TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH MCLEOD,.................EDITOR.

SAINT JOHN, N. B., JULY 4, 1884.

— SOUND ADVICE is that given by the *Presbyterian* when it says,—" Whenever a man finds himself in a place where he cannot teach what he believes to be important truth, let him give up the place and hold on to the truth. Let him lose his honors and save his manhood."

— GREAT is the responsibility of mothers. John Randolph once said, "I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hands in hers, and taught me to say, 'Our Father, who art in heaven.'"

— THIS IS fire-cracker and spread-eagle-speech-making day in the United States. The small boy will have a good time, and the Independence day orators will feel themselves the most important men in the world, and will talk about whipping all the world generally, and England in particular. It amuses them, and hurts nobody.

— A GENTLEMAN, who is one of a committee to procure pulpit supply in a New England Church, says that there has been a great advance in the style of the preaching of the young men from the Theological Seminaries. His observation is that formerly the young men came from the Seminaries with theological disquisitions, but now with earnest, practical Gospel. For the laymen this is the desideratum. It is also suggestive that this class of young men are in demand.

— IT IS a great mistake for a minister to allow himself to be tempted into seeking a larger field, just because it is larger. If there be a "thus saith the Lord" it is well. The *Advance* quotes Dr. John Hall as saying that the only way to get a larger field, if one desired it, was to be conspicuously effective in a small one. The great thing to be desired is not a larger area or a wider scope, but more thoroughness, and efficiency, and faithfulness in the place where we are. The promise is to him who is faithful over a few things. How many of us can look up into the face of the Master and say we are ready, according to this test, to be ruler over many.

— REFERRING to the exactions of Society, and the readiness with which professing Christians submit to them, the India *Witness* makes the following pertinent remark,—" Ordinary Christians utterly refuse to do for Christ what they cheerfully perform for Society. They will go to an evening party at half-past nine without a murmur and return home at midnight with absolute satisfaction, but they refuse to attend a religious meeting which interferes with either dinner or sleep. If the Christians would only serve their Master with one-half the zeal which the children of the world display in the service of their Master, the Empire would soon be revolutionized."

— WE HAVE frequently asked and even urged the ministers generally to contribute freely to the columns of the INTELLIGENCER. They might treat a great variety of subjects in an interesting manner, and greatly to the benefit of the churches. The *Guardian* puts the matter thus: "There are many who, unless they have something in which they are personally interested, never write a line for the paper at all. Our friends do not rightly appreciate the privilege of speaking through the paper to so large an audience. It may be a means of great good to others. If you have obtained light on some portion of Scripture, or some practical thought with regard to the best way of advancing the Kingdom of God, write it out and send it on. It may quicken and help others. It must be that ministers in their pastoral work, and in revival services, learn many incidents of Christian experience that would do others good. They may be published in a way that will not point out the person concerned, or give any offence.

— IT IS periodically intimated that the Pope will soon leave Rome and seek a home elsewhere. The impression sought to be given to the great body of "the faithful" is that he is very badly used by the Italian Government, and that Rome is becoming unendurable. It is hardly probable that there is any serious intention whatever to change his quarters, the talk about it being merely to keep the sympathies and contributions of his flock active. But assuming the possibility of his removal, a correspondent of the New York *Sun* writes as follows:

"Where could he go? He could not go to France, where the Radical Government exiles monks and nuns, makes laws antagonistic to the church, and irritates the Pope by the daily violation of the Concordat. He could not go to Austria, because, though the personal sympathy of the Emperor might encourage him, the Government is no better than the French or the Italian. Spain is unsettled and fear of Don Carlos might prevent Alfonso from offering to Leo XIII. a cordial hospitality. Malta is near and England is strong, but what could the Pope do on that rock in the middle of the sea? He would find a good opportunity to practice his charity among the innumerable beggars: but it would be very difficult for him, even protected by her Majesty's ironclads, to rule from that place the Catholic church. If Malta is no good, Trieste is worse. The Irredentists would soon throw bombshells into the Pontifical residence. Nor could the Pope go to Cologne and become a guest of Bismarck. The astute Chancellor would quickly use him for his own purpose, and Leo XIII. is too sharp not to see that."

— THE Supreme Court, during its late session, for the County of York, decided a liquor case, which, if sustained by the full Bench, will be likely to reduce the liquor traffic in the future, where the Scott Act is in operation, to a *strictly cash transaction.*

It was developed in the case of Furlong *vs.* Russel. Mr. Furlong, of this city, it seems had sold to one Russel, of the City of Fredericton, a quantity of liquors, knowing at the time that the liquors were destined for illicit sale in the City of Fredericton, which is under the Canada Temperance Act. The liquors were sold on credit, and the action was brought to recover the cost of the same from Russel. Russel's lawyer took the point that, inasmuch as the liquors were destined for sale in a place where such sale was forbidden by law, and as the plaintiff knew that such was the destination of the liquor, the plaintiff thereby made himself a confederate with Russel for the purpose of violating the law of the land, and as such could not recover. The Judge charged the Jury in strict accordance with the line of argument made by the counsel, and the Jury gave a verdict for the defendant.

This furnishes another argument, if such were required, why the friends of temperance will not allow the rum party to obtain, by a vote, the repeal of the Act in York County. Under that Act liquor can be neither legally sold in the County, nor legally purchased to be sold. The friends of temperance knowing this should see to it that the Act is sustained.

—" MATILDA MACDONALD, a child about twelve years old, was found on the bank of the river opposite Risteen's factory, in an unconscious condition from intoxication, by Robert Belyea, last Sunday afternoon. Policeman Wright was notified, and Dr. Currie, by whose orders she was removed to her home on King street, where after several hours, the doctor succeeded in bringing her back to consciousness. The doctor said if she had laid there half an hour longer, her life could not have been saved. A few minutes before the occurrence, she was seen to pass Belyea's with a Mrs. Collins, who also appeared intoxicated."

