

"win men to sobriety," while rumsellers are legalized to ply their unholy traffic.

"ONE WHO HAS PONDERED."

"The first years of our more than a decade of organized effort was spent for the drinker. Pledges, prayers, songs, appeals and gospel meetings all rounded up with one invitation: "Come to the pledge and to Christ." And they did come by hundreds throughout the land; eighty thousand drinking men signed the pledge during Dr. Reynold's first visit to the State. But the years went by, and the percentage that went back to their cups was appalling. The church stirred into interest by the first wave of this new revival, grew dispirited and impatient with the many failures, and faith in the final perseverance of reformed men died out about her altars—these same Christians who were thus disgusted voting meanwhile to keep open the dram-shop that tempted them. We temperance women saw these failures and felt them keenly. Why should we not? Every fallen man was the wreck of our hope and our endeavor. Then, with sorrow for them, we turned to the youth and children with the cry, 'It is easier to prevent the evil than to save the lost ones.' We organized young people's societies, Bands of Hope, and temperance schools. We knocked at the door of the Sunday school and asked for definite work in the nursery of the church. We finally asked the State to provide for scientific temperance instruction in the schools of the people. We had victories that looked like real success; but in the face of our efforts drunken children were being arrested in Chicago at the rate of a thousand a month. The quantity of liquor consumed was on the increase much faster than the increase of population, and our prisons were full of young men. City councils were lenient, police power was intimidated or traitorous. Laws made for the protection of the young and tempted were disregarded. The very hand of empire, State and National, seemed palsied before the legalized traffic. What destroyed our reformed men, honest in a weak intention? What tempted the children and filled the saloon ranks from the home and Sunday-school? Only the dram-shop did it. This was its legitimate work. And yet the institution was permitted by public opinion, and licensed by a majority vote in both political parties dominant in the States. These facts, hard, stern, and undeniable, brought us face to face with our third aim: The destruction of the dram-shop by law. Our work was well nigh futile while the dram-shop stood in every town to destroy. What enginery should we turn against this fountain of all evils we had sought to destroy? The Gospel methods, Bible, song, and pledge would not do here. What touched the drunkard did not reach the drunkard-maker. Our educational methods did not avail. What cared the saloon power about the action of alcohol—except upon their coffers filled with the price of blood? Where was the saloon that we might reach it?

My friends, it was not in morals, not in the educational realm. The saloon was in government, solidly settled upon State and National law; also it came into the realm Government by the path of party politics, as all things must in a government by the people. Finding these things so, we followed our question where it led us. Just as at first, we said, "We will go after the drinker to his temptation, after the outcast

child to his danger;" so, said we, "We will follow our principle to the end of our duty—God helping us."

In 1883, at the National Convention in Detroit, these women "*Resolved*, That we will lend our influence to that party, by whatever name called, that will furnish the best embodiment of prohibition principles, and will most surely protect our homes." In 1884 the test had been applied, and in the full knowledge this gave them they passed the following resolution as the expression of sentiment burned into the conscience by the Divine fire of the Crusade, and growing more impressive amid the long, steady strain of organized work where they studied the tactics of the enemy and learned wisdom by many defeats.

To have done less than this at such an hour would have been to turn our back upon the result of our own endeavor and refuse to accept the answer to our own prayers.

CONGREGATIONAL COLLEGE OF B. N. A., }
MONTREAL, September 21st, 1886. }

It is requested that applications for pulpit supplies, and all other correspondence relating to the educational work of the College, be, until further notice, addressed to the undersigned, 177 Drummond Street, Montreal.

GEORGE CORNISH,
Secretary.

News of the Churches.

GRANBY.—Four churches were invited by the church at Granby to meet in council to review the action of that church in calling Rev. J. I. Hindley, M.A., to be its pastor, and as interested sister churches to express their opinion as to the advisability of installing the candidate. At one o'clock on Wednesday afternoon, September 8th, the delegates met. The call to the council was read by the clerk of the church, and the council was organized with Rev. George Willett, of Cowansville, as Moderator, and Rev. E. M. Hill, of Montreal, as Scribe. There being so small a delegation present it was decided to break over the organized principle that no one shall be added to the council after it has convened. The members of the council present granted the church the privilege of inviting the churches and ministers attending the Quebec Association to take part in the deliberation. The clerk of the church read the call that was sent to Mr. Hindley, and his acceptance. The candidate told of his ordination seventeen years ago, of his present church membership in regular standing and his membership in the Central Association of Ontario. At the request of the Moderator the brother read a statement of belief which was clear, frank and above suspicion. After a few questions the council voted to be by itself, and then a unanimous expression of approval was expressed and the church ad-