

17 807 to 21 838, there has been a marked increase in the consumption of spirits and in drunkenness. *Ireland* testifies in the same direction. Five years ago the Imperial Parliament passed a Bill for closing liquor shops in Ireland on Sundays, except in five of the largest cities. Its effects on drinking, drunkenness and crime were decided and instantaneous. During the first twelve months, after the Act came into force, there was a decrease of over 11,000 in the number of cases of punishable drunkenness; and its effects ever since have been so beneficial that the five cities are expected very soon to come under the provisions of the Bill. All these illustrate the fact that where the liquor traffic is restricted drunkenness decreases. The cases are always stronger where the restrictions amount to total prohibition. The evidence from *Maine* is clear and overwhelming. One of the Toronto "Globe's" commissioners to investigate the working of the law in Maine gave the following testimony: "Even when laxly administered, the law has decreased the volume of drinking, and done much to make the practice unpopular and disreputable. By the admission of both parties, it has driven all respectable men out of the traffic. The facilities for drinking are not presented in such a form, or under such surrounding as to tempt those who have not acquired the drinking habit to do so. In rural portions of the State, the Maine Law has suppressed open drinking and reduced secret drinking to a minimum, and may therefore be considered as effective as any other measure on the statute book." This commissioner went to Maine an anti-prohibitionist in principle; but such is his testimony.

Vermont has tried prohibition for thirty-one years with such good results in suppressing intemperance and consequent crime, and in promoting temperance sentiment, that no political party could live for a moment that opposed it. Testimony in favour of prohibition comes from more limited districts. For example, in the ecclesiastical Province of *Canterbury*, England, there have been for years over one thousand five hundred (1,500) parishes in which there is neither public-house nor beer-shop; and the testimony of clergymen and chief constables is, that where there is no public-house, and no beer-house, there is no intemperance. Many other striking illustrations of the good effect of restricting, and particularly of prohibiting, the sale of intoxicants might be given, but one more will suffice—one of particular interest to Canadians—the benefit of enforcing our own "Scott Act." It has been adopted by over twenty-five cities and counties, the first being *Fredericton, N. B.* Fifteen months after the Act came into force at *Fredericton* the police magistrate certified as follows: "There is no such thing now as the open sale of liquor by retail in public-houses or saloons; there is of course an occasional case of illegal sale discovered and punished. The cases of street drunkenness are very few, indeed; and the business at the police office arising out of intemperance has been reduced by at least one-half." Similar testimony is borne by the Auditor-General of New Brunswick, by clergymen and others.

In *St. Stephen's, N. B.*, the Act has been in force since May 1st, 1880. Its effects may be judged from the fact that in 1879, under license, the arrests for drunkenness from May to December were forty-one; whereas the arrests for the corresponding period in 1880, under prohibition, were only four; and the town dispensed with one of its two night police. All this proves that every restriction placed upon the liquor traffic is attended by a decreasing amount of drunkenness; and that the habit of drinking intoxicating liquor is in direct relation with the facility to obtain it. Every drinking place opened in a community is a centre of influence for intemperance as certainly as every evangelical church is a centre of influence for virtue. In either case the reaping is as the sowing.

The practical inference is that we ought to use every means within our power to restrict the liquor traffic, till finally we can abolish it; and, further, that we ought to get the people thoroughly acquainted with the benefits of enforcing restrictive and prohibiting laws.

II. The second point your Committee would emphasize is, the importance of communicating to the people the outspoken and repeated testimony borne by our Church courts on the subject of Temperance.

These deliverances are valuable to the members of the Church courts themselves, as they bring out more clearly from year to year the attitude of Scripture and the duty of Christian people in relation to this ques-

tion. And the Assembly considers them of value to the people, for last year the Assembly "requested" ministers to communicate to their congregations the recommendations on Temperance of the Assembly of 1881, if they had not already done so. Yet it appears that through failure to notice the request, or from some other cause, the matter has not been generally attended to. All have been faithfully engaged in Temperance work: and some have taken a Temperance sermon or lecture as equivalent to making known the Assembly's Deliverance. But, on a moment's reflection, it is quite evident that it is one thing to deliver a Temperance sermon or lecture, however perfectly it may be in accordance with the views of the Assembly, and another thing to deliver the Assembly's message to the people, when the Assembly draws attention to a particular deliverance, "with the request that it be made known to the people where this has not been done." (Assembly's Minutes, 1882, p. 53) Your Committee beg leave to submit a few reasons why the Assembly's finding on Temperance should be made thoroughly well known:

First, for the sake of the good name of our Church. It is a fact that the Presbyterian Church in Canada does not get credit for the full amount of temperance sentiment she cherishes. The Assembly's finding of 1881 would be a revelation to many outside of our Church; and to not a few of our own people.

Secondly, for the sake of our own people who look to us for instruction. Our people have great respect for the deliberate and solemn conviction of even one minister; and justly so, for they instinctively judge that when a man has carefully studied a subject and written upon it, when he is a man of God separated unto the work by the Holy Ghost, and led by the Spirit of Truth, his conclusions ought to be in accordance with the mind of Christ. And much more respect have they for the finding of a whole Assembly of such men of God, met in the name of the Lord Jesus Christ, and under the guidance of His Spirit. A congregation may have the fullest confidence in their minister, but his words will have more weight with them when they know that he expresses not only his own conviction, but the united conviction and sentiment of the whole Church. Again, if the people are not abreast of the Assembly on this question, the Assembly's testimony will greatly assist in bringing them up. And it may be noticed here that the Assembly's Deliverances have not been enactments—Church laws—on Temperance, but united testimony in its favour.