The above appears in one of the Fredericton journals of last week. It appears from an examination of the case some wretch who had illegally come in possession of a bottle of alcoholic liquors was guilty of giving this girl and others portions of it. We are not aware of the reason why a man who would be guilty of such an act should not be punished.

It surely is the duty of some person to protect Society from such miscreants. The rum party are now seeking to remove the bonds of the C. T. Act in York County, by a re-vote, which they are seeking to bring on. We understand they claim a petition to that end has been signed by one-fourth of the rate-payers of the County, and will in due time be forwarded to Ottawa.

If we are not very much mistaken the moral and sober yeomanry of York want neither legal rum or free rum, and will set their faces as flint against any repeal of the second part of the Act. It is bad enough to have our children debauched and degraded illegally, much less do we wish it done legally.

"WHEREFORE DOUBT?"

The full assurance of faith is not imparted in the same measure to every child of God, nor to the same believer at all times in an equal degree. Some possess it from the first moment of conversion and are seldom left in darkness; some arrive at it only through long and laborious processes of trial and gloom. Probably the experience of the vast majority of professing Christians is a more or less varied and checkered one. We have even heard of some who regarded doubts and fears as a common mark of Christian character, and who looked upon misgivings about their own gracious acceptance with God as something that, if not meritorious, was at least far from being blameworthy.

Now it cannot be too strongly asserted, that a doubting state is both dishonorable to God and unhappy for ourselves. It destroys all true peace of mind. How can we say with filial confidence, "Abba, Father," so long as we are in doubt that God is our Father? How can we come boldly to his throne of grace? How can we rejoice in Christ Jesus, so long as we have no strong hold upon him as our Saviour? And God is as much dishonored as our peace disturbed. How can it be otherwise, when His word is discredited, and His promise invalidated? The tendency of doubting is to represent the death of Christ as insufficient to secure our pardon, and to cause the work of the Spirit to be suspected as something unreal and unreliable. In fact, doubts are to the Christian life what a hectic is to the natural life. They blight its buds of promise, and blast its fruits of faith. They cause every plant of grace to wither, and every hope of glory to die.

There is absolutely nothing in the word of God which countenances the doubts and fears which have come to be so common among professing Christians. On the contrary, we find that God's people have ever yielded themselves absolutely to the divine assurance of their salvation. Enoch walked with God; Noah prepared his ark, and Abraham offered his son in the spirit of undoubting and unquestioning faith. It was this self-same spirit of faith that enabled Job to say, "I *know* that my Redeemer liveth;" and this, too, inspired David with those expressions of trust in God with which he has filled the Psalms. Hezekiah appealed to God as one who knew he walked before him in truth, and with a perfect heart. Peter could say, "Thou knowest all things; Thou *knowest* that I love thee." Paul could triumphantly exclaim, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." In short, the whole of the New Testament epistles, both in the instructions they give and the exhortations they contain, are addressed to those who possessed an assurance of their salvation, and knew their actual standing in Christ.

Moreover, God has provided for the removal of every doubt, by giving to his children "a covenant well ordered in all things and sure." He "has given to us exceeding great and precious promises," which ought to banish every fear, and to produce joy and peace in believing. What room can there be for doubting, when the work of Christ is so glorious and complete, and the warrant for trusting in it so sure and certain? The Apostle has a passage in Heb. vi. 17—19, which should absolutely shame us out of our doubts. He tells us that God designed to give his people such an assurance of their final salvation, that their souls and heaven might be connected, as the ship, by means of anchor and cable, is connected with the solid ground.

We would earnestly exhort all our readers to set their hearts on an assured hope in Christ. This is their blessed privilege. It is indispensable to a happy walk with God and a useful life among men. How great the agony of suspense, when standing by the bedside of a beloved one, we await the verdict of the physician which is to sanction or to slay our hopes! But what comparison does that event bear to the momentous question of our eternal destiny? Surely that is too serious to be staked on a *perhaps.* "Give all diligence, therefore, to make your calling and election *sure.*" M.

LETTER FROM MISS FRENCH.

Many readers will, doubtless, remember Miss French who visited the Conferences of Nova Scotia and New Brunswick about three years ago, and talked to the women about foreign mission work. Last fall she went again to India, and the following is part of a letter from her which appeared in *Times of Refreshing:*

Although I have written so many letters, I feel as if I had said nothing yet that would convey any idea of the vastness of the work to be done here, the glorious opportunities, nor of the joy of being engaged in it. Nor can I. When I gaze into the faces of people who are listening to the gospel message for the first time, and see them, as I did at Nagaradas, standing literally with open eyes, mouth and ears drinking in the "good news," my soul is stirred with various emotions. God knows why so many people are permitted to be born, grow up, and die of old age, without ever having heard one word of the way of life and salvation, and He knows, if we do not, who is to blame for it. I sometimes wonder why he does not turn the Christian world out into the heathen world and compel them by some providence to scatter among the nations with their treasure. Is it because He wants only those who are "cheerful givers" of themselves to this work? Is it because, instead of saying, "Go!" He asks, "Who will go for us?" and waits for the loyal response, "Here am I; send me." Or is it that he calls, and the ears of Christians are so filled with the world's din that they do not hear, or will not obey?

The little interest in missions to the heathen which I thought I had when at home seems almost nothing compared to the way I feel now that I am amongst a people who have never heard even the name of Jesus, nor one word about what he came to earth for; and I rejoice more and more that I have been permitted to come here as an ambassador for Christ, although I realize my unworthiness and unlikeness to Him who has called me, and the need of divine furnishing for the work. Now that I stand face to face with the power of evil, which so binds and sways the people of this land, human effort seems like a broken reed, with which it is worse than useless to try and overcome it; and that holiness, with which alone God's power can dwell, stands out as the one thing to be followed after,—"to lay down all for." And one object I have in writing this letter is to ask you to pray that my heart may be emptied of its own unrighteousness, and so filled with the spirit of holiness that it can become a place from which God's life and light may shine out in this darkness.

