TERMS, NOTICES, ETC.

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THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH MCLEOD, ... EDITOR.

SAINT JOHN, N. B., JULY 17, 1885.

— The INTERNATIONAL Faith Healing Conference recently held in London was very largely attended.

— A CHRISTIAN is just one who does what the Lord Jesus tells him. Neither more nor less than this makes one a Christian.

— THERE ARE thousands of families in this country where every kind of literature is read but that which is religious. And the heads of many of these families profess to be Christians! What can be expected from such families?

— BE YOUR own executor. It seems—says the *Moravian*—to be more and more clearly realized that a gift made while living is worth double the one made after death. It is safer, because it is in no danger of being contested, divided, or misapplied. The giver can personally see that it goes directly and immediately where he intends. This is often not the case with posthumous gifts. It is more satisfactory, because the giver can himself enjoy the good his gift is doing. It is more just and righteous, because properly speaking, only what a man has while he lives is his own; when he dies, it no longer belongs to him. It is more purely unselfish, more truly Christian, because he denies himself of what he might have used. After death he has no more use for it. To give to Christ's cause only what we have no more use for ourselves is not the highest form of charity. Therefore, do not wait till death, but give while you live.

— HERE IS a beautiful thought about the Bible from the *Illustrated Christian Weekly:* An organist sits at his instrument to perform a fugue of one of the masters. With a clear, resonant solo stop open he gives out the theme. He adds a stop, and the theme, with increased tone, is repeated. So gradually he plays on till with the full power of his instrument he is stirring every heart with the magnificence of the composition. Every stop is speaking, one answering another, but in all the mass of sound you can still hear the simple theme, noble as it is thus interblended and interfused with variations of its own self.

It is just so with the Bible. It began its strain with the simple announcement in the garden—of a coming Saviour as soon as there was sin—the promise that the woman's seed should bruise the serpent's head. The strain has gone on gathering melody with the ages. Each book of revelation, like each stop in the organ, gives a new tone to the old harmony, and the completed Bible, like the full organ, plays the grand symphony of redemption.

— IT IS EASY to hurt a pastor in his feelings and in his influence. It is quite as easy to help him—to make him enjoy his ministry and to make it successful. Here are some hints as to how to help him:

1. Love, appreciate, and pray for him.
2. Speak of him, truly indeed, but worthily.
3. Let the pew, like the pulpit, be punctual and regular.
4. Listen earnestly and prayerfully while the pastor preaches. Good preaching is wonderfully helped by good hearing.
5. Talk freely and frequently with the minister regarding the great themes of his sermons and of religion.
6. Invite people to church, and make them feel thoroughly at home when they come. A "drawing congregation" is stronger than a "drawing preacher."
7. Keep all dues promptly paid. Be the pastor never so unselfish, injustice hurts him, and imposes a burden.
8. Above all, let your daily lives be noble commentaries upon the gospel which your pastor proclaims.

— WHEN the Commons refused concurrence in the amendments to the C. T. Act made by the Senate it was hoped that the latter body would not attempt again, at least during this session, to obstruct the law. Such hope, however, has been disappointed. When the Bill of Amendments as passed by the Commons was returned to the Senate that body proceeded to again add the wine and beer clause, refusing to listen to reason or remonstrance. The effect is to make of no effect the Bill of Amendments designed to remove uncertainties caused by the judgments of the N. B. Court, to strengthen it at several points, and to make its enforcement less difficult. The Act remains as it was when the session opened—neither strengthened nor weakened. The persistency of the Senate's opposition has awakened deep and widespread indignation. That an irresponsible body should presume to set itself to oppose the constitutionally expressed will of the people is more than the country will endure, and the Senate need not be surprised to find that the already strong feeling against its existence as at present constituted is intensifying rapidly. If the Senate is to allow itself to be used as the tool of the rum crowd nothing is surer than its death. Nor is the day of its death very far off either. The plea of the promoters of the wine and beer amendment that it is in the interests of true temperance is worse than hypocritical. The fact that the rum and whiskey men are its promoters is enough to stamp it with its true character and to make clear its design.

All these struggles, including the occasional apparent temporary victory for the rum crowd—are forwarding the cause of reform. It is marching on steadily and strongly. Victory is sure.

