

every 1,148 was committed; twenty years ago one out of 444. It was more noticeable still, although he was not pretending exactly to account for it, if they took the Scott Act period. In 1886-7-8 the Scott Act was in force in 25 out of 41 counties—more than half of those in the Province. The commitments for drunkenness during that time were: In 1886, 3,555; in 1887, 4,180, and in 1888, 4,451; so that the number increased during each of the Scott Act years. In 1894-5-6 under the license law the number of commitments dropped from 4,400 to 2,274 in 1894, 2,237 in 1895, and 1,907 last year. In the three last years under license the total number of commitments was 6,818, in the three Scott Act years 12,186. He thought that he might fairly argue that there had been a moral revolution in the drinking habits of the people, partly due to the wise provisions of this Legislature and partly to the fact that the laws were well carried out."

This far I have dealt mainly with the Province of Ontario. We are now looking toward the Dominion Parliament, which alone has the power to totally prohibit the traffic. The present Government is pledged to submit a plebiscite on the subject of total prohibition, and, if it be the will of the people, to introduce legislation accordingly. The subject was introduced in the speech from the throne at the opening of the present session. The nature of the bill to be introduced is not known by the public, but some of its provisions may make it uphill work to gain the desired goal. However, temperance people should not expect to be able to at once root out this gigantic evil, with its roots spreading broad and deep, and affecting all grades of society. Frances Willard has said that Canada is the most temperate people in the world; having the best temperance legislation in the world. However this may be the liquor element is still a mighty power

in our land. It is wealthy, and because it is wealthy it is powerful. The end is not yet, but every effort towards that end is educative, and advances the temperance cause among our people.

S. P. Z.

Coldstream, 4th mo. 24th.

rites and CEREMONIES.

[The following is an extract from "Quakerism, its Beliefs and Message," being an address delivered by William E. Turner, editor of "The British Friend," and now published in neat booklet form by Headley Bros., 14 Bishopsgate Street, E.C., London, England, at 2s. per doz., or 15s. per hundred. We consider it profitable reading for our Society.—EDS.]

As we look into the teaching of our Lord, we find him continually speaking of an inward kingdom, set up, not by rite or ceremony, but by the Holy Ghost: "The kingdom of God is within you." Christ tells us He "came that men might have life, and that they might have it more abundantly;" that the words he speaks are "spirit and life," whilst "the flesh profiteth nothing." This principle runs through the whole teaching of the Master both in sermon, parable, and allegory. The divine kingdom of the Man of Nazareth, built up by the work of his Spirit upon the heart, produces not mere profession, but participation;—and this is manifested in righteousness, peace, and joy; no imputative act under whatever name can be substituted for it. "The law was given by Moses, but Grace and Truth came by Jesus Christ."

We regard the establishment of rites as a development of the Jewish ordinances in the early churches, where the Mosaic and Judiac element was so strong. For we must not forget that the Christians of the first century were intellectually as fallible and human and as prone to bias by past training, as Christians of the nineteenth century often become. We think symbols are more dangerous than helpful, in the attempt to realize the grand spiritual ideals of Christ's Christianity. We feel that for us the presence of a rite