Of course, in Basim many of the people have heard the gospel story, and in many villages and towns where Miss Wheeler has preached, but at Nagaradas the people came from all the country about, some of them from long distances. Many of them heard the words of life for the first, some of them probable for the last, time. God is surely working. Miss Wheeler has had the promise given her that "men of stature" shall be converted, and out from the people they must ere long come. Already there is "a sound of a going in the tops of the mulberry trees."

CONFERENCE FUND.

We do not need to explain to the churches what the Conference Fund is, how it is made up, nor the purposes for which it is used. It is a thing of so long standing that they all know all about it.

The fact, however, that comparatively few contribute towards it would seem to warrant us in urging that more general attention be given to it. The bye-laws make it the duty of the deacons of the churches to attend to it. Will the deacons please make a note of this fact, and then be careful to discharge their duty in the matter. The individual contribution to the Fund is so small that it cannot be burdensome to anybody, while the aggregate, if all contribute, would be a sum which might be made to accomplish great good. We trust that more general and careful attention than ever before will be given to the collection of the Fund this year.

Our chief object in this writing now is to call attention to the change in the time of payment and the person to whom payment is made by the revision of the Constitution at last Conference. Heretofore it has been the custom of churches to send the Fund direct to the Treasurer of Conference at the session of that body. He was thereby kept altogether too busy, and prevented from participating in the discussions and other business of Conference, besides being made late in submitting his Report, which, even at the latest, would be necessarily incomplete. To relieve the Conference Treasurer and keep the work of District Meetings and Conference as much apart as they should be, it is required that hereafter the churches send their Conference Fund contributions to the Treasurers of their respective District Meetings at or before said meetings. It is very desirable that this rule be carefully observed. The following is the bye-law:

ART. 14.—Every church of the Conference is expected to pay annually a sum equal to twenty-five cents for each of its members into the General Conference Fund; and it shall be the duty of the deacons of such churches to see to the collecting and forwarding the same to the Treasurers of their respective District Meetings, at or before the annual session thereof.

VOTING FOR A PRESIDENT.

MR. EDITOR:—I have noticed your pleasant remarks about the nomination of Mr. Blaine and of the pending election, and it has occurred to me to say a few things about our *peculiar* way of voting for the President and Vice-President of the United States.

In *direct* voting, the name of our favorite is written or printed on the ballot which we deposit in the ballot-box, so we vote for Governors and members of the lower house of Congress. Senators to Congress are elected by the Legislatures of the respective States.

But we vote only *indirectly* for President and Vice-President, that is, we vote for a set of persons called electors, to vote for President and Vice-President for us.

Each State has two Senators, and three counted with the member or members of the lower house make up the number of electors which each State is entitled respectively to elect. Thus the State of Delaware has one representative and two Senators, that is three, and three is the number of electors Delaware is entitled to elect (or appoint by Legislature). New York has two Senators and thirty-four representatives, and so has right to elect thirty-six electors.

These electors must not be Congressmen, nor others holding offices of profit or trust under the United States' Government. When they are elected upon a given day the electors meet at the Capitals of their respective States and vote and send their votes sealed to the Vice-President of the United States. On a given day these votes are counted in presence of both Houses of Congress. If there is a majority vote for any candidate he is elected. If there is not a majority of electoral votes for any candidate the House proceeds to elect the President from the five who have most electoral ballots. In electing the President, the House votes by States, each State having but one ballot. The Senate, in similar failure of the electoral college to elect the Vice-President, proceeds to elect the Vice-President by ballot.

To make this more obvious, let us apply the figures to the pending election.

Blaine is certain to have, according to the opinion of the most experienced, 188 votes, that is electoral votes. His rival is equally certain to have the solid South, 153 electoral votes.

New York, New Jersey, and Indiana, are the doubtful States, having respectively 36, 9 and 15 electoral votes, that is 60 in all.

If Blaine carries Indiana alone of these doubtful States, it gives him 188 and 15, that is 203 electoral votes. This ensures his election without New York and New Jersey, as the whole vote of the college is 401.

Garfield carried both New York and Indiana, and Blaine is as popular as Garfield in those States, and he is regarded much more popular in New Jersey than was Garfield.

On the other hand, Blaine's rival *must* carry both New York and Indiana or fail, for New Jersey (9) added to either of these States, and the 153 does not give a majority of the electoral college.

But say the French, "the unexpected always happen in politics," and so I make no prophecy. If I were to allow my desires to swerve me from candor, I might write glowingly that Blaine will carry the three doubtful States, and wrench Old Virginia from the solid South, giving him 260 votes out of the 401. But the future is too uncertain to risk any such opinion. It will be very difficult to carry New York, and some other State or States may drop out of the Republican ranks.

But I wish once more to call attention to a singular result that may arise from electing by electors. Suppose Blaine carries what we call the sure States by 200,000 popular votes more than his rival gets in the solid South, and then should lose the other three Northern doubtful States by 50,000 popular votes, then you would see the defeated candidate with 150,000 popular majority at his back.

Not a few people say, "Let us put away this roundabout way of voting, amend the constitution, and vote straight for our man: then we shall know what we are about." Others hesitate; they say the fathers of the constitution believed in giving a State influence and power of a State in the Union, irrespective of members. Therefore, every State has two Senators; Delaware, for instance, in this respect is equal to New York, with thirty-four times the population of Delaware. So, too, the ratio in the electoral college is out of all proportion.

In the pending election we are not to lose sight of the next Congress. The Senate is likely to remain Republican. It would be no strange thing if the incoming House would be Republican, though the Presidential candidate should be defeated.

