

The missionary cause also is receiving attention.

Calais, Me.—There is nothing much to report. We are thankful for what God has done for us. Our attendance has been small during the summer months. We are looking forward for a revival in October, and we are trusting that God will give us results.

Jonesport, Me.—We are glad to report victory. We have been without a pastor for some time. We are expecting Brother Clark to be with us. Our services are blessed, and the Lord meets with us. Attendance small; we have a good Sunday School.

Beals, Me.—The church at Beals wishes to extend a hearty welcome to the quarterly meeting convening in this place.

We wish to report victory in Jesus. Our meetings are well attended, and a good interest shown. Our Sunday School is well attended.

Seal Cove—Verbal report.

We are still alive, and the regular services are kept up. We have very good attendance, and the spiritual condition seems to have improved. Our Sunday School, and missionary work is good.

It was moved and seconded that the arranging for the next Quarterly Meeting be left in the hands of the Committee.

A vote of thanks was given to the Church at Beals for entertaining the Quarterly Meeting.

Saturday evening Rev. H. C. Archer brought the message from Mark 2:22. He spoke on the rich young ruler. He brought out the thoughts of when the young man left Jesus. How the young man left Jesus, and where the young man went. His message was very inspiring, and I feel that it had a deep impression upon the unsaved that were there that evening.

Sunday morning at 9.30 a Love Feast was held by Brother Jack Wilson. The blessing of the Lord was upon the meeting. Strong testimonies were given to the saving and sanctifying power of Christ.

At 11 o'clock Rev. C. R. Hagerman brought the message from I. Thess. 5:16-22. The blessing of the Lord was upon the service. Sunday School followed the morning service.

Sunday at 2.30 p. m. a very profitable message was brought by Rev. H. C. Archer. Brother Archer spoke on the "Elder Brother." It is the first time I had heard the subject spoken from. Brother Archer brought out the different points of character the elder brother manifested, and showed that it was possible for folk to be connected with the Church, and not be free from those things. One point that was very forceful, and that seems very prevalent among the churches, which was brought out, was that the elder brother had no concern about his prodigal brother. This message had a deep impression upon me, and I feel that all who heard felt that the Christian was under a tremendous responsibility.

At 7.00 p. m. Rev. C. R. Hagerman brought the message from a portion of Scripture found in Sam. 26:21. He spoke on the "Three-fold Confession:" I have sinned, I have played the fool, I have erred exceedingly. The unction of God was upon the speaker. We felt that there was conviction on the meeting, but we had no visible results. We feel that it was a good Quarterly Meeting, and the blessing of God was with us.

Your brother in Christ,

C. R. HAGERMAN,

Secretary

Temperance Column

THE CANADA TEMPERANCE ACT.

It now appears reasonably certain that when the Intoxicating Liquor Act of 1916 is repealed in favor of the Intoxicating Liquor Act of 1927, the Canada Temperance Act—generally known as the "Scott" Act—will automatically become the law under which the sale of intoxicating liquor will be controlled in Albert, Carleton, Kings, Northumberland, Queens, Westmorland, and York Counties, except Fredericton City.

At a recent meeting of the Alliance Executive it was decided that the Alliance must take a very sensitive stand for the retention and strict enforcement of the Scott Act in each of the seven counties named.

Being deprived of the protection afforded by the Prohibition Act, we turn to the best available weapon with which to check the mischievous expectations of the enemy. Prior to the enactment of the prohibitory legislation of 1916, the Scott Act was accepted as a suitable instrument for the protection of many communities against the beverage sale of liquor, and we have no doubt but that it may still be used with great effectiveness in that service.

Judging by the records of liquor protagonists in other Provinces, we may expect that very shortly an attempt will be made in the counties mentioned to repeal the Scott Act in order that liquor may be sold under the new Act. We will be told that the change will be entirely "in the interests of true temperance!" We must be prepared to oppose and defeat any such attempt. We must not allow any argument of the liquor interests, however plausible it may be, to induce us to abandon in these seven counties a law which has proven its efficiency, in order that the new Liquor Law may be introduced to allow the beverage sale of intoxicants. Let the motto of the Scott Act counties be, "What we have we will hold."

We invite sympathetic and active co-operation from the citizens of the Province in making and keeping this large part of New Brunswick safe from the evils which accompany the legal sale of liquor for beverage purposes. The complications consequent upon the enactment of our new Liquor Law were not brought about by the wish or act of the temperance people, nor by the publicly expressed desire of any reputable organization of citizens. Consequently in accepting the Providential opportunity offered through the enforcement of the Scott Act, we remain law-abiding people without being committed to any measure of respect for the Intoxicating Liquor Act of 1927.—The Temperance Bulletin.

THE DIGEST'S ERROR

In July 16th issue of the "Literary Digest," under the heading, "A Dry Victory in Canada," the result of the Prince Edward Island election is reviewed in a most comprehensive manner.

But in the introductory paragraph there appears a reference to New Brunswick to which we have called the attention of the editors, pointing out that it is an error which should be corrected at the earliest possible

opportunity. The statement to which we rightfully object is as follows:

"When, therefore, Ontario and New Brunswick voted for government control of the sale of liquor, considerable interest was aroused in various editorial sanctums, not only in this country, but in Canada, and it was freely predicted by the wets in each country that Nova Scotia and Prince Edward Island, the only two Provinces remaining under the Prohibition banner, would follow their example in the next election."

The people of New Brunswick did not vote for "Government Control of the Sale of Liquor." Upon the three occasions when the matter was submitted to the people of this Province they voted by conclusive majorities in favor of Prohibition and a strict enforcement of the Prohibitory Law. The Intoxicating Liquor Act of 1927 was placed upon the Statute Books of this Province without the consent of the electors and in direct repudiation of the pledge upon which the Baxter Government was returned to office by the overwhelming defeat of the Veniot administration which would make no promise regarding Prohibition.—The Temperance Bulletin.

CANADA'S MISTAKE

The attempt in Canada to control the sale of liquor by the government seems to be resulting in the control of government by liquor. This experiment was tried by South Carolina a few years ago and we could have told our Canadian neighbors what to expect from such a plan. Sooner or later all such arrangements must be abandoned and governments come to the one wise and just plan of prohibition. Canada must be slow to learn when she has in her nearest neighbor such a marvelous example of the benefits of outlawing the sale of liquor. Regulation never has and never will regulate this monstrous evil. No plan for sale of intoxicants has ever been a success.—The Way of Faith.

HOLINESS.

The doctrine we contend for is not limited to a bare and questionable place, a doubtful uncertain existence in the Holy Records; but it is repeatedly and abundantly, explicitly and with great clearness, embodied as a cardinal feature throughout the whole system.

It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme from its beginning to its end.

Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over, welling all through revelation; the glorious truth which sparkles, and whispers and sings, and shouts in all its history and biography and poetry and prophecy and precept and promise and prayer—the great central truth of the system.

The wonder is that all do not see, that any rise up to question a truth so conspicuous, so glorious, so full of comfort.—Bishop R. F. Foster.