—THIS BEING the time of year when, by appointment of their conferences, many Methodist ministers are entering upon work in new fields, the *Guardian* gives words of caution and counsel to the churches that are receiving new pastors. While much of what it says is peculiarly adapted to Methodism, a good deal of it is just as well suited to all churches. We make some quotations: "It is of the first importance that the people receive and welcome the new minister in a way that will make him feel that he is among a people that by their sympathy, prayers, and co-operation will help him in all his efforts to build up the cause of Christ among them. Do not act as if it was your duty to stand at a distance and criticise everything that is done. Do not keep constantly talking about the virtues and excellencies of the last minister. This may be well meant, but it is not in good taste; and even a good man may be made to feel that he is being disadvantageously compared with his predecessor. The best human workers need words of cheer. Even the character of the preaching of the preacher is largely determined by the sympathy of the people. Comparisons between the new minister and his predecessor are apt to be unjust. The late minister had time to bring out and prove his strong points; the new minister has not yet had a chance to develop his resources. The new pastor may not be equal to the retiring pastor in some things, and yet may be superior to him in others. Every man should be left free to work on the line of his own individuality.

The new minister may make mistakes as well as the people. It is a mistake for a new minister to put himself in the hands of any one man, or party, and to take his views from such a source. It is a mistake to wait till some future time, before beginning to look for results. There are great possibilities in the first pastoral visitation. The minister's ignorance of persons and circumstances, for some reasons is a positive advantage. It enables him to make enquiries that he could not without apparent indelicacy make at a later period. It is also of great importance that the new minister should not become discouraged, when he finds things less propitious than he expected. Many a pastor has found that a discouraging beginning has been followed by a successful pastorate. If ministers and people work together faithfully and harmoniously this year, the success of the past year will be surpassed in the coming year.

NOTES BY THE WAY.

Between the close of the Fifth District and the beginning of the Sixth there were several days, which we spent in and about Sussex. We were much pleased to meet Rev. A. Kinney, who was exchanging with Rev. J. W. Clark for Sunday, 5 h inst. Not having seen Bro. K. since the Conference in October last there was, of course, much to talk of. He is well, and looks what he is. He has had good success in Halifax; there are constant indications of good done which cheer him in his work. In a recent visit to Beaver River, Yarmouth County, he says he found that Licentiate G. F. Currie, who succeeded him there, is doing well, and is highly esteemed for his work's sake.

In Sussex and the other parts of his pastorate the work under Rev. G. W. McDonald is prospering. There are many encouraging signs. He recently baptized several converts in Sussex, among them his two sons. Five by baptism and several by letter have been received into the church. All over the pastorate there are what we must regard as indications of spiritual quickening.

Rev. J. W. Clark is getting along well on the Norton and Midland pastorate. He has been blessed with some revival during the year, and regards it as, thus far, one of the best years, spiritually, in his ministerial experience.

The Sixth District Meeting was held at Lewis Mountain. It embraces a good section of farming land along the North River in Salisbury, Westmorland County. Twelve or thirteen years ago we were there attending a similar meeting. Since then the church has been much changed and improved. It is now a neat and pleasant place of worship. The remodelling and new furnishing are certainly creditable to those whose thought and interest and money accomplished them. The change in the settlement in the immediate vicinity of the church is not so apparent. The farming area has not been materially enlarged, nor the buildings particularly improved so far as a glance at the exterior enables one to judge. There has, however, been much done a little farther away. In a drive of two or three miles it was our pleasure to see the results of faithful and persevering work, work that has brought its reward.

Those who went to the meeting by rail left the train at Pollett River Platform, at which place they were met by Messrs. John Brown, Alex. Morton, John Taylor, and others, and conveyed to the place of meeting—a distance of four or five miles. The trip was without event of special interest except the loss of a tire from a wheel of Bro. Morton's well-laden express wagon. It only served, however, to reveal the readiness with which such mishaps can be remedied, and to show the good natured patience of driver and party and the occupants of the carriages following who were delayed for a little. Very soon the whole party was comfortably quartered in hospitable homes, it falling to our lot to be at home with Bro. Alex. Morton and family, of whose kindness several years ago we retained pleasant recollection.

The first meeting of the session opened at 2 P. M. on Friday, 10th inst. Rev. F. Babcock, Chairman of the District, presided. There were present the following ministers: Revs. F. Babcock, Wm. Downey, G. W. McDonald, S. H. Weyman, J. W. Clark, A. C. Thompson and Jos. McLeod; and Licentiates Nobles, McLeod, Heine, Gosline, Clark, Nickerson and Gregg. After the opening devotions and the reading of Minutes, the Reports from the churches were read. Twenty-four churches sent reports and were represented by delegates. The reports were, in the main, quite encouraging. The additions by baptism during the year were eighty-four. The Pastorate System has been better observed than in any of the Districts, so far as we have knowledge, and twenty-one of the churches have had regular pastoral care. Sabbath-school work receives much attention, and contributions to Christian purposes are evidently increasing.... Friday evening there was preaching by Licentiate A. Clark. Many exhortations and testimonies followed the sermon, and it was a meeting of much power.