I have felt the more free to make these suggestions to your readers about electors, for so many of our people do not understand this matter, it is quite possible your readers have not had their attention called to it. My remarks about the doubtful States will show why there is so much more talk about these States than about all the rest. Blaine's nineteen Northern States will attract little attention, and so his rival's sixteen solid South States march to the polls with as little "noise and confusion." But the pivotal States seem to stand for all the others. Even "Boss" Kelley, as he is called, backed by his 40,000 or 50,000 foreign votes, may be able to say, Who shall be President? and Who shall not be? owing to his position in New York, one of the doubtful States. This, every lover of his country confesses is not a very bright side of the picture, and it lacks brightness just in proportion to its truth.

But in our hopefulness we say this cannot always be so. Intelligence is increasing. We are in a transition state as to parties. Old issues are worn out and are ready to vanish away. New issues will arise and new crystalization about them will form new parties, and, as we hope, better.

A. E.

THE LONDON REVIVAL.

The work of the evangelists in London has been attended with steadily increasing success. Mr. Sankey is now greatly missed from the meetings. Mr. Spurgeon has taken a deep interest in the work. and has spoken on several occasions. Night after night the well filled inquiry room has borne an unmistakable testimony that the word has not returned void, but that in multitudes of hearts it has prospered in the thing whereto it was sent.

A touching incident occured one evening. A fine young man, accompanied by his mother, was brought into the private vestry to sign the pledge, the mother watching nervously, with mingled anxiety and joy, as he put the pen to paper. He was then asked to join in prayer to God for help and strength, but said he was "too black." Failing in her persuasions, the good woman knelt down herself, and with tears besought the Lord to save her son. He seemed much moved; and a friend, taking his hand, said, "Well, my brother, won't you start anew to-night?" "*Brother!*" he exclaimed; do you grasp my hand as a *brother?*" "Yes, certainly, I do." "Then God bless you; there is hope for me yet, and by his grace I will live to serve him!" A bright smile lit up his face as he left, and his godly mother said, "He is my eldest son, and a child of many prayers. God has given me great joy to-night; these are not tears of sorrow, but tears of gratitude to him."

A man was one day using foul language in a train, when a fellow passenger advised him to "go and hear Moody." "Not I," said he, "I've been once, but never again. Why, he made them stand up, and counted them like an auctioneer, and said who were saved and who were not." This misrepresentation of the case is of course obvious to all who are acquainted with the work, but when men desire some excuse for continuing in sin, the devil is ready enough to help them in framing one. In contrast to this may be mentioned the case of a fine looking navvy in his white smock, who said: "Yes, thank God I ever came here. I found Christ a few nights ago, and I have been to every meeeting since; I always bring one or two of my mates, and one of them has been converted since."

On Friday afternoon Mr. Moody spoke about "Heaven;" at the close of the address over eighty signified their desire to seek the better and heavenly country. His address was followed, as on the preceding Friday, by a prayer-meeting for "our children," and it was very touching to hear the varied requests from the overflowing hearts of anxious parents.

In the evening by half-past seven the hall doors had to be closed upon a disappointed multitude who could not obtain even standing room within. An overflow-meeting was speedily organized in St. Matthew's church, which was also soon filled, conducted by Rev. W. Chapman, Mr. C. H. Spurgeon, who took Mr. Moody's place in the large hall, delivered a very powerful address from 1 Chronicles xxviii. 9. Very few left the hall at the close, and although Mr. Moody filled the inquiry-room with those willing to have the way of salvation explained to them, a great many remained in the hall itself and were spoken to by individual workers. The visit of the celebrated preacher will be quite a land-mark of this mission, and indeed of the whole London campaign.

The same evening a young man who has been a prominent atheist and a preacher in the Hall of Science, brought one of his infidel books to a lady worker requesting her to destroy it. He promised to bring a hundred more to her address the following morning. Being unable to change his own lodging-place, he has suffered much ridicule from his companions by praying at his bedside before retiring. He is a vendor of hymn-books in the street, and was thus brought into contact with the meetings. Such a case as this cannot fail to have an influence among the infidels who are to be found in Croydon.

The services of Sunday last showed an increase in point of numbers, and great power was felt at each. Heavy rain prevented many from coming from a distance to the early meeting for Christian workers, but those living in the neighborhood came in good force. The preacher's words must have refreshed and strengthened many a weary servant of the Lord.

At eleven o'clock, taking for his subject the death of Lazarus, Mr. Moody moved many to tears as he spoke of the death of his own brother, and the comfort he had derived from our Lord's assurance, "Thy brother shall rise again," The afternoon and evening meetings were likewise full of interest; at the latter over two hundred and forty rose for prayer after a most stirring address upon "Confessing Christ." An overflow meeting was held in the evening in the Rink, and was addressed by Mr. Stevenson Blackwood. Much precious fruit was reaped in the inquiry-room during the day.

TEMPERANCE NEWS AND NOTES.

— If we could sweep intemperance out of the country, there would hardly be poverty enough left to give healthy exercise to the charitable impulses. —*Phillips Brooks.*

— Temperance puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the whole constitution.

— Whisky has made more widows and orphans than all the wars of history. It has dethroned the mightiest intellects and blasted the fairest reputations of the world. It has invaded every relation of life and debauched and debased everything it came in contact with. It is the evil of evils, and the besetting and brutalizing sin of mankind, and yet mothers, sisters, wives, daughters, clergy and laity, Christians all, pause and think of it, the American Congress is asked to be the protector and friend of the arch-enemy of the whole human race. Shall it be done?—*Washington Gazette.*

— The London *Lancet*, a leading medical journal, says:—" It is painful to see women almost rivaling men in the frequency of and boldness with which they enter public houses." And the London *Temperance Record*, referring to the same subject, says: "The growth of female intemperance is one of the most discouraging features of our time. Recent judicial statistics already show not only that there is a greater proportionate increase of drunkenness among women, but that in their case the habit is more inveterate than in men."

