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Temperance.

THE Second General Assembly of our Church, that of 1876, passed a resolution expressing sympathy with those who are engaged in seeking to remove or mitigate the evils of intemperance, and their desire to co-operate in this work. In 1877, at Halifax, the Assembly reiterated its testimony as to the enormous evils entailed by intemperance on the Church and the world. Satisfaction is expressed at the progress of legislation for the repression of these evils and at the growth of a healthful Temperance sentiment in the community. Sessions are requested to have continued regard to the causes and cure of intemperance within their respective bounds, and office-bearers and members of the church are exhorted to cultivate and exemplify the principles of Bible temperance. Sentiments still more forcible were expressed and action still more decided was taken at subsequent Assemblies. There has been no going back, there has been no hesitation in going forward. The other courts of the church, Presbyteries and Synods, have been ready to express similar sentiments; so that as a church we occupy no doubtful position in relation to the great Temperance reform. Whatever can be legitimately, wisely done to check intemperance, cure the disease and to remove its causes, that we are expected, we are enjoined to do.

Our church is by no means singular in her advance attitude. There is hardly a body of Christians in the Dominion that has not uttered its testimony in favour of total abstinence from alcoholic liquors and against the liquor traffic. It cannot be said that the Church of Christ is behind in this reform; much less can it be affirmed that her influence is on the side of the wrong-doer. In

the United States immense progress has been made of late in the suppression of the liquor traffic. The lesson taught by Maine with the Prohibitory Law has not been lost on other States. Kansas is as prohibitory as Maine. Iowa quite recently has stepped into the same advanced rank. Other States have the subject under discussion, and it is fully expected that several will adopt prohibitory measures within the next few months. Such legislation cannot be carried out except where the religious community is on the side of the law; and we may add that such legislation cannot take place in great States of the neighbouring Republic without largely affecting us. Our sister churches in the United States have of late years spoken out in favour of total abstinence and of prohibitory legislation in terms not less emphatic than those used by our own Assembly. Public sentiment has thus been moulded and confirmed. The operations of voluntary societies have been encouraged and the aims of such societies have been sanctioned.

We hope that Presbyteries and Sessions will note anew the action of our own General Assembly and carry out its well understood wishes. Reports, speeches, resolutions, all have their uses; but the main thing is intelligent action on the part of the membership of the church. If the mighty stream of wealth consumed in strong drink were but turned into channels of religion and benevolence what a change would we see in the aspect of our country! Not only would all the "Schemes of the Church" be abundantly replenished, but vice, crime, ignorance and poverty would be greatly diminished, and the moral aspect of the community would be revolutionized. It will be an auspicious day when the money now lavished upon noxious luxuries shall be devoted to the advancement of the Redeemer's Kingdom. Temperance and total