At 9 A. M. Saturday, business was resumed. Rev. G. W. McDonald was elected Chairman for the present year. Considerable time was given to the examination of Licentiates. The meeting's deliberations on this subject resulted as follows: District Meeting licenses were granted to A. H. McLeod, R. Heine and J. E. Gosline; and Aaron Clark, Jas. Nickerson and John Gregg were recommended to continue on their church licenses.

At 11 A. M. the Social Conference of the session was held, Rev. S. H. Weyman, pastor of the church, led the meeting. It was a season of "refreshing from the presence of the Lord." It was regretted that more time could not be devoted to the delightful service of praise and testimony.... The Public Meeting of the District Women's Mission Society was held at 2 P. M., Mrs. F. Babcock presided, and made pleasant and helpful opening remarks. Rev. J. W. Clark offered prayer. The Secretary, Miss Jane A. Weyman, read her Report of the Society's doings. We publish it in another column. It will be seen that there has been an increase of contributions, indicating clearly enough an increase of interest in the good work of sending the Gospel to the heathen women and children of India. Following the report there were appropriate readings and recitations by Miss Bertie McLeod, Miss Blanche Downey and Mrs. George McLeod. Mrs. C. W. Weyman read an admirable paper prepared by Mrs. Babcock, which we expect to publish next week. The presence of Miss Hooper added much to the interest of the meeting, and her remarks concerning the work in India and the work here for India had effect. Messrs. Babcock, McDonald and McLeod ventured each to say a few words, to which the ladies took no exception, so far as we know. We may say, however, that they need no assistance whatever from their husbands and brothers or any other men in the management of their meetings. To be candid about it, we ought to say that in some respects they set an example worthy the imitation of the brethren. The meeting was deeply interesting. The zeal of the sisters in the Missionary cause is praiseworthy, and God will surely bless their work and themselves. The visit of Miss Hooper to the churches in the District last autumn did much good.... At the close of the Missionary Meeting the District business was resumed and the session continued till about 7 P. M., when all was done. Five delegates to Conference were appointed. A committee to settle a church difficulty—the only case in which help was asked—was appointed. A vote of thanks to the people of the community for hospitable entertainment and various kind attentions was passed.... The next meeting is to be held at Penobsquis.... There was preaching Saturday evening by Rev. A. C. Thompson; it was a meeting of deep interest.... The Sabbath dawned bright and warm. Till towards evening it was exceedingly warm—quite hot at times. There was, notwithstanding, a very large gathering of people. The services of the day began with a prayer-meeting at 8 A. M. It was a season of quite unusual interest and intercession. There were three preaching services,—at 10 30 by Rev. Jos. McLeod, at 2 30 by Rev. F. Babcock, and at 7.30 by Rev. G. W. McDonald. Following the sermon by Bro. Babcock the Lord's Supper was administered, and it was a blessed waiting before the Lord. An overflow meeting was held in the school-house near by at the hour of the morning service. From the opening of the early morning meeting till the close of the last one of the day the Divine presence was very manifest. Nor is this true of the Sabbath alone. The session throughout was marked by signs of God's presence and working which touched and deeply moved many of the Lord's people. Of the three District Meetings we have attended in the last three weeks we must say that the one of which we now write was the best in those things which most gladden the Christian's heart. A number of brethren remarked that it was the best District Meeting they had attended in a long time. We believe that the effect of the truth preached and the quickening and convicting presence of the Spirit during the meetings will be felt in all the churches during the year. A good many, representing every part of the District, solemnly declared their purpose by the grace of God to be more devoted to His service than ever before. We hope—indeed expect—to hear of larger blessings enjoyed in the District this year. It is very evident that the Lord is calling His people to a higher place in the Christian life and, in that, to more faithful and efficient services. May they respond and be blessed.

GOD IS LOVE.