— Time is never more uselessly wasted, money never more wastefully spent, than when spent for alcohol. Society has no greater abomination to contend against. The wrecks it has stranded on this side of the grave and on the other are scattered along the banks of life amid all nations, from the savage barbarian to the highest stage of civilization. The widowed mother, the fatherless children, the grief-stricken, gray-bearded father, the broken-hearted wife, the disgraced criminal, the abandoned outcast, the fiendish murderer, illustrate in every class of Society the hellish work it has done for suffering humanity. The reputations it has ruined, the promising careers it has destroyed, the families it has disgraced, the men it has brought to the gallows, the lives it has cost, the disease it has wrought, the bestialities it has bred, point to it as the greatest of the world's accursed evils. It is the ally of the gambler, the companion of the burglar, the friend of the thief, the tool of the perjurer, the confederate of the assassin. It destroys virtue, mocks honesty, encourages crime, stimulates misery, excites passion, infuses hate, kills friendship, kindles strife, incites murder. From the time it leaves its source and enters upon its venomous career, until it reaches and poisons the blood of man, it leaves footprints of crime in its track, and covers its way with insanity, suicide, pestilence, destruction, and looks back with malicious pleasure at the desolation it has wrought. It has stained the escutcheon of every nation, befouled the thrones of empires, covered with shame the judicial ermine, polluted the jury-box, defiled the ballot.

DENOMINATIONAL.

NEW BRUNSWICK.

CARLETON.—The Carleton Church has granted its pastor a vacation for a month, and given him a purse of $53.00 to defray his travelling expenses. Brethren Hartley and Parsons expect to leave for the head waters of the Tobique next week.

DURING the absence of the pastor who, with Miss Hooper, is attending the Second District Meeting in Carleton County, Bro. Scribner occupied the Free Baptist pulpit in Fredericton last Sabbath, both morning and evening.

DEDICATION.—*Dear Bro. McLeod:* According to the announcement in the INTELLIGENCER we went to Knowlesville to attend to the opening of the F. C. Baptist meeting-house in that place last Sabbath. In addition to the names announced, Bros. G. T. Hartley and H. Hartt were with us. As early as 9 o'clock the people began to gather, and by half-past 10 the house was filled, and the service commenced. Bro. Taylor read the first hymn, Bro. Perry read the Scriptures, and I prayed, Bro. Hartley read the second hymn, and Bro. Perry preached. Bro. Taylor made the dedicatory prayer, and then followed testimonials by a number of us. In the afternoon I preached, and in the evening Bro. Taylor. This closed the services of the Sabbath, with many testimonies and much of the Divine presence. On Monday morning we had a meeting; a goodly number came out, and the good Spirit of the Lord was with us. The meetings all through were encouraging and beneficial to the people, and things did look like revival. The house is neat, substantial and well built. It is large enough to accommodate the people of the place and their neighbours when they visit them, and, best of all, there is *no debt on it!* J. NOBLE.

Woodstock, June 24, 1884.

PETITCODIAC, W. CO.—*Dear Bro. McLeod:* We are moving along in the Heavenly journey, and we think are advancing all along the line of this circuit at a healthy rate. The different Conference Meetings (of which there is one each Saturday) still indicate a deep spiritual interest in all of the churches that had special labor last winter.

Petitcodiac seems to be the hardest place to build up an interest. We have, however, good congregations each Sunday, and a large attendance at the Friday night prayer-meeting. These, coupled with the fact that we have a very large and fine church building show about the condition of things here, and give some encouragement.

I sadly lament the fact of our weakness at this centre, and hope some of our brethren who are strong in faith will inquire of the Lord if it is not their duty to hear the Macedonian cry, "Come and help us," and to reply, "Here am I, send me." The Lord graciously condescended to bless our labors with the other churches last winter in a marked manner, and we are devoutly grateful, but we cannot rest contented till we see an interest built up in this place.

I have given up Steeves' Settlement to Bro. Gray, and he is now laboring with them in an acceptable manner; and we pray God his ministrations may be abundantly blessed to them.

The Lower Ridge Church has placed the contract for the building, and the contractor is now busily at work on the frame. It is to be completed by Jan. 1st, 1885.

The new Church at Rockland also has a building in process of erection with every prospect of success, and to be completed about the same time.

I have been the happy recipient of numerous small donations during the year, commencing with a purse of money to assist me in buying a horse, etc., followed by a fine lot of live poultry, etc., etc., etc. May the dear Master reward them for all their kindness to me.

Your Brother,
A. C. THOMPSON.

Petitcodiac, June 24th.

PRESENTATION.—A large number of young people of Sussex and Studholm, who are in the habit of attending the F. C. Baptist Church, met on Monday evening, 23rd, at the residence of S. N. Freeze, High Sheriff, for the purpose of presenting Rev. Mr. Phillips with an address on his return from an extended visit to his friends in Carleton County. The address, which was read in a very clear and distinct manner by Mr. Fred. W. Freeze, speaks for itself, and was as follows:

To Rev. C. T. Phillips, Pastor F. C. Baptist Church, Sussex, Kings County:

REV. AND DEAR SIR,—We, the young people of the Parishes of Sussex and Studholm, who have had the pleasure of attending your ministrations here, beg leave to welcome you back after your visit to your friends on the Upper St. John, and to express to you our pleasure to learn that you have so far recovered from the effects of the accident you met with as to be able, partially at least, to resume your public duties, and we hope through the kind providence of God, you will soon be restored to your former strength and vigor, and that you may be spared for many years to proclaim the Gospel with all fidelity as in the past, and impart consolation to those who may be visited with affliction.

