

his prayer on the eve of his passion, "Brethren, we ought to do it."

Rev. Dr. Carman outlined the attitude of the Methodist church on a number of points that would probably come up for discussion. Mr. Henry O'Hara, chairman of the Congregational Union, stated the views of his denomination as shown by the resolution passed by the union on several occasions. The Rev. Dr. Warden said that the Presbyterian committee had adopted a resolution approving of the principle of union, and recommending the next General Assembly to formally appoint a committee to discuss the whole question with committees of other churches. He thought it would be desirable, therefore, to confine present discussion to the desirability and feasibility of union without touching details.

A general conversation ensued, in which most of the members of the joint committee participated. The addresses were of the most fraternal character, the speakers, without exception, regarding union as both desirable and practicable. At a later stage a sub-committee, consisting of Rev. Drs. Herridge, Rose, Sutherland, Hugh Pedley, Principal Hill, J. W. Flavell and W. B. McMurrich, were appointed to draft a resolution that would to some extent formulate the views of the joint committee, and which might be presented to the approaching conferences and assemblies of the denominations concerned.

The sub-committee retired, and at a subsequent stage reported as follows, and the same was unanimously and cordially adopted without discussion:

"That the joint committee, composed of the representatives of the Presbyterian, Methodist and Congregational churches, assembled to confer together respecting an organic union of the churches named, would reverently and gratefully recognize the tokens of the Master's presence as evidenced by the cordial brotherly spirit and earnest desire for divine guidance maintained throughout the entire session.

"While recognizing the limitations of regard to a proposal that is yet in the our authority as to any action that would commit our respective churches in initial stage, we feel free, nevertheless, to say that we are of one mind, that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the churches concerned for such further action as they may deem wise and expedient."

It only remains for THE DOMINION PRESBYTERIAN to express its good wishes for the success of the great movement thus strongly inaugurated, together with its confidence that union will come at an early date, comparatively, and that the final result will be for the glory of God, the highest advantage of the Dominion, and an example to Christians in other parts of the world. The remarkable meeting at Toronto seems to us the moving finger of Providence predicting what shall and ought to be in the future not distant.

TEMPERANCE REFORM IN BRITAIN.

The temperance reform movement in many portions of Great Britain is assuming an importance and gathering a strength which is proving very alarming to the publicans, as the liquor-dealers in that country are termed. So thoroughly convinced are they that the temperance people mean business and will ultimately succeed in getting many concessions from the legislature and the municipal authorities, they are already setting up a plea for compensation for cancelled licenses. The immediate object sought by the temperance people is a reduction in the number of licenses granted. The leaders in the temperance movement propose to take one step at a time, believing that every concession secured will pave the way for another—something probably in the shape of local option which will give the rate-payers more power over the liquor traffic and especially over the granting of licenses than they have under existing legislation. There is little or no talk of so drastic a step as prohibition—public opinion is not sufficiently advanced to warrant a movement along that line; all that can be reasonably expected for the present is restriction of the traffic.

That the publicans are alarmed at the growing strength of the temperance agitation is clearly indicated by their plea for compensation for cancelled licenses. They believe that the temperance people will secure substantial concessions on this point. Some temperance people are willing to concede a measure of compensation; but one journal, the Belfast Witness boldly takes the ground that if there is to be any compensation for cancelled licenses the liquor itself must furnish that compensation. That paper says: "the trade is well able to provide it. For, let us remember, every license cancelled increases the value of those that remain. Their receipts will be larger from getting more custom, and the value of the license will be enhanced in the market. Let the trade pay; it can well afford to pay." It is quite likely that this is the view of the question which public opinion will adopt.

We note that the publicans and their friends are putting forward the plea which we so often—almost *ad nauseam*—hear urged in this country, viz., that people cannot be made sober by act of parliament. The paper we have already quoted considers that a remark once made by Mr. Gladstone is sufficient answer to such a plea. He said: "Legislation should make it as difficult as possible to go wrong and as easy as possible to go right." The diminishing of licenses, says our contemporary, is clearly in the line of Mr. Gladstone's dictum; it makes it easier for the weak and erring to resist the temptation presented by licensed liquor saloons.

The Belfast Witness, in its article on the temperance question, presents a view bearing upon fighting the liquor traffic, which should be borne in mind by the Christian and temperance people of this country. That paper concedes the value

of restrictive legislation efficiently enforced, but says:

"Yet the Christian church must even keep in view that a reform from without, from mere restraint, is a very insufficient reform. Christians must not rely on State regulations. If all licenses were cancelled to-morrow self-indulgence would find some way, appetite would still crave. Social Christianity must persevere in the effort to regenerate the soul, and create a new and better idea of life and happiness. Temperance must be kept free from party politics, and placed strong and safe on a moral and spiritual basis, the redeeming, raising, and renewing of human character and conduct. The early Gospel never legislated against slavery, yet in effect it made slavery impossible. That will be found the best of all methods of removing the drink crave and the drink curse.

"If the Church in her ministry and membership throws not aside her laodiceanism and consecrates herself to temperance reform as she has never done, she will abdicate her function as the leader of public opinion, the guardian of the public conscience, and the agent in the regeneration of the world."

It is only necessary to add what the venerable Dr. Cuyler of New York declares:

"The one crying, burning, indispensable need of the temperance reform is that the church of the Lord Jesus Christ should no longer treat it as an alien, a mendicant, but should open her doors to it as an angel of mercy sent to do the bidding of the Lord, and as a true yoke-fellow in the mighty work of saving souls from perdition."

Prayer and Missions.

All agree, and God's children are ever repeating it, that progress in the work of God at home and abroad depends upon prayer. We say frankly, however little we practise it, that prayer is the key to the missionary problem; and this none will deny. A revival of missionary interest will only come with a revival in the prayer life of our people. Any plan therefore that will secure more generally throughout our church, earnest, definite, intelligent intercession, ought to be regarded as important.

The Prayer Pamphlet that has been issued by the Presbyterian Volunteer Union is coming to be well known and highly valued. It has been prepared to be a guide and aid in definite prayer. While the booklet is sold freely to any who wish it, an enlistment is being made of the names of those who are willing to become members of a league of intercession, and who will give assurance of their purpose to be faithful in this daily ministry, and who in it will use as a guide and aid the outline in this little booklet. There is no special covenant or pledge imposed on those who come within this circle; but none are enrolled unless assurance has been given of their deep earnestness of purpose when asking to join this fellowship in prayer. There are now enrolled from all parts of the church and from every one of our foreign mission fields more than 2,700. The officers of the Union will be glad to welcome into this fellowship of prayer any who may desire to become members of this Prayer Circle.