The essence of the Gospel, and the all-prevailing voice of nature and grace. God the "I am," of the Old Testament, the Father of the New Testament, *is love;* not only loves, but *is love.* Christ, the revealer of the Father, His life and death expressed, "God is love." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on him should not perish but have eternal life." He so loved *the world*, not a part but *the world.* Sun for a world; light for a world; ocean for a world. Christ, a world gift; a heart gift; heaven's best gift of love. "Go ye into all the world and preach the Gospel to every creature." The Gospel good news, "Glad tidings of great joy," for all people: "God is love." Herald the good news, Christ has died a ransom for the sin of a world. "And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." "Amazing love." "Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins." Propitiation—"For this is my blood of the New Testament which is shed for many for the remission of sins." Christ our propitiation, "remission of sins." Entered humanity, "word became flesh," "bore our sins," as the "only begotten Son of God," one with the Father and as our Elder Brother, made "like unto His brethren," "in whom all things were created." He stooped to conquer. Created in Him; redeemed in Him; and by faith saved in Him." "By grace are ye saved through faith." Tell out the good news! God and man at peace. "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enemity even the law of commandments contained in ordinances; for to make in himself one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." Again: "To wit, that God was in Christ, reconciling the world unto Himself, not imputing (reckoning) their trespasses unto them;" . . . "be ye reconciled to God." Also: "For he hath made him to be sin (an offering) for us, who knew no sin; that we might be made the righteousness of God in him." God reconciled, at peace, "be ye reconciled to God." Wonderful love! Not bottomed in redemption, or in salvation, but in the limitless bounds of glorification. To know the love of God in Christ is blessedness. It satisfies; it is life; it is health; it is peace. Receive by faith; repent; confess He is the Lord; "and follow thou me."

* * *

REVIVALS IN COLLEGES.

We have on several occasions made brief reference to the work of the Lord in some of the Colleges of Great Britain. A writer in the *Christian Advocate* furnishes a fuller account of the movement, that has not yet, by any means, reached its end. He says: I am impelled to this for two reasons: The importance of the subject itself, and because I have just heard from a member of the Edinburgh University a thrilling history of the work there. Herein, as in so many hundred instances, there is a connection with the visits and labors of Mr. Moody in Great Britain. During the first campaign of the American evangelists in England, ten years ago, a Mr. Studd attended the services at Camberwell; under the powerful influence of Mr. Moody's addresses he became a changed man; from a sportsman he was transformed into an enthusiastic Christian worker. He sold his hunters and his dogs, and made his country seat a center of missionary effort for the surrounding country. His own household shared in the good influence. At the time of the last visit of Mr. Moody to London, two sons of Mr. Studd were quietly pursuing their studies at Cambridge; they were among the most famous cricketers of the present generation, one of them captain of the University Eleven. The young Studds, under the Moody inspiration, humanly speaking, came to the front as Christian workers among the undergraduates. They became religious as they had been athletic, leaders, and were largely instrumental in the remarkable awakening both in Cambridge and Oxford. One of them has gone as missionary to China, in the interest of the China Inland Missions, on the self-supporting plan, in addition to giving a large amount of money to the Society; the other has entered on missionary work in East London. The latter, with another who has followed his example, has pleaded the cause of Foreign Missions so eloquently at Cambridge, and kindled such enthusiasm among their fellow students, that thirty resolved to proceed to the foreign field. Several of these have already gone, and their sending off from Cambridge and from London made the most enthusiastic missionary gatherings England has known in this generation. The China Inland Missions has obtained great notoriety by these university men and representatives of some of the highest families, socially, going out under its auspices.

Godly students at Edinburgh besought the Lord for a part in this blessing. In answer to prayer, Messrs. Studd and Stanley Smith visited Scotland. There had been careful and prayerful preparation. The tercentenary celebration of Edinburgh University left behind it an impulse "making for righteousness." The inaugural address of Sir Alexander Grant, on which his speedy death set a solemn seal, promoted a "feeling of fervor." The visit of the Cambridge students was an experiment. With hope there was much fear and anxiety. There was the apprehension of the usual disturbances and interruptions among Scotch students. A large hall was taken and filled, and from the first the hush of the Spirit was upon the assembly. Hundreds stayed to the inquiry meetings, and the university has seen and is seeing the greatest religious revival. The visits of Studd and Smith were repeated, and Professor Drummond, so well known by his late work that has achieved such phenomenal notoriety on both sides of the Atlantic, has nobly supplemented their labors, and still continues his God-earned and God-blessed efforts. A young man himself—thirty-three years of age—a master of science, he is admirably adapted to this field of activity. A scientific evangelist, with a philosophy all aglow with the fire of the Holy Ghost, he strikes home at the educated mind. Prof. Drummond has just had a series of scientific evangelistic meetings for skeptics in the hospitable palace of the Duke of Westminster, in London, and with great success. Many of the first students of the university, leading scholars, are relaxing in the pentecostal blessing. Professors are gradly co-operating. I met at dinner, a few nights since, Dr. Horatius Bonar, from the "modern Athens," name illustrious, who bore testimony to this wonderful work of God, and declared it was spreading among the young men in the city and country. The number of medical students in this one university is nearly 2,000, and in all the departments well nigh 4 000, offering a vast and rich field for evangelism. Many sound students are putting themselves in training for missionary work. Last week the Earl of Aberdeen, one of Scotland's Christian noblemen, representing the Queen as Lord High Commissioner to the General Church Assembly at Edinburgh, presided at and addressed an evangelistic meeting among the students and was followed by Prof. Drummond.