We beg, also, to express our sympathy with you and Mrs. Phillips in her affliction, and hope that she also may soon be restored to her wonted health, and that you both may yet enjoy many years of health and happiness together among us.

Appreciating as we do your kind and faithful administrations for our guidance and welfare, we beg your acceptance of these few articles as tokens of such appreciation.

We are, Rev. and Dear Sir,
Yours sincerely.

Sussex, Kings County, N. B.,
June 23rd, A. D. 1884.

This being read, Mr. Jesse Prescott, in appropriate words, stated that he had been requested by the young people of Mr. Phillips' congregation to beg the acceptance of a few tokens of respect, which consisted of a fine easy chair, made at the Sussex furniture factory, a costly dressing gown and cap, and an elaborately wrought pair of slippers.

Mr. Phillips made a fitting and feeling reply, and thanked them for their continued kindness, and hoped their intercourse, which had been so pleasant to him and Mrs. Phillips in the many years of their past association together, would continue.

A few speeches were made during the evening by a number of the elders, and a rare social treat was had.—*Telegraph.*

SLEEPING IN CHURCH.—The *Christian Union* says that Rev. Dr. Chas. F. Deems, pastor of the Church of the Strangers, New York, accorded his congregation the privilege of going to sleep in church during the summer season; he draws the line at snores, as snoring is so disagreeable to some people that they cannot enjoy a sermon while listening to it. We never heard of any one going to sleep under Dr. Deem's preaching and now that all fear of pastoral anger is removed the congregation may follow their perhaps beforetime hidden inclinations. Dr. Deems gave the invitation to sleep as follows: "Now, boys and girls, somebody has taught you that it is a very improper thing for you to go to sleep in church. I have great respect for those teachers, but let me tell you something. During this hot weather you fix up in the morning to come to church, and when you get there everything goes on as usual, the preacher's voice is just the same, and by-and-by, when the sermon is about half done, you find yourself feeling drowsy. Now, and it is hard work to keep your eyes open. Now, when you find yourself in this condition, go to sleep. I shan't blame you for it; neither will the Lord. The next best thing to close communion with God when you are awake is close communion with him when you are fast asleep. But you mustn't make a noise while you sleep; do it quietly. I know there is one little boy among you who makes a good deal of noise, but he doesn't intend to do it. I want to ask the person who sits next to that boy just to 'punch' him a little when the noise begins—not hard enough to wake him, but just to stop the noise. There are sometimes a few old people in church who hear every sound while the sermon is going on, and these noises disturb and worry them. Now, let that be the rule during the summer—when you can't keep awake, go to sleep."

FAITH-CURES.—It seems that for some time past the Rev. Arthur Sloan, the rector of Christ Church, in Stratford, Connecticut, has been gaining local notoriety by undertaking the practice of the faith cure, and wonderful stories are told of his success. For instance, the clergyman is said to have brought about the cure of a Miss Fanny Curtis in this way, though she had been bedridden for twenty years. Mr. Sloan's parish were not agreed either as to the efficacy of his manner of treatment or the propriety of a clergyman's becoming a faith curer. Some of them may have thought him cracked, or a fanatic unfit to minister to a congregation of sensible people. Accordingly, when the Bishop of the Connecticut diocese visited Stratford on a recent Sunday, he called a meeting of the vestry to examine into the case of the clergyman, who was present to explain what he had done in the way of faith cures.

The upshot was that the Rev. Mr. Sloan resigned the rectorship of Christ Church on Tuesday. But it seems that he has no intention of giving up his faith-cure practice, apparently believing that God has given him a power in that direction which it would be sinful for him to leave unexercised. He says, in fact, that he has for some time thought of relinquishing parish work, so that he might have more undivided attention to bestow on his miraculous cures. He wants to make spiritual medicine his life work.

Nor are his parish by any means united in distrusting his marvellous powers as a healer through faith. Many of them are more attached to him than ever, for his alleged or apparent cures have been heralded throughout the neighborhood, and their fame has even extended beyond Connecticut.

TO CONTRIBUTORS.—Mr. T. W. Higginson gives the following good advice to contributors:

Do not despise any honest propitiation, however small, in dealing with your editor. Look to the physical aspect of your manuscript, and prepare your page so neatly that it shall allure instead of repelling. Use good pens, black ink, nice white paper and plenty of it. Do not emulate "paper-sparing Pope," whose chaotic manuscript of the "Iliad," written chiefly on the backs of old letters still remains in the British Museum. If your document be slovenly, the presumption is that its literary execution is the same, Pope to the contrary notwithstanding. An editor's eye becomes carnal, and is easily attracted by a comely outside. If you really wish to obtain his good-will for your production, do not first tax his time for deciphering it, any more than in visiting a millioniare to solicit a loan you would begin by asking him to pay for the hire of the carriage which takes you to the door.

On the same principle, send your composition in such a shape that it will not need the slightest literary revision before printing. Many a bright production dies discarded which might have been made thoroughly presentable by a single day's labor of a competent scholar, in shaping, smoothing, dovetailing, and retrenching. The revision seems so slight an affair that the aspirant can not conceive why there should be so much fuss about it.

> "The piece, you think, is incorrect; why, take it;
> I'm all submission; what you'd have it, make it."

But to discharge that friendly office no universal genius is salaried; and for intellect in the rough there is no market.

POPULATION OF CHINA.—Many persons entertain doubts of the accuracy of the figures for the population of China. 450,000,000 seems an incredible number. A correspondent of the Cincinnati *Commercial* makes some statements which ought to remove doubts. 1. The Chinese Government has a census system, under which, at irregular periods, it obtains an enumeration for military purposes of the male members of families between the ages of 16 and 60. Multiplying this number by five gave in 1842 a population of 414,686,994. The census of 1856, on the same system, gave in round numbers 450,000,000, an increase of about eight per cent. in 14 years. This reasonable rate of increase, which is less than one-fifth of our ratio, gives credit to the Chinese figures. 2. A better method of testing the figures is by comparing the number of persons to the square mile with this number in other populous countries. China has an area of 5,250,000 square miles, and 450,000,000, for all the density of population, is 86 persons to the square mile. Now, in Germany there are 250 to the square mile, and in France 180 to the square mile. It is well known that China is a densely populated country; even its waters swarm with human life. Canton has 80,000 registered boats, on which families live as their homes; and though the Tartar provinces are sparsely populated the people are so thick in the rest of the country that 86 persons to the square mile seems to be below rather than above the truth.

