

point, Christian honor demands that they should withdraw from our ministry. They have no right to use the pulpit or the chair of the professor for the dissemination of their errors until they are dealt with by the slow progress of discipline. But if any do so act, their Presbyteries should speedily interpose, and deal with them, for a violation of the ordination vows. The vow taken at the beginning is obligatory until the party taking it is honorably and properly released. The Assembly enjoins upon all ministers, elders, and Presbyteries to be faithful to the duty here imposed."

When we remember that the Assembly was made up of at the least its full complement of Western men, these who are in the thick of pioneer work, the resolution is all the more gratifying.

#### How to Stop the Drink Traffic.

How to stop that traffic which makes rich a few brewers and distillers, makes a living, branded with a curse, for a number of saloon keepers, and works wreck and ruin in so many homes and lives, is an all important problem. It is a question more or less constantly and prominently before almost every religious body in our land for it is one of the greatest obstacles to the gospel. Synods, assemblies, conferences and conventions, meet and make earnest speeches and pass strong resolutions against it, but it goes steadily on, doing its deadly work.

And yet, strange as it may seem, temperance electors have this matter in their own hands, and if they would but expend in the right direction, one tithe of the effort which they now put forth in other ways, they would succeed. There are but few members in Parliament who are not supported by one hundred to one thousand or more good men who would like to see the drink traffic abolished, and if such supporters or a small part of them, in each constituency, would simply tell their representatives, "We send you to do our work, and you will please pass a Prohibitory liquor law or we will henceforth throw all our influence against you, such a law would be passed without delay. The trouble is that there are so many, who, while they may petition and remonstrate, will, when it comes to a vote, support their party whatever it may do. There are enough temperance men in every constituency to hold well the balance of power and if these were to take a firm stand, the candidates of both parties would, in self-defence, be compelled to adopt Prohibition, and then, this point secured, the voters would be left free to support whichever party they might prefer, and if in any case promises made were broken, let a prompt lesson be given that would not soon be forgotten. Let it be seen that temperance voters know how to keep pledges, if candidates do not, and one such lesson would suffice.

It is sometimes said that Prohibition from either of the existing parties is hopeless. This is true only in so far as temperance electors by their trifling make it so. Temperance men can have far more influence in holding the balance of power between existing parties, and compelling both to support such a measure, than by withdrawing from both; and the simple, firm, demand upon their representatives in Parliament of straight Prohibition, would speedily bring about the desired result. If our temperance people would make known, not merely their *wish*, but their *will*, to their representatives during the present summer, in no uncertain terms, next session of Parliament would see the long wished for, looked for, prayed for, law, become a blessed reality.

Moral training and moral suasion have their place. Let them not be neglected. Prohibition will be an empty name without them. But while we train the young in the principles of abstinence, and persuade the old to be men and not beasts, to do right and not wrong, yet, just as we train and persuade to honesty and yet must have laws against theft, so with all our training we must have laws to protect our communities from those whose only aim is gain, and who shrink not from ruining their fellow-men by strong drink, to make that gain.

#### Corruption in Political Life.

One recommendation in the report on the State of Religion which was heartily adopted by the Assembly was as follows:—

"That all the members of the church be exhorted to adhere to the principles of truth and righteousness in political life, and to show by their deeds that they hate the sins of bribery and corruption."

Here, as with the drink traffic, Christian people have in their own hands the remedy for this crying evil. Did all the members of the church but show by their deeds that they hate bribery and corruption, both in their own party and that to which they are opposed, the evil would soon cease. Let every church member show by his *deeds* that he will have nothing to do with bribing, either individuals, districts, counties, or provinces, and political corruption would become unknown. The trouble is that even Christian people often realize to but a small extent, the evil of this sin. A political conscience seems to a great extent wanting. Men who are honorable in other things will allow the manhood of their county to be a thing of barter, and the God given right of self government to be sold for a mess of pottage. Let us hope that the injunction of the Assembly will not be lost upon those to whom it is addressed, the members of the church, those who profess to be Christ's.