The work enlarges on every hand. Deputations of professors and students from this metropolitan University have given the Gospel message to the universities at Glasgow, Aberdeen, and St. Andrew's. The power of God is equally manifested in all of these places. Hundreds of the best young minds of the country are becoming consecrated to God. It is claimed there has been no such evident and powerful work of the Spirit in Scotland since the days of John Knox.

Prof. Simpson, of Edinburgh, has been on an evangelistic tour abroad, and addressed large meetings of students in Rome, Naples, and in Paris The various faculties of science and arts, medicine, theology, and law have been represented, and by many nationalities, including Great Britain, Germany, Mauritus, the West Indies, Russia, Poland, and Armenia. It promises to be world-wide in its reach. The effort is not confined to colleges. Students' deputations have already visited countless villages and hamlets in various parts of Scotland, and also in England. It is impossible to calculate whereunto this movement shall grow. Why may not this student reformation be wafted across the Atlantic, and the warm breath of the Spirit be felt in American higher schools of learning? The idea is to be depreciated that the Old World should receive such marked blessing at the very fountain of life and thought and the New World not participate therein. Markets and stocks touch the separate continents well-nigh simultaneously, why not religion? Great Britain has received much of fervor and of awakening from America, notably through the world-known evangelists; why should not a reflex tide visit its own shores? What Spirit-filled students—for this is a work pre-eminently of students as well as for students—will lay this matter to heart, and, if expedient now, inaugurate at the commencement of the new academic year an evangelistic movement for the colleges and universities of the United States? If need be, let a deputation of English or Scotch students be invited for this purpose, their hearts fired with fresh zeal and thrilling story. It would give a practical illustration of "practical Christianity in colleges," and supplement and point the lecture of the lecturer on "applied" Christianity. It is a subject infinitely weightier than Science *versus* the Classics, and would go far to solve the question in regard to the nature of religious services and religious teaching in schools of learning.

GENERAL RELIGIOUS NOTES.

— The new mayor of Shanghai, China, is a native Christian.

— A Young Women's Christian Institute is being built in Glasgow at a cost of $60,000.

— The Presbyterian Sustentation Fund in New South Wales yields this year a minimum of $1,500 to the ministers of that church.

— In response to a stirring appeal by Mr. S. T Comber, six of Mr. Spurgeon's students have offered themselves for service on the Congo.

— The Baptists of Philadelphia have surpassed all the other denominations of that city in the matter of church extension during the last 10 years.

— On a recent Sabbath the whole of the 275 Wesleyan pulpits in London were occupied by local preachers, the ministers enjoying a rest, three mayors officiated and one M. P.

— But a few years ago the Karens were wild jungle-dwellers, despised by the Burmese. Through the labors of the Baptist missionaries they have been Christianized, and now the Burman Government employs them in introducing new industries into the country.

— Of an unpretentious layman, who died in St. Louis recently, the St. Louis *Advocate* has this suggestive paragraph: "The night on which Mr. John Larimore died, the watchman on that beat reported that fifty persons from the poorer and more neglected parts of the city had been to him to inquire as to Mr. Larimore's condition. Such a testimonial to his worth and piety is more enduring than marble; more satisfactory and honoring than stuffed eulogy, or costly funeral pageant. Such a tribute is more to be cherished and coveted than chiseled words on proud and faultless granite."

— The inhabitants of Poland seem to have imbibed the intolerant spirit of the Russian despotism, even while smarting and groaning under the oppressive power of the Czar. It is stated in a foreign paper that the Lutheran synods in Poland have unanimously, and, greatly to their discredit, refused to extend any longer to Baptists the "privilege" of being buried in their churchyards They request the Baptists from this time forth to provide separate burial places for themselves. The burials in the Lutheran places of sepulchre have, it seems, caused "discontentment and vexation in the church."

— The *Japan Mail* reports a most remarkable preaching service held in Tokio, in the largest theatre of the city. The audiences are variously estimated at from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the Gospel was preached to them. The *Mail* says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year."

— The Rev. Mr. Kesaki, in his newspaper published at Tokio, gives the following statistics: "The total number of Protestant churches is put down as 120; church members aggregate 7 791, a gain of 2 200 during the year. The largest church in the empire is that at Imbari, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Annaka has received during the year 113 members. The city of Tokio is reported as having 29 churches, with 2 279 members. The money contributions of the native Christians for the year are reported as 18 220 *yen*, which is a gain over the preceding year of 2 382 *yen*. This report is most encouraging."

THE WHITE CROSS LEAGUE.

