

The Rev. Mr. Sill, Episcopal Church City Missionary, New Haven, says:—

"Rev'd. Mr. Sill, Episcopal Church City Missionary, New Haven. I was called here especially to look after that class of persons who do not go any where to church. Amongst that class the Maine Law has produced a very comfortable state of things. Hordes of lamines who formerly spent all their wages in intemperance, have begun to provide comfortably for their families. That class of persons who this winter,—had the old state of things continued,—would have come upon us for support,—have some little to give themselves to our mission funds. The Law has diminished drinking amongst that class. Its good effects are decisive:—It works to admiration. Many poor families who, for want of clothing, were prevented from attending church, now look forward with delight to the prospect of attending some place of worship."

We cordially recommend to the careful perusal of our readers, the whole of the report which can be easily procured. We feel satisfied that impartial consideration of the evidence here presented, will remove prejudice, and tend to prepare the way for the enactment of a similar law among ourselves.

While writing on this subject, we cannot refrain from expressing great satisfaction at seeing the way in which this great question is now dealt with on the other side of the Atlantic. In the February number of the *North British Review*, there is an article entitled "How to stop drunkenness." The writer is fully alive to the importance of the subject. He says, "we are convinced that, if a statesman who heartily wished to do the utmost good to his country, were thoughtfully to inquire, which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by full deliberation—would be, that he should study the means by which this worst of plagues (intemperance) can be stayed." He calls it the most dreadful of all the ills that afflict the British Isles. He proposes certain regulations in regard to the sale of intoxicating drink, such as that none should be sold after 10 o'clock at night; that none should be sold on Sabbath; that no wages should be paid in public houses; and that the publican should be liable to a fine for suffering a customer to get drunk.—But while proposing such regulations as these for immediate adoption, he advocates a "Maine Law," saying, "undoubtedly it would be a happy thing for our country if such a law were sought by the people themselves, and enforced with their full concurrence." We rejoice to know that enlightened, christian, philanthropic men are viewing the question in such a light. Good will unquestionably come out of their advocacy. Too long, both in the old country and here, has this monster evil been tolerated. Too long have the streams of alcohol been allowed to undermine society, while no suitable bulwark has been reared. The time, we trust, is coming when such a bulwark will be erected—when our young men especially, will be no longer exposed to such temptations as now beset them on every side, when the indiscriminate sale of intoxicating drink will be regarded as disreputable, as it unquestionably is most pernicious to society,

and when a Prohibitory Law shall be in force amongst us. It would be scarcely possible for the Legislature, in our opinion, to pass a more beneficial measure, or one which would be more gratefully received by thousands who are suffering from the evils of intemperance.

THE ANNUAL STATISTICAL RETURNS

The schedules for the annual statistical returns, have been sent down to the several congregations within the bounds of our Synod. It is of great importance that these should be attended to,—that they should be filled up, and transmitted to the Presbytery clerks. In past years, our returns have been defective. Some parties have, from various causes, failed to attend to this matter, and the consequence has been, that, notwithstanding the Synod's law which requires such returns, we have never been able to present a full and complete table of the statistics of our Church. Some appear to have a horror of statistics. But it would not be easy to show any good reason for this. No small part of the Bible itself is taken up with statistics,—in proof of which we might specify a number of chapters in Exodus, Leviticus, Chronicles, Ezra, and Nehemiah. Nor should any one suppose that figures and facts and enumerations are of too low and carnal a nature to occupy the attention of christian ministers and office-bearers. There is not only much interesting and useful information to be gathered from correct statistical returns, there are useful lessons to be deduced from them. One lesson at least may be learned from the statistics of most of our congregations in these days;—we mean a *lesson of humility*. While the gospel is preached sabbath after sabbath and various agencies employed, how few, alas, are the additions that are made to the church of converted, living christians? Again, while almost all are prospering largely in a temporal point of view, how meagre are the contributions of many to the various missionary schemes of the church? Assuredly our returns, instead of feeding pride and self-sufficiency, should lead us to humble ourselves in the dust before God.

Lest any to whom a blank schedule has been sent should lose it, we mention the various items in regard to which information is required. 1. Designation of congregation. 2. Name of minister. 3. Number of families connected with congregation. 4. Number of members. 5. Additions by examination. 6. Additions by certificate. 7. Diminution by death, removal, &c. 8. Number of Elders. 9. Deacons. 10. Managers or Trustees. 11. Days of worship. 12. Average attendance. 13. Pastoral visitations. 14. Week-day lecture or Prayer meeting. 15. Average attendance. 16. Number on roll of Sabbath-school and Bible classes. 17. Volumes in Congregational Library. 18. Volumes in Sabbath-school Library. 19. Services in Mission Field.

Financial Return.—1. Ministers Stipend.—2. Sources of Stipend. 3. Amount contributed to College. 4. French Canadian Mission. 5. Buxton Mission and Synod Fund. 6. Foreign

Missions. 7. Widows' Fund. 8. Presbytery's Home Mission Fund. 9. Bursaries. 10. Manse and Glebe, and Value. 11. Value of Church. 12. Debt on Church and Manse. 13. Amount paid on Church and Manse during year. 14. Miscellaneous Collections. 15. Total Congregational Contributions.

THE AMERICAN TRACT SOCIETY.

We have received a copy of a communication in the *Commonwealth*, written by the Rev. J. S. T. Byrne. In this communication the writer gives an account of a visit to the Convention convention lately held in Rochester, N. Y.—The latter part of it mentions a discussion on the Slavery question, which took place during the sessions of the convention. The discussion appears to have been satisfactory to the writer, who states that he is one of the Vice Presidents of the Toronto Anti-Slavery Society. With all deference, however, we must say that it is not altogether satisfactory to us. The Rev. Mr. Cook appears to have taken a prominent part in the discussion, and to have defended the position held by the Society. In replying to the statements which have been made as to the expunging of certain passages from works published by the Society, because they expressed strong anti-slavery sentiments, Mr. Cook stated that the memoir of Mary Lundie Duncan, (a work which was said to have been mutilated and altered) had simply been abridged by consent of the author. We do not regard this answer as satisfactory. Who urged the alteration? And why was any abridgment or alteration regarded as necessary? Why was the fact not stated in the title page, that the work was in some passages abridged from the original edition?—Whose changes of the kind are made, we think it would be no more than honest to state the fact. Mr. Cook, in explaining the position of the Society, is said to have stated that it did not profess to touch all truth in morals or in religion, but to do good in a certain way and by certain means. All this may appear very well, but when we remember that slavery is one of the great sins of the United States, one of the chief sources of vice and immorality in those States where it exists, we must say, that in our opinion, the Tract Society should have done more than they have done. They have published on intemperance, on dancing, and on similar practices. Now why should not slavery, and the various iniquities inseparable from it as a system, be treated with equal fidelity? Why should the Society satisfy itself with "never publishing anything pro-slavery," and with mere condemnations of oppression in general, or even with a testimony against the degraded condition of society in slave-states? Why not bear a testimony more pointed and specific? Men will bear to hear of sin in general. It is when the preacher charges home special sins that the slumbering conscience is aroused, and any deep and lasting impression is made. Even the lover, of strong drink will have no objections to hear about the evil of intemperance. It is only when the use of strong