

Up to the present, action has been taken chiefly by Sabbath schools, also by a few Christian Endeavor Societies, and favorable reports of the work have come from several places.

There may be congregations in which the work appears to be fully overtaken by outside organizations, and as a consequence nothing is done within the church. It will be well, even in such cases, to go to work on the Assembly's plan. The results of an earnest effort will justify the attempt.

Let me state one case reported. Every member of the school was pledged to total abstinence in outside organizations, and it was at first thought needless to do anything more; but the attempt was made, and in a few weeks several persons who had never signed the pledge before—and they were not children either—were enrolled as total abstainers by the Sunday school committee.

There is no place so fully worked up that nothing more can be done; and in most places a Sunday school or S.C.E. Committee can find ample room for good effective work if the trial be heartily made. Will not many who read this letter make the attempt? Talk it up. Better still, work it up. It need not interfere with any society in your community, it will be found helpful to it, besides bringing the church into closer touch with temperance work. Try it? *Try it!* Send for supplies, and *Try it!* In time to come many may rise up and call you blessed.

The report to last Assembly has the following, which may encourage not only ministers, but others interested in this important work:—"The report from the Session of Dunbarton says: 'Mr. Kennedy began thirty-three years ago to preach and teach total abstinence and not one of those brought up under his teaching is known to use liquor in any way.'" The report from Bowmanville informs us that "the influence of the Rev. John Smith, for twenty-four years pastor of the church, and a most pronounced and vigorous temperance advocate, is still felt in the congregation and community, although he moved away from the town as long ago as 1875."

Such instances might be multiplied, but let these help to inspire the weary toiler, who, amidst tears, sows the good seed in apparently barren soil, to labor on in faith in Him who alone can give the increase. The fruit thereof will be gathered in, and will bless the memory, if not the life, of the sower."

SESSIONAL REPORTS.

At this season it is the duty of sessions to review the work of the past year, and prepare replies to the different sets of questions sent down by order of the Assembly. This part of the work should receive careful attention by *every* session.

Among the questions to be considered and answered are those on Temperance, copies of

which were distributed through Presbytery conveners in September. (If any session is now without a copy, I will be pleased to send it on application.) Last year, over six hundred sessions reported on temperance, a decided advance on any previous year. In the Presbyteries of Pictou, Saugeen, Lindsay, and Whitby, all the sessions reported. Only one was lacking in each of the Presbyteries of Guelph and Maitland, only two each in Winnipeg, Truro, and Toronto, three in several others. I trust that all of these, and many others will report this time. Why should any session neglect this part of its duty?

PRESBYTERY REPORTS.

Last year the Presbyteries did well. For the first time *every* Presbytery reported, many of them fully and carefully. (Rock Lake report came after the Assembly report was printed.) Let there be no going back on the record. Let every Presbytery report this year. Let it be done as the importance of the subject demands, and let it be done in good time.

The attention of Presbytery conveners on temperance is directed to the last part of resolution 8 of Assembly report, that they "be instructed to memorialize public school inspectors within their bounds to have a temperance manual systematically used in all the schools under their jurisdiction," and to the question they are expected to answer in their reports, whether these instructions have been carried out, and with what results. (See Assembly minutes, pages 40, 41.)

THE NOVA SCOTIA SCHOOL LAW.

For some years the teaching of temperance in the public schools of Nova Scotia has been recommended by the Council of Public Instruction, but left optional with the trustees and teachers. A good deal was done in many places, but the teaching was not at all general. At the last session of the Nova Scotia legislature an act was passed making such teaching compulsory after the beginning of 1893. The *Educational Review* says:—"If a teacher fails to teach hygiene, physiology, and the natural effects of alcohol on the human system, as thoroughly as any other subject, he may lose his Government grant on the complaint of any rate-payer. If the trustees fail to see that the law is enforced in their school they may be deprived of their county grant." Another important step in advance, for which we feel thankful.

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Upper Stewiacke, N.S.,

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"A creed is a good thing, provided it be scriptural. With some persons the shorter it is the better, but its length ought not to hinder its acceptance, nor be any serious objection to it, if each statement in it is warranted by the Bible. We cannot believe too much of God's Word. The more truth we incorporate into our Christian life, the stronger our character, the richer our experience, and the more intelligent our activity."