The following extract from a recent address in New York by Rev. B. F. Decorta, President of the White Cross League gives an idea of the character of the reforms sought to be brought about by the League. He said:

"Perhaps you did not come here to see God. Perhaps you would rather see something else, not in spirit, but with the fleshly eye. The licentious Jews were ashamed of their vice, and tried to cover it, but the Lord called them whited sepulchers. The sacrifice of all that was best and purest in woman was an essential rite of some old heathen religions, and their votaries made a virtue of constant vice. The high priest in their temple of Venus was a courtesan, and the religion was prostitution.

"It is suggested by some that certain evils always have existed and always will exist, and that as man is possessed with certain appetites, he will commit certain sins; but it does not follow any more that there will always be poverty because a certain social condition makes a needy class. A revolution is to come that will give all honest and capable men a fair chance. Society is not always going to be responsible for the manufacture of poor and of drunkards, or of prostitutes either. The social revolution is not going to take in only a part, but the whole—to reconstruct society from top to bottom.

"The question is not, will a certain portion of men and women sin, but will they sin by your connivance? The social evil is a cancer, and society must destroy it, or society will die. It has destroyed every people that let it alone, from Sodom to the nineteenth century. If it is let alone here, it will destroy America.

"The dram-shop is the antecedent to the house of the strange woman. Of 2,000 fallen women whose cases have been studied, nearly all fell through strong drink. Many people prepare for vice by intemperance in eating. It is idle for any man to think of being pure while he plays the glutton. So with bad literature, whether it comes through silly novels or through vile and cheap Sunday papers, which fathers place on their tables Sunday mornings.

"I charge again that you respectable people are responsible for the existence of the strange woman She would die out in six weeks were it not for the support of men sitting in the pews. The White Cross is a pure Christianity applied to every department of the physical and moral world. Purity of the body must go with purity of the soul. Then men will be what they ought to be, and they will never be ashamed to look a wife, sister, or mother in the face.

"The double standard of virtue which bears harshly against women is accepted most strongly by women who turn against their own sex. If there is any object to be found in the earth equal to a mean and contemptible man, it is a heartless woman. A woman may repent and become as chaste as the icicles in the temple of Dina, and yet she is not allowed to come into the house and scrub the floor. In the man's case not even repentance is required. Women, I beg of you to stand up for your sex and make one standard for man and woman alike. We seek to save woman by saving man. In ninety-eight cases of every hundred the man is the cause of the fall. Who is paying to keep the 10,000 women of New York on the streets to-night? Man is paying to keep them there and to damn them there?"

DENOMINATIONAL NEWS.

NEW BRUNSWICK.

SUNNY SIDE.—Twelve years ago Rev. J E Read took the pastoral oversight of the church at the Mouth of Keswick, York Co., and, on Tuesday evening of last week a large gathering took place in the Free Baptist Church at that place, to celebrate the event. The chair was taken by Mr. H. Esty, Mr. A. Yerxa acted as secretary, and Mrs. Wm. Hallett presided at the organ. Several addresses were delivered, and good music furnished. The chief speakers were Revs. Messrs. Blackadar and Manzer, and W. Wilson, Esq., M. P. P. Strawberries and cream during the evening were abundantly supplied, and all present greatly enjoyed the entertainment. The pastor takes a vacation of two weeks from his arduous toils, for his pastorate embraces several churches. Before the meeting closed the sum of $102 was presented to him, showing the esteem in which he is held. We hope the rest will do him much good.

MOUTH KESWICK.—On the last Sabbath in June Bro. Read baptized five, and added four others to the church, making in all thirty-two during the recent revival.

He wishes us to say that he will be with the Beaver River Church, Maitland, N. S., on the third Sabbath in July, and that Bro. Kinghorn has kindly arranged to supply for him at the Mouth of Keswick on the fourth Sabbath in July, attending at the Hall, Douglas, in the evening.

NOVA SCOTIA.

