel; that the time for which good men longed and prayed through centuries past is, come; that a great door and effectual is opened. 2. It means that we have the gospel to give. How much we ourselves owe to our Christian civilization! What our lives would be without Christianity, we see in heathen lands to-day. Every impulse of humanity should prompt us to give to others, as we may be able, something of the good that we enjoy. 3. It means that God is giving us an opportunity of showing our gratitude to Him by giving back to Him some of the worldly goods with which He entrusts us as His stewards. Every true spirit will gladly embrace the opportunity of thus showing gratitude to God for his goodness. 4. It means that we are permitted to become co-workers with Christ in lifting our fellow men from sin and misery and helplessness, to a holy, happy, useful life here, and to glory hereafter; permitted to be co-workers with Christ in a work in which angels would gladly share.

Were Christ to come in human form to any of us, and ask for some service, we think that we would gladly render it. Let us remember that every worthy call to help in His work is a call from Him as surely as if our eyes beheld Him and our ears heard His voice.

PROHIBITION

ONTARIO AND P. E. ISLANDS PLEBISCITE.

Ontario's Government is a paternal one, not only in providing for the safety and comfort of her people, but for their entertainment as well. Moreover, it provides on a grand scale. It has arranged for a New Year's entertainment, called a "Plebiscite," for the whole Province, which simply means that an election is to be held in Ontario at the beginning of the New Year to show whether or not the people wish the drink traffic forbidden. "To be, or not to be" prohibited, that's the question, which, being interpreted, means, to be prohibited or authorized, in some way or measure. By his ballot, as one of the "sovereign people," each voter gives his decree as to whether he will prohibit or authorize the traffic.

P. E. Island has a similar vote, Dec. 7th.

The question is large and our space small, so that but brief mention can be made of a few of the more prominent aspects of the drink traffic, and some of the more common objections to its prohibition.

I. SOME ASPECTS OF THE DRINK TRAFFIC.

1. Its commercial aspect. As the vote is to decide a matter of traffic it must be looked at in its effect upon a country's prosperity. How does it affect other lines of business or work? Does it in any way, as a traffic, increase a nation's strength, extend its knowledge, add to its wealth or comfort?

The question answers itself. The traffic touches nothing but what it blights. In its financial effects it may be viewed negatively and positively. Negatively, it robs a country of much that should go towards its material prosperity. The drink bill of Great Britain is \$750,000,000 annually; that of the U. States is \$900,000,000; and of Canada nearly \$40,000,000. Drunkenness impoverishes the individual, lessening or destroying his purchasing power, while, in his person, it unfits him both physically and mentally from rendering its due to the commonwealth. On the positive side, there are the burdens which the traffic inflicts, that would not otherwise have to be borne, such as, caring for the poverty caused by drink, preventing and punishing the crime of which it is such a fruitful source, for three fourths of the crime in Britain and America is traceable to it. The cost of strong drink to the United States, directly, in the price of liquor, indirectly, in burdens and loss resulting from its use, is estimated at \$1,500,000,000, annually, a fabulous sum, utterly beyond the power of mind to grasp. Were this cause of poverty removed, the national gain would be incalculable. From the commercial stand point, the way to vote for the country's weal is plain and clear.

2. Its social aspect. Its claims to merit along this line are such that in one phase of its use