

being abundant in good works, renouncing the world, the flesh, and the devil—not with the mouth only, but with the heart—and, not content with this, always looking and longing for a special time of refreshing "from the presence of the Lord."

If faith and works go together, churches, like individual Christians, get what they long for, sometimes more, never less.

THE NOVA SCOTIA CONFERENCE.

Our Nova Scotia readers especially will be interested in the notice, on page thirteen, calling a special session of the Free Baptist Conference of that Province. It is to be held at Chegoggin on Thursday, March 9th. It is called at the instance of some churches and other petitioners, who have made request for it in the constitutional way. As stated in the notice, the principal object of the session is to give consideration to the Basis of Union. The whole question of Baptist union will, probably, be given consideration.

We are glad our brethren in Nova Scotia are about to take up the question. It concerns them, and touches the interests represented by the denomination, just as it does this province. Here the advisability of union is no longer a question, and the purpose to unite is practically settled. While the Conferences of the two provinces are quite independent of each other, their relationship is such that what one does cannot but have effect on the other. Because New Brunswick has decided in favor of union it does not follow that Nova Scotia must do the same. But the situation here has made it important that the Nova Scotia brethren deal with the matter.

It is greatly desirable that the Conference to be held next month be fully attended and representative in every respect. A question of so much importance, involving the future of the Kingdom of Christ, demands the best thought of the best men. The ministers and other members of Conference should all attend if at all possible. Throughout the denomination, in churches and homes and secret places of prayer, there should be earnest prayer for the divine presence in the Conference, and for such clear spiritual leading of all who have to do with the matter that the Lord's will shall be done by them. Amen!

OLD FOLKS TO THE RESCUE.

The other day a good old saint, well up in years, of honorable service in the ministry, but now "retired," as they call it, said to me, "These years make me think more and more about going to heaven; isn't it so with you?" I was really taken aback for a moment. I stammered out, "Well—yes—but I really have not had time to think of it." It was not the sympathetic answer he had a right to expect, nor the one I should have made if I had taken time to consider what would be most discreet. But it was truthful. I was, in truth, pretty hard on myself, for a Christian who has no time to think of heaven is very much remiss. However, I did not mean just that. I do think of heaven; I think a good deal about heaven and will be glad to tell you some day some of the

things I do think. What comes uppermost and what I ought to have said was, "I had no time to think of dying off." I was too busy. There is too big a scrimmage going between the forces of light and darkness. As long as I could "fire a stone" into the enemy's camp I would keep at it.

Since then I have been pondering the matter. After people get to be sixty and seventy and eighty years of age they are supposed to be laid upon the shelf. The old folks should rebel. Old ministers may not get calls to churches, but God's vineyard is a deal wider than four walls of a meeting-house, and God's "fields" a deal broader than is represented by a church roll. To be sure the churches may not "call" him, but then God's own call may not have lapsed. The Master may have a deal of fine work for him to do which no young man can ever do. By all means let him look around and find out something to do by himself. If he cannot draw a big seine let him handle a hook and line. There is not a community in this land where there is not a deal of that kind of work to do. Years ago, in my boyhood times there was an old deacon who got to be too old to work at his trade. His eyes were blurred even with spectacles, and his right hand had forgot its cunning—or at least could not use its cunning any more—he boggled so much. So people told him to "lay up"—he was "superannuated." All very well, thought the old gentleman, but he had no idea of sitting in a corner for the rest of his days until his time came. "If I cannot do one thing I can do another." So he betook himself to going around among the old folks of the church—old like himself but not as mature in the faith as he was. He sat and chatted with them and cheered them up when they were down in the dumps about temporal or spiritual things. Once he got started he kept it up. The poor families of the church and the community took to him kindly, as he did to them. The clatter of his shoes—for half the time they were not laced up tight—became a welcome sound. He did them as much good by his Scripture talk as the pastor did by his sermon. It was surprising to see how the young people lighted up at his beaming smile. He patted them on the head and asked them about their ball games, and managed to get in a good word at the same time. And he kept that up for years. Dear old man! When at last he went home how they missed him all over the town!

All that was according to the promise. It was said of certain persons in old times, "They shall bring forth fruit in old age." Now, dear old saint, man or woman, when people tell you you are "used up" just quote that at them and go out and look for something to do. In God's house there are always plenty of chores to be done for which the Master always pays "the highest prices." And so no "lean and slippered pantaloons" for you—call for your boots. —*Old Folks, in the Standard.*

"You must live each day at your very best,
The work of the world is done by few;
God asks that a part be done by you."