DEAR BRO. MCLEOD,—I have just returned from a few weeks visit to Queens County. I had sent appointments, as I desired, and felt it my duty to visit our churches there as soon as I was able to do so. I left home on the 5th ult. Spent Sabbath with our church at Port Mouton. Had a very good day; collection, $3 29. Here I received a letter from Rev. A. Kinney, desiring me to go at once to Caledonia, to assist in the work there, as he had to leave it. So I went on Monday, arrived in time for the evening meeting. I met a cordial reception. Bro. Kinney said he "was never half as glad to see me as now." I was glad to meet friends and brethren, "and see the grace of God." The meetings were characterized by a "willing mind," and although Bro. Kinney left on Wednesday morning, the good work went on. Rev. Mr. Fletcher, (Baptist), who had united with Bro. Kinney in the work, was with me in some of the meetings, and we had some union meetings. The next Saturday, P M., a union Conference, when fifteen were received for baptism. On the following Sabbath morning *union* baptism; I baptized eight, Bro. Fletcher seven. After baptism we met in Bro. Fether's church; after sermon the hand of fellowship was given by Bro. Flether, in behalf of the Baptist Church, I gave it in behalf of the Free Baptist Church. There we enjoyed a precious season of union communion, as Bro. Fletcher had invited the F. Baptist Church to commune with them. All the exercises of the forenoon were deeply impressive, affording a season not soon to be forgotten. "The unity of the spirit," how blessed. A few meetings were held during the week, and much of the Divine presence enjoyed. A Conference on Saturday, P M., one offered for baptism and was baptized next morning before service in our church, at which she was received into the F. B. Church. At the close we observed the free communion of the saints at the Lord's table, when quite a number of Bro. Fletcher's church partook with us. The hearty union of the two Baptist Churches is very pleasing—may it long continue.

The Harmony Quarterly Meeting, at its late session, having adopted our Home Mission scheme, and requested me to introduce it to its churches as their missionary, so I accepted the work and gave it attention as soon as the claims of the revival work would allow. Got $30 15 subscribed, and $8 70 paid of that amount, at Caledonia, and collection $10 02. Tuesday, 23d ult., I left Caledonia, and arrived in Port Medway same evening. The following days visited our people and attended to Home Mission work. Had meetings Thursday and Saturday evenings. Friday was spent at East Medway, where I got $8.55 subscribed, paid on subscriptions $4 85. Crossed the Harbor and preached on Sabbath, P. M; collection $1.88 Preached in Port Medway, Sunday, A. M.; collection $2.27. Bro. Francis, a Licentiate of the Harmony Quarterly Meeting, and a member of our Halifax church, who accompanied me from Caledonia, preached in the evening. Collection taken for him. This young brother is devoted, and has preached with acceptance. He feels it his duty to offer for Foreign Mission work; may this not be in answer to many prayers? I continued the agency work a part of the week; whole amount subscribed at Port Medway $44.62, paid of this $13 43. Wednesday evening went to Port Mouton. Met of the brethren and men absent. Not a favorable time for my work. Visited, talked up the Mission, got a few subscribers, preached on Sunday, A. M., attended the Sabbath-school, and Bro. Francis, who was with me, preached in the afternoon. The collection was taken for him. I received in cash $2 05. I left the Mission Book with Deacon McPherson's wife, (he was absent), hoping that when he has opportunity something more will be done in this matter.

I arrived home finding all favored of the Lord, just in time to meet my son who has come from Lewiston to spend his vacation with us. My health is quite good. I have borne the travel and continued hard work of these five weeks far better than I expected. When the Master has work for us He gives the needed strength. I have greatly enjoyed my visit, and feel that the work done, aside from the agency, visiting the sick, encouraging our people, preaching, and best of all, leading souls to Christ, and into the church, is worthy the time spent. I verily believe that more of such labor done among our people would result in greater denominational prosperity. Then I have been quite thoroughly instructed concerning our Home Mission work. Got annual subscriptions amounting to $85.32. Paid in hand of this amount $26.98 Collections amount to $19 51. And in connection, those to encourage a young brother in the ministry When we consider the *hard times*, so many from home, &c., I feel a work highly encouraging has been done. *Queens County churches need a pastor.* Where is the man the Lord would send, let him come and not delay. He will find a worthy people.

J. I. PORTER.

Barrington, July 8th, 1885.

REPORT OF THE SECRETARY OF SIXTH DISTRICT W. F. M. SOCIETY.—*Dear Sisters:* Another year has passed away bearing with it thousands of souls to the eternal world. But our Heavenly Father has permitted us to meet again with ranks unbroken in this our Annual Meeting to greet each other. As we review the past year we ask ourselves, what have we done for the Master. Have we been faithful to Him in all things and at all times? Has our first care been to glorify God? Are we doing all we can by prayer and good works to advance His kingdom on the earth? Have we fulfilled the injunction of our Saviour to feed the hungry and clothe the naked, remembering that He has said it is more blessed to give than to receive and "inasmuch as ye have done it unto one of the least of these ye have done it unto me." Sisters, my own heart answers me that very imperfectly have I done this and I send up a silent prayer to God for more love to Him and for the perishing O, sisters, to-day, while we enjoy the blessed privileges the Gospel has brought to us, shall we not consecrate ourselves anew to the Lord and His service?

