

begun by a young man in humble circumstances, who received the impulse, humanly speaking, from the meetings of the Salvation Army. Some two hundred conversions have taken place there, with the same results as in town. A number of the converts have joined the Salvation Army, while the rest have constituted themselves as the "Saved Army," in order to remain in closer relation with their respective churches than is possible under the rules of the Salvation Army. But there is no hard feeling between the two divisions—they work side by side in Christian emulation; and the village, formerly a tolerably wicked one, is revolutionized as much as the city, in which, by the way, the proportion of crime and police offences has sensibly diminished within the last three months.

Looking at the Salvation Army then, in the light of its own success as we have seen it, and of the special needs of the age, it would seem an agency raised up by God to meet the special exigencies of a time and a class for which ordinary means have to a great extent failed. The Churches may learn something from its success, more of elasticity, more of variety, to meet the varying grades of mental and moral development. Of course the movement has excited some opposition, as every true work does, but this has only quickened the sympathy of others, and shown how strong a hold the Army has taken on the Christian heart of Kingston. A number of the evangelical clergy have given hearty sympathy and active aid. The Rev. Dr. Wilson, an earnest and prominent Anglican clergyman, has strongly supported, in view of the results he has seen with delight, and is able to rejoice that, "every way, Christ is preached."

It is true that the Army deals little in what is termed doctrinal teachings, but all the more it is able to unite Christians who differ on theological points. But they follow St. Paul's example, in "publicly and from house to house testifying repentance toward God and faith in the Lord Jesus Christ." And the converts learn too, that salvation is *salvation from sin*, and that "he that nameth the name of Christ" must "depart from iniquity." I, for one, have never heard anything that I could call "irreverence," though much that is thoroughly *unconventional*, as might be expected among a class not accustomed to a religious phraseology, and deficient, as yet, in spiritual culture. But the living faith is there and the other will follow. Nor are their tambourines, nor even their brass band, much more obtrusive than our organs and melodions; so that, but for the greater numbers, greater life, livelier tunes, and personal testimonies, their meetings are not so different from the ordinary prayer-meeting, as some appear to think. Some extravagances there may be, and it would be strange if there were not, among so many wild, untrained natures, but lately in absolute bondage to sin and passion. But we may well bear with these, remembering the imperfections even of the primitive converts under the apostles themselves. Let them not lessen our rejoicing at finding that the unbelief of the age does not prevent the "old, old story" from finding as warm a response as ever in craving human hearts, that the joy of a first love is as great as it was in the first century, and that seems to me a partial realization of the prophecy, "One shall say I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself with the name of Israel."

NOTES FROM CALAIS, MAINE.

AN AMERICAN CITY WITHOUT A PRESBYTERIAN CHURCH.

MR. EDITOR.—Maine is the most eastern State in the Union, and except Eastport, Calais is the most eastern point of any importance on the American side. Maine has a population of about 650,000, and the city, whose name is at the head of this paper, was founded about the beginning of the present century. Calais, which has a population of about 5,000, is situated in the county of Washington, and lies on the south west side of the St. Croix river, which divides it from New Brunswick. The land stretching along the river is said to be good, but Maine will never become a famous farming State. Considering the wealth and importance of Calais, the wonder is that there is not a Presbyterian church in it, but such is the fact. Congregationalism in this State is largely in the ascendant.

On Sabbath morning the bell summoned us to the Congregational church, a handsome edifice on a commanding site, and well equipped in every particular.

At eleven o'clock the congregation was seated, and the fine organ gave forth sweet strains of music; but instead of the sharp-faced, angular-cut American preacher, with turned down collar and black tie, we noticed a stiff, prim, young Scotchman, with white and close fitting vest, who only emerged about two years ago from the college halls in Glasgow, step up to the platform and take his seat at the desk. The preacher for the day was the Rev. A. T. Love, of St. Stephen, N. B., who had exchanged with the Rev. Mr. McCully, the popular pastor of the Congregational church. The church is a commodious one, having all the necessary appointments which the latest improvements in church architecture could suggest, such as lecture room, library, parlour, and, not least, kitchen, etc.

The service was commenced with a voluntary by the choir, which I understand is a paid one. This was followed by an anthem. Then came singing and prayer, followed by a short liturgy, the congregation reading the responses. The text was then announced and Mr. Love discoursed on the "Manliness of Christ," showing that it did not consist in physical strength, or mere hardihood, such as distinguish men of the world, or what the world would call manly, but it was seen in his single-handed endurance and suffering. He willingly trod the wine-press alone; through His humanity He revealed the glory and love of God to sinful man. He was God as well as man, and as such had a certain work to perform, and thought it not robbery to be equal with God. He humbled Himself, and became obedient unto death, even the death of the Cross, and who by His active and passive obedience has procured eternal salvation for all who believe in His name. By His death on the Cross, He showed how that in saving others He could not save Himself. We are saved only by His death. He died that we might live.

The discourse was an able one, and was listened to attentively by a large congregation. Mr. Love gives promise of being an excellent preacher. Although the service was different from our unadorned, simple Presbyterian worship, and its beauty somewhat marred by an unnecessary ritual, still underlying and above all was the preaching of that Gospel which is yet to convert the world—the raising of that Cross in which Christians of every name glory—and the lifting up of that Saviour who is to draw all men unto Him. The Christian Church, divided as she is into sects and parties, pants for the day when, as there is One Shepherd, there may be only one sheepfold, and the name of Christ shall be one, his praise one, and His people one in Him.

SAINT STEPHEN, N. B.,

is just across the St. Croix river, which is spanned by a wooden bridge. This bridge is owned by a public company, and supported by a toll of one cent for foot passengers, and a yearly toll of five dollars for horses and carriages. Owing to the continual and extensive traffic between the two places, it may be said that there is free trade across the line, and strong protectionists do not hesitate to purchase and use American coal oil at ten cents per gallon, and consider it cheap. St. Stephen has a population of about 3,000, is wealthy in proportion to its size, and comprises among its citizens more than one millionaire. Many live in beautiful residences in the suburbs. There are two banks in the place, one, local, and the other a branch of the Bank of Nova Scotia, the agent of which is Mr. John Black, late of the British Bank in Montreal. A large cotton mill has been in operation for some time, where a great number of hands are employed; but the staple industry is "lumber," which is produced in large quantities on the "river."

PRESBYTERIANISM

was established here about 1840. The first minister was the Rev. A. Stevens, a missionary from the Church of Scotland, to which Church Presbyterianism in these Provinces owes much. Mr. Stevens, who emigrated to Australia afterwards, is a brother of Judge Stevens, of this place, whose name is a household word throughout the entire neighbourhood. He is a warm supporter of the cause here. Among other ministers who succeeded Mr. Stevens was the Rev. William Elder, a licentiate of the Irish Presbyterian Church, who came in 1854, but who subsequently took to journalism, and for a number of years has been editor and proprietor of the St. John "Telegraph," one of the leading papers in the Maritime Provinces. For some years the Hon. Mr. Elder has served his

country in the Local Parliament, and is now Provincial Secretary in the Blair Government which about two months since replaced the Harrington Administration. The Church is sometimes slow in recognizing and rewarding real merit.

The present pastor of the Presbyterian church, St. Stephen, is the

REV. A. T. LOVE,

who was ordained about two years ago. Mr. Love is a graduate of Queen's College, Kingston, but afterwards finished in Glasgow, and is a native of Scotland. The congregation, never a strong one, like many others suffered from emigration, but during Mr. Love's pastorate seventy members have been added to the communion roll, a debt of \$2,000 has been reduced to \$400, and there has been an increase of the minister's salary of \$100.

Although Presbyterianism cannot be said to be embraced by the majority in these Provinces, her ministers and members are doing good work. For devotedness, intelligence and morality, they will compare favourably with those of any other denomination.

Toronto, 14th May, 1883.

K.

A SYNODICAL REPORT ON TEMPERANCE.

At the recent meeting of the Synod of Montreal and Ottawa, held at Brockville, the following report on Temperance was presented by the Rev. W. J. Dey, M.A.:

Your Committee notice with gratitude that during the year the cause of Temperance has been making rapid progress in Canada and elsewhere. For example, in the neighbouring Republic, the State of Ohio has by popular vote demanded prohibition as an article in its Constitution. Owing to some technicality, the decision of the people has been disallowed; nevertheless, the fact that a State has, by a majority of over 50,000, declared in favour of prohibition is a decided step in advance. In England, "Local Option," which, in principle, is exactly similar to the Canada Temperance Act, is making steady progress. A few days ago the Imperial Parliament, by a large majority, declared in favour of the principle, and doubtless provision will soon be made for giving it effect.

Since the last meeting of Synod, the Privy Council of England has declared the "Canada Temperance Act of 1878" to be constitutional, thus giving counties and cities in which it has been adopted an opportunity of enjoying the full benefits it may confer. During the year the Roman Catholic clergy of the Province of Quebec have been very active in Temperance work. For example, a petition signed by all the Roman Catholic bishops of the Province, as well as by others, and urging more rigid and progressive enactments against the liquor traffic, has been sent to the Dominion Government since the opening of the recent session of Parliament; and in the City of Quebec the priests of St. Patrick's Church have lately published an appeal, urging men to sign a pledge binding themselves to abstain from entering any public-house for six months from May 1st. In a few days upwards of 500 signed the pledge, and others are still following their example.

Besides other temperance organizations in the city of Quebec, there is a Vigilance Committee, characterized by great vigour and activity. Its object is to enquire into the character of applicants for license, and to prosecute those who break the law.

Good foundation work is being actively though quietly carried on in every part of the Synod by moral and religious instruction; and it is earnestly hoped that this may soon lead to more active and decided legal opposition to the liquor traffic. As leading to practical results your Committee beg leave to emphasize two points:

1. That every restriction put upon the liquor traffic is attended by a decreasing amount of drunkenness.

This is a thoroughly well established fact, although it is often boldly denied, and the assertion as boldly made that, if facilities to consume drink in public houses were reduced, the only result would be that secret drinking would replace open drinking. Carefully prepared statistics show that since public-houses have been closed on Sundays in Scotland, there has been a decrease of twenty-one per cent. in the sale of spirits; that, in Sweden, since an alteration of the liquor laws took place, which reduced the places for the sale of spirits in the whole country to 450, drinking has enormously fallen off; whereas in Switzerland, where public houses since 1879 have increased from