BAD READING AGAIN.—Recently the police of Los Angeles, Cal., arrested a gang of young robbers who had been committing depredations in that city for some time. The oldest of the gang was fifteen, and the youngest but eight. They were organized after the most approved dime-novel style, calling themselves the "Red-handed Robbers." They had their "cave," in which were found cigarettes, wine, and various other articles of stolen property. Their last act was to plunder the missionary box of the Methodist Church. Each member of the gang slept with a string attached to his person, one end of which hung outside the window. When the leader wished to engage in a midnight raid, he would pull the string, and awaken the sleeping bandit. These boys were all the children of respectable parents, who, no doubt, like hundreds of others, were too busy to bother themselves about what their boys were reading.

PERSONAL.—Dr. and Mrs. Rand are paying their friends in this Province a visit. The Dr. was present at the Encænia a few days since.

C. J. Townshend was elected by acclamation on Thursday last to fill the vacancy in Cumberland County, N. S., created by the resignation of Sir Charles Tupper.

Rev. Job Shenton, who recently obtained the permission of conference to visit England, went to Halifax, thence per Allen steamer. He expects to be absent about eight weeks.

A RETURNED MISSIONARY is always looked upon as a person of interest. He has seen strange sights, and heard strange thing; and can say strange things too. One of those gentlemen was lately sojourning in Berlin and was invited to an evening party where the ladies, following out the custom of the place—and of other places too—were dressed in an altogether *decollete* style. They felt it necessary to apologise to the returned missionary for this, but he very cooly replied that they need not mind him, as he had lived for ten years among the savages of Africa, and was quite accustomed to such sights.—*Meth. Ch. Advocate.*

RELIGION IN SWEDEN.

The action of the Swedish bishops in reference to the proposed meeting of the Evangelical Alliance at Stockholm gives additional interest (says the *Independent)* to some religious statistics of Sweden recently published by a trustworthy scholar. From 1527, when the country opened its doors to the reformation, down to 1860, only Lutherans, the adherents of the State Church, were allowed residence and citizenship. Whoever left this Church was expelled from the country. Toleration of other religious communions began less than a quarter of a century ago. In case any denomination wishes official recognition, the law demands that they appeal to the king, and lay before him their confession and discipline. No monastic institution or female convents are allowed to be founded. Of the 4,570,000 inhabitants, according to the statistics of 1882, about 4,545,000 are adherents of the Lutheran faith. The Episcopal system of Church government prevails in Sweden, but with the distinct understanding that it is not a scriptural or necessary arrangement, but only that of prudential policy. There are twelve bishoprics, and one archbishopric, that of Upsala. The bishopric of Lund embraces 716,791 souls; that of Upsala, 602,936; of Goeteborg, 496,667; and the others in proportion. The number of parishes is 1,356, served by 2,400 pastors. The salary of a pastor, in addition to the parsonage, and probably a little land, is from 2,500 to 4,500 kronen (1 krone=26 cts.) The bishops draw from 10,000 to 18,000 kronen, and have free rent. Those, too, who served their connection with the State Church are compelled to pay the tenth of all their property tax to the maintenance of the State Church; for in Sweden, all property without exception, is taxed for the benefit of the Church as well as of the State. At the two state universities, Upsala and Lund, there are about 300 theological students. The professors are also pastors, and the theology taught by them has always been and is yet strictly conservative and orthodox. The State Church is extensively engaged in mission work among the Tamils of East India and the Zulus of South Africa. Work on Sunday is punished by law. Among the other denominations that have, within the past few years, been working in Sweden, the Baptists have had the greatest success, numbering now 331 congregations and 22,891 members and 18,463 Sunday-school scholars. The Methodist Episcopal Church reports 7,572 members in sixty-four congregations, served by ninety-six local preachers. About 2,000 Jews are in the country, while the Roman Catholics number only 600 adherents, and the Irvingites have one congregation with about one hundred members. Others such as the Mormons, the Adventists, the Unitarians, etc., are also taking advantage of the religious freedom of the country. Besides these there are also about 40,000 Lutheran separatists who adhere to Socinian and Donatistic errors.

THE CANADA TEMPERANCE ACT.

The agent sent down, by the *Toronto Globe* to the Lower Provinces to report on the working of the "Canada Temperance Act" made a tour through the chief cities and places and reported the working of the Act, the causes of its success or failure, and gave all the information he could gather from both friends and foes of the Law.