We are very much pleased to have Sister Hooper with us to-day, it adds so much to the interest of this meeting. Her visit to this District last winter has awakened an interest in many places as our financial receipts show. While we regret that we have not our missionary in the Foreign Field we are thankful that she had sufficient health to do home work for the Society, and we pray that her health may be fully restored so that she can go back to India to engage in the work she loves so much. But, sisters, we need not wait till Sister Hooper is able to return. Let us earnestly pray that God by His Holy Spirit will move the heart of someone to go very soon. I believe we are, or should be, fully able to support a man and his wife and Sister Hooper too in the Foreign Field.

I have received written reports from fourteen local Societies and verbal reports from two. Three of the Societies organized by Sister Hooper have not reported, viz: Lewis Mountain, Wheaton Settlement and Head of Mill Stream. Norton Society has amalgamated with Milland. The Society at Dutch Valley has died from want of exercise.

As treasurer of the District I have the pleasure of reporting $170 62 collected this year in local Societies. Add to this $61 68 collected at the public meetings held by Miss Hooper in this District last winter, and we have in all $232 30 as the year's receipts. Respectfully submitted,

J. A. WEYMAN,
Dist. Sec'y. Treas.

MAINE.

DEAR BRO. MCLEOD,—The following is a short report of the First District Meeting, held with 2nd church, Perth, on Saturday, 4th inst.:

At 9 A. M. we met for Social Conference. About thirty-five gave testimony for Christ; God's Holy Spirit was with us. Souls were strengthened and refreshed by His presence. At 2 P M. we met for business, Bro. J. Henderson presiding. Present, Bros. A. Taylor, J. Perry, E. Sipprell, C. F Rideout, H. Hartt and — Brynt. Seven churches reported. Two at Perth, and one each at Arthurette, Maple View, Wright Settlement, Holmesville, Bath and Wicklow. Bro. Brynt, delegate from Aroostook Quarterly Meeting, gave us an interesting report of the work in Aroostook County, Maine, and at 7 P. M. preached from Acts ix. 6.

Sunday, 9 A. M. "The Young People's Meeting" was held. At 10 30, Bro. Taylor preached from John xv. 5. At 2 30 P. M. Bro. Perry preached from Hebrews xii. 1, 2, and at 7 Bro. Hartt preached from Romans x. 10.

At 8 A M, on Monday, business meeting again opened. Bro. C. F. Rideout was elected chairman. Bro. James Bishop and F C. Bloodsworth were appointed delegates to attend the next session of General Conference, and Bros. Howard Hawthorn and William Wright as their substitutes. The question of pre-arranging the boundaries of First and Second Districts was discussed. The next session of the First District Meeting will be held with the church at Wicklow.

Yours, F. C. BLOODSWORTH.

Kilburn's Landing, July 11th, 1885.

TEMPERANCE NOTES.

— The *Alliance News*, of England, shows that while the total contributions to foreign missions are only ¾d for every inhabitant of Great Britain, £4, 0s. 3d. for each is spent in drink.

— The experience of Prussia does not confirm the assertion that a free use of beer will diminish drunkenness. Statistics show that while each Prussian consumes 23 gallons of beer annually, he also requires 3 gallons of ardent spirits.

— Mrs. G. S. Hunt writes from Portland to the *Union Signal:* "In the State of Maine, a few years ago, a rector came from England to try to overcome the dreadful appetite for alcohol which was dragging him to perdition. Each time he administered the sacrament his struggle was renewed, until he realized that his only Salvation was to leave the Church. Surely Christ never intended that any of the forms of His church should prove a stumbling-block in the way of righteousness. Similar experiences have come to clergymen of all denominations, and I give you these which have come directly under my own observation."

— Dr. Newman Hall, the famous London preacher, loses no occasion to insist the temperance agitation and practical Christian work go hand in hand, and are inseparable. With very rare exceptions, he says, all converts to Christianity among the poorer classes are won through the total abstinence pledge; it hardly ever happens that conversion comes first and the pledge afterward. This is perfectly natural. All experience teaches that men must practically perform their lives before they can feel an interest in the principles of right conduct. The immense advantage that temperance agitation is to the promotion of church work was strongly illustrated in Manchester, England, lately A series of Gospel temperance meetings were held among the employes of a large engine manufacturing establishment. Over one thousand three hundred total abstinence pledges were taken, and large quantities of temperance literature circulated. In connection with the work, Sunday Schools and religious services were organized. Although the distinctive temperance work has now been discontinued, the religous work goes on, and promises to be permanent. There is an average attendance of seven hundred persons every Sunday evening at the mission services, and the large majority of these were unconnected with any church before the temperance work was started.—*Voice.*

AN INGERSOLLIAN CONGREGATION.

The Denver, Colorado *Tribune* gives the following description of an audience at one of Ingersoll's anti-Christianity lectures in that city. It will answer very well for his audiences elsewhere and as indicating