

George's, St. John's, St. Stephen's, St. Ann's, St. Peter's, St. Luke's, the Redeemer, All Saints', St. Matthias', Grace church, St. Bartholomew's, (Band of Hope only), St. Matthew's, St. Philip's, Ascension, Christ church, Deer Park, and St. Mark's, Parkdale. In Peel, 1, Brampton. In West York, 1, Carlton. In East York, 5, Atherley, Brooklin, Cannington, Uxbridge, Whitby. In West Simcoe 3, Mulmur West, Stayner and Creemore, Rosemont. In East Simcoe, 4 Barrie, Orillia, Waubushene, Wyebridge and Waverly. In Durham, 9, Bobcaygeon, Bowmanville, Millbrook, Lindsay, Manvers, Omamee, Perrytown (I am not sure if there is a distinct branch here; the report simply says "five temperate members"). Port Hope, St. John's; Port Hope, St. Mark's. In Northumberland, 6, Ashburnham, Otombee, Brighton, Cobourg, Lakefield, Peterborough. In Haliburton, 2, Haliburton and Minden.

The total membership of these branches is returned as 5,615, of whom no less than 4,445 are abstaining, and 1,170 temperate members.

There are also reported 24 Bands of Hope, with an aggregate membership of 2,629.

The reports from 52 remaining parishes may be classed thus: Branches in contemplation, 8; not yet formed, 2; tried, but failed, 2; Sons of Temperance in village, 4; no place to hold meeting, 1; no branch, 12; no answer returned, 21; and two highly favored parishes are distinguished with the blameless record, "all temperate."

The effect of the Church of England temperance movement in the city of Toronto has been such as to more than justify the most sanguine expectation formed of it. It has been welcomed eagerly, enthusiastically, by the members of the Church: it has drawn towards her the grateful attachment of the people: it has won the admiration of the other Christian bodies, who readily acknowledge the wisdom and beauty of the constitution she has adopted, enlightened and liberal, based on religious principles and following the lines of church order. Experience, so far, goes to show what may be hoped from the extensive diffusion of C. E. T. S. principles amongst us—not only the reclamation of the intemperate, but the formation of correcter views on the subject of drinking and a reform in the habits of drinking amongst that large class who form our respectable society, and while not being subjects for a temperance crusade themselves, have yet been accustomed to treat lightly, both in their estimation and in their practice, this tremendously grave question.—*Address of the Bishop of Toronto to his Synod.*

There is a subject which lies at the root of all lay work, and of all clerical work, and of all Episcopal work, and all the conventions and all the various philanthropic and literary institutions which you have in this country—that is, the battle with intemperance. You may build as many churches as you like. You may open as many free libraries as you please. You may preach as many sermons as you please; you may enlist new armies of lay soldiers of Christ; but so long as you let the demon of intemperance haunt the homes and corrupt the people of this country, so long as you let the bane of liquor continue its ravages among the people without a supreme effort to struggle on your part, the Church will be useless, and your sermons will be useless, and your laymen will be useless. The other day I was at St. Louis. I attended a temperance meeting there. A man rose at the end to propose a vote of thanks to me, and he said: "I have spent my life in St. Louis. I have seen it ravaged by fire, I have seen it devastated by pestilence, I have seen it ruined with civil war, but all the ravages of fire, pestilence and civil war together have not come up to the mischief caused by intemperance." I believe that he spoke without the slightest extravagance.—*Address of the Bishop of Rochester to the Episcopal General Convention.*

THE PRESBYTERIAN CHURCH.

1. That we regard the traffic in strong drink as one of the greatest hindrances to the progress of the cause and Kingdom of our Lord Jesus Christ.

2. That in view of the evils wrought by this scourge of our race, this Assembly would hail with gladness the utter extermination of the traffic in intoxicating liquor as a beverage by the power of example, public opinion, and the strong arm of the law.

3. That we rejoice at the wonderful advancement of temperance and prohibition sentiment throughout the world, and especially in our own land; and would recommend the people by voice, vote, and example, and by all peaceful and righteous means, to work for the abolition of this great evil.

4. That we reassert our approval of the principle of the Canada

Temperance Act of 1878, and recommend the adoption of said Act as the best available means for the legal suppression of the traffic.

5. That the Assembly make thankful recognition of the good work accomplished by the women of our land, whether in their organized or individual capacity, and would express the hope that their self-denying efforts may be in the future more abundantly fruitful.—*Deliverance of the General Assembly of the Presbyterian Church of Canada.*

At the session of the Presbyterian General Assembly, in session at Saratoga Springs, N. Y., May 23, Rev. Dr. James A. P. McGaw submitted the report of the Standing Committee on Temperance. Resolutions were recommended and adopted against intemperance and the liquor traffic.

The resolutions recommend that all the Synods and Presbyteries appoint committees on temperance; that the Presbytery Committees arrange for the holding of a Temperance Institute; that ministers be urged to preach on the subject of temperance; that the laws for the suppression of the traffic in liquor should be enforced; that the Assembly gratefully recognized the power of the press, both religious and secular in wielding public opinion and stimulating to right action on this subject, and recommends the increased use of this agency, in meeting local issues, and in the dissemination of facts and principles which are suited to the advances of the cause.

The Temperance Narratives are communications from the presbyteries to the Permanent Committee, and they give a statement of the progress of Temperance work within their own bounds. By these it is found that throughout the whole country the church is agitating the question more prominently than ever before; that the practice of preaching on the subject is well nigh universal in the whole church; that the sentiment and practice of the ministers and members are overwhelmingly in favor of the total abstinence from all intoxicating liquors as a beverage and about half of the presbyteries that have reported avow themselves in favor of Constitutional Prohibition as the speediest remedy for the "utter extermination of the traffic in intoxicating liquors as a beverage," and about an equal number report a growing sentiment in favor of enforcing existing laws.

The report also commends the work of the Women's Christian Temperance Union, which, apart from the church, is probably the most efficient temperance organization in the country.

At a later hour the report was again called up and the Standing Committee was empowered to raise money for Temperance work.

THE METHODIST CHURCH.

The report of the Committee on Temperance was next considered. The committee reaffirmed the sentiment and attitude of Methodism in regard to temperance. From a legal aspect the Church could not approve of nor countenance any legislation attempting to merely limit or restrict the traffic. The committee regarded it as the duty of the State to prohibit and forbid, rather than license any political, social or moral evil. The committee heartily supported the Canada Temperance Act. They sympathized with all temperance organizations, especially the Women's Christian Temperance Union. They regarded the liquor traffic as antagonistic to and destructive of all the best interests, whether secular, or moral, or religious, of the country. They regarded prohibition as the only remedy, and the present state of thought, and feeling, and labor, in reference to the evil, as an assurance that the time for legislation unto prohibition is now, and as a call to all to work to this end. They regard the Canada Temperance Act as the best available means adopted to the ultimate suppression of the traffic. The committee concluded with the following recommendations:—(1) More systematic labor by the Church, specific times of more prominent and definite presentation by the Church of this great question. (2) The importance of temperance literature in the school, and especially in the home. (3) The great gain of committing by pledge in the schools, day and Sabbath, and in the home, the rising generation to this question. (4) The need, upon the part of many, of the development of principle with a stiff backbone in it. Less of expediency, and more of duty, are the demands of the hour. (5) The imperative duty of the Church, especially in her ordinances, to practically embody one of the petitions of the Lord's prayer, viz., "Lead us not into temptation," by excluding from the Lord's table that which intoxicates, putting thereupon only the pure unfermented juice of the grape. "The blood is the life."

A discussion took place on the clause relating to the wine used at the Lord's table.