

tation. The Government has agreed, on the showing by a majority of the counties of a desire for prohibition, to give prohibition. The Scott Act is the tentative measure, and is being rapidly adopted by almost every constituency that is asked to vote on it. It has been in working operation in many of the counties of the Maritime Provinces, and appears to have given satisfaction. In one of the counties of our own province it has received a two-years' trial. A few weeks ago a vote for repeal was taken, when, after a pitched battle, in which the best speakers that could be obtained on both sides had entered, it was sustained by an increased majority of one hundred. This decision is of great value as to the practical working of the Act. The county is small, composed of four townships, bordering all round on territory in which the sale of liquor is licensed, and from which it could easily be obtained. Nevertheless the majority was increased by one hundred. Evidently there must have been good results under its rule. The opponents of the Act delight in calling attention to the moral and spiritual forces of the world. They point out what great results have been brought about by them in the past, and they say, "Let these gradually work in society, and they will finally eradicate the evil of intemperance. And one would almost imagine, from the glowing words with which they describe these influences, that when prohibition comes into force they will be abolished. But prohibitory laws, and all other laws, are but handmaids to these moral influences. They are the constables that preserve order while the higher forces are doing the work of civilization. They are necessary so long as there are those in human society who are low down in the scale of life, and who are unable to control their appetites. When society is fully developed, laws will be useless, and will be abolished. But that time is not yet.

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OUT of some 250 graduates of Knox College living in Ontario, less than one-fifth attend the annual Alumni meetings, if we may take the last gathering as an index of the whole. We naturally ask the reasons for this thin attendance. Some are always unavoidably absent. The trip is too expensive for many; we would suggest that reduced railway fares be secured in the future. Others think the meetings of little practical value. However pertinent this objection may have been in the past, we feel that the late meeting has negatived it for the future. But we believe that the reason for the absence of the majority, though it pains us to say it, is a want of practical interest in the welfare of the college. Now, this, we believe, arises not so much from indifference as from the absorbing nature of the pastor's work, the very zeal with which he throws himself into this, calling his attention to a greater or less degree from wider interests. But the pastor and his congregation can no more live alone than can the individual man. They must have regard also to missions, to neighboring congregations, to public measures for the welfare of mankind, and surely to the colleges whence the successors and helpmates of those now in the ministry are to come. We need not say then that the college has claims upon the pastor which he should be as ready to acknowledge as those of his own congregation. Now, one important way in which this interest can be shewn is by meeting with those who gather here annually to consult for the welfare of the college. A visit to the college building, and a sight of the new faces in the class-rooms, will keep alive his own interest, as well as encourage others to faithful work. May we see one-half instead of one-fifth of the graduates at the next Alumni meeting.