In view of these considerations, your Committee respectfully submit the following recommendations:

I. That our people, by means of vigilance committees or otherwise, should in the meantime seek to enforce as rigidly as possible existing enactments restricting the liquor traffic.

II. That where licenses are granted the people should, by petition or otherwise, make strenuous and untiring effort to reduce the number of licenses issued.

III. That Presbyteries should co-operate with other denominations, and with the Dominion Alliance, to inaugurate plans for carrying the Canada Temperance Act in the several counties.

IV. That the attention of Presbyteries be called to the Assembly's Deliverance of 1881, with the recommendation that they call the attention of sessions and congregations to the same; and that the action of sessions be reported through the Synod's Committee next year.

V. That the new committee be recommended to take immediate steps to introduce to our people temperance literature, giving information on the results of enforcing restrictive and prohibitory laws, on the nature of the Canada Temperance Act, and how to secure its adoption.

VI. It is further recommended that in appointing the committee for next year, the conveners of Presbyteries' committees on Temperance be *ex officio* members of the Synod's Committee.

SABBATH IN OHIO.

MR. EDITOR,—Before leaving Canada I promised you that I would write to you from Ohio, which promise I now fulfil, trusting that the residence of one year will enable me to give your readers some idea of the way in which Sabbath is kept in this beautiful State.

If I were writing on the liberality of the American

people, I could say much to their credit; but on Sabbath observance, I am sure they will not be flattered.

In New Carlisle, I find many who "remember the Sabbath day to keep it holy;" yet they are in the majority who hold extremely loose views concerning the sanctity of the Sabbath. It is quite common for professed Christians to smile knowingly at the weakness (?) of those who have a scriptural regard for the Lord's day, and I have heard some relate, for the enjoyment of listeners, the story of their father's love and Christian loyalty for the Holy Sabbath; and I have heard them call such loyalty by the misnomer superstition.

I have seen a herd of cattle driven to the slaughter-house, and I knew they were to be butchered by a prominent member of a neighbouring church on the Sabbath day. Such work is not confined to this place, but is a common practice in many towns and cities.

In New Carlisle, most of the stores are kept by Christian men, and are therefore closed on the Sabbath day; but it is quite common to see people going down to the butcher-shop and grocery, with a basket on their arm, while the bells of the churches are calling them to the house of God.

This is a lovely country, but to me it looked less lovely when, a few Sabbaths ago, I saw men carting trees from a neighbouring nursery to the railway station to be shipped on Monday morning.

Next Sabbath morning at 8.15 o'clock, an excursion train, chartered by the authority of the German Baptist Church of Ohio, will reach this place from Columbus, and with its burden of Sabbath breakers will proceed to Kansas, where the annual denominational convention will assemble in the name of Him whose day they desecrate, and where, in all probability, the subject of public morality will be discussed. They make no pretence of expediency as a train has passed this place each day under the auspices of that body for one week.

At a Methodist camp-meeting here last summer, tickets were sold at the gate, and watermelons and cigars and tobacco sold on the camp ground on the Lord's day, as well as all kinds of temperance drinks.

In the M. E. church, of this place, there is held a monthly concert, on Sabbath evening, to influence the young, who can scarcely be got into the church, except by such means. The concert opens by singing and prayer, which are the only exercises of the evening in keeping with the place and day. Children from five years and upwards appear on the stage, and give recitations, dialogues, essays and readings. They are applauded if they do well. These exercises are secular. Scott and Campbell were borrowed from me for the occasion.

I need not offer comment, as every Presbyterian in Canada will be able to draw conclusions for himself.

I wonder that a Christian minister can voluntarily suspend the regular service of God's house, and sit a spectator to such Sabbath desecration, and declare it an advance on the old Puritan idea of the Sabbath.

Let any man spend one Sabbath in Cincinnati and spend the next in Toronto, Canada, and he will see a difference he never dreamed of.

I was in Cincinnati last summer over the Sabbath. General business was certainly suspended, but the whistle of steamboats and constant roar of railroad trains and street cars, and vehicles of various description running, told me that in some parts, and to some people Sunday was a busy day. Then the open and besieged saloons, and tobacco stores, told me that there was no respect for the Sabbath among the masses. It is true that the law exists to suppress vice, but it seems powerless in the face of such overwhelming defiance. Such is not confined to Cincinnati, but is found in other places. I have visited several towns where the butcher shops and bakeries are open on the Sabbath.

An eminent lawyer of Findlay, Ohio, told me that last year he remained over Sabbath in Toronto, Canada. He said he was wearied to prostration seeking a tobacco store. He at last asked a policeman where he could get some tobacco, but was told that it would be impossible to procure it on the Lord's day. He said that he could not find a street car on Sunday, and what surprised him more than anything else, was the multitudes that were going to church. He was surprised that so many men were going, which is very unusual in many towns and cities in the United States. Another, a lady of high literary culture in the town