The following extracts is from his last report to the *Globe.* He says:

"The substance of my observations concerning the workings of the Scott Act in these Provinces is, first, that the East has a temperance sentiment vastly stronger than the West; second, that the mass of the people are uniformly more sober and orderly, and, third, that the Scott Act promotes the sure and steady growth of morality, order and sobriety in the community. It is absurd to argue that the Scott Act should be denounced as a farce and a failure in cases where it has failed absolutely to suppress the trade in liquor. It is most unjust to expect the Scott Act to accomplish what no law in the history of the world ever accomplished—the absolute observance of its provisions. There will be law-breakers under the Scott Act just as there are law-breakers under every other statute designed to promote the public well-being; but if the law punishes and repeats the punishment until the violator of the statute is compelled to yield obedience or retreat beyond the limits of respectability and decent citizenship, it has largely discharged its duty to society. Sackville furnishes a good illustration of this view of the case. Bar-room drinking, the social feature of the traffic, has been wholly suppressed, and thereby the most potent agency in the manufacture of drunkards removed, for after all the great curse and danger of the liquor traffic is the social treating of the bar-room. The places in Sackville where liquor can be obtained are so utterly degraded in look, character, and method that the young men of the community will not visit them, and their very existence serves more than anything else to make drinking repulsive and to confirm the people in their allegiance to prohibitory legislation. In Sackville, then, it is only a few of the more degraded products of the license system who connive at the violation of the law. In Kings, in Fredericton, in Digby, in every constituency where the interference of the law has not disabled the Act, the same results are the outcome of its operation. * *

The general observations I have ventured as to the large measure of restrictions imposed upon the traffic by the Scott Act will not be disputed, I fancy, by any one familiar with the facts or disposed impartially to consider all the circumstances of the case."

SUNDRIES.

Bears are causing havoc among the sheep in Joliette County, Quebec.... Please look at the address label on your paper, and if it indicates that you are not paid in advance, be kind enough to forward subscription at once.

AMONG OUR EXCHANGES.

NARROW-MINDED MEN.

(The Religious Herald.)

Did you ever think that a narrow-minded good man is a greater affliction to a church than a bad man? You can turn a bad man out and be done with him; but one of those little fellows that will cry at the protracted meeting and ask for prayer, and then at the next business-meeting of the church work up a row about some trifle, what can you do with him? Such a man usually is afflicted with too much conscience, and he is constantly hawking his conscience around for public inspection. He may be converted, but you had better put him out and keep him out if you want other people to be converted.

Dr. Guthrie once said it was "one of the inscrutable things in God's government that he makes Christians of some of the poorest human material, while leaving some of the best untouched," and that this had no greater illustration than in such cases as that referred to above. It is all the more inscrutable when its effect on the Christian cause is considered; for there is real justification for the remark that "narrow-minded professors of religion have been the greatest enemies of the gospel." It is a duty to be true and faithful, but there is no saintly grace more needed than magnanimity.

HAVE AN AIM.

(Zion's Herald.)

Definiteness of aim is one-half the battle of life. Indefiniteness amounts to nothing, accomplishes nothing. It destroys no evil, promotes no good. In the material world no wealth or honor crowns it. In the spiritual, no well-developed Christian character, or life-long, useful devotion to Christ's cause attends it. Be definite; aim at something. Select a prize and go for it. Aim at the highest point of Christian character possible. Seek to accomplish the greatest amount of good, in season and out of season, always laboring with unflagging zeal to build up the kingdom of Christ. St. Paul was remarkable for definiteness This is seen in all his epistles. The spirit of his motto, "This one thing I do," is seen in all he did and said. Strike for truth and righteousness, and be sure you hit the mark. If some think they are hit by your faithfulness, all the better. They need hitting or stirring in some way. Don't be afraid of opposition—it will harm no one who is right.

POPISH TOLERATION (?)

(Montreal Witness.)

As the Rev Mr. Chiniquy was preaching quietly in a Protestant church in Quebec a mob of ignorant people attacked the church with stones in a most savage manner and pursued his carriage with stones, hurting his companion seriously. It is not necessary to get angry with these deluded people who, like the Jews who mobbed our blessed Lord and His apostles, think they are doing God service. One feels like repeating the words of the holy John Huss when he looked kindly on the man anxious to set fire to the pyre on which he was to be burned to death, *sancta simplicitas*—holy ignorance; but what shall be said of the editor of the *Canadien* who gloats over and approves the conduct of the mob and, in fact, hounds it on to further brutality? Such teachers can only be compared with the priests and Pharisees who roused the people against the holy ones of old and who were held responsible for their sins. Unfortunately when such intolerance results in collisions of races these promoters of violence have a way of saving themselves. It is their poor tools that bear the brunt.

THE GERM-THEORY.

(The Christian Union.)

The germ-theory of disease—that is, that epidemic and contagious diseases are due to the presence of microscopic germs which are carried from one person to another, and the presence of which in the body are the cause of the disease—has received lately two important developments. Recent experiments have demonstrated that this is the cause of cholera; it has, further, been demonstrated that they are not to be destroyed by either heat or cold, but are instantly destroyed by certain acids; and there is good reason to believe that this discovery will before long be made available in enabling the medical faculty to cope with this disease, which has hitherto baffled all remedies, and even set preventives at defiance. It is now reported that the same cause is the secret of hydrophobia. By passing the germs through certain animals—the dog, for example—they gain in virulence; by passing them through other animals—the monkey, for example—they lose their power. It is believed that by this means an inoculation will be found that will render the person inoculated unsusceptible to the disease, as by vaccination persons are rendered unsusceptible to small-pox; and it is hoped that the inoculation will prove equally effectual as a remedy for one who has been bitten, even though it be not administered until after the bite.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

Over 100 horses were shipped from P. E. I., via Summerside and Point du Chene during the present week.

It is reported that Lord Lansdowne will make a tour of the Maritime Provinces before his return to Ottawa this fall.

The first Baptist meeting-house in the Republic of Mexico is now being erected at Monterey, the capital of New Leon.

In Canada and Newfoundland there are two Congregational Unions, embracing 117 churches and 51 preaching stations, with an estimated membership of 7,500 persons.

The Moravians are reported to give one in fifty-eight of their numbers to the missionary work, and their converts number four times as many as their own brotherhood.

England is in favor of abolishing church bells in towns. They are claimed to be noisy, serving no purpose of religion, a manifestation of thoughtfulness and unnecessary as in olden times, when they rang scattered communities together.

Dr. Jessup estimates that twenty years ago not twenty females out of the 2,000,000 population of Syria could read; now 7,149 girls attend Protestant schools there, and the change is due to Protestant Christian missions.