News of the Churches.

St. JOHN.—The special meetings in the Waterloo St. church have been closed. There will be baptism in a few weeks.

PLYMOUTH, N. S.—Rev. J. E. Wilson is holding special meetings at Plymouth in union with the Methodists. Revival is being experienced.

LINCOLN, S. Co.—The Lincoln church is now undergoing repairs. The interior will be practically reconstructed. It is expected to have the work completed in March.

WOODSTOCK.—The Woodstock church has had placed a new chandelier containing 20 electric lights each, and four lights were placed in the chancel. The fixings in connection with the changes look well. The improvements will cost about \$250.—*The Press.*

St. JOHN.—The monthly exchange of pulpits by the Baptist and Free Baptist pastors of St. John for February, was, last Sunday, as follows:

Main Street—Rev. A. B. Cohoe.
Victoria Street—Rev. P. J. Stackhouse.
Germain Street—Rev. B. H. Nobles.
Leinster Street—Rev. A. J. Prosser.
Brussels Street—Rev. R. W. Ferguson.
Tabernacle—Rev. H. G. Colpitts.
Waterloo Street—Rev. David Long.
Carleton (Baptist)—Rev. Dr. Gates.
Carleton (Free Baptist)—Rev. Christopher Burnett.

WATERVILLE, C. Co.—There is nothing very special to report from this pastorate. The brethren and sisters are very kind and thoughtful. We have been remembered with many of the things necessary to life since coming among this people. May the blessings of the Master rest upon them. I am enjoying the work much, and my health is good, for which blessing I am grateful. Bro. J. Noble was with us at conference Saturday and we were all pleased to know he thought of us and honored us with his presence. He also addressed the Sunday school and preached Sunday morning. Pray for us.

J. J. BONNELL.

Feb. 7th.

SUSSEX, N. B.—Evangelist Beatty left us Monday, Feb. 6th. We enjoyed his genial friendship and fellowship, and miss him very much now. Brother Beatty is a very clear and forcible preacher. He delivered about 30 addresses while here, and each one was well conceived and ably delivered. The result of the meetings was not all that we expected, yet much good was accomplished we believe. Many of our people were greatly helped in their Christian experience, some wanderers returned home, and some decisions for the Master was made. We believe the result cannot be seen fully yet. We are going on with the meetings this week alone.

B. H. NOBLES.

Feb. 7.

MINISTERS.—Rev. J. J. Barnes, we regret to hear, is not in very good health.

Very many will be glad to hear that Rev. D. Long has, at the request of the Victoria St. church, withdrawn his resignation.

Rev. I. D. Harvey is holding special meetings at Castalia, Grand Manan.

Rev. E. S. Parker writes that "the special meetings at Lambert's Cove, Deer Island, are being continued, with good prospects."

OF OTHER DENOMINATIONS.

—Rev. A. M. Hubley, who has been twenty years pastor of the Reformed Episcopal church at Sussex, has accepted a call to Bellville, Ont. The ministers of Sussex presented him with an address on the eve of his departure, expressing high esteem for him personally and appreciation of the excellent work he has done in his twenty years service.

—Seventeen converts were baptized in the First Baptist church, Moncton, on Sunday, 5th inst.

—Rev. Anderson Rogers, pastor of the United Presbyterian church at New Glasgow, received the announcement from his congregation that his salary had been increased from \$1,800 to \$2,000 and replied stating that in his opinion the members of the congregation are contributing all that they can well afford, and that he prefers to have the salary remain as at present.

—The ladies of the Stone church, St. John, have decided to honor the memory of the late Rev. John de Soyres by erecting a memorial window in the church.

—Rev. Dr. Dixon, of Ruggles St. Baptist church, Boston, is to assist Dr. Gates in special meetings for three days—Feb. 21, 22 and 23, in the Germain St. church, St. John.

THREE SAMPLES.

Last week, in St. John, a woman named Blanche Williams was found dead. The coroner said her death was due to drink.

Geo. McGarvey and two companions, after drinking to drunkenness, started from Annapolis, N. S., to go to their homes at Parker's Cove. McGarvey's comrades reached home without him. Three days after his frozen body was found by the road side in a snow drift.

Near Winnipeg, last week, two men started for home in a sleigh, both drunk. One of them fell out. His companion was too drunk to miss him, or to care about him. Next morning he went in search of the lost man and found his frozen body on the road side.

What a fine thing the drink habit is! The rum traffic is such a philanthropy! What benefactors rum-sellers are! The people who think so, and uphold the traffic and